**Dr. Arnold Krumm-Heller**

**The Tattwameter**

**Or the vibrations of the ether**



## THE TATTWAMETRE OR ETHER VIBRATIONS

On receiving initiation, my Guru gave me detailed instructions on the Tattwas and the tattwameter, but I had never been able to find a form of publishing anything about them. Until, in 1912, I read an article on the subject in Mexico by my friend Brandler-Pracht from Berlin, and then I wrote a brochure on the application of the Tattwas to practical life.

Five years later, we conducted some occult experiments together in Berlin, and Brandler-Pracht told me that he had published a larger book on the same theme. I haven't been able to obtain the latest edition, but it's likely that the present publication, as well as Brandler-Pracht's, offset each other**, since we took all this from a common source.** At the end of the present book is something by the above-mentioned author.

*But what is Tattwa?*

It's the name Hindu women give to forces as mysterious as they are powerful. For us Westerners, Tattwa is the vibration of the ether.

Some will object: vibration and ether are still hypotheses, to which I must reply: "I write as a Rosicrucian, and for us R+s, vibration and ether a r e already realities, and we maintain this because we know it, because we know the cause of things. Say what they will about those who don't know about these studies".

Science admits and maintains: Quod no agit, non existit. The primordial condition of matter is therefore vibratory motion.

A new question arises. But what vibrates? Well, as the Latin phrase says, everything that exists. Then there's the atom, considered as the smallest particle, and we know that these atoms form the elements, according to the grouping. The electron, the element of negative electricity, and the proton, the element of positive electricity. In them lies the intimacy of life.

As the learned Herrera so aptly put it, atoms always vibrate with their ardent lives, fluctuating from form to form, from congregation to congregation, from world to world, from one center of light to another of splendor.

When we say that it vibrates everything that exists, we're not just referring to our little planet, but to the whole Universe, to all its inhabited worlds with which we're in touch.

Earth's inhabitants are Cosmosomes, citizens of the Cosmos, since our very planet is but a particle of the Universe.

We believe in the plurality of worlds, where all that exists is incondensed cosmic matter. Everything floats in the ether and returns to the ether, which is the great support of divinity.

Death takes a step towards life. The leaves of one plant fall to nourish another plant and other leaves with their salts. This confirms reincarnation, the eternal cycle through t h e centuries of universal life.

The energies that vitalize us are the same energies that animate all of nature. That's why there's such a close relationship, why we unconsciously communicate with the energies of nature.

Herrera defines it as follows: "Life is the physical-chemical activity of the spatially constituted protoplasm, emulsion or colloidal system, whose first condition is gravitation, cosmic currents, generally due to differences in density".

According to plasmogenesis, we are formed from ether, since atoms are made up of electrons, electric vortices swimming in the interatomic forces or ether on which they feed. But behind the ether as "causa causorum", there's something more.

Haeckel himself says: "A spirit is in everything." Every atom is provided with a soul, and the cosmic ether is made up of atoms.

Plato, in his "Cratylus" (410, B), derives the name ether from its ceaseless motion,oli aci tei peri tore néra réaci, aciteér dikiaos an kaloito.

Ancient philosophy describes it as a material substance more subtle than the rest of all visible bodies, and which causes seemingly empty spaces to exist.

For the purpose of this book, we don't need to repeat all the theories for and against the ether, the soul of the world. We need only quote a few fragments from the work "La Plasmogénie" by Mexican biologist Dr. Alfonso L. Herrera, who also sees the ether as the fundamental substance of the universe.

Sir Oliver Lodge, the great British scientist, says: "It is the ether which gives rise, through the various modifications of its equilibrium, to all the phenomena of the Universe, from impalpable light to the formidable masses of worlds".

Professor A. S. Eddington, director of the Cambridge Observatory and a famous authority on astronomy and the theory of relativity, believes in the existence of the ether, the same as Sir Oliver Lodge: "It cannot be identified by any apparatus. It is simply a medium which is supposed to exist to account for the transmission of starlight and sunlight to the Earth, and for the waves of wireless telegraphy which go from one receiving station to another; the ether is invisible, without weight or friction".

Professor D. C. Miller repeats Michelson and Moreley's experiment, which was contrary to the idea of relative motion between the ether and the Earth, and the basis of Einstein's theory. Miller obtained a positive dislodging of the lines in the interferometer, by varying with the direction of the instrument the day and year that suited the three main motions of the Earth in space. He made 5,000 observations! He indicated a movement of the Earth relative to the ether of six miles per second, or one third of orbital speed. This indicates that the ether was partially dragged along with the Earth, less in the mountain top than in the base. (See Miller's extended article "Ether-drift Experiments at Mount Wilson", Science, Vol. LXI (June 19, 1925, p. 617).

All those who have delved into the theory of relativity have recognized, sooner or later, that there must be a substance that fills the vacuum of space, in other words, that the ether is real and truly indispensable. Einstein is very clever, and although I don't agree with him, I have to be consistent: "I advise all those who use the ether daily for electronic, optical and magnetic purposes, that they use a nomenclature in harmony with common sense; that they give a name to the substance or medium in which they arrive at all their phenomena; that they prove that where there is an electric or gravitational field, or a ray of light, there must be something rolling in that medium, something that physicists can expect to be analyzed and reduced to laws and a determinate order."

"What we know in a definite way about the ether is its wave transmission coefficient and all the consequences that follow from this. We also know that it has properties similar to inertia and elasticity, which are manifested in electricity and magnetism, and that the combination of these two properties gives rise to the special disturbance which stimulates the retina and is responsible for all that is observed in wireless telegraphy".

Everything comes from the ether, everything returns to the ether. Such is Mr. Tillieux's conclusion. The weightable is composed of stars, terrestrial bodies, molecules, atoms and electrons. The imponderable is the ether: the electric field, the nature of the ether, its tensions, its kinetic energy or magnetic field, inertia or electromagnetic induction and oscillations. In the material world, everything lives in the ether.

Einstein rejects the ether and accepts the materialization of energy. If he called it the ether, it would result the same, a matter of words.

In the first biblical sentence in Hebrew, the word "bereschit" appears, which, if mistranslated, has given rise to the biblical version in different languages as "in the beginning God created the heavens and the earth". The use of the preposition "in" has made everyone believe, and all religions agree, that the beginning is in the quality of time, but in reality, it refers to a substantial principle.

Modern astronomy proves that all the stars and bodies that populate infinite space originate from a substance that has been studied to this day in nebulae, and which has been named "nebullion". This nebullion, analyzed by spectrum-analysis, contains substances that are still unknown to us. Of the known substances, siliza seems to be the first, and this is why the discoverer of plasmogenesis believes he sees in this substance the substratum of all things.

## PRANA

Science has appropriated ancient Rosicrucian ideas about universal force by currently calling it ether, but for us, as I indicate, ether is only the effect; behind it, there is a force, which Haeckel calls spirit and the Hindus Prana, as a positive principle, and Akash, as a negative principle; it is the first substantial part of the subtlest form.

**Prana is the shaping force of the Universe, absolute energy. Prana is movement, vibration, gravity, light, heat, electricity, magnetism, etc., everything in its primordial form. Prana is the life of the ether.** Taken from Sanskrit, it would translate as absolute energy. Without Prana, there could be nothing living in nature. Prana is the positive aspect, and its negative aspect is Akash. Prana and Akash are in the same relationship as acids and bases.

There is something infinite as the very cause of all things, and to belong to the finite sphere we cannot understand it. Our understanding begins with Prana. Prana acts by modifying itself as Akash, and Akash by modifying itself, acts as ether, and ether modifying itself, disintegrates into a series of Tattwas to which it gives rise.

### TATTWAS

Both the visible and invisible Universes are nothing but the effect of the ether, and we had to concretize this first in five and then in seven vibrations that we call Tattwas.

The king star, the Sun, which is credited with the creation of the Earth and the other planets in its system, transmits its energy by means of rays that pass through the ether in exactly the same way as storm rays, accumulating substances along the way until they reach the planet.

The longitude of the ray's zigzag is always directly related to its potentiality. Solar rays are fixed, which is why we can fix the exact time in which their vibration takes effect. So, for two hours, each Tattwa vibrates for 24 minutes in its main tone.

According to the Rosicrucian theosophical school, the human body has seven states, and obviously there must also be seven Tattwas for each to correspond to the physical body, which is Prithvi; the astral body, Apas; the lower mind, or Tejas; the higher causal body, Vayu, and Akash, which corresponds to Atma.

Two Tattwas are therefore missing: Anupadaka and Adi Tattwa, which is the eternal principle of the divine world.

As we'll see later, each Tattwa has a color and corresponds to a planet.

Anupadaka's color is yellow-gold; Adi's is blue. The planet corresponding to Anupadaka is Mercury, and to Adi, Jupiter; in these we obtain the state of ecstasy or Samâdhi.

It is not yet appropriate in this book to dwell on Anupadaka and Adi. The chela who can receive instructions on these must already have facilities for separating himself from his astral body and moving with it to Rosicrucian meeting centers in the invisible world, and be able to act on people when they are asleep.

When I wrote my first book on the Tattwas in Mexico, around 1911, I had written a lot about these two Tattwas and broke the leaves after re-reading the manuscript. Today, I'd almost have the same intention, but I didn’t want to leave readers with anything to mention, recommending in addition my initiatory novel "Rose Croix", published by Kier, S.A., Buenos Aires, Republic of Argentina, so that once they've understood some of the initiatory secrets that enclose this seemingly unimportant work, they can deal again with the particular theme.

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Let's make a composition of place and imagine we have an iron bar that we heat with Bunsen lamps and next to it, a pyrometer.

Suppose the bar is a metre long; it's made up, no doubt, of atoms, and the result is that none of them touch. This iron bar is apparently massive, because our eyes are unable to see the space between the atoms.

If we had a proper microscope powerful enough to see atoms, we'd see that intra-atomic space is relatively so large as that in space from one planet to another.

