

Tiphereth

"Sixth: Tiphereth, the causal world; the realm of will, equilibrium, and beauty"

76 passages · 18 books · 5 practices · 6 lectures · 9 sections · 3 parts

Samael Aun Weor · in his own words

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from, and, where he was speaking rather than writing, the name of the lecture. Anything on this page can be found again in the source.

This is the fifth book of the Tree of Life, the first above the magic triangle, at the centre of the Tree where every path meets. His line in the Kabbalah course names the whole of it: *"Sixth: Tiphereth, the causal world; the realm of will, equilibrium, and beauty."* In us it is the soul that works: *"Tiphereth is the Husband of the Wife, the Superior Manas of Oriental Theosophy, which is none other than the Human Soul, the Causal." "It is that Soul which suffers, and which forms the very human part in us."*

The first part places Tiphereth on the Tree, as the centre of gravity of the Ethic triangle and a level of consciousness on the middle pillar, and gives what it is within us, its star and its card. The second is its world, which he visited and describes: *"The world of Tiphereth is the world of the Will." "In that world only the Will of the Father is done; in the heavens as on Earth."* It is the world of action and consequence: *"The world of Natural Causes is like an ocean without limits and shores."* And it has its inhabitants: *"The Causal World is the Masters' sphere."* The third is the way in, which is the fifth initiation and the causal body, and what is learned there: *"In the fifth initiation we learn to do the Will of the Father."* The practices stand where the teaching leads to them.

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THE MAP

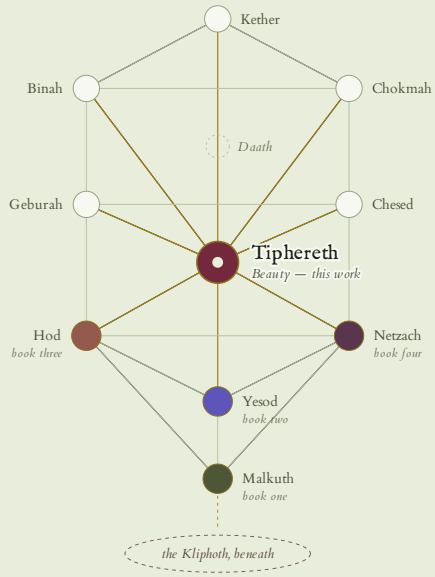
Three parts: the sphere on the Tree, its world, and the way in

From Tiphereth in the Ethic triangle and in the chest, through the causal world with its music, its archives and its Masters, to the fifth initiation and the Heaven of Venus.

☼	Part One	The Human Soul is Tiphereth, Will, Beauty	25 passages · 3 practices
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THE FAMILY

The Tree of Life, and where this work stands on it



The ten sephiroth from the Crown to the Kingdom, with Daath hidden between and the Kliphoth beneath. This work is Tiphereth, lit at the centre of the middle pillar, where the paths from every side meet. The books of the Tree go up it from the foot.

Part One — The Human Soul is Tiphereth, Will, Beauty

Part One · 8 passages

I The second triangle is Ethic

Tiphereth is placed on the Tree: the sixth sephirah, centre of gravity of the Ethic triangle that follows the abyss, and a level of consciousness on the middle pillar of equilibrium. The Kabbalistic invocation that climbs the sephiroth closes the section.

Fifth: Geburah, the world of the Soul-Consciousness; the region of severity and justice. Sixth: Tiphereth, the causal world; the realm of will, equilibrium, and beauty.

Esoteric Course of Kabbalah

The Fourth Aeon is Netzach, the Mental World. The Fifth Aeon is Tiphereth, the Causal World. The Sixth Aeon is Geburah, the Buddhic or Intuitional World.

Pistis Sophia Unveiled, 1983

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The first triangle is Logoic; Kether, Chochmah and Binah. The second triangle is Ethic; Chesed, Geburah and Tiphereth. The third triangle is Magic; Netzach, Hod and Jesod. Malchuth, the physical world, is a fallen Sephiroth.

Tarot and Kabalah, 1978

❧

After the Divine Triangle there is an abyss, and following this abyss, there is a second triangle made up of Chesed, the fourth Sephiroth, which corresponds to the Intimus, or Atman the Ineffable, speaking in Sanskrit terms. It continues with Geburah, the Rigor of the Law, the fifth Sephiroth, the Buddhi, the Divine Soul which is feminine. Then follows Tiphereth, the sixth Sephiroth, the Human Soul, which is masculine.

Tarot and Kabalah, 1978

> *That Soul suffers and is the very human part within us — that is — Tiphereth, which coincides with the causal.*
>
> Tarot and Kabalah, 1978

If we analyse the second triangle we find that it is Ethic. Why do we call it "Ethic"? Simply because there ethics, right conduct, predominate. There we know the rigor of the Law; there we come to know good and evil, to know what "good" and "evil" is. This triangle is the world of Pure Spirit, the Hindu Trimurti of Atman, Buddhi and Manas. Obviously the centre of gravity of this triangle is clear to see. It is the Human Soul. That Soul suffers and is the very human part within us — that is — Tiphereth, which coincides with the causal. This triangle is also denominated the Triangle of the Son. We find there that the Cosmic Christ,

Chochmah normally manifests through the Human Soul, Tiphereth of the Hebraic Kabalah. The third triangle is very interesting. The Magic triangle is made up of the mind, that is Netzach, the Astral Body or Hod and the Etheric Body, that is to say, Jesod, the basic sexual principle of Universal Life. Why is it called a Magic triangle? Because undoubtedly in the Kingdoms of the Mind, of the Astral, and even of the Kliphos or Infernal worlds is where one exercises High Magic.

