

**THE AQUARIAN AVATAR
and THE QABALAH
By Donna M. Brown**

Astrologically, we are transiting into the sign of Aquarius, the sign of the new dispensation pouring 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” 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 time in which we have the great privilege to be living. This symbol system is the modern Hermetic-Qabalah.

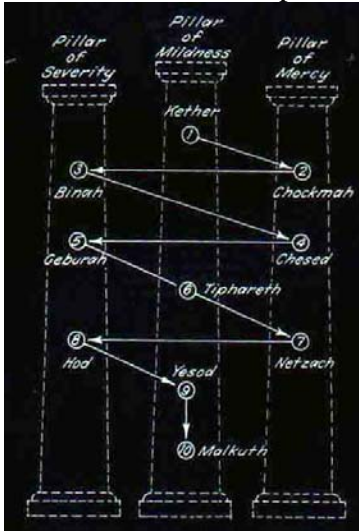
For those not familiar with the Qabalah it is comprised of a vast superstructure of gnostic thought that focuses on the Tree of Life as a symbolic representation of divine consciousness. The Tree of Life is said to evolve organically from the *Ain Sof Aur* or transcendent cause. It contains ten sephiroth or luminous emanations consisting of the Supernal Triad, an upper triplicity of divine force, (analogous 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 power flows from the apex of the Supernal Triad down the Tree and up again.

The first progression of divine emanations begins with Kether (also called the Ancient of Days). From the activity of Kether emanates two sub-divisions; these are Chockmah, the male-positive force, whose physical expression is the Zodiac, and Binah, the female-negative force or great mother whose physical expression is Saturn. Together these sephira form the great Trinity¹ or Supernal Triangle.

From this “Three in One” the following seven divine emanations are derived. They are Chesed, unifying intelligence or love, whose material expression is Jupiter. Next is Geburah, the warrior, whose physical manifestation is Mars, then, Tiphareth, beauty, the son, whose manifestation is the Sun, then Netzach, occult intelligence, whose expression is Venus, (Hierarchy of mind to our planet). Following these is Hod, the glory of form, which has now been brought down to the mental plane 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 Sprit) whose physical manifestation is the Earth.²

The Qabalah also portrays the universe as existing in four levels or worlds. These four worlds form a chain of ever-increasing concreteness, from the most abstract, 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 the material universe.³ 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.



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. Through a “Science of Triangles” each sephira is balanced by its opposite with the sephira on the center 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.

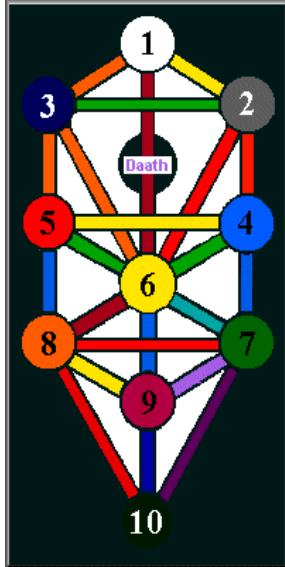
(Diagram # 1: The Descending Lightning Flash)

One of the meditative aids used for ascending the Tree is the Major Arcana of the Tarot. These cards or trumps might be said to represent a synthesis of the chief symbolic languages: numerical, geometrical, astrological, mythological and theosophical.⁴ 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 twenty-two Trump or Court Cards are allocated to the Paths running between the ten emanations on the Tree. These give us the thirty-two Paths to Wisdom or steps to the initiations. When these paths have been traversed both up and down the Tree, we have the sixty-four ways of manifestation, the sixty-four Hexagrams of the I Ching and the sixty-four members of the occult Hierarchy.⁵ (The occult Hierarchy is primarily concerned with the unfoldment of the Egoic Lotus in the Heavenly Man and in humanity.)

While path-working on the Tree will necessarily involve working with all ten emanations and all twenty-two Major Arcana, the focus of this paper will be on the synthetic Middle Pillar and those cards that constitute the path of alignment from Tiphareth, (# 6, the Self or Christ within) into Daath (Knowledge or Meaning). Daath is the sephira that leads 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 degrees.

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 sephira 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.

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. This Triad also represents the multiplicity of forms.

