

The Hermetic Order Of The  
GOLDEN DAWN<sup>Intl.</sup>

**INTRODUCTION TO THE  
TATTWAS**



**THEORICUS 2=9**

Show me an occultist who has mastery over the elements and I'll show you a occultist who can literally change the world with his thoughts. Mastery over the elements and understanding the nature of the elements, especially the elements within one's psyche, is absolutely critical and vital to the student who wants to proceed to Adepthood. You cannot hope to invoke the elements and focus them in a particular direction through the use of will unless you have complete mastery over them.

So in this lesson, we introduce you to the Primal Elements within the psyche of all of us. These are the Tattwas of the Eastern school of magic. In many ways, they are different from so many other symbols that we use in the Hermetic Order of the Golden Dawn in that they are primal and simple. Unlike the Tarot, wherein many versions are complex and full of minute details, the Tattwas are exceedingly simple. In this, however, lies danger. Oftentimes, the Theoricus will say, "This is too simple for me," "I want something more complex," "why am I given this easy of a task?" The reason is really quite elementary once the concept of the Tattwas is understood. The Tattwas allow you to be in touch with the basic, primal and primitive elements that exist on a Microcosmic level and which connect into a Macrocosmic level. Therefore, the student that learns to master and understand more of himself through the use of the Tattwas will also have the ability to master and understand the elements as a whole. This can range to developing powers such as healing, increase prosperity, and yes, even the controlling of the weather, as well as a myriad of other benefits. This can only be achieved by working the Tattwas on a continual basis.

Most weaknesses found in Adepts are those concerning the elements that tend to be imbalanced within them. Oftentimes, as people move through the grades, eventually reaching Adeptus Minor, they tend to spend more time with the Enochian system, advanced Qabalah, Egyptian rites, and Goetic work. This is not to say that spiritual time is not being pursued. At this point, most of today's Adepts have forgotten the use of the Tattwas. The Tattwas must become our basic foundation for increased awareness and balance within ourselves and of the elements. It is only this system of balancing that allows progression on the Qabalistic Tree of Life. Balance, and the ability to balance the elements, is absolutely crucial. If you remember in the study of pathworking it is said that only the path of t is self-balanced. The other paths must be balanced by the practitioner who is working them. So consequently, you must have the skills and ability to balance those paths immediately and effectively, otherwise you may be thrown into endless day-dreaming and mind trickery that will accomplish nothing.

The five basic Tattwa symbols are a combination of the four magical elements intermingled with the fifth element of Spirit. The first is Prithivi; it is a yellow square that represents the Primal Element of Earth. (If you are confused as to the color symbology of the Tattwas, just keep in mind that they are derived from the Eastern school of magic). The Second is Apas; it is a silver crescent moon, representing the Primal Element of Water. The third is Vayu; a blue circle representing the Primal Element of Air. The fourth is Tejas; a red triangle that represents the Primal Element of Fire. Lastly, we have Akasha; a black ovoid that represents the Primal Element of Spirit.

So all together, we have the five elements composed of the four magical elements adjoined with the fifth element of Spirit. In addition to these, each element can be subdivided into a total of twenty-five sub-elements. For example, Vayu Prithivi would be the Air aspect of Earth. This would be portrayed as a small blue circle on a

large yellow square. For the Theoricus grade, it is only required to make a set of the first five, which are the one's stated above. However, if you wish to construct the sub-elements, that is fine, so long as the magical work be consistent and regulated.

One of the advantages of building the sub-elemental cards is that it aides, particularly in the area of magical workings, in understanding the various aspects of one elemental association with another. It also allows one to be more precise with one's working, especially in the area of directing one's ritual work involving invoking a combination of various elements. At this point, you should have already committed to memory the basic attributes of the various elements.

## **Tips For Building Tattwas Cards**

Your Tattwa symbols should be about 2"-2 1/2" in height. This is not the size of the card itself. A good 5x7 card is recommended or a large size filing card that is pure white and blank. We recommend that colored paper be used for the actual creation of the symbol rather than water colors. This is because the color of the symbol should have a brilliance and a deep tone to it. Lacquer paints or testor paints are also acceptable. However, it would be best that two coats be used for a deeper effect. If you are going to use paints, it is recommended that the the symbol be traced using the suggested measurements. Then paint it and be sure to place a second coat on top of that when it has dried. At this point, you should be able to obtain a rich, deep color. The next step is to take the symbol, cut it out, and then paste the symbol onto another blank white card. The reason behind not suggesting to paint directly onto only one card is that using one card will give only a one dimensional look to it. While on the other hand, by using the paint and paste method, you receive a two dimensional perspective. The next step is to place several coats of a good lacquer or varathane on both sides of the card. There are a large number of brands of liquid plastics available on the market. A good glossy finish will help protect the card for a vivid and bright look as well as ensuring years of use. If you are going to use the colored paper method as taught originally by the Order, then we would suggest that after the colored symbol has been cut out, directly transport it onto the blank white card, following the last step of adding a final coat of varathane.

