

Rune Dorn and Thorn

The Runes · 8

"Dorn, Thorn, signifies Will-Power."

56 passages 8 practices 37 sections 11 parts

Samael Aun Weor · in his own words

Every word here is his. Each passage was cut out of the book it belongs to by reference and carries that book and the chapter it came from, so anything on this page can be found again in the source.

This is the eighth of the runes he teaches, and its chapter begins at a temple door in Mexico, then goes down. Since ancient times, "the descent into the Ninth Sphere was the maximum ordeal for the supreme dignity of the Hierophant." He walks the reader through the Averno of the old poem, and says plainly: "To descend into those mineral regions of the earth, into that sub-world, becomes extremely easy", while the way back up to the light of the sun is almost impossible.

Then the rune itself. There was a cult of the God of Thorns: "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. "Dorn is also the phallus, the volitive principle of Sexual Magic (Maithuna)." And "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)." He warns of the other will too: "Take heed of the Evil Will, it is in itself the strength of Satan, that is to say, concentrated desire."

His practice is short: a posture facing the east, five syllables, and "This exercise must be practiced every day at sunrise." In earlier books he gives the same exercise with the mantra THORN, and says why it comes first: "we recommend our disciples to first practise the exercises of the rune THOROS, in order to acquire the force of willpower". "The rune TORN is SOLAR, and is governed by the Zodiacal Sign of LIBRA." In his last book he finds the rune carved in an old stone: "This is the same rune Thorn or Dorn of the Nordics." "Only with willpower is it possible to come from the darkness into the light." The last part gives the day on which the runes are begun.

What is in it

Part One — The Temple of Chapultepec

1 It occurred to me to visit the Temple of Chapultepec 1

2 Once inside the temple, I am different 1

3 A group of lunar people took advantage of this opportunity of open doors 1

4 The Love of Christ is formidable 1

Part Two — The descent into the Ninth Sphere

5 The descent into the Ninth Sphere was the maximum ordeal 1

6 Here is the cave where Cerberus, who is a prodigy of terror howls 2

7 Here are the three Furies: Desire, Mind and Evil Will 3

8 Immense, oh God, is the multitude of crimes 1

9 To ascend again, to return up to the light of the sun is frightfully difficult 1

Part Three — The symbolic figure of the Rune Thorn

10 When I was born in the Causal World 1

11 Many heads crowned with thorns that are chiselled in stone 1

12 A cult to the God of Thorns existed 1

Part Four — Dorn, Thorn, signifies Will-Power

13 Dorn, Thorn, signifies Will-Power 1

14 The Divine Rostrum crowned with Thorns signifies Thelema 1

15 Dorn is also the phallus 1

16 Without the thorn which pierces or sticks, the spark does not jump 1

17 Christ Will knows how to obey the Father 1

18 Take heed of the Evil Will 1

Part Five — Practice

19 In the military position, on our feet, firm, and facing towards the east 1

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20 We recommend our disciples to first practise the exercises of the rune THOROS 1

21 Vocalizing the syllables TI-TE TO-TU-TA 2

22 The crown of thorns of the Nazarene Christ 2

23 The runes THORN and MOVEMENT enclose the secret of our liberation 4

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24 The Hierarchies related with the elemental department of the cedar tree 1

25 The mantra that opens this door is THORN 3

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27 The rune TORN is SOLAR, and is governed by the Zodiacal Sign of LIBRA 3

28 An immaculate white colour for the chaste 2

29 The colour of the Rune TORN is orange, green and yellow 1

30 The Music -Will, is the Sacred Arcane of the TRANSMUTATION 1

Part Nine — This reminds us of the Thorn rune

31 The archaeologists have discovered many heads of stone crowned with thorns 1

Part Ten — This is the same rune Thorn or Dorn of the Nordics

32 We see a human head crowned with thorns 1

33 The cavity where the head is placed is a yoni 3

34 This is a solar stone 2

35 Only with willpower is it possible to come from the darkness into the light 2

36 Every morning, in an upright position, on your feet, firm, and facing towards the east 1

Part Eleven — Practice these Runes in order

37 Practice these Runes in order 1

THE MAP

Eleven parts: the temple door, the descent into the Ninth Sphere, the figure of the Rune Thorn, the Will-Power, his practice, the willpower exercise of Igneous Rose, the door of Olin, the Rune Torn of Christ Will, the heads crowned with thorns, the stone of the Nordics, and the runes in order

Tap a part to go to it.

