

MORYA FEDERATION
Esoteric Schools of Meditation, Study and Service

The Sword of Shamballa
A Synthetic Paper for Quest Universal Year Five



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December 2022

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Introduction

Christ in Gethsemane said: "Father, not my will but Thine be done". Since then, those who begin to delegate their personal will to the Divine Will, affirm in unison: "God's Will and not mine be done"

In this sense, the concrete mind is a ground that sustains the seeds of personal wills, which are strongly attached to the world of matter. But at a given moment, the blast of intuition can appear unexpectedly, lifting them up and transporting them to subtler worlds. Then, the destiny of the seed expresses itself in the spiritual Fruit, which does nothing but glorify the Divine Will.

The task is not easy and can even be frustrating when the formulated questions expand like echoes and the evocative return remains silent before the expectant ear. The human equipment is still very immature and the reception is quite inadequate. We add to these limitations the fact that the predominant energies in this Solar System are still activated in Their Love Wisdom aspect and those of the Will are just pulsating.

But even so, we have the capacity to lift our eyes to the spiritual north and witness the spectacle of the immeasurable energetic emission emanating from the flaming sword of Shamballa, "there, where the Will of God is known". Though the Will hardly pulsates these days, the disciples of the world are increasingly sensitive to the Power of the energies that bring the news of the "New World." As they draw nearer to them and embrace them, they become servers who are present and active in an old world that is crumbling before the sight of suffering Humanity.

Let us stand attentive, let us sharpen our ears, for the sound of the Sword begins to sound, and perhaps we can, if we qualify, wield the Sword in response to the Father's call and thus cooperate with His Divine Purpose. Being His Divine Sword!

The Sword as a Symbol

Symbols constitute an abstract language that open the portals to the world of meaning. The sword as a symbol has a double meaning: higher and lower significances. The reason for this double meaning lies on the duality of the manifested Universe. Thus, the symbol of the sword can be interpreted as a "sword" of war used in combat for the purposes of personality interests, or as a "Sword" wielded by one inspired by the Soul or Monad and wielded with projected Divine consciousness.

The life-giving energy of the sword is One and Powerful, its material does not come from earthly mines but is forged in the Cosmic Heights, and through it flows the electric fire. Man's ability to resonate with this high frequency will depend upon his consciousness. It is precisely the consciousness of the sword bearer that qualifies him to wield it. And it is in this "resonance" that the potentiality of the identification between the swordsman and his sword as one Being resides.

That is why we find in mythology and legends multifaceted expressions of forms, powers and uses of swords, from those referred to in the annals of military histories to those carried by Avatars and Angels. It is not the purpose of this work to present the history of the sword, its variants, types and uses (some examples of intangible swords are included in the Appendix A) and we will focus on our central theme.

Types of Swords according to Master DK

The sword as a symbol represents many things and Master DK highlights three types of swords. Let us ponder on the qualities of these swords as DK describes them:

1. Two-edged Sword

“The sharp, two-edged sword is the discriminative faculty which reaches to the roots of the chela's being and separates the real and true from the false and impermanent. It is wielded by the ego from the mental plane and is spoken of as the "Sword of cold blue steel." ¹

This idea clearly states that the faculty of discrimination is the quality that characterizes the bearer of this type of sword. *“Wielded by the ego from the mental plane”*, refers to the 4th subplane of the mental plane. The *“Sword of cold blue steel”* Master DK indicates that the quality of the head centre is the cold light and *“the clear and cold light”* refers to the Spiritual Triad Source.² Master DK distinguishes between the *“cold light”*: that of the altruistic servers, aspirants and disciples of the world and the *“clear and cold light”* of the initiated Members of the Hierarchy and, to a lesser degree, all accepted disciples. One proceeding from the personality/intellect and the other from the pure reason, the infallible and intuitive perception. As the discrimination is the higher faculty of the personality, we can hypothesize that the bearer is the Soul (ego), and the sword is shining with the *“cold light of the intellect illuminated by intuition”*.³ It could correspond to the third degree initiate.

By the discrimination faculty, *“the disciple can bring the mental life under control and dedicate it to the life of the kingdom of God, which is accomplished at the third initiation. Through the correct use of the mind, the disciple is led to make right choice, and to balance (with wisdom) the endless pairs of opposites....The swords double-edged blade evidently symbolizes the unity of truth, the perfection of wisdom and wisdom-awareness.”⁴*

2. Doubled-bladed axe sword

“The sword of renunciation, or that double-bladed axe which the chela willingly applies to anything he considers as likely to hold him back from his goal. It is applied primarily to the things of the physical plane.”⁵

The renunciation referred here could be that constant daily renunciation which the bearer of this sword faces in order to eliminate all the things which hold back the expression of divinity. Master DK says: *“The Great Renunciation of the fourth initiation is made possible by the many lesser renunciations of many lives, consciously undertaken”*.⁶

This type of sword is applied to *“the things of the physical plane”*. The first initiation symbolizes the dedication of the physical body and the physical plane life to the soul as Master DK teaches us.

3. The sword of the Spirit

“. . . is that weapon which in the hands of the disciple cuts down before the eyes of the group he is serving the obstacles which stand in the way of group progress. It is only wielded safely by those who have trained their arms to wield the other swords and in the hands of an initiate is a most potent factor”.⁷

The disciple has already experienced the use of the first two swords, has demonstrated mastery of his discriminating faculty and has renounced. Now he no longer fights individually but for the final victory of the army of disciples in service to the Plan/Purpose. The Life of the Purpose is present in this operative oneness.

¹ Bailey, A.B. Treatise of White Magic, Page 268, pdf version.

² Bailey, A.B. Light of the Soul, Page 46, pdf version.

³ Bailey, A.B. De Belen al Calvario, Pag.92, pdf Spanish versión.

⁴ Varner, Gary R. The Sword and Dagger In Myth & Legend, Page 61.

⁵ Bailey, A.B. Treatise of White Magic, page 268, pdf version

⁶ Bailey, A.B. Discipleship in the New Age I, page 193, pdf version

⁷ Bailey, A.B. Treatise of White Magic, pages 268-269, pdf version

These fighters could correspond to the 5th initiation, the Master's degree, because according to the Ancient Commentary: *"Steel is necessary for the transmission of fire. When the force of the inner man is coupled with the energy transmitted through the chakras of the palms, it passes through the shining blade and mingles with the force of Him who is ALL. Thus the Plan is consummated. ... "* And so it might be added that the energy of unity is augmented by the force of the greater Whole".⁸

The fifth major initiation of our planet corresponds to the first cosmic initiation, which is taken in Sirius and this leads us to consider the cosmic energies that begin to act from this initiation. "...disciple can not only utilize the current flowing through the centres of his own body, but can also combine them with the planetary or cosmic currents to be found in his environment."⁹

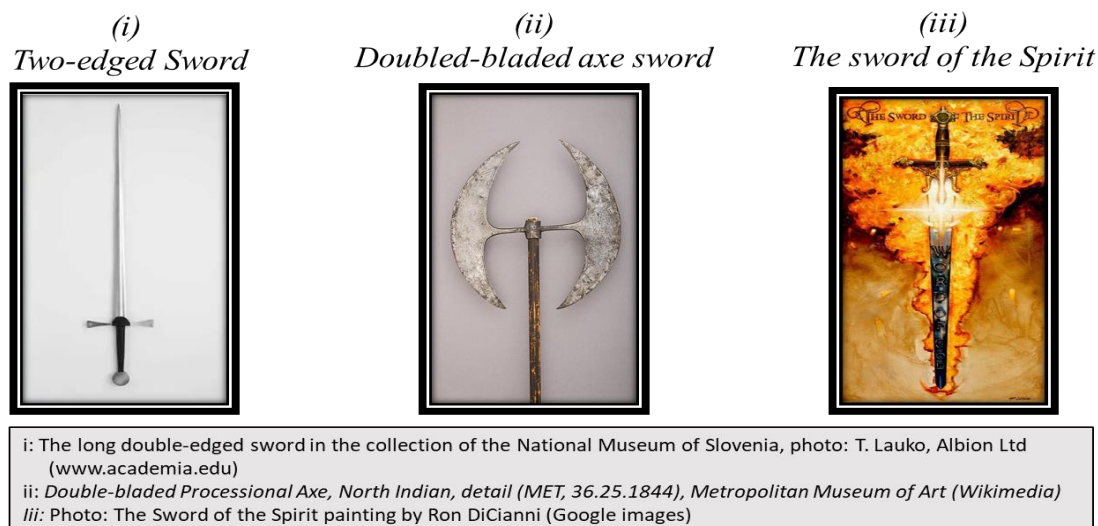


Fig. 2: Types of Swords according to Master DK (representations)

In one of the old books, available for the instruction of disciples, these words are found: *"The armed hand is an empty hand and this protects its possessor from the accusations of his enemies. It is a hand freed from the taint of the four symbolic evils—gold, lust, the dagger, and the finger of enticement."*¹⁰. Emptiness is a requirement....but the hand is armed, another occult paradox. Once the qualities of discrimination and renunciation are realized, and perhaps on a more igneous battlefield such as the spiritual one, in the monadic chariot, possibly the spiritual sword begins to vibrate more subtly and "disappears" from the rupa world. This sword could be the analogy of the Vajra, which symbolizes the absolute and indestructible reality of *shunyata*, "emptiness".



Fig.3: Vajra graphics¹¹

⁸ Bailey, A.B. Treatise of White Magic, page 269, pdf version

⁹ Bailey, A.B. Treatise of White Magic, page 268, pdf version

¹⁰ Bailey, A.B. Treatise of White Magic, page 267, pdf version

¹¹ Duane Carpenter Graphic in <https://light-weaver.com/>

It is very interesting to study the symbolic similitudes between the spiritual sword and the Vajra or Dorje. The spokes of the Vajra symbolizes wisdom, particularly, the wisdom attained through the quality of discrimination, the wisdom of an enlightened being with purified senses, the wisdom of the Buddha. It is said: *"the spokes of a peaceful vajra meet at the tip whereas those of a wrathful vajra are slightly splayed at the end"*¹². Is possible to visualize the 4, 5 or 9 spokes fused as One configuring the form of the sword

<p>A six-pointed and two-pointed Vajra. When the middle point of the six-pointed vajra is elongated, it turns into a vajra-sword</p>	<p>Bodhisattva Manjusri with his Vajra sword</p>
	

Fig. 4: Vajra and its evolution as Vajra Sword¹³

"Only those therefore, who have wielded the sword dare lay the sword down and stand with empty hands, uplifted in blessing. Only the "armed hand" can safely be used in the work of salvation; only those who have "taken the kingdom of Heaven by force" and who are occultly known as the "Violent Ones" can take the heavenly supply and use it in the work of healing." ¹⁴ There, the hands of the healing militia are no longer bearers of some kind of sword but become the sword itself. Master DK says that the Kingdom of Heaven is God¹⁵, we can therefore conceive that this militia of armed hands is on the Monadic plane, hence it could be inferred that this is the "sword of Shamballa".

The Sword of Shamballa

Among the many qualities attributed to many types of swords, it is not easy to choose the one that synthesizes them all. We recognize an interesting numerical relationship between the numerical symbolism of the word "sword" and the words "sword of Shamballa" and both respond to the number seven.¹⁶ So we could consider the Sword of Shamballa the prototype of all swords, a prototype forged in the electric cosmic body of a septenary Being.

Every sword has a receiving pole, whose quality of incoming energies is supplied by the fencer's equipment, and a transmitting pole, which radiates these energies. Between the two is the sheath which, in a way, processes the incoming energies so that the emerging ones - according to the state and condition of the receiving living beings - respond to the intentional purpose of the fencer.

¹² <https://www.buddhanet.net/>

¹³ Images from <http://taoistiching.org/>

¹⁴ Bailey, A.B. Treatise of White Magic, page 269, pdf version

¹⁵ Bailey, A.A. De Belen al Calvario, Pag.39, pdf Spanish version.

¹⁶ Alpha Numerical Method to convert letters to numbers (AN). I have often wondered what is the value of numerology if applied to different languages it results in different values. The only thing we can say is that Master DK chose the English language to transmit the teachings to his English speaking amanuensis. He himself had difficulties in translating the meaning of abstract energies into the field of an alphabet.

From this “antahkarana” the sword connects the energies pouring from higher realms like the Great Bear and connect with the lower realms like our Planetary Logos with the Dynamic Will. This Will is like a mighty broadcasting point, which, unimpeded, achieves its purpose. The Sword of Shamballa mobilizes the ethers into a new ordering according to the Divine Purpose. The sword is ever the symbol of the first ray force just as the pen is of the second ray influence¹⁷.

Truth is a sword, and one of the potent symbols of the first ray is the sword. The spirit demand for truth is, ultimately, the demand for “unfettered enlightenment,” a quality of Shamballa, the great first ray center upon this planet. Since the spirit is invincible, and since truth is the quickest way to freedom (i.e., “the Truth shall make you free”), evolved first Ray individuals speak the truth fearlessly¹⁸. “I ASSERT THE FACT” is a mantram embodying the concept of the “Sword of Truth.”¹⁹

The Sword of Shamballa has two polarities:

- 1- The negative pole, receptor of incoming cosmic energies
- 2- The positive pole, transmitter of the outpouring energies

In other words, the life-giving energies of the first ray "penetrate" the Sword of Shamballa and "precipitate" according to the Will or Divine Purpose, but not before undergoing a "modulation" along the integrated instrument sword-bearer. This modulation may be a fractalized reflection of the subsequent mediation of Beings intervening in the transmission of the first ray from the Great Bear to our planetary Logos.

1- The negative pole of incoming cosmic energies

Expanding our horizons beyond the affairs of the Soul, of the Spiritual Triad, of the Monad, we experience new and more powerful points of tension. From the lofty summits of the Cosmic Spiritual Triad and particularly from the Cosmic Atmic body²⁰, there is a continuous emission of energies that flow into the lower worlds. Thanks to this continuum, we are able to process our passports to superior worlds, surpassing all the frontiers of the rings pass not-at least imaginatively-. And we ask ourselves: where does the Power of the Sword of Shamballa come from? How are these energies transmitted to Shamballa, the most sacred terrestrial planetary enclosure? How many Cosmic Beings are participating in this transfer? And what is the quality of this energy?

When we speak of the sword of Shamballa we generally focus on the emanating manifestation of energies, especially those activated in the proximity of 2025 (date of the Council of Shamballa) and which are a matter of reflection of disciples and, to some degree, of the ordinary man. But these energies come from even higher spheres and this consideration has led us to the Great Bear.

