

Rune Rita

The Runes · 10

"The present Runic practice has the power of liberating the Internal Judgement."

38 passages 5 practices 22 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 tenth of the runes he teaches. “Certainly, this is the Rune of the Law.” “Rita comes to remind us of the words: reason, roll, religion, right.” In an earlier book he gives it another sign: “RITA represents the rose that symbolizes divine Justice.”

He teaches it with a story of his own. In a past life he meant well and did harm: “The path which leads to the abyss is paved with good intentions.” Nothing escapes the Law, for “inside of each one of us exists the police who inevitably will conduce us towards the tribunals.” Centuries later the scene came back, as he says “the Law of Reoccurrence is terrible, because everything is repeated as it once happened, along with its consequences.” Yet “The Law of Karma is not a blind mechanical Law”: he went to the Temple of the Law with a debt owed to him, and the child was healed. “Fortunately, Karma is negotiable”

His practice is short. With the five mantras, “in the present Rune Rita we must open one leg and one arm.” What it frees is the judge within: he speaks of “remorse, which certainly is the accusing voice of the consciousness.” and asks us “to be guided by the voice of the silence, that is to say, by the Intimate Judge.” His chapter ends: “Karma is being paid not only for the evil that is done, but also for the good that could be done, yet is left undone.” The last part gives the day on which the runes are begun.

What is in it

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4 The Law of Reoccurrence is terrible 2

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16 In the present Rune Rita we must open one leg and one arm 1

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22 Practice these Runes in order 1

THE MAP

Eight parts: a past life, the police of Karma, the Temple of the Law, cosmic capital, the Rune of the Law, his practice, the rose of divine Justice, and the runes in order

Tap a part to go to it.

Scenes of a previous reincarnation of mine
part one · 5 passages

The police of Karma
part two · 5 passages

That Temple of Karma is impressive, majestic and grandiose
part three · 3 passages

Karma is negotiable
part four · 5 passages

This is the Rune of the Law
part five · 7 passages

Practice
part six · 10 passages · 4 practices

RITA represents the rose that symbolizes divine Justice
part seven · 2 passages

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

Part One — Scenes of a previous reincarnation of mine

1 passage

I Scenes of a previous reincarnation of mine during the Middle Ages

He opens the chapter of the Rune Rita with a memory of his own: his sister, a poor man, a widow and her child.

CHAPTER 31 RUNE RITA Coming into my memory in these instants are scenes of a previous reincarnation of mine during the Middle Ages. I was living in Austria, in accordance with the customs of that epoch. I do not deny that I was a member of an illustrious family of aristocratic rank. In that epoch, my people, my lineage were very conceited about matters of royal blood related with rigid ascendancy and notable ancestry. I feel ashamed, yet I must confess (and this is what is critical in this matter) that I also was engulfed within the bottle of those social prejudices, the matters of that epoch! One given day, it does not matter which, a sister of mine became in love with a very poor man, and of course, this was the scandal of the century. The ladies of the class of nobles and their stubborn little fops, dandies, dudes, peacocks, and coxcombs, came to skin alive the neighbour. They scoffed at my unhappy sister. They said that she had disgraced the honour of the family, and that she could have married better, etc. It did not take long for my poor sister to become a widow, but the outcome of her love was clearly a child. What if she would have wanted to return into the bosom of her family? It was not possible. She greatly knew the viperine tongue of those elegant ladies, their fastidious counterpoints, their disregard. Therefore, she preferred an independent life.

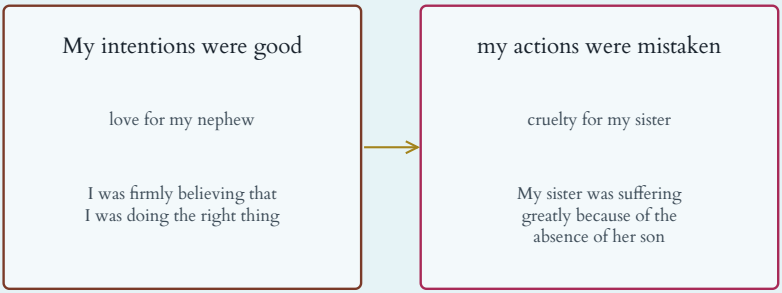
1 Runic Magic, 1969 ·Chapter 31, Rune Rita

4 passages

II The path which leads to the abyss is paved with good intentions

What he did with the child, and what it did to the mother.

