



# **THE PLANETARY SYSTEM**

**IDEAS, FORMULAS AND FORMS FOR A NEW CULTURE/CIVILIZATION**

## **THE TRIAD LIGHT, LOVE AND POWER**

**ENZIO SAVOINI**  
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**From the point of Light within the Mind of God  
Let Light stream forth into the minds of men  
Let Light descend on Earth**

## **THE SEVEN ASPECTS OF LIGHT**

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Light is a great mystery to man: modern science, in fact, limits itself to thinking that its nature is electromagnetic, but this does little to illuminate or clarify the problem since to this day the nature of electromagnetism is unknown.

In this study we advance the hypothesis that Light is divine Intelligence and that the physical light, which gives life to the planet and illuminates it, is its grossest manifestation, but nevertheless so subtle and shining that even in this guise it remains indecipherable to the human intellect.

It is a hypothesis that cannot be demonstrated rationally, but according to the true scientific method it is worthy of being considered as long as it does not prove to be incorrect or insufficient.

Light is a pulsating energy, with precise rhythms that affect the life of all creatures on the planet; its cycles are simple and well-known, although often, clouded by habit, we consider them simply “natural” facts. The vigorous thought of being immersed in divine Intelligence can radically change human life and offer those who are willing to open their minds to the light the possibility of great expansions of consciousness.

It is therefore legitimate to suppose that a group of men who for a year agree to reflect on this hypothesis and implement it, can move great energies and contribute to unravel the mystery of the nature of Light.

If Light is an energy whose cycles and rhythms are known, it must be possible, by penetrating beyond the veil of appearance, to recognize in it the seven qualities that distinguish each type of energy. The following is an early attempt, not definitive or concluded, to illustrate and analyse the seven aspects of Light, in order to better understand and interpret it.

### **1st ASPECT**

The night sky represents the first ray aspect of light. After sunset, as the sky darkens, other lights appear that the sun had obfuscated, greater entities are revealed. It is the firmament dotted with stars, which fascinates and amazes for its majesty. If it is interpreted as a symbol, the characteristics of the first Ray are found in it: the concepts of isolated centre, of a unity in itself, of will, of solitude, of a commanding power that is exercised in space through ardent centres, are in fact condensed in the starlight.

The stars have always been a guide for man, the sure reference point to trust in order not to lose the way. These solitary and distant Light centres lead back to the One, to the isolated, to the Lord of the first ray and they are therefore, with good reason, its representatives.

However, this isolation is only apparent, and just like lighthouses, artificial stars created by men, are, although solitary, closely connected to each other, so that when the sailor loses sight of one lighthouse at the stern, he already sees the light of another guide at the bow, in the same way the stars have precise connections that make the sky a network of luminous centres, which as a whole convey First Ray energy.

The night sky therefore distributes the first aspect of Light on the planet and the first Vertex [of a Group in Star formation, of hearts or centres structured according to the sevenfold canon] addresses this energy, so qualified, and becomes receptive to it, so that at night, looking at the North star, ideally connected to the centre of Will, he invokes Shamballa on behalf of his Star.

## **2nd ASPECT**

The night fades into the day in an imperceptible way, but all of a sudden, looking at the sky, you understand that it's over.

This always slow transition between night and day has two phases: the one that precedes the rising of the sun and the one that follows the sunset. The light of this transition, which announces the new day in the morning and summarizes the day spent at sunset, is different from the one we perceive during daytime: it is diffused, it doesn't cast a shadow; at dawn it is fresh, renewed, full of hope; the evening is wise, skilful, rich from all the experiences lived during the day.

This twilight, which appears in two distinct phases, manifests the second aspect of Light: in fact it occurs twice during the day and one can recognize a positive polarity (morning) and a negative one (evening). Also clear to us is its intermediate nature between darkness and light, so that at dawn it hides the firmament and slowly nullifies it, clouding the stars, and precedes the rising of the sun; and in the evening, this widespread light blends the intense brightness of the day into the colours of the sunset, announcing the nocturnal stillness.

From sunrise to sunset the day is comprised between this twofold appearance of twilight, and it is typical of the second Ray to encompass, to shroud, expressing magnetism and Love.

It is therefore legitimate to think that in the morning and in the evening, according to this hypothesis, there is a second ray dispensation that certainly acts on the heart, the most receptive centre for this kind of energy, promoting and expanding our understanding and ability to love.

