

# The Qabalah and the Aquarian Avatar

Donna Brown

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## Summary

This article seeks to demonstrate the relationships between the Qabalah, the Tarot and the Ageless Wisdom teachings. It hopes to show that a synthesis exists between these symbolic systems and the teachings of the Tibetan Master Djwhal Khul concerning spiritual development, global transformation and group initiation.

The article begins by providing a background on the 10 luminous emanations that comprise the Qabalistic “Tree of Life.” Emphasis is placed on the center or heart of the Tree since it depicts the first of the great initiations. From here the article traces the Path leading from Egoic awareness into the more rarefied levels of realization and identification acquired in the higher reaches of the Tree. Special focus is given to the Tarot *Star* and the mysterious sephirah *Daath*, as the rich symbolism that each contains provides insights into the Science of the Antahkarana, the Coming Group Avatar and the Aquarian Age.

## Introduction

Astrologically, we are transiting into the sign of Aquarius, the sign of the new dispensation poured out to humanity and to all life. We are told that the great gift of this Aquarian Age will be the coming of a Group Avatar and a Planetary Teacher, a “Sun of Righteousness”<sup>1</sup> whose fiery radiation will transmit “Life more abundant” to the earth and to all its inhabitants.

As students of the Ageless Wisdom we are ever alert to the many signs that speak to the veracity of these teachings on the New Age and the Coming Avatar. To that end, I would like to turn to one of the esoteric symbol systems with roots in the Mystery religions that can provide us with a fresh perspective on this auspicious period in which we have the unique privilege to be living. This symbol system is the modern Hermetic Qabalah.

For those not familiar with the Qabalah it is comprised of a vast superstructure of Gnostic thought which focuses on the Tree of Life as a symbolic representation of the Divine Creative Process. The Tree of Life is said to evolve organically from the *Ain Soph Aur* or transcendent cause. It contains ten sephiroth or luminous emanations consisting of the Supernal Triad, a superior triplicity of divine force, (corresponding to the Christian Trinity) along with a septenary expression of energy and force, i.e., the seven rays. The Tree of Life can be likened to an immense circuit or vast energy system, where the Life and power flow from the apex of the Supernal Triad down the Tree and up again.<sup>2</sup>

**Tiphareth is regarded as the “Mediating Intelligence” where the upper sephiroth may enter into communication with the lower ones. “The powers of all the other sephiroth flow into Tiphareth where they are balanced, synthesized and sanctified.” From Tiphareth it becomes possible to work in group formation.**

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## About the Author

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## Divine Emanations

The first progression of divine emanations begins in a lightning flash with *Kether* (also called the Ancient of Days). From the activity of *Kether* emanate two sub-divisions; these are *Chokmah*, the Will-to-Force or male-positive force, whose physical expression is the Zodiac, and *Binah*, the Great Mother or the Will-to-Form and the female-negative force whose physical expression is Saturn. Together these sephiroth form the great Trinity<sup>3</sup> or Supernal Triangle; the Spiritual Self Supreme.

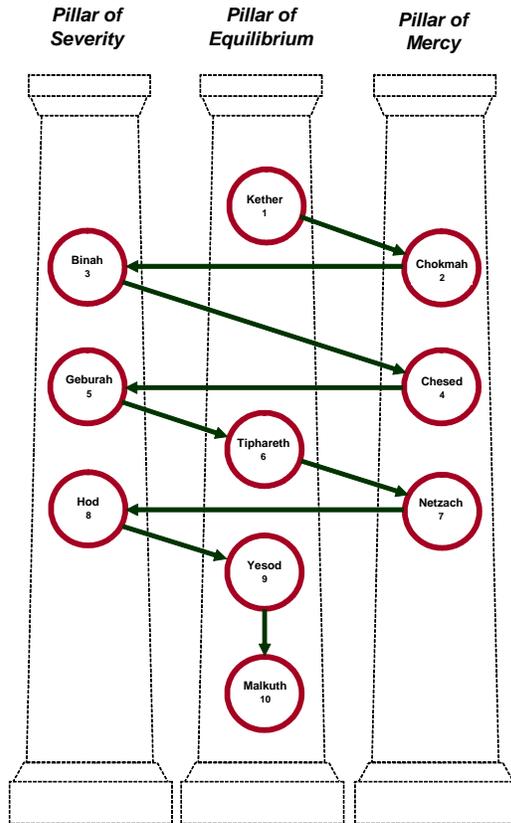
From this “Three in One” the following septenary of divine emanations are derived. They are *Chesed*, mercy, unifying intelligence and the receptacle of all powers, whose material expression is Jupiter. Next is *Geburah*, judgment and eliminator of the useless, whose physical manifestation is Mars, then, *Tiphareth*, the principle of beauty, the son, whose manifestation is the Sun, then *Netzach*, occult intelligence, whose sphere is Venus, (Hierarchy of mind to our planet). Following these is *Hod*, the splendor of form which has now been brought down to the concrete mind and whose expression is Mercury; then *Yesod*, the foundation or machinery of the Universe, whose sphere is the Moon, and finally *Malkuth*, “the Kether below” (our planetary Spirit) whose physical manifestation is Earth<sup>4</sup> or “Body of the Divine.”