GOOD INTENTIONS, MISTAKEN ACTIONS



The path which leads to the abyss is paved with good intentions.

How many times when one is trying to do good, one accomplishes evil!

Passages 3, 4 and 5: what he meant, and what it did. The frames are ours.

Did I help the widow? It would be an absurdity to deny it. Did I have pity on my nephew? That is true. Unfortunately, there are times when one is trying not to be a person without pity, yet one becomes pitiless. That was my case. Feeling pity on the child, I put him in a boarding school (with the pretext that he could receive a strong, firm and vigorous education) without taking into account the feelings of his mother, and I even committed the error of prohibiting this suffering woman to visit her son. I thought that in this way my nephew would not receive any type of harm, so, he could become someone else later, that is to say, to become a great gentleman, etc.

2 Runic Magic, 1969 · Chapter 31, Rune Rita

The path which leads to the abyss is paved with good intentions. True? Yes, it is true.

3 Runic Magic, 1969 ·Chapter 31, Rune Rita

> How many times when one is trying to do good, one accomplishes evil!
>
> Runic Magic, 1969

How many times when one is trying to do good, one accomplishes evil! My intentions were good, but my actions were mistaken. Nonetheless, I was firmly believing that I was doing the right thing. My sister was suffering greatly because of the absence of her son, and she could not even see him at the college, as this was prohibited for her.

4 Runic Magic, 1969 ·Chapter 31, Rune Rita

By all means, it is clear that from my part there was love for my nephew and cruelty for my sister. However, I thought that if I was helping the son I would also be helping his mother.

5 Runic Magic, 1969 ·Chapter 31, Rune Rita

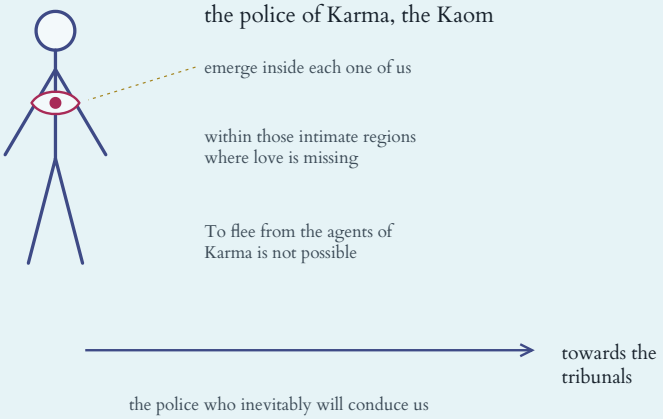
Part Two — The police of Karma

2 passages

I The police of Karma, the Kaom, emerge inside each one of us

Where the agents of the Law are found.

THE POLICE WITHIN



Passages 6 and 7: where the agents of the Law are found, and where they lead. The figure is ours.

Fortunately, as if by magic, the police of Karma, the Kaom, emerge inside each one of us, within those intimate regions where love is missing.

6 Runic Magic, 1969 ·Chapter 31, Rune Rita

To flee from the agents of Karma is not possible, since inside of each one of us exists the police who inevitably will conduce us towards the tribunals. Many centuries have passed since that epoch. All of the personages from that drama became old and they died.

