

Rune Sig

The Runes · 4

"All of this reminds me of the Rune Sig, which is the terrible lightning from the Central Sun."

43 passages 6 practices 24 sections 7 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 fourth of the runes he teaches. His chapter on it opens not with the rune but in the night of meditation, and with his own experience of the end of the self: the Truth, he says, "is only possible when we are absent from the 'I'". What he lived there reminds him of the rune.

Then the rune itself: the lightning, the five-pointed star, the phallus of the ancient mysteries, "through its way we return to the Maithuna (sex-yoga)", and the sound: "SIG is the SUN, and its letter is the 'S'", drawn out until it is the subtle voice. "The final Initiation is sealed with the lightning, with the Rune Sig", he says; and the same lightning strikes those who fall: "They will lose their Flaming Sword". He goes down with them into the kingdom of Pluto, and shows who suffers most there.

Then the practice: "Every Great Work, any judgment, is always sealed with the Rune Sig, with the Flaming Sword." Every work is closed by tracing the zig-zag of lightning with the finger while the S sounds.

The sixth part is his chapter on the creative larynx, from Igneous Rose: the name SOLU-SIGI-SIG sounded letter by letter, the S as the still small voice and a way out of the body at night, and his line "The vowel "S" is the rune SIG". The last part gives the day on which the runes are begun.

What is in it

Part One — The nights of meditation

1 The communion of Saints in the nights of meditation 1

2 Only possible when we are absent from the ‘I’ 1

3 The setting of the ‘I’ 2

Part Two — The terrible lightning from the Central Sun

4 The Rune Sig, which is the terrible lightning from the Central Sun 2

5 The star of five points is a constant repetition of the Rune Sig 1

6 SIG was the phallus 1

7 SIG is the SUN, and its letter is the ‘S’ 1

Part Three — The final Initiation is sealed with the lightning

8 The final Initiation is sealed with the lightning, with the Rune Sig 1

9 The luminous flaming sword 1

Part Four — The terrible ray of the Cosmic Justice

10 Disgraceful is the Initiate 2

11 They will lose their Flaming Sword 1

12 The throne of ebony of the King of the Infernal Worlds 3

13 Telemachus, the son of Ulysses 3

14 The terrible ray of the Cosmic Justice 2

Part Five — Every Great Work

15 Every Great Work, any judgment, is always sealed with the Rune Sig 1

16 You must seal all of your magical works 1

Part Six — The creative larynx

17 The verb of the Gods expresses itself through the creative larynx 4
18 The esoteric name of Kundalini is SOLU-SIGI-SIG 2
19 Each one of these letters should be vocalized 1
20 A sweet and affable hiss 1
21 The vowel “S” is a mantra for Astral Body projection 5
22 The vowel “S” is the rune SIG 1
23 The throat is a uterus in which the word is created 4

Part Seven — Practice these Runes in order

24 Practice these Runes in order 1

THE MAP

Seven parts: the night of meditation, the lightning from the Central Sun, the seal of the Initiation, the Cosmic Justice, the seal on every work, the creative larynx, and the runes in order

Tap a part to go to it.

The nights of meditation
part one · 4 passages

The terrible lightning from the Central Sun
part two · 5 passages

The final Initiation is sealed with the lightning
part three · 2 passages

The terrible ray of the Cosmic Justice
part four · 11 passages

Every Great Work
part five · 2 passages · 1 practice

The creative larynx
part six · 18 passages · 4 practices

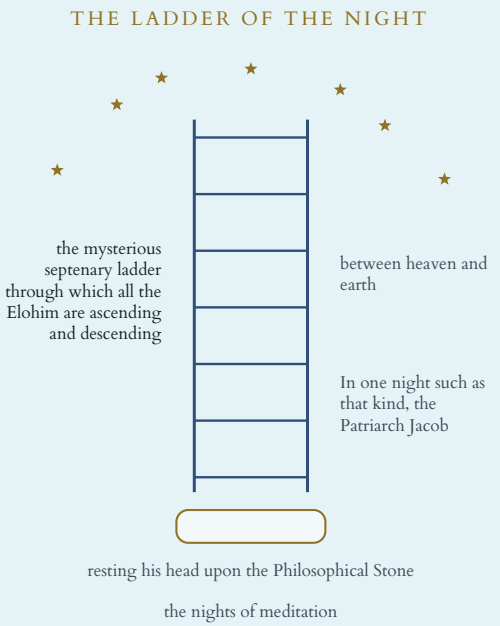
Practice these Runes in order
part seven · 1 passages · 1 practice

Part One — The nights of meditation

1 passage

I The communion of Saints in the nights of meditation

He opens the chapter of the Rune Sig in the stillness of meditation, with Jacob's ladder between heaven and earth.