## **Working The Tattwas**

The things that you will need in order to begin your Tattwa vision and workings are as follows.

1. The selected Tattwa card. Our recommendation is that you start off with Prithivi as this is the most dense of the five. A side note: the student should work on this card a minimum of five times before moving to the other cards.
2. Blank white screen, wall, or some sort of background.

3. A notebook or your magical diary to record the experiences.
4. A room that you may use without any outside disturbances for a certain amount of time.
5. Any item that will give you comfort during your working, such as a pillow or a soft cushion. It is advisable that the latter should not be too accommodating for it may cause one to fall asleep and therefore lose the entire magical time to slumber.

Begin by clearing your space with the L.B.R.P. and the B.R.H.. You then face the direction of the elemental quarter that you are working. Take the card and place it upon the screen or wall, usually at the height of eye level. If you don't have a white wall available, you may choose to go out and buy a large piece of artist construction paper or maybe even perhaps going to a butcher shop where you can obtain a sheet of the paper that they use for wrapping meat. The reason for the use of the white paper is so that no distractions may interfere with your mind when concentrating upon the symbol of the element. You may also want to remove any hanging pictures or any furniture that is too close to the working area. Another useful tip is to place your card on the ceiling and lay on the floor. This is a very good method although not the easiest for some since many people don't have the option of using a white, smooth ceiling. You may sit or lie down during the operation, although lying down may cause drowsiness. Face the symbol, relaxed and alert, gaze upon it for approximately twenty seconds to one minute or as long as you can, but do not gaze to the point of strain. Do not allow your attention to wander. This is also an excellent time for using the Four Fold Breath while gazing at the symbol. The next step is to smoothly switch your gaze onto the plain white surface behind the symbol before continuing any further. You may at this point wish to remove the Tattwa card from the white background. You will notice the transference of the symbol into a complimentary color of the Tattwa that has just been removed. If you were using Tejas, the complimentary color you will see is apple green, etc..

We recommend that the student practice the exercise a minimum three to four times until a strong development of transferring the Tattwa card visually onto the white background is obtained. Upon achieving success with the method thus far, let the student continue, holding the complimentary image of the Tattwa firmly in his mind, or visually upon the white background. After doing this, if you have visualized the image with your eyes opened, you may close them and visualize the image becoming enlarged to the size of a door. Visualize yourself now and portray all the details of yourself and the doorway. Pass on through the door leaving your body laying, seated or standing behind. Most Adepts have preferences of working Tattwas while standing up, which isn't simple. Using the Sign of the Enterer, also a symbol of one groping for the Light, you enter that realm of existence and seal yourself there for a period of time using the Sign of Horus or the Sign of Silence. You may then want to look around the plane, noting in detail all of the scenes being observed. You may notice that things appear unanimated. The easiest and best way to animate things and to bring them to a

vivid color and movement is in the use of the appropriate Divine names and angelic names for each primary element.

<b>Element</b>	<b>God Name</b>	<b>Archangel</b>	<b>Angel</b>
Earth	Adonai Ha Aretz	Auriel	Phorlakh
Air	Shaddai El Chai	Raphael	Chassan
Fire	YHVH Tzabaoth	Michael	Aral
Water	Elohim Tzabaoth	Gabriel	Taliahad
Spirit	Eheieh	Metatron	Chaioth ha-Qadesh

In addition, it is also helpful to vibrate the elemental name, or what is also called the Cardinal point, in Hebrew.

<b>Element</b>	<b>Cardinal Point</b>
Earth	Tzaphon
Air	Mizrach
Fire	Darom
Water	Maarab

Upon entering the actual Tattwa plane and vibrating the appropriate Divine name and Angelic names, you may notice a guide appearing in your experience. It is recommended and advisable that you not venture far away from the doorway without the help of a guide for Tattwa work. Upon meeting the guide, he should be tested by every means disposable to the student. As in the case of using the pentagram, it may not be appropriate when working Prithivi. Some tools that may be included for testing are the Banner of the West or the vibration of the Divine names (which prove to be quickest and the most effective). Be sure not to omit asking the entity its purpose in its assisting you. Let it be emphasized that the Banishing Earth Pentagram is acceptable, except while working Prithivi. Using it may cause the banishing of positive earth elements. Moreover, positive spirits can be banished using the banishing pentagram for each particular element. So make sure you are familiar with the banishing elemental pentagrams.