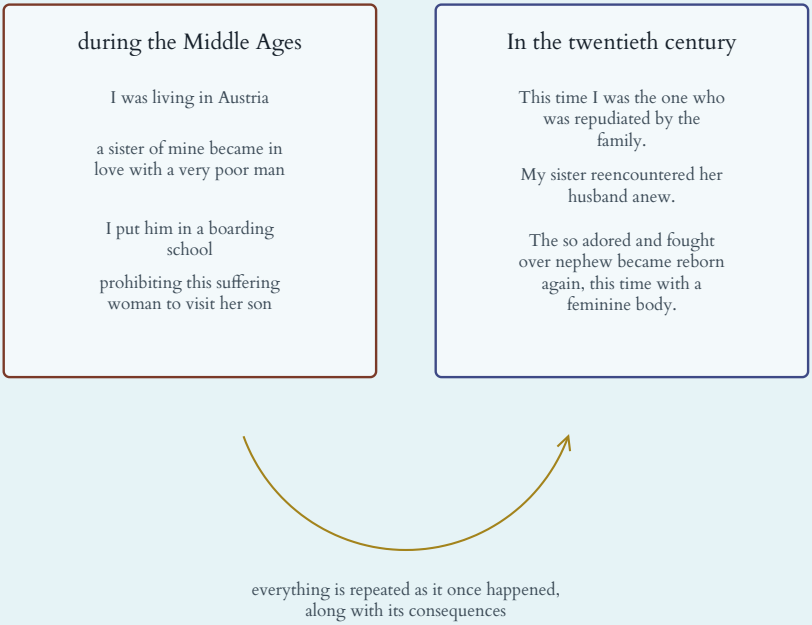
7 Runic Magic, 1969 ·Chapter 31, Rune Rita

2 passages

II The Law of Reoccurrence is terrible

Centuries later, the same actors meet again, and the child falls ill.

THE SAME SCENE, TWICE



Passages 1, 2, 8 and 9: the scene of a past life, and the same actors met again. The frames and the arc are ours.

However, the Law of Reoccurrence is terrible, because everything is repeated as it once happened, along with its consequences.

8 Runic Magic, 1969 · Chapter 31, Rune Rita

In the twentieth century, we, all the actors of that past event, have reencountered ourselves again. Everything has been repeated in a certain way,

but it is clear that it has been with consequences. This time I was the one who was repudiated by the family. Such is the Law. My sister reencountered her husband anew. I do not reject the fact that I am united again with my ancient priestess spouse, known with the name of Litelantes. The so adored and fought over nephew became reborn again, this time with a feminine body. She, by the way, is a very beautiful girl. Her face seems to be a very delightful night and the stars shine in her eyes. One time, the date does not matter now, we were living next to the sea, the girl (my ancient nephew) could not play as she was grievously ill with an intestinal infection. It was a very delicate situation as various children of her age died in that epoch because of the same cause. Why should my daughter be an exception? The numerous remedies which were administrated to her frankly were useless. In her infantile face, the unmistakable profile of death was already starting to be drawn with horror.

9 Runic Magic, 1969 ·Chapter 31, Rune Rita

1 passage

III To visit the Dragon of the Law

Where he went when every remedy had failed.

By all means the failure was standing out, the case was lost, and I did not have any other chance than to visit the Dragon of the Law, the terrible genie of Karma whose name is Anubis.

10 Runic Magic, 1969 ·Chapter 31, Rune Rita

Part Three — That Temple of Karma is impressive, majestic and grandiose

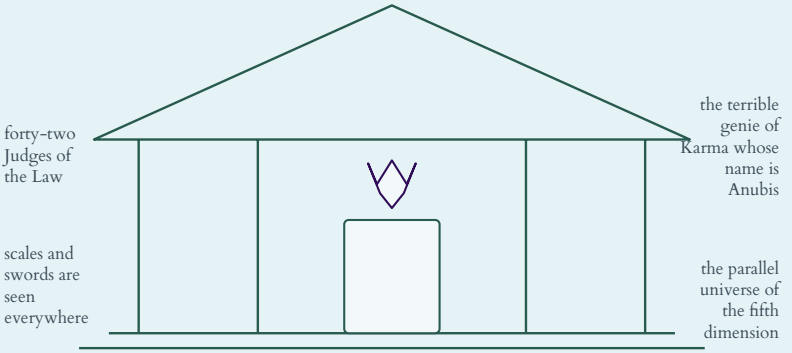
1 passage

I We, Litelantes and I, know how to consciously and positively travel in the Astral Body

How they came before the Judge, and what he said to him.