Tarot and Kabalah, 1978

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And between these two Pillars is the Pillar of Equilibrium, where are found the different levels of consciousness (Kether, Tiphereth, Jesod, Malchuth).

Tarot and Kabalah, 1978

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The Intimus is the Sephiroth Chesed; the Buddhi is the Sephiroth Geburah. The Intimus and the Buddhi have expression through the Human Soul. The Human Soul is Tiphereth, Will, Beauty. Thus, the Intimus with His two Souls, the Divine and the Human, officiates upon His Throne, which is the cerebro-spinal nervous system. He is crowned with the Sephirothic Crown. The Intimus dwells in His Temple. The Temple of the Intimus has two columns; Jakin and Boaz. Jakin is the Mind. Boaz is the Astral Body. The Mind is the Sephiroth Netzach. The Astral is the Sephiroth Hod. These two columns of the Temple are maintained upon the Cubical Stone of Jesod. That cubical stone serves as a foundation of the Kingdom of Malchuth.

Tarot and Kabalah, 1978

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A PRACTICE

Spirits of Malchuth, lead me betwixt the two pillars upon which rests the whole edifice of the Temple! Angels of Netsach and Hod, establish me upon the cubic stone of Jesod! Oh Gedulael! Oh Geburael! Oh Tiphereth!

The Greater Mysteries, 1956

II Tiphereth is the Husband of the Wife

These passages name what Tiphereth is in us — the Husband, the Superior Manas, the suffering Human Soul whose vehicle is the causal body — and give its planet Venus, its arcanum the Lover and its letter Vau. He then locates it at the centre of the chest, reads the Mayan stelae by that point, and gives two practices for listening to the soul there.

Tiphereth is the Husband of the Wife, the Superior Manas of Oriental Theosophy, which is none other than the Human Soul, the Causal. It is that Soul which suffers, and which forms the very human part in us.

Tarot and Kabalah, 1978

We must distinguish between that which is the Human Soul and Tiphereth itself. It is very easy to confuse Tiphereth with the Causal. The Causal Body serves as the vehicle of Tiphereth.

Tarot and Kabalah, 1978

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Further down we find Tiphereth, the true man. Afterwards, we find the terrestrial man, the Astral man. This sculpture indicates that the superior trimurti must achieve its crystallization within the true man, within the authentic human being.

The Mayan Mysteries, 1977

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Some kabalists expect that the world of Tiphereth, the world of the Human Soul, or correctly said, the world of the Son of Man, is governed by the Sun. It really is not so, because it is governed by Venus; for this reason the Christ is crucified on Good Friday; and this is something upon which we will need to meditate.

Tarot and Kabalah, 1978

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Tiphereth. Venus of Taurus, beauty, love of the Holy Spirit, the buddhic body of man. The sixth card of the Tarot. The lover.

Zodiacal Course, 1951

Remember dear reader that in the middle of the chest you have a very special magnetic centre which captures the waves of light and glory which come from your Human Soul

Tarot and Kabalah, 1978

Arcanum number 6 is the Lover, enchainment, equilibrium, terrible struggle between Love and Desire. The loving union between man and woman, linking. It is the supreme affirmation of the Internal Christ and the su preme negation of the demon. One finds in Arcanum number 6 that one must choose this or that Path. The struggle between the two ternaries is in Arcanum number 6. The Mysteries of the Lingam-Yoni. Kabalistic Sephiroth: "Tiphereth." Hebraic Letter: "Vau. "

Tarot and Kabalah, 1978

A PRACTICE

If we make a kabalistic addition of the figures of Arcanum 15, the Constellation of the Whale, we will have the following result: 1 + 5 = 6. Six in the Tarot is the Arcanum of the Lover; the man between virtue and passion. Learn to polarise ourselves wisely with Arcanum 6 and we will have overcome the terrible 15 of the Constellation of the Whale. Remember dear reader that in the middle of the chest you have a very special magnetic centre which captures the waves of light and glory which come from your Human Soul; She is Tiphereth, Arcanum 6 of the Tarot. Listen to Her, obey the commands which arise from Her. Act in accordance with those intimate impulses; work in the Forge of Cyclops when this is what She wishes. If you learn to obey you will not perish in the belly of the whale.

Tarot and Kabalah, 1978

The pectoral that rises from the center of her chest until practically connecting it with her ears indicates that the true man, Tiphereth, the human soul that is in the center of her chest, must know how to listen the Verb, the Word, the sapience, the wisdom.

The Mayan Mysteries, 1977

On the center of its chest there is a magnetic point, known in the Hebraic Kabbalah by the name of Tiphereth, the region of the soul. This is enough reason to comprehend why these deities have their hands over their chest in the clear attitude of meditation.

The Mayan Mysteries, 1977

The simple fact it is carrying a miter clearly tells us about the great priesthood, an initiate, a great priest. The attitude of its hands indicates the region of Tiphereth and the necessity of orienting our energies inwardly and upwardly. The pectoral on the zone of Tiphereth, on the center of its chest, with two upwardly angles towards its cheeks, indicate that we must pay attention to the deep, animating principles of our Being, which are what really count.