Passage 1: Jacob's vision in the night of meditation. The seven rungs follow his word septenary; the drawing is ours.

CHAPTER 13 RUNE SIG It is difficult indeed to depict the enchantment, the inebriation of ecstasy, the communion of Saints in the nights of meditation. In one night such as that kind, the Patriarch Jacob, living reincarnation of the resplendent Angel Israel, while resting his head upon the Philosophical Stone, read within the astros the promise of an innumerable posterity, and he saw between heaven and earth the mysterious septenary ladder through which all the Elohim are ascending and descending.

1 Runic Magic, 1969 · Chapter 13, Rune Sig

1 passage

II Only possible when we are absent from the ‘I’

One line on what it takes to experience the Truth.

To experience what is the Truth, the Reality, or ‘That’...is only possible when we are absent from the ‘I’.

2 Runic Magic, 1969 · Chapter 13, Rune Sig

2 passages

III The setting of the ‘I’

What he lived himself: the end of the self, the descent into the Sepulchre, and lightning and thunder from the Golgotha of the Father.

On the day of the Lord, I was inspecting, searching, inquiring into the mysteries of my own hindermost hour. I saw and heard things which the profane and profaners are not allowed to comprehend. Then, I directly experienced the hindmost stage, the setting of the ‘I’, the catastrophical ending of ‘Myself.

3 Runic Magic, 1969 ·Chapter 13, Rune Sig

Thus, I could live the crucifixion of the Intimate Christ and the descent into the Holy Sepulchre. The fight against Satan was terrible... Then, my Priestess wife sealed my sarcophagus with a big stone while sweetly smiling.., and from the Golgotha of the Father, lightning, thunder and terribly divine voices were heard.

4 Runic Magic, 1969 ·Chapter 13, Rune Sig

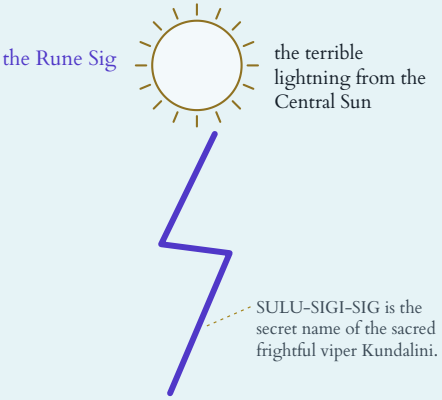
Part Two — The terrible lightning from the Central Sun

2 passages

I The Rune Sig, which is the terrible lightning from the Central Sun

What the rune is, and the secret name it carries.

THE LIGHTNING FROM THE CENTRAL SUN



Passages 5 and 6: what the rune is, and its secret name. The sun and the stroke are ours.

All of this reminds me of the Rune Sig, which is the terrible lightning from the Central Sun.

5 Runic Magic, 1969 · Chapter 13, Rune Sig

SULU-SIGI-SIG is the secret name of the sacred frightful viper Kundalini.

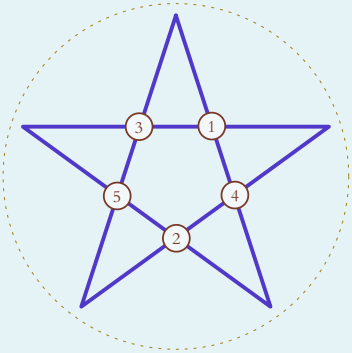
6 Runic Magic, 1969 · Chapter 13, Rune Sig

1 passage

II The star of five points is a constant repetition of the Rune Sig

The rune drawn in the Pentalpha: the zig-zag of lightning.

THE STAR OF FIVE POINTS



the star of five points is a constant repetition of the Rune Sig

This star resembles the trace of the zigzag of lightning.

In ancient times, human beings were trembling before the Pentalpha.

Passage 7: the five-pointed star as the trace of the lightning. The numbers show one way of drawing it without lifting the pen; they are ours.

Certainly, the star of five points is a constant repetition of the Rune Sig. This star resembles the trace of the zigzag of lightning. In ancient times, human beings were trembling before the Pentalpha.