The Temple of Chapultepec
part one · 4 passages

The descent into the Ninth Sphere
part two · 8 passages

The symbolic figure of the Rune Thorn
part three · 3 passages

Dorn, Thorn, signifies Will-Power
part four · 6 passages

Practice
part five · 1 passages · 1 practice

Willpower's strength is the rune THORN
part six · 9 passages · 2 practices

The door of OLIN
part seven · 4 passages · 1 practice

The rune TORN is SOLAR
part eight · 10 passages · 2 practices

This reminds us of the Thorn rune
part nine · 1 passages

This is the same rune Thorn or Dorn of the Nordics
part ten · 9 passages · 1 practice

Practice these Runes in order
part eleven · 1 passages · 1 practice

Part One — The Temple of Chapultepec

1 passage

I It occurred to me to visit the Temple of Chapultepec

He opens the chapter of the Runes Dorn and Torn at a temple door.

CHAPTER 25 RUNES DORN AND TORN Just few days ago, it occurred to me to visit the Temple of Chapultepec in Mexico again. A certain sister was humbly bowing herself before the door of the temple, thus imploring her admission. These types of sincere supplications are always heard.

1 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

1 passage

II Once inside the temple, I am different

How he entered, and what he said to Litelantes.

Master Litelantes and I entered behind such a supplicant. Frankly, I cannot deny that I advanced filled with profound veneration and devotion, walking upon my own knees, as many penitents do. Thus, in this way, I ascended each one of the steps of the Sanctuary. Litelantes entered very happy.... and a little bit playful. I had to become a little severe with her and because of my attitude she became surprised. “Once inside the temple, I am different.” I said, addressing her.

2 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

1 passage

III A group of lunar people took advantage of this opportunity of open doors

Others came in too, and how they were sent out.

A group of lunar people took advantage of this opportunity of open doors, poor people... Litelantes and my insignificant person who has no value, felt ourselves so distinct to all of those people who were dressed with lunar rags... Truly, how different are the Solar Bodies! What is astonishing is the way in which this lunar group advanced, without veneration, without respect. However, I could clearly and with complete lucidity comprehend that I should see such a group with sympathy, since they were selected people and with a lot of merits. Unfortunately, it was not an hour for a meeting, and the way in which these people entered was not organized either. The Superior Master of the Temple was severely grumbling at them and he even took them out of the temple by singing in a very delectable language.. .thus, all of these people had to withdraw.

3 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

1 passage

IV The Love of Christ is formidable

What he understood from it, and what waits for them.

I have remained reflecting upon all of this. The Love of Christ is formidable because this lunar group is very sincere, even though these poor little ones have yet to achieve the Second Birth. But they deserve to be helped, so the Lord takes care and cultivates them, as if they were delicate little flowers from the greenhouse. Good opportunities will be finally granted unto them in order to work in the Ninth Sphere. Then, oh yes, disgrace be on them if they would fail in the difficult ordeal.

4 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

Part Two — The descent into the Ninth Sphere

1 passage

I The descent into the Ninth Sphere was the maximum ordeal

The ordeal every Hierophant has passed.

Since ancient times, the descent into the Ninth Sphere was the maximum ordeal for the supreme dignity of the Hierophant. Buddha, Jesus, Dante, Hermes, Krishna, Quetzalcoatl, etc. had to descend into the abode of Pluto.

5 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

2 passages

II Here is the cave where Cerberus, who is a prodigy of terror howls

Who is found down there, in the words of the old poem.

Here is the cave where Cerberus, who is a prodigy of terror howls. With its barking, its three enormous flat-nosed heads and with serpents writhing on its neck, Cerberus fills all the defuncts with terror.

6 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

Those who died cheated by the poison of sexual passion dwell in those painful profundities as did Evadne, Pasiphae and Laodamia... and also the poor Queen Dido who swore to be faithful to the ashes of Sychaeus. Here is where many heroes of ancient Troy live as did Glaucus, Medon, Thersilochus, Polyboetes, and also Idaeus who was so beloved yet feared. Here is where the terrible shadows of Agamemnon and Ajax and many other Acheans, who fought against Troy are running and screaming, while reviving their life as if still fighting on the fields of battle sprinkled with sunlight. They still are inebriated with light and blood.

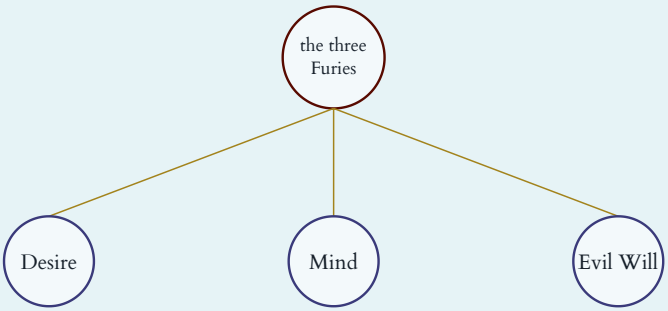
7 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

3 passages

III Here are the three Furies: Desire, Mind and Evil Will

The city with the triple wall, the Furies, and the Titans.