The lack of an identified source in this crepuscular light also refers to the second aspect of energy. While the stellar light comes from known and defined sources and the sun that dominates during the day is so powerful as to be unsustainable to the eye, the light of dusk seems to have no origin of its own or in any case its non-manifest solar origin remains hidden. Now, the second ray is precisely the expression of perfect loving passiveness, not without intelligence, and capable of giving shape to any higher will.

During the night the planet is therefore bombarded with cosmic will and at dawn, in its crepuscular light, this will is collected and accepted; humanity, priest of this liturgy between heaven and earth, is prepared to live it as the sun will dictate and to gather it in hoards of wisdom and experience at sunset.

The second Vertex of the Star conforms to this second aspect: this vertex is therefore invited to recite in the morning and in the evening the second stanza of the great Invocation, so that Love descends into the hearts of men and pervades the Star which engages and works for the common Good.

It should be noted that, in order not to aggravate the tasks of the vertexes of the Star and since the meditation common to all of them is generally done in the morning, the second Vertex can incorporate both the common and the single rhythm in the same act. It is more difficult for this Vertex to operate at sunset, which varies over time during the year. However, it is up to the disciple to be able to find, among the daily commitments, those healthy and precious occasions in which to turn the mind to what is most important for service. Accuracy is never claimed, though, but a firm and persistent will.

#### NOTE

The second aspect of light appears when neither the One nor the Three acts.

It is the light of substance, of Space, of the Mother of the world, and is manifested when the other light sources are not present in the field.

It is the light of the octave interval.

### 3rd ASPECT

The third aspect of Light is simple and immediately recognizable, since the radiant splendour is certainly, for this solar system, expressed by the Sun.

This fiery centre infuses heat, feeds and sustains all manifested forms and is the powerful dispenser of the Third Ray energy. It is the great Architect of its system which, as an implacable programmer, marks the rhythms and organizes the life on the Planet.

When it appears on the horizon all creatures respond to its divine impulse, they begin a phase of new experiences and lessons, receptive to the constructive and organizing force of the third Ray.

The sun, a bright golden-yellow centre encamped in the blue sky, symbolically represents the three major aspects of energy: it is in fact the third ray in the Mother's womb (blue is the colour that best describes the energy of the 2<sup>nd</sup> aspect) and the first appears in the characteristic igneous nature of that light source.

Midday (not the one marked by clocks, but the local one, which indicates the passage of the sun on the meridian, establishing the intimate adhesion between place and sun), is a particular moment of the day, as the irradiation – and therefore the dispensation of third ray energies – peaks.

For this reason, the third Vertex repeats the first stanza of the Great Invocation every day just when the true source of all intelligent activity is in full splendour.

### 4th ASPECT

From the fourth aspect onwards, we can notice that the qualities of Light no longer appear so evident, they are not represented with equal strength by the symbols and do not manifest the frequency and rhythm that conversely distinguish the first three. They are in fact expressions of rays of attribute, or minor ones.

It is possible to recognize the fourth aspect in the features of transparency and reflection, which are characteristics of light. If two rays of light from different sources cross, they do not

cancel each other out, but that meeting point becomes brighter: the Light is transparent to the Light; the Light does not oppose the Light.

It also undergoes any process of reflection while remaining always equal to itself, and with very simple objects such as a mirror or a lens, it is easy to make the light rays follow symmetrical paths, created according to a precise geometry.

The qualities that Light contains exist where it exists, beyond form, and in order to appear they need the intervention of a medium that is itself clear, bright and capable of reflecting. Light is then in contact with the world it itself created: the fourth feature, the elusive demarcation between reality and appearance, is intermediate between the shaped world and the formless one.

In a peculiar way, we can observe that Light is synonymous with the ability to mediate, since it is, par excellence, the substance of the fourth plane, the Buddhist one or the plane of Enlightenment. This level, intermediate between the seven of the manifestation, guarantees the symmetry between the spiritual world and that of forms. Therefore Light, illuminating substance, has in itself the nature of the fourth Ray. Transparency, reflection, brilliance must then be the qualities of the fourth Vertex of the Star, who keeping nothing to himself, not opposing resistance, faithfully mirroring the higher creative work, illuminates the world of creatures.

He faithfully accomplishes the work commissioned to him, does not deform but accurately reflects the energies that shower him.

This means sacrifice and continuous activity to keep clean, transparent, pure.

The apparent indifference and latency of the fourth Vertex actually conceal a precious and indispensable role: he is the real "Magister Musicae". It is not the composer, but the conductor who coordinates the most disparate voices and blends them into a coherent whole, faithful to the original and unitary thought.