The same happens when we see the current of a river. The Niagara cataracts only appear to be a continuous stream of water, but it's made up of millions and millions of drops that never touch.

In our iron bar there is a microscopic world of fixed atoms. These atoms are central points in a sea of ether, and the vibration of the atom must then be communicated to the ether surrounding it, so that impressions are transmitted from one atom to another, reverberating throughout the entire universe.

If we look at the needles of the pyrometer, we'll see that as it heats up, the iron bar lengthens; this means that the ethereal atoms are already vibrating lighter, and so they need more space, which makes the fixed atoms separate even more from each other. Then, the iron bar also became softer, and if we increased the temperature, we'd see that it would bend.

If we put our hand close to the bar, we'll feel heat; this is because every atom is enveloped not only in ether, but also in air, and the communication goes all the way to our hand. It's the degree of vibration that makes our nerves feel the heat, and all they have to do is communicate with the brain.

When the heat reaches seven hundred degrees, the iron turns red. And why? Because the ethereal vibrations of the atoms in the bar reach 412 million, which are precisely the vibrations that correspond to the color red. If we raise the temperature still further, it becomes white and then, let's observe carefully, we don't just have heat, but also light; there's already a vibrational chord of color and light, but at the same time we'll feel noise, and then there'll be the trio of light, heat and sound. We see that everything is ether vibration.

Sillerman is the world-renowned physicist who also verified that the ethereal envelope of the atmosphere has a different degree of vibration. And so we see that these three vibrations correspond to sight, for light, hearing, for sound, and touch, for the feeling of heat.

We've said that we can only see the atoms as a whole, but not the space between them, and if we meditate on this, we'll see that there was one visible iron bar and another, due to the deficiency of our eyes, invisible; so they are two iron bars. It's the same with our bodies: alongside the material, we have an invisible astral body that only the Rosicrucian learns to handle.

It is the invisible that produces the visible, and this is something we can extend to all other things in the world, and so we have the invisible world of the Rosicrucians. In the invisible world, there are all the forms we can sometimes evoke and imitate here.

Rochas, using vibratory blades filled with light powders or soaked in viscous liquids, has obtained figures of flowers or trees, and he observes that each note of the scale produces a geometrical figure, deducing that everything is harmony in the Universe, that all forms are molds of sounds of other musical vibrations. The ether will then be the eternal medium in which the marvellous, solemn chorale of infinity resounds.

But let's go back to our iron bar, which was first melted by heat and then transformed into a gas that was released into the air; although the components were released into the atmosphere by heat, the iron continues to exist in colloidal form, which, attracted by other iron atoms, will become part of railways, beams, etc. It's a constant unravelling and eternal happening in nature. It's a constant undoing and an eternal happening in nature. It takes nature centuries to do this work.

Ruthersford has calculated that it takes at least 500,000,000 years to produce certain material substances.

Nor is it necessary for iron to always be iron; alchemy works everywhere by modifying physical and chemical changes in itself and in its metallic leagues, by constantly seeking equilibrium, and have periods of activity and fatigue. Atoms in metals help each other like phagocytes in the human body. If we stretch a wire, it thins in one section, the molecules go to that place and gather there to strengthen it until it becomes strong.

If you put a lead cylinder on a gold disk and boil it for a long time, the gold partly melts and goes into the lead. We know that gold only melts at 1,200-C and lead at 330-C, but the bodies emigrate.

Tattwas and their effects, known and defined by Rosicrucians for centuries, but denied with perverse obstinacy by academics, have recently been confirmed by the studies of Professor Cazzamalli, of Milan University, who since 1923 has been studying brainwaves, both as receivers and transmitters, obtaining grandiose results with 20-meter waves. The phenomena observed with 120-meter waves were weaker.

Cazzamalli verified that hysterical and hypnotized people had a higher power of reception, while people treated in advance with magnetic gateways were more powerful at emitting them.

Berndt in Germany, following these experiments, noticed a certain telephone-like noise that changed every 24 minutes, which he said he couldn't explain. So, every day, science verifies the principles and studies of the Rosicrucians. "Nihil novum sub sole", the only thing consists in inventing new names for old things. It's possible that Cazzamalli didn't even know the name Tattwa; however, with his studies confirmed by Berendt, he solves them scientifically.

Any man who succeeds in absolutely dominating Prana, and with it the Tattwas, becomes the owner of his destiny. For him, there is no sickness, no old age, no pain or worry; all earthly suffering no longer exists for him; no enemy has any power over him; there is nothing he does not know. He who has recognized and knows how to handle Prana and Tattwas, has recognized everything, and the innermost secrets of nature reveal them to him.

Only he who dominates the Tattwa has opened his inner eye and awakened this sense, through whose mediation we understand the intimate relations of the Universe.

What is a deadly poison to him? All he has to do is circulate a Tattwa antidote in his body for the poison to lose its effects.

He's not afraid of epidemics; for him, there's no contagion; he can pass among choleratics and empties without being contagious by these sores; Prana and Tattwa protect him; he's buried from all diseases.

He never exposes himself to disappointment, since he can read a neighbor's mind like an open book.

What does poverty mean to him?

The power of concentration guided by the corresponding Tattwa provides him with everything he needs... He knows the future and can calculate that of others. Armed with these powers, no misfortune can befall him.

In this way, he can defend himself against all the physical miseries of life, and is given the power to help his fellow human beings. He can heal illnesses and wounds, relieve the pains of body and soul; but only when his own soul is healthy, when he is in harmony with the Universe, will his power be a blessing for him and for others; he will share the given in the form of a giver, becoming one of the links in that chain which is destined to elevate mankind to a state of infinite happiness, which escapes our comprehension and is only intuitively perceived by pure men, in the sublime hours of spiritual enlightenment.

But I also warn, woe betide those who, still enveloped in the networks of Maya, seize these forces. The torch of the eternal light of truth will become in their hands a destructive fire that will harm not only them, but all those who approach it.

Those who teach humanity the use of Tattwas without pushing it to raise itself to a higher moral level are acting without conscience. They resemble thoughtless parents who allow unconscious children to play with fire. These do not enlighten them, but only set fire to them, reducing civilizations, countries and cities to ashes.

So would she do this science if it were the common property of so many egoists that with their passions, only open wounds without being able to heal them.

Fortunately, Providence has placed an obstacle in the way. To overcome it, we need a powerful force of will (not tenacity or stubbornness), but greater patience and a certain altruism. But where do we find these three virtues united?

Alone among very few men. Only among those who follow the Rosicrucian path. Only among them where the rose in the cross actually blooms.

It happens that the best are defamed and slandered by hypocrites, by true black mages who with their slander disperse negative forces in the Astral, but the Guru knows to whom he can, without fear, bestow those powers whose use will set him above other men. Many will have the honest will to purify themselves as they develop these powers, and so, with these faculties in their hands, will be able to spread benefits.

Nevertheless, most who start out guided only by curiosity or other even less noble motives, will soon leave this poor enterprise, because the very intoxication of life will lull them to sleep, weaken them and render them unfit for anything.

Occasionally, a few laymen force their way through the doors of the Mystery, and the guardians of the Rose-Cross threshold allow themselves to be surprised, only to invalidate them.

These are the black magicians who invade harmonic laws, disrupting them and causing pain and suffering wherever they go, until they succumb in their own fatal work. There are men like that, and when you meet them, it's best to run away from them. They're very dangerous, since they can deceive under the cover of their powers. Generally speaking, they are wolves in sheep's clothing, and it's easy for them to penetrate the circles of the initiated.

Most of their victims are occultists and so-called theosophists. They sometimes wear the tunic of the master, but they don't even deserve to tie the shoelace of the sandals of the most modest occultist. This does not prevent them from being viewed with great veneration, their words accepted as gospel, and it being considered a great honor to be their disciple, without suspecting that this is how they sell their souls and freedom, turning the disciple into an unwilling slave and blind instrument of their passions. All these seek only personal interests, and ask for money.

Run away from any initiation society that requires money for admission. These societies are made up of givers and receivers. Of those who have made Theosophy a way of life, with no other work than speculating directly and indirectly with it. They will receive their karmic punishment. The Rosicrucian Order does not admit money to its associates.

Fortunately, black mages are very rare; rarer than is generally supposed. However, it would be an enormous injustice to exclude from initiation into these powers at many who feel compelled to try their hand at development only because there are people who abuse it.

It is the duty of those who know to make it clear that nothing can hinder progress more than failing to draw attention to the psychic forces that constitute man's supreme asset. They are merely instruments with which to use Pranic Tattwic principles consciously and absolutely. But it's also an obligation to repeat again and again that these forces are double-bladed swords and can only be wielded by pure beings, by those who enjoy peace, the free, the strong and the virtuous.

He who aspires solely to wealth, power, pleasure, honor and the satisfaction of his passions, that is, he whose ambition lies solely in this world in which he lives surrounded by his lower passions, and who does not try to awaken these latent forces to a good purpose, will receive the consequent punishment, since just as for the pure they are emanations of heaven, for the impure they can become demons, spirits of hell.

This is not to say that those who acquire the powers and domination of the Tattwas through development do not use them to improve their social and financial position; this would not constitute black magic, provided they limit it prudently, do charity and good and do not let themselves be dominated by their material luck. These limits are easily understood by t h o s e who feel impelled to do good.

Actions cannot be described as evil when they serve to advance; perfecting oneself or one's neighbor is noble if the intention has no occult, selfish motives.

We often think we see a man animated by a good deed, and later, investigating the motive, we discover a background of selfishness, the hope of reward and other phases of selfishness.

But we mustn't forget that anyone who hinders the advancement of others is harming himself, since he is offending the law of love. In the same way, he is retarding the development of good customs, and thus retarding the development of others who are forced to imitate bad deeds.

From this point of view, it is permissible for the poor to try to improve their situation or position so that they never lack the necessities and are insured against any eventuality of misery.