The Mayan Mysteries, 1977

A PRACTICE

First position: Body completely relaxed in the position of a corpse, heels together, straight arms touching the sides of the body. Second position: Body completely relaxed in the position of a corpse, heels together, hands in the position found on the stelas. The fleshy part of the finger tips at the center of the chest on the region of Tiphereth, the human soul. Enter into the very depth of the soul.

The Mayan Mysteries, 1977

III The Initiation of Tiphereth

The Cosmic Christ comes down from Chokmah to manifest in Tiphereth, in the Causal Man. Here the fifth initiation of fire is set apart from the rarer, secret Initiation of Tiphereth, and he recounts how the Child entered him through the pineal gland.

The Twin Saviour is found in the Sixth Aeon. He is the Causal Man with the incarnated Christ. It is amazing, that Christ descended from the Kingdom of Chockmah in order to manifest himself in Tiphereth.

Pistis Sophia Unveiled, 1983

The Mount of the Olives is the Causal World. The Lord descends from the World of the Solar Logos in order to live as a Causal Man. The Lord projects Himself from the Causal World into the Physical World. The Manifested Lord acts within the regions of the Mind.

Pistis Sophia Unveiled, 1983

With Tiphereth extraordinary events happen; an Initiate can receive the Initiation of Malchuth, that of Jesod, of Hod, and of Netzach and finally, the fifth, that of Tiphereth, when he becomes a Master. One may however, receive the fifth Initiation of the Human Soul, and thus becoming a Master nonetheless not attain the Initiation of Tiphereth. The Initiation of Tiphereth comes properly, after the fifth Initiation of Fire. He who receives the fifth Initiation does not always have the joy of attaining the Initiation of Tiphereth; this is a very secret Initiation. They who take the Direct Way receive it. In the second triangle of the Tree of Life the Cosmic Christ has as a center of gravity Tiphereth; from there he manifests.

Tarot and Kabalah, 1978

> *In this case my body became the stable where the Child was born, where he came into the world.*
>
> Tarot and Kabalah, 1978

One may also however give the case of the Initiate who, in spite of having the Solar Bodies, does not incarnate the Child. I want with this to say something which is of a very subtle nature and which goes unnoticed by kabalists because we have Tiphereth united with the Causal Body. We can clarify this question by analysing the Epistle of Paul to the Corinthians. (I Corinthians 15. 47-49). Paul says that there exists the Earthly Man and the Celestial Man. The Earthly Man is unquestionably formed of the Physical Body, the Etheric, the Astral, the Mental, and that of Conscious Will. For the Son of Man to be able to come it is necessary to form the Earthly Man, because the ordinary man is still not a Man.

Tarot and Kabalah, 1978

After the fifth Initiation of Fire, it was necessary for me to be called by my Divine Mother Kundalini; she had the Child in her arms. I made a particular esoteric petition, and she responded saying: "Ask it of the Child", and I asked the Child what I had to ask. Afterwards, I was able to receive the Initiation of Tiphereth, that is to say, after the fifth Initiation of Fire. Then, that Child which I had seen in the arms of his mother, my Divine Mother (since each one of us has his very own) penetrated within my organism by the marvellous doorway of the Pineal Gland, which Descartes called the seat of the Soul. In this case my body became the stable where the Child was born, where he came into the world. I can say to you that in the beginning one does not much notice the pres ence of the Child within oneself. He is born amongst the animals of the stable, which are none other than the animals of desire, the passions, the vices and defects which keep the consciousness trapped. These are the elements which make up the "pluralised I". The "I" is really formed of animal elements, these are nourished from the inferior substances of the lower animal depths of man, there they live and multiply. Each animal elemental represents a particular defect; these make up what is called ego, the animals of the stable where the Child is born in order to save the man.

Tarot and Kabalah, 1978

One will have to perform the Initiation of Malkuth, that is, the Mysteries of the Abyss in oneself, completely. One will have to take the mysteries of Yesod, the mysteries of sex to complete perfection, to the elevated qualification. One will have to go through the Initiation of Hod –the Astral Body–. One will have to go through the Initiation of Netzach –the Mental Body–. One will have to go through the Initiation of Tiphereth for the Son of Man to be born in him, and to die and resurrect among the dead. One will also have to go through the Initiation of Geburah –the Superlative Consciousness of the Being–, and through the one of Chesed –the Being, or Microprosopos, the "Little Face", or the King of Microcosmos–. Finally, he will have to go through the Initiation on the eighth day of Binah for the King to rise from his sepulcher and come into the world of form.

The Fifth Gospel · Animic Involution or Intimate Revolution · *Third Chamber – Mexico City – April 1973*

Part Two — That marvellous causal world or world of the Conscious Will

IV The world of Tiphereth is the world of the Will

The causal world is the world of the Will, electric blue, beyond the mind, an ocean of action and consequence where Atman, Buddhi and Manas meet. It also keeps the memory of Nature, the akashic archives in which every past personality stays alive and the history of Atlantis can be read.

Through this chapter we are arriving at the Causal World, at the Marvelous World of Conscious Will, in the Electronic Region.