THE TEMPLE OF THE LAW

That Temple of Karma is impressive, majestic and grandiose.



The Hierarch was there, seated on his throne

that sacred mask of a jackal

Passages 10, 11, 22 and 23: the palace where the Law is kept, and who sits in it. The drawing is ours.

Fortunately, thanks be given to God, we, Litelantes and I, know how to consciously and positively travel in the Astral Body. Therefore, it was not a problem for us to present ourselves together in the palace of this Great Archon, within the parallel universe of the fifth dimension. That Temple of Karma is impressive, majestic and grandiose. The Hierarch was there, seated on his throne, imposing, and terribly divine. Anyone would be frightened to see him officiating with that sacred mask of a jackal, just as he appears in many embossments of the ancient Egypt of the Pharaohs. Finally, the opportunity to talk to him was granted to me, and clearly I did not let it pass away so easily:

“You have a debt with me” I told him. “Which one?” he answered astonished. Then, completely satisfied, I introduced to him a man who in a foretime was a perverse demon. I am referring to Aztaroth, the great Duke.

11 Runic Magic, 1969 ·Chapter 31, Rune Rita

1 passage

II This was a lost son for the Father

The debt he claimed.

“This was a lost son for the Father,” I continued, saying unto him, “nonetheless, I saved him, by showing him the path of the light, I took him out of the Black Lodge, and now he is a disciple of the White Brotherhood, and you did not pay me this debt.”

12 Runic Magic, 1969 ·Chapter 31, Rune Rita

1 passage

III I ask that Aztaroth can go into the womb of my sister instead of the soul of my daughter

The request, and the answer.

THE DEBT AND ITS PAYMENT



Passages 11, 12 and 13: the debt he was owed, what he asked for it, and the answer. The boxes are ours.

The case was that this daughter of mine had to die in accordance with the Law, and her soul was to penetrate within the womb of my sister in order to form a new physical body for my daughter. This is how I understood it. Therefore, I added, “I ask that Aztaroth can go into the womb of my sister instead of the soul of my daughter.” The solemn answer of this Hierarch was definitive: “Granted, let Aztaroth go into the womb of your sister, and let your daughter be healed”

Therefore, that girl (my ancient nephew) was miraculously healed, and then my sister begot a male-child.

13 Runic Magic, 1969 ·Chapter 31, Rune Rita

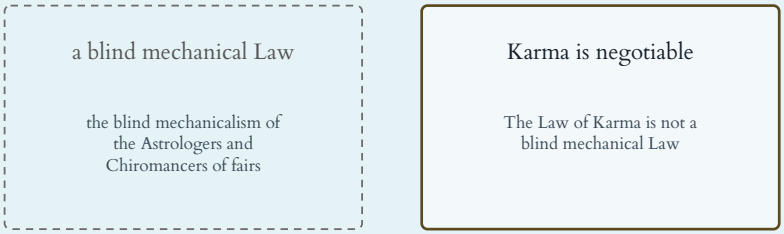
Part Four — Karma is negotiable

3 passages

I I had capital in order to pay that debt, I had Cosmic Capital

Why the Law is not blind.

NOT A BLIND LAW



Passages 14 and 17: what the Law of Karma is not, and what it is. The frames are ours.

I had capital in order to pay that debt, I had Cosmic Capital. The Law of Karma is not a blind mechanical Law, as many pseudo-esoterists and pseudo-occultists suppose.

14 Runic Magic, 1969 · Chapter 31, Rune Rita

Thus, by means of the Great Law, the damage would be compensated, with the repetition of similar scenes.

Runic Magic, 1969

As these matters show, it becomes evident and easy to comprehend that with the possible death of my daughter, I had to feel the same pain of detachment, the

same bitterness which in an ancient epoch my sister was feeling for the loss of her son.

15 Runic Magic, 1969 ·Chapter 31, Rune Rita

Thus, by means of the Great Law, the damage would be compensated, with the repetition of similar scenes. However, this time I, myself would be the victim.