A small businessman can use his psychic powers to build up his business so that it guarantees him a comfortable existence. But he must not achieve this by harming others. What he sells must be good and useful to the buyer. He must not intentionally harm a competitor, and he must be careful not to let his internal ego drown in his ambitions. His trade must not be his sole object, but the means to a good living, since anyone who exceeds these limits becomes a black magician.

The warning not to abuse the occult powers of the universe cannot be repeated often enough. Whoever pretends to play with high powers will produce damage to body and soul, not only here, but in the ultra-material worlds.

So we see that the Universe is formed by **two fundamental principles: Prana and Aliaste**.

* Prana is the highest, that which gives form and matter to the Universe; it is therefore absolute energy; and I repeat, Prana is movement, heaviness, nervous fluid, magnetism, electricity, thought and, in general, any force in its primitive state. We can consider thoughts to be the highest pranic manifestation.
* Akash or Aliaste is a modification of Prana. This principle can be taken as the omnipresent, the penetrating; everything that has form and appearance owes its evolution to Akash. Moreover, celestial bodies, air and liquids, all solid bodies, all living beings, owe their existence to the great creator Akash. Through pranic influence, Akash becomes matter.

Let's imagine the Universe as an immense ocean of ether, not in the sense of our material ether, but as densified Akash, and let's further imagine this Akash set in motion (vibration) by pranic influence; then we'll have the explanation of different states of matter. This process causes the existence of various modalities of this matter, either more subtle or denser.

The example I've given of the iron bar will make this clear.

The subtlest modalities are not generally sensitive, that is, we cannot perceive them through our five senses, but through a sixth: the psychic sense. I'm referring to Ida and Anupadaka.

Because of our culture, our modern way of looking at things, we know nothing about this central meaning, nor do we want to know anything about it. Humanity is therefore deprived of the greatest good, because this meaning is the only light capable of illuminating the darkness in which we find ourselves submerged.

This sense is systematically oppressed and depressed, and we inevitably find ourselves blinded and forced to grope. It's easy to see why all we have is the tangible, that is, what we can grasp with our hands, the coarsest part of matter. We've become citizens of a land of darkness, and we're groping our way through it.

The pride and vanity of our so-called scientific truths keep us blinded and submerged in darkness, and so we are worthy of pity with all our baggage of modern culture so lauded.

The sun of spiritual life, the central fire of the Rosicrucians, constantly illuminates us, but we are unable to see it.

What would we say of a poor man who suddenly knew that in the basement of his house there was a great treasure that would ensure his existence, but when the time came to tell him, he shrugged his shoulders and shook his head in the negative, leaving the treasure hidden and continuing to suffer because of his misery?

It's the same with today's humanity, with its latent forces, its inner powers, with the spiritual treasures of the Rosicrucian chain. The inner sense whose development would give us a better existence, remains hidden, and in the meantime, the light of truth continues to b e exhausted and life becomes darker and sadder every day.

We cling to gross matter. We let ourselves be dragged along by material passions. We know only very slow vibrations.

Let's imagine the sea of ether as an infinite sphere: vibrations, far from the limits, are necessarily slow; there, it develops coarse matter and its distinct degrees of density.

We understand these vibrations only in part, although a certain scientific circle presumes to have found in them the principle, the universal whole.

When we open our mind's eye, we find that the more we can get to the center of our feelings, the more we recognize and discover finer, faster vibrations; we find ourselves in a subtly spiritual world.

Knowledge of the existence of these subtle forms does not depend solely on the subjective knowledge of the person developing it, but can be verified by the experience of exact science, by unprejudiced men who dare to break away from the common path, guided by an insatiable thirst for truth.

Pranic influence causes t h e Akash to divide i n t o other modifications. These five

modalities or states of Tattwa are called:

* Akash, the ethereal principle.
* Vayu, the aerial principle.
* Tejas, the principle of heat and light.
* Prithvi, the earth principle.
* Apas, the principle of water or liquid.

Even if the universe was formed from these five Tattwas, and they are therefore the material cause of the world, it would not be entirely certain if, for example, we were to identify the Vayu-Tattwa with air, even though air is the material effusion of the Vayu-Tattwa, or earth with the Prithvi-Tattwa, and water with the Apas-Tattwa, even though it corresponds to them in some way. The corresponding Tattwa can be seen as the soul of these elements.

In reality, we are unable to perceive these fine vibrations of ethereal modifications because we lack the key.

Although we have the intermediary Akash as hearing, Vayu as touch, Tejas as light, Prithvi as smell and Apas as taste, we could not perceive these fine sensations if we did not avail ourselves of other diverse means than what we have for gross matter.

As we know, Tejas, the luminous ether, also penetrates the dark parts. But why can't we see in the dark?

Outside darkness, the luminous ether, through the influence of the sun, visibly vibrates the atoms of the air. The luminous ether enclosed in dark space lacks this medium; the walls it encloses cannot be brought to a similar vibration by solar Prana, and consequently, it is impossible for our sensitive faculties.

In the same way, the luminous ether that exists in the dark medium, the Tejas-Tattwa, to continue with our example, this Tattwa being a soul, cannot be conceived by us under normal conditions, but through the mediation of a coarser vibration, a medium that can injure our senses, and so it is with all the other Tattwas of sound, taste and smell.

The distinct Tattwas manifest themselves in various forms in relation to their particular nature, movement and outward manifestation.

The following table illustrates this:

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Shape** | **Movement** | **Your** | **Nature** | **Taste** | **Color** | **Smell** |
| **Akash** | Same for the ear | Inclined | Medium |  | Amer | Black or without color |  |
| **Vayu** | Spherical | In alldirections | Veryhigh | Fresh | Acid | Blue togreen | Sour Acid |
| **Tejas** | Triangular | To top | Top | Hot | Very spicy | Red | Hot caustic |
| **Prithvi** | Rhomboid | In the middle | Very bottom | Lukewarm | Sweet | Yellow | Sweet |
| **Apas** | Moonlight | Downwards | Bottom | Cold | Astringent | Blanche | Astringent |

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Conditions secondary** | **Suction** | **Principles** | **Direction** | **Directions** | **Symbol** | **Astres** |
| **Akash** | The space | Little sensitive | Ether | Ouï | Average | H Ham | S |
| **Vayu** | Themovement | 8 fingers wide | Air | Touch,language | North | P Pam | W > |
| **Tejas** | Expansion | 4 fingers wide | Light | View | South | R Ram | QU |
| **Prithvi** | Cohesion | 12 fingers wide | Earth | Smell | East | L Lam | V < |
| **Apas** | Visitcontraction | 16 fingers wide | Water | Taste | West | V Vam | RT |

Together, these five Tattwas are the essence of the whole Universe, and even though they are omnipresent, the tone of each of them is predominant for a certain period of time, so we say that the Universe vibrates in this or that Tattwa. For two hours, each Tattwa necessarily vibrates for 24 minutes in its principal tone.

Suppose the Sun rises at six twenty-four, then Akash would begin to act immediately; for 24 minutes it would vibrate as the base tone; at six forty-eight, it would follow it Vayu; at seven twelve, Tejas; at seven thirty-six, Prithvi, and at eight, Akash would enter again.

This change is happening throughout t h e Universe, in both Macrocosm and Microcosm. Also in our organism, a different Tattwa is felt for 24 minutes.

I'm going to give you a simple method for finding out about the Tattwas.

The reader can sit in front of a table in a quiet place with his face to the east; he will support his head with both hands, block his ears with both thumbs, his eyes with the index fingers, his nose with the middle fingers and his mouth with the ring and little fingers. When everything is blocked, he stops breathing for a few seconds. Then, after a few brief moments, he will gradually see the color of the vibrating Tattwa. Repeating the experiment during the day, the colors that appear will change; at first, they'll be a little diffuse, but gradually, as you get used to them, you'll see them clearly.

Each of the colors we see corresponds to a Tattwa, which is the one that predominates at that moment. So, observe the conditions of one's mind and the tendency, and we'll see each time that the color is in relation to the Tattwa.

When our body is in normal condition and our nose is clean, let's try to absorb air; we'll notice that air enters with greater ease on one side than the other, and if we expel the air against a mirror, we'll immediately see that one side fogs up more than the other.

These experiments are conclusive proof that one side of the nose can be in positive activity for a short time, and the other for another. Observation reveals that breathing from each nostril lasts, like the Tattwas, for two hours. It is curious that every two hours there comes a short period of time in which the expulsion of air is equal in both nostrils, leaning a little to the right side, or a little to the left.

Although we are in contact with Universal Prana through the pores of our skin, the main gateway to universal life will always be the nose; recall the reference to the Bible verse in Genesis: "And God fostered in his nose the breath of life, and so there was man as a living soul". Initiates who know these forces have named the breathing of t h e right nostril suria or pingala (solar breathing), and that of the left nostril chandra or ida (lunar breathing). Equal breathing in the change of every two hours is called sushumna.

To take full advantage of the Tattwas in moments of great boredom or necessity, breathe through one nostril or the other, depending on the circumstances. I'll give readers the key to recognizing whether we're in suria or chandra.

In all normal beings, we begin breathing with chandra on New Moon day, as the sun rises; two hours later, it enters suria, and so on for three successive days. During these three days, breathing begins on the left side at sunrise.

On the fourth, fifth and sixth days, we have suria or solar breathing, which also changes every two hours from solar to lunar. Breathing then alternates from lunar to solar until the Full Moon.

On this day, it will again start on the left side in suria and change every two hours until the fourth day. After the Full Moon, on the fifth, sixth and seventh days, we'll be in the right nostril again.

When you fall ill, your breathing becomes disorganized and is not normal t o nature; so it's a means of treatment that forces you to breathe properly.

Solar respiration from the right nostril is always in harmony with the Tattwas Tejas and Vayu; sometimes also with Prithvi and Apas; sushumna always corresponds to Akash, as the reader will understand.

These breaths are also in relation to the domination of the planets, but it's not included in the scope of this book and I'll defer it for another later work.