The Solar Bodies, 1968

The world of Tiphereth is the world of the Will. In that world only the Will of the Father is done; in the heavens as on Earth. It is a world which is beyond the mind, is of an intense electric blue colour. There exist many other colours, but the fundamental colour is blue. In that world of natural causes one finds many Bodhisattwas who work under the direction of their Real Being.

Tarot and Kabalah, 1978

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To surrender at the heavenly feet of the exquisite feminine beauty, to drink the liquor of the mandrakes, to eat of the Golden Apples of the Garden of the Hesperides, that was indeed the above mentioned error. However, working later on with the transcendent sexual electricity I was able to return to the path I had abandoned in days of old... That marvellous causal world or world of the Conscious Will, so many times cited by Mr Leadbetter, Annie Besant, Arthur Power, Rudolf Steiner, H.P.B., etc., is clearly terror of Love and Law. Undoubtedly the Heaven of Venus is not of time, and is beyond the mind. It is patent that the akashic substance, as a natural element and vibration or tattwa, constitutes in itself the living and philosophical depth of the world of cosmic causality... The deep electric blue shines marvellous in that region and sparkles here, there, everywhere, saturating us with an exquisite spiritual voluptuousness that is indescribable...

The Three Mountains, 1972

❧

The world of Natural Causes is like an ocean without limits and shores. The unceasing swell of Action and Consequence, flows and flows again, there, from instant to instant... It is evident that there is no cause without effect nor effect without cause. Every action is followed by a reaction; from every act follows always a consequence..., or better, a series of consequences...

The Three Mountains, 1972

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I came to understand this when my Real Being took me to the Causal World which is of an intensely electric blue colour. The King, Atman, the Lord was seated at a table with a beautiful lady his Spiritual Soul, his Beatrice, his Valkyrie; and with the Human Soul they sat

in a triangle. Atman began to speak, and said, "I have two Souls, the Spiritual Soul and the Human Soul, and whilst the Human Soul works, the Spiritual Soul plays, lives happily. This is my doctrine: thus we three are one." We reunite Atman, Buddhi and Manas in the Causal World, in that region of Causes. Without that experience it would not be possible to explain this clearly.

Tarot and Kabalah, 1978

The world of Natural Causes is like an ocean without limits and shores.

The Three Mountains, 1972

Well, the Essence is the worthiest, the most decent thing that we have inside us. It originally comes from the Milky Way. There the musical note "LA" resonates, then it goes to the Sun with the note "SOL", and then it comes to this physical world with the note "MI". The Essence is beautiful, it is a fraction of one's human-Christic principle, which is the Human Soul, which normally dwells in the causal world. Therefore, with just reason, there is talk about the Christic-Essence or of the Christic-Consciousness, and it is said that our Consciousness in Christ can be saved, etc.

The Fifth Gospel ·The Rescue of Our Inner Light

❧

18. The memory of Nature is contained in the Causal plane, the unbearable burden of the years…

Christ Will, 1959

❧

The causal plane is the book of the memories of God. The duplicates of all gods, humans, animals and things that have existed upon the earth abide within it. Xiuhtecuhtli as an allegorical monolith is found within the causal plane; He is the God of fire, of the year, of time and father of all Gods who dwell in the Tlalocan. Xiuhtecuhtli is one of the many names of Ometecuhtli, this is related with his aspect of Old God (Huehueteoti).

Christic Aztec Magic, 1973

❧

However, the memory of such personalities continues in the causal world, among the akashic archives of nature. In these instants when I am conversing with you tonight, there comes to my memory an ancient existence that I had as a military man during the epoch of the Renaissance in old Europe. In some instant while I worked in the world of natural causes as a causal man, it occurred to me to take out from among the secret archives, in that region, the memory of such an ex-personality. The result was certainly extraordinary; I then saw that military man dressed with the uniform of the epoch in which he lived. Unsheathing his

sword, he attacked me violently. It was not difficult to conjure him to once again put him away among the archives. This means that in the world of natural causes, every memory is alive, has reality and this is something that can surprise many esoterist-students and occultists.

Yes, There Is a Hell, a Devil and Karma, 1973

❧

Now, the first aspect in Initiation is imagination, then follows inspiration, and finally intuition. A first spark would be to really see with the imagination, let the Atlantis be reflected in our imagination: its cities, its towns, its villages, etc. A higher impulse would lead us to inspiration, to feel within us how life unfolded on that continent; it would no longer be cold figures, we would feel the joys and sorrows and the whole way of life of Atlantis. But the third aspect would be the highest: that of intuition, because with intuition we would now penetrate into a totally spiritual world, a causal world, and then we would have at our disposal the akashic records of nature. In those records, we could directly study the entire history of Atlantis; and this is how the great Masters have always proceeded. That is all!

The Fifth Gospel ·The Power of Conscious Faith ·*Second Chamber – Mexico City – 1977*

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Certainly, nowadays, very rare are those souls who succeed in entering the Devachan, as the Theosophists say, or in the Causal world. I want that all you they understand the concrete fact that, those Souls, today by the way very rare, that they can enjoy by a time so happy "vacations" between the death and the new birth, are what we could call in the world, "very good people". Due to this, the Great Law compensates to them after the death. Understood?

Yes, There Is a Hell, a Devil and Karma, 1973

v The World of Will is that of the Music

Music is the language of this region, and whoever reaches it must learn music because it is the Verb. Short aphorisms from Christ Will describe its orchestras, its academy and its temple, with the tuberose as the plant of that plane.