7 Runic Magic, 1969 · Chapter 13, Rune Sig

1 passage

III SIG was the phallus

The rune in the archaic mysteries, and the way it leads back to.

Within the archaic mysteries, SIG was the phallus, and through its way we return to the Maithuna (sex-yoga).

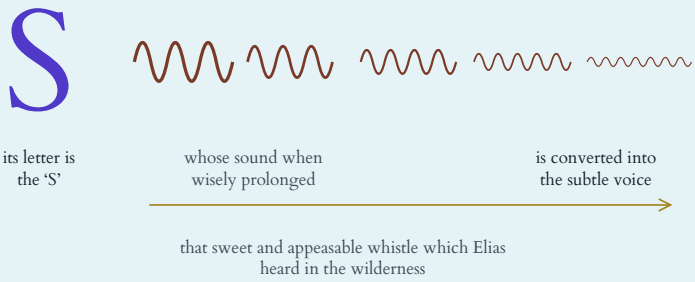
8 Runic Magic, 1969 · Chapter 13, Rune Sig

1 passage

IV SIG is the SUN, and its letter is the ‘S’

The sound of the rune: the letter S, prolonged until it becomes the subtle voice.

THE S AND THE SUBTLE VOICE



Passage 9: the sound of the rune, drawn out until it is the subtle voice. The waves are ours.

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.

9 Runic Magic, 1969 · Chapter 13, Rune Sig

Part Three — The final Initiation is sealed with the lightning

1 passage

I The final Initiation is sealed with the lightning, with the Rune Sig

The last words of the Initiation, heard among thunder and lightning.

The final Initiation is sealed with the lightning, with the Rune Sig, and amongst thunder and lightning these tremendous words are heard: “Father, into thy hands I commend my Spirit.”

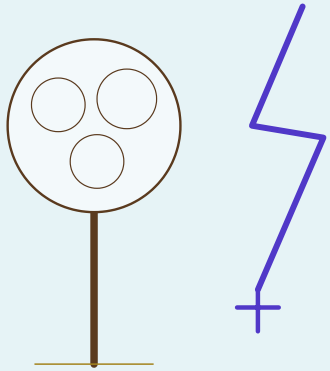
10 Runic Magic, 1969 · Chapter 13, Rune Sig

1 passage

II The luminous flaming sword

The sword that keeps the way of the Tree of Life has the shape of this rune.

THE FLAMING SWORD



the Tree of Life

The luminous flaming sword

which threateningly turns in every way in order to keep the way of the Tree of Life

has the dreadful figure of the Rune Sig

it reminds us of the zigzag of lightning

Passage 11: the sword that keeps the way of the Tree of Life, drawn in the shape of the rune. The tree and the sword are ours.

The luminous flaming sword, which threateningly turns in every way in order to keep the way of the Tree of Life, has the dreadful figure of the Rune Sig, and it reminds us of the zigzag of lightning.

11 Runic Magic, 1969 ·Chapter 13, Rune Sig

⚖ Part Four — The terrible ray of the Cosmic Justice

2 passages

I Disgraceful is the Initiate

The same lightning that seals the Initiation strikes the one who falls. He begins with lines he quotes on Samson and Hercules.

> "Woe unto the Samson of the Kabbalah if he permits himself to be put asleep by Delilah! The Hercules of science, who exchanges his royal sceptre for the distaff of Omphale, will soon experience the vengeance of Dejanira, and nothing will be left for him but the pyre of the Mount Oeta, in order to escape the devouring folds of the coal of Nessus." Unhappy is the one who permits himself to be seduced by the original She-Devil, the noname woman, who is a rose of perdition from the infernal abyss. Disgraceful is the Initiate who falls inebriated into the arms of the sanguinary Herodias, the Harpy Gundrigia, and one hundred women more.

12 Runic Magic, 1969 ·Chapter 13, Rune Sig

Woe! Woe! Woe to those Initiates who succumb to the fiery kisses, not of the many women, but of that one woman of antonomasia, of that symbolic woman who does not try to grossly seduce with suggestions of the mere animal sensation, but with the most perfidious and delectable arts of subtle sentimentalism and romantic emotionalism. Therefore, it would be better for these Initiates not to be born or that a millstone be hung about their necks, and that they be drowned in the depths of the sea.