Finally, the fourth quality, understood as transparency, makes the forms incorporeal, allows the vision of their contents and is always present where beauty shines. If the air is transparent, the day or night is beautiful: everyone knows this.

## **5th ASPECT**

The fifth aspect of Light is, by its very nature, apparent and manifest: it showcases the infinite variety of forms.

Light expresses it by splitting into the seven colours of the rainbow. This aspect, so intimately connected to the function of the intellectual mind, is its analytical characteristic; it is its capacity for an increasingly differentiated and manifold partitioning; finally, it is the first manifestation of an inexhaustible creativity that is never identical or repeated. Light maintains its unity unaltered, yet it is multifaceted: in this the fifth aspect is revealed. A world without colours is not even imaginable: it would be an indecipherable enigma devoid of interest. The seven fundamental colours with their countless combinations are qualities that are inseparable from life and manifestation for the eye and the mind.

By revealing its fifth aspect, therefore, Light expresses and unveils the colours and makes the world visible, knowable and accessible to reason which, also an expression of the Fifth Ray, responds by resonance.

Sight, which in itself has an analytical action, is made possible and effective by the divisibility of Light into the seven colours: it is perhaps the most immediate and sensory example of the fifth quality.

Unlike the first three aspects, the fifth, like the fourth, is always present and has no evident rhythmic qualities. Light is always able to break down its components, without there being dominance over each other. A drop of dew is enough for a ray of light to express the rainbow. The entire infinite realm of forms, field of conquest of the intellect, is colourful and each one of them, by covering itself with colours, appears in its own free individuality. So, with its fifth quality, light objectifies all forms, reveals itself and with prodigious simplicity shows that the one and the multiple are the same. The human mind, analytical and intellectual, if left to itself sees only the way of differentiation, which leads to separate and delude.

But a drop of water, which reveals the seven coloured lights, teaches the way back to the unity of Light.

## **6th ASPECT**

The sixth quality of Light, according to these hypotheses, is recognizable in the bright synthesis of each of the infinite differentiations that the fifth has manifested.

Bringing back to the essential unity, reading the content of all forms, illuminating the values of the manifestation and the life within are functions of the sixth aspect of Light.

This quality is elusive, but it is always present and active. By its very nature it explores the meaning, incessantly restores the unity present in the manifold, finds the message and makes the symbols alive and magnetic. It revives in an ever-changing way the unity of Light itself. If therefore the fifth function, which the intellect perceives analytically, is revealed in the splitting of Light into its fundamental components and in their innumerable combinations, it is the sixth quality that allows the reverse process and pertains to the unitary, synthetic, original light. It is idealism, which enlightens the forms in their symbolic aspect, that devoted love which the heart, grasping reality in a synthetic way, recognizes and nourishes for the benefit of the One Light present in every form.

Another feature of the sixth quality of Light is the fact of connecting all creatures to a single ritual; each of them is immersed, according to phases and rhythms that vary from place to place, in a community of Light, which with one law nourishes its intelligence and arranges its most diverse activities. All peoples, present and past, have worshipped, in the Light, the sign of their essential communion.

## **7th ASPECT**

Also the seventh aspect, like the fifth and the sixth, is constantly present in the phenomenon of Light and we can see it in action in the geometric rigour of the laws that govern its manifestations.

Everything that refers to Light appears synthetic, rigorous, organized, and the laws of optics in general, and of refraction and reflection of the rays in particular, reveal the most perfect obedience to the laws of geometry.

This ability to act in such a precise and orderly way is already a guarantee of rituality, therefore it is a quality of the seventh ray.

If we consider moreover what has been said so far about the rhythms and the cyclical trend that Light proposes on a day-to-day basis and annually, we recognize the seventh quality in the simple, majestic, respected and endlessly renewed ritual that light has celebrated since the world of forms began, a world that light feeds, stimulates and reveals. Every day, every year, a single cosmic celebration involves the creatures of the planet, which are free to profit from it or neglect its value. On closer inspection, it is a real liturgy of intelligence, organized, manifest and transcendent at the same time; it is an order rhythmically recreated at every bar, never equal to itself and yet generated by a single ritual law.

Every day, therefore, divine intelligence magically illustrates and illuminates, manifests, veils and discloses, celebrates and elaborates the synthesis of understanding. The psyche of all creatures recognizes it; modern man neglects it, but deep down the action of Light will brighten him.