In conclusion, the energies that give life to the Sword of Shamballa come from Ursa Major and, through its star Ray 1 - the one of its seven stars that expresses the purest aspect of the Will of the Absolute - confer upon the inhabitant of Shamballa, the bearer of the sword, the characteristics of courage, the capacity to act unidirectionally and to initiate the Work under the aegis of a sword whose mantram: *"I assert the Fact"*.

¹⁷ Bailey, A.B. The Destiny of the Nations, pages.16-17.

¹⁸ Robbins, M.D. Tapestry I, page 79

¹⁹ Robbins, M.D. Tapestry II, page 489

²⁰ Explanatory note: The Big Dipper together with the Pleiades and Sirius could be considered as the Spiritual Triad of our Solar Logos, and as such, we could place the Big Dipper on the Cosmic Atmic Plane: "in relation to the solar system these three groups [The Big Dipper, The Pleiades, The Sun Sirius] are related to the logoic Spiritual Triad, atma-buddhi-manas, and their influence is dominant in relation to the solar incarnation, to solar evolution and to solar progress." Reference: Bailey, A.B. Treatise of Cosmic Fire, pages 1058 and 545, pdf version

Saptarishi

The Saptarishi (from Sanskrit saptarṣī), means "seven sages"; Sapta or Saptan: Rishi - sage (s). These seven rishis in ancient India have been revered as evidenced by the Vedas and other Eastern literatures. It is said that “when *Brahmā* wished to populate the world, he created mind-born sons, like himself”²¹. They are called Brahmarishis, Prajapatis (Lords of offsprings), Bramaputras (Sons of *Brahmā*) and *Brāhmanas*. The seven *Brāhmanas* are also mentioned in the Puranas: “the *Brāhmaṇa*, the excellent Gaṇas said: “*O Śivaśarman of auspicious intellect, the Seven Sages devoid of impurities, who were directed by Brahmā to create subjects, live here. They are Marīci, Atri, Pulaha, Pulastya, Kratu, Aṅgīras and the illustrious Vasiṣṭha*”.²²

Blavatsky says that “the Saptarishis are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits”. Could we infer that the Saptarishi function as Solar Angels?²³ “According to Blavatsky, the Sanskrit word “rishi” in general means “an spiritual adept or an inspired one, but in particular within the context of Vedic literature, this term denotes distinguished spiritual personage through whom the various sacred mantras of the Vedic tradition were revealed”²⁴..

Blavatsky also says that there are a Hierarchy of Rishis: “The first three groups are the Divine, the Cosmic and the Sub-lunar. Then come the Solar Gods of our system, the Planetary, the Sub-Mundane, and the purely human — the heroes and the Manoushi.... From them, the Pre Cosmic Divine Gods are the Prajapatis, the Seven Builders. Then the seven stellar Rishis, the Saptarishis, and the 3th group is those their human doubles which appears as heroes, Kings and Sages on this Earth”²⁵ This is why from the very moment we attempt to correlate the names of the seven stars with the Rishis who personify them according with old books, we find complex and multiple symbolic meanings because the Rishis themselves respond to multidimensional realizations that escape our scrutiny. For the names of the seven stars according to the Eastern and Western Cosmologies you can consult the Appendix B.

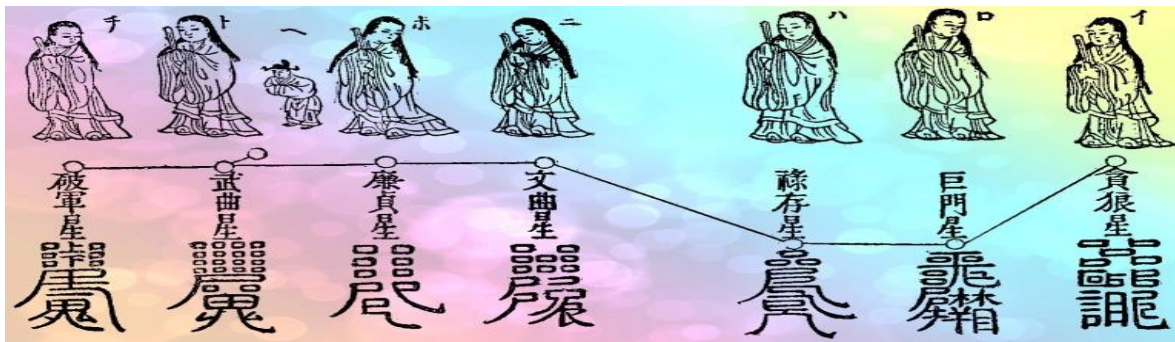


Fig.5 : ‘Seven Stars of the Northern Dipper’²⁶

Analyses of the Seven Rishis

Each of the Seven Rishis of the Great Bear ensouls one of the seven major stars of the Great Bear, They are their physical manifestations. Robbins says: “The true nature of these entities (whether planetary, solar, zodiacal or ‘super-zodiacal’) is far beyond human understanding, but the practical effects of Their emanating qualities can be noticed and detected within the body of our planet,

²¹ Wilkins, William Joseph. Hindu Mythology, Vedic and Purānic, page 301:

²² Tagare, G.V. The Skanda Purana, Capt.18: The World of Seven Sages in wisdomlib.org

²³ Blavatsky, H.P. Secret Doctrine II. Page 318 (pdf version)

²⁴ Blavatsky, H.P. Theosophical Glossary, 1982; reprint, page 278

²⁵ Blavatsky, H.P. Secret Doctrine I. Pages 436,442 (pdf version)

²⁶ Alex Alder in <https://thenewkorea.wordpress.com/2015/09/17/the-seven-stars-of-the-north-5/>

*within the human kingdom, and, most importantly, from our point of view, within that tiny unit of life, the human being.”*²⁷

Referring to Regulus frequently called "the heart of the Lion", DK says: *"There is more real occultism hidden in the names given to the various stars by astronomers down the ages than has yet been realized, and here you have a case in point."*²⁸ Therefore, we dedicate a brief exploration to get some insight from their description:

Dubhe or Dubb (α Ursae Majoris)

Dubhe's name comes from the Arabic "*al-dubb*", 'the bear' while for Hindus it is Krata or Krathu, one of the seven Hindu sages or Saptarishis. The Chinese know it as "Celestial Pivot" or Tien Choo and as Kow Ching.

*"In ancient Egypt this star was Ak, the eye, the most prominent star in the constellation, used in the alignment of the walls of the Temple of Hathor at Dendera. It was associated with the goddesses Bast Isis and Taurt Isis."*²⁹ *"Krathu is married with Sannati (Humility) , by whom he had " sixty thousand Bālakhilyas, pigmy sages no bigger than the joint of the thumb ; chaste, pious, and resplendent as the rays of the sun".*³⁰

Merak or Mirak (β Ursae Majoris)

The name Merak or Mirak is derived from Arabic *al-maraqq*, meaning 'the flank' or 'loins', referring to the position of the star in the constellation. Merak was known as Pulaha in Hindu mythology. He was the son of Brahma and one of the Seven Sages. *"This Rishi does not figure largely in Hindu mythology. He married a daughter of Daksha named Kshamā (Patience), by whom he had three sons"*.³¹

In China it is known as Tien Seuen, the "Celestial Rotating Jade" or "the harmonic sphere". In ancient Greece it may have been known as Helike, one of the names by which the entire Ursa Major was known.³²

Phecda, Phekda or Phad (γ Ursae Majoris)

Phecda, from the Arabic word *fakhidh* meaning 'the thigh' because of its location in the body of the bear. According to the Persian astronomer Al-Bīrūnī this star was Pulasthya-born from the ears of Brahmā-, another of the rishis or great sages of Vedic antiquity.³³

In China it was known as Ke Seuen Ke and Tien Ke, another harmonic sphere.³⁴

Megrez (δ Ursae Majoris)

Megrez, from the Arabic word *al-maghriz* meaning 'root of the tail' indicating its position within the constellation. To the Hindus it may have been Atri, another of the rishis; and in the Vishṇu-Dharma it is said to have ruled the other stars of Ursa.³⁵

²⁷ Robbins, M.D. Tapestry I, page 61

²⁸ Bailey, A.A. Esoteric Astrology, Page 300

²⁹ <https://astronomicum.blogspot.com/2012/03/nombres-de-estrellas-en-la-osa-mayor.html>

³⁰ Wilkins, William Joseph. Hindu Mythology, Vedic and Purānic, page 330

³¹ Wilkins, William Joseph. Hindu Mythology, Vedic and Purānic, page 330

³² <https://astronomicum.blogspot.com/2012/03/nombres-de-estrellas-en-la-osa-mayor.html>

³³ Wilkins, William Joseph. Hindu Mythology, Vedic and Purānic, page 329

³⁴ . <https://astronomicum.blogspot.com/2012/03/nombres-de-estrellas-en-la-osa-mayor.html>

³⁵ <https://astronomicum.blogspot.com/2012/03/nombres-de-estrellas-en-la-osa-mayor.html>

Attri is a Vedic sage, who is credited with composing numerous hymns to Agni, Indra and other Vedic deities of Hinduism.³⁶ Soma, the moon, is said to proceed from the eyes of his father Atri .³⁷

In China, this star was known as Kwan and Tien Kuen, "the celestial authority".

Alioth (ε Ursae Majoris)

Alia, Alabieth, Alaioth, Alhiath or Alhaiath are all names derived from the word Alyat, which comes from the Arabic word alyat, meaning "fat tail of the eastern sheep".³⁸ Alioth, is the brightest star in the constellation of Ursa Major, and the brightest of the seven stars of the Big Dipper. In the Hindu language, Alitoh was known as Angiras, after a Vedic sage. He was considered a teacher of divine knowledge and a mediator between gods and men. "He was also known as one of the first fire gods, or Agni-devas"³⁹.

Mirak, Mizat, Mirza or Mizar (ζ Ursae Majoris)

Although Mirak was the original name, it seems that in the 16th century, the scholar Julius Caesar Scaliger incorrectly changed it to Mizar, a name that has survived to the present day. This denomination, as well as its variants Mizat and Mirza, comes from Arabic "*mi'zar*" which "means the *belt of silk* or the *apron of the Mother*". "In the Bible; David speaks of this Star in veiled terms as a mountain in Psalm 42, verse 6. The Sufis named this star Al-Anak-al-Benat, or *the she-goat of those who shed tears*".... The Greeks gave it the name of *The Second Shell of the Great Helike* (or Helix), or *The Light of the Second Spire*. While the Egyptians called it *The Second Eye or Ririt, the She-Hippopotamus, or The Second Lake for the Great Crocodile*... Very close to the Star Mizar, stands a twin-star, smaller than Mizar, called *Alcor*.

*"The name the Arabs used for Alcor was "al-suha", meaning the overlooked or neglected one. (Ptolemy certainly overlooked it, as he did not include it in the Almagest.) The 10th-century Arabic astronomer al-Šūfī noted that this star was used by people to test their eyesight. He quoted an Arabic saying: 'I showed him "al-suha" and he showed me the Moon', as a comparison between people with good and bad eyesight. Ophthalmologist George M. Bohigian has concluded that the ability to divide Mizar and Alcor is comparable to the standard Snellen test for 20/20 vision".*⁴⁰

In India, he is known under the name of Vasishtha, one of the seven main sages of the Vedic era, who served as the family priest of several kings"⁴¹

Alkaid or Benetnasch (η Ursae Majoris)

Alkaid, from the Arabic "al-qa'id" meaning 'the leader'. Alkaid, Alkaid o Elkeid come from Arabic *Al-Qa'id* Banat al Na'ash, and refers to the fact that it preceded the mourning maidens. The other two were Mizar and Alioth. An alternative name was Benetnasch, from the Arabic term "Banāt Na'sh al-kubra" meaning 'the great daughters of the bier', for the Arabs regarded this figure not as a bear but as a bier or coffin. They saw the tail of the bear as a line of three mourners (banāt, the daughters) leading the coffin, al-na'sh. The Alphonsian Tables of 1521 call it Bennenazc; Riccioli cites as Benat Elnanschi, Beninax, Benenath and Benenatz. Other written meanings derived from Alkaid for this star have been Alchayr, Ackair (Arago), Ackiar y Alcatel (Assemani).

³⁶ <https://en.bharatpedia.org/>

³⁷ Wilkins, William Joseph Hindu Mythology, Vedic and Purānic, page 331

³⁸ <https://astronomicum.blogspot.com/2012/03/nombres-de-estrellas-en-la-osa-mayor.html>

³⁹ Nineplanets.org

⁴⁰ Ian Ridpath, Star Tales in www.ianridpath.com

⁴¹ Wilkins, William Joseph. Hindu Mythology, Vedic and Purānic, page 339

In Tibetan astronomy the Great Bear is ruled by the goddess Marichi, the spouse of Haya-griva, the god of the horse's (haya) neck (griva) or head..., the sun god born at its commencement.⁴² Marichi is better known through his descendants than from any work of his own, his most illustrious child being Kasyapa, as a son of whom Vishnu came, in his incarnation as a dwarf.

In Chinese astronomy it is known as "the Seventh Star of the North Dipper" or as Yaon Kwang", the Star of Twinkling Radiance.⁴³

The Big Dipper

The Big Dipper is an asterism formed by the mentioned seven stars in the constellation of the Ursa Major or the Great Bear. The Big Dipper is also called by other names, like the Plough, the Great Wagon, Saptarishi, and the Saucepan.

The Big Dipper figures in the culture of very ancient civilizations and deserves a qualified translator to interpret its symbolism, whether in the form of mythological metaphors, applied to magical rituals, religious ceremonies and even astronomical descriptions that come to be ratified by cosmologists and astronomers of our times.