## Four Worlds and Three Pillars

The Qabalah also portrays the universe as existing in four levels or worlds. These four worlds form a succession of ever-increasing concreteness, from the most intangible, spiritually rarified levels to the most dense and material. They are the formless archetypal world of pure spirit, the creative world of pure intellect, the formative world of subtle patterns behind or underlying matter, and the active world of material universe.<sup>5</sup> This is important to keep in mind as it speaks to the multidimensionality of the Tree and the various expression of the sephiroth within each of these four worlds. For example, it explains why *Tiphareth* (#6 on the Tree) can be seen as signifying individuation, Christ Consciousness *and* the Cosmic

Christ. The multidimensional nature of the Tree might also be said to encompass the cosmic, solar, planetary and human levels.

**Figure 1. The Path of the Flaming Sword**



The Tree itself is divided into three Pillars; the sephiroth on the right side are on the *Pillar of Mercy* or Mother, those on the left are on the *Pillar of Severity*, Father or Will, and those in the center are on the *Pillar of Equilibrium*, consciousness or Son (Figure 1). Through a “Science of Triangles” each sephirah is balanced by its opposite with the sephirah on the central pillar of the Tree. The process of synthesis and harmonization is an important part of the practical work with the Hermetic Qabalah, since it is from the Pillar of Equilibrium or (Noble Middle Path) that the individual and the group can invoke and evoke higher, more refined spiritual energies. Self-realization occurs when the initiate realizes all ten sephiroth, via the major Trinity of Triads within him- or herself.

## Tarot and Path-Working

The Major Arcana of the Tarot give us one of the meditative aids used for ascending the Tree. These cards or trumps might be said to represent a synthesis of the chief symbolic languages: numerical, geometrical, astrological, mythological and theosophical.<sup>6</sup> Used in conjunction with the Tree they constitute a rich ontological system that can be used for penetrating deeper into the essence of being.

The 22 Major Arcana, or trumps, are allocated to the Paths running between the 10 Emanations on the Tree (Figure 2). The 22 plus the 10 give us the 32 Paths to Wisdom or steps to the initiations. When these paths have been traversed both up and down the Tree we have the 64 ways of manifestation, the 64 Hexagrams of the I Ching, and the 64 members of the occult Hierarchy.<sup>7</sup> (The occult Hierarchy is primarily concerned with the unfolding of the Egoic Lotus in the Heavenly Man and in humanity.)