Everyone who reaches this region has to learn the fundamental notions of music because it is the Verb. In that sublime region the Music of the Spheres is heard, which is based in the three measures of Mahavan and Chotavan which maintain the universe within its rhythm. And its pulse is perfect; in that music there can be no error. There, in the region of Tiphereth is the "Cloth of Veronica", which signifies the "Christ Will", that the Will of the Father must be done.

Tarot and Kabalah, 1978

16. The Christic Will is ineffable music… 17. The World of Will is that of the Music… 18. The music gives the Will the ineffable Harmony of the Gods…

Christ Will, 1959

❧

6. You have entered the kingdom of the music… 7. Delicious ineffable melodies resound in the divine ambits of the causal world… 8. Exquisite symphonies, impossible to describe in human words… 9. You have joined, my brother, the Academy of Music of the Causal world or world of the Will… 10. A great Master of music runs this sacred College…

Christ Will, 1959

In that sublime region the Music of the Spheres is heard, which is based in the three measures of Mahavan and Chotavan which maintain the universe within its rhythm.

Tarot and Kabalah, 1978

38. The ineffable orchestras of the Zodiacal Belt resound in the world of will, taking us to the most sublimes peaks of SAMADHI.

Christ Will, 1959

❧

6. There is ineffable music in the divine confines of the temple… 7. There is joy in the world of the natural causes. This is the Occult wisdom of the Second Card OF THE TAROT. 8. The body of Will is being converted into the Christ-Will.

Christ Will, *1959*

1. A delicious orchestra resounds in the world of natural causes. 2. Enter the temple, Oh! BUDDHA, so that you can receive your symbolic shield.

Christ Will, *1959*

59. The tuberose is the perfume of the higher Initiates. 60. The tuberose is a plant that belongs to the causal plane. 61. The tuberose is the perfume of liberation.

Igneous Rose, *1954*

VI The Causal World is the Masters' sphere

Its inhabitants are the Masters of the White Lodge, the Bodhisattvas and Causal Men, the Malachim who rule the elements, the devas of fire and wind, and Tlaloc. The section ends with his instructions for invoking them and with the mantra of the causal world, ALOAH VA DAATH.

The Causal World is the Masters' sphere. It is the eternal temple in the heavens that no hand has built. It is the Great Dwelling of the Occult Fraternity.

The Secret Doctrine of Anahuac, 1974

Far beyond man number six, there is man number seven, the Causal Man; the man who has fabricated for himself the body of the conscious will or causal body, the authentic man. Now many esotericists will understand why we affirm in an emphatic way that the Causal World is the Temple of the Great White Lodge. It is logical, since that is the region of the true man. It has to be, par excellence, also the Temple of the Occult Fraternity. The Masters of the Great White Lodge have their center of gravity firmly established in the causal world, and from there they project themselves toward the mental or toward the astral or toward the physical. But their specific center of gravity is established in the world of natural causes.

The Fifth Gospel · The Objective Reason of the Solar Man

❧

I found many boddhisattwas in the causal world, working intensely for humanity. These Causal Men operate marvellously, each under the direction of their Internal God. Only the Causal Man has definitely achieved immortality. This class of beings is beyond Good and Evil.

The Three Mountains, 1972

❧

The angelic rank of the World of Natural Causes or Realm of Conscious Will is that of the Malachims' or kings of Nature. They, themselves, are certainly the genuine spiritual principles of the elements. Those ineffable and superbly divine gods are perfect men in the strictest sense of the word. Such beings are beyond good and evil.

The Secret Doctrine of Anahuac, 1974

❧

The adepts of the Occult Fraternity, those sacred individuals gifted with objective reasoning, the authentic masters of Gnostic Anthropology know, throughout direct mystical experience and profound analysis that the god of the wind is a deva of Nature, a Malachim of the Causal World, a genie of cosmic motion, totally different from Quetzalcoatl.

The Secret Doctrine of Anahuac, 1974

❧

The operations with the elementals must depart from the World of Natural Causes; they must be controlled from that region. If this control is lacking, Black Magic immediately bursts forth. When the elemental forces are split from their spiritual principles, they become something different, and, although no evil is intended, an inevitable fall, with a simultaneous decay, is generated.

The Secret Doctrine of Anahuac, 1974

Those ineffable and superbly divine gods are perfect men in the strictest sense of the word.

The Secret Doctrine of Anahuac, 1974

No one can fully control these natural forces unless possessing the Causal World Fifth Initiation — an adept's warranted initiation. It is indispensable to have been accepted by the hierarchies of fire, air, water and earth. Before becoming authentic kings of the universal elements, we must have realised the ultimate spiritual nature of the natural forces.

The Secret Doctrine of Anahuac, 1974

❧

I personally know the angel Ehecati, the God of Wind. He is certainly an extraordinary Deva who lives in the World of the Conscious Will. So then, we can see the intimate existent esoteric relation between the Rune Os and the Rune Thorn (movement and will). Albeit, the many "super-transcended" stubborn ones from the worthless pseudo-esoterism and pseudo occultism will laugh at the notion of elemental creatures of Nature, considering them fantasy. Even when they mock and do scoff at Paracelsus and his elementals, such as Gnomes, Pygmies, Sylphs, Salamanders, etc., etc., these elementals have existed, do exist, and will always continue to exist, eternally.

