

Rune Is

The Runes · 2

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

38 passages 10 practices 16 sections 8 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 second of his runes. His chapter on it does not begin with a posture but with what the rune shows: in it, he says, “with mystical astonishment we discover our own Being, the Intimate”. Then Egypt, where the rune was studied as a pair, man and woman: “ISIS is the outcome of this thought, which is the sacred name of the Eternal Mother Space”. From the name he goes to the Mother herself, Prakriti, the point within her where the root of our Monad resides, and the aspects in which she unfolds.

Then the reason the chapter matters for the work: “The revolution of the consciousness would be radically impossible without the special help of our own particular adorable Divine Mother.” He tells of meeting the Yogi Sivananda in the fifth dimension, a meeting that ends with his own Divine Mother seen in a white mantle.

The practice follows in his words: “Let us now practice with the Rune IS and let us meditate on the Divine Mother”. Standing, the arms raised in one line with the body, a prayer to her, the mantram sung in its two syllables, then lying down to meditate on her.

The last two parts gather the other places in his books where the mantram ISIS and the rune are taught: the exercise of Sagittarius in both his courses on the zodiac, what he says the mantram is for and to whom it is addressed, the two syllables of which “the first syllable is masculine and the second is feminine”, and the rune named among the runes of the peppermint plant.

What is in it

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16 The three runes IS, RITA and GIBOR 2

THE MAP

Eight parts: the Being, the Mother Space, her aspects, Isis, the meeting with Sivananda, the practice, the mantram ISIS in his other books, and the runes of the peppermint

Tap a part to go to it.


We discover our own Being, the Intimate
part one · 2 passages


The sacred name of the Eternal Mother Space
part two · 6 passages


The unfoldment of Prakriti
part three · 4 passages


She is Isis, whose veil no mortal has lifted
part four · 2 passages


I know your Mother
part five · 10 passages


Let us now practice with the Rune IS
part six · 3 passages · 3 practices


A great mantram to awaken clairvoyance
part seven · 9 passages · 7 practices


The divine hierarchies of the peppermint plant
part eight · 2 passages

Part One — We discover our own Being, the Intimate

2 passages

I When we profoundly analyze the Rune IS

He opens his chapter on this rune with the Being, the Intimate, and a line from the Testament of Learning.

CHAPTER 7 RUNE IS I When we profoundly analyze the Rune IS, with mystical astonishment we discover our own Being, the Intimate.

1 Runic Magic, 1969 · Chapter 7, Rune Is

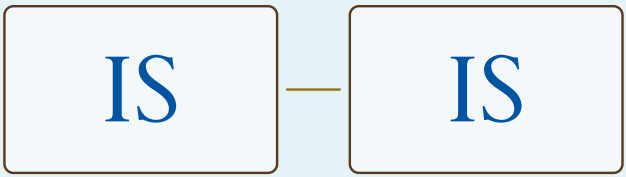
> The Testament of Learning says: “Before the false dawn came over this earth, those who survived the hurricane and the storm gave praise to the Innermost, and to them appeared the heralds of the dawn.”

2 Runic Magic, 1969 · Chapter 7, Rune Is

Part Two — The sacred name of the Eternal Mother Space

THE TWO SYLLABLES

the sacred word ISIS is broken up into two syllables



Thought was always on the bipolarity of man-woman, masculine-feminine.

the sacred name of the Eternal Mother Space

Passages 3 and 4: the sacred name divided into its two syllables, as the Rune IS was studied in the Egyptian temples. The two boxes are ours.

2 passages

I The bipolarity of man-woman

The rune as it was studied in the Egyptian temples, and the two syllables of the sacred name.