During lunar breathing, we don't need to wash because we need a reaction, and this reaction is more active during solar breathing. I could mention here a number of acts that need to be performed when we're in either breathing period, but I'll leave that to the disciple to discover, since it's very easy.

All wishes and necessities act in us through the Tattwas, let's say, they sleep in the subconscious of our cells, or rather in the atoms. Not in the mind, as theosophists erroneously say. The Rosicrucian theosophist knows differently.

When we feel hungry, thirsty or sleepy, it's not that we have to think about it, but it's the tattwic vibrations within us that call for food, liquid or rest. Vibrations exist not only, as we know, inside us, but also outside us. If we know how to make them vibrate properly, we can satisfy thirst, hunger and sleep without drinking, eating or sleeping.

A long time ago, the press reported that doctors were at a loss to explain the case of a woman here in Spain who hadn't eaten for years, without suffering weight loss. They said she was supporting herself with air. No sir¡, she was sustained by the action of the Tattwas. If they studied the vibrations of the ether, they'd find the explanation.

There's one method that cures 90% of all illnesses, and that method i s fasting. By fasting for two, three or more days, a sick body recovers its health; but there's a "but" to this: we know that fasting without tattwa exercises is dangerous and exhausting. That's why it's so vital for Medicine to concern itself with the Tattwas, and then goodbye to pharmacies, goodbye to 80% of surgeries, and even goodbye to naturism, homeopathy and all that make-up!

Let them test those declared incurable, the bored of doctors and pharmacies, let them do tattwic exercises and they will see that as if by magic, they heal completely without spending money.

Today, the struggle for life and the path to triumph are more difficult than ever before. It's not enough to win by common means; it's necessary to have recourse to the occult forces within us; for the present generation it's essential to know them, to scrutinize them. That's why those of us who deal with psychoanalysis and all psychic problems need to be listened to. Knowing these inner forces gives us conviction, provides us with courage for the struggle, gives us security for victory.

Those who know and manage these forces will leave the stamp of their genial personalities on everything they do. They are the guides, the directors of others. All great and beautiful things cry out to them: Conquer me, succeed me, you have the powers, the faculties to do it! Have no doubt about it: the future of medicine belongs to psychotherapy, and we who practice it are ahead of the game, in the vanguard.

Human nature, when it falls ill, can only recover normalcy by natural means, and if it heals by means of a chemical product, this means that what acted was the powers, the natural agents of the medicine, those that Paracelso called "the arcane". Now, the intimate essence of water, cold, heat, electricity, food or anything else lies in the Tattwas, which we use as healing agents.

### TEJAS

Those who vibrate in Tejas, i.e. when the color red appears, will find by careful observation that their mood (physical condition) is more or less positive. Those who have reached a more advanced stage of development will receive an increase in energies through this Tattwa, prompting them to be more active and giving them a greater degree of productive strength, so much so that they will often find themselves inclined to abuse their strength. His way of expressing himself will admit of a certain decisiveness; he will feel the urge to argue and contradict. He will feel the urge to fight, to bring his intellectual faculties into play, and it will be difficult for him to restrain himself, even though on other occasions he may be of a quiet and tranquil character; even though at other times he may easily dominate himself, at the moment when this Tattwa begins to vibrate, he will feel an absolute confidence in himself.

The unprepared must be careful with this Tattwa, as it can lead them to be aggressive, irritable, belligerent, jealous, etc. During the domination of the Tattwa Tejas, most fights take place, and any brawl that starts in Tejas will take on great proportions, since Tejas is the bearer of fights and brawls.

Just as this Tatwa can cause misfortune, it has, like all things in this life, a beneficial aspect; as it pushes, it can animate the principles of activity to form and sustain; this is why we see this Tattwa being related to the vibrations of the Sun and Mars. Freedom, activity and all great deeds are born of it.

The Tejas principle is hot, so when this Tattwa vibrates, our temperature rises. This can be verified by anyone; when he succeeds in dominating the faculty of feeling the Tattwas within himself, he will feel heat, since with Tejas, he is pushed to vibrate in a positive direction, i.e., he will feel the desire to eat pungent foods, he will have aspirations of freedom, light and truth; even his physical eye will function better.

All magneopaths should observe the use of this Tattwa when combating negative illness or symptoms.

In the same way, astrologers must consider the Universal Tattwa at the moment of birth. When Tejas vibrates at birth, the newborn will have to fight the influence of its Tattwa, even though the configurations of the stars are the best; and this is why Hindu philosophy teaches that an astrologer who doesn't know the influence of the Tattwas, will only know his science partially.

Tattwas have a definite influence on all life's actions.

When a marriage is performed at Tejas time, it will have constant quarrels; both spouses will constantly fight for supremacy and they will arrive at divorce without realizing why.

Feverish illnesses that begin at this time, or have their crisis in Tejas, will be fatal, while negative illnesses will receive a beneficial influence and the patient will recover.

The military or those with a government job (except in the field of justice), or a job that has to do with fire or iron, would do well when Tejas dominates.

Whoever undertakes a journey during the Tejas rule must be warned against quarrels, troubles and accidents; whoever washes in cold water during the Tejas period will never catch a cold.

Accidents that correspond to the effects of nature, such as lightning, will always have fewer results under this Tattwa.

The rail accidents that coincide with it will also be horrific, and the explosions and fires that begin in this period will take on great proportions.

In the present format, it would take too long to analyze in detail each of the relationships between the facts of human life and the respective Tattwas, but those who study the preceding table will easily be able to discover the influences of the Tattwas.

### PRITHVI

Those who experience Tattwa Prithvi within themselves will feel full of health and special well-being. In these times, one feels appetite and it is good to take food.

Prithvi is the Tattwa of joy, life, pleasure and enjoyment, but also of justice, humanitarianism and universal love. The joy of life in this Tattwa can take on distinct aspects according to the degree of development of each individual.

The most advanced will feel animated, full of joy and pleasure by the beauties of nature, before the great works of men, before their artistic creations. The love of life translates into charity, compassion, kindness and all noble sentiments. In the crudest human form, in less advanced beings, it will translate into ambition, into the desire for material pleasures; but even beings behind in their material tendencies will not escape the beneficial influences of this Tattwa, since they will not be so selfish as usual, but will feel drawn towards the noble and the good.

We could translate t h e influence of this Tattwa by the old saying: "Each to his own", "Live and let live.

Prithvi is therefore the principle of life; it represents cohesion and for this very reason, it leads to solidarity. Thanks to this, it's very rare for misfortunes to recur in these times; on the contrary, during these vibrations we see humanitarian acts, union and order. Prithvi is conservative; his tendencies are to conserve everything. It is also the Tattwa of law. The judge who pronounces judgment during this vibration will do so in justice.

Prithvi has a yellow color; when it vibrates, we feel courageous and full of joy. In Prithvi, we feel no hatred or fear, and all passion is removed from us. Those suffering from ailments of the stomach and intestines, skin, muscles and bones, should begin their treatment in this Tattwa, and success will be assured.

Its astral effect is on Sundays, Mondays, Wednesdays, Thursdays and Fridays, never on Saturdays or Tuesdays, and on favorable days during the hours dominated by the Sun, Mercury and Venus, and at times when the Moon is in Capricorn and Aquarius. Prithvi can be fatal on Saturdays and Tuesdays during the hours of Mars and Saturn.

It is also the tattwa of veneration, devotion and prayer. We must pray without importuning to whom we address devotional supplications, since we will always feel miraculous consolation. When Prithvi vibrates, we must go to churches, attend religious ceremonies, gather in temples and study sacred scriptures.

There is no contradiction in the dual influence of this Tattwa, since its two aspects are directed along the same path.

Prithvi represents healthy optimism, practical idealism. What begins in Prithvi is beneficial and constant, it evens out, unites and is especially beneficial for the material body; its influence is equal to that of the planet Jupiter which, as we know, represents astrological teaching, "major fortune".

Marriages that take place in Prithvi time are happy, united. The spouses get along and love each other. They're also those who merge in ideas. In the home founded in Prithvi, we feel at ease.

A disease that begins in Prithvi or has its attack at this hour, will not be dangerous and will end soon, and he who begins treatment at this hour, will heal.

A conference, meeting or party that takes place in this Tattwa will be lively and morally successful.

Whoever finds himself in a position to deduce a right by means of justice, will have to start his business at that hour, and then he will find just judges and competent masters.

Whoever wishes to establish a friendship, should do so when Prithvi is vibrating; then the friendship will be more sincere and constant and a permanent and intimate relationship will be established between the two friends.

Prithvi is also the Tattwa of filial and paternal love. When a child is born under the Universal Tattwa Prithvi, he will love his parents very much, being inseparable from them; if the parents have Prithvi as their personal Tattwa, then the bond of love will be reciprocal and ideal.

It should also be mentioned that Prithvi increases body heat; during its vibrations, there is a sweet taste in the palate and a predilection for sweet foods, fruits, etc., and, finally, the faculty of smell increases greatly. The sincere Rosicrucian must vibrate a lot in this Tattwa so that it blooms the rose in his cross.

### APAS

Tattwa Apas is the opposite of Tejas. Whoever is able to bring Tattwa Apas into a feverish illness and sustain it, will be able to abort the ailment.

All the conditions of life that correspond to the Tattwa Tejas, have in the Tattwa Apas, their opposition.

When a fight starts in this Tattwa, it never takes on serious proportions, and we'll try to reconcile later. Fires that start in this Tattwa will never take on serious proportions. Lightning that falls during Apas will never set fire to anything.

Water corresponds to the Apas Tattwa. Experience verifies that the rain that always begins with this Tattwa lasts a long time; if large clouds appear on the horizon during the Apas period, they will quickly resemble each other, causing long rains. The same is true of heavy snowfalls in this Tattwa.

Apas appears a grayish-white color when the eyes are closed, which naturally undergoes certain modifications according to the temperament of individuals, so that some observe a dark dirty gray, yellowish-white or greenish-white haze. Only the highly developed see it as diaphanous white.