Runic Magic, 1969

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I have known true Devas of Fire, I have been in contact with them. They live in the Causal World or world of Conscious Will; they told me that beyond clairvoyance si intuition which is superior because it pertains to Pure Spirit. With clairvoyance, one can investigate the superior or inferior regions of the molecular world. The intuition, on the other hand, functions directly in the world of Pure Spirit. Because of this, the intuition is superior. Intuition has its root in the pineal gland, the Sahasrara chakra or ThousandPetalled Lotus. That faculty is related with Shiva, or the Blazing Fire, and for that reason gives us access to the world of Pure Spirit.

Tarot and Kabalah, 1978

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One day, while in a state of profound meditation, I came in a direct contact with the blessed lord Tlaloc. This great being lives in the Causal world, beyond the body, affections, and the mind. I experienced the tremendous reality of his presence in all of the parts of my Being. Exotically dressed, he looked like an Arab of ancient times. His countenance, impossible to describe with words, incomparable, looked like lightning. When I reprimanded him for the crime of having accepted many sacrifices of children, women, men, elders, etc.—Tlaloc also appears among the Aztecs and we were referring to those sacrifices—his answer was the following, "That was not my fault. I never demanded those sacrifices; those were things from the people there in the physical world." Thereafter, he concluded with the following words, "I will come again in the Age of Aquarius."

The Mayan Mysteries, 1977

A PRACTICE

Ancient magicians called upon the Undines from the rivers and lakes, or the Genii of the clouds, or the Nereids of the boisterous ocean. They exclaimed with a great voice, pronouncing the following mantras, Veya! Vallala! Veyala! Heyala! Veya! Therefore, Tlaloc is a God, a Deva from the Causal plane. You can also invoke him, but you must do it with faith and reverence.

The Mayan Mysteries, 1977

The Causal World, or World of Conscious Will, is essentially the region of religious mysticism. The Gnostic who learns to combine meditation with prayer, can undoubtedly make contact — consciously and objectively — with the gods of Nature.

The Secret Doctrine of Anahuac, 1974

A PRACTICE

When fire spreads and burns, threatening lives, houses, and estates, let Huehueteotl (the old god of fire) be the object of your concentration, meditation and supplication. Hebrew Kabalists and Rabbis know well that the mantra of the Causal World was, is, and will always be, ALOAH VA DAATH. Meditating on such words is the same as knocking at the marvellous doors of the Great Temple.

The Secret Doctrine of Anahuac, 1974

⚕ Part Three — In the fifth great initiation the body of conscious will is born

VII Anyone who incarnates his soul is a complete man

Creating the causal body, the body of conscious will, gives immortality in the world of six laws and lets a man incarnate his soul. On that plane even sexual attraction rests on conscious will.

The Soul Will normally lives in the causal plane. Whoever wishes to incarnate their soul must then create the causal body, or body of will. Anyone who creates the astral, mental and causal bodies then has the right to incarnate their soul. Anyone who incarnates his soul is a complete man. Only the complete man earns the right to enter into the mysteries of the Venustic Initiation.

The Christmas Messages, 1952-66

When the legitimate Astral is born, we become immortals in the world of 24 laws (the lunar world). When the authentic Mental is born, we are immortalized in the world of 12 laws (the world of Mercury or the mind). With the birth of the true causal vehicle, we acquire immortality in the world of 6 laws (the causal world or that of Venus). When we reach these heights we incarnate our Human Soul and we are transformed into true men.

The Perfect Matrimony, 1966

If a man creates a mental body, after death, he finds himself perfectly alive in the world of the mind. He is an immortal man in the world of the mind. And if a man creates a causal body, after death, he finds himself in the causal world turned into a man with a causal personality. He is an immortal man in the world of natural causes. Thus, an authentic Man, that is, a Master, has four personalities: the physical, the astral, the mental and the causal. Let us see, brother...

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

> *With the birth of the true causal vehicle, we acquire immortality in the world of 6 laws (the causal world or that of Venus).*
>
> The Perfect Matrimony, 1966

In the fifth great initiation the body of conscious will is born. Every one who is born in the world of the conscious will inevitably incarnate his Soul. Everyone who incarnates his Soul becomes a true man with Soul. Every true complete and immortal man is an authentic Master. Before the fifth Initiation of Major Mysteries no one should be called by the title of

Master. In the fifth initiation we learn to do the Will of the Father. We must learn to obey the Father. That is the Law.

The Perfect Matrimony, *1966*

❧

By breaking the fifth seal, which is the seal of the world of conscious will, obviously, the Initiate becomes the Son of Man.

