

ON THE RECEIVING POINT AND ON THE TRANSMITTING POINT

Just as man can see with his own eyes
and never see his own eyes
unless reflected by reflecting surfaces

thus does man feel through his spirit
but can never feel
that spirit in itself
without a reflection in a non-reflecting
but absorbent surface.

the eye in itself
is a means of vision
the eye in itself
excludes the observation of itself.

the spirit is a means of existence
the spirit is the existence of existence
that cannot ever bend back
on itself

but can only be
exclusively in totality
in communion with all existence.

that's why
despite there being similarities
between the organ of sight
that shows to you and shows itself to
the manifest truth

similarity
between the eye and the being of spirit
where one is a means of vision and sight
the other is being
of feeling and felt

but one is only a means
the other is all.

just as the means
cannot bend back on itself
so the whole cannot separate itself
extrapolate itself from the wholeness of the all
to define itself in a
limited and limiting profile

while by its nature it is wholeness
it is existence
it is communion and never separation.

the eye was taken as a paradigm
as via the eye
man can also forget himself

and feel united with that whole
both by the imagined and by the observed
that via the eye he can embrace.

man, via the eye
is transported
from his interiority to that exteriority
which, though separate,
belongs to him.

that's why the eye
is a simile,
is a model for that which
in a higher way,
indefinably because it is indefinable,
is its nature for human reason

that's why the spirit
in order to be able to be thought
reflected and in part understood
needs the simile
of what, via the eye,
can be seen
and can be unified.

the spirit
in its nature and by its nature
sees the separation
but does not live the separation.

the spirit
in its nature and by its nature
feels the individuality
but lives communion.

the spirit overflows from that chalice of suffering
of emotions, of joys, of adversarial nature
of programming, of organised politics
of sequential events

that earthly life fills
that earthly life gives substance to
that earthly life expresses.

the spirit overflows from that chalice
in order to englobe the whole
in the process of sublimation
in the process of elevation
in the process of growth, albeit apparent
in the process of becoming, albeit apparent

in the process of further affirmation and comprehension
albeit apparent
that earthly life necessitates
that earthly life asks for
that earthly life demands
to be able in itself to impress and express

the light of the spirit.

it has been said to begin
from little and close to home
it has been said to begin in humility
in simplicity, in limitation of observation
of affection, of feeling, of behaviour.

just as high does not exist
just as low does not exist
in what is the observable universe

thus little does not exist
thus much does not exist
in what is the meaning
and signification of life
in the being of the spirit.

the quantity matters little
the multitude matters little
the complexity of minutes and of time
and of things matters little

but everything is worth
the quality of the moment,
the meaning of the moment.

from little and close to home
starting from oneself.

from little and close
does not mean watch
observe, lose oneself
in what is the passing of others.

from little and close to home
means starting from your own heart
and your own mind.

do you see yourself how you are?
do you feel yourself how you are?
do you accept yourself how you are?

the fact that one says and it is said
to observe yourself and observe ourselves as we are
and to accept this our being
without external interference
but only with attention
without judgement, without condemnation
but only reading and acceptance,

seems incoherent
with the principal of modification
with the principal of correction
with the principle of renewal.

how can renewal happen

with the acceptance of a matter of fact
that is not right?

how can this principle of opposites
be coherent?

the coherence that reigns in the spirit
is not a coherence of the mind.
the coherence that reigns in the spirit
goes beyond the coherence
that rules the behaviour
of earthly things.

coherence of the spirit does not cut
it doesn't waste, it doesn't tear away
what must be corrected.

coherence of the spirit
maintains what must be corrected.
it does not repudiate what must be corrected
it doesn't expropriate, it doesn't depersonalise
what must be corrected in the individual.

coherence of the spirit
induces us to the observation
and to the acceptance
of what must be corrected
because via the recognition
via the revelation
correction comes naturally.

the modification of what I see
objectively as evil
comes naturally

naturally comes the modification
towards good
of what I am able to see,
with loyalty, without condemnation
without judgement but without justification,
of everything that revealed itself in me as evil,
towards good

the spirit
that expresses itself in the reflection of itself
via the conjugation of a you
and an I, of a he, of an us
of a you, of a they
cannot but empathise itself in each person
whose spirit proceeds in conjugation.