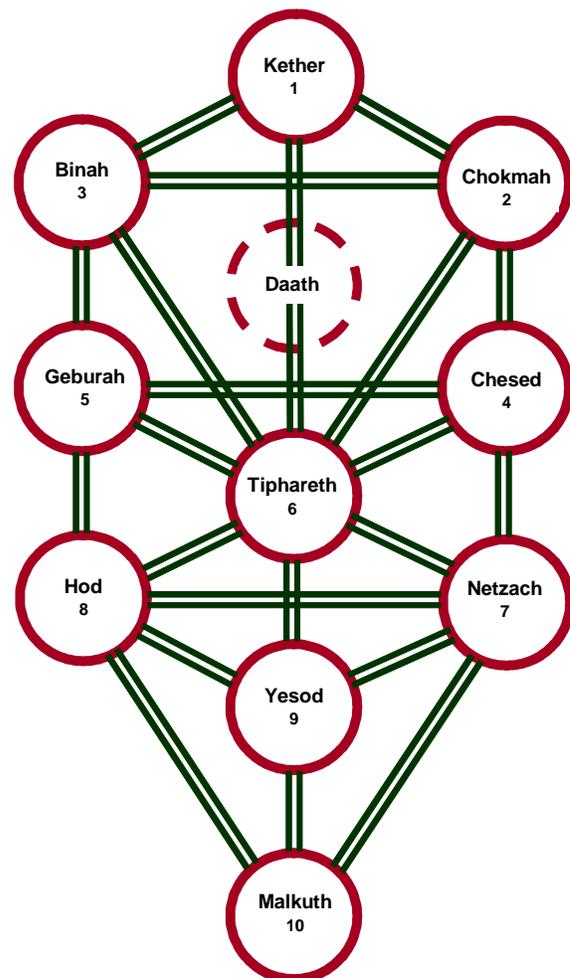
While path-working on the Tree will necessarily involve working with all 10 emanations and all 22 Major Arcana, the focus of this article will be on the synthetic Middle Pillar and those cards that constitute the path of alignment from Tiphareth, (#6, the Self or Christ within) through Daath (the invisible sephirah added during the late medieval period) into the Supernal or Logic Triangle. This link or bridge built up between the aforementioned sephiroth can be likened to both the individual and planetary Antahkarana and to the emergence of the Aquarian Group Avatar, i.e., the knowers of God in varying degree.

Tiphareth or Beauty is, for our purposes, the starting point. But before proceeding to Tiphareth it is important to bear in mind that the Tree can be viewed from the perspective of both the individual and the group and in terms of past, present or future. The glyph of the Tree is a compound symbol reflecting both macrocosmic and microcosmic evolutionary processes.

It is also necessary to give some additional background on the sephirah preceding Tiphareth. The first rung of spiritual ascent begins with #10, Malkuth: The Kingdom. Malkuth

pertains to manifest creation and to the world of appearances. It represents the physical world, the physical body and the animal instincts. However, it is also Spirit vibrating at its lowest level. To describe it in another way, Kether is in Malkuth and Malkuth is in Kether. This reveals a correspondence to the Seventh Ray.

**Figure 2. Daath: The Invisible Sephirah.**



Yesod, #9, the Foundation, corresponds to Pisces and the Moon, to the past and the etheric world, Hod # 8 is the concrete mind or passive recognition, and #7 Netzach, represents the astral world the emotions and emotional control. When the various energies in each are realized and brought into balance they form what is known as the Astral Triangle or Per-

sonality in incarnation.<sup>8</sup> This Triad also represents the multiplicity of forms.

### Christ Consciousness

From this lower Triad the aspirant progress to Tiphareth or Beauty which is located in the nerve center (#6) or at the Heart of the Tree. Tiphareth is regarded as the “Mediating Intelligence” where the upper sephiroth may enter into communication with the lower ones. “The powers of all the other sephiroth flow into Tiphareth where they are balanced, synthesized and sanctified.”<sup>9</sup> From Tiphareth it becomes possible to work in group formation.

Tiphareth is also the path that has more-or-less direct access to Kether, the Crown or Infinite Source on the Tree and might be seen it as the Soul of all things.

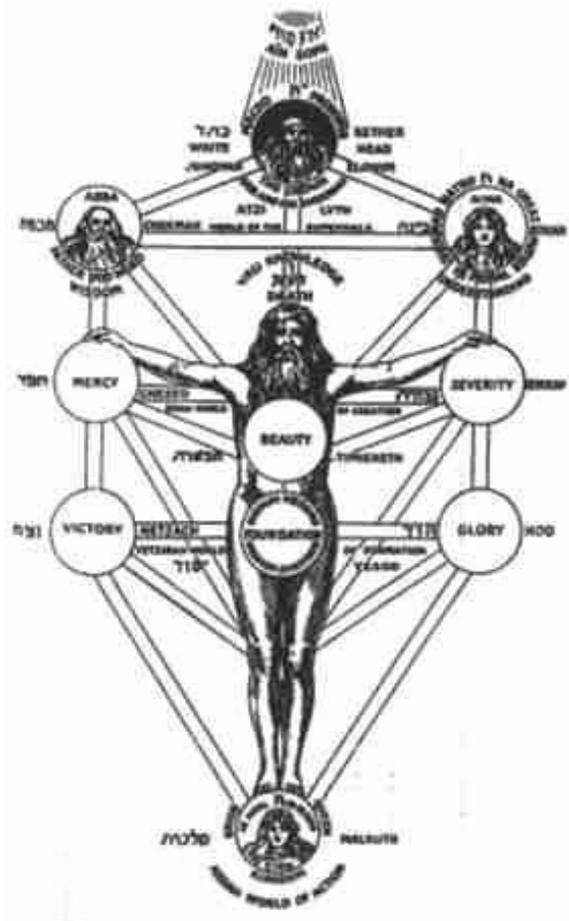
On one level Tiphareth is the integrated human being, a vision of the Soul or Soul Contact. At higher levels it signifies the Inner Christ, the Ego or the Causal World and the first of the great Initiations.

