

Runic Magic

"A Judo of the Spirit exists; we are referring to the Runic exercises. These are formidable in order to attain the awakening of the consciousness."

97 PASSAGES 46 PRACTICES 15 RUNES 22 CHAPTERS

Every word here is his, cut out of the *Esoteric Course of Runic Magic*, his Christmas Message of 1968–69, by reference and never retyped. Each passage carries its chapter and the paragraph it came from, so anything on this page can be found again in the book.

He calls the runes a *Judo of the Spirit*, and they are meant to be done with the body: a posture, a sound held long, a breath, a prayer, an hour of the day. He tells the reader to begin with the Rune of Mercury, Fah, and at the end of the book to take the runes in order from the 21st of March. The book is printed here in his order. Every third chapter is a rune, and between them he reads the Aeneid and the Odyssey as the psychology of the "I", and teaches meditation and the death of the ego.

The practices are in frames. The plain passages between them are the teaching a practice needs: what the rune does, why, and the warning. The stories told for their own sake and the doctrine no practice rests on stay in the book. Where he says only *"as shown by the Rune"* and gives no shape, the page gives none either. Use *Practices only* below to read the frames and nothing else.

47 passages also stand in another finished work, and each says where. 5 of them are the practice of Rune Laf that *The Twenty-Seventh* already prints as a card of its own.

What is in it

III Rune Fah 5

VII Rune Is 4

X Rune Ara 1

XIII Rune Sig 3

XVI Rune Tyr 2

XIX Rune Bar 2

XX The Ten Rules for Meditation 12

XXII Rune Ur 3

XXIII The Story of the Master Meng Shan 8

XXV Runes Dorn and Torn 4

XXVIII Rune Os 4

XXXI Rune Rita 5

XXXII The Divine Mother Kundalini 6

XXXIV Rune Kaum 5

XXXVII Rune Hagal 5

XXXVIII The River Lethe 5

XL Rune Not 3

XLII The Sacred Fire 7

XLIII Rune Laf 2

XLIV The Final Liberation 1

XLV The Dream of the Consciousness 2

XLVI Rune Gibur 8

 A PRACTICE, IN A FRAME — SOMETHING TO DO

CHAPTERS ARE NUMBERED AS HE NUMBERED THEM

III Rune Fah

Beginning with the Rune of Mercury, you greet each day on getting out of bed with both arms raised to the Sun-Christ, the left a little higher than the right and the palms before the light, breathing in through the nose and out through the mouth while imagining the light of the Sun-Christ entering through the fingers and reaching the consciousness to wake it. At night you take the same posture under the stars and pray, as often as you wish, for the Sacred Fires to revive so that the consciousness will awaken, ending with FAAA, FEEE, FIIII, FOOO, FUUU.

We, the Gnostics know that the brazen serpent, which healed the Israelites in the wilderness, the divine Princess of Love, only awakens and rises along the dorsal spine by means of the Maithuna. Nonetheless, it is not advantageous to undervalue Pranayama. It is worthy to know that this magical science of breath (Pranayama), when wisely combined with scientific meditation, permits us to utilize certain sparks, flashes, flames of Kundalini, for the healthy purpose of attaining the Awakening.

Runic Magic, 1969 · Chapter 3

Meditation

✧

A Judo of the Spirit exists; we are referring to the Runic exercises. These are formidable in order to attain the awakening of the consciousness.

Runic Magic, 1969 · Chapter 3

> *Thus, this is t[illegible]ethod in order for us to work with Pranayama, by inhaling the air through the nose and exhaling it through the mouth in a rhythmical way and with much faith.*

Runic Magic · Chapter 3

A PRACTICE

Whosoever wants to work with this Judo must begin to work with the Rune of Mercury, which has a violet colour that originates extraordinary cosmic forces.

Runic Magic, 1969 · Chapter 3

Therefore, it is necessary to know that this aforesaid Nordic Rune encloses in itself the whole potency, an impulse for fecundity.
We need the Fohat's breath, the Pentecostal sparks, in order to fecundate our own psyche, in order for us to become Self-conscious.
If we analyze the practice of the Rune FAH, we can affirm that Pranayama, prayer, meditation and a specific sacred posture exist within it.

Runic Magic, 1969 · Chapter 3

A PRACTICE

When we get out of bed, with immense happiness we must salute each new day by
raising our arms towards our Lord, the Sun-Christ. The arms must be placed in such a way that the left arm must be a little more elevated than the right one, and the palms of our hands must remain before the light in that ineffable and sublime attitude of one who really longs for receiving the solar rays.
This is the sacred posture of the Rune FAH. Thus, this is the method in order for us to work with Pranayama, by inhaling the air through the nose and exhaling it through the mouth in a rhythmical way and with much faith.
Let us imagine in those instants that the light of the Sun-Christ penetrates within us through the fingers of our hands, then circulates through our arms, inundates the whole of our organism, and finally reaches the consciousness in order to stimulate it, to awaken it, and to call it into activity.
You must also practice this Runic Judo in the mysterious and divine nights, before the starry sky of Urania, with the same posture, and praying like this:
Marvelous Forces of Love, revive my Sacred Fires, so that my consciousness will
awaken. FAAA….. FEEE…. FIIII…… FOOO…… FUUU……
This short yet great prayer can and must be prayed with all of our heart, as many times as we want.

Runic Magic, 1969 · Chapter 3

Chapter 7 · 4 passages · 2 practices

VII Rune Is

Standing straight, you raise your arms so that they form one straight line with the body, pray to the Divine Mother for help, and sing the Mantra ISIS in two syllables, IS-

IS, drawing out both letters. Then you lie down with the body relaxed and meditate on the Divine Mother Kundalini.

When we profoundly analyze the Rune IS, with mystical astonishment we discover our own Being, the Intimate.

Runic Magic, 1969 · Chapter 7

✧

The revolution of the consciousness would be radically impossible without the special help of our own particular adorable Divine Mother.