THE THREE FURIES



who flog the guilty ones with whips which hiss as viperous tongues over them

Passage 9: the three Furies of the old poem, as he names them. The circles are ours.

Here is where the sinister city exists, encircled by a triple wall, and from where horrible groans and dragging and clanking of iron chains are heard.

8 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

> The Titans of ancient Atlantis, who intended to climb the firmament to conquer other worlds of the infinite space, without having reached the true Sanctity
>
> Runic Magic, 1969

Here are the three Furies: Desire, Mind and Evil Will who flog the guilty ones with whips which hiss as viperous tongues over them.

9 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

The Titans of ancient Atlantis, who intended to climb the firmament to conquer other worlds of the infinite space, without having reached the true Sanctity, also live there in those tenebrous submerged regions.

10 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

1 passage

IV Immense, oh God, is the multitude of crimes

Who lives in the Tartarus.

In the Tartarous live the fornicators, adulterers, homosexuals, assassins, drunkards, the avaricious, the selfish, thieves, swindlers, the angry, the violent, the greedy, the envious, the proud, the vain, the lazy, gluttons, the founders of evil doctrines, hypocritical Pharisees, traitors and materialistic atheists who are enemies of the Eternal One. Immense, oh God, is the multitude of crimes which even if having one hundred mouths, a thousand tongues and a voice of steel, their enumeration can never be uttered.

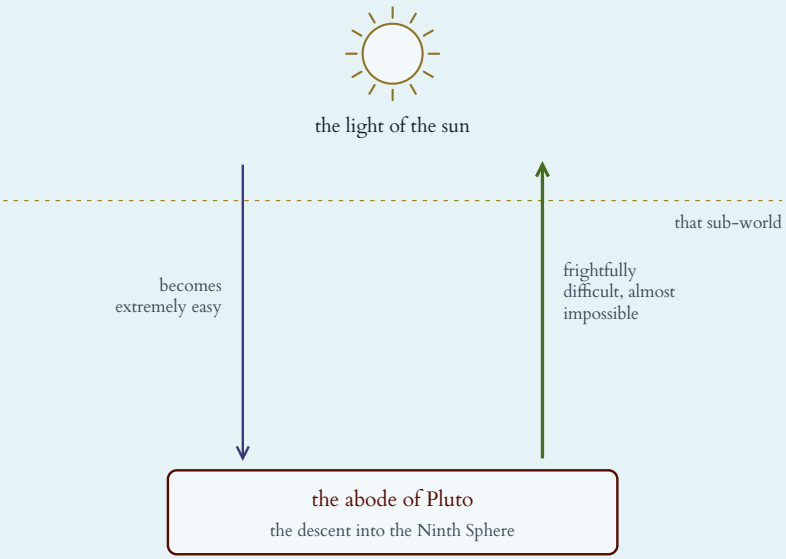
11 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

1 passage

v To ascend again, to return up to the light of the sun is frightfully difficult

Going down is easy; coming back is not.

DOWN AND BACK UP



We can return from the Tartarous and up to the light of the sun, only with Thelema (Christ Will).

Passages 5 and 12, with the way back from passage 19: going down is easy, coming back up to the light is the hard road. The arrows are ours.

To descend into those mineral regions of the earth, into that sub-world, becomes extremely easy, but to ascend again, to return up to the light of the sun is frightfully difficult, almost impossible.

12 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

Part Three — The symbolic figure of the Rune Thorn

1 passage

I When I was born in the Causal World

What shone on the altar when he was born in the world of the Conscious Will.

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

13 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

1 passage

II Many heads crowned with thorns that are chiselled in stone

What has been found in stone from the Age of Bronze.

Many heads crowned with thorns that are chiselled in stone are found to be related to the Age of Bronze.

14 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

1 passage

III A cult to the God of Thorns existed

The cult of the thorn, and what its practices were for.

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.

15 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

Part Four — Dorn, Thorn, signifies Will-Power

1 passage

I Dorn, Thorn, signifies Will-Power

What the rune means, and the motto it gives.

Dorn, Thorn, signifies Will-Power. Remember Gnostic brethren that our motto is THELEMA.

16 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

1 passage

II The Divine Rostrum crowned with Thorns signifies Thelema

The face crowned with thorns.

The Divine Rostrum crowned with Thorns signifies Thelema, that is to say, Conscious Will.