Tiphareth, ultimately synthesizes or balances with Geburah, the Warrior or Strength and with Chesed or Mercy forming what is known as the Ethical Triangle or Higher Self.<sup>10</sup> Geburah is discipline, endurance, steadfast determination and the controlled and purposeful use of energy. Chesed is love, beneficence, compassion and generosity. When these are brought into a balance in Tiphareth the result is Harmony.

Not surprisingly, the Tarot Card allocated to this sephirah is L'Amoureux, usually translated as The Lover(s). Its inner meaning, however, is closer to “he who is enamoured,”<sup>11</sup> signifying the yearning for and creation of harmonious relationship and brotherhood, the ability to think in the heart, and Love as unifying and healing force. It also speaks to the development of right choice or discrimination, to freedom from the separative, lower self, to the ability to hold “a point of tension” and to the expression of Soul Love and Solar Light. Tiphareth, therefore, is our essential nature, the Observer or Self. We might also view it as the First Divine Recognition—the recognition of the soul-infused personality which serves as

the core of group will and action. Tiphareth expresses as an outpouring of love, consciousness and harmony which is directed into the world of human endeavour *and* into the higher formless worlds.

Figure 3. Christ on the Tree of Life.



Tiphareth then, is the heart of the group organism, who “in the fullness of time and through the work of evolution,” and embodying the group ideas abstracted from the higher sephirah on the Tree, can demonstrating the group nature and “manifest in a small way the true significance of the Body of Christ”<sup>12</sup> Something of this significance is captured by the famous depiction of the Christ crucified on the Tree of Life (Figure 3<sup>13</sup>).

### Daath and Aquarius

From Tiphareth we can ascend further up the Tree into the transpersonal or universal realms.

But along the path and between Tiphareth and the direct influences of the supernal spheres, is the “invisible” sephirah of Daath. Also known as the access and exit point into physical existence<sup>14</sup> or the Door and the Abyss, Daath is said to “veil” the upper Triad. In terms of pure Qabalistic doctrine, Daath is not represented in the Tree and is not actually considered a sephirah. Some believe its existence stems from the “unwritten” or orally communicated Qabalah. The experience of Daath, however, is requisite to cross the Abyss (the gulf or gap in consciousness) separating the Supernal Triad (the creators) and the world below (the created.) The Qabalah states that the level of Daath is as far as the Self or Soul can go. Those seeking union with the Divine “must leap across the Abyss, fearlessly and unaided, creating for him/herself the transition of Daath.”<sup>15</sup>