Runic Magic, 1969 · Chapter 7

A PRACTICE

Let us now practice with the Rune IS and let us meditate on the Divine Mother
Kundalini.

Runic Magic, 1969 · Chapter 7

A PRACTICE

Standing in a straight position, let us raise our arms in order to form a straight line with the whole body, and after praying and asking for help to our Divine Mother we must sing the Mantra ISIS, as follows: IIIIIIIIISSSSSSSS….IIIIIIIIIISSSSSSSSSS. Prolong the sound of the two letters and divide the word in two syllables IS-IS. [sounding of the letter I is similar to that found in the word "tea"]
Afterward, the student must lay down with his relaxed body and filled with ecstasy must concentrate and meditate on the Divine Mother.

Runic Magic, 1969 · Chapter 7

Chapter 10 · 1 passage · 1 practice

X Rune Ara

Every morning you chant the Mantra ARIO in three syllables, AAAAAA, RIIIIIII, OOOOOO, drawing out the sound of each letter, and ten minutes a day is advised. It prepares the Gnostics for the advent of the Sacred Fire.

A PRACTICE

The Mantra ARIO prepares the Gnostics for the advent of the Sacred Fire. This Mantra must be chanted every morning, dividing it into three syllables: AAAAAA…….
RIIIIIII…….OOOOOO…….. prolonging the sound of each letter. It is advisable to
work with this practice for ten minutes daily.

Runic Magic, 1969 · Chapter 10

Chapter 13 · 3 passages · 1 practice

XIII Rune Sig

You seal every magical work, invocation, supplication and healing chain with the Rune Sig by tracing the zig zag of lightning with your hand and extended index finger. As you trace it you sound the letter S, long and drawn out, like a sweet and affable whistle.

SIG is the SUN, and its letter is the 'S', whose sound when wisely prolonged is converted into the subtle voice, into that sweet and appeasable whistle which Elias heard in the wilderness.

Runic Magic, 1969 · Chapter 13

✧

Every Great Work, any judgment, is always sealed with the Rune Sig, with the Flaming Sword.

Runic Magic, 1969 · Chapter 13

A PRACTICE

PRACTICE: You must seal all of your magical works, invocations, supplications, healing chains, etc., with the Rune Sig. The zig zag of lightning must be traced with your hand and your extended index finger, at the moment when you also sound the letter SSSSSSSSSSSSSSSSS as a prolonged sweet and affable whistle.

Runic Magic, 1969 · Chapter 13

Chapter 16 · 2 passages · 1 practice

XVI Rune Tyr

You raise your arms high above the head and bring them down straight to the sides with the hands cupped like seashells, pronouncing TIIIIIIIRRRRRRRR as they come down. The I and the R are drawn out to wake the consciousness.

A PRACTICE

The practices corresponding to the Rune TYR or TIR consist of placing the arms high above the head, then descending the m to the sides while the hands are cupped like seashells. When lowering the straight arms pronounce the mantra " TIIIIIIIRRRRRRRR" (The sound of the letters 'I' and 'R' should be prolonged in order to awake the
consciousness.)

Runic Magic, 1969 · Chapter 16

The letter ‘T’ or TAU strikes the consciousness in order to awaken it. The letter ‘I’ works intensely within the blood which is the vehicle of the essence. The ‘R’ while intensifying the circulation of the blood in the veins and in the sanguineous vessels, is operating marvels with the igneous flames by intensifying and stimulating the awakening.

Runic Magic, 1969 · Chapter 16

Chapter 19 · 2 passages · 1 practice

XIX Rune Bar

Here the Rune BAR is joined to the Rune TYR or TIR: arms high above the head, then lowered with the hands cupped as shells while you sing TIR and BAR, drawing both out. The aim is to mix the forces of the two Runes within you, to wake the consciousness and to gather Christic Atoms of high voltage.

A PRACTICE

You must intelligently combine the exercises of the Rune BAR with the exercises of the Rune TYR or TIR.
Place the arms high above the head, descending them while the hands are cupped as shells,
and
while
singing
the
mantras
TIR,
BAR,
as
follows:
TIIIIIIIIIIIIIIIRRRRRRRRRRR……..,
BAAAAAAAAARRRRRRR…….

Runic Magic, 1969 · Chapter 19

Objective of this practice:
1. To wisely mix within our own interior universe the magical forces of the two Runes. 2. To awaken consciousness.
3. To intimately accumulate Christic Atoms of high voltage.

Runic Magic, 1969 · Chapter 19

Chapter 20 · 12 passages · 5 practices

XX The Ten Rules for Meditation

The student is given ten rules for scientific meditation, among them knowing the psychological mood you are in before any thought arises, looking into the origin of each thought as it emerges, watching the mind in action from instant to instant, keeping the eyes closed, and relaxing the whole body while combining meditation with drowsiness. Practised with constancy, alone or in a group, they lead to the quietude and silence of the mind in which the consciousness wakes.

Scientific Meditation has ten basic fundamental rules. Without them the emancipation and liberation from the mortifying shackles of the mind becomes impossible.

Runic Magic, 1969 · Chapter 20

A PRACTICE

1st Rule. - To be completely conscious of the psychological mood in which we are situated, before the arising of any thought.
2nd Rule. - Psycho-Analysis: To investigate the root, and origin of each thought, remembrance, affection, emotion, feeling, resentment, etc. while they emerge from within the mind.
3rd Rule. - To serenely observe our own mind, to put perfect attention on all mental forms which appear on the screen of the intellect.
4th Rule.- To try remembering and recalling the "Sensation of Contemplation" from moment to moment during the common and current course of daily life.
5th Rule. - The intellect must assume a psychological, receptive, integral, uni-total, complete, tranquil and profound state.
6th Rule. - A continuity of purpose, tenacity, firmness, constancy and insistence must exist in the technique of Meditation.
7th Rule. - To assist any time we can in the Meditation Rooms of the Gnostic Lumisials is affable.
8th Rule. - It is peremptory, urgent and necessary to convert ourselves into watchers of our own mind, during any agitated or revolving activity, to stop at least for an instant in order to observe it.
9th Rule. - It is indispensable and necessary to always practice with closed eyes, with the goal of avoiding the external sensorial perceptions.
10th Rule.- Absolute relaxation of all the body and the wise combination of meditation with drowsiness.