The Fifth Gospel · The Seven Minds and the Seven Truths · *Third Chamber – Mexico City – July 13, 1977*

❧

Sex is the fifth power of the human being. Sex can liberate or enslave man. No one can attain integrity no one can profoundly realize himself without the sexual force. No celibate can achieve total realization. Sex is the power of the Soul. The integral human being is achieved with the absolute fusion of the masculine and feminine pales of the Soul. The sexual force develops, evolves and progresses on seven levels (The seven levels of the Soul). In the physical world sex is a blind force of mutual attraction. In astral, sexual attraction is based on the affinity of types according to their polarities and essences. In the mental world sexual attraction takes place according to the laws of polarity and mental affinity. On the causal plane sexual attraction is realized on the basis of Conscious Will. It is precisely on this plane of natural causes where the complete union of the Soul is consciously realized, In fact, no one can attain the complete glory of the Perfect Matrimony without having reached this fourth state of human integration. We need to profoundly comprehend the whole sexual problem. We need to be integral. We need to transcend the mechanics of sex. We need to know how to procreate children of wisdom. At the supreme instant of conception, the human essences are completely open to all kinds of influences. The state of purity of the parents and their force of will to not spill the Cup of Hermes is all that can protect them from the danger that the spermatozoon and the ovum may be infiltrated by the subhuman substances of the bestial egos, which wish to reincarnate.

The Perfect Matrimony, *1966*

VIII The Christ-Will only knows how to obey superior orders

In the fifth initiation the fifth serpent rises through the causal body and the human will is made Christ-Will, which obeys only the Father. The third guardian, the Demon of the Ill Will, is met in this world.

When I asked for permission from the Logos of our solar system of Ors to enter the mysteries of the Fifth Initiation of Fire, he gave me the following answer: "You do not need to ask for permission to enter the Initiation, you have the right to do so". The Blessed One gave then to a noble specialist of the causal world the mission to assist and help me. This specialist had to lead the Sacred Fire by the medullar spinal canal of my causal body (or body of Conscious Will).

The Three Mountains, 1972

1. You have awakened your fifth Serpent, to Christify the body of will. 2. Rejoice Oh! Illuminated Buddha, because your human will will become the Christic Will. 3. A beautiful child appears in the Causal world, he is the body of your Will. 4. A steel door opens, resembling the door of a garden, enter my son… enter…

Christ Will, 1959

❧

Men place their will at the service of the beast and that is why they fail. The divine Master said, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” Thanks to his priestess, the divine Master was able to raise his fifth serpent upon the rod. The initiate enters the temple when he awakens his fifth serpent. The altar is then adorned with Veronica’s sacred shawl. The divine face with the crown of thorns is the living symbol of the Christ-Will, which is total sacrifice in favor of poor suffering humanity, In the world of the will, all the initiates carry their cross. The Christ-Will only knows how to obey superior orders; it respects the free will of others; it does not exercise coercion over others, not even in ‘play, because that is black magic. In the world of the will, the soul crucifies itself in order to save humanity. The ascent of the fifth serpent through the spinal column of the Soul-Will is very slow and difficult. When the fifth serpent reached the fifth holy center of the heart, the Buddha Jesus of Nazareth entered a sacred precinct. A great Egyptian initiate said, “Many fight over the Master.” Truly, my brothers, all sects, religions and schools fight over him a great deal. Master Jesus then entered a great room of the temple. Several elderly Masters were there, practicing sexual magic with their wives; they heroically struggled to raise their fifth serpent. A great hierophant smiled, contemplating the venerable elders. Sexual magic is the unutterable secret of the great arcane.

The Greater Mysteries, 1956

❧

5. Attend the supper of light, Oh! BUDDHA. 6. The Fourth Arcane is the EMPEROR of the TAROT, and it is just that you receive your shield, and that you hoist your flag, so that you

rule the world of will. 7. This is the flag of the virgin…

Christ Will, 1959

The divine face with the crown of thorns is the living symbol of the Christ-Will, which is total sacrifice in favor of poor suffering humanity

The Greater Mysteries, 1956

4. Now you have to raise your sacred tower. 5. In this way your EGO-MANAS is being Christified in the world of the Will. 6. Plato defined the EGO-MANAS as a compound of one and the other.

Christ Will, 1959

❧

The encounter with the third guardian takes place in the world of the will. The Demon of the Ill Will is the most terrible of the three. People do their personal will. The Masters of the White Lodge do only the Will of the Father, on Earth as it is in Heaven. When the candidate is victorious in the third trial, he is again welcomed in the Chamber of the Children. The music is ineffable..., the festivity, solemn...

The Perfect Matrimony, 1966

❧

In the world of natural causes I understood the need to learn to obey the Father, on earth as it is in heaven. One of my main joys was to enter the temple of the Music of the Spheres in that cosmic region.

The Three Mountains, 1972

❧

When I was born in the Causal World, or better if we say the parallel universe of the Conscious Will, then, the Sacred Cloth of Veronica shone upon the altar of the temple.

Runic Magic, 1969

IX To enter the Heaven of Venus

He writes in the first person of what he met on entering the Heaven of Venus: the thirty-three chambers, Sanat Kumara, the consequences of one rude act, and a symphony foretelling catastrophe.

It is not too much to assert at this time that I yearned very sincerely and with the whole strength of my Soul to enter the Heaven of Venus, the causal world, the abode of the Principalities. However, it is clear that first I needed to gain some merits, to reduce the frightful Boar to cosmic dust...

The Three Mountains, 1972

How happy I felt with the transformed causal body! After blessing all of these tender infants, I abandoned the submerged mineral kingdom and entered victorious into the Heaven of Venus (the causal world). In this way I returned to the state of the Principalities that in days of old I had lost, when in the central plateau of Asia I committed the same error as count Zanoni...