Apas favors travelers. Sea voyages should only be initiated at this time. The Moon's influence helps these journeys go smoothly. But since Apas is stationary in principle, voyages undertaken require a long period of settling in destiny.

Tattwa Apas works by concentrating. This principle can be applied to all situations in life. There's nothing better than initiating business deals, depositing money or speculating. Here we have the Tattwa of the well-to-do, of wealth, of opulence. When on the one hand, through the influence of the Moon, there is a certain movement, it will always be concentric, that is, it will go inwards, towards the center; money comes to us, we might say, when we speculate in Apas time as attracted by magnetic means, and it tries to stay in the power of the one who vibrates tending to increase. Whoever starts out in the Apas game will surely always win. It's therefore a good idea to buy lottery tickets at the time of this Tattwa, but beware of the danger of material goods.

It's a very good time to buy jewelry and clothes, as we've already said that it's favorable for all commerce and industry. Clothes bought during Apas last well, but it's a good idea to choose days when the Moon's position is favorable; for jewelry and clothing, it's good if the Moon is in the constellations of Taurus, Leo or Libra. This is verified by planetary influence, and here we see the intimate relationship between astrology and tattwic principles. Taurus and Libra are, according to astrological teachings, the signs of Venus, while Leo is the sign of the Sun. Venus and the Sun, say astrologers, influence clothing and jewelry; Capricorn and Aquarius are the signs of Saturn; the latter influences, say astrologers, industries related t o leather and footwear.

So when you go shopping, you choose the time of day when the corresponding planet is in effect, and you can be sure you'll never be cheated; the items you buy will be good, useful, practical and pleasing to the buyer.

We will give the reader more details to help him draw up a table to learn about the Tattwas in a precise manner.

Apas Tattwa, the concentrator, has an influence: it produces egoism and covetousness in people of low moral standards, or leads to passion and gluttony; it governs all material pleasures. In higher individuals, it leads to concentration and assimilation of their studies.

This Tattwa is very advantageous for artists: it opens up intuition and awakens artistic perception to a supreme degree. Painters should begin their paintings at the time of this Tattwa; also, their exhibitions must be inaugurated under Apas to achieve success.

Apas is the Tattwa of sexual love and governs conception in the womb. A woman who conceives during the Apas Tattwa will have a happy birth. In the same way, the position of the Moon and the planet ruling at that time are of great importance for conception. When a woman conceives during Tattwa Apas, when the Moon is in the sign of Scorpio and the hour is ruled by Saturn, she will have, despite the favorable Tattwa, a dull pregnancy and a painful delivery, but never like when conception takes place in Akash.

While the Apas Tattwa is favorable for the mother's period of pregnancy, the Prithvi Tattwa is better for conception and for the unborn child. Both Tattwas influence love. Prithvi saves the mother from pain, especially when the hour is ruled by a planet in good aspect, and if the Moon is in the corresponding sign, the child will have a superior physical constitution. Apas will improve children's intellectual constitution. Conception in Tejas is unfavorable for the mother and brings a bad period; depending on the Moon and the ruling planet, there will be a need for surgery. Conceptions during Tattwa Vayu produce abortions and other ills for both mother and baby; conception during Akash is rare because it is the obstructor of life and sexual desires are rarely felt.

The Tattwa Apas produces excitement in the palate and senses; during its influence one feels the desire to take pungent foods. Drinking during Apas should not be started, as it can lead to drunkenness.

In general, this Tattwa is beneficial to man. It brings peace, joy, pleasure, play, dancing and pleasures of all kinds; it stimulates moral and intellectual development, and perfects the senses for conceptions of art and beauty; its beneficial aspect ennobles, enlivens, and it is for the individual a factor that develops healthy egoism.

Apas is favorable to everything directly or indirectly related to water; it's the Tattwa of fishermen. In Apas, we should be by the sea, so that the sea air can purify us and cure us of illnesses.

Apas is the Tattwa of Venus, the Tattwa of love. In Apas, sexual impotence can be cured with the indications I give in my work "Rosicrucianism".

Apas is always a favorable Tattwa for human beings, and all works of charity should be started in this time to have assured success. Favorable days are Mondays and Fridays, and secondarily, Sundays, Wednesdays and Thursdays, always at the times of the Sun, Mercury and Jupiter, and at the times when the Moon is in the signs of Scorpio, Capricorn and Aquarius.

Let's move on to another tattwic principle that is completely contrary to Prithvi and Apas.

### AKASH

For the organic principle, Tattwa Akash is an element of destruction and abolition.

According to ancient Hindu sources, and they have published the same in the works of the Theosophists, the astral influence of this Tattwa is equal to that of Mercury. This seems to me to be absolutely false. Anyone who has had the opportunity to look at ancient astrological principles can easily see that this Tattwa is influenced by Saturn.

Esoteric astrology presents Saturn as the realizer of karmic destiny; against this planet, there is no force of will, no development; you just have to put up with it, or as we say here, "stand your ground". Saturn is the sword of justice that reaches down from Heaven, the representative of eternal law. This eternal law, the center of all development, is the parallel of the Akashic principle as the center of all Tattwic forces.

Tattwa Akash represents the return to the primitive state. From Akash flow the other Tattwic principles that give life and movement, and in Akash they must dissolve. The two-hourly change in these Tattwic currents symbolizes this fact in the small. While Akash is vibrating, we must do nothing, but isolate ourselves, remain quiet in meditation, and surrender to thought about the principle of all being; this is what Hindu philosophy advises.

This can only be seen as Saturn's serious, dedicated character influencing meditation. Indeed, it's a good idea to avoid the twenty-four minutes a day when he vibrates Akash in relation to the material world.

Great disappointments, great hopes destroyed, are the painful origin of the wishes conceived in the Akash period. Naturally, modern man cannot remain inactive during these twenty-four minutes; our age demands accountability for every moment we lose. But when we work in this period, we have to react to the work; only serious occupations can correct the depressing influences of this Tattwa; the fittest will surely make mistakes in this time, since Akash is also the Tattwa of worry; most mistakes and errors are made in this period.

The influence of this Tattwa is easy to verify. When we're at a party where at first everything is joy, it falls silent as soon as Akash expresses himself; the topics of conversation run out, and faced with this embarrassing situation, so painful for the amphitryon, he tries at all costs to revive the conversation with the most difficult mental gymnastics, he tries to restart the enthusiasm, he tells funny stories that don't work, or they're wispless; everything he does in this sense fails before he starts it. This leaden weight of the situation is more noticeable if there are more people attending the meeting and vibrating in that Tattwa. The joyful conversation won't begin in the next Tattwa, Vayu, either, since it influences conversations of a serious nature or bad background.

The Tattwa Akash acts by dissolving, opposing and destroying everything corporeal. In Akash, the enemy of the sphinx, lies the principle of all being, the enigma of all creation and destruction.

It's peace, stability, the universal dream. In Akash, all manifestations of the other Tattwas are lost; everything returns to its principle. That's why he's so bad with newborns. Children born under this Tattwa bring the kiss of the Angel of Death into the cradle; they usually die in infancy.

The friendships and unions of the heart that are realized in this Tattwa bring grief, disappointment and prompt separation.

One should not begin studying at this time, since one never obtains satisfactory results. The artist, above all, must avoid this Tattwa; even if at this time he doesn't feel animated in his studies, there could be circumstances that oblige him, and if he lets himself be dragged along, he is sure that whatever he does will not find acceptance and will bring discredit, sorrow and failure to its author.

We need to draw attention above all to the fact that the success of a job, a business, or in general, of anything that takes place in human life, depends on the Tattwa in which one starts it. For example, a person who unfortunately starts something in Akash, whose work is long, might believe that since his work is influenced by all the other Tattwas, they will change the final result. This is a great mistake. Everything a man does remains under the influence of the Tattwa on which he begins it, just as the human being will remain subject for the rest of his life to the influence of the stars that dominated the hour of his birth.

Sensitive men feel the influence of this Tattwa during which they wish to retire to solitude, in a melancholy state and ready for meditation.

Akash is also the Tattwa of death. Most of those who leave, breathe their last in Akash. Sudden death, however, does not t r i g g e r this Tattwa, but rather Vayu or Tejas. Similarly, syncopation and fainting occur in Akash.

You can rarely see Akash well. He's usually a diffuse obscurity.

All material things are good at this time. No favorable hours can be mentioned for this Tattwa, but unfavorable days are: Tuesdays and Saturdays at times when Saturn, Mars and Mercury are dominant, and at times when the Moon is in Sagittarius, Scorpio, Capricorn and Aquarius.

In Akash we should pray every day to the Great All, to God Our Lord to save us from misfortune.

Whoever sits at a table at this time (which is not advisable), will feel a bitter taste in all food. The sense of hearing is generally heightened.

### VAYU

The next twenty-four minutes belong to Vayu. This is the first manifestation of life, since it is movement.

Although this Tattwa corresponds to Saturn's influence, it differs from his main principle by its paralyzing coldness. Everything that corresponds to speed and movement is under Vayu's dominion, as are air, winds, air navigation and aviators, walking and everything that represents moving forward. Just as Akash is the Tattwa of silence, Vayu develops the sense of language. For all these reasons, we can see that the influence of this Tattwa corresponds to Mercury.

According to Hindu sources, there is a relationship between Akash and Vayu, and Saturn. This, as we have seen, cannot be possible. Akash corresponds exclusively to Saturn and Vayu to Mercury. This can be seen by any reader who has studied astrology; it follows from the simple nature of this Tattwa and our description of its effects on life.

In general, Vayu is very favorable to us. Let's look at the content of our conversations: when Vayu vibrates, we either talk about sad things, human shortcomings, or we talk about vulgar things or nonsense, meaningless nonsense. In Vayu, backbiting, slander and disfigurement occur; lies and deception celebrate their triumph. Slander does more harm to those who hear it than to the person being slandered; that's why the true occultist or theosophist must not tolerate bad things being said about an absent person. It is an obligation to draw attention to this to anyone who disparages another absent person, so that he promotes himself vis-à-vis without cowardice. Men in bars talk dirty, and ladies 'skin' their neighbors alive; the wicked think it the project of their enterprises.