It is interesting to note that the Big Dipper has been found on the blades of swords, often in the form of seven brass plugs that are inserted into the scabbard, indicating in some way its importance as a guide and protection of the sky:

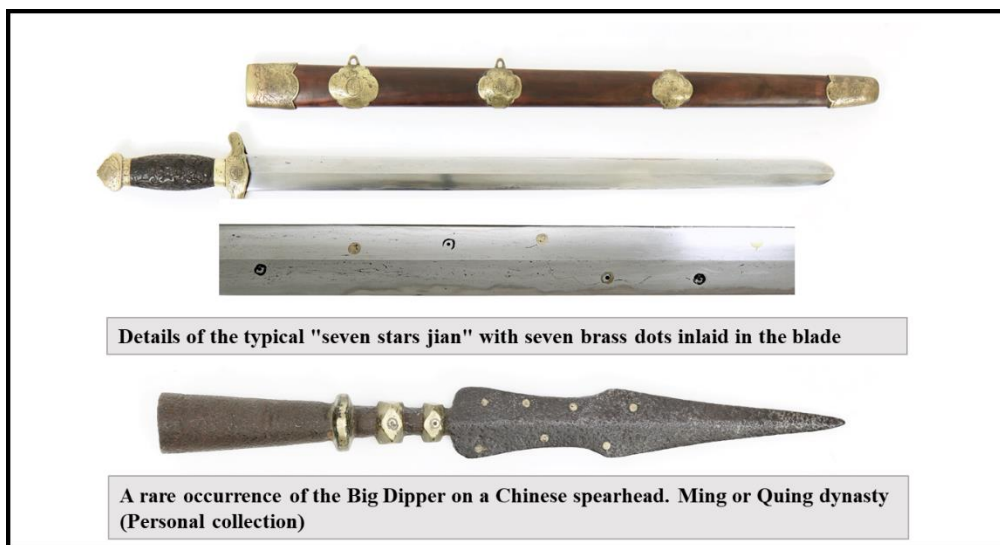


Figure 6 : Big Dipper on Swords ⁴⁴

The arcane teachings refer to the Big Dipper, but not all of its meanings are apparent to the neophyte or aspirant, even to the disciple. The symbolic spiritual nature of the sword is none other than that permeated with the First Divine Aspect, "Will-Power". DK informs us: *"This is the Will which lies behind all initiatory activity."*⁴⁵

The Big Dipper is seen as the throne of Shàngdì, the "Supreme Deity" in ancient Chinese religion from the Shang dynasty to later Daoism. The Festival of the Nine God Emperors is a nine-day Taoist (Daoism) celebration beginning on the eve of the ninth lunar month of the Chinese calendar. The

⁴² Hewitt, J.F. History and Chronology of the Myth-Making Age, page 334

⁴³ <https://astronomicum.blogspot.com/2012/03/nombres-de-estrellas-en-la-osa-mayor.html>

⁴⁴ <https://www.mandarinmansion.com/>

⁴⁵ Bailey, A.A. Esoteric Astrology, page 618

meditations are kept secret but some accounts have transcended, for example that the "Nine Imperial Gods-T'ien Ying, T'ien Jen , T'ien Chu ,T'ien Hsin , Tien Chin , T'ien Fu, T'ien Ch lung, T'ien Jui , and Tien P'ong-reside in` the northern heavens, each in one of the seven stars of the Big Dipper and the remaining two gods in two nearby stars....He is to recite the names of its stars, picture them in his imagination, recite prayers, and in the end bring their sublime embryonic essences into his body where they build up, in the course of time, an immortal body which will ascend to heaven in broad daylight." ⁴⁶

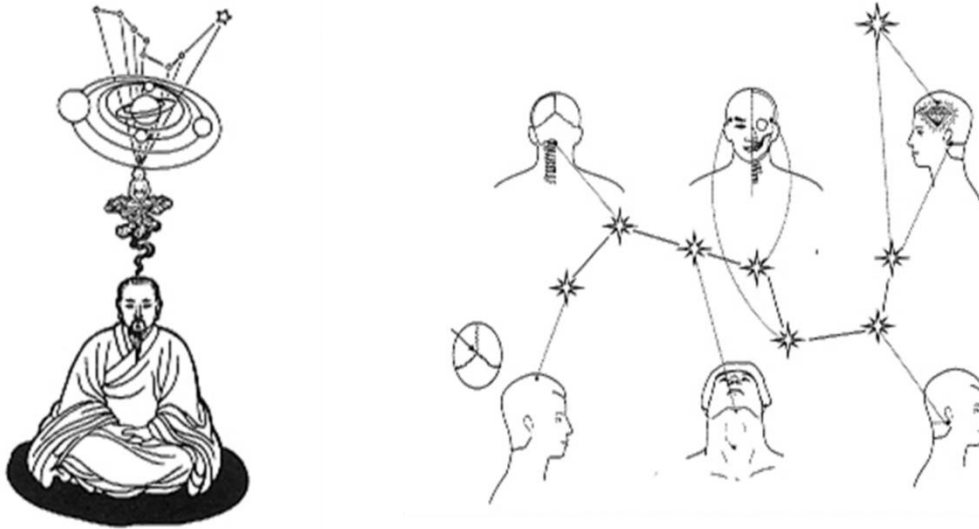


Fig.7: At the left, the Immortal connecting with Galactic Forces. At the right, North Star and Big Dipper connecting with Points of the Skull.⁴⁷

From the point of view of Chinese mythology, one who is "immortal" is spiritually and/or physically immortal; transcendent; super-human. However, all mortal beings are under the Constellatory influence, only that, as indicated at the beginning of this work, the consciousness determines the purity with which this energy is received. So that an Initiate who has accomplished his "Herculean" work, receives "the Jewel of Immortality" as described by the Master. ⁴⁸ We all have the seeds of immortality, and in the process of this discovery and then experiential realization lies the discipleship work synthesized in the following invocative words: "Lead us from the unreal to the real. Lead us from darkness to light. Lead us from death to immortality". ⁴⁹

It is important to note that this form with which we identify the Big Dipper today has not been the same in the past; perhaps it was totally different in the previous manvantara and will be totally different in a future manvantara. Astronomically, the seven stars of the Great Bear are moving ⁵⁰.

⁴⁶ Vandebroek, Eric and co-workers. Nine Emperor Gods celebration. From <https://world-news-research.com>

⁴⁷ Ibid.

⁴⁸ Bailey, A.A. The Labours of Hercules, page 107, pdf version.

⁴⁹ Brihadaranyaka Upanishad 1.3.28

⁵⁰ Aitken, Robert G. 1924. The Constellation Ursa Majoris. *Publications of the Astronomical Society of the Pacific*, Page 55.

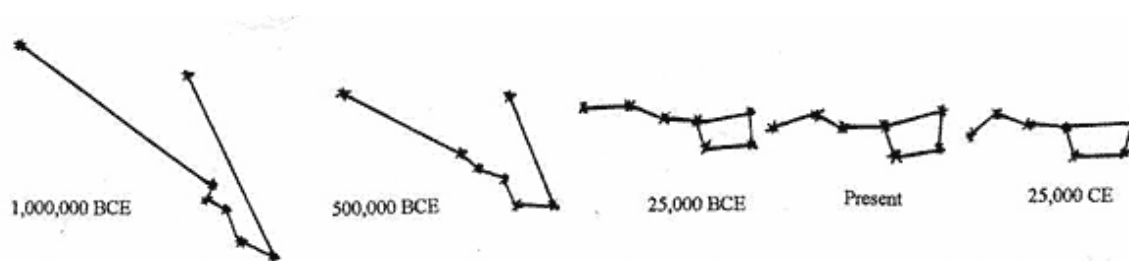
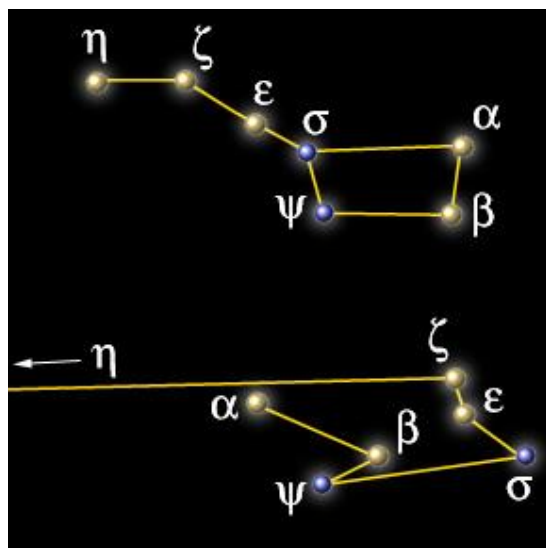


Fig. 8 : The Big Dipper various epochs⁵¹



In addition to these changes in time, there are also different shapes depending on the observer's point of reference:

The left picture “shows two different views of the constellation, The Big Dipper. The upper image is what we see from Earth and the lower from a different location in space”.⁵²

Although this is an imaginative configuration that considers the Big Dipper at the same distance from Earth but in a different position in space, it encourages us to detach ourselves from the form and look for qualities that make the design of its archetypal or essential nature, such as the rays of its stars.

Fig. 9 : The Big Dipper various views⁵³

Ancient Greeks at one time named this constellation “The Curved or Spiral One,” both for its dipper-like shape and because it ever turns round and round the celestial north pole.⁵⁴

The mentioned spiral activity describes Shiva form of motion; it is an expression of the First Aspect, the Electric Fire⁵⁵. The Big Dipper circles around Polaris: “*revolving around Dhruva Nayaka (the Pole Star) like a necklace*”⁵⁶, but following a spiral trajectory. As a consequence, the position of the Big Dipper changes so that it faces upward in winter and downward in summer, to the left in spring and to the right in autumn, and forms the sign of the Swastika. “*The name swastika comes from sva, that which refers to oneself, that which is one's own', and aastika, 'to have faith and trust': the helix or cross of life.*”⁵⁷

Eons in the past, another Pole Star had the role of Polaris and another seven stars could be related to it and in the next Manvantara - under the auspices of seven other Rishis – they will be oriented towards a new pole star: “*Polaris—The Star of Direction—governing Shamballa. Later, another Pole Star will take the place of Polaris, owing to the interplay of forces in the universe and the general shift and movement. But the name and quality of this star will only be revealed at initiation.*”⁵⁸

⁵¹ Astro.uwo.ca in Google Images.

⁵² https://www.windows2universe.org/the_universe/Constellations/constellations3.html

⁵³ Ibid

⁵⁴ Allen, R. *Star Names*, page 433.

⁵⁵ Bailey, A.A. *Treatise of Cosmic Fire*, page 1048

⁵⁶ Varaha Mihira in his *Brihat Samhita* (circa 550) Abraham Mihira dedicates his 13th chapter to the Sapta Rishis. In the Northern sky, the Sapta Rishis

⁵⁷ Blavatsky, H.P. *Theosophical Glossary*.

⁵⁸ Bailey, A.A. *Esoteric Astrology*, page 97 (pdf versión)

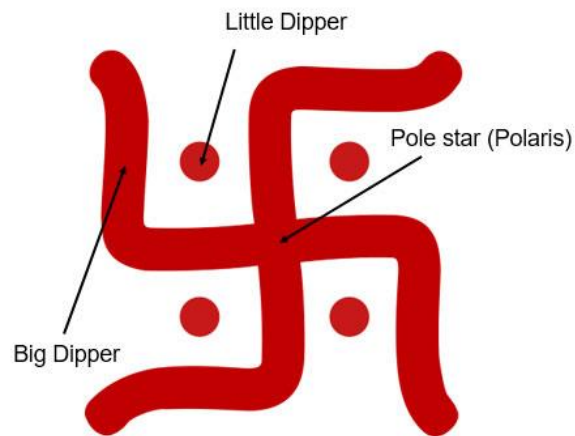
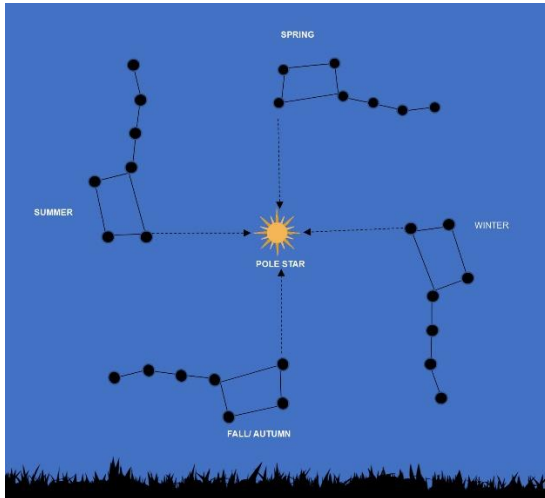


Fig. 10 :The Big Dipper moving around the pole star giving the swastika shape⁵⁹,

It is interesting to note that the seven stars do not follow the same direction of movement and that particularly Dubhe and Merak are moving in almost opposite directions:



Fig. 11: Astronomically, the seven stars of the Great Bear are moving⁶⁰

So this displacement in the physical field could be reflecting the nature of the inner planes of these Great Star Beings, carrying in themselves the qualities of the energies that will stimulate (and initiate) either Cosmic, Solar, Planetary Beings evolutionary dynamic. The two great stellar beings who develop a movement contrary to the rest of the stars units of the Big Dipper are Dubhe and Alkaid. What does this fact indicate to us? This raises some questions.

- As we will see later (Page 27), Dubhe stimulates the lower aspect of the will while Merak stimulates the higher aspect of the Divine Will. Would it then mean that Alkaid has a similar nature to Dubhe?
- Would Dubhe be that star related with "cosmic evil"? : "Cosmic evil from the standpoint of our planet consists in the relation between that spiritual intelligent Unit or "Rishi of the Superior Constellation" as He is called (who is the informing Life of one of the seven stars of the Great Bear,

⁵⁹ Christopher Philip John. The Big Dipper In Ancient Indian Astronomy

⁶⁰ Aitken, Robert G. Movimiento de las estrellas del Big Dipper, Inspirado en el grafico de en el articulo The Constellation Ursa Majoris publicado en Astronomical Society of the Pacific, Page 55

and the other five stars of the Great Bear) seven stars of the Great Bear, and our planetary prototype) and one of the forces of the Pleiades." ⁶¹

c. Or, could it be Alkaid who is related to darkness and death since Alkaid "precedes the mourning maidens"? *"In Chinese fortune-telling... was believed to be unlucky and thus both hunters and soldiers traditionally avoided point-ing their guns in Alkaid's direction."*⁶²

d. Could it be that in the next Solar System, Merak and Dubhe could integrate and merge?