Runic Magic, *1969* · Chapter 20

> *“It is indispensable to relax the body for the meditation, no muscle must remain with tension.*

Runic Magic · Chapter 20

A PRACTICE

A. - The principle, base and living foundation of Samadhi (ecstasy), consists of the previous introspective knowledge of oneself. To introvert ourselves is indispensable during the deepest meditation. We must start to profoundly know the psychological mood which we are in before the appearance of any mental form in the intellect. It becomes
urgent to comprehend that any thought which emerges from within our understanding is always preceded by pain or pleasure, happiness or sadness, like or dislike.
B. - SERENE REFLECTION. Examine, estimate and inquire about the origin, cause,
reason or fundamental motive of every thought, remembrance, image, affection, desire, etc., while they emerge from within the mind. Self- Discovery and Self- Revelation exist in this second rule.

Runic Magic, 1969 · Chapter 20

A PRACTICE

D. - We must convert ourselves into spies of our own mind, by contemplating it in action from instant to instant.
E. - The CHITTA (mind), is transformed into VRITTIS (vibratory waves). The mind is like a pleasant and tranquil lake. A rock falls in this lake, then bubbles emerge from the bottom. All the different thoughts are perturbed buckles upon the surface of the waters. Let the lake of the mind remain crystalline, without waves, serene and profound during the meditation.

Runic Magic, *1969* · Chapter 20

F.- The inconstant people, who are voluble, versatile, changeable, without firmness, without will will never achieve the Ecstasy, the Satori, the Samadhi.

Runic Magic, *1969* · Chapter 20

A PRACTICE

G. - It is obvious that the Scientific Meditation can be practised individually or in an isolated way, as well as in a group of affine people.

Runic Magic, *1969* · Chapter 20

H. - The soul must be liberated from the body, affections and the mind. It is evident, notorious and obvious that when the soul is emancipated from the intellect, it is radically liberated from the rest.

Runic Magic, *1969* · Chapter 20

A PRACTICE

J.- It is indispensable to relax the body for the meditation, no muscle must remain with tension. It is urgent to provoke and to regulate drowsiness by will.

Runic Magic, 1969 · Chapter 20

It is evident, notorious and unarguable that from the wise combination of drowsiness and meditation, that which is called Illumination is the outcome.

Runic Magic, 1969 · Chapter 20

✧

In the final instance, it is obvious, evident and clear that the study of oneself, and serene reflection conclude in the quietude and in the silence of the mind.
When the mind is quiet and in silence, not only in the intellectual level, but in all and each one of the forty-nine subconscious departments, then the Newness emerges. The Essence, the consciousness is unbottled, and the awakening of the soul, that is to say, the Ecstasy, the Samadhi, the Satori of the Saints occurs.

Runic Magic, 1969 · Chapter 20

✧

The awakening of the consciousness, of the Essence, of the soul or Buddhata is only possible by liberating, emancipating ourselves from the mental dualism, from the struggle of the antithesis, of the intellectual waves.

Runic Magic, 1969 · Chapter 20

✧

Every antithetical battle, as insignificant and unconscious as it might appear, indicates, accuses, aims to obscure points which are ignored, unknown within the atomic infernos of the human being.
To reflect, observe and know these infra human aspects, these obscure points of oneself is indispensable in order to achieve the absolute quietude and silence of the mind. To experience that which is not of time is only possible while in absence of the 'I'.

Runic Magic, 1969 · Chapter 20

Chapter 22 · 3 passages · 2 practices

XXII Rune Ur

Each day, loving the Divine Mother and thinking of the great womb where the worlds are gestated, you pray to her as Devi Kundalini with RAAAAAMMMMM IIIIIIIIOOOOOOO, asking her help. The prayer is said before the sun with arms and hands raised, legs apart and the body slightly crouched, waiting to receive Light.

Therefore, when the dawn of the new Cosmic Day is initiated, the Eternal Mother-Space widens herself from inside towards the outer like a lotus bud. Thus, this is how the universe is gestated inside the womb of PRAKRITI.

Runic Magic, 1969 · Chapter 22

A PRACTICE

Loving our Divine Mother and thinking in that great womb where the worlds are
gestated, let us pray daily as follows:
Within my internal real Being resides the Divine Light, RAAAAAMMMMM
IIIIIIIIOOOOOOO is the Mother of my Being, Devi Kundalini, RAAAAMMMM
IIIIIIIOOOOOO, help me... RAAAAAAMMMMMM
IIIIIIIIOOOOO assist me,
illuminate me.
RAAAAAAMMMMM IIIIIIIIOOOOOOO, Divine Mother of mine, Isis of mine, Thou
hast the child Horus, my true Being, in thy arms. I need to die within my self so that my Essence might be lost in Him...Him. ..Him...

Runic Magic, 1969 · Chapter 22

A PRACTICE

This prayer must be performed before the sun, with raised arms and hands. The legs must be opened, and the body slightly crouched, thus awaiting to receive Light and more Light.

Runic Magic, 1969 · Chapter 22

Chapter 23 · 8 passages · 2 practices

XXIII The Story of the Master Meng Shan

The story of Meng Shan gives the mantra WU, pronounced like a double U in imitation of the hurricane howling through the rifts of the mountains, which he chanted mentally in meditation, and his teacher's instruction to stay alert through the twelve hours of the day

like a cat lurking for a mouse. It also shows him finding that the work of meditation can go on in the middle of full physical activity.

A PRACTICE

Certainly, it is interesting, pleasant and worthwhile to know that this great illuminated one was studying with infinite humbleness at the feet of the venerable elder Wan Shan, who taught him how to intelligently utilize the powerful mantra WU. This mantra is pronounced like a double U, and wisely imitates the howl or sound of the hurricane when blowing within the rifts of the mountains.