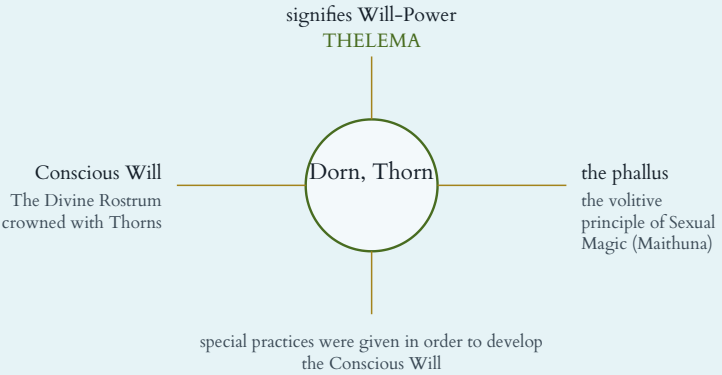
17 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

1 passage

III Dorn is also the phallus

The second meaning of the rune.

WHAT THE RUNE MEANS



Passages 16 to 18, with the cult of passage 15: the meanings he gives the rune's name. The circle and the lines are ours.

Dorn is also the phallus, the volitive principle of Sexual Magic (Maithuna).

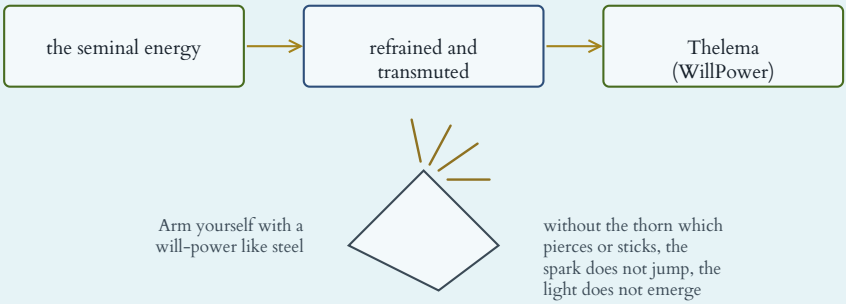
18 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

1 passage

IV Without the thorn which pierces or sticks, the spark does not jump

How the seminal energy becomes will, and the way back to the light.

THE SPARK



Passage 19: how the energy becomes will, and the spark that only the thorn strikes. The boxes, arrows and stone are ours.

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).

19 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

1 passage

v Christ Will knows how to obey the Father

The will that obeys.

Truly, I tell unto you that Christ Will knows how to obey the Father on earth as it is in heaven.

20 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

1 passage

VI Take heed of the Evil Will

The other will, and what it is.

TWO WILLS



Passages 20 and 21: the will that obeys, and the will he warns against. The frames are ours.

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

21 Runic Magic, 1969 · Chapter 25, Runes Dorn and Torn

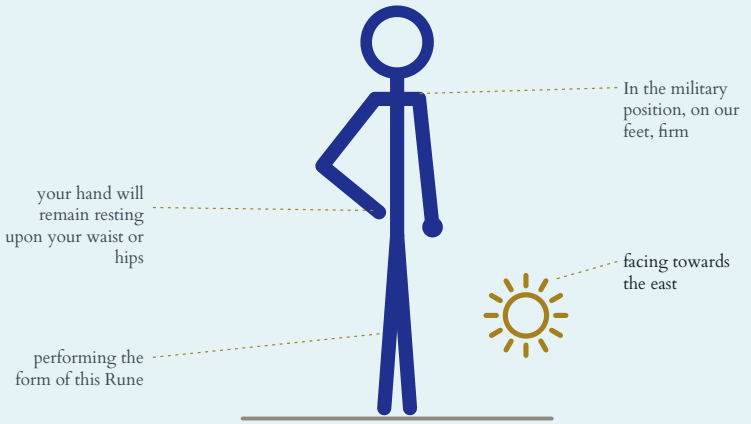
Part Five — Practice

1 passage · 1 practice

I In the military position, on our feet, firm, and facing towards the east

The practice he gives for this rune: the posture, the syllables, and when.

THE POSTURE



TAAA TEEEE TIIIIIII TOOOOOO TUUUUU

with the purpose of developing in yourself Christ-Will

This exercise must be practiced every day at sunrise.

Passage 22, his practice: how to stand and what to sing. The drawing is from Practice These Runes in Order and may later be replaced by a painting.

A PRACTICE

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.

22 Runic Magic, 1969 ·Chapter 25, Runes Dorn and Torn

Part Six — Willpower's strength is the rune THORN

1 passage · 1 practice

I We recommend our disciples to first practise the exercises of the rune THOROS

From an earlier book: why this rune comes before the work of the couple.