Big Dipper over time⁶³

HPB points out that these are called seven rishis of the Third Manvantara, which refers to Third Round as well as Third Root Race and its sub-races in the Fourth Round.⁶⁴ This Great Saptarishi's life period is known as a Manvantara: 306,720,000 Earth Years. *"Under Manu Vaivasvata, the present one, there are the following Rishis: Vashishta, Kashyapa, Atri, Jamadagni, Gautama, Vishvamitra, Bharadwaja, while the seven Rishis for the next manvantara will be Diptimat, Galava, Parashurama, Kripa, Drauni o Ashwatthama, Vyasa y Rishyasringa"*.⁶⁵ We can conclude that the later ones will be the most influential drivers of the First Ray energies for a First Aspect oriented Solar System. *"When this first aspect is better understood (in the next mahamanvantara) the work of the seven Rishis of the Great Bear.... will be comprehended."* ⁶⁶

Not only will the seven Rishis be different, but the North Star will also be different. In the period 2900-2700 BC the Pole star was Thuban in the constellation Draco. In our days it is Polaris in the constellation Ursa Minor. And it is estimated that for the next 10 000 years the North Celestial Pole will be located near Deneb in the constellation Cygnus - the Swan, which in the year 11 000 will be located near Delta Cygni in the same constellation. And that in 14 000, Vega, which is the fifth brightest star in the sky, will be near the North Celestial Pole..⁶⁷

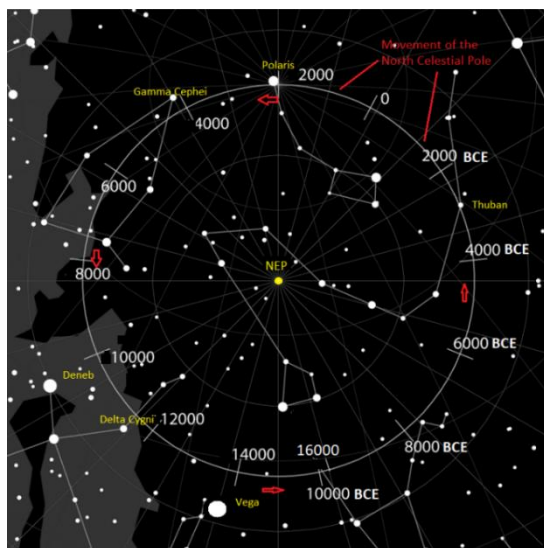


Fig. 12 : North Celestial Pole changes over the 25 800-year cycle.

The seven stars are: Alkaid (Eta Ursae Majoris), Mizar (Zeta Ursae Majoris), Alioth (Epsilon Ursae Majoris), Megrez (Delta Ursae Majoris), Phecda (Gamma Ursae Majoris), Dubhe (Alpha Ursae Majoris), and Merak (Beta Ursae Majoris).

⁶¹ Bailey, A.A. Treatise of Cosmic Fire, pages 779-780.

⁶² <https://nineplanets.org/>

⁶³ <http://www.michaelledridge.net/>

⁶⁴ The Theosophical Movement, Vol9, Number 7, Page 21

⁶⁵ <https://academia-lab.com/>

⁶⁶ Bailey, A.A. Treatise of Cosmic Fire, page 146

⁶⁷ <https://explainingscience.org/>



Fig. 13 : The Big Dipper⁶⁸

As we can see in the Fig.13, three stars of the Big Dipper outline the “handle” (Benetnasch, Mizar and Alioth) and four stars the “cup” Megrez, Dubhe, Merak and Phegda), configuring the septenary represented as the sum of the triad and the quaternary ($7=3+4$). Blavatsky mentioned in the Stanza III from The Book of Dzyan: “(Then) the three (triangle) fall into the four (quaternary). The radiant essence becomes seven inside, seven outside”⁶⁹. And she was more specific explaining how the sacred numbers are manifestating in this Manvantara: “These sacred numbers (3, 4, 7) are the sacred numbers of Light, Life, and Union — especially in this present manvantara, our Life-cycle ; of which number seven is the special representative, or the Factor number”⁷⁰.

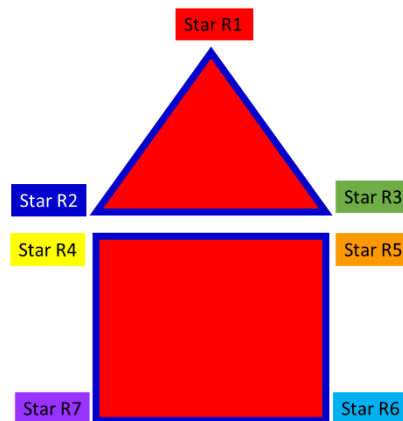


Fig.14: Big Dipper as a Septenary Constitution

In this sense, we can hypothesize that the Great Bear (technically Big Dipper) has three stars as major centres with qualified energies of the 1st, 2nd and 3th Rays of Aspects and four stars as minor centres qualified by the energies of the 4th, 5th, 6th and 7th Rays of Attributes. Important to note is that all seven Stars are qualified by the First Ray Energy – something that I forgot in the middle of this

⁶⁸ Duane Carpenter image

⁶⁹ Blavatsky, H.P. Secret Doctrine I, page 66 (pdf version).

⁷⁰ Blavatsky, H.P. Secret Doctrine II, page 590 (pdf version).

investigation, but Duane Carpenter reminded me: “As to which stars of the Big Dipper are influenced by the first ray, I would say clearly all of them. That said, each ray will also express on a secondary level one or another of the lives of the 7 rays in a somewhat diminished form.”⁷¹

So that each one could be the expression of the Prototypical Will of Ray I, expressing itself with the tonality of the seven expressions of will ⁷²:

- Ray I.—The will to initiate.
- Ray II.—The will to unify.
- Ray III.—The will to evolve.
- Ray IV.—The will to harmonize or relate.
- Ray V.—The will to act.
- Ray VI.—The will to cause.
- Ray VII.—The will to express.

Or as simply as⁷³:

- Ray 1 Will-Will
- Ray 2 Will-Love
- Ray 3 Will-Active Intelligence
- Ray 4 Will - Harmony through Conflict
- Ray 5 Will-Science
- Ray 6 Will-Devotion
- Ray 7 Will-Synthesis

According to the qualities that convey the Units of this Great Being that is the Great Bear and its cosmic interrelations, the qualities of the energies that emit and activate the "Sword of Shamballa" are derived. According to the teachings of Marion Walter, disciple of the master DK (RSW)⁷⁴, and transmitted by Michael D. Robbins, the Rays assigned to the seven stars would be:

Table 1: The seven stars and Their Rays

Star I -----	Benetnasch ----	Head centre (1000 Petalled Lotus) -----	Ray 1.
Star II -----	Mizar -----	Ajna centre -----	Ray 2.
Star III -----	Alioth -----	Alta major centre and throat centre -----	Ray 3.
Star IV -----	Megrez -----	Heart centre -----	Ray 4.
Star V -----	Dubhe -----	Solar plexus centre -----	Ray 5.
Star VI -----	Merak -----	Sacral centre-----	Ray 6.
Star VII -----	Phegda -----	Base of spine centre-----	Ray 7.

As we can see in the Table 1, the centers associated with the rays do not correspond to those assigned to a human being. So we are dealing with a Being of such an Order that the Law of Analogy at Cosmic levels is probably fulfilled, but there are other variables that we must wait to understand in order to use the Law of Analogy and Correspondence as a correct interpretative agency at these high peaks, either thanks to the secret of initiation revealed or to the third installment of Master DK's teachings. “The Law of Analogy holds good when considering the microcosm within the life

⁷¹ Carpenter, D. Personal communication on August 14, 2022.
⁷² Bailey, A.A. Esoteric Astrology, page 605-606
⁷³ Carpenter, D. Personal communication on August 14, 2022.
⁷⁴ Robbins, M.D. Esoteric Astrology Adventure, Webinar 154c, 156. In makara.us and Marian Rohe – Walter (RSW), Applicants at the Portal, page 392.

of the Macrocosm, but if you ventured outside that limited and manifested Life (if that were possible, which it is not) you would contact other Laws and other approaches to truth, existent on cosmic levels".⁷⁵

Master DK does not say which star of the seven corresponds to which center, but he does point out that: *"The seven stars of the Great Bear are the correspondence to the seven head centres in the body of that Being, greater than our Logos"*.⁷⁶

While we cannot decipher this mystery (correspondence between each star of the Big Dipper and the center), we continue to face an enigma when we consider the rays of each star. We find there are several hypotheses that must also be considered:

Table 2: Stars/Rays Hypothesis⁷⁷:

Hypothesis:	MDR/MW	AN	KI
Ray 1	Alkaid	Merak	Merak
Ray 2	Mizar	Mizar	Dubhe
Ray 3	Allioth	Allioth	Phecda
Ray 4	Megrez	Megrez	Megrez
Ray 5	Dubhe	Alkaid	Alioth
Ray 6	Merak	Phecda	Mizar
Ray 7	Phecda	Dubhe	Alkaid

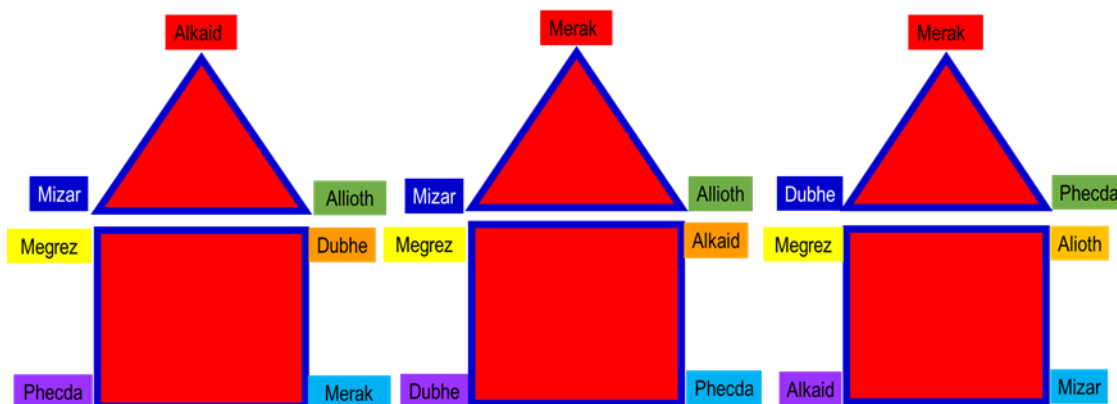


Fig.15: Big Dipper as a Sepenary Constitution according with Table 2

So we can find different hypotheses. It would seem that everything originates from the way in which one enumerates the order of the seven Rishis stars: from the west to east beginning with Alkaid while, in contrast to the referenced correlations begin from the East with Merak. But these hypotheses differ

⁷⁵ Bailey, A.A. Ray and Initiations, page 661.

⁷⁶ Bailey, A.A. A Treatise on Cosmic Fire, page 182.

⁷⁷ MDR:Michael David Robbins, Webinars Esoteric Astrology Adventure in makara.us, MDR follows the hypothesis of MW: Marian Walter, Applicants at the Portal. AN: Antonella Novilio, The Seven Ray Institute, 2019 Congress and articles posted in ThePlanetarySynthesis.org. KI: Kate Ingram (Comment in Facebook on Esoteric Astrology Wisdom Retreat Center site on August 24,2015)

not only in the order of the stars (East-West or West-East) but also in the rays assigned to each Being, with the exception of Ray 4 in which disciples concur that it is expressed through Megrez.

Although DK does not specify the names of the seven Rishis and much less refers to their Rays, he has left us a map of some well-defined energetic paths that we must consider. From His hints, some outstanding disciples developed inspired hypothesis that we will analyze below:

1- In reference to the order of the seven stars, the information based on older Indian text, is really an important source which support the first Hypothesis (MDR/MW), although it is not mentioned their correspondent Rays. The work made by Varaha Mihira (505-587A.D.) called Panchasidhantika or "Treatise on the Five Astronomical Canons"⁷⁸ describes the stars location: "*Sage Marichi (Alkaid) is situated in the east ; the west of him is Vaisishta (Mizar); to his west is Angiras (Alioth); and to the west of Angiras is situated Atri (Megrez); in his neighborhood can be seen Pulastya. (Phecda). Next to him are in order Pulaaha (Merak) and Krathu. (Dubhe)*". As it was said, no mention about Their Rays qualities.

2- The origin of the name Alkaid itself, "al-qa'id" meaning "the leader" could indicate that we are dealing with the leading star of the Big Dipper and as such we could hypothesize that it embodies Ray 1 in its greatest purity and power. The same Arabian reference: "that preceded the mourning maidens" or "the leader of the daughters of the bier" means that this star precedes a funeral procession and could be indicating its destructive activity. It is said that "Marichi" became the head of the seven rishis and also that Marichi is the great-grandfather of Manu and the line of Manus which as we know, embodies the first Ray.

3- Marion Walter elaborates on the first and second ray stars - Merak and Mizar respectively: "*Star 1 of the Great Bear, embodying the first Ray, stands for the great 1000-petalled Lotus, and not the pineal gland, as would possibly be expected*". "*One is accustomed to relating the pineal gland to the 1000-petalled Lotus, and it may surprise us that Alcor, the twin-Star of Mizar, a second-Ray star, stands for it, and also for the posterior lobe of the pituitary gland. However, again we see the first and second Rays acting together*".⁷⁹

4- Master DK provides us with important information about the stars called "The Pointers", and few conjectures can be detached from them:

Two stars of the Great Bear - Merak (β) and Dubhe (α)-are called "The Pointers", because they point to the North Pole (North Polar Star or Polaris) by extending an imaginary line through these front two stars:

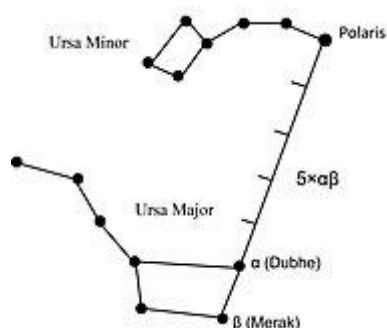


Fig. 16 : Location map to find the Pole star Polaris in constellation Ursa Minor at 5x the distance of Merak and Dubhe of constellation Ursa Major.⁸⁰

⁷⁸ Varaha Mihira. Panchasidhantika. Chapter XIII of the Brihat Samhita "On the Ursa Major" or "The Constellations of Sapta Rishis", page 80.