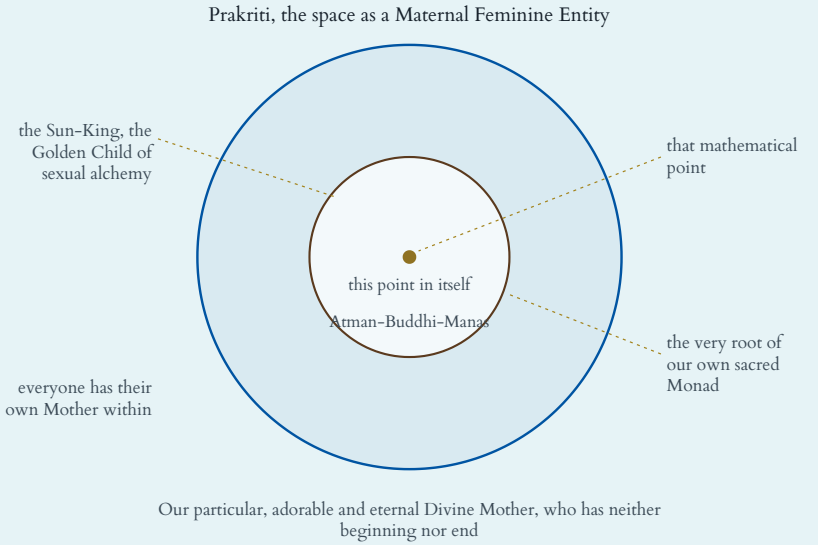
In the profound night of all ages, there, in the sunny country of Kern, the Rune IS was studied within the concealed Egyptian Temples. Thought was always on the bipolarity of man-woman, masculine-feminine. It is clear that ISIS is the outcome of this thought, which is the sacred name of the Eternal Mother Space.

3 Runic Magic, 1969 · Chapter 7, Rune Is

These are the Mysteries o Isis, the Mysteries of the Bull Apis. When the Rune IS was studied in the old Egypt of the Pharaohs, its two Masculine-Feminine aspects were studied because the sacred word ISIS is broken up into two syllables; the first syllable is masculine and the second is feminine.

4 Esoteric Treatise of Hermetic Astrology, 1967 · Chapter 11, Aquarius

THAT MYSTERIOUS POINT



Passages 5 to 8: the space as a mother, the point within it, and the powers of the Monad contained within her. The circles are ours.

4 passages

II That mysterious point

Prakriti, the space as a mother, and the point within which the root of our Monad resides.

In occultism, much has been said about Prakriti, the space as a Maternal Feminine Entity. Nonetheless, pseudo-esoterists know nothing about that mathematical point within which the Sun-King, the Golden Child of sexual alchemy is always gestated.

5 Runic Magic, 1969 · Chapter 7, Rune Is

There is no doubt whatsoever that the very root of our own sacred Monad resides within that mysterious point.

6 Runic Magic, 1969 · Chapter 7, Rune Is

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Runic Magic, 1969

Our particular, adorable and eternal Divine Mother, who has neither beginning nor end, is this point in itself

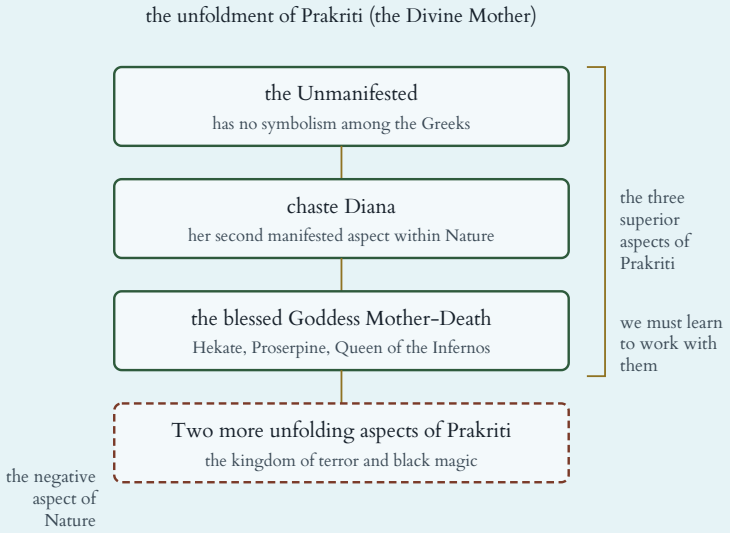
7 Runic Magic, 1969 · Chapter 7, Rune Is

All of the sacred powers of the Monad (Atman-Buddhi-Manas) are found contained within our Divine Mother Kundalini. For those who are not well versed in Theosophy, we will say that all of the sacred powers of our own Spirit are found within our own particular Divine Mother, for everyone has their own Mother within.

8 Runic Magic, 1969 · Chapter 7, Rune Is

Part Three — The unfoldment of Prakriti

THE UNFOLDMENT OF PRAKRITI



Passages 9 to 12: her aspects as he names them, from the Unmanifested down to the two that lead into the negative aspect of Nature, and the three we must learn to work with. The boxes and the bracket are ours.

4 passages

I The three superior aspects of Prakriti

Her aspects, the three above and the two below, and the three we must learn to work with.