**From the point of Love within the Heart of God  
Let Love stream forth into the hearts of men  
May Christ return to Earth**

## **THE SEVEN ASPECTS OF LOVE**

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The study of the seven qualities of Love is based, as it was for the Light, on a hypothesis that is very different from the common way of dealing with the problem, proposing a concept that is new, but only in its formulation. In these pages it is suggested to understand divine Love as SPACE. This hypothesis has the advantage of showing the extraordinary condition of all creatures, immersed in the Love that understands them, tolerates them, and hosts them, illuminated by divine intelligence according to the liturgy described.

Being aware of this would be enough to remove the doubts, uncertainties and fears that trouble men so much and make their earthly sojourn difficult.

This premise generates and regulates all the considerations that follow, and without criticising the current unsatisfactory and limiting model of space, we will try to recognize in it the seven fundamental qualities of Love, so that space, today always considered in an abstract way, becomes a more understandable subject of study and attention for those wishing to penetrate the value and meaning of the world that surrounds them.

The seven qualities of Love seem less easily identifiable than those of Light, since according to the human mentality, always separative, it appears neither luminous, nor active, nor in short perceptible to the senses, and its nature, as well as its presence, go unnoticed and are considered questionable.

With all this, from various Teachings, in particular from the books of the Tibetan Master and Agni Yoga, that are the main sources from which this work draws, sufficient information can be gathered to courageously re-elaborate the problem.

If we start from the aforementioned equation: Love = Space, it seems we can recognize the three major aspects of Love in the majestic and fascinating terms of Agni Yoga: where the first is comparable to the concept of Cosmic Magnetism, the second to that of Materia Matrix and the third to Materia Lucida.

### 1st ASPECT

It is reasonable to assume that the first quality of Space (= Love) is the ability to host and arrange according to a magnetic field. In fact, magnetism is creative, since it is capable of reproducing itself in countless magnets, permanent or temporary. Furthermore, it creates a field in which its law applies. It is not, however, an initiating creative action, like that of the first Ray, the ray of Power (as will be seen later), because magnetism is limited to transmitting and imposing its own nature and its own law. This typical creativity of the second Ray is clearly illustrated by the science of Harmonics: it is in fact comparable to an octave operation, that is by halving or multiplying by two the length of a vibrating string, you can go up or down by one octave: the interval remains constant, level changes. Laws and relationships are unaltered.

Each portion of space is in Itself a magnetic field, since there are always differences in voltage, polarity, attractions or repulsions that depend on many variables, such as shape or the presence of external conditioning factors, such as the climate or the sun. Any manifest

space is therefore characterized by different magnetisms, permanent or transient, and this proves its natural ability to host a magnetic field, which can be interpreted as the Will to love. The supreme (passive) virtue of respecting the ordering purpose of the Magnet, regulator of the environment that hosts it, also appears (see the arrangement of the lines of force of any magnetic field).

An easy way to express the law of the cosmic magnet is this: “Like attracts like”; it is constantly taking place. The Cosmic Magnet works in the sense of bringing back all the distinctions to Unity, always tending to bring together and favour the union of similar things, even if they seem to belong to very different fields, distant from each other and without obvious relationships.

For example, think about the magnetic relationship that connects the zodiac – an extraordinary cosmic flower with twelve petals around the solar system, which men have recognized since time immemorial – and the human heart, flower or space centre also with twelve petals. It is an example of a relationship that does not exist for common interpretations, but that does not escape the Magnet: certainly every petal of the heart corresponds to a sign of the Zodiac. In the future in these correlations it will be possible to look for the real reasons and causes of the astrological influences that affect man.

In the set of infinite currents and creatures and the innumerable changes that move, live and take place in space, the Magnet continuously selects, approaches, collects, gathers and tends, with order and method, to recompose the original unity.

It is a law that all creatures feel and experience when they are attracted to certain forms, situations or other creatures. They are dragged downwards or upwards according to their consciousness, since the Magnet works indifferently, aiming only at the essential unity, without limiting freedom: it is true Love in action.

Recognizing therefore in the Cosmic Magnet, a space entity, the relentless will, always present and active, amounts to grasping the first aspect of space, or of divine Love. It is not visible as Light, but the heart reacts to it and feels its omnipresence. Specifically, it is perceptible to consciousness, which operates according to the same law and has a nature very similar to that of space, so that we can equate them:

$$\text{LOVE} = \text{CONSCIOUSNESS} = \text{SPACE}$$

## **2nd ASPECT**

Materia Matrix is perhaps the term that best approaches the second aspect of Love, if we understand it in its ancient meaning of ultimate substance of which things are made, true “mother” of forms.