⁷⁹ Walter, Marion, Applicants At The Portal, Compiled and Edited by International Love Wisdom Synthesis Center, Complete version provided by Duane Carpenter. Page 392

⁸⁰ Filip em, [Hansmuller](#) in Wikimedia Commons

Dubhe is closer to Polaris while Merak is farther away. Both stars have different qualities, which we ponder: *“The Pointer furthest from the Pole Star... [is] a great reservoir or focal point for divine energy, carrying out God's purpose. The Pointer nearest to the Pole Star is expressive of a lower aspect of the will, which—in speaking of humanity—we call self-will.”*⁸¹ From this statement, we can infer:

i) The seven stars of the Great Bear are grails of the divine purpose but all of them carry their own tonalities according different purposes;

- a. Merak is highlighted as *“a great reservoir or focal point for divine energy, carrying out God's purpose”*. while
- b. Dubhe is the vehicle for a lower aspect of the will guiding humanity upon the involutionary path.

ii) We could infer that Merak is important enough to carry an Aspect Ray instead of an Attribute Ray. Under this consideration, what Ray would correspond to these two stars and in particular to Merak, whose important role DK so repeatedly mentions to us?

iii) DK refers to the important triangle of energies introducing one star of the Little Bear: Polaris (Pole Star): *“These three stars are embodiments of the three aspects of divine will”*⁸². Specifically DK is talking about Merak, Dubhe and Polaris. The three aspects of divine will are⁸³:

- a. The will which conditions and initiates.
- b. The will which brings fulfilment.
- c. The will which conquers death.

iv) The energy of this divine will has been esoterically described as “unavoidable directed”⁸⁴. Master DK mentions that Merak is closely related with Aries, the initiator of impulses. The seven stars are related to this constellation, but the emphasis placed on Merak may lead us to consider that perhaps it is Merak and not Alkaid that is related to R1 - although the seven stars as totality respond to the first ray-. Perhaps Merak is R1.1 and Alkaid is in the so-called hard line (1.3, or 1.5 or 1.7).

5- Phillip Lindsay, hypothesizes:

Polaris: R1
Merak: R2
Dubhe: R3

Merak, Dubhe and Polaris form a triangle of circulation of energies of the three Aspects. Master DK says: *“These three stars embody the three aspects of the divine will. They are the three aspects of the total expression of divinity in manifestation, and underlie the Science of the Triangles.”*⁸⁵

“From one perspective, -says Lindsay⁸⁶- Polaris is more of a first aspect star, whilst Merak and Dubhe occupy the 2nd and 3rd aspects respectively”

6- However, Stephen Pugh conjectures⁸⁷:

Vulcan.....First Aspect.....Shamballa.....The Will to Good.....Head.....Merak
Earth.....Second Aspect...Hierarchy.....God is Love.....Heart.....Polaris
Pluto.....Third Aspect.....Humanity.....Goodwill.....Throat.....Dubhe”

7- Antonella Nobilio considers that Merak is R1 and Alkaid is Ray 5:

⁸¹ Bailey, A.A. Esoteric Astrology, page 96 (pdf versión).

⁸² Bailey, A.A. Esoteric Astrology, page 96 (pdf versión).

⁸³ Bailey, A.A. Esoteric Astrology, page 288 (pdf versión).

⁸⁴ Bailey, A.A. Esoteric Astrology, page 95 (pdf version).

⁸⁵ Bailey, A.A. Esoteric Astrology, page 90 (pdf version).

⁸⁶ Lindsay, Phillip. Personal letter from November 4, 2022.

⁸⁷ Pugh, Stephen. All Papers Presenting, page 179.

Merak as Ray 1: “*Merak, in particular, is the source of First Ray, the energy of higher Power and Will, and through the First Ray Planets Vulcan and Pluto stimulates the Head Centre of Hearth, Its solar Government, Shamballa, and ultimately the head centre of human initiates and disciples.*”⁸⁸

Alkaid as Ray 5: “*The star Alkaid in Great Bear constellation is Bhrigu in Sanskrit, the cosmic Prototype of Venus— 5th Ray.*”⁸⁹ and also she wrote: “*the last star of the handle of this Big Dipper of the Heavens, the Rishi of 5th Ray Alkaid (Bhrigu in Sanskrit: the One who leads vigorously).*”⁹⁰

If all the stars of the Big Dipper respond to Ray 1, which among them has the greatest responsibility for managing the emission of the energy of the first aspect to carry out the Divine Purpose? DK clearly states that it is Merak: “The Pointer farthest from the Pole Star is in the constellation Ursa Major. Esoterically speaking, it is a great reservoir or focal point of divine energy that carries out God's purpose. The Pointer nearest the Pole Star expresses the lower aspect of will, which - referring to humanity - we call self-will.”⁹¹

In addition to all the above that could support the hypothesis of Merak with R1.1, I might add that the sound of the word “Merak” is much more overwhelming than the dynamic “Alkaid”, and although this feeling lacks any scientific and rational basis, I find that the pronunciation is in itself a mantric evocation of its nature.

8- Kate Ingram, hypothesizes:

Merak: R1

Dubhe: R2

Phecda: R3

She says: “*And the very shape of the Dipper ladle makes the Ray 1, 2, 3 stars form the Master's Triangle, as may be portrayed in the constellation as a hat in which the ladle sits over a person's head, its 3 stars overlaying the Ajna, Head and Throat centers, and the handle then trails down the spine. This also supports the Ray attributions given by AAB~DK as to rulership of the 7 main Centers. We also have found that whichever star the aspirant or disciple is most attracted to indicate the Ray of their dominant vehicle.*”⁹².

This hypothesis reminds me of the ritual of the Shan tradition, according to which “*an adept was supposed to repose himself at night on a diagram of the dipper laid on his bed, with its bowl like a canopy over his head and feet pointed to major stars.*”⁹³ According to Ingram, Dubhe is a Star characterized by the quality of Love-Wisdom, Second Ray; “*The energy emanating from Dubhe guides humanity upon our journey into physical form.*”⁹⁴

9- Vulcan and Pluto are related to the two Pointers:

Master DK points out the relationship between Vulcan and Pluto and the Two Pointers: “Vulcan and Pluto, related to the Two Pointers, are only now beginning, in a clear and definite way, to affect human response.”⁹⁵ Both planets correspond to R1 and DK tells us that the ray energies and in particular the Ray of Will or Power comes to us through two planets, in this case Vulcan and Pluto . The Pointers he refers to are Merak and Dubhe.

⁸⁸ Nobilio, Antonella. Sun conjunct Merak. August 11, 2016. The Planetary Synthesis

⁸⁹ Nobilio, Antonella. Venus, the golden Way toward Beauty as Love. April 27, 2017. The Planetary Synthesis

⁹⁰ Nobilio, Antonella. Signs of the Heavens year 2018 - 4th quarter of cycle. The Planetary Synthesis

⁹¹ Bailey, A.A. Esoteric Astrology, page 90 (pdf version).

⁹² Ingram, Kate. Comment in Facebook on Esoteric Astrology Wisdom Retreat Center site on August 24, 2015.

⁹³ Vandenbroeck, Eric and co-workers. Nine Emperor Gods celebration. From <https://world-news-research.com>

⁹⁴ Souledout.org (I think Ingram Kate has some role in this web page, not sure)

⁹⁵ Bailey, A.A. Astrologia Esoterica Page 90 (pdf version).

Now, He then relates Aries to a single pointing star and not to both: "Aries to one of the two stars found in the constellation of Ursa Major called the two Pointers".⁹⁶ In this case we ask again which of the two stars, and we consider that Merak could again be the "veiled" star of the Big Dipper that configures this important triangle.

Other reflections follow from the above, since this triangle of forces is one of the factors [that will occur in the future] causing the slippage of the Earth's axis. What will be the consequences of the slippage of the earth's axis? Will it cause the end of any human race as it is hypothesized to have happened in the past? And would those aligned with the Merak vibration be the outpost, the germ of a new race?

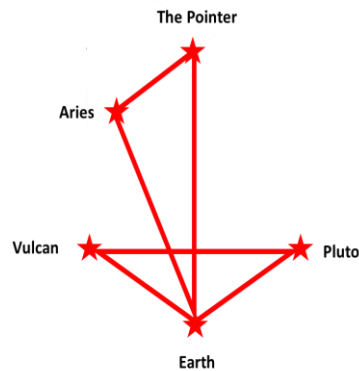


Fig. 17: Vulcan and Pluto related to the Pointer⁹⁷

10. According to the Tibetan, in addition to the two Pointers, there two other stars in the Great Bear that are also very influential: "*Vibrations from the seven Rishis of the Great Bear, and primarily from those two Who are the Prototypes of the Lords of the seventh and fifth Rays. This is a most important point, and finds its microcosmic correspondence in the place which the seventh Ray has in the building of a thoughtform, and the use of the fifth Ray in the work of concretion.*"⁹⁸ Which stars in the Great Bear have the greatest involvement in the creation of thoughtforms upon which our solar system is built? Are they Dubhe (5R) and Phecda (7R) according to MDR's hypothesis? We cannot ignore that Alkaid could be related with R5 (R1.5?) instead R1 (R1.1).

11. Regarding Mizar and Alcor, MDR and AN agree that they respond to the Second Ray. We could conjecture that they have an important role in this second Solar System of Love Wisdom. "*Esoterically, Mizar and Alcor are the 'two wings of the Ajna Bird'. Mizar stands for the ajna centre itself and the second Ray, but it also stands for the pituitary gland. Alcor stands for the pineal gland of the Seven-fold Maharishi. But Alcor also represents in a certain way the posterior lobe of the pituitary gland, while Mizar represents the anterior lobe.*"⁹⁹ MDR conjectures that "*The Planetary Logoi are responding particularly to different stars in the GB...which would be the Second Ray Mizar: Love and Alcor: Wisdom.*"¹⁰⁰

Why is it important to decipher the Rays of the seven stars?

We have explored some hypotheses, analyzed some of the rationale behind the attribution of rays, and formulated several questions. We know that the source of emanation of the first aspect comes

⁹⁶ Bailey, A.A. Astrologia Esoterica Page 482

⁹⁷ Bailey, A.A. Astrologia Esoterica, 8va Edición in Spanish, 1971, page 361

⁹⁸ Bailey, A.A. Treatise on Cosmic Fire, page 553.

⁹⁹ Walter, Marion, Applicants At The Portal, Compiled and Edited by International Love Wisdom Synthesis Center, Complete version provided by Duane Carpenter. Page 391.

¹⁰⁰ Robbins, M.D. Esoteric Astrology Adventure Webinar 146a, www.makara.us.

from the Great Bear. What we do not know with complete certainty is which star generates the electrical fire needed to ignite the sword of Shamballa. In subsequent analyses we will adopt Alkaid as the star of Ray 1.1 for illustrative purposes, and leave open the possibility that it is another star like Merak.

We are just touching the boundaries of the world of causes, which our spiritual technology equipment cannot decipher. We attempt to approach the qualities of these Higher Beings because their natures are the agencies of activating the evolutionary purpose of all life within the Solar System. Identifying them offers us a frame of reference to align ourselves and respond to that Divine direction, will, purpose and plan in a more focused and undirected manner. *"The emanations of the seven Rays embody the Will-to-Good. The Will-to-Good is the fulfillment of the Archetypal Purpose of the Self that embodies the Whole"*.¹⁰¹

We are also taught that our Planetary Logos responds "Monadically" to the prototype of one of the stars of Great Bear. Therefore, I consider of utmost importance to reflect on which one it could be:

In connection with Aries, which expresses or is the agent primarily of the First Ray of Will or Power, the ray of the destroyer, it should be stated that First Ray energy comes from the divine Prototype in the Great Bear, that it becomes transmuted into the force and activity of the planetary Logos of the First Ray, and works out as His triple activity under the guidance of the three ruling planets—Mars, Mercury and Uranus.¹⁰²

Can the Scientific Cosmology of the XXI Century, based on the growing technological contributions, the Traditional Cosmology, or the one exposed in the ancient books of millenary traditions added to the occult teachings coming from the Sacred Archives, shed light on these and other more extensive and profound hypotheses and conjectures?

Given this brief information about the seven stars, can our intuition see beyond this puzzle and identify Their Rays and follow the thread to lead us through the labyrinth of human interpretations to the heart of truth?

Precipitation of First Ray Energy

We will now consider the six stages of precipitation of the First Ray emanating from the greatest starry lives of the Great Bear that would be animating Shamballa and as consequence, the "One Sword of Their Warriors", after making its way through Leo and Saturn.

According to the Tibetan, the Will energies of the Great Bear go not only to Aries, but also to Leo, from whence they flow to Saturn and then to Shamballa, our planetary head center. From Shamballa, the Ray One Great Bear energies radiate to the head centers of spiritual seekers and finally to their base of spine centers, thus precipitating the energies of the Divine Will.¹⁰³

Shamballa, where the sharp Swords of those who work from a monadic consciousness cooperate with the Divine Will.

¹⁰¹ Ibid

¹⁰² Bailey, A.A. Esoteric Astrology, page 99

¹⁰³ Paraphrased from Bailey, A.A., Esoteric Astrology, pages 427-428

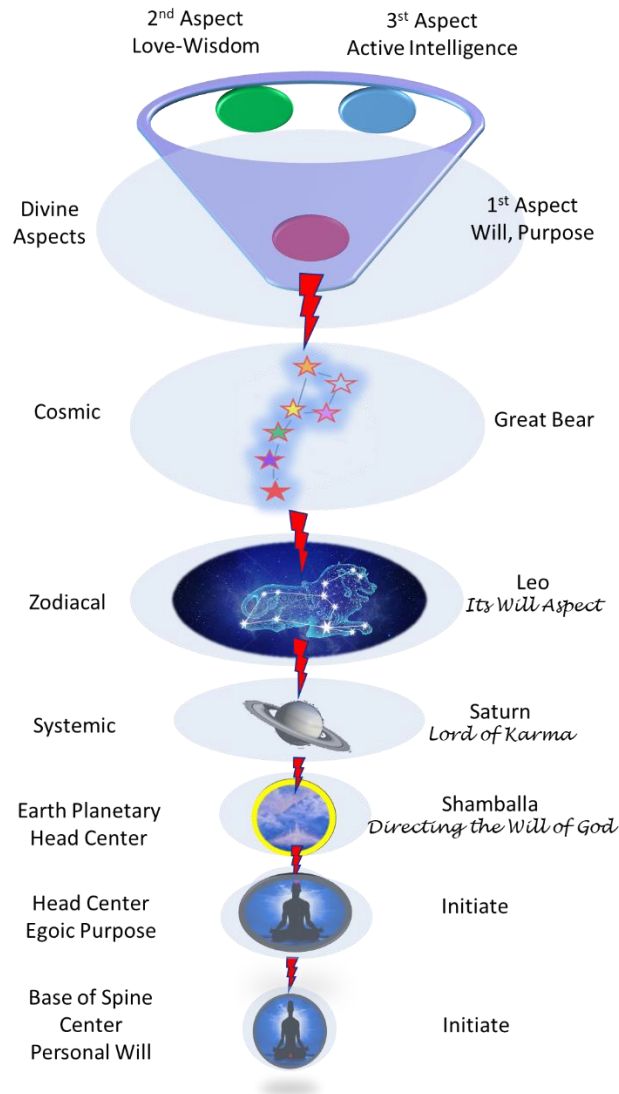


Fig. 18: Precipitation of First Ray Energy¹⁰⁴

The most detailed explanation about the precipitation of the first ray energy is provided through the Diamond Diagram or Dorje Diagram:

Diamond Diagram of Inflowing Energies

The First Ray emanates from the Big Dipper, and particularly from Alkaid, assuming that this one is the star capable of emitting the purest first ray qualities. The precipitation of these energies passes from a Transcendent Being to a Receptive Being, through modulations of Great Beings that result in dynamics of Transmission, Transfiguration and Transformation. Master DK explains this process and how the energies emitted from the Great Bear as “Transcendent Being” are “Transmitted” via certain Zodiacal Constellations to our Solar System. In the specific consideration of the First Ray, these Constellations are Aries, Leo and Capricorn.