the spirit is
as it is reflected in that divine spark
that is unified with all divine sparks
given by God as existence.

these thoughts, these reflections

this teaching
cannot be given easily
to many of you who
albeit in good will
desire the teaching.

to be lived
abstraction
needs solid matter
solid practicability
solid concreteness

abstraction
revealed as a principle of thought
as principle of reality
unverifiable by human reason

needs, for its balance,
strong concreteness
strong materiality
strong discipline in materiality
and strong commitment on earth.

it is dangerous to give a teaching
that abstracts from the strains
that abstracts from the daily duties
of moment after moment
from what appears insignificant
from what appears humble
from what appears simple.

it is dangerous
for whoever is not fixed
in his discipline of dailiness

for whoever does not see
that anchor fixed in that earth
where he must experience
weight, effort, reluctance.

that anchor must be well-fixed
in the events of the answer to dailiness
to be able to hold the connection
with that boat that sails
on earthly waters
but towards the sky of spirit.

these reflections arrive
after the conflict
that some of you feel
between your soul and your spirit.

when one comes to comprehend
the difference albeit unified,
unified in existence
but difference in the progress of life

between the reality of the soul
and the reality of the spirit

and feel the adversarial nature
that brings you the struggles of the earth
opposed to that absolute need
for liberty and peace of the spirit

when one comes to contemplate
this duality in the unification
one comes to comprehend and to feel
that the part of you, that is in storm of earth,
awaits calm

awaits that peace of the spirit,
that belongs to it
that derives from it.

storm of earth
the storm of earth is beautiful, too.
not only disintegration
not only prerogative of pain

but, for whoever knows how to feel
his truth in the spirit
for whoever knows how to feel
his communion in the spirit,

also the storm of earth
holds joy, perfume, enchantment
and not just tribulations.

the teaching that comes
appears general
appears generic.

but you must learn
via what seems general
via what seems generic

learn: see your specific
in the wholeness of everything.
learn and see and feel
your particular
in the wholeness of everything.

you are always exhorted
to be a point of emission
and to be at the same time
a receiving point.

the receiving point
cannot identify itself
in its same self

because it receives
everything that arrives

as rays.

the receiving point
is no longer a single point
but is the point that realises
the plurality of that ray emission
that receives and that contains.

the receiving point
becomes in turn
a transmitter.

enriched by that energy it has received
the receiving point becomes
an emanating pulsating force
of emission.

how can a receiving point
which, by nature and logic,
is transformed into an emitting point
be a closed point?

man is a receiver
which, by his logic and laws
becomes an emitter.

how, then, can man
close in his range
limit within an improper confine
all that is the pulse of existence?

how can he,
if not to the detriment of his equilibrium
to the detriment of his peace
to the detriment of his serenity,

how can he
to the detriment of his comprehension
close what
by its law and nature
is an open point
of reception and emission?

nothing can be
contained and closed
in man's being.

just as nothing can be retained,
so nothing can be refused
of all that exists in existing.

it is impossible to defend oneself
it is impossible to withdraw
it is impossible to refuse the continuity of everything.

as a line

is formed from infinite points
so close together
that a break in continuity
is not visible
you don't see it
it isn't shown

so every point of being,
which is the point of realised individuality
formed from other points relative to individuality:

they cannot
they must not
they don't exclude
they don't exclude themselves
from that union
from that fixedness in movement
that becomes a line from a point.

a point can not rebel
against the logic of a line
if it is a line.

and words are worth nothing
if they are unheard.

and the teaching is worth nothing
even if it is superior teaching
if it doesn't sink into that being of your heart
that feeds will
that feeds action
that leads to comprehension.

do it in such a way
that what is given
is gathered up.

do it in such a way
that what is given
is not lost.

do it so
what is given
even if it might appear difficult
can bring those shoots
can bring those flowers
can bring those fruits

it can bring that seed of regeneration
for each of us
and for everyone.
amen.