This quality, second aspect of the second virtue, expresses the true essence of Space, which is supreme and disinterested Love, perfect hospitality, female origin of all creatures to which, through form, it transmits life.

The connective capacity of space can also be recognized in this aspect; it has already been seen that the Magnet connects, but being the matrix of all things, even the most concrete ones (which are nothing but clotted “space”), endowed with certain qualities but intimately

communicating with the outer space, proves that everything derives from space, that is from Love, and the multiformity of manifestation is nothing more than an apparent loss of unity.

This second aspect, so widespread and general, cannot be fully achieved and known, since the perfect fidelity and passivity of Materia Matrix in taking whatever form the higher will commands, makes sure that the ultimate form of space is the only unknowable one, just as Life cannot be known.

As we said, Space is Love, and living without loving it is a sign of an obtuse grossness that will slowly have to disappear. Unfortunately, the spaces in which man lives are so polluted, disheartened, desecrated by the very presence of human works, of neglect and lack of respect, that we end up no longer recognizing, in these disfigured features, the sublime and enchanting expression of divine Love.

Sometimes, however, less crude men catch a glimpse of it when, immersed in large natural spaces, without knowing the cause, they understand that something sublime and deep hovers in those places, which expands the mind and invites to love and respect the origin of such beauty and harmony. But this discovery is often only a magical instant, soon lost and forgotten, and leaves no lasting trace in our consciousness.

The day will come, hopefully in the not too distant future, in which humanity will learn to be attentive to the subtle changes of space currents, ready to respect and recognize the phenomena or reactions of space and grateful for its continuous, loving, tolerant and maternal hospitality.

### **3rd ASPECT**

We can recognize the third aspect of that one reality which is space (Love) in the concept of "Materia Lucida".

The term already shows the close link between Light, third virtue, and this third aspect of the second virtue. In fact, there is no space totally devoid of Light: when the sun disappears, other light sources emerge in the sky and if man had more sensitive tools than those he currently disposes of to explore the star vault thoroughly, he wouldn't see only isolated stars, but countless luminous points to form a single shiny plate. The spaces in between that today seem obscure would then be recognized as seats of innumerable lights.

Men will soon recognize that the firmament is an utterly bright sphere.

Wanting to differentiate between Light and the third aspect of Love-Space is therefore a very subtle question, with indefinite boundaries since Light and Space tend to identify with one another.

The intelligent activity of Materia Lucida is manifested as the ability to cover the contents expressed by the higher Will with the appropriate form. Materia Matrix welcomes them and nourishes them, the third aspect builds their shape, adapting perfectly to express the idea and the purpose.

This creative action doesn't happen by chance for sure, but in an intelligent and organized way. Space is indeed very sensitive to the notions of hierarchy and order and even the very

term of *Materia Lucida* refers to the concept of ordered space, which, precisely because it is ordered, acquires clarity, brightness, splendour.

When hierarchy and order are established in a spatial region, beauty is born. A space that has these characteristics is already a work of art, since it is regulated by precise relationships and correspondences between its parts.

It is a space that has removed all trivialities, and there is no chaos in its sphere. All this leads back to true art, which is never accidental, but it's rather co-measurement and balance, essential factors of beauty.

These qualities, which enhance the space and can sometimes be captured in the majesty of natural landscapes, prelude to the fourth aspect of space, which tends to perfect harmony, and help to understand it.

#### **4th ASPECT**

Symmetry is the hypothesis of the fourth property of Space, which is Love. The Universe, in its infinity, can only have a totally and variously symmetrical form. When it is mature, it will have assumed an exterior appearance of perfection in which all the symmetries will multiply, reflect and reproduce on all levels.

Love lives on symmetries, on alternate appearances; the lover mirrors himself in the beloved, and vice versa, and the more accurate the reciprocal correspondences are, the more intense is the magnetic attraction between the parts.

Symmetry does not mean, however, only the specularity of the parts, but, if we consider the original meaning of the term (sun-metron, with-measure), also co-measurement, module, unique and universal order of all spatial forms: an unknowable canon, capable of bringing all the innumerable measures back to a common language.