A PRACTICE

26. We know that sexual magic is very hard and difficult for humans with a weak will. Therefore, we recommend our disciples to first practise the exercises of the rune THOROS, in order to acquire the force of willpower, which will permit them to heroically control sexual magic.

23 Igneous Rose, 1954 · Chapter 31, The Creative Larynx

2 passages · 1 practice

II Vocalizing the syllables TI-TE TO-TU-TA

The same exercise as he first gave it, with the mantra written out.

THE MANTRA AS HE WRITES IT

passage 24 · Igneous Rose — TI-TE TO-TU-TA

TOOOOOORRRRRRRRNNNNNNNNN

passage 33 · Igneous Rose

TOOOOORRRRRRNNNNNNN

passage 37 · Christ Will — TA - TE - TI - TO - TU

TOOOOOOOOOOOOOOOORRRRRRRRRRRRRRRRNNNNNNNNNNNNNNNNN

prolonging the sound of each vowel

Passages 24, 33 and 37: the syllables and the mantra THORN, each time as he spells it, letters drawn out. The frames are ours.

A PRACTICE

27. Our disciples must perform this exercise by placing their hand upon their waist or hip and then vocalizing the syllables TI-TE TO-TU-TA, prolonging the sound of each vowel. They must then vocalize the mantra THORN as follows:
TOOOOOORRRRRRRRNNNNNNNNN
24 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

28. Our disciples who practice this exercise daily will acquire a powerful force of will, with which they will practice sexual magic, dominating their passionate beast
25 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

2 passages

III The crown of thorns of the Nazarene Christ

What the crown of thorns stands for.

29. Willpower's strength is symbolized by the crown of thorns of the Nazarene Christ. 30. It is necessary to strike the hard flint strongly in order to make the spark of immortality jump.

26 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

31. Willpower's strength is the tremendous force of sacrifice... It is the crown of thorns of the Master.

27 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

4 passages

IV The runes THORN and MOVEMENT enclose the secret of our liberation

The will and the movement, Thorn and Olin.

THE WILL AND THE MOVEMENT



enclose the secret of our liberation

the door of OLIN



This door is situated in the inferior orifice of the spinal medulla

Passages 29 and 30, with the door of passage 32: the will and the movement named side by side. The circles and the arch are ours.

32. The will and movement of the Kundalini are intimately united.

28 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

33. Willpower's strength is the rune THORN and its movement is symbolized by the sign OLIN of the Aztec-Mexicans.

29 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

34. The runes THORN and MOVEMENT enclose the secret of our liberation.

30 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

35. It is necessary to have the strength of willpower in order to place the Kundalini into motion.

31 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

Editor's note. In his later teaching the Master makes this plain: purification, chastity, prayer, pranayama and the mantras prepare the way and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

Part Seven — The door of OLIN

1 passage

I The Hierarchies related with the elemental department of the cedar tree

Where the door of Olin is, and who opens it.

36. The Hierarchies related with the elemental department of the cedar tree have the power to open the door of OLIN. 37. This door is situated in the inferior orifice of the spinal medulla, and through it we enter the great Mysteries of the fire.

32 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

3 passages · 1 practice

II The mantra that opens this door is THORN

The mantra of the door, and what he says of it.

A PRACTICE

38. The mantra that opens this door is THORN. It is pronounced by prolonging the sound of each vowel as follows: TOOOOORRRRRRNNNNNNN

33 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

> OLIN, the sacred sign of the Aztecs Indians, is the door to enter into the great Mysteries of the fire.
>
> Igneous Rose, 1954

39. The mantra THORN has the power to place the Pure Akasa into motion in order to awaken the Kundalini and to make it rise through each one of the thirty-three vertebrae of our spinal column.

34 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

Editor's note. In his later teaching the Master makes this plain: purification, chastity, prayer, pranayama and the mantras prepare the way and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna). See The Solar Bodies (1968), ch. 25, and Tarot and Kabbalah (1978), Arcanum 11.

40. This mantra has the power to reinforce the Pure Akasa within our Brahmanic cord. 41. OLIN, the sacred sign of the Aztecs Indians, is the door to enter into the great Mysteries of the fire.

35 Igneous Rose, 1954 ·Chapter 31, The Creative Larynx

♎ Part Eight — The rune TORN is SOLAR

3 passages · 2 practices

I Those that are still weak willed must daily sing the Rune TORN

From Christ Will: the exercise again, and what it does to our water.