In Vayu, shopkeepers, and especially those who deal in paper, such as selfish booksellers and publishers, deceive, or at least feel inclined to deceive others. Even the honest can't avoid having conversations in their shops about deception. In addition, there will be talk of travel, climate, aeronautics or similar things that indicate movement, or illness, death or crimes committed.

Vayu-Tattwa, then, as we've said, represents movement; he who begins a walk will not tire as quickly as he would if he began it at a different time. So when climbing a mountain, choose this Tattwa, and you'll see that there's less fatigue and you'll reach the summit more quickly. You can be extremely tired when walking, and as soon as Vayu stops, all fatigue disappears, and if you keep walking, you won't feel any fatigue.

It is surely very difficult to correct one's own Tattwa, and to learn to do so requires years of exercise, great constancy and greater patience; it is difficult that among a thousand one should arrive at such a high degree of development. Later on, we'll be happy to give some instructions on how we might achieve Tattwa domination, noting however that, to reach the desired end, purity of heart is required, the goal towards goodness.

A master of the Tattwas can be one who is also master of his inner nature (instincts). Only those who are ethical and highly-developed can handle this fire without becoming burned. When the yogi wants to achieve levitation, he uses Vayu Tattwa, and similarly when he wants to walk on water without collapsing.

The problem of aviation without aircraft can only be solved by studying the Tattwas, but: how long will it take for men of science to listen to occultists?

The dark side of Tattwa Vayu is very dangerous: premeditated cold-blooded murder is under its influence, which corresponds to Saturn with Mercury.

When Vayu vibrates, we mustn't buy anything to avoid damage. Nor should new employees or servants be admitted, since theft, gossip and trouble will be the consequences.

Intellectual work is propitious, and will be carried out with care if we begin it at this time. Nor should new relationships be undertaken in the time when Vayu vibrates; marriages made under it will be unhappy.

In general, long-term affairs are to be avoided in this Tattwa, and only matters of rapid realization will be crowned with success.

Vayu also brings most sudden deaths, as well as asphyxia, paralysis, poisoning and colds. It also influences the resolution of suicides; asphyxiation and gas poisoning are the favorites of the destroyers of life who perform this work in Vayu.

It would be interesting to verify that all the misfortunes of aviation are realized in Vayu.

Those born during this Tattwa will rarely be happy, as they will always be under the weight of a hermaphroditic nature. Their nature will be nervous. On the other hand, they will have a great facility for the art of oratory, they will suffer from a kind of logorrea, and they will find themselves constantly inclined to talk. Their sense of touch is highly developed.

The developed aspect of this Tattwa belongs to the intellectual and spiritual faculties. The most ethically elevated are induced to greater intellectual protection, and meanwhile have a greater sense of logic and intuitive judgment.

Favourable days are Wednesday and Monday, during the hours of Mercury and the Moon, and on days when the Moon is in Twins, Cancer and Virgo; unfavourable d a y s a r e Tuesday and Saturday, at times when the Moon is in Scorpio, Capricorn and Aquarius.

Vayu Tattwa has a greenish-blue color, depending on individual development. It favors bitter tastes and brings a sensation of freshness or coldness, because it's not appropriate to wash at this time.

Nor should we forget Vayu's propensity for avarice, envy and hatred. Its low aspects are for man's brutal instincts; its high aspects, lead towards abstinence, chastity, and it indicates cold people, of restful character and free from passions.

Because of the magnitude of the present work, it is not possible to enumerate all the proper aspects and conditions of this Tattwa, as one would fill voluminous books, and the purpose of this book is to give only a general idea so that the disciple may continue to study it.

With this information, the reader knows how to combine Tattwic influences with the stars. If he wants to be successful, he must draw the consequences on the position of the Moon and the signs of the Zodiac, i.e., the combined system, which we have tried to summarize in the following tables:

February - Day

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| *Date* | *19* | *20* | *21* | *22* | *23* | *24* | *25* |
|  | *Sunday* | *Monday* | *Tuesday* | *Wednesday* | *Thursday* | *Friday* | *Saturday* |
| Positionof the Moon tonoon | H 11o | H 23o | I 5o | I 17o | I 29o | J 11o | J 23o |
| Akash | 6h.34 | 6h.32 | 6h.30 | 6h.28 | 6h.25 | 6h.23 | 6h.21 |
| Vayu | 6h.58 | 6h.56 | 6h.54 | 6h.52 | 6h.49 | 6h.47 | 6h.45 |
| Tejas | 7h.22 | 7h.20 | 7h.18 | 7h.16 | 7h.13 | 7h.11 | 7h.09 |
| Prithvi | 7h.46 | 7h.44 | 7h.42 | 7h.40 | 7h.37 | 7h.35 | 7h.33 |
| Apas | 8h.10 | 8h.08 | 8h.06 | 8h.04 | 8h.01 | 7h.59 | 7h.57 |
| 1 | Q | R | U | S | V | T | W |
| 2 | T | W | Q | R | U | S | V |
| 3 | S | V | T | W | Q | R | U |
| 4 | R | U | T | V | T | W | Q |
| 5 | W | Q | R | U | S | V | T |
| 6 | V | T | W | Q | R | U | S |
| 7 | U | S | V | T | W | Q | R |
| 8 | Q | R | U | S | V | T | W |
| 9 | T | W | Q | R | U | S | W |
| 10 | S | V | T | W | Q | R | U |
| 11 | R | U | S | V | T | W | Q |
| 12 | W | Q | R | U | S | V | T |

February - Evening

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| *Date* | *19* | *20* | *21* | *22* | *23* | *24* | *25* |
|  | *Sunday* | *Monday* | *Tuesday* | *Wednesday* | *Thursday* | *Friday* | *Saturday* |
| Position of the Moon to midnight | H 17o | H 29o | I 11o | I 23o | I 5o | J 17o | J 29o |
| Akash | 6h.34 | 6h.32 | 6h.30 | 6h.28 | 6h.25 | 6h.23 | 6h.21 |
| Vayu | 6h.58 | 6h.56 | 6h.54 | 6h.52 | 6h.49 | 6h.47 | 6h.45 |
| Tejas | 7h.22 | 7h.20 | 7h.18 | 7h.16 | 7h.13 | 7h.11 | 7h.09 |
| Prithvi | 7h.46 | 7h.44 | 7h.42 | 7h.40 | 7h.37 | 7h.35 | 7h.33 |
| Apas | 8h.10 | 8h.08 | 8h.06 | 8h.04 | 8h.01 | 7h.59 | 7h.57 |
| 1 | V | T | W | Q | R | U | S |
| 2 | U | S | V | T | W | Q | R |
| 3 | Q | R | U | S | V | T | W |
| 4 | T | W | Q | R | U | S | V |
| 5 | S | V | T | W | Q | R | U |
| 6 | R | U | S | V | T | W | Q |
| 7 | W | Q | R | U | S | V | T |
| 8 | V | T | W | Q | R | U | S |
| 9 | U | S | V | T | W | Q | R |
| 10 | Q | R | U | S | V | T | W |
| 11 | T | W | Q | R | U | S | V |
| 12 | S | V | T | W | Q | R | U |

Let's take Hamburg as the basis of our operation, and the month of February from the 19th to the 25th. We'll use the reformed Hamburg calendar for our calculations. It is necessary to make sure that when using any calendar, the data is proportionate to the location or to European Central Time. The point is to have accurate sunrise/sunset data, calculated on the geographical position of the location; as calendars are only ticked for the most important locations, it's necessary to take one when calculating for a small town. For Badalona, Mataró, Tortosa, we'll use Barcelona.

It would be a good idea to get a good calendar at the beginning of the year. The difference in minutes that might result could be resolved by arithmetical means, but as these problems are a little difficult for the unaccustomed, it's a good idea to ask someone familiar with calculations.

If we can't find the person with this intention and taking a nearby location, we should place the action in the half of the Tattwa because it's very difficult to calculate the minutes.

Tattwas vibrate in relation to their location and the corresponding sunrise and sunset times. As our watches are set by European Central Time, we need to convert this time to the place on which we want to calculate.

The Tattwas change every 24 minutes and begin at sunrise with the vibration of Akash. Sunrise in Barcelona is February 24, at 6:34 am, so Akash vibrates from 6:34 am to 6:58 am. Vayu, from 6h.58 to 7h.22. Tejas, from 7h.22 to 7h.46. Prithvi, from 7h.46 until 8h.10, and Apas, from 8h.10 until 8h.34. Then the game repeats for 24 hours in the same succession: 8h.34, Akash; 8h.58, Vayu; 9h.22, Tejas; 9h.46, Prithvi; 10h.10, Apas; 10h.34, Akash, and so on.

Each Tattwa is repeated every two hours. Akash begins at 6h.34, 8h.34, 10h.34, 12h.34, 14h.34, 16h.34, 18h.34, 20h.34 and so on. Vayu starts at 6h.58, 8h.58, etc. Tejas starts at 10.58 am, 12.58 pm, etc., and so on for 24 hours.

Each calendar also indicates the Moon's path through the Zodiac. For example, we find the Moon on February 19, in the sign of Scorpio; on the 21st in Sagittarius; on the 24th in Capricorn. The result is the Tattwic chart with zodiacal influences.

Taking the previous example as an example, it will not be difficult for the disciple to make his chart week by week and consult it in all conditions of life.

As for the Moon's position, it's a good idea to use the astrological journal, which gives the position of the Moon and other stars, based on Greenwich Mean Time. Every two hours, the Moon travels one degree of the Zodiac, so that every hour it advances about thirty minutes of the circumference; it is therefore easy to calculate the Moon's position at midnight.

When, for example, on Sunday February 19, the Moon is at 11° Virgo, at noon, it will be 12 hours later twelve times thirty, i.e., 6° further away, than it is at 17° Virgo. In this case, a few minutes are of no great importance, although true astrologers prefer accuracy.