The fourth property, central among the seven, is the proportioning principle of Space, which cancels out the separations and allows infinite correspondences between heaven and earth, thus allowing the intimate and constant contact between the world of ideas and that of form. It is the supreme expression of symmetry, certainly not intended as a monotonous reproduction in all directions of space, but as a rigorous and collaborative correspondence between the polar dualities, as a dynamic balance between shares of living energy.

Proportion, co-measurement and harmony are therefore intrinsic properties of Space and of Love that manifest themselves in the world of forms when right and balanced relationships enlighten them, producing beauty, the fruit of the fourth Ray.

#### **5th ASPECT**

We can consider as the fifth aspect of Space (divine Love) the ability to give shape to the ideal entities.

It is the wonderful furnace where the world is born and manifests itself and where ideas take on an appearance.

Space expresses and makes knowable the original idea, reflected by the fourth virtue: through the differentiation and the multiple approximations, it revives the ideal model, which would otherwise be unknowable.

For example, in order to fully express the idea of a river, a single river is not enough. Many rivers, streams, waterways of all kinds and of various liquids are needed, in all environments, so that the idea, driven to manifest itself by a higher impulse, becomes intelligible, albeit imperfectly, in the world of forms.

The tendency to diversify is the key to understanding multiformity; it is closely connected with the third aspect of space, with the great Architect who designs the form, which is then implemented and built by the fifth.

It is therefore useful to learn to consider the objects of the physical world as symbols that tell their content through the form they have taken to describe it at best.

Mountains are symbols, as well as the sea: great signs described by space that translate the causal idea that generated them in a yet imperfect and approximate way.

The investigation of symbols is not limited to the study of geometric shapes, such as the triangle or the six-pointed star: the whole manifestation is an infinite book of symbols that everyone can read; and when we learn to recognize and understand those ideograms we glimpse the possibility of communicating with the content, penetrating into the meanings and ascending with our thought to understand and realize.

This last sentence alludes to the sixth function of Love, which we will now try to describe.

## **6th ASPECT**

The fifth aspect of Love-Space builds the form, designed by the third and reflected by the fourth, with the indispensable help of the sixth function, which reads and knows the content expressed by the fifth.

The sixth quality of space penetrates into the meaning. It is idealism understood as the ability to recognize the original idea behind its appearance, that is to go back from the sign to the meaning.

Trying to “read” space is a fascinating adventure, possible as long as you abandon the sensory perceptions to rely on the heart, the only one that can go beyond the appearance and vibrate in unison with the life that space hosts and manifests.

The visual or sensory examination of an object already reveals much of it, but only the heart can interpret its true meaning, as a sensitive plate records intangible knowledge and impressions that escape quantitative investigations.

The heart, the flower of space, thus rediscovers unity and among the manifold forms allows us to recover the content by synthesis, leads back to the higher world where there is no separation and guides to the centre of meaning without getting lost in the multiple ways of appearance.

## 7th ASPECT

From ancient times men know that in Space nothing is lost or forgotten. Therefore, the highest human expressions have assumed ritual or liturgical form, thus recognizing and affirming the spatial sensitivity to gestures, thoughts, rhythmical and geometrical expressions.

Religions are the most immediate example of this, from the primitive ones to the Christian.

Space – universal, living and divinely intelligent container to which we give the name of Love – thus manifests its seventh quality. Geometry in its highest aspect is the goal of every form that evolves in the search for perfection. Space nourishes and supports every form and makes it magical, identified with the life it contains, in the perfection of the geometry and rhythm that are latent in it.

Human creations “impress” space: the more rhythmic, geometric and orderly they are, the more powerful and magnetic, and their effects are amplified by the energy of the seventh aspect, to which they respond by congruence and resonance.

Such are the gestures of the priest, who expresses an interior attitude to which human hearts acknowledge liturgical power. Thus, even more so, a group of men acting in ritual and solemn geometric formation evokes the correspondence of the seventh divine quality of space, and its work will be powerful, magnetic and effective.

The heart recognizes the magic and rhythms of Space and is responsible for every human action and its co-measurement.

The solemnity of the gesture or thought, the geometry of actions are assessed by the heart, capable of recognizing their spatial correspondence and therefore of understanding their magical and ritual power.



**From the centre where the Will of God is known  
Let purpose guide the little wills of men  
The purpose which the Masters know and serve**

## **THE SEVEN ASPECTS OF POWER**



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### **1st ASPECT**

Trying to penetrate the true and deep meaning of Power is a difficult task for the human mind: this aspect will in fact be brought into full manifestation only at the end of the next Solar System. Today, in the second system, even Love is little known, and it is not surprising that Power is therefore much more difficult to understand.