Pseudo-esoterists and pseudo-occultists have spoken in length about the Immortal Triad or Triune Spirit of each living creature. However, they do not comment at all about the unfoldment of Prakriti (the Divine Mother).

9 Runic Magic, 1969 · Chapter 7, Rune Is

She... the Unmanifested, has no symbolism among the Greeks, but in her second manifested aspect within Nature, She is the greatly adored and worshipped chaste Diana. The third aspect of Prakriti is the blessed Goddess Mother-Death, terror of Love and Law. She is the terrible Hekate, Proserpine, Queen of the Infernos.

10 Runic Magic, 1969 · Chapter 7, Rune Is

> What is fundamental is the three superior aspects of Prakriti and we must learn to work with them.
>
> Runic Magic, 1969

Two more unfolding aspects of Prakriti take us into the negative aspect of Nature: That which is undesirable, that which in no way would be beneficial for us - the kingdom of terror and black magic.

11 Runic Magic, 1969 · Chapter 7, Rune Is

It is written that all of these unfolding aspects of Prakriti are repeated within the Microcosmic Man. What is fundamental is the three superior aspects of Prakriti and we must learn to work with them.

12 Runic Magic, 1969 · Chapter 7, Rune Is

Part Four — She is Isis, whose veil no mortal has lifted

2 passages

I The revolution of the consciousness

Why the work cannot be done without our own Divine Mother.

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

13 Runic Magic, 1969 ·Chapter 7, Rune Is

She is in herself our own Being, the root, cause and origin of our divine Spirit. She is Isis, whose veil no mortal has lifted. In the flame of the serpent we call upon Her. Many pseudo-esoterists and pseudo-occultists read the literature of Sivananda. There is no doubt that this man was truly a Guru-Deva who worked intensely for this suffering humanity. I truly confess that I never liked his Hatha Yoga. This type of acrobatics always appeared to me to be quite circus-like. I never found that someone could Selfrealize by converting himself into an acrobat. Nonetheless, it is well known that this said Yogi profoundly worked and in strict secrecy with Sex Yoga. It seems that Hatha Yoga was only a bait in order to fish within the rivers of life.

14 Runic Magic, 1969 ·Chapter 7, Rune Is

Part Five — I know your Mother

4 passages

I A Guru-Deva in the most complete sense of the word

His meeting with Sivananda in the fifth dimension: who that Yogi had become.

I am glad to communicate to our beloved readers that this Guru-Deva Sivananda, while being in a Maha-Samadhi (Ecstasy), joyfully disincarnated.

15 Runic Magic, 1969 ·Chapter 7, Rune Is

I met him in the parallel universe of the fifth dimension. My happiness was tremendous when I witnessed that this man had built his Solar Bodies in the Flaming Forge of Vulcan.

16 Runic Magic, 1969 ·Chapter 7, Rune Is

My surprise was extraordinary when I verified that this Master had already died within himself before physically dying.

Runic Magic, 1969

My surprise was extraordinary when I verified that this Master had already died within himself before physically dying.

17 Runic Magic, 1969 ·Chapter 7, Rune Is

Sivananda intensely worked in the Great Work of the Father. Thus, he is a Guru-Deva in the most complete sense of the word.

18 Runic Magic, 1969 ·Chapter 7, Rune Is

3 passages

II You are vulgarizing the Doctrine

The reproach, what it was about, and his answer.

Our meeting was very special, it took place inside a precious precinct where I was accomplishing the obligation of teaching. Suddenly the Great Yogi entered and as if wanting to recriminate me he said, “You are vulgarizing the Doctrine.”

19 Runic Magic, 1969 ·Chapter 7, Rune Is

It is obvious that he referred to the spreading of the knowledge of the Maithuna (Sex Yoga) among profane people.

20 Runic Magic, 1969 ·Chapter 7, Rune Is

I was in no way speechless, my answer was strong and sincere since I belong to the virile fraternity, thus it could be in no other way. I expressed myself in an energetic way when saying, “I am willing to answer all the questions that will be asked unto me before anyone within this precinct.”

21 Runic Magic, 1969 ·Chapter 7, Rune Is

2 passages

III A true Samyasin of thought

The Yogi enters his Being in meditation, and agrees.