Assuming now that you have a positive spirit that is willing to help you and act as a guide, the next step is to give the grade sign for the particular element. So in working Earth, you would give the Grade Sign of the Zelator. For working Air, you give the Theoricus Grade Sign, etc.. However, there may be a problem. This lesson is only applicable to the Theoricus grade. So for those of you who may become proficient at

the Tattwas, you would not have access to the powers of the higher grade signs. As a general rule, you can always give the Neophyte Grade Sign including the Sign of Silence. Even the Adepts of the Order prefer to use the Sign of the Neophyte most of the time when working with spirits on another plane. The spirit or helper should be expected to return the same grade sign to you. This is very important to assure yourself that the requirements of your test have been met. Should a spirit neglect to return a similar grade sign, then chances are that you are confronting a spirit that isn't appropriate for your working. Thus, the only action necessary at that point is to banish the entity using the corresponding elemental pentagram.

In working the sub-elements such as Fire of Earth, it is possible that you will be working with more than one guide, being transferred from one element to the next. At no time should you allow a lapse in your testing of any entities. Be specific, direct, and efficient. The Divine names should be employed at all times, as they will almost always bring harmony and organization to a plane of existence which for one reason or another has become chaotic with your presence. If you are working a secondary Tattwa such as Fire of Earth, when you enter initially you will be first entering the element of Earth and then the sub-plane of Fire. Again, upon entering that sub-plane, the Divine names should be vibrated. For most of you in the Theoricus grade, you will not be working the sub-planes for any particular length of time to come, but it is important that you know this information. It's important also to know exactly where your point of existence is located. In working a sub-plane, obviously something dressed in bright colors with very hot jewels and very bright piercing eyes is probably not of the element of Earth. It may be most likely attributed to the element of Fire. Thus you will want to vibrate the appropriate Divine names.

Most of the time our guides on these elemental planes will be elementals, but they should still be treated with the utmost respect and courtesy according to their rank. However, never allow them to get out of will. Elements are very pure and simple beings, but they must be treated with firmness, precise decision, and respect. Often times, they can be mischievous and irresponsible, even though they are not of a malicious nature. Another suggestion is to always project yourself as larger or taller than the being who is confronting you. In all cases, always maintain composure and self-control.

At first, you may only want to glance at the scenery, but later, through continued practice, you will be able to help people by the use of elemental work on the Tattwa plane by working closely with the elemental beings of that plane.

The method of leaving the Tattwa plane and returning to normal consciousness is the precise reversal of the initial process. The first thing to do is thank the guide (if you have one, but in most cases you will) and bid him farewell. Then you will retrace your footsteps back to your symbolic door which will appear again in the opposite color of the Tattwa card you were using. There should never be a sudden departure from the plane of existence. This includes opening your eyes and feeling that everything is normal. This is misleading and it will result in causing havoc in your daily life. This will not only occur within the next few days, but in weeks and years to come. So after finding the elemental door, you will pass through, again using the Sign of the Enterer followed by the Sign of Horus (using the left finger, not the right to press against the

lips). Remember that the Sign of the Enterer is always answered by the Sign of Silence.

Upon completing your journey, slowly open your eyes and perform the L.B.R.P., followed by the B.R.H.. As an added precaution, it is always good upon completing the B.R.H. to give the final release. Simply hold the right hand up facing east or the direction of the element that was worked and say, "I now release any spirits that may have been imprisoned by this ceremony and working, return to thy own abodes and habitations with the blessings of the Divine One. I now declare this working and rite duly ended."

It is wise to do Tattwa working no more than three times weekly when first starting out. Only after practicing over an extended period of time will the inner clairvoyance develop in the student. Only with perseverance will the visions grow from vague, slightly indistinguishable pictures, to a vivid, powerful, magical experience.

However, even when these experiences begin to become vivid and powerful, you should always maintain your testing of all things on these planes. For remember, the astral plane seeks to deceive. In addition, with considerable practice, the actual Tattwa cards will be discarded. The seer will become so proficient in using the Tattwa cards and performing the visions that the actual card will not be necessary. You will merely visualize the card, project it onto its alternate color, and then project into it.

It is wise not to work Akasha until one has achieved the Portal grade and higher. Work the elementals, and even the sub-elements, if you choose to make them, on a regular basis prior to working the element of Spirit. As a safeguard, there are some other Divine names and Angelic names that are used for Akasha that are not put in this lesson that are required for satisfactory working for that particular element.

The Theoricus grade is not requiring that you become a master at Tattwa working, but you should have begun to practice its work on a regular basis. This is hard, strenuous work, so don't kid yourself, because it isn't easy. In some cases it takes months and sometimes years to become proficient. But with persistence, all of the above benefits are possible and can be achieved.