A PRACTICE

12. Those that are still weak willed must daily sing the Rune TORN.

36 Christ Will, 1959 ·Chapter 7, The Transmutation

> The Music -Will acts on our water (Semen) transmuting it into Christic energy, that is, into the wine of Light of the Alchemist.
>
> Christ Will, 1959

A PRACTICE

13. This exercise will be realised by the disciple putting his right hand on the waist or hip, and then vocalising the syllabi: TA - TE - TI - TO - TU, extending the sound of each vowel. Then he will vocalise the mantra TORN as follows: TOOOOOOOOOOOOOOORRRRRRRRRRRRRRRNNNNNNNNNNNNNNNNN

37 Christ Will, 1959 ·Chapter 7, The Transmutation

14. With this indication we wish to affirm that we must prolong the sound of each letter. 15. We know that Sexual Magic is hard and difficult for men of weak will, and because of this we recommend that our disciples first practice the exercises of the Rune TORN, to acquire the strength of Will that permits them to manipulate the Sexual Magic heroically. 16. The Music - Will acts on our water (Semen) transmuting it into Christic energy, that is, into the wine of Light of the Alchemist.

38 Christ Will, 1959 ·Chapter 7, The Transmutation

3 passages

II The rune TORN is SOLAR, and is governed by the Zodiacal Sign of LIBRA

The sign of the rune, and the part of the body it rules.

17. The rune TORN is SOLAR, and is governed by the Zodiacal Sign of LIBRA.

39 Christ Will, 1959 ·Chapter 7, The Transmutation

> There are two Chakras in our Kidneys that register our degree of Chastity, or degree of animal fornication.
>
> Christ Will, 1959

18. We already know that the Zodiacal Sign LIBRA governs the Kidneys.

40 Christ Will, 1959 ·Chapter 7, The Transmutation

19. There are two Chakras in our Kidneys that register our degree of Chastity, or degree of animal fornication.

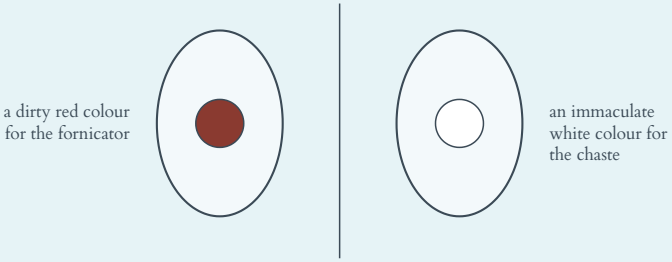
41 Christ Will, 1959 ·Chapter 7, The Transmutation

2 passages

III An immaculate white colour for the chaste

The verse he gives for it, and what the clairvoyant sees.

WHAT THE CLAIRVOYANT SEES



There are two Chakras in our Kidneys that register our degree of Chastity, or degree of animal fornication.

Passages 41 and 43: the two chakras of the kidneys, and their two colours. The shapes are ours.

20. This is why the BIBLE says the following: 21. "And to the angel of the church in Thyati'ra write: The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze. I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. But I have this against you, that you tolerate the woman Jezebel, who calls her a prophetess and is teaching and beguiling my servants to practise immorality and to eat food sacrificed to idols. I gave her time to repent, but she refuses to repent of her immorality. Behold I will throw her on a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her doings; and I will strike her children dead. And all the churches shall know that I am he, who searches mind and heart, and I will give to each of you, as your works deserve. "(Rev 2:18-24).

42 Christ Will, 1959 ·Chapter 7, The Transmutation

22. The Clairvoyant can observe the Chakras of the Kidneys, a dirty red colour for the fornicator, an immaculate white colour for the chaste.

43 Christ Will, 1959 ·Chapter 7, The Transmutation

1 passage

IV The colour of the Rune TORN is orange, green and yellow

Its colours, its stone and its metal.

THE RUNE'S CORRESPONDENCES

The rune TORN is SOLAR	SOLAR
the Zodiacal Sign LIBRA governs the Kidneys	LIBRA
The colour of the Rune TORN	orange, green and yellow
The precious stone of this RUNE	the Carneol
the metal	the Gold
The Music -Will	the Sacred Arcane of the TRANSMUTATION

Passages 39, 40, 44 and 45, from Christ Will: the rune's sign, its colours, its stone and its metal, as he lists them. The table and the colour chips are ours.

23. The colour of the Rune TORN is orange, green and yellow. The precious stone of this RUNE is the Carneol, and the metal is the Gold.

44 Christ Will, 1959 ·Chapter 7, The Transmutation

1 passage

v The Music -Will, is the Sacred Arcane of the TRANSMUTATION

The will as music.

24. The Music -Will, is the Sacred Arcane of the TRANSMUTATION. 25. The Music permits us to transmute the water into wine.