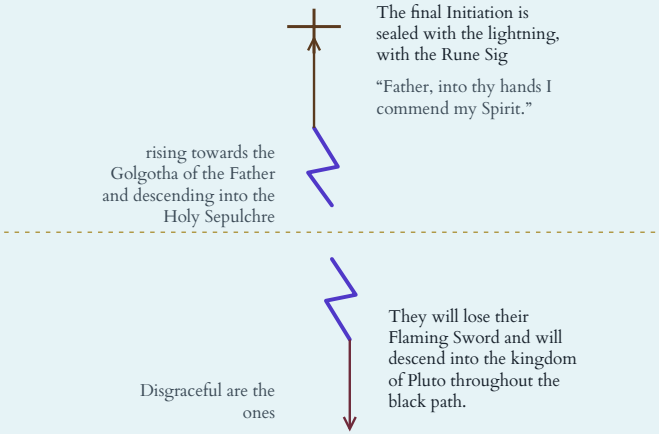
13 Runic Magic, 1969 ·Chapter 13, Rune Sig

1 passage

II They will lose their Flaming Sword

Those struck by the lightning of the Cosmic Justice, and the path they go down.

THE TWO WAYS OF THE LIGHTNING



Passages 10 and 14: the lightning that seals the last Initiation, and the lightning that strikes those who fall. The drawing is ours.

Disgraceful are the ones who instead of rising towards the Golgotha of the Father and descending into the Holy Sepulchre, will be fulminated by the terrible lighting of the Cosmic Justice. They will lose their Flaming Sword and will descend into the kingdom of Pluto throughout the black path.

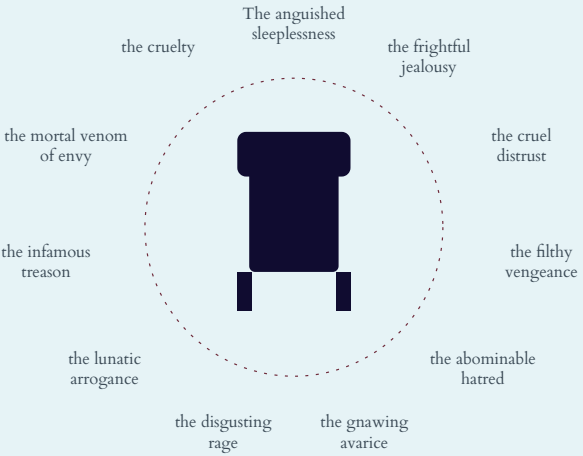
14 Runic Magic, 1969 ·Chapter 13, Rune Sig

3 passages

III The throne of ebony of the King of the Infernal Worlds

What gathers around the throne of Pluto.

ROUND THE THRONE OF EBONY



the throne of ebony of the King of the Infernal Worlds

they fill his ominous palace

Passages 15 and 16: what flies around the throne of Pluto, each named in his words. The throne and the ring are ours.

The anguished sleeplessness, the frightful jealousy which makes our existence bitter, the cruel distrust, the filthy vengeance with covered wounds, and the abominable hatred which distillates blood, are always tenebrously flying round about the throne of ebony of the King of the Infernal Worlds. There also we find the gnawing avarice which always mercilessly devours itself, and the disgusting rage which tears its flesh with its own hands.

15 Runic Magic, 1969 ·Chapter 13, Rune Sig

All of these and other fatal images are gird around the horrifying forehead of the fierce Pluto and they fill his ominous palace.

Runic Magic, 1969

To that end, we also find the lunatic arrogance which miserably ruins everything, the infamous treason which always defends itself and is always nourishing itself with innocent blood without enjoying the corrupted fruit of its perfidies. There also is the mortal venom of envy which destroys itself when incapable of destroying others, also the cruelty which is precipitated into the hopeless abyss, and the macabre and frightful visions, the horrifying phantoms of the condemned ones who are the fear of the living ones, those nightmarish monsters and the cruel sleeplessness which cause so much anguish.

16 Runic Magic, 1969 ·Chapter 13, Rune Sig

All of these and other fatal images are gird around the horrifying forehead of the fierce Pluto and they fill his ominous palace.

17 Runic Magic, 1969 ·Chapter 13, Rune Sig

3 passages

IV Telemachus, the son of Ulysses

What the hero found in the kingdom of Pluto, and why the hypocrites suffer most.