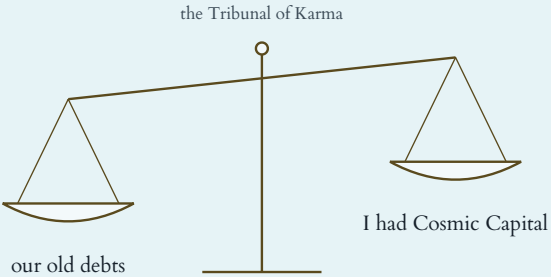
16 Runic Magic, 1969 ·Chapter 31, Rune Rita

2 passages

II Fortunately, Karma is negotiable

The old debt paid.

COSMIC CAPITAL



To get credits with the Lords of the Law or
Archivists of Destiny is also possible

good deeds working for humanity supreme pain

I had cosmic capital, so, I paid that old debt.

Passages 14, 18, 24 and 25: what pays an old debt, and how credit with the Law is earned. The balance is ours.

Fortunately, Karma is negotiable, this Law is not the blind mechanicalism of the Astrologers and Chiromancers of fairs.

17 Runic Magic, 1969 ·Chapter 31, Rune Rita

I had cosmic capital, so, I paid that old debt. Thus, thanks to God, it was possible for me to avoid the bitterness which was awaiting for me.

18 Runic Magic, 1969 ·Chapter 31, Rune Rita

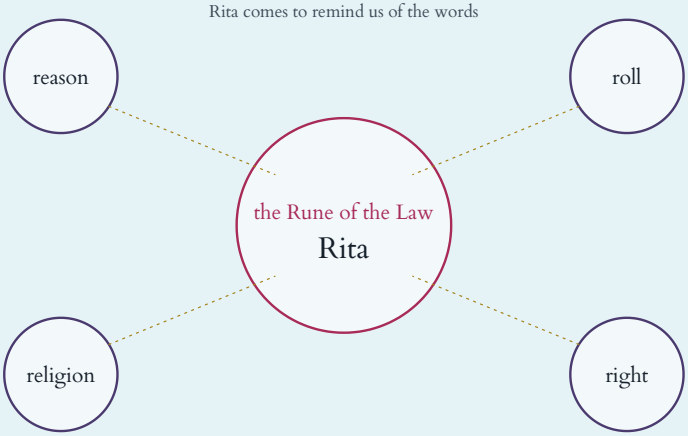
⚖ Part Five — This is the Rune of the Law

2 passages

I When will the people comprehend all of the mysteries of the Rune Rita?

What the rune is, and the words it recalls.

THE WORDS OF THE RUNE



Passages 19 to 22: what the rune is, the four words it calls to mind, and the signs of justice. The circles are ours.

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

19 Runic Magic, 1969 ·Chapter 31, Rune Rita

Rita comes to remind us of the words: reason, roll, religion, right.

20 Runic Magic, 1969 ·Chapter 31, Rune Rita

3 passages

II The Roman Law has the scale and the sword as symbols of justice

Anubis and the forty-two Judges.

The Roman Law has the scale and the sword as symbols of justice.

21 Runic Magic, 1969 ·Chapter 31, Rune Rita

> This Great Judge is assisted in his work by forty-two Judges of the Law.
>
> Runic Magic, 1969

It is then not too strange that inside the Palace of Anubis, the Great Archon of the Law, scales and swords are seen everywhere.

22 Runic Magic, 1969 ·Chapter 31, Rune Rita

This Great Judge is assisted in his work by forty-two Judges of the Law.

23 Runic Magic, 1969 ·Chapter 31, Rune Rita

1 passage

III Illustrious lawyers of the Great Law

Who defends us before the Tribunal.

Illustrious lawyers of the Great Law, who defend us when we have enough cosmic capital in order to pay our old debts, are never absent before the Tribunal of Karma.

24 Runic Magic, 1969 · Chapter 31, Rune Rita

1 passage

IV To get credits with the Lords of the Law or Archivists of Destiny is also possible

And how such credits are paid.

To get credits with the Lords of the Law or Archivists of Destiny is also possible, but these must be paid with good deeds, through working for humanity, or based upon supreme pain.