45 Christ Will, 1959 ·Chapter 7, The Transmutation

Part Nine — This reminds us of the Thorn rune

1 passage

I The archaeologists have discovered many heads of stone crowned with thorns

From The Three Mountains: the heads crowned with thorns, read once more.

It is not in vain to remember that the archaeologists have discovered many heads of stone crowned with thorns. Such statues belong to the Bronze Age. This reminds us of the Thorn rune, about which we spoke in much detail in the "Esoteric Treatise of Runic Magic". Anybody versed in Universal Gnosticism knows very well the meaning of that rune. The deep significance of the divine face with the head crowned by thorns is: "Christic Will".

46 The Three Mountains, 1972 · Chapter 17, The Fifth Initiation of Fire

Part Ten — This is the same rune Thorn or Dorn of the Nordics

1 passage

I We see a human head crowned with thorns

From The Mayan Mysteries: a stone figure of the rune.

Description of Rune Thorn: Work in the Ninth Sphere This chiseled stone figure is very strange. Where else can we find such strange representations? We see a human head crowned with thorns, similar to the crown of thorns of the Master Jesus of Nazareth. This is a clear allusion to willpower. This is the same rune Thorn or Dorn of the Nordics.

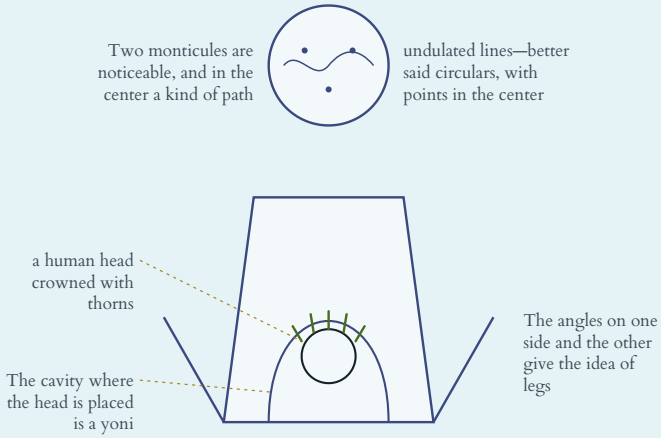
47 The Mayan Mysteries, 1977 ·Description of Rune Thorn: Work in the Ninth Sphere

3 passages

II The cavity where the head is placed is a yoni

What the stone shows, piece by piece.

THE STONE OF THE RUNE THORN



the head crowned with thorns appears instead of the phallus

Passages 47 to 50, from The Mayan Mysteries: the stone drawn from his description, piece by piece, not from a photograph. The drawing is ours.

The cavity where the head is placed is a yoni; the head crowned with thorns appears instead of the phallus. Clearly, this is an allusion to sacrifice and willpower.

48 The Mayan Mysteries, 1977 · Description of Rune Thorn: Work in the Ninth Sphere

> Two monticules are noticeable, and in the center a kind of path.
>
> The Mayan Mysteries, 1977

The symbology of this stone says a great deal. The angles on one side and the other give the idea of legs, and in the central part the yoni is shown. The intimate self-realization of the Being can be achieved only by working in the ninth sphere.

49 The Mayan Mysteries, 1977 · Description of Rune Thorn: Work in the Ninth Sphere

Why is a head situated within a yoni? Why is there a representation of legs on one side and the other? Why does the form of a disc appear on the superior part on those stones? If we examine those stones on the superior part, we see undulated lines—better said circulars, with points in the center. Two monticules are noticeable, and in the center a kind of path. The line indicates the work, the sacrifice.

50 The Mayan Mysteries, 1977 ·Description of Rune Thorn: Work in the Ninth Sphere

2 passages

III This is a solar stone

What the stone says, in sum.

In synthesis, this is a solar stone that tell us that only with the work in the ninth sphere (where worlds, human beings, beasts, and gods are gestated) and with a will made of steel suffering frightful sacrifices can Christification be achieved.

51 The Mayan Mysteries, 1977 ·Description of Rune Thorn: Work in the Ninth Sphere

If the human being does not work in the flaming forge of Vulcan, he will never reach Christification. No book can express what this representation in stone is saying. It is extraordinary, unique.

52 The Mayan Mysteries, 1977 ·Description of Rune Thorn: Work in the Ninth Sphere

2 passages

IV Only with willpower is it possible to come from the darkness into the light

The crowns of thorns of the age of bronze, and the two wills.

Many crowns with thorns were found on faces during the age of bronze. This indicates willpower. Only with willpower is it possible to come from the darkness into the light.

53 The Mayan Mysteries, 1977 ·Description of Rune Thorn: Work in the Ninth Sphere

The divine face crowned with thorns symbolizes conscious willpower. Evil will is Satan, concentrated desire.

