

Rune Tyr

The Runes · 5

"The letter 'T' or TAU strikes the consciousness in order to awaken it."

33 passages 2 practices 24 sections 9 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 fifth of the runes he teaches. His chapter on it opens in the night, and goes out with him in the astral body across Mexico City and up the old cathedral tower. Coming down, he is followed by a disciple who walks asleep and handles a sacred relic as no one awake would. The old Aztec who keeps it answers: “It is not his fault in this matter, he is asleep.” He tries to wake him, and cannot. The Master grieves that after all his work in the world “still they continue to sleep”, and is told to “look at them with sympathy”.

The sleeping disciple raises his question on reincarnation: only “those who have the Being incarnated can reincarnate”. “The ego, the pluralized ‘I’ does not reincarnate.” It returns.

Then the practice, the arms raised and lowered while the mantra sounds, and what its letters do: “The letter ‘T’ or TAU strikes the consciousness in order to awaken it.” “The letter ‘I’ works intensely within the blood which is the vehicle of the essence.”

From his chapter on the next rune come his lines joining the two, “TIR esoterically corresponds to the zodiacal sign of Pisces”, and the practice for both: “You must intelligently combine the exercises of the Rune BAR with the exercises of the Rune TYR or TIR.” From Igneous Rose, years earlier, the peppermint: “The second rune TYR represents the divine Trinity, reincarnating itself through the wheel of births and deaths.” The last part gives the day on which the runes are begun.

What is in it

Part One — Divine night

1 Delicious night brimming with stars 1

2 The voice which always denies vain things 1

3 Finally alone with myself 2

Part Two — I went across the midnight city

4 I passed through the streets of the capital of Mexico 3

5 I climbed the old tower of the Metropolitan Cathedral 2

6 Behold, that which is awaiting for you! 2

Part Three — It is not his fault in this matter, he is asleep

7 Someone was following me, he was a Chela 1

8 An Aztec Elder of an indescribable age was meditating 4

9 It is not his fault in this matter, he is asleep 2

10 He blew the living FOHAT upon his face 1

11 Engulfed within the lunar bodies 1

Part Four — Let us now talk about reincarnation

12 Could reincarnation exist where there is no individuality? 1

13 Those who have the Being incarnated can reincarnate 1

14 The ego, the pluralized 'I' does not reincarnate 1

Part Five — The practices corresponding to the Rune TYR or TIR

15 The practices corresponding to the Rune TYR or TIR 1

16 The letter 'T' or TAU strikes the consciousness in order to awaken it 1

Part Six — The Runes TYR or TIR and BAR

17 When we study cosmic grammar 1

18 TIR esoterically corresponds to the zodiacal sign of Pisces 1

19 AR-BAR-MAN is the primeval name of Abraham 1

Part Seven — Esoteric practice

20 You must intelligently combine the exercises of the Rune BAR with the exercises of the Rune TYR or TIR 1

21 To wisely mix within our own interior universe the magical forces of the two Runes 1

Part Eight — The second rune TYR represents the divine Trinity

22 The three runes AR, TYR, and MAN 1

23 The governing Angel of the mint 1

Part Nine — Practice these Runes in order

24 Practice these Runes in order 1

THE MAP

Nine parts: the night, the midnight city, the sleeping disciple, reincarnation, the practice of the rune, Tyr and Bar, their practice together, the peppermint, and the runes in order

Tap a part to go to it.

Divine night
part one · 4 passages

I went across the midnight city
part two · 7 passages

It is not his fault in this matter, he is asleep
part three · 9 passages

Let us now talk about reincarnation
part four · 3 passages

The practices corresponding to the Rune TYR or TIR
part five · 2 passages · 1 practice

The Runes TYR or TIR and BAR
part six · 3 passages

Esoteric practice
part seven · 2 passages · 1 practice

The second rune TYR represents the divine Trinity
part eight · 2 passages

Practice these Runes in order
part nine · 1 passages

Part One — Divine night

1 passage

I Delicious night brimming with stars

He opens the chapter of the Rune Tyr as he closes the day: the night has come.

CHAPTER 16 RUNE TYR Singing birds, jumping rivulets, roses which perfume the environment, sounding bells which call, stop good shadow of mine, beautiful illusion of the day, for night has arrived. Delicious night brimming with stars, allow me to offer you the oasis from the old garden of my painful heart. It is in December, yet, with your romantic singing it will have roses from the month of May.

1 Runic Magic, 1969 · Chapter 16, Rune Tyr

1 passage

II The voice which always denies vain things

One line on a NO said without hatred.

I would like to guess the voice which always denies vain things, which always rejects them, which repudiates them with a NO that is without hatred, and that also holds promise for many YESSES.

2 Runic Magic, 1969 · Chapter 16, Rune Tyr

2 passages

III Finally alone with myself

Alone in the night, and what the night is to him.



Passages 1 to 4: the night with which he opens this chapter, in his words. The moon and stars are ours.

Divine night, behold, here I am, finally alone with myself, and listening through the voice of Isaiah to your insinuating clamour which is naming me.

3 Runic Magic, 1969 · Chapter 16, Rune Tyr

Oh enchanted night, Urania, life of mine, to be sick because of you is to be sane. All the tales which amuse mortals in their remote infancy are nothing close to you, because you smell better than the fragrance of dreamy, enchanted gardens, and because you are more transparent, oh good of mine, than a transparent crystal palace.

4 Runic Magic, 1969 · Chapter 16, Rune Tyr

Part Two — I went across the midnight city

3 passages

I I passed through the streets of the capital of Mexico

Out in the night, through Mexico City.

So, with fertile endurance, without misfortune, and with simple pity, I passed through the streets of the capital of Mexico.

5 Runic Magic, 1969 · Chapter 16, Rune Tyr

> Who is the one who calls me in the night with such a delectable accent?
>
> Runic Magic, 1969

I went across the midnight city among ineffable crystals, clean of any mist.

6 Runic Magic, 1969 · Chapter 16, Rune Tyr

Who is the one who traverses the abode while exclaiming my name? Who is the one who calls me in the night with such a delectable accent? Ah, it is a gust of wind which wails in the summit tower, it is a sweet thought.

7 Runic Magic, 1969 · Chapter 16, Rune Tyr

2 passages