Runic Magic, 1969 · Chapter 23

This brother could never forget the state of alert perception and alert novelty, which are so indispensable and so urgent for the awakening of the consciousness.

Runic Magic, 1969 · Chapter 23

A PRACTICE

The venerable elder Guru Wan Shan told him that during the twelve hours of the day, it is necessary to be alert like a cat which is lurking for a mouse, or like a hen which is brooding on her eggs. They do this without abandoning their duty, not even for a second. Therefore, in these studies mere efforts are not worthy, only super-efforts are so. Since we are not illuminated, we must work without rest, like a mouse which is gnawing on a sarcophagus. If we practice in this manner, we will finally be liberated from the mind and we will experience in a direct way that element which radically transforms, that element which is the Truth.

Runic Magic, 1969 · Chapter 23

After pronouncing these vows, he submerged himself into a profound meditation while mentally chanting the mantra WU. The sickness was tormenting him, his intestines were frighteningly torturing him, but he resolved not to pay attention to them.

Runic Magic, *1969* · Chapter 23

✧

Chinese traditions tell us that when Meng Shan entered into meditation, only the Verb, that is to say, the mantra WU (U....U….) was resounding in his mind. Afterwards, he lost the notion of himself.

Runic Magic, *1969* · Chapter 23

✧

It is clear and lucid to comprehend that any affliction, illness, or pain has determined mental forms as a foundation. If we achieve the radical and absolute forgetfulness of any suffering, then the intellectual base is dissolved and the organic indisposition disappears as well.

Runic Magic, *1969* · Chapter 23

✧

Meng Shan went to Chiang Ning in the month of August, and filled with faith he entered the priesthood. He remained one year in that monastery, afterwards he initiated a voyage in which he was cooking his own food, and washing his own clothes, etc. He then
comprehended that the duty of meditation must be tenacious, resistant, strong, firm, constant, without ever getting tired of it.

Runic Magic, *1969* · Chapter 23

✧

The time he lost during his voyage in the work of meditation was recuperated after one month of intense meditation. But in the interval, his body became filled with horrible blisters. He intentionally ignored them and continued with his esoteric discipline. One given day, it does not manner which one, some people invited him to a delicious supper. While walking on the way there he took his Hua Tou and worked with it. Thus, he submerged himself into profound meditation and passed the door of his host without noticing it. So, he comprehended that he could keep ahead with his esoteric work while being in complete physical activity.

Runic Magic, 1969 · Chapter 23



This mantra is pronounced like a double U, and wisely imitates the howl or sound of the hurricane when blowing within the rifts of the mountains.

Runic Magic · Chapter 23

Chapter 25 · 4 passages · 2 practices

xxv Runes Dorn and Torn

Every day at sunrise you stand firm in the military position facing east, with the right hand resting on the waist or hips to form the Rune, and sing TAAA, TEEEE, TIIIIII, TOOOOOO, TUUUUU to develop

Christ-Will. Dorn or Thorn means Will-Power, Thelema, which he says also comes from refraining and transmuting the seminal energy.

A cult to the God of Thorns existed. Such thorns, when treated with consideration and judiciously examined, present to us with clarity the symbolic figure of the Rune Thorn. In these sacred mysteries of the Thorn Cult special practices were given in order to develop the Conscious Will. Dorn, Thorn, signifies Will-Power. Remember Gnostic brethren that our motto is

THELEMA.

Runic Magic, 1969 · Chapter 25

A PRACTICE

There is the need, by means of the phallus, to intelligently accumulate the seminal energy, and when it is refrained and transmuted, it is converted into Thelema (WillPower). Arm yourself with a will-power like steel, remember beloved reader that without the thorn which pierces or sticks, the spark does not jump, the light does not emerge. We can return from the Tartarous and up to the light of the sun, only with Thelema (Christ Will).

Runic Magic, 1969 · Chapter 25

Take heed of the Evil Will, it is in itself the strength of Satan, that is to say, concentrated desire.

Runic Magic, 1969 · Chapter 25

A PRACTICE

In the military position, on our feet, firm, and facing towards the east, place your right arm in such a way that your hand will remain resting upon your waist or hips, thus, performing the form of this Rune.
Now, you must sing the mantric syllables, TAAA…., TEEEE…..,
TIIIIIII…..,
TOOOOOO…… TUUUUU……, with the purpose of developing in yourself Christ-Will.
This exercise must be practiced every day at sunrise.

Runic Magic, 1969 · Chapter 25

Chapter 28 · 4 passages · 1 practice

XXVIII Rune Os

You alternate two positions, arms pointing downward and then hands on the waist as in the Rune Dorn, breathing in through the nose and out through the mouth with the sound TTOOOORRRRRNNN. On the in-breath imagine the sexual forces rising through Ida and Pingala to the brain, and on the out-breath entering the heart and reaching the consciousness to wake it; afterwards pray to the Father who is in secret and to the Divine Mother Kundalini, and meditate.

Nevertheless, those who are single can and must utilize the creative energy for the awakening of the consciousness.

Runic Magic, 1969 · Chapter 28

✧

This Rune intensely vibrates with the Constellation of the Scorpion, which is very important because this court of stars is found intimately related with the sexual organs. This is the same Rune Olin of Aztec Mexico and it is esoterically related with the famous Rune Thorn.

Runic Magic, 1969 · Chapter 28

✧

All the Gnostic Brethren would like to do the same thing, to talk face to face with the Elemental Sphinx of Nature, to have a dialogue with the Devas, to walk with Ehecati. But, first of all, it is necessary to awaken the consciousness, to open the door, to call with persistency, to set in motion our Will-Power.

Runic Magic, 1969 · Chapter 28

A PRACTICE

Observe very carefully the two diagrams of the Rune Os. In the same way that the Rune FA has its two arms upwards, the Rune Olin has them downwards, and this is profoundly significant.