54 The Mayan Mysteries, 1977 ·Description of Rune Thorn: Work in the Ninth Sphere

1 passage · 1 practice

v Every morning, in an upright position, on your feet, firm, and facing towards the east

The practice of the stone, as he gives it in this book.

A PRACTICE

Practice Every morning, in an upright position, on your feet, firm, and facing towards the east, place your right hand on your waist or hip, eyes closed, then chant the mantric syllables TA, TE, TI, TO, TU with the purpose of developing Christ-will; practice every day at sunrise.

55 The Mayan Mysteries, 1977 · Description of Rune Thorn: Work in the Ninth Sphere

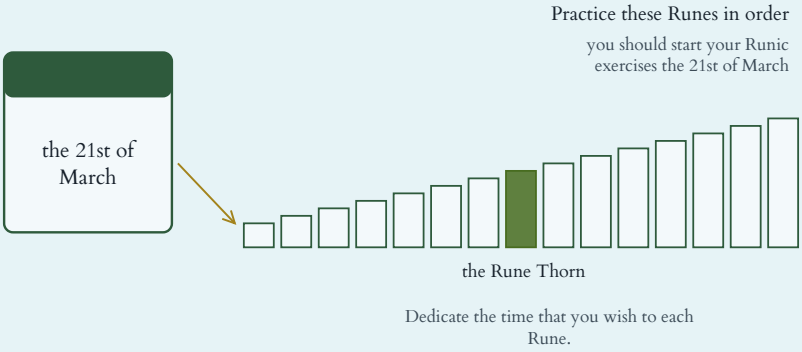
Part Eleven — Practice these Runes in order

1 passage · 1 practice

I Practice these Runes in order

From his last rune chapter: where the runic exercises begin, and when.

IN ORDER



Passage 56, from his last rune chapter, with the name of this rune from passage 15: the fifteen runes in his order, begun on the 21st of March. This rune is the eighth step; the steps are ours.

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.

56 Runic Magic, 1969 · Chapter 46, Rune Gibur

Where to practise

His practice is in Part Five, and he gives it again in Parts Six, Eight and Ten. These lines only point back to it; each names the passages it rests on.

1. Stand on your feet, firm, as a soldier stands, facing the east, with the right hand resting on the waist or hip: the body then has the form of the rune. (22)
2. Sing the syllables TA, TE, TI, TO, TU, drawing each vowel out long, for the will he calls Christ-Will. (22)
3. In Igneous Rose and Christ Will he adds the mantra THORN after the syllables, each letter prolonged as he writes it. (24)
4. Do it every morning at sunrise. (22, 55)
5. If you go on to the other runes in his order, he gives the day to begin. (56)

Read beside it

- Rune Ur: The rune before this one in his order.
- Christ Will: The will that obeys the Father; 15 of these passages also stand there.
- Desire and Will: The two wills; 7 of these passages also stand there.
- The Ninth Sphere: The descent and the work there; 4 of these passages also stand there.
- The Mantras: His mantras, as he spells them; 7 of these passages also stand there.
- Runic Magic: The whole book's practices, every rune in one volume; 6 of these passages also stand there.
- Rune Fah: The first rune of the series, where his runic exercises begin.

About this booklet

His words only. 56 passages from five of his books: his whole chapter on this rune in the Esoteric Course of Runic Magic, "Runes Dorn and Torn" (22 passages, in his order); the willpower exercise and the door of Olin in Igneous Rose; the Rune TORN in Christ Will; the heads crowned with thorns in The Three Mountains; the stone of the Rune Thorn in The Mayan Mysteries; and his line on practising the runes in order. Every passage carries its book, the chapter it came from and the year it was first printed. Nothing has been paraphrased, joined or improved. The letter to the church in Thyatira he gives is printed as he gives it, and his words on the Averno follow the old poem as he tells it.

Shared with other booklets. 35 of the 56 passages also stand in another booklet, and the web page marks each one. 21 are printed here alone. His one line on the mantra THORN inside the Rune Olin practice (Tarot and Kabbalah) is left for the Rune Os booklet, where that practice belongs.

No sentence of his is cut in half. Where the scan broke one of his sentences across lines, the pieces print as one passage; 17 passages run over more than one paragraph. His headings (Chapter 25, Runes Dorn and Torn, Practice) stand at the head of the passage they introduce. Two slips of the scan are mended and listed: "flat-nosed" and "sprinkled".

The doctrine check was run over every passage and every line of ours. Under two of his early lines in Igneous Rose (passages 31 and 34 of this booklet) the standard editor's note stands.

Gathered and checked by the editor. The eighth booklet of The Runes, one for each of his fifteen runes, in his order.