However, the Guru-Deva Sivananda, being an enemy of any discussion, preferred to sit in the sacred buddhic posture, and thus submerged himself into profound meditation. I felt the mind of this Yogi inside of my own innermost Self. This man was diving, inquiring, exploring within my most intimate profundities. There is no doubt that Sivananda wanted to converse with my Real Being whose secret name is Samael, and this he achieved.

22 Runic Magic, 1969 ·Chapter 7, Rune Is

Astonished, I could do nothing but exclaim: "Sivananda you are a true Samyasin of thought!" Filled with ecstasy, this Guru-Deva stood up and hugged me. He now comprehended the revolutionary statement of our Doctrine, and exclaimed, "Now I agree with you and I will tell the whole world to read your books."

23 Runic Magic, 1969 ·Chapter 7, Rune Is

1 passage

IV She wears a white mantle

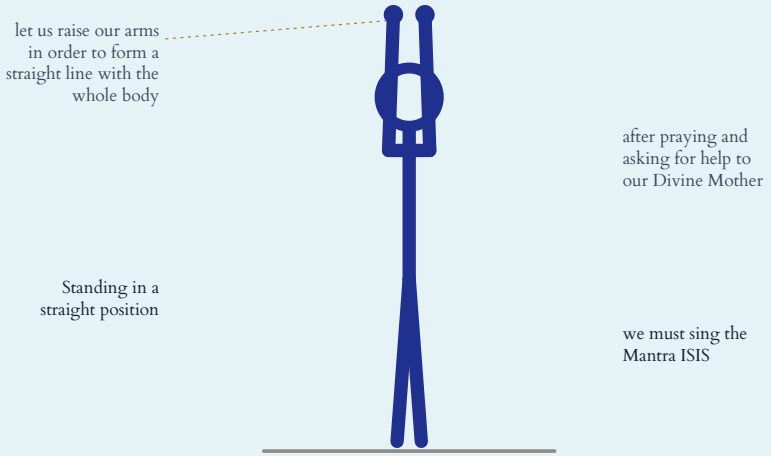
What Sivananda had seen of his Divine Mother.

Afterwards, he added, “I know your Mother (referring to my particular Divine Mother), I saw Her very well dressed, She wears a white mantle which reaches to Her feet.”

24 Runic Magic, 1969 ·Chapter 7, Rune Is

Part Six — Let us now practice with the Rune IS

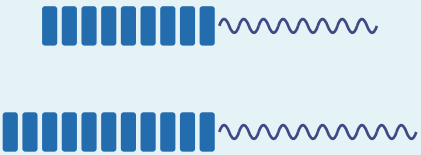
THE POSTURE OF THE RUNE IS



Passage 26: the posture of the practice. The figure faces you. The drawing is from Practice These Runes in Order and may later be replaced by a painting.

THE MANTRAM DRAWN OUT

IIIIIIIISSSSSSSS….IIIIIIIIIISSSSSSSSSS



IS-IS

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”

Pronouncing a sibilant sound, with the S like that of the wind.

Passage 26, with the sibilant S of passage 30: one bar for every I and one wave for every S as he writes them, first syllable then second. The bars are ours.

2 passages · 2 practices

I Standing in a straight position

The practice of his chapter: the posture, the prayer and the mantram.

A PRACTICE

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

25 Runic Magic, 1969 ·Chapter 7, Rune Is

A PRACTICE

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: IIIIIIIISSSSSSSS….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”]

26 Runic Magic, 1969 ·Chapter 7, Rune Is

AFTERWARD, LYING DOWN

the student must lay down with his relaxed body



filled with ecstasy must concentrate and meditate on the Divine Mother

let us meditate on the Divine Mother Kundalini

Passages 25 and 27: the second half of the practice. The figure is ours.

1 passage · 1 practice

II Concentrate and meditate on the Divine Mother

Then the second half of the practice, lying down.

A PRACTICE

Afterward, the student must lay down with his relaxed body and filled with ecstasy must concentrate and meditate on the Divine Mother.

27 Runic Magic, 1969 ·Chapter 7, Rune Is

Part Seven — A great mantram to awaken clairvoyance

2 passages · 2 practices

I One hour daily of vocalization

The mantram ISIS in the Manual, and how long to give to the vowels each day.

A PRACTICE

10.The mantram “ISIS” is also a great mantram to awaken clairvoyance; that mantram is vocalized like this:

11. IIIIIIIISSSSSSSS…..

IIIIIIIIISSSSSSSS….