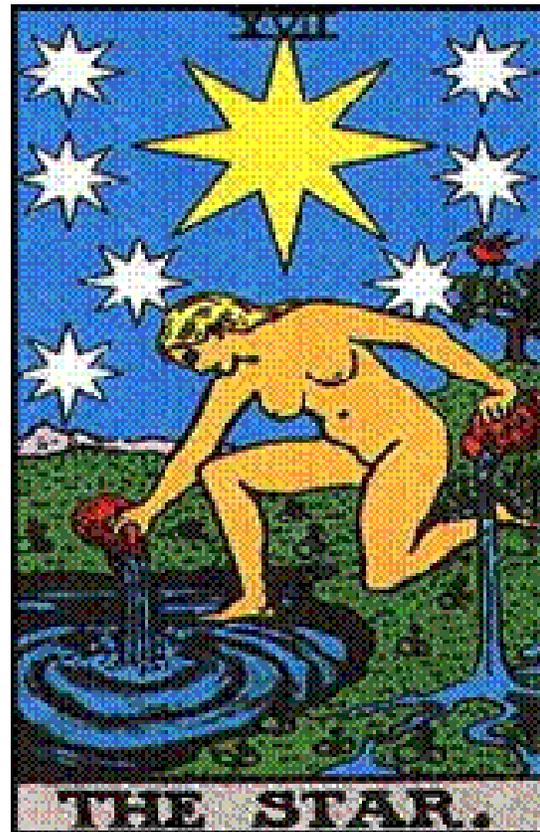
Another important idea associated with Daath is that of communion with the Holy Guardian Angel<sup>16</sup>, i.e., Angel of the Presence. This idea refers to the fusion of personal light, soul light and the light of the Presence. The ultimate experience of Daath, however, involves willfully relinquishing one’s acquired powers. In other words, Daath requires a willing sacrifice to God’s Will. These ideas are clearly suggestive of the need for building the Antahkarana and the encounter between the Angel and the Dweller. Entrance into Daath represents development of the intuitive faculties, the higher initiations and ultimately, Monadic realization.

The sign allocated to this part of the path is Aquarius and its symbolic representative is “The Star” (Figure 4). Our Sun’s present transit into the sign of Aquarius and its relationship to this part of the Tree should be looked at with special interest since it represents a highly potent confluence of energies. It speaks to developments that are currently taking place on both the individual, planetary and systemic levels.

The glyph of Aquarius gives us some hints about the influences at play. It consists of two jagged or wavy lines, one on top of the other. The upper line might be seen as the Door leading into the formless and fiery worlds and into the realm of the Supernals. The lower line

might be viewed as the Abyss or the test of knowledge, science and power that if misused or disconnected from the preceding sephiroth can take the individual or group back down the Tree into the deep sleep and bondage of Malkuth. This dual vibration has special relevance when seen in the light of the tremendous scientific and technological advancements presently at the disposal of humankind and to the amassing of vast stores of knowledge, wealth and power. It suggests that humanity is on the threshold of realizing its inherent potential to co-create a new world. But it also suggests the importance of linking heart and head to prevent certain and unexpected dangers.

**Figure 4. The Star Card  
(Rider-Waite Deck)**



These ideas seem to be borne out by the Tibetans comments that Aquarius is a dual sign and signifies two vibrations.<sup>17</sup> Looking at the lines or waves of this glyph from another perspective we can see that they convey the idea of motion or the ability to move from place to

place (perhaps an electromagnetic frequency).<sup>18</sup> The upper line represents the

higher Aquarian vibration, divine inspiration and the intuitive aspect of the mind dispensing higher knowledge and great ideas to the rational, concrete mind, (the lower line.) From this we can see that Aquarius brings about a free flow of ideas and interconnectedness. It also facilitates the development of the insight, intuition and direct knowledge. In this context we might see Aquarian energies as contributing to the development of the so called “global brain” with its potential for global illumination, transformation and initiation.

The Star Card graphically depicts this process on both the individual and collective levels.

But before turning to the symbolism it contains let us look at the Hebrew letter frequently allocated to this Card, which is *Pe*. *Pe* is said to represent the influence of the macrocosmos on humankind.<sup>19</sup> It stands for liberation, inspiration and spiritual perception. It is also said to represent the mouth and the tongue, which gives the teacher, the spiritual visionary or group,

great powers of communication and the ability to broadcast or dispense the water of consciousness and of “life more abundant” to others. The Symbolic Language of the card communicates much of the same indicating the nourishing of humanity’s spiritual consciousness via the spark of Universality. This spark of Universality is suggested by the great central Star, which some Qabalists view as having reference to Kether, the symbol of Divine Fire and Life concentrated and radiated from all the other stars. The seven smaller stars seem to refer to the seven sacred planets, the seven interior stars and the seven great ashrams, all of which imply the presence of seven centers or groups of radiant psychic force. Each of these stars (there are eight in total) has eight rays of

light. Esoterically the number eight symbolizes Christ energy and an emanating source for the Cosmic Christ.<sup>20</sup>

However, this central star may also refer to Sirius, the Central Spiritual Sun about which our own sun revolves. Sirius is said to be the supervising and mentoring life of our system. This idea is reflected in the imagery of the card, specifically in the pool where the water flowing from the pitcher creates seven concentric rings corresponding to our sun and seven sacred planets. This correspondence is emphasized by the occult connection said to exist between Isis and Sirius<sup>21</sup> and by the fact that the energy or idea of Freedom which is so central to this path on the Tree originates in the greater Sirian system.