Telemachus, the son of Ulysses, found millions of hypocritical Pharisees in the kingdom of Pluto, they are whitened sepulchres who always fake love towards religion, but who are filled with arrogance and pride.

18 Runic Magic, 1969 ·Chapter 13, Rune Sig

> …they boast of themselves as being saints, and they mislead people with their false virtue
>
> Runic Magic, 1969

By descending this Hero into more submerged regions, he found many parricides and matricides who were suffering frightful torments. He also found many wives who bathed their hands with the blood of their husbands; also traitors who betrayed their country and who violated all of their oaths. Nevertheless, even when appearing incredible, these traitors were suffering less punishment than the hypocrites and simoniacs.

19 Runic Magic, 1969 ·Chapter 13, Rune Sig

Thus, this was the will of the three judges of the Infernal Worlds, since they say that these hypocrites and simoniacs are not content with being evil as the rest of the condemned ones, but moreover, they boast of themselves as being saints, and they mislead people with their false virtue. They place people far away from the path which leads towards the Truth.

20 Runic Magic, 1969 ·Chapter 13, Rune Sig

2 passages

v The terrible ray of the Cosmic Justice

The Holy Gods avenge themselves, and the fallen Bodhisattvas are judged.

The Holy Gods who have been impiously and hypocritically mocked by everybody in the world, and who have become negligible before all people, are now with all of their power avenging themselves from the insults which people have thus inflicted on them.

21 Runic Magic, 1969 ·Chapter 13, Rune Sig

The terrible ray of the Cosmic Justice also precipitates into the abyss those fallen Boddhisattwas who never want to rise again. They are accused of three crimes: 1) To have assassinated the internal Buddha; 2) to have dishonoured the Gods; 3) Numerous other crimes.

22 Runic Magic, 1969 ·Chapter 13, Rune Sig

Part Five — Every Great Work

1 passage

I Every Great Work, any judgment, is always sealed with the Rune Sig

One line: the seal on every work.

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

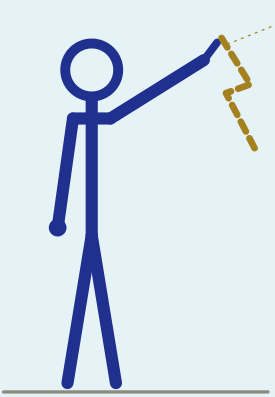
23 Runic Magic, 1969 · Chapter 13, Rune Sig

1 passage · 1 practice

II You must seal all of your magical works

His practice: the zig-zag traced with the hand while the S sounds.

THE SEAL



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

You must seal all of your magical works, invocations, supplications, healing chains, etc., with the Rune Sig.

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

Passages 23 and 24, his practice of the seal. The drawing is from Practice These Runes in Order and may later be replaced by a painting.

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.

24 Runic Magic, 1969 · Chapter 13, Rune Sig

Part Six — The creative larynx

4 passages

I The verb of the Gods expresses itself through the creative larynx

From Igneous Rose, his chapter on the creative larynx, the only other place where he names the rune.

THE CREATIVE LARYNX 1. You have reached the splendorous flower of your creative larynx.

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

2. The verb of the Gods expresses itself through the creative larynx.

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

Hadit is the winged-serpent of Kundalini.

Igneous Rose, 1954

3. Hadit has flourished in your fertile lips made verb.

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

4. Hadit is the winged-serpent of Kundalini.

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

2 passages

II The esoteric name of Kundalini is SOLU-SIGI-SIG

The name, and what else it names.

5. The esoteric name of Kundalini is SOLU-SIGI-SIG.

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

6. This is also the name of the central sun.

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

1 passage · 1 practice

III Each one of these letters should be vocalized

How the name is sounded, letter by letter.

THE NAME DRAWN OUT

The esoteric name of Kundalini is SOLU-SIGI-SIG.

This is also the name of the central sun.

1	SSSSSS OOOOO LLLLLL
2	IIIIIIIII GGGGGGGG
3	SSSSSS IIIIIII
4	GGGGGG
5	IIIIIII
6	SSSSSS

Each one of these letters should be vocalized in the following order.

prolonging the sound of each letter

Passages 29 to 31: the name, and how he spells it out to be sounded. The rows are his; the boxes and numbers are ours.