25 Runic Magic, 1969 · Chapter 31, Rune Rita

Part Six — Practice

1 passage · 1 practice

I The fundamental mantras of the Rune Rita

The five sounds.

THE FIVE MANTRAS

The fundamental mantras of the Rune Rita



Passage 26: his five sounds, in the order he writes them. The circles and arrows are ours.

A PRACTICE

PRACTICE: The fundamental mantras of the Rune Rita are: RA…….. RE……. RI…….. RO…… RU……

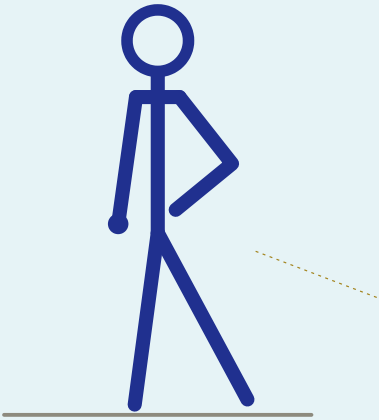
26 Runic Magic, 1969 ·Chapter 31, Rune Rita

1 passage · 1 practice

II In the present Rune Rita we must open one leg and one arm

The position, set beside the runes before it.

THE POSITION



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.

in the present Rune Rita we must open one leg and one arm

they in themselves are forming the Runic Letters, such as they are written

Passage 27: the position, set beside the runes that come before it. The drawing is the one made for Practice These Runes in Order.

A PRACTICE

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.

27 Runic Magic, 1969 ·Chapter 31, Rune Rita

3 passages · 1 practice

III The present Runic practice has the power of liberating the Internal Judgement

What the practice is for.

A PRACTICE

The present Runic practice has the power of liberating the Internal Judgement.

28 Runic Magic, 1969 ·Chapter 31, Rune Rita

We need to convert ourselves into judges of consciousness. To awaken the Buddhata, the soul is urgent.

29 Runic Magic, 1969 ·Chapter 31, Rune Rita

The present Rune has the power of awakening the consciousness of the Judges.

30 Runic Magic, 1969 ·Chapter 31, Rune Rita

3 passages · 1 practice

IV Remorse, which certainly is the accusing voice of the consciousness

Those who most need this rune.

THE JUDGE WITHIN

The present Runic practice has the power of liberating the Internal Judgement.



Those who never feel remorse are truly very far from their Interior Judge.

People like that must work very intensely with the Rune Rita

Passages 28 to 34: what the practice frees, the voice that accuses, and the judge who guides. The circles are ours.

Let us remember what is called remorse, which certainly is the accusing voice of the consciousness.

31 Runic Magic, 1969 ·Chapter 31, Rune Rita

Those who never feel remorse are truly very far from their Interior Judge. Commonly, they are lost cases.

32 Runic Magic, 1969 ·Chapter 31, Rune Rita

A PRACTICE

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

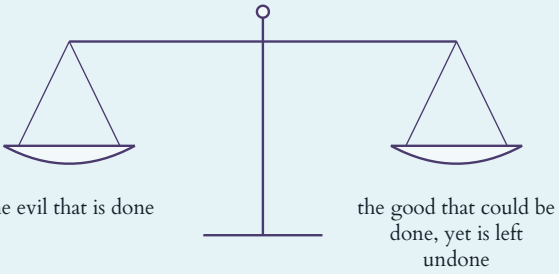
33 Runic Magic, 1969 ·Chapter 31, Rune Rita

2 passages

v We need with urgency to learn how to be guided by the voice of the silence

The last lines of his chapter.

BOTH PANS



Karma is being paid not only for the evil that is done

Passage 35, the last of his chapter: the two things for which Karma is paid. The balance is ours.

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

34 Runic Magic, 1969 ·Chapter 31, Rune Rita

Karma is being paid not only for the evil that is done, but also for the good that could be done, yet is left undone.

35 Runic Magic, 1969 ·Chapter 31, Rune Rita

Part Seven — RITA represents the rose that symbolizes divine Justice

1 passage

I The three runes IS, RITA and GIBOR

From an earlier book of his: the runes of the peppermint.