During these esoteric practices, there is the need to successively alternate movements by placing the arms in the first position (downwards), then, in the second position (placing the arms on our waist as in the Rune Dorn or Thorn). I repeat, examine very carefully the two diagrams of the Rune Os.

During these Runic practices, you must combine the movement with harmonious and

rhythmic breathing. Inhale the Prana through the nose, and exhale it through the mouth along with the mystic sound

TTOOOORRRRRNNN, prolonging the pronunciation of

each letter.

When inhaling, imagine the sexual forces rising, ascending from the sexual glands throughout the pair of sympathetic nervous cords, which are known in India by the names of Ida and Pingala.

These nerves or tubes reach the brain, then after they continue through other nerves towards the heart. These nerves are other channels, the Amrita Nadi is one among them. When exhaling, imagine the sexual energies entering the heart, and even penetrating more deeply, reaching to the consciousness in order to awaken it. Strike the

consciousness with force, with THELEMA (Will-Power), thus combining the Runes

Thorn and movement.

Afterwards, pray and meditate. Beseech the Father who is in secret, ask Him to awaken your consciousness.

Beseech your Divine Mother Kundalini, beg Her with infinite love to raise, to make the sexual energies reach the heart and even further, to the very profound bottom of your consciousness.

You must love and pray, meditate and supplicate. Build faith even the size of a grain of mustard seed and you will be able to say unto a mountain, “remove hence to a distant place”, and it shall remove.

Remember that doubt is the beginning of ignorance.

Runic Magic, 1969 · Chapter 28

Chapter 31 · 5 passages · 2 practices

XXXI Rune Rita

Opening one leg and one arm, you form the Rune Rita with your own body and sound its mantras RA, RE, RI, RO, RU. The practice is for liberating the Internal Judgement, and he calls remorse the accusing voice of the consciousness.

When will the people comprehend all of the mysteries of the Rune Rita? Certainly, this is the Rune of the Law.

Runic Magic, 1969 · Chapter 31

A practice

The fundamental mantras of the Rune Rita are: RA……..
RE……. RI……...
RO…… RU……
In the Rune F, we had to raise the arms. In the Rune U, we opened the legs. In the Rune D, we placed the arm on our waist. In the Rune O, the legs were open and the arms upon the waist. So, in the present Rune Rita we must open one leg and one arm. Thus, in this position, the Gnostic students will see that they in themselves are forming the Runic Letters, such as they are written.

Runic Magic, 1969 · Chapter 31

The present Runic practice has the power of liberating the Internal Judgement.
We need to convert ourselves into judges of consciousness. To awaken the Buddhata, the soul is urgent.
The present Rune has the power of awakening the consciousness of the Judges.
Let us remember what is called remorse, which certainly is the accusing voice of the consciousness.
Those who never feel remorse are truly very far from their Interior Judge. Commonly, they are lost cases.

Runic Magic, *1969* · Chapter 31

A PRACTICE

People like that must work very intensely with the Rune Rita, thus, this is how they will liberate their Interior Judgement.

Runic Magic, *1969* · Chapter 31

We need with urgency to learn how to be guided by the voice of the silence, that is to say, by the Intimate Judge.

Runic Magic, *1969* · Chapter 31

> *So, in the present Rune Rita we must open one leg and one arm.*
>
> Runic Magic · Chapter 31

XXXII The Divine Mother Kundalini

The work here is on psychological defects: meditate on each one until it is comprehended, then have it eliminated with the power of the Divine Mother Kundalini, because the mind cannot fundamentally alter anything. He tells how he resolved to balance comprehension with elimination.

To truly eliminate the Ahamkrita Bhava, the egoic condition from our consciousness, would be absolutely impossible if we commit the crime of forgetting our own Divine Mother Kundalini.

Runic Magic, 1969 · Chapter 32

✧

In order to awaken consciousness it is vital to eliminate those 'I's, those entities, those aggregates which personify our defects. Thus, we attain the Atman-Vidya, the complete Illumination.

Runic Magic, 1969 · Chapter 32

A PRACTICE

To have deep comprehension, clear consciousness of the defect which we want to
extirpate is fundamental, but it is not enough. The elimination of it is necessary, and this is only possible with the help of the Kundalini.

Runic Magic, 1969 · Chapter 32

The mind cannot fundamentally alter anything. What the mind does is label things, hide defects, pass them onto other levels, etc.

Runic Magic, 1969 · Chapter 32

✧

The meditation on each error was enough for the comprehension.
Although, I could clearly evidence that there are many degrees and degrees in relation with understanding.
There is too much elasticity and ductility in relation with comprehension.
Many times we believe to have integrally comprehended a defect of a psychological type, but only later, we come to discover that really we did not comprehend it.

Runic Magic, 1969 · Chapter 32

✧

Frankly, I converted myself into an enemy of myself, thus, I resolved to equilibrate comprehension and elimination.
Each comprehended defect was eliminated with the power of the Divine Mother
Kundalini.

Runic Magic, 1969 · Chapter 32

> *The elimination of it is necessary, and this is only possible with the help of the Kundalini.*
>
> Runic Magic · Chapter 32

Chapter 34 · 5 passages · 2 practices

xxxiv Rune Kaum

The practice given here is the Maithuna, Sex Yoga, the sexual connection of the Lingam-Yoni without the ejaculation of the Ens

Seminis, to be practised only between husband and wife. Its aim is to build the Solar Bodies and to awaken the serpentine fire.

> A PRACTICE
>
> Then from his lips to my ears, he communicated to me the 'unutterable secret of the Great Arcanum, the sexual connection of the Lingam-Yoni without the ejaculation of the Ens Seminis.
>
> Runic Magic, 1969 · Chapter 34

The objective was to build the Solar Bodies and to awaken and develop the serpentine fire of the occult anatomy.

Runic Magic, 1969 · Chapter 34

> A PRACTICE
>
> Therefore, in this day and age, the Maithuna, Sex Yoga, can only and must only be practiced between husband and wife, within legitimate, constituted marriages.
>
> Runic Magic, 1969 · Chapter 34

Men and women of the world, you must know that in order to put in activity that annular serpentine fire in the body of the ascetic is only possible with the Maithuna.