This idea is further depicted in naked figure of the water bearer (Venus?) which suggests “unmasked or naked truth;” Isis Unveiled and the revelation of nature’s mysteries.<sup>22</sup>

The water bearer is shown as pouring out two streams of water (symbolic of the ocean of space) from her/his jugs. This sacramental dispensation signifies the pouring forth of stellar consciousness or the “food of the Gods,” dispensed, not to just a few, but to all creation.

The sprit/seed-water is brought down in the way of divine ideas from the fiery realms of the Tree to the sphere of practical living. It suggests a unique relationship between the Earth, Venus and Sirius worthy of further investigation. In some renditions of this card the water bearer is shown carefully combining these life giving waters. This implies a “Doctrine of Synthesis,” or a wise blending of all the major religious traditions and authentic systems of self-realization.<sup>23</sup> This blending represents the emergence of the One World Religion.

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## Conclusion

Looking at the Tree of Life from the angle of the Tibetan's teachings there is clear reference to a new dispensation, to a global mind shift or awakening brought about through the aid of a Group Avatar. This Group, traversing the path from Tiphareth through Daath and beyond, consists of the disciples and initiates who are working with the Christ on behalf of humanity and all planetary Life. They are the knowers of God emerging from within the ranks of humanity (and the Tree) who will anchor dynamic truths in the hearts and minds of wo/men that have not been expressed before. It is this group the Coming One will use to liberate humanity into a new initiatory level of awareness thereby ushering in the New Age.

## References

- <sup>1</sup> Alice A. Bailey, *The Light of the Soul*, Lucis, 1927, p. 180.
- <sup>2</sup> Robert Wang, *The Qabalistic Tarot*, Weiser 1983, p. 34.
- <sup>3</sup> Vera Stanley Adler, *The Initiation of the World*, Weiser 1939, p. 133.
- <sup>4</sup> *Ibid*, p. 134.
- <sup>5</sup> Wang, *The Qabalistic Tarot*, p. 39.
- <sup>6</sup> Mayananda, *The Horus Arrangement*, Zeus Press 1963, p. 11.
- <sup>7</sup> Vera Stanley Alder, *The Initiation of the World*, p. 135.
- <sup>8</sup> Wang, *The Qabalistic Tarot*, p. 141.
- <sup>9</sup> *Ibid*, p. 89.
- <sup>10</sup> *Ibid*, p. 32.
- <sup>11</sup> Mayananda, *The Horus Arrangement*, p. 166.
- <sup>12</sup> Alice A. Baily. *Treatise on Cosmic Fire*, Lucis, 1925, p. 329.
- <sup>13</sup> This illustration from the Rider-Waite Tarot Deck® is reproduced by permission of U.S. Games Systems, Inc., Stamford, CT 06902 USA. Copyright © 1971 by U.S. Games Systems, Inc. Further reproduction prohibited. The Rider-Waite Tarot Deck® is a registered trademark of U.S. Games Systems, Inc.
- <sup>14</sup> Zev ben Simon Halevi, *The Work of the Kabbalist*, Weiser, 1985 p. 9.
- <sup>15</sup> Mayananda, *The Horus Arrangement*, p 78.
- <sup>16</sup> Ordo Templi Orientis, *Abrahamelin and Co.* , ARW, Muenchen, Germany
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- <sup>18</sup> Alan Oken, *Alan Oken's Complete Astrology*, Bantam Books, 1988, p. 150-151.
- <sup>19</sup> Irene Gad, *Tarot and Individuation*, Nicolas Hays, Inc. 1994, p. 266.
- <sup>20</sup> John Berges, *Sacred Vessel of the Mysteries*, Planetnetworks Press, 1997, Planetnetwork Press, p. 137.
- <sup>21</sup> Jason Lotterhand, *The Thursday Night Tarot*, New Castle Publishing Co., Inc., 1989.
- <sup>22</sup> Berges, *Sacred Vessel of the Mysteries*, p. 135.
- <sup>23</sup> The Gnosis Link: *The Aquarian Age: The New Age?* <http://home.earthlink.net/~gnosiosla/February5.html>.