It is inconceivable, however, to neglect the primary energy, despite the limitations imposed by the evolutionary level.

Power as commonly understood and applied by Humanity, even if legitimate and exercised for the greater common good, is always coercive and limits the freedom of the subjects.

On the contrary, the spiritual and higher Power gives freedom and affirms itself by elevating the lower. Like a flame, it burns and consumes limitations, that is, it destroys the forms that imprison the Spirit.

It is a Power that does not use the resources of the subjects in order to subsist but, with sacrifice, continually supplies those energies that break down the prisons of form in them. If, therefore, true power is liberating, it is certainly not exercised by the so-called "powerful" of the Earth, but by all those who work to free consciousness and raise the prisoners of the Planet to ever greater freedoms.

This is therefore indicated as the first aspect of Power: a very intense and devouring fire that consumes forms and breaks down separations.

It is the destroyer, the One who opens the Gates and leads into fields of ever more perfect freedom.

### **2nd ASPECT**

The second aspect of power is recognizable in its ubiquity, directly connected with the nature of space. You cannot imagine, even in the world of forms, an authentic power that is not present everywhere, and this characteristic is all the more real and necessary when it comes to the supreme Power that originates and pervades the Universe.

The theorem of the omnipresence of Power derives from its first, liberating aspect, since in every spatial region it must be present to destroy forms.

Wherever Power acts, it liberates, and any consciousness, however limited it may be, is exposed to its purifying flame.

The omnipresence of Power, unlike that of Love, obtained by direct penetration to the centre, does not circumvent the obstacle, like Love does, but pierces it and is immediately in contact with the essence.

It could not be otherwise: a peripheral power has value and vigour only if strictly connected to the central one; if it lacks this vital connection it is destined to become extinct.

This second aspect is therefore bipolar, namely it has two distinct qualities: omnipresence, which ensures power and effectiveness, and the ability to pervade everything. It always acts towards the centre and from the centre, the focal point, which is essential to give freedom to the field.

### **3rd ASPECT**

Power is not conceivable without a purpose: when it is affirmed that Power is the will to give freedom, it is implicitly recognized.

It implies a purpose to attain and achieve, and it encompasses the idea of an intelligent and planning activity, typical of every third aspect.

Any development, process or accomplishment is connected to activity and purpose and it is associated with the idea of movement or progress towards the predetermined goal.

Motion is a typical quality of substance, and therefore present in all creatures, but it is above all distinctive of the spirit, which shows it to the highest degree, without undergoing variations. (The unmoved mover). Although in the solid layers of physical matter this motion does not appear on the surface, it is nevertheless equally present in the elementary particles, extremely mobile and constantly oscillating.

Nothing motionless exists, and the stagnations, the standstills, the stops are only temporary or illusory: the absence of motion is an absurd concept, incompatible with and extraneous to the general mobility of the Universe.

The third aspect of power, to fulfil the purpose, originates movement, an infinite river of motions that transport forms and consciousness, culture and civilization towards their accomplishment.

The more stationary and static things or events appear, the more serious the sign of danger is. Those who obstruct the general evolutionary current expose themselves to disaster, they are insane or petrified. We cannot get out of Universal Motion, and the tendency to counter it is always an evidence of ignorance, and it is identified as evil.

Motion strives towards a goal, towards purpose and therefore liberation: observing what moves and evolves, we see Power at work.

### **4th ASPECT**

The fourth aspect is closely connected to the second and given its central position among the seven, it is the one that most fully expresses the centrality of power.

Any power, being *ad absurdum* peripheral, would have no way of asserting itself in order to work out, as power must repeat its centrality “*ad infinitum*” until it occupies all the space in order to achieve the perfect communion with the second aspect.

Its ability to penetrate has already been recognized, now it is highlighted the fact that it exercises and affirms itself on the centres, from which it operates and acts.

A form that is organized so as to clearly express its own centre (as happens in many flowers), irradiates its beauty and harmony just from it.

Centrality is never separated from that supreme joy that is beauty, which every fourth aspect creates and manifests.

## **5th ASPECT**

The fifth attribute of Power is perhaps the most evident and recognizable one: the creative faculty.

In order to liberate, Power destroys forms, but alongside it continually builds other forms, which allow consciousness to evolve and achieve ever more cognizant degrees of freedom.