Runic Magic, 1969 · Chapter 34

✧

Whoever truly wants the in-depth Self-realization must transmute the sexual hydrogen Ti-12 by means of Sex-Yoga, in order to build with it the Solar Bodies, the Wedding Garment of the soul.

Runic Magic, 1969 · Chapter 34

> *Therefore, in this day and age, the Maithuna, Sex Yoga, can only and must only be practiced between husband and wife, within legitimate, constituted marriages.*

Runic Magic · Chapter 34

Chapter 37 · 5 passages · 3 practices

XXXVII Rune Hagal

Beginners are advised to render cult to the Holy Gods, work with the creatures of fire, air, water and earth, and never forget the Divine Mother Kundalini; to reach the Gods of the elements you trace the Rune Hagal on a blank paper, concentrate on AGNI of fire, PARALDA of air, VARIJNA of water or GOB of earth, and call on them for help when it is needed. Those who have reached the Second Birth trace the Rune with a reed on the Living Rock at the beach, chant ACHAXUCANAC, ACHXURAXAN, ACHGNOYA, XIRAXI,

IGUAYA, HIRAJI, and ask the Divine Mother to send the little boat of the Sacred Swan.

A PRACTICE

All ye worthy ones Those who have reached the Second Birth, have dissolved the ego and have sacrificed themselves for humanity's sake, listen to me, please!

Upon the Living Rock, right there, on the beach, you must trace with a reed the Rune Hagal. Then, you must call the little boat of the Sacred Swan. This is how you can embark yourselves to the mysterious islands of the fourth dimension.

Afterwards, when this sacred sign, this marvelous Rune has been traced, you must chant the following mantras: ACHAXUCANAC, ACHXURAXAN, ACHGNOYA, XIRAXI,
IGUAYA, HIRAJI.

Look fixedly at the holy Rune Hagal, and with your heart filled with faith, beseech, ask unto the Roman Harpy, the Nordic Urwala, the Scandinavian Erda, the primeval Sibyl of the earth, your own Divine Mother Kundalini, to send for you the extraordinary little boat moved by the Sylphs.

Runic Magic, 1969 · Chapter 37

Ah! How joyful you will be when you embark upon the mysterious boat of the Sacred Swan towards the mysterious islands of Eden.

Runic Magic, 1969 · Chapter 37

> *You must trac[illegible]e Rune Hagal on a blank paper, then after, concentrate your mind on any of the four principal Gods of the elements.*

A PRACTICE

But to you, the beginners, I advise you to render cult unto the Holy Gods, to work with the creatures of fire, air, water and earth.
You must not forget your Divine Mother Kundalini, since without her you cannot
progress in this sacred science.

Runic Magic, *1969* · Chapter 37

A PRACTICE

Beloved disciples, you must profoundly meditate on the Unity of Life, on the Great Alaya of the universe, on the invisible world, on the parallel universes of the superior dimensions of space.
Concentrate your thought on the Walkirias, Gods of fire, air, water and earth.
AGNI is the God of fire. PARALDA is the God of air. VARIJNA is the God of water. GOB is the God of the element earth.
Through meditation is how you can enter into contact with the Gods of the elements. You must trace the Rune Hagal on a blank paper, then after, concentrate your mind on any of the four principal Gods of the elements. Call upon them so they can help you when it is necessary.

Runic Magic, *1969* · Chapter 37

The Rune Hagal and deep meditation will permit us to be put in contact with those Sparks, with those Ineffable Flames.

Runic Magic, 1969 · Chapter 37

Chapter 38 · 5 passages · 2 practices

XXXVIII The River Lethe

You invoke the Divine Mother Kundalini and then submerge yourself in the waters of Lethe, which erase the memory of sin and of the 'Myself'. The aim is to forget the sinful past and reconquer innocence, and he warns that this work is more bitter than bile.

The Son of Man has to carefully submerge himself within the waters of Lethe in order to reconquer innocence.
With great urgency we need to forget the sinful and absurd past, which is the origin of much bitterness.

Runic Magic, 1969 · Chapter 38

✧

On one side, its waters delectably descend singing upon its rocky bed, carrying the marvelous virtue which erases the memory of sin, the remembrances of 'Myself'. Its name is Lethe.
The other so holy and sublime shore, has the delectable enchantment of fortifying virtues, and its name is Eunoe.
It is obvious that the tenebrous remembrances of too many yesterdays must be erased, because, to our own disgrace, they have the tendency of actualizing, projecting
themselves into the future through the alley of the present.
In the name of Truth, I have to say that the profound work within the waters of Lethe is frightfully difficult and more bitter than bile.
The matter of passing beyond the body, affections and the mind is not easy. Too many beloved shadows live within time.... The memories of desire persist, they refuse to die, they do not want to disappear.

Runic Magic, 1969 · Chapter 38

A PRACTICE

Whosoever is admitted into the temple of the Twice Born must dissolve the ego, must incinerate the seeds of the 'I' and must bathe in the waters of Lethe. This is known by the Gods, the Sparks, the Flames, the resplendent Dragons of Wisdom.

Runic Magic, 1969 · Chapter 38

Truly, no one could pass beyond the sex, the affections and the mind, without previously having bathed within the waters of Lethe.

Runic Magic, 1969 · Chapter 38

A PRACTICE

Children of the Earth' Listen to your instructors, who are the Children of the Fire. Adepts of the Light! You must invoke your Divine Mother Kundalini and then submerge
yourselves into the profound waters of Lethe.

Runic Magic, 1969 · Chapter 38

Whosoever is admitted into the temple of the Twice Born must dissolve the ego, must incinerate the seeds of the 'I' and must bathe in the waters of Lethe.