A PRACTICE

7. Each one of these letters should be vocalized in the following order. 8. SSSSSS OOOOO LLLLLL IIIIIIIII GGGGGGGG SSSSSS IIIIIII GGGGGG IIIIIII SSSSSS 9. Every letter must be vocalized, prolonging the sound of each letter, just as we have indicated.

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

1 passage

IV A sweet and affable hiss

The S, and the still small voice Elijah heard.

10. It is important to prolong the sound of each vowel. The vowel "S" is like a sweet and affable hiss. The Bible speaks to us of this sweet and affable hiss in the following verses: "And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind; and after the wind an earthquake; but Jehovah was not in the earthquake: "And after an earthquake a fire: but Jehovah was not in the fire: and after the fire a still small voice (hiss). "And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice (hiss) unto him, and said, what doest thou here, Elijah?" (1 Kings: 19: 11-13)

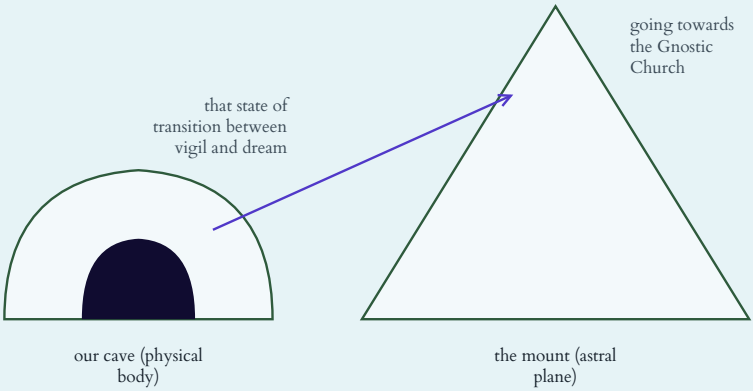
5 passages · 3 practices

v The vowel “S” is a mantra for Astral Body projection

The S as a way out of the body, and how it is practised.

FROM THE CAVE TO THE MOUNT

The “S”, as a mantra, permits us to leave our cave (physical body) and to enter upon the mount (astral plane).



Passages 33 to 35: the S as a way out of the body at night, in his picture of the cave and the mount. The drawing is ours.

11. The “S”, as a mantra, permits us to leave our cave (physical body) and to enter upon the mount (astral plane).

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

12. The vowel “S” is a mantra for Astral Body projection.

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

It is not a mental practice.

Igneous Rose, 1954

A PRACTICE

13. The disciple must become sleepy while vocalizing the sweet and affable sound of the “S”. When the disciple reaches that state of transition between vigil and dream, then he must rise from his bed and leave the room, going towards the Gnostic Church.

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

A PRACTICE

14. Once in the Gnostic Church, we will teach and instruct him in the Divine Wisdom. 15. However, we must clarify to our disciples that this explanation which we have given must be understood as an immediate action.

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

A PRACTICE

16. The student must rise up from his bed, as naturally as would a child who knows nothing of occultism. It is not a mental practice. It is a practice which must be understood as a concrete action, just as when we rise up in the morning in order to eat breakfast. 17. The vowel “S” has a terrific power.

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

1 passage

VI The vowel “S” is the rune SIG

Where he joins the letter to the rune.

18. The vowel “S” is the rune SIG and when we vocalize it, lightning is produced in the internal atmosphere. This lightning has the power to awaken the Kundalini.

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

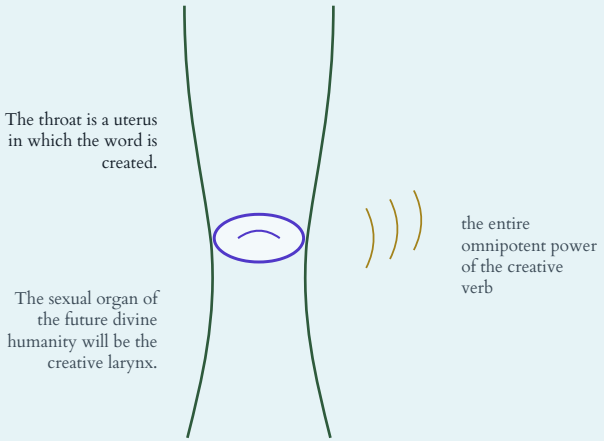
Editor's note. In his later teaching the Master makes this plain: purification, chastity, prayer, pranayama and the mantras prepare the way and sublimate the sexual energy, and single people should practise them, but the Kundalini itself awakens and rises only through the sexual work of the couple (Maithuna).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

4 passages

VII The throat is a uterus in which the word is created

The larynx of the future, and the way to it.