For the practical application of the Tattwas, we'll use the following example to illustrate the use of the table.

Take, for example, someone who was obliged, during the week, to start a legal trial. As soon as he takes his case to the lawyer, it's time to start. It is therefore necessary to find the right moment for this.

We know that when the Moon is in Sagittarius, it's a favorable time for relationships with lawyers. In the chart, we'll find this position on February 21, 22 and 25.

The interested party should look for the Jupiter time in these days. This can be found on the 21st at 12h.34 and 18h.48; on the 22nd at 10h.01 and 17h.59 and finally, on the 25th at 13h.25.

However, in order to consult a lawyer, it is not only essential to use the hours favorable to work, but also, it must be observed that the case remains settled in the time of the Tattwa Prithvi, which is the Tattwa of justice. In our case, therefore, we only have him at 6.48 p.m. on February 21st, or at 10 a.m. or 3.59 p.m. on the 22nd. Prithvi vibrates on this day every even hour at 8am, 10am, 12pm, 2pm, 4pm, 6pm.48pm, always for 24 minutes, so that February 21 at 8.48am and 7.16pm would be auspicious times.

Using the Jupiterian hours on the morning of February 22 is less advisable, b e c a u s e Prithvi starts at 10.40 a.m. and the Jupiterian hour ends at 10.50 a.m. The same happens in the afternoon. The same happens in the afternoon: Prithvi begins at 4.40 p.m. and Jupiter at 4.50 p.m., entering after Mars' hour, being a sign of fighting. In both cases, there are only ten minutes left to deal with the matter.

It is therefore necessary to enter the lawyer's office at the beginning of the Jupiterian hour to give him the explanations before they finish Prithvi's Tattwic vibrations.

When a lawyer's demands for too much information, or for any other reason, are not met at the right time, the interested party can prepare in advance for the failure of his case, since the influence of the planet Mars brings discord. Apas causes things to be delayed.

Let's take another example with a couple who would like to get married in the week of February 19 to 25.

We know that the Moon's position in Taurus and Libra is favorable for matters of love. But if a couple found themselves in need of celebrating marriage in the week mentioned, they would be left with only the favorable position of the Moon in Capricorn. The Moon in Scorpio would be dangerous, in other words, an unfavorable constellation, since it is said that

"When the Moon is in the sign of Scorpio, no undertaking should be started, since it would find many obstacles".

But the Moon in Capricorn is also unfavorable for marriages, since this link would result in many annoyances and disagreements due to the influence of Saturn, which according to astrology, dominates the sign of Capricorn and as such, attracts divorce. Saturn's destructive influence brings indifference and coldness between husband and wife.

This leaves us with the Moon's position in the sign of Sagittarius. This sign is dominated by Jupiter; Jupiter is very favorable in matrimonial matters, since it represents the principle of justice, peace and harmony. The Moon is found on Tuesday the 21st, Wednesday the 22nd and Thursday the 23rd, in the sign of Sagittarius. One of these days should therefore be considered by our little couple.

For a fair election, we need to take astrological influences into consideration. They must therefore observe the position of these planets in the couple's two horoscopes, and also choose the day on which the planet is in a favorable position in both horoscopes, i.e. free from the bad influence of Uranus, Saturn and Mars. If Mars, for example, were in opposition to Saturn in the fiancé's horoscope, and Quadrature in the fiancée's, both fiancés would be doing themselves harm if they got married on Tuesday. Let's further suppose that Mercury was not favorable in either horoscope (Mercury is never recommended for weddings), but that Jupiter was, or at least was not in a bad position in relation to any other planet, our couple would be forced to wait until Thursday to perform the wedding, since this day of the week is ruled by Jupiter.

Now try to choose the hour referring to the favorable Tattwa. For weddings, we choose the hours of Jupiter or Venus. Venus is best, but don't forget the horoscope, i.e. the astrological influences. You need to see which of the two planets is in the best position in both horoscopes. It would be detrimental to choose the time of Venus if this planet were in the wrong position with Uranus, Saturn or Mars in both horoscopes. On the other hand, if we find the position of Venus favorable, we would advise the fiancé to choose from 9.59 a.m. to 10.50 a.m. on Thursday, since Venus is dominant.

Now it's important to know under which Tattwa the ceremony should begin. An excellent Tattwa in this case is Prithvi; marriages celebrated under Prithvi are long-lasting. The engaged couple love each other very much; faithful to each other, they will make a wonderful couple.

According to the chart, we see that Prithvi vibrates on Thursday February 25 at 8h.37 or 10h.37, and so on. For the future of the engaged couple, it would be a good idea to start the ceremony at 10h.40. They would give it three minutes more because of the difference between the clocks. And if they manage to get the two engaged couples to say the all-important "I do" before 10.51 a.m., they'll be happy. It's not so easy to fulfill all the conditions required, since in such cases unforeseen circumstances arise; but the occultist must save all obstacles to guarantee a happy future.

We lack the space to give further examples, but the intelligent reader will not find it difficult to profit from the preceding lines. The author intends to analyze the Tattwa theme in detail, and to publish an extended work at a later date.

The difficulty over how to benefit from the Tattwas lies mainly in the fact that we are obliged to wait for the vibrant Tattwa of the Macrocosm, and at the same time, we are obliged to take into consideration the planetary influence, and this is not always possible. In such cases, it is necessary to be guided by the personal Tattwa, which, as we know, is much more active than that of the Macrocosm.

What's more, if a man's vibrations are not always in harmony with those of the Macrocosm, even though he has fulfilled all the required conditions, be they tattwic or astrological, not to obtain results, it's because his own Tattwa is weakening him.

For example, when we do something that corresponds to Prithvi in universal Prithvi time and the person vibrates in Akash, the result is diminished, not entirely, since the effect of the Universal Tattwa is still sure, though not to the degree the operator desired.

We can see, therefore, that it is necessary to consider, above all, one's own Tattwa in order to bring about the desired Tattwa. Only a fully developed will can produce the desired Tattwa.

As this experience belongs to the complete development of psychic powers, it's easy to understand that it requires not only patience and hard work, but also a higher ethical level.

At the beginning of this work, we said that the master of the Tattwas is also the master of his luck or destiny. He is also the master of his fellow men, since he wields the forces of nature. With development, the initiate obtains the power to divert or direct the suggestions of the masses to which we are exposed. Wielding the Tattwas is a power that can only be found in the hands of the pure man.

In another part of this book we'll demonstrate, for everyone's benefit, the mechanical path that can lead us to Tattwa domination. But we know that these

This key lies in the perfectibility of the inner ego (its elimination).

How good it is! How unfortunate mankind would be if it could only develop the most sublime powers without taking care of the development of the inner man.

If the power of the Tattwas were within the reach of the wicked, a single man could cause so much misfortune that he would be a curse to all and to himself. He would need innumerable incarnations, and all of them very painful, to be able to pay with his redemptive Karma for all the misfortunes caused. Although he would have small hints of selfishness - and who can escape this passion? these hints would be enough to make the initiate not the owner but the slave of the Tattwas.

#### Brandler-Pracht example

There are very few beings in the world who have achieved the parallel development of the Tattwas and the elimination of the inner ego, and to dominate them at will. **Brandler-Pracht relates that he is fortunate enough to know an initiate in remote India, and that from time to time he is given visits by this master**. These are hours of ineffable happiness!

These are the Tattwic forces that enable the Hindu friend to abandon the land of every occultist's delights and materialize in a minute before his presence. When he leaves, he always goes to a closed room where he must be left alone. A knock on the door is a sign of farewell and that the room is empty; the master has returned to India...

This phenomenon was repeated three times in Brandler-Pracht's life. On the penultimate occasion, he wanted to convince himself of the absolute materiality of the being visiting him, since he had thought it might be the result of a telepathic phenomenon provoked by the master from India. The master smiled and, without further ado, entered the adjoining room. By the time he heard the knock on the door, the master had disappeared.

After ten minutes or so, while he charged his inner self believing that because of his doubt he had lost the master, he looked up to find her at his side, still with a peaceful face and her gaze full of tenderness. "Excuse me for leaving you, I've been called away," was all he said. When after a moment he said again that he had to go, he ordered her to put her hand in his pocket where there was only a handkerchief. "When you hear the sign of my departure again, you will insert your hand into your pocket again," and without saying anything more, he blessed her and left for the other room. Entering the room again after his departure, he felt a little jolt in the pocket and found there a piece of quartz the size of his hand, which we could see had just been torn from the rock a few minutes before.

The attentive disciple will soon obtain a result equal to that of the Gurus of Spain or America. The mechanical process for the initiation of a given Tattwa consists, in the first place, in the neophyte's being able, by dint of a systematically developed creative imagination, to personify it within himself.

He needs, for example, to see in the Tejas-Tattwa that flames are rising from a fire-yellow triangle and, at the same time, to feel a dry, burning heat that makes him feel very thirsty; and everything he sees must take on this reddish-yellow color. Then, turning southwards, he will breathe deeply and allow the Pranic current, which he imagines as a stream of fire, to penetrate and act on his nerve center. As a result, it will actually invade him with enormous energy. Now, thanks to a spiritual process that won't be explained here in greater depth, he'll be able to get in touch with the Tejas-Tattwa of the Universe in the shortest possible time, for which he needs enormous strength of will, so he'll really be vibrating in Tejas.

Once again, it depends on the strength of will developed to stop the Tattwa for as long as you like, and this can only be achieved by relying on the respective astral principles. The Tattwic change must be stopped before the 24 minutes have elapsed.

He who dominates the Tattwas can, without himself vibrating in Tejas, charge objects with currents until they burst into flames. With strong currents of Vayu, he can annul the law of heaviness, and with strong currents of Akash, he can make heavy objects move; guided by a powerful will, he will reduce coarse matter into sublimated particles, and thus make objects disappear from one place and appear in another.