Runic Magic · Chapter 38

XL Rune Not

For ten minutes you breathe in through the right nostril and out through the left while counting mentally to twelve, then the other way, controlling the nostrils with index finger and thumb, and afterwards sit or lie on your back, relaxed, and try to remember your past lives. When you need to negotiate with Anubis, the Chief of Karma, you alternate the arms at 135 and 45 degrees while chanting NA, NE, NT, NO, NU with the mind on him.

Let us remember the sign for succour for those of the Third Degree, that is to say, for the Masters: The interlaced hands are placed over the head, at the level of the forehead, with the palms facing outward, while pronouncing at the same time, "Around me, children of the Widow!" or, in Hebraic, "E LAI B NE AL MANAH."

All Masons must concur when hearing this cry, in order to aid the brother who is in misfortune and to grant him their protection in all cases and circumstances of life. In Masonry, the Rune Not is practised with the head, and this Rune has been, is, and will always be an 'S. O. S.', a sign for help. As a fact, the Rune Not in itself signifies danger, but, it is obvious that the power for intelligently avoiding this danger resides within the same Rune. Those who transit upon the Path of the Razor's Edge are incessantly combated by the tenebrous ones, and so they suffer the unspeakable. Therefore, they can and must defend themselves with the Rune Not.

We can beseech, ask for help to Anubis and his forty- four Judges of Karma with this Rune Not, in order for them to consider negotiations.

We must not complain because of Karma, since it is negotiable. Whosoever has capital from good deeds, can pay without the necessity of suffering.

Runic Magic, 1969 · Chapter 40

A PRACTICE

The practices of the Rune Not take us to the performing of Pranayama, that is to say, to the wise and intelligent combination of solar and lunar atoms.

You must profoundly inhale the vital air, the Prana, the life, through the right nostril, and exhale it through the left nostril while mentally counting up to twelve. Then after, inhale through the left nostril and exhale through the right one, and vice versa. Continue with this exercise for ten minutes. In this practice, you must control your nostrils with your index finger and your thumb.

Afterwards, the Gnostic student must sit down or lay down in dorsal decubitus (on his back, facing upwards). With his body relaxed, he must concentrate and try to remember his past lives.

Runic Magic, 1969 · Chapter 40

A PRACTICE

In the case of requiring the assistance of Anubis, if you urgently need to negotiate with him, then, you must open your arms to the sides. While in this position, you must form the Rune by placing one arm at an angle of 135 degrees and the other arm at an angle of only 45 degrees.

Then, the arm which is forming the angle of 45 degrees will move in order to form an angle of 135 degrees, and the other arm will move to form the angle of 45 degrees. During this exercise, you must chant the Mantras, NA, NE, NT, NO, NU, while having your mind concentrated on Anubis, the Chief of Karma. In this manner, beseech him for the negotiation you wish, and ask him for the help urgently needed.

You must observe well the form of the Rune Not, imitating with your arms this sign. The right and left arms must alternate in their movements.

Runic Magic, 1969 · Chapter 40

XLII The Sacred Fire

The key to awakening the Sacred Fire is placed in the Maithuna, the sexual connection of the Lingam-Yoni without the ejaculation of the Ens Seminis, where refrained desire makes the sexual energy flow inward and upward to the brain. He names the vowels I.A.O., chanted during the sexual trance, and the mantras INRI, ENRE, ONRO, UNRU, ANRA, which Jesus chanted while practising the Maithuna, each divided into two syllables and each letter drawn out.

A PRACTICE

The fundamental clue in order to awaken this Sacred Fire, the Kundalini, is certainly hidden within Sex-Yoga, within the Maithuna, within the sexual connection of the Lingam- Yoni, phallus-uterus, but without the ejaculation of the Ens Seminis (entity of semen). This is because the whole Ens Virtutis of the fire is enclosed within this semisolid and semi-liquid substance. The refrained desire will make the sexual energy flow inward and upward towards the brain.

Runic Magic, 1969 · Chapter 42

When the solar and lunar atoms of the seminal system make contact in the coccyx near the Tribeni, the base of the dorsal spine, then, the Sacred Fire is awakened in order to rise through the medullar canal until the brain.
It is urgent to comprehend, it is necessary to know, that if the entity of semen is spilled, then, the ascending fire descends one or more vertebrae, according with the magnitude of the fault.
The Kundalini, the Divine Fire, ascends slowly in accordance with the merits of the heart. Those who walk upon the Path of the Razor's Edge know very well by direct experience that the Divine Mother Kundalini, the Sacred Fire, conduces Shiva, the Holy Spirit, to the cerebral centre and finally into the Heart-Temple.

Runic Magic, 1969 · Chapter 42

✧

To utilize this Sacred Fire, the igneous serpent of our magical powers, in order to awaken the consciousness is an intimate, vital and indispensable necessity.

Runic Magic, 1969 · Chapter 42

✧

The Sacred Fire possesses very special and effective virtues, in order to take out the poor human biped from the unconscious state in which he is situated.

Runic Magic, 1969 · Chapter 42

✧

Disgraceful is the one who spills the Cup of Hermes. "It had been good for that man if he had not been born, or it would be better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea." (Matthew 18: 6, 26: 24)

Runic Magic, 1969 · Chapter 42

A PRACTICE

King Latinus put the same Divinities to witness all his oaths: the earth, sea and stars, the two children of Latona, the unmanifested Prakriti (Diana and Apollo), and Janus (lanos) with his I.A.O., the three vowels which are chanted during the sexual trance of the Maithuna.

Runic Magic, 1969 · Chapter 42

A PRACTICE

There, in the profound night of the centuries, in the ancient Egypt of the Pharaohs, the Great Kabir Jesus, while practicing the Maithuna with a Vestal of a pyramid, chanted the mantras INRI, ENRE, ONRO, UNRU, ANRA. He resounded each letter in a prolonged and profound way. It is obvious that each one of these mantras is divided into two esoteric syllables for its pronunciation.