THE CREATIVE LARYNX



Sexual magic is the way.

Passages 39 to 41: the larynx as he describes it, and the way he names. The drawing is ours.

19. The sexual organ of the future divine humanity will be the creative larynx.
20. The throat is a uterus in which the word is created.

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

21. The Kundalini gives the larynx the entire omnipotent power of the creative verb. 22. What is important is to learn how to control the feminine principle of the solar forces. 23. The feminine solar forces are symbolized by an eagle with a woman's head.

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

Sexual magic is the way.

Igneous Rose, 1954

24. Sexual magic is the way.

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

25. We must self-realize Christ within ourselves in order to speak the creative verb. However, this is possible only by learning how to control the feminine principle of the sun.

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

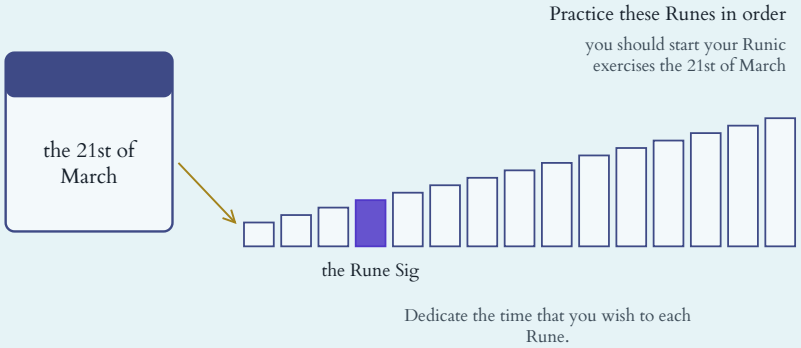
Part Seven — Practice these Runes in order

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 43, from his last rune chapter, with the name of this rune from passage 5: the fifteen runes in his order, begun on the 21st of March. This rune is the fourth 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.

43 Runic Magic, 1969 ·Chapter 46, Rune Gibur

Where to practise

His practices are in Part Five and Part Six. These lines only point back to them; each names the passages it rests on.

1. Close every magical work, invocation, supplication or healing chain with the Rune Sig: trace the zig-zag of lightning with the hand and the extended index finger while sounding the S as a long, sweet whistle. (24)
2. Sound his name SOLU-SIGI-SIG letter by letter, in the order he gives, drawing out each letter. (31, 29)
3. Let the S be soft, a sweet and gentle hiss, the still small voice of the cave. (32)
4. At night, become drowsy while sounding the S, and in the moment between waking and sleep, simply get up and go, as a child would. (35, 36, 37)
5. If you go on to the other runes in his order, he gives the day to begin. (43)

Read beside it

- Runic Magic: The whole book's practices, every rune in one volume; 4 of these passages also stand there.
- Igneous Rose: The book of the creative larynx, whole; 9 of these passages also stand there.
- The Mantras: His mantras and vowels, the S among them; 12 of these passages also stand there.
- The Keys of Astral Travel: Going out in the astral body; 6 of these passages also stand there.
- The Intimate Christ: The crucifixion and the Sepulchre within; 2 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. 43 passages from two of his books: his whole chapter on this rune in the Esoteric Course of Runic Magic, “Rune Sig” (24 passages, in his order); his whole chapter “The Creative Larynx” in Igneous Rose (18 passages, his numbered verses 1 to 25), the only other place in all his books where he names this rune; 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; two words broken by the scan are mended (“the ir” to “their”, “vo wel” to “vowel”). Where the printed page reads “the terrible lighting of the Cosmic Justice” it is printed as it stands.

Shared with other booklets. 27 of the 43 passages also stand in another booklet, and the web page marks each one. 16 are printed here alone.

No sentence of his is cut in half. Where the scan broke one of his sentences or numbered verses across lines, the pieces print as one passage; 5 passages run over more than one paragraph. His headings (Chapter 13, Rune Sig, Practice, The Creative Larynx) stand at the head of the passage they introduce.

One editor's note. The doctrine check was run over every passage and every line of ours. One line of his early book Igneous Rose (passage 38) is to be read in the light of his later teaching; his words are printed exactly as they stand, with the standard editor's note under them. In the same chapter he adds: "Sexual magic is the way." (passage 41).

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