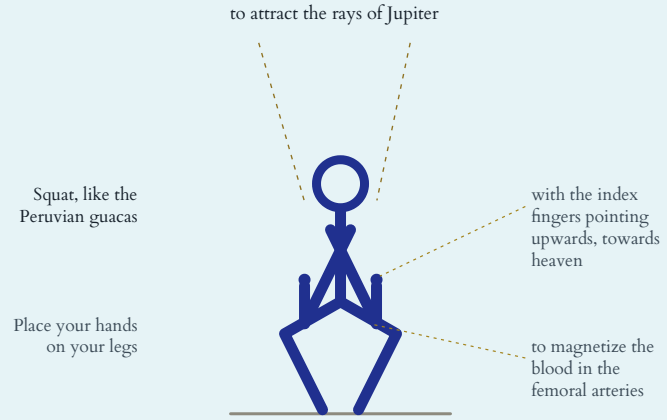
28 Manual of Practical Magic, 1954 ·The Empress

A PRACTICE

12. One hour daily of vocalization, is better that reading one million books of Theosophism, Spiritism, etc.

29 Manual of Practical Magic, 1954 ·The Empress

THE EXERCISE OF SAGITTARIUS



The mantram is "ISIS"

Passages 30 and 32 to 34: the posture of the exercise in both his courses. Drawn in the manner of the posture drawings; the dotted rays are ours.

2 passages · 2 practices

II Squat, like the Peruvian guacas

The exercise of Sagittarius, as the Zodiacal Course gives it.

A PRACTICE

EXERCISE

Squat, like the Peruvian guacas. Place your hands on your legs, with the index fingers pointing upwards, towards heaven, to attract the rays of Jupiter, exactly as Huiracocha teaches us, so that we may intensely magnetize the femorals,

The mantram is “ISIS”, which is pronounced vocalizing it like this:

IIIIISSSSSSSIIIIIIISSSSSSS

Pronouncing a sibilant sound, with the S like that of the wind. With this clue you will totally awaken clairvoyance, and will obtain the power to read the “Akashic” records of Nature.

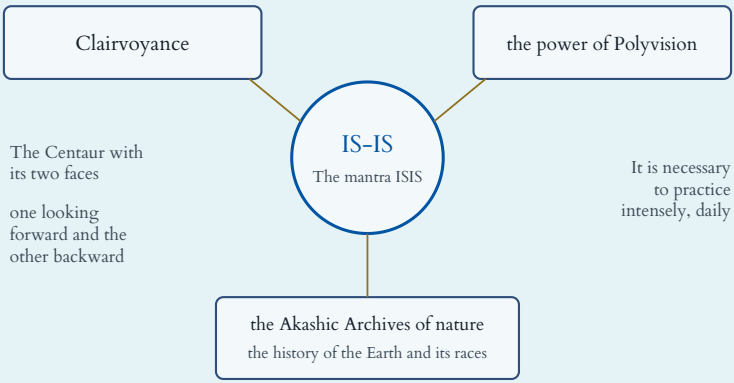
30 Zodiacal Course, 1951 · Sagittarius

A PRACTICE

We now have to meditate intensely on the Inner Being, begging him to bring us the Angel Zachariel to help us.

31 Zodiacal Course, 1951 · Sagittarius

WHAT IS AWAKENED



This is how one acquires the power to study in the memory of nature.

Passages 33 to 35, with passages 28 and 30: what he says the exercise awakens, and the Centaur that indicates it. The boxes are ours.

4 passages · 3 practices

III The power of Polyvision

The same exercise in his later course on astrology: the posture, the four letters, and what is gained by daily practice.

A PRACTICE

EXERCISE

Crouch, in the manner of the Peruvian Guacas; place your hands on your legs, with the index fingers pointing upwards, towards the sky, in order to attract the Rays of the planet Jupiter, so as to intensely magnetize the legs, the thighs. The mantra ISIS is the mantra of this exercise. Isis is the Divine Mother.

32 Esoteric Treatise of Hermetic Astrology, 1967 · Chapter 9, Sagittarius

A PRACTICE

This mantra is pronounced by prolonging the sound of each of the four letters that constitute it IIIIIIISSSSSSSSS IIIIIIIIIIIISSSSSSSS, divided into two syllables, IS-IS. With this exercise one awakens Clairvoyance and the power of Polyvision, which permits all of us to study the Akashic Archives of nature in order to get to know the history of the Earth and its races.