Runic Magic, 1969 · Chapter 42

> *The refrained desire will make the sexual energy flow inward and upward towards the brain.*

Runic Magic · Chapter 42

Chapter 43 · 2 passages · 1 practice

XLIII Rune Laf

In the morning you go toward the Sun, and at sunrise you take a mystical attitude and lift the hands as

the Rune shows, imploring HE, the Sun, Christ, for esoteric help. This is done on the 27th of each month.

It becomes tremendously significant that as much in the north of America as well as in the same whole continent, we can find engraved on the stones the LAFTAR, or RUNE LAF, whose meaning is SAVIOUR.

Runic Magic, 1969 · Chapter 43

A PRACTICE

The practice which corresponds to this Rune consists of going towards the Sun in the morning. In the moments of sunrise, adopt a mystical attitude, that is, lift the hands as shown by the Rune. In this way one implores unto HE (the Sun, Christ) for esoteric help. This practice must be performed on the 27th of each month.

Runic Magic, 1969 · Chapter 43

Chapter 44 · 1 passage · 1 practice

XLIV The Final Liberation

You are asked to avoid the mental content that takes on diverse forms, so as to reach the absolute quietude of the mind.

A PRACTICE

It is indispensable to avoid our mental content that takes on diverse forms, with the goal of attaining the absolute quietude of the mind.

Runic Magic, 1969 · Chapter 44

Chapter 45 · 2 passages · 2 practices

XLV The Dream of the Consciousness

Whoever wants to wake must resolve to die from moment to moment, practise deep meditation, get free of the mind and practise the Runes as the book teaches them. You are asked to live alert as a watchman in time of war and to work with the three factors of the Revolution of the Consciousness.

A PRACTICE

Truly, if someone wants to Self-awaken, then he has to have the resolution of dying from moment to moment. Let him practice deep meditation, let him be liberated from his mind, let him practice the Runes such as we have taught them in this book.

Runic Magic, 1969 · Chapter 45

A PRACTICE

We must live alert and vigilant as the watchman in an epoch of war. We want people who work with the three factors of the Revolution of the Consciousness. We lament the cases of too many sincere, mistaken ones, sleepy ones who only work with one factor which disgracefully is many times wrongly done.

Runic Magic, 1969 · Chapter 45

Chapter 46 · 8 passages · 7 practices

XLVI Rune Gibur

Tracing the Swastika with the thumb, middle and index fingers is given as a defence against the tenebrous potencies. He closes by asking you to practise the Runes in order starting on the 21st of March, giving each the time you wish, to resolve to die in all the levels of the mind,

to work with the three factors of the Revolution of the Consciousness in an orderly way, to take an inventory of yourself and to be humble.

A PRACTICE

When tracing the sacred sign of the Swastika with the thumb, middle and index fingers, we can defend ourselves from the tenebrous potencies. The columns of demons flee before the Swastika.

Runic Magic, 1969 · Chapter 46

A PRACTICE

Practice these Runes in order, you should start your Runic exercises the 21st of March [read Chapter 3]. Dedicate the time that you wish to each Rune.

Runic Magic, 1969 · Chapter 46

A PRACTICE

I want all of you to radically resolve to die in all of the levels of the mind.

Runic Magic, 1969 · Chapter 46

A PRACTICE

Do not commit the error of reading this book as when someone is reading the newspaper. You must profoundly study it during many years, thus, you will live it, and will select it in the practical way.
I advise patience and serenity to those who complain because they do not achieve the Illumination.

Runic Magic, 1969 · Chapter 46

The Illumination comes to us when we dissolve the pluralized 'I', when we truly have died in all the forty-nine regions of the subconsciousness. Those who are coveting occult powers, those who utilize the Maithuna as a pretext in order to seduce women (or men), will enter into the submerged involution in the Infernal Worlds.

Runic Magic, 1969 · Chapter 46

A PRACTICE

Work with the three factors of the Revolution of the Consciousness in an orderly and perfect way.
Do not commit the error of committing adultery and fornication. You must abandon fluttering. Those who live fluttering around like butterflies from flower to flower, that is to say, from school to school, are really candidates for the abyss and the Second Death. You must abandon all self-justification and self-consideration. You must convert yourselves into enemies of your own selves if in reality what you want is to radically die. Thus, only in this way, you will attain the Illumination.
Beloved ones, depart from zero, you must abandon mystic pride, mythomania, that
tendency of considering yourselves super-transcended.

Runic Magic, 1969 · Chapter 46
Clairvoyance, Pride

A PRACTICE

Thus, only in this way, by doing an inventory of yourselves is how you can know what you really are.

Runic Magic, 1969 · Chapter 46

A PRACTICE

Be humble, so you can reach Wisdom, and after this Wisdom is reached by you, be even more humble.

Runic Magic, 1969 · Chapter 46

> *When tracing the sacred sign of the Swastika with the thumb, middle and index fingers, we can defend ourselves from the tenebrous potencies.*
>
> Runic Magic · Chapter 46

✦ ✦ ✦

How this was made. The whole book was read, not searched: **all 1,885 paragraphs**, 57,481 words, each judged by **two independent readers** working from a written brief, in four runs of whole chapters. They agreed on whether to print 96.8% of the time. A third reader, who was not told what either had decided, settled the 61 paragraphs where they differed. **208 paragraphs were judged printable**, and they make the 97 passages here: 46 practices and 51 passages of the teaching those practices need.

What stays in the book. More than half of it: the Aeneid and the Odyssey retold, his journeys in the parallel universes, the doctrine of the "I", of return and of the Ain Soph. They are teaching and story, and they are worth reading in the book itself. Nothing printable came from chapters 1, 2, 4, 5, 6, 8, 9, 11, 12, 14, 15, 17, 18, 21, 24, 26, 27, 29, 30, 33, 35, 36, 39 and 41.

Only the scanner's damage was repaired. Words the scan split in two are closed up, but only where his own books print the whole word. *forgetftilness* is printed as *forgetfulness* and *comp rehended* as *comprehended*. Chapter 7's heading is printed as *Rune Is*: the scan sets a stray *I* after the name. Each repair is listed in the build record, and none is marked on the page.