Thus the Purpose is pursued, passing from form to form, destroying the exhausted and outdated ones to build better, more perfect, elevated and subtle ones, destined in turn to be abandoned, after having carried out the task for which they were created.

If this were not the case, the Universe could not be renewed. Power, that originates movement, leaves nothing unchanged: its creative action is continuous and it distributes the energy to feed ever new forms that grow, develop and die at the end of the cycle.

All universal motions consume energy in order to continue to exist: the energy that forms possess runs out; the vital one that nourishes the contents is imperishable and pours into ever new forms, reproducing the cycle of manifestation. If you accept to interpret this unlimited ability to supply vital energy as infinite generosity, you have proof of the presence of Power, its centrality, its flame that burns and devours forms and its eternal capacity to create new ones.

## **6th ASPECT**

When it comes to Power the sixth aspect finds a clear expression since it always proposes the unity of the Whole. The general Thought that dominates the infinite, turns it on and frees it, is moved by the One in order to rebuild Itself.

Universal communion, the essential unity, is the sixth expression of Power.

Only when the veil of illusion obscures the mind does one forget that the Cosmos is a unity; then thought tends to separate the visible world from the invisible one and then deny the latter because it is uncertain and cannot be proved. Thus the heresy of separation is placed at the basis of knowledge, causing innumerable erroneous interpretations of reality. The Will, the one, cannot but be self-creating and, although it manifests itself in the manifold, it remains equal to the Unity.

No universal process can be considered isolated in its own right. A simple flower is bound by unlimited connections: favoured by the sun, nurtured by the energies of that spatial flower

which is the Zodiac, in its turn contained by the immense galactic Entity, only apparently lives separate.

There's only one Life that manifests itself in countless aspects, incessantly proposing the unity of the whole. In this quality can be recognized the sixth aspect of Power, which in infinite ways always fully expresses itself, in all forms, in all ideas, motions, courses of energy.

A single law, a single purpose governs the manifestation and the fifth and sixth aspects of power express the balance always lost and always recomposed between the one and the multiple: the fifth creates new forms to manifest the One, the sixth asserts itself to recognize the intelligence of the One, veiled by the many.

## **7th ASPECT**

The energies of seventh Ray, ordering and ceremonial magic, and the characteristics of Will appear inseparable and complementary. The will is ordering and in turn the order is the expression of a will that overshadows and supports it. The seventh aspect of Power can therefore be understood and deciphered in the higher concept of Magic, intended as the ability to organize the forms of creation structurally and hierarchically, from the simplest to the sublime.

Where there is a relationship of values and power, the seventh Ray is active and operative, under the impulse of the Will. This leads to the relationships and hierarchies that govern life. The seventh quality of Power is therefore an inevitable need to express all relationships according to formulas, to the laws that organize the Universe. Man knows them to a very small extent; they are nevertheless that set of general Decrees that make up the great Cosmic Law, which all forms obey according to their rhythms, their cycles and the ability to resonate in harmony with divine Will.

Power therefore chooses to operate and carry out the Purpose according to a Plan – a set of Rules, relationships, rhythms and implementation times regulated and coordinated by the seventh Ray.

In every relationship – hierarchical expression of power – the seventh quality of life is operative and in every liturgy an aspect of the Will is manifested and expressed. The first and the seventh mirror and complement each other, reconstructing the original Unity of life, unfolded and spread over time and space in all its multifaceted variety.



The Seven Values	<b>3 LIGHT</b>	<b>2 LOVE</b>	<b>1 POWER</b>
<b>1</b>	3/1 STELLAR LIGHT	2/1 MAGNETISM of the POINT	1/1 FREEDOM LIBERATION
<b>2</b>	3/2 SUNRISE SUNSET	2/2 SPACE	1/2 PRESENCE PENETRATION
<b>3</b>	3/3 DAY	2/3 HIERARCHY ORDER	1/3 PURPOSE MOTION
<b>4</b>	3/4 TRANSPARENCY REFLECTION	2/4 SYMMETRY	1/4 CENTRALITY
<b>5</b>	3/5 RAINBOW COLOR	2/5 KNOWLEDGE of FORM	1/5 CREATIVITY DIFFUSION
<b>6</b>	3/6 UNITY of the LIGHT FUSION	2/6 KNOWLEDGE of CONTENT	1/6 UNION COMMUNION
<b>7</b>	3/7 CYCLIC ACTION PERIODICITY	2/7 GEOMETRY	1/7 MAGIC RHYTHM