The question of masters has always been hotly debated among occultists. True ascended masters are nowhere to be found, yet we know they exist. The second- and third-degree masters in India confirm the same. The English government has the greatest interest in finding them. One proof that they exist without their having been able to find them, consists in the fact that they seek to communicate with them by common means, when what is needed is to rise to their level.

But without looking elsewhere, here in Europe we have these beings; there are places where they dwell. For more details, see my work "Rose-Croix", published by Editions Kier, S.A.

So for the majority of occultists, the domination of the Tattwas will remain a good wish. This may be the best thing for them, but if, despite everything, we were given the opportunity to move towards the precise path, it would be difficult to go beyond the apprentice stage during the present incarnation. But neither is it essential to reach the goal of occult development.

There are many latent forces within us which can be useful to the occultist and which we should try to develop. So let's look for our actions when the personal Tattwa is in harmony with the Macrocosmic vibration and in relation to other astral conditions. This is useful because it gives us time to meditate on our actions and to free ourselves from inconvenient or untimely events.

We need to be able to recognize the vibrating Tattwa, and this we'll achieve through the power of our inner eye or sixth sense, which we've already described in another work, as well as through the odic relationships we call Tattwic pearls.

To obtain a sure way to recognize the Tattwas, one should do the following practice as frequently as possible:

On beautiful, clear, cloudless days, look for a little corner in a wood, away from the hustle and bustle of the world, and lie down on the grass. Breathe rhythmically, removing tension from all muscles and pushing aside all thoughts; this is what we call true concentration. By putting aside the sorrows caused by the frivolities of daily life, the soul must be invaded by a tranquil harmony and the Being raised to the regions of peace of mind. The domination of the senses must be reduced, i.e. no attention must be paid to hearing or seeing anything.

After obtaining this state for a period of time, one should look up at the blue sky and then concentrate the wish that it comes from the top of the Macrocosm the dominant Tattwa. The eye must remain open and avoid blinking. If you blink a lot, you get nothing.

With a little practice, you'll see that white beings rise and fall in the sky, and this phenomenon will increase until you succeed in seeing the most wonderful things in the astral world. If you have patience, this sensation will increase day by day, as you observe more and more dense beings.

The method described in my book "Rosicrucianism", in conjunction with the Tattwas, is the simplest and safest way to achieve clairvoyance.

However, to achieve his goal, the disciple must not abuse these exercises or engrave the phenomena too deeply in his mind; he must see them at the beginning without giving them too much interest. On the other hand, he must not expose his eyes to the sun's rays, but seek a shady spot.

Subsequent exercises will reveal curious color effects in the sky - proof that you're already close to your goal. Then continue with other exercises to confirm the effect. With the strength of your wish, you can connect with the Tattwa of Heaven. The wish must be ardent, firm, sustained and not frightened by the first disappointments.

If, for example, you see an incandescent red color in Heaven, we have the Tejas-Tattwa. If we allow ourselves to be invaded by the fervent wish to vibrate in the same Tattwa, and if we exert our imagination to produce the characteristics of this Tattwa, soon it will begin to vibrate within us.

Domination consists in suddenly closing the eyes, giving the inner eye (the closed eyes) the same color, proof that we have succeeded in our aim. For those who don't achieve the previous result, this practice always has the advantage of increasing inner sight by stimulating clairvoyance. On the other hand, we must not disappoint ourselves with false colors, under-colors or complementary colors.

Each Tattwa contains the complementary colors of the other Tattwas, which are merely manifestations of Akash, and each must be contained within the others.

The duration of the dominant Tattwa manifests itself in a gentle reflection that works in the other colors. So, for example, as Vayu vibrates its 24 minutes, we will first have Vayu with Akash as its complement; then, Vayu-Vayu; then, Vayu-Prithvi, and finally, Vayu-Apas. However, Vayu-Vayu will always be clearer.

This is important in the practical use of Tattwas: the pure action of Prithvi.

If you want to make a financial success during Prithvi, you must choose Prithvi-Apas, i.e. the last five minutes of Prithvi-Tattwa.

If you want to cure colds during Prithvi, wait for Prithvi-Tejas. To eat, choose Prithvi-Prithvi; to wash, Prithvi-Tejas.

The complementary Tattwa can therefore help or weaken the effect of the basic Tattwa. The disciple will see the basic Tattwa by its color impregnated with the next, or as if enveloped in a halo of the complementary.

The presentation of Tattwas is individual in each person, and the way one occultist sees it, cannot serve as a standard for the other; it's an absolutely personal matter. Those who practice these experiments and achieve their lasting goal will also be able to observe the production of Tattwas in other people.

With the help of these preliminary exercises or practices, once the Tattwic sense has been awakened, it is easy to see the effluvia of one's own Tattwa in the region of the solar plexus, and little by little one succeeds in seeing the same in other people. At first, you only need to experience this with people in your own environment.

This faculty is acquired to such a degree that by looking at anyone, we can know the dominant Tattwa. That this faculty is of immense benefit in our relations with our fellow human beings is easy to understand.

When it comes to people who vibrate in Tejas, we have to be very careful not to provoke them; we have to treat them with every possible kindness. We won't admit irritating discussion, since Tejas provokes bitter disputes and discord. If we see him vibrant in Prithvi, it would be useless for us to lead him into deep discussion, since this Tattwa is not receptive to it; on the other hand, if you seek justice from him, we will find it, likewise if old quarrels need to be reconciled.

If you have to deal with a money matter when the opposite vibrates in Vayu, be very careful, because Vayu brings deception, intrigue and lies.

There is no space here to give all the practices that must precede the tattwic exercises, so we recommend the work previously mentioned. The practices described in my "Rosicrucian" form a verified system for methodical development that unfolds all the faculties little by little and leads each disciple to the desired goal.

Even if one does not succeed in dominating the Tattwas, recognizing them and seeing the Tattwa vibrating in oneself and in others is a rather important faculty, immensely useful and profitable for rewarding sacrifices and being able to avoid many misfortunes, and on the other hand, procuring immense goods.

### THE TATTWAMÈTTRE

### I don't think it's necessary to give a detailed explanation of the little recorder that accompanies this book. It's so simple to use, the reader will be able to get to grips with it straight away.

What is essential for its handling is a calendar of the place where one lives to know the time of sunrise. Set then at Akash time, the reader will have the Tattwas ticked off throughout the day; but let's do a little practical example.

Let's suppose that the reader lives here, in our beautiful county town of Barcelona, and that he intends to give his wife or fiancée a diamond ring, that as part of his salary or a business deal, he receives sufficient money on November 27 to make the purchase and be able to keep it until Christmas or the Feast of Three Kings, which are the days on which it is customary to give gifts.

In the calendar I know that the sun rises that day at 6h.52. Until 7h.17 we have Akash in dominion:

From 7.17am to 7.41am,

Vayu. 7.41am to 8.05am,

Tejas. From 8h.05 to

8h.29, Prithvi. From 8h.29

to 8h.53, Apas.

And from 8h.53 to 9h.17, Akash.

Two hours later, Akash will repeat itself.

We know that for the purchase of jewelry the best Tattwa is Apas, which starts again at 8.53 a.m., 10.53 a.m., 12.53 p.m., 2.53 p.m., 4.53 p.m. and 6.53 p.m.. So that the purchase should be made within twenty-four minutes of these indicated times; but also we want to help success with breathing.

A diamond is always in relation to the sun, which is why solar respiration is appropriate, and this one we have at the same hour of Apas, so that it coincides and this would be favourable. Now, the solar breath is always in harmony with Vayu and Tejas, but the two Tattwas are unfavorable to the purchase and as this puts us in a little conflict, we must also, to be able to ensure success, look for the position of the stars between them, and then surprisingly we'll notice that on the 27th, according to the calendar, there's a quadrature of the Moon with the Sun, so this goes against the jewel; there's another squaring of the Moon with Mercury, which goes against the affair itself, and finally, there's a third squaring of the Moon with Venus, which is unfavorable for the wife or fiancée.

Lose! When I see this, after writing the previous one, I say to myself: "It is better to advise not to buy this day, because what would surely happen is that, although the diamond is not expensive, the quality will be inferior and the lady will not be happy".

But Christmas is coming, so what's the best day to make that purchase? Well, that's the question I'm asking readers. I want the jewel to be purchased no later than six o'clock on the evening of December 26. That leaves a few weeks in which the reader can find the right time.

Of vital importance is undoubtedly the personal Tattwa, known by the time of birth, facial expression and hand features.

An astral-tattwic effect is that which operates through talismans, amulets or scapulars, which, like a darling mascot, can protect and help us whenever it is in concordance with our Tattwa.

In Spain and America, many talismans are used: the number 13 in the watch chain, a girolado, etc., which, when properly prepared, can work miracles, and not without reason.

Napoleon I always used a ring with an Egyptian stone that protected him, as he put it, in his battles. He made the mistake, as the story goes, of giving it to the Princess of Schwarzenberg, and fortune has been against him ever since.

I know a great initiate in Austria who prepares these talismans and amulets. I saw in the recent war that a bullet was stopped by one of these miraculous charms. I've been very useful to my friends as an intermediary and have obtained stones for them from the initiate.

Finally, forgive me, dear readers, a word of warning.

For twenty-five years I've been spreading theosophical and Rosicrucian ideas. I've taught the path of initiation to many, I have the satisfaction of having led some to the very goal, and I've never taken a penny from anyone, either as an admission fee or as a monthly payment, as do all the societies that not only take money from members for internal expenses, but also send it abroad to England and the United States, where they live off a lot of lazy people.

As for me, apart from my ploughing as a "Rosicrucian", I also have my social and secular obligations, and by fulfilling my material mission in this sense, I have raised a modest fortune to pay for my private life.

I've now written three books in Spanish, after a break of several years and having written only in German, and I'm thinking of publishing many more. My publishers sell them, as is only fair, since they acquire ownership of them, paying me the author's fee.

INTERNAL DISK

EXTERNAL DISK



ARMED DISK