¹⁰⁴ Inspired in “Three Streams of Force”, Bailey, A.A, Esoteric Astrology, page 428

Then the Sun of this Solar System “Transform” the energies which finally arrive to the Earth via the “Transfiguring Agents” of Sacred and Non Sacred Planets, which promote the “Transformative” process of the Earth bringing it into line with the Will of God. In summary¹⁰⁵:

Transcending: The transcending cause.

Transmitting: The zodiacal constellations.

Transforming: The Sun. The Soul.

Transfiguring: The planets.

In the case of the Ray 1 Star of the Great Bear, “*there are seven sacred Planets: Vulcan, Mercury, Venus, Jupiter, Saturn, Neptune and Uranus and four non sacred Planets: Mars, Pluto, Moon and Sun*”.¹⁰⁶ The Earth which is also a non Sacred Planet is, in our case, “the Recipient” of these energies.

This transfer of energy to our Planetary Logos impacting His Head centre, would be characterized by a reduction of the purity and power of the original First Ray, as it is toned down by the qualities of life and consciousness of the Beings as it descends. In other words, the Earth as the final receptive planet will not be receiving Ray One in its original purity.

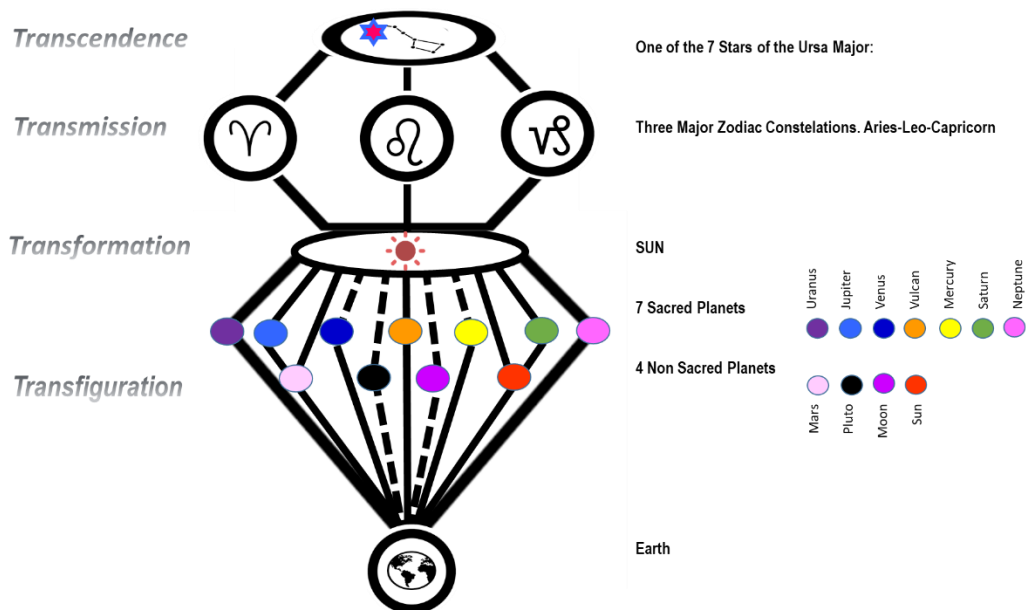


Fig. 19: Diamond Diagram¹⁰⁷

The twelve constellations are the recipients of many streams of energy coming to them from many sources. We are considering here specifically the three constellations related with the transmission of the first ray energies in their way to our Solar System, where it will be occultly transformed or as master DK says “occultly refined”.¹⁰⁸

This "diamond" has facets, triangles of circulating energies. Master DK gives us with this figure a symbol that I consider alive and dynamic, a translating diamond that, like the rosetta stone, translates these triangles of energies into the transfiguration required for the expression of the Divine Purpose. Some of these triangles may be more activated than others and some of them as examples are included in the Appendix.

¹⁰⁵ Bailey, A.A. Esoteric Astrology, Page 289, pdf version.

¹⁰⁶ Bailey, A.A. Esoteric Astrology, Page 294, pdf version

¹⁰⁷ Inspired by the Diagram Four, Bailey, A.A. Esoteric Astrology, Page 610

¹⁰⁸ Bailey, A.A. Esoteric Astrology, page 8 (pdf version).

The influx of these electrical energies reminds us of the thunderbolt or Dorje, which could represent the influx of energies arriving at Shamballa, impacting the coronary center of our Planetary Logos:

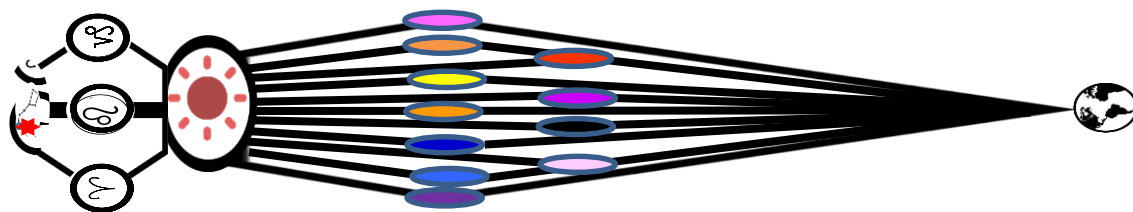


Fig. 20: The Cosmic Sword of Divine Will

2. The positive pole, transmitter of the outpouring energies

"The Head Center of our Planetary Logos, Shamballa, is one of the major lines of transmission for the energy of Will"¹⁰⁹. We could affirm that these energies of the Divine Will are propagated through a chain of coronary centers that are linked as emitter-receivers polarities. Thus, the energies coming from the Great Bear -whose seven units of His Being are centers in the head of a Super-Cosmic Logos- flows through the chain of the mentioned mediators, and finally reach the crown center of our Planetary Logos. Passing through the crown center of Sanat Kumara these energies reach the Manu, Who these days (fifth root race) is the official charge of Vaivasvata.

Sanat Kumara is "the only Existence upon our planet Who is capable of responding to and carrying out the objectives of the Solar Logos. He is [the Solar Logos] the only one in our Solar System capable of responding to the sevenfold Emanating Cause, expressing itself through the Great Bear or Ursa Mayor"¹¹⁰ His Monadic first Ray is stimulating and impulsing the evolutionary progress of the humanity.

The undeveloped Humanity is still not accustomed to this Shamballa force and instead be aligned with the higher purpose as souls or spiritual beings, it is used to nurture the personality, and consequently retarding the initiatory step. Master DK says: "*There are many potent influences playing upon our solar system and the planet all the time but—as far as man is concerned—his response apparatus and his mechanism of reaction remain what is called "occultly unresponsive," for they are not yet of a quality which will permit any noticeable recognition, either in the dense or subtler vehicles or even by the soul*"¹¹¹ However, the impact is on its way and its destructive physical manifestation upon an old hindering world is well known especially in this last century.

There are two great impediments to the free expression of the force of Shamballa: "*the sensitivity of the lower nature to its impact, and well-meaning people who speak vaguely and beautifully, but who refuse to consider the techniques of God's will at work*".¹¹² So it comes to pass that a person with the mind directed to the lower planes, to the world of matter and his own desires, could strengthen the lower self-will, responding negatively to Aries/Pluto/Shamballa and perhaps even become part of the army of darkness. On the contrary, those who are sensitive and responsive to the spiritual nature and use with Intelligent Love techniques of the Will of God, would be using the energies of Aries/Pluto/Shamballa in a positive way as members of the Army of Light. While some are ruled by personal will, others are governed by Spiritual Will.

The sword of Shamballa strikes with an energy that no personality accepts in a friendly manner, but rather increases the fears and selfish self-centeredness in those who have not yet set foot on the path. But those in whom the Christ seed beats, accept and embrace these energies and collaborate with them and, at the same time, extend their hands to help the suffering fellow beings of all realms. The

¹⁰⁹ Robbins, M.D. Esoteric Astrology Adventure, Webinar 106 section c, page 369. In www.makara.us.

¹¹⁰ Robbins, M.D. Esoteric Astrology Adventure. Webinar 146 a and Bailey, A.A, Esoteric Astrology , page 290 pdf version

¹¹¹ Bailey, A.A. Esoteric Astrology. Page 26.

¹¹² Robbins, M.D. Esoteric Astrology Adventure 142 section a. covers pages 584-588.

sword of Shamballa cuts through all obstacles, form is no impediment to stop it. The Divine Will appears and the sound shakes the embodied beings and those on planes of invisibility. For perhaps the most intense battle takes place on the subtlest planes.

Conclusions

After this cosmic journey, we can venture to outline some elements that could characterize the Sword of Shamballa".

- ‡ The Sword of Shamballa is wielded by those who are awakened to the monadic consciousness to some extent. Surely, we are talking about initiates of at least the third systemic degree.
- ‡ We deduce that the bearers of this Sword have, according to their own capacities, different abilities and therefore play different roles in the application of this Sword. We can find among the aspirants to carry the Sword of Shamballa those who are part of the Ashram of the First Ray or those Avatars of extraplanetary origin sent to our planet for specific purposes, such as the Kalki Avatar.
- ‡ The qualities of the Sword of Shamballa are invisibility, lightness, flexibility, indestructibility, electric nature.
- ‡ It is invisible because it goes unnoticed by the common eye, although the effects of its passage are visible. Only attentive ears will be able to hear the silence that precedes its action, it is the fine sound of its blade passing through space that could anticipate it.
- ‡ It is light because the bearer has already destroyed his denser bodies, as his vibration refines he becomes lighter and brighter and the created emptiness of his hands is able to hold the hilt. The Sword is but an extension of his Being.
- ‡ It is flexible because it does not confront the adversary but uses his condition to be able to sink into the heart of the pointed stone.
- ‡ Its goal could be said to be "remote-controlled", and it is not in its nature to change or modify its higher destiny.
- ‡ Its nature is electric because it has been forged in the Igneous Sea of Fohatic Fire.
- ‡ It has devic collaborators. The Devas who destroy the old forms so that the new forms of life can sprout and thrive. So the Sword not only destroys but replaces that lower octave with a higher octave that triggers a dynamic more in line with the Divine Program.

May the Sword of Shamballa receive these words with benevolence and remove all that does not stimulate the new Ideas in accordance with the Divine Will.



APPENDIX A: Types of Swords

The Sword of Avatars: *“The Lord will appear under the name Kalki in the house of the high-souled Vishnuyas (Glory of God), the foremost Brahman of the village of Shamballa. Riding a fleet horse named Devadutta and capable of subduing the wicked, the Lord of the universe, wielding eight divine powers and possessed of (endless) virtues and matchless splendor, will traverse the globe on that swift horse and exterminate with His sword in tens of millions robbers wearing the insignia of royalty”¹¹³.* This Avatar expresses the Will of God, the energy of Shamballa and the impulse lying behind divine purpose. He has the quality of the destroyer aspect of the first ray of power: he brings death of all old and limiting forms and of that which houses evil.

From the archives of the Hierarchy we find the following esoteric prophesy regarding the coming Avatar: *“From the gates of gold down to the pit of earth, out from the flaming fire down to the circle of gloom, rideth the secret Avatar, bearing the sword that pierceth”¹¹⁴.*



St. John the Divine in his Book of Revelation describes that the coming Avatar: *“And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.”*¹¹⁵

The Sword “Asi”: *“Brahman created Asi, the Sword, as a divine being to protect men, and gave it to Rudra, who gave it to Viṣṇu, who gave it to Merīci. Merīci passed it over to the Seers...[The Seers, referred to as “saints”], were gods in their own right. It eventually was passed to Indra and then to Manu, the lawgiver.”¹¹⁶*

“Brahman, the highest universal principle, the ultimate reality in the universe”¹¹⁷ created the divine sword endowed with protective qualities for the human race. Perhaps the quality of Asi is capable of being transmitted through a chain of Higher Beings that ends in Manu. Manu is related to the Will Aspect and according to the teachings: “The energy which flows through Him emanates from the head centre of the Planetary Logos, passing to Him through the brain of Sanat Kumara, Who focalizes all the planetary energy within Himself”¹¹⁸

¹¹³ Buck, Christopher. *Srimad Bhagavata Mahapurana* 12:2:18-20, 24. Cited in *The Mystery Of The Sworded Warrior In Hindu Apocalypse*

¹¹⁴ Bailey, A.A. *Treatise on Cosmic Fire*, page 747

¹¹⁵ The New Testament: *The Revelation of Saint John the Divine*. 1:16. Painting dated 1772, Reference 38209i, <https://well-comecollection.org>

¹¹⁶ Hopkins, E. Washburn. *Epic Mythology*. Delhi: Motilal Banarsidass 1986, 176. Cited in *The Sword And Dagger In Myth & Legend* By Gary R. Varner Page 60.