33 Esoteric Treatise of Hermetic Astrology, 1967 · Chapter 9, Sagittarius

> This is how one acquires the power to study in the memory of nature.
>
> Esoteric Treatise of Hermetic Astrology, 1967

A PRACTICE

It is necessary to practice intensely, daily, in order to magnetize the blood in the femoral arteries. This is how one acquires the power to study in the memory of nature.

34 Esoteric Treatise of Hermetic Astrology, 1967 · Chapter 9, Sagittarius

The Centaur with its two faces, one looking forward and the other backward, is indicating to us this precious faculty of Clairvoyance.

35 Esoteric Treatise of Hermetic Astrology, 1967 · Chapter 9, Sagittarius

1 passage

IV ISIS must be applied to the Divine Mother

To whom the mantram is addressed.

We must not mistake Isis, the adorable Walkiria, with the Saitic Mother Kundalini. ISIS, as a mantra can be applied to the Walkiria. Yet, specifically, ISIS must be applied to the Divine Mother Kundalini.

36 Pistis Sophia Unveiled, 1983 ·Chapter 62

Part Eight — The divine hierarchies of the peppermint plant

THE RUNES OF THE PEPPERMINT

The divine hierarchies of the peppermint plant synthesize their activities in the three runes IS, RITA and GIBOR.



the phallus in which all the power of the sexual force is enclosed

the rose that symbolizes divine Justice

The governing Angel of the mint helps us to pass from the darkness into the light.

Passages 37 and 38: the rune named among the three runes of the peppermint plant. He gives GIBOR its own line in the next verse, which belongs to the Gibur booklet. The circles are ours.

2 passages

I The three runes IS, RITA and GIBOR

The rune named among the runes of the peppermint plant.

287. The governing Angel of the mint helps us to pass from the darkness into the light. 288. The hierarchies related with the elemental department of the peppermint act by leading the reincarnating souls through the narrow way that arrives to the womb. 289. The divine hierarchies of the peppermint plant synthesize their activities in the three runes IS, RITA and GIBOR.

37 Igneous Rose, 1954 · Chapter 15, Elemental Magic of the Peppermint Plant

290. IS represents the phallus in which all the power of the sexual force is enclosed. 291. RITA represents the rose that symbolizes divine Justice.

38 Igneous Rose, 1954 · Chapter 15, Elemental Magic of the Peppermint Plant

Where to practise

The practice is gathered in Parts Six and Seven. These lines only point back to it; each names the passages it rests on.

1. Stand straight and raise the arms so that they and the whole body make one straight line. (26)
2. Pray, and ask our Divine Mother for help. (26)
3. Sing the mantram in its two syllables, IS-IS, prolonging the sound of each letter, the S a sibilant sound like the wind. (26, 30)
4. Then lie down, the body relaxed, and concentrate and meditate on the Divine Mother. (25, 27)
5. For the exercise of Sagittarius he gives another posture: squatting, the hands on the legs, the index fingers pointing up, with the same mantram, daily; then meditation on the Inner Being. (30, 31, 32 to 34)

About this booklet

His words only. 38 passages from 6 books: his whole chapter on this rune in the Esoteric Course of Runic Magic, "Rune Is" (26 passages, in his order), and the places in his other books where the rune or its mantram ISIS is taught: the Manual of Practical Magic, the Zodiacal Course, the Esoteric Treatise of Hermetic Astrology, the Pistis Sophia Unveiled and Igneous Rose. Every passage carries its book, the chapter it came from and the year it was first printed. Nothing has been paraphrased, joined or improved. One word the scan split in two ("exc laim", passage 23) is printed whole. His chapter heading prints as the page has it, the name of the rune followed by its single stroke; "the Mysteries o Isis" (passage 4) is printed as it stands.

Shared with other booklets. 28 of the 38 passages also stand in another booklet or on the Runes practice page, and the web page marks each one. 10 are printed here alone, most of them his meeting with Sivananda.

No sentence of his is cut in half. Where the scan broke one of his sentences across two paragraphs, the two halves print as one passage. His headings (Chapter 7, Practice, Exercise) stand at the head of the passage they introduce. His description of the same mantram in an Aztec rite is left to The Greater Mysteries and The Mantras, where the rite is printed whole.

No editor's notes were owed. The doctrine check was run over every passage and every line of ours. What he says the mantram awakens is clairvoyance. Where he names the Divine Mother in these passages it is to meditate on her and to say that the powers of our Spirit are within her.

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