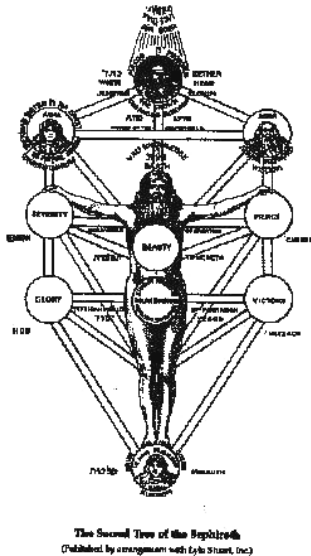
From this lower Triad the aspirant progresses to Tiphareth or Beauty, located in the nerve center (#6) or at the Heart of the Tree. Tiphareth is regarded as the “Mediating Intelligence” where the upper sephiroth may enter into communication with the lower ones. “The powers of all the other sephiroth flow into Tiphareth where they are balanced, synthesized and sanctified.”⁶ 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. At its lowest level, Tiphareth is the integrated human being, a vision of the Soul or Soul Contact. At higher levels, it signifies the inner Christ, the human Soul, 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.⁷ 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 we see the beautiful reflection of “His Mercy that endureth forever.”

Not surprisingly, the Tarot card allocated to this sephira is L` Amoureux, usually translated as The Lover(s). Its inner meaning, however, is closer to “he who is enamored,”⁸ signifying the yearning for and creation of harmonious relationship and brotherhood, the ability to think in the heart, and Love as a 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.



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 sephira on the Tree) and demonstrating the group nature, can manifest in a small way the true significance of the body of Christ”*Treatise on White Magic*.

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” sephira of Daath. Also known as 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 sephira. But the experience of Daath 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 Higher 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.”⁹⁹

Another important idea associated with Daath is that of knowledge of or conversation with the Holy Guardian Angel, 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 facing 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.” 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. These ideas seem to be borne out by the Tibetan's comments that Aquarius is a dual sign and signifies two vibrations.¹⁰

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).¹¹ 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 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 some ascribe to *Pe*. *Pe* is said to represent the influence of the macrocosmos on humankind.¹² 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 can be viewed 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.¹³

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 Sirius¹⁴ 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 Sirius system.

This idea is further depicted in the naked figure of the water bearer which suggests “unmasked or naked truth;” Isis Unveiled and the revelation of nature’s mysteries.¹⁵ 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. This spirit/seed-water is brought down in the way of divine ideas from the fiery realms of the Tree to the sphere of practical living. In some renditions of this card, the water bearer is shown carefully combining these life-giving waters. This suggests a “Doctrine of Synthesis,” or a wise blending of all the major religious traditions and authentic systems of self-realization.¹⁶ This blending represents the emergence of the One World Religion.

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 people that have never before been expressed. The Coming One will utilize this group to help lift humanity into a new initiatory level of awareness.

¹ Vera Stanley Adler, *The Initiation of the World*, (New York: Weiser Books, 1939) 133.

² *Ibid.*, 134.

³ Robert Wang, *The Qabalistic Tarot*, (New York: Weiser Books, 1987) 39.

⁴ Mayananda, *The Horus Arrangement*, (London: Zeus Press, 1963) 11.

⁵ Alder, *The Initiation of the World*, 135.

⁶ *Ibid.*, 89.

⁷ *Ibid.*, 32.

⁸ Mayananda, *The Horus Arrangement*, 166.

⁹ *Ibid.*, 78.

¹⁰ Alice A. Bailey, *Esoteric Astrology*, (New York: Lucis Trust, 1951) 136.

¹¹ Alan Oken, *Alan Oken's Complete Astrology*, (New York: Bantam Books, 1988) 150-151.

¹² Dr. Irene Gad, *The Tarot and Individuation*, (York Beach, Nicolas Hays, Inc. 1994) 266.

¹³ John Berges, *Sacred Vessel of the Mysteries*, (Northfield: Planetnetwork Press, 1997) 137.

¹⁴ Jason Lotterhand, *The Thursday Night Tarot*, (New York: New Castle Publishing Co., Inc.) 1989.

¹⁵ John Berges, *Sacred Vessel of the Mysteries*, 135.

¹⁶ The Gnosis Link: *The Aquarian Age: The New Age?* <http://home.earthlink.net/~gnos-iosa/February5.html>. (accessed Jan 20, 2006).