¹¹⁷ Wikipedia

¹¹⁸ Bailey, A.A. *Iniciación Humana y Solar*, Page 46, 8th Edition in Spanish, 1997

The Sword of Knowledge: “This is the Tree of Life, the Ashvattha tree, after the cutting of which only, Man, the slave of life and death, can be emancipated. But the men of Science know nought, nor will they hear of the ‘Sword of Knowledge’ used by the Adepts and Ascetics.”¹¹⁹

In the Bhagavad-Gita¹²⁰ the Deity (or Krishna) says : “and cutting it [the Tree of Life, the Asvattha tree] with that excellent sword - knowledge (secret wisdom) - , one attains immortality and casts off birth and death.”¹²¹



Ashvatta, the Tree of Life¹²²

Scorpion-Hilted Sword: “an extremely wrathful weapon wielded by demons and gods responsible for plague and pestilence. This blade is made of meteoric materials and is believed to be both violent in nature and indestructible.”¹²³ We find in Buddhism and other traditions a direct allusion to the use of the sword for dark purposes.

The Sword of Truth: “One of the important symbols for the first ray is the separating sword”¹²⁴. Truth is a sword, and one of the potent symbols of the first ray is the sword. The spirit’s demand for truth is, ultimately, the demand for “unfettered enlightenment,” a quality of Shamballa, the great first ray center upon this planet. Since the spirit is invincible, and since truth is the quickest way to freedom (i.e., “the Truth shall make you free”), evolved first Ray individuals speak the truth fearlessly”¹²⁵ “I Assert the Fact”—is a mantram embodying the concept of the “Sword of Truth.”¹²⁶ Refers to the Ashram which governs the first ray. “They wield this sword to sever arenas of truth from untruth in the world stage”¹²⁷

The Dividing Sword and the Angel with the Flaming Sword¹²⁸: Both are the names of the Lord of the Fifth Ray. Mental detachment: The ability of the fifth ray mind to isolate itself from the other

¹¹⁹ Blabatsky, H.P., Secret Doctrine Volume I, Cosmogenesis, page 585. London: The Theosophical Publishing House, 1893-1921.

¹²⁰ Bhagavadgita, Chapter vii, page 73-74.

¹²¹ Blabatsky, H.P Secret Doctrine Volume I, Cosmogenesis, page:536

¹²² <https://www.bhagavadgitausa.com/>

¹²³ The Sword And Dagger In Myth & Legend By Gary R. Varner Page 61

¹²⁴ Robbins, M.D. Tapestry 1, page 81

¹²⁵ Robbins, M.D. Tapestry 1, page 79

¹²⁶ Robbins, M.D. Tapestry II, page 489

¹²⁷ Bodo Balsys. The Constitution of Shamballa, Volume 7A of A Treatise of Mind. Page 231.

¹²⁸ Robbins, M.D. Tapestry II, page 530

aspects of the soul/personality mechanism is a two-edged sword. Positively, it can lead to an appreciation of truth, even though the implications of that truth seem personally disadvantageous. This can bring about self-knowledge and an end to selfishness and glamor. But it can also lead to the separation of the mental from the moral faculties. The mind may continue to pursue its own interests even when those interests are individually and socially destructive.

The Sword Bearer of the Logos¹²⁹: is one of the names of the Lord of the Sixth Ray. The sword brings death and detachment. The sixth ray word of power: “The Highest Light Controls”, higher than the three lower realms.

The Sword of the Initiator¹³⁰: is one of the names of the Lord of the Seventh Ray, referred to the new order that will be implemented during the Aquarian Age.

The Sword of Wisdom: The sword of wisdom is a symbol mentioned in all cultures. “*Let the wise man fight illusion with the sword of wisdom*” said Buddha. Manjushri is the Bodhisattva representative of Wisdom. Illustrations and statues of Manjushri depict him clutching a flaming sword in his right hand, held above his head; with His Sword of Wisdom cut delusions and sufferings of all sentient beings.

Manjusri¹³¹



The Sword of the Word: The “Word of Power” or Ray 1 Mantram presented by DK as a symbolic written form translated from Senzar is: “UKRTAPKLSTI”¹³². The English equivalent in meaning is: “*I assert the fact*”.¹³³

Duane Carpenter says¹³⁴: “What this “word of power” might look like as “linking light” or the “bridging radiance”... “It is interesting to see that the image of the trumpet blast closely resembles a sword, a symbol often associated with the first ray and its method of working, which is to destroy the old forms or clear the way for the second and third rays to begin their work of construction”. Although Master DK warns us that the physical sound does not matter much, the perception of the meaning of

¹²⁹ Robbins, M.D. Tapestry II, page 531

¹³⁰ Robbins, M.D. Tapestry II, page 532

¹³¹ Carpenter, Duane Graphic in <https://light-weaver.com/>

¹³² Bailey, A.B. Ray and Initiations, page:514

¹³³ Bailey, A.B. Ray and Initiations, pages 509-17

¹³⁴ Carpenter, Duane. Words of Power First Ray: “I Assert the Fact”, www.Light.Weaver.com

the Word of Power does. The sound of this Mantram calls to the feeling of the Idea that connects us with its cause: the Divine Thought. As Duane says: “*It is an inner trumpet out of the throat of which issues forth the sounds of God's hidden Purpose, not language as we understand it, but pure first subplane devic fire.*”¹³⁵

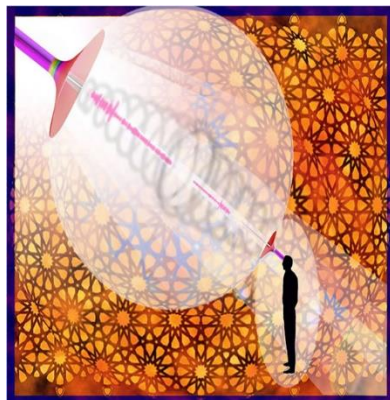


Image from D. Carpenter¹³⁶

The sword is an important *leit motiv* in the Roerich's paintings:

The Swords of Roerich



The Last Angel

At the left: it was created several years before the First World War. At the right: in the midst of World War II. In the first picture, we see an Angel that descends from heaven to a burning Earth. In his hands is a spear, directed by an edge toward the sky, and a shield. In the second picture, the same Angel, descending to Earth, holds a sword and a scroll. According to researchers, the list contains the names of those who have lived their lives, spiritually improving themselves, and therefore can be saved. On the Angel's belt, the key is believed to be from the New World. The last Angel bears the wages of sins and spiritlessness and the beginning of a renewed life. But at the same time, this is a warning about numerous catastrophes that will inevitably happen if humanity does not turn away from the chosen path.¹³⁷

¹³⁵ Carpenter, Duane. Words of Power First Ray: "I Assert the Fact", www.Light.Weaver.com

¹³⁶ Ibid

¹³⁷ <https://en.opisanie-kartin.com/description-of-the-painting-by-nicholas-roerich-the-angel-of-the-last/>



Three swords

“The Three Glaives” (archaic swords) ...represents a mysterious stone the artist saw in southern Tibetan which the people of the region interpreted as “the ancient prediction of three great wars that mankind might have to endure. Two of them would devastate the earth, but the third—if it should happen—would mark the end of humanity.”¹³⁸ Are these swords related with the three swords that Master DK talk us about?



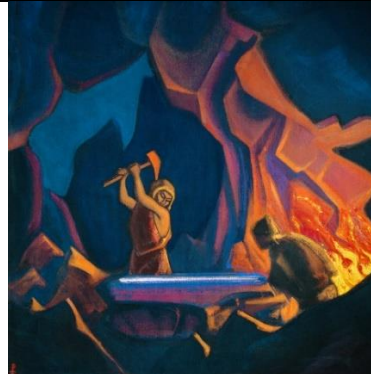
The Sword of Peace

The Sword is carried horizontally on the arms of an Asian warrior wearing a helmet with the Three Circles engraved on it. The warrior is represented with his hands joined in the form of prayer or concentration.¹³⁹



The Sword of Gesar Khan

“Very ancient. Lama Mingiur proudly calls us to the stone depicting the image of the sword. This is where the idea of “The Sword of Gesar Khan” painting was born. Where have we seen these characteristic shapes of a dagger-sword? We’ve seen them in Minusinsk, seen in the Caucasus, seen in many Sarmatian and Celtic antiquities. This sword, so clearly imprinted on the ancient, wind-polished, brownish stone surface, tells us stories of a great migration. Is it the sign of the battle, the sign of a high-spirited mission accomplishment? Or a forgotten border? A Victory? NR, 1931, Kyelang¹⁴⁰



Nibelungs. Forging the Sword

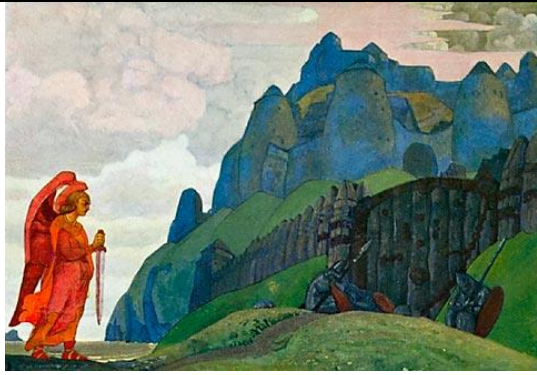
This painting was created in the year that Nazi Germany attacked the Soviet Union, and the forging of a sword can here be seen as preparation for war by the descendants of the Nibelungs, an ancient people who, according to tradition, lived in the lands of what is now the city of Worms, on the left bank of the Rhine. A legend attached to the Nibelungs tells how they possessed incalculable wealth in gold and weapons.¹⁴¹

¹³⁸ Sharp, Richards. Nicholas Roerich’s Pax Cultura: “The Peace of Civilizations”

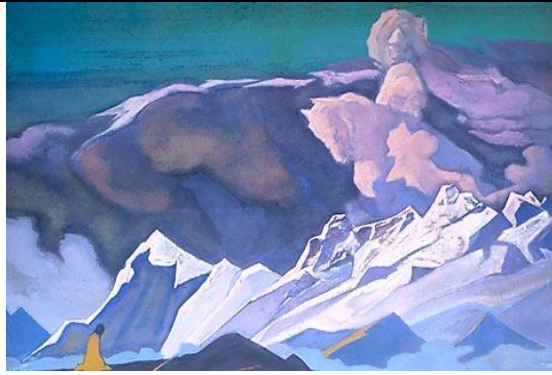
¹³⁹ Piscuineri, Vincenzo in <http://www.sapienzamisterica.it>

¹⁴⁰ <https://roerichinlahul.info/>

¹⁴¹ <https://rusmuseumvrm.ru/>



Sword of Courage



Kalki Avatar



*Archangel
Michael*

Mosaic on the north side of the Church of the Virgin Uspeniya in Olshany.

APPENDIX B: The Seven Stars according to Western and Eastern sources

Great Bear Stars according to different sources (NA: Non Applicable).

Bayer Designation ¹⁴²	Western Name	Maha-bhārata	Jaiminiya Brahmana ¹⁴³	Brhadaranyaka Upanishad ¹⁴⁴	Gopata Bramana ¹⁴⁵	Vayu Purana ¹⁴⁶	Krishna Ja-jurveda ¹⁴⁷	Brihat Samhita ¹⁴⁸
αUMa	Dubhe	Krathu				Krathu		Krathu
βUMa	Merak	Pulaaha				Pulaaha		Pulaaha
γUMa	Phegda/Ph ecda	Pu-lasthya				Pulasthya		Pulasthya
δUMa	Megrez	Ātri	Ātri	Ātri		Ātri	Ātri	Ātri
εUMa	Alioth	Angiras				Angiras	Angiras	Angiras
ζUMa	Mizar	Vash-istha	Vashishtha	Vashistha		Vashishtha	Vashishtha	Vashistha
ηUMa	Alkaid Aka Benetnach	Marichi				Marichi		Marichi
NA			Gautama	Gautama	Gautama		Gautama Maharishi	
NA			Jamadagni	Jamadagni	Jamadagni			
NA			Vishvamisra	Vishwamisra				
NA			Bhardwaja	Bharadvaja	Bharadvaja			
NA			Agastya		Agastya			
NA				Kashyapa	Kashyapa		Kashyapa	
NA					Gungu			
NA						Bhrigu	Bhrigu	
NA							Kutsa	
NA						Daksha		

¹⁴² Bayer, Johann, catalogued the stars and assigned Greek letters next to Latin genitives of constellation names in his star atlas Uramonetría (1603) He assigned the Greek letters to Ursa Major's brightest stars from west to east. This is why Dubhe, the westernmost (and second brightest) star has the designation Alpha Ursae Majoris, while Alioth, the constellation's brightest star, was given the designation Epsilon. From <https://www.star-facts.com/>

¹⁴³ Wikipedia. The Jaiminiya Upanishad Brahmanadates to the Brahmana period of Vedic Sanskrit, likely predating the 6th century BCE.

¹⁴⁴ Wikipedia. The Brihadaranyaka Upanishad is one of the Principal Upanishads, is a treatise on Ātman (Self) composed about 7th-6th century BCE.

¹⁴⁵ Wikipedia. The Gopatha Brahmana is the only Brahmana, a genre of the prose texts describing the Vedic rituals. It differs from other vedic texts, such as in its concept of creation of universe.

¹⁴⁶ Wikipedia. The Vayu Purana is mentioned in chapter 3.191 of the Mahabharata suggesting that the text existed in the first half of the 1st-millennium CE. [This is why the names of stars are the same except for the two additional stars of the Vayu Purana, DB].

¹⁴⁷ In the Sandhya Vandhana Mantras.