The Three Mountains, 1972

The marvellous ascent of the Fifth Serpent of Light towards the interior and upper regions along the medullar spinal canal of the causal body gave me in fact free access to the initiatory mysteries of the Fifth Degree of the Venusian Wisdom. If I were to write in detail everything that I learned then in the thirty-three holy chambers of the causal world, it is obvious that I would fill an enormous volume. As a Causal Man, seated with much humility I crossed my arms over my chest to attend the final ceremony...

The Three Mountains, 1972

A certain delicious tragic symphony resonated among the deep depths of the Heaven of Venus.

The Three Mountains, 1972

That which there is of the Soul located within the previously mentioned principles is submitted to very difficult tests. When the Initiate triumphs he later ascends to the Causal world to meet with Sanat Kumara, who is a Venerable Elder mentioned in very ancient religions. He is one of the Four Thrones about whom the Bible speaks: three have gone; only one remains. He wields the rod of Aaron, the sceptre of Kings, is ineffable, has a relationship with Sattwa, Rayas and Tamas, the three Gunas in equilibrium. Sanat Kumara gives the Esoteric Initiation of the Solar Astral Body.

Tarot and Kabalah, 1978

In that period of my actual existence I received much objective information which was both demonstrated and demonstrable. Example: before the orator in a certain auditorium I present myself in front of the whole assembly; I do not know how to behave myself, I get involved in what I should not, I refute concepts... Result: the speaker---a man from the causal world---leaves, infuriated... Later on, the lecturer talks to others about my attitude and this is in fact leads to a whole concatenated series of consequences...

The Three Mountains, 1972

In the causal world I contemplated with mystical surprise the great catastrophe that was approaching, and since this is the region of the Ineffable Music, the vision was illustrated in the current of sound. A certain delicious tragic symphony resonated among the deep depths of the Heaven of Venus. That score amazed, in general, by its grandeur and majesty, and by the inspiration and beauty of its plan; by the purity of its lines and the colouring and nuances of its wise and artistic instrumentation, sweet and stern, grandiose and frightful, dramatic and mournful at the same time... The melodic fragments (leitmotifs) that have been heard in the causal world, in the different prophetic situations, are of great expressive power, and are in intimate relationship with the great event and the historical incidents that inevitably will precede them... There are in the score of this great cosmic opera, symphonic fragments related to the third world war, delicious and unfortunate sonorities, horrifying happenings, atomic bombs, frightful radioactivity in the whole Earth, hunger, total destruction of the great metropolis, unknowns illnesses, unceasing fights here and there, etc., etc., etc... Intermixed with an art without precedent, they listened to themes related to the destruction of New York, Paris, London, Moscow, etc., etc., etc.

The Three Mountains, 1972

How it was made. All fifty-two books in the library were searched for Tiphereth by name, and for its world by each of his names for it: the causal world or plane, the world of natural causes, the world of the Will or of the conscious Will, the Heaven of Venus, and the world of six laws. The causal world was read in full before the gate was kept, and here, unlike the worlds below, he nearly always speaks of it as a place. That found 162 candidates in 28 books. Each was read by two readers working apart, who agreed on 152 of them; a third reader, who did not see what either had decided, settled the 10 they did not. 90 paragraphs were judged printable; they make 83 passages, and **76 are printed here.**

What was left out, and why. Most of the paragraphs not printed name the causal world in passing, in a list of the planes or a story that only goes through it. Others belong to other works and stay there: the Human Soul and Buddhi as principles, and their wedding, to *The Human Soul*; the drama of the Christ where the Christ is the subject to *The Intimate Christ*; the making of the causal body to the books of the bodies; the dead to *Return and Reincarnation*. Where he says, in the course of them, what Tiphereth or its world is, the passage is here. The sixth dimension and the electronic world, which he places beyond time and eternity, are left to the spheres above.

Kept whole, not padded. 7 printable passages were set aside when the sections were made, each because another passage in the work gives the same teaching more fully, and the fuller one is named in the record. 48 passages run over more than one paragraph, where his sentence crosses the break. The Kabbalistic invocation, which ends *"Oh Tiphereth!"*, stands word for word in three books and is printed from *The Greater Mysteries*, as *Yesod* and *Netzach* print it.

He does not always agree with himself, and nothing here smooths it over. In 1951 he gives Tiphereth Venus of Taurus and calls it the buddhic body of man; in 1969 Buddhi is Geburah and Tiphereth the Human Soul. In 1969 he says Tiphereth coincides with the causal, and on another page that it is easy to confuse the two, the causal body being only its vehicle. He sets the world of Tiphereth under Venus, not the Sun, and calls the causal world the Heaven of Venus; *Netzach* prints the other passages that give Venus to the world of the mind. Each stands in its own words, with its year.

What was done to his words. Nothing was paraphrased. The only changes are to the scanning and the setting: words broken at the end of a line and closed up against the corpus; **11 places the scanner damaged**, given in their plain reading (*welcomed* for *we! corned*, *military* for *rnilitaiy*, *Malchuth* for *Maichuth*, *He is crowned* for *He his crowned*, and others like them); and, in 7 passages, the opening moved to where his words on this sphere begin, leaving out a chapter heading or the close of the teaching before it. Each change is recorded with its place in the book in the project notes.

33 passages also stand in a finished work, and each one is marked where it stands. An overlap is allowed wherever it is needed to get the teaching across, but it should always be visible to the reader.