THREE RUNES OF THE PEPPERMINT

the three runes IS, RITA and GIBOR



The divine hierarchies of the peppermint plant synthesize their activities

Passage 36, from Igneous Rose: the three runes of one plant, and what each represents. The circles are ours.

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. 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. 292. GIBOR represents the letter "G" of generation.

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

1 passage

II The Rune Rita influences the masculine endocrinal glands

From his chapter on the Rune Kaum.

Decidedly, the Rune Rita influences the masculine endocrinal glands, but the Rune Kaum exercises its influence upon the feminine glands.

37 Runic Magic, 1969 · Chapter 34, Rune Kaum

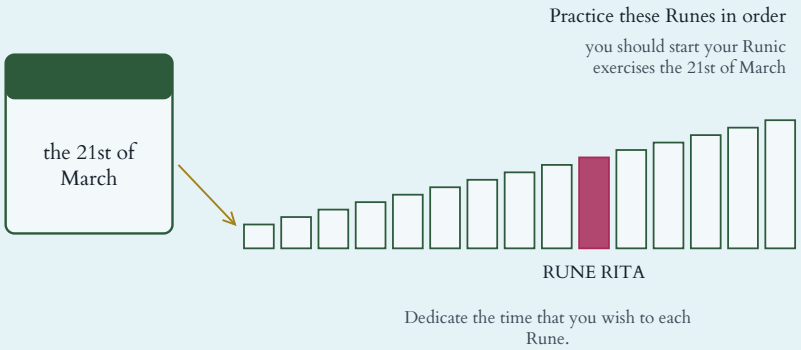
Part Eight — Practice these Runes in order

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 38, from his last rune chapter, with the name of this rune from passage 1: the fifteen runes in his order, begun on the 21st of March. This rune is the tenth 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.

38 Runic Magic, 1969 ·Chapter 46, Rune Gibur

Where to practise

His practice is in Part Six. These lines only point back to it; each names the passage it rests on.

1. Sound his five mantras, one after the other: RA, RE, RI, RO, RU. (26)
2. Stand with one leg and one arm opened, so that the body itself forms the letter of the rune. (27)
3. He gives this practice for liberating the Internal Judgement. (28)
4. Do not silence remorse: he calls it the accusing voice of the consciousness. (31)
5. Learn to be guided by the voice of the silence, the Intimate Judge. (34)
6. If you go on to the other runes in his order, he gives the day to begin. (38)

Read beside it

- Rune Os: The rune before Rita in his order.
- The Law of Karma: His teaching on Karma, its Judges and its payment; 15 of these passages also stand there.
- Remorse and Repentance: Remorse, the voice of the consciousness; 17 of these passages also stand there.
- The Law of Recurrence: Everything repeated as it once happened; 3 of these passages also stand there.
- Runic Magic: The whole book's practices, every rune in one volume; 11 of these passages also stand there.
- Rune Fah: The first rune of the series, where the practice of the runes begins.

About this booklet

His words only. 38 passages from two of his books: his whole chapter on this rune in the Esoteric Course of Runic Magic, “Rune Rita” (35 passages, in his order); his line on the Rune Rita in the chapter on the Rune Kaum; the runes of the peppermint in Igneous Rose; 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.

His story, printed whole. Most of his chapter is a memory of his own: a past life, a sister and her son, a sick child and the Temple of the Law. That story is how he teaches this rune, so it is printed as he tells it, in his order.

One word restored. In one sentence the English edition prints “pseudo-esoterists and pseudo- suppose”, with a word missing; it is printed here as “pseudo-esoterists and pseudo-occultists suppose”, the pair he uses throughout this book.

Shared with other booklets. 33 of the 38 passages also stand in another booklet, and the web page marks each one. 5 are printed here alone.

No sentence of his is cut in half. Where the scan broke one of his sentences across lines, the pieces print as one passage; 10 passages run over more than one paragraph. His headings (Chapter 31, Rune Rita, Practice) stand at the head of the passage they introduce.

The doctrine check was run over every passage and every line of ours. No editor's note is owed: where he speaks of awakening here, it is the consciousness.

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