¹⁴⁸ The Brihat Samhitā is a 6th century Sanskrit encyclopaedia written by the Hindu mathematician and astrologer Varaja Mijira (505-587). Wikipedia. [To note, the names listed are the same of the Vayu Purana/Mahabharata, DB note]

Cosmology from the Eastern perspective

The Easterners call the constellations "stellar mansions", subtle reinterpretations, in a divine or celestial way, of the affairs that occurred in the human world, since both the terrestrial and the celestial are always conceived as related: nothingness and everything, darkness and light, yin and yang. This correlation between constellations and worldly affairs is preserved in the classical Chinese saying "Heaven and people explain each other" which is nothing more than the Principle of Analogy applied to the Cosmic-Systemic world. By the early astrological texts made by the Chinese, which were also of a huge influence in the Korean dynasty of Goguryo, Taoism, Buddhism, and Shamanism, the Big Dipper or Běidǒu was referred as the carriage of the Empire of the Sky. So the Big Dipper was an important reference to the North Pole Star for travelers, the temple architects and as the reflection of different states of the human spirit and as guide for the spiritual path. According to Chinese Astrology the stars receive the denomination derived from Buddhist deities¹⁴⁹:

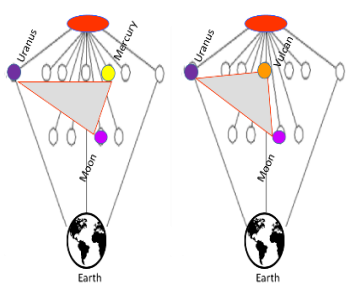
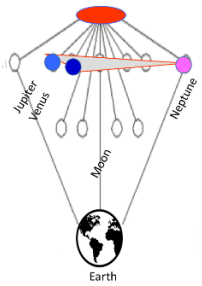
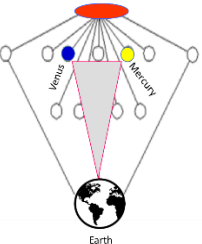
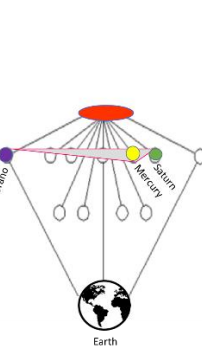
Seven Stars according to Chinese Cosmology

Western Name	Chinese Denomination	Meaning	Divinatory properties ¹⁵⁰
Dubhe	Tianshu (Tien-choo)	Celestial Pivot	The right star
Merak	Tianxuan (Tien Seuen)	Celestial Rotating Jade- Magnificent Jade	The law star
Phecda	Tianji (Tien Ke)	Celestial Shinning Pearl	The fate star
Megrez	Tianquan (Tien Kuen)	Celestial Balance - Authority	The attacking star
Allioth	Yuheng	Jade Sighting-Tube – Jade Measuring Rod	The killing star
Mizar	Kaiyang	Opener of Heat -Regulator of seasons- Aper-tura del Yang.	The critical star
Alkaid	Yaoguang (Yaon Kuang)	Twinkling brilliance. Glittering light –Sword End - Star of Military Defeat.	The duty star

¹⁴⁹ Ridpath, Ian. Star Tales in ianridpath.com & es.frwiki.com

¹⁵⁰ Alex Alder, <https://thenewkorea.wordpress.com/2015/09/17/the-seven-stars-of-the-north-5/>

APPENDIX C: Examples of Triangles activated within the Diamond Diagram

	<p>Moon- Mercury-Vulcan and Moon-Mercury-Uranus “The Moon and Mercury together indicate the activity of the higher and lower mind and are therefore related to the Third Ray of Active Intelligence, which controlled the first solar system. But the Moon also veils either Vulcan or Uranus. Astrologers should substitute Vulcan when dealing with undeveloped or average man, and Uranus when considering the highly developed man”.¹⁵¹</p>
	<p>Neptune, Venus and Jupiter At the second initiation, the candidate comes under the influence of three planets—<i>Neptune, Venus and Jupiter</i>. “The three centres—solar plexus, heart and throat—are actively involved”.¹⁵²</p>
	<p>Venus, Earth and Mercury This triangle “will again be tremendously stimulated during the middle of the fifth Round, at which time our Sanat Kumara will take a major initiation”.¹⁵³ “This triangle releases the soul from influence of form”.¹⁵⁴ Venus is the “Alter Ego” of the Earth, the relation of Venus to our Earth is as the Higher Self is to the personality.</p>
	<p>Uranus, Mercury and Saturn “At the fourth initiation, Mercury and Saturn again bring about great changes and unique revelation, but their effect is very different to the earlier experience”.¹⁵⁵ “Consider the energies of the three major constellations as they each pour through three of the zodiacal constellations, thus forming great interlocking triangles of force. Thus nine of the zodiacal constellations are involved, and these in their turn fuse and blend their energies into three major streams of force upon the Path of Initiation. These three streams of force pour through: a. Leo, Capricorn and Pisces to b. Saturn, Mercury and Uranus (the Moon) to c. The head, ajna and heart centres to d. The throat, the solar plexus and the base of the spine.”¹⁵⁶</p>

¹⁵¹ Bailey, A.A. Esoteric Astrology, Pages 13, 280

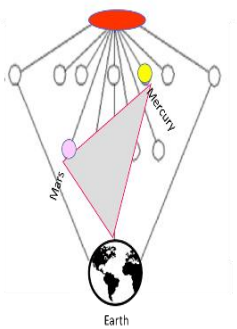
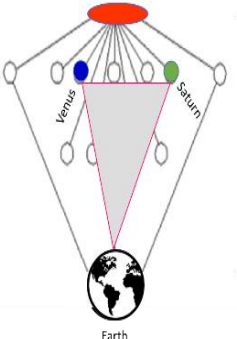
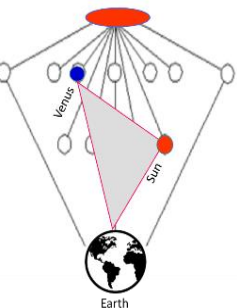
¹⁵² Bailey, A.A. Esoteric Astrology, Page 37, pdf version

¹⁵³ Bailey, A.A. Treatise of Cosmic Fire, page 371 .

¹⁵⁴ Bailey, A.A. Esoteric Astrology, Pages 361-363.

¹⁵⁵ Bailey, A.A. Esoteric Astrology, Page 37, pdf version

¹⁵⁶ Bailey, A.A. Esoteric Astrology, Page 40, pdf version

	<p>Mars, Earth and Mercury</p> <p>Earth is related to the Base of Spine. “Mercury and the centre at the base of the spine in the human being are closely allied. Mercury demonstrates kundalini in intelligent activity, while Mars demonstrates kundalini latent. The truth lies hid in their two astrological symbols. In transmutation and planetary geometrizing, the secret may be revealed.”¹⁵⁷</p> <p>“Mercury represents mind; Mars astral body; Earth the etheric-physical body- the Earth corresponds to Venus; Mars to Jupiter, and Mercury to Saturn”¹⁵⁸</p>
	<p>Venus, Earth and Saturn</p> <p>“Venus, Earth and Saturn relates to soul-brain-mind alignment”¹⁵⁹</p> <p>“The triangle represents the systemic kundalini”.¹⁶⁰</p> <p>“It is a triangle that is at this time undergoing vivification through the action of kundalini; it is consequently increasing the vibratory capacity of the centres, which are becoming slowly fourth-dimensional. It is not yet permissible to point out others of the great triangles, but as regards the centres, we may here give two hints:</p> <p>First: Venus corresponds to the heart centre in the body logoic, and has an inter-relationship therefore with all the other centres in the solar system wherein the heart aspect is the one of greater prominence.</p> <p>Second: Saturn corresponds to the throat centre, or to the creative activity of the third aspect.”¹⁶¹</p> <p>"At the present stage of evolution the centers of the system (planets) Venus, Earth and Saturn, form a triangle of great importance:</p> <ol style="list-style-type: none"> It is being vivified. It increases the vibratory capacity of the planetary and individual centers.”¹⁶²
	<p>Venus, Sun and Earth</p> <p>“The heart of the sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the causal body. In this connection it must be remembered that the force which flows from the heart of the sun, works through a triangle formed by the Venusian scheme, the Earth and the sun”.¹⁶³</p>

¹⁵⁷ Bailey, A.A. Esoteric Astrology, Page 332, pdf version

¹⁵⁸ Robbins, M.D. Esoteric Astrology Adventure, Webinar 156 a, covers pages 659-661

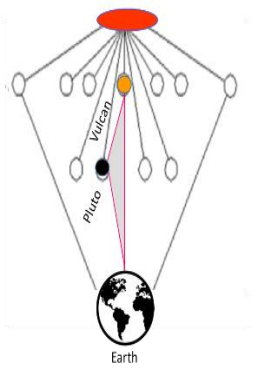
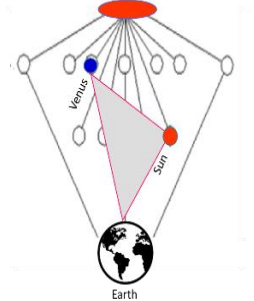
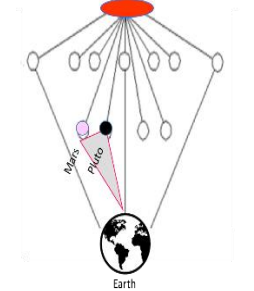
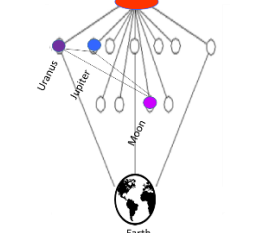
¹⁵⁹ Robbins, M.D. Esoteric Astrology Adventure, Webinar 160 c, covers pages 688-691.

¹⁶⁰ Bailey, A.A. Treatise of Cosmic Fire, pages 181-183 and 688.

¹⁶¹ Bailey, A.A. Treatise of Cosmic Fire, page 92, pdf version

¹⁶² Bailey, A.A. Esoteric Astrology, Page 291, pdf version in Spanish and Treatise of Cosmic Fire, page 169.

¹⁶³ Bailey, A.A. The Treatise of Cosmic Fire. Page 344, pdf version.

	<p>Vulcan, Pluto and Earth</p> <p>In our solar system, Vulcan and Pluto are expressions, or custodians, of this first ray energy responding to the "unavoidable directed purpose" of our solar system."¹⁶⁴</p> <p>"At the first initiation, the disciple has to contend with the crystallising and destroying forces of <i>Vulcan and Pluto</i>. The influence of Vulcan reaches to the very depths of his nature, whilst Pluto drags to the surface and destroys all that hinders in these lower regions."¹⁶⁵ "Pluto represents death or the region of death; Earth represents the sphere of experience; Vulcan represents glorification through purification and detachment from matter."¹⁶⁶</p> <p>"This triangle is specially related with the triangle: The Pointer-Aries-Earth. Related to this triangle is a secondary one, within the orbit of our Sun, composed of Vulcan, Pluto and the Earth".¹⁶⁷</p>
	<p>Venus, Sun and Earth</p> <p>"The heart of the sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the causal body.</p> <p>In this connection, it must be remembered that the force which flows from the heart of the sun, works through a triangle formed by the Venusian scheme, the Earth and the sun".¹⁶⁸</p>
	<p>Earth, Mars and Pluto</p> <p>A major determining factor, prior passing on to the Probationary Path.¹⁶⁹</p> <p>"Mars is the alter-ego of Pluto as Venus is the alter-ego of Earth...the Earth, Mars and Pluto form an important triangle related to the three aspects of the personality, with Venus playing the part of the soul....The triangle of Earth/Mars/Pluto may be a major determining triangle for the individual who is about to pass onto the Path of Probation."¹⁷⁰</p>
	<p>Uranus, Jupiter and Moon</p> <p>"Triangle of brings subjective realization"¹⁷¹ At the fifth and final initiation, <i>Uranus and Jupiter</i> appear and produce a "beneficent organization" of the totality of energies found in the initiate's equipment. When this reorganization is complete, the initiate can then "escape from off the wheel and then can truly live."¹⁷²</p>

¹⁶⁴ Bailey,A.A. Esoteric Astrology, pages 90-91, pdf Spanish version.

¹⁶⁵ Bailey,A.A. Esoteric Astrology, page 37, pdf version.

¹⁶⁶ Bailey,A.A. Esoteric Astrology, page 62, pdf version in Spanish

¹⁶⁷ Bailey,A.A. Esoteric Astrology, page 210, pdf version in Spanish

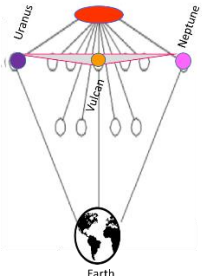
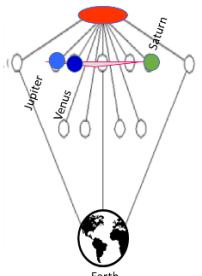
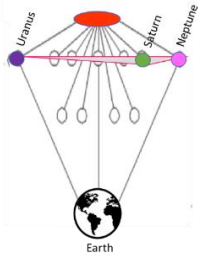
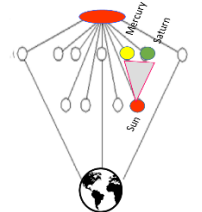
¹⁶⁸ Bailey, A.A. The Treatise of Cosmic Fire. Page 344, pdf version.

¹⁶⁹ Bailey,A.A. Esoteric Astrology, pages 50-508.

¹⁷⁰ Robbins, M.D. Esoteric Astrology Adventure. Webinar 127 c, covers pages 507-509

¹⁷¹ Bailey,A.A. Esoteric Astrology, page 139.

¹⁷² Bailey,A.A. Esoteric Astrology, page 37, pdf version

	<p>Uranus, Vulcan and Neptune They are “related to the veiled fifth Kingdom or Kingdom of God” ¹⁷³</p> <p>“The three veiled planets-Vulcan, Uranus and Neptune-are sacred and embody the energies of the first, seventh and sixth rays.” ¹⁷⁴</p>
	<p>Venus, Jupiter and Saturn “‘They should be regarded from the present point of view ... as the vehicles of the three superprinciples or principles. Mercury, Earth and Mars are closely allied to these three; in this is concealed a mystery’”. ¹⁷⁵</p> <p>“Venus, Jupiter and Saturn are vehicles of manas, buddhi, and manas”¹⁷⁶</p>
	<p>Uranus, Neptune and Saturn “‘There are three synthesizer schemes’” ¹⁷⁷</p> <p>“Sirius psychically influences our whole system by means of the three synthesizing schemes”. ¹⁷⁸</p>
	<p>Mercury, Saturn and Sun Mercury : 3th Ray Saturn: 1st Ray Sun: Veiling 3 planets They represent the three Aspects¹⁷⁹.</p>

¹⁷³ Bailey,A.A. Esoteric Astrology, pages 507,322

¹⁷⁴ Bailey,A.A. Esoteric Astrology, page 220, pdf version in Spanish

¹⁷⁵ Bailey,A.A. Esoteric Astrology, page 284, pdf version in Spanish and Treatize of Cosmic Fire, page 262.

¹⁷⁶ Robbins, M.D. Esoteric Astrology Adventure. Webinar 158 c, covers pages 674-675

¹⁷⁷ Bailey,A.A. Esoteric Astrology, page 283, pdf version in Spanish.

¹⁷⁸ Bailey,A.A. Esoteric Astrology, page 286, pdf version in Spanish and Treatize of Cosmic Fire, page 321.

¹⁷⁹ Robbins, M.D. Esoteric Astrology Adventure, Webinar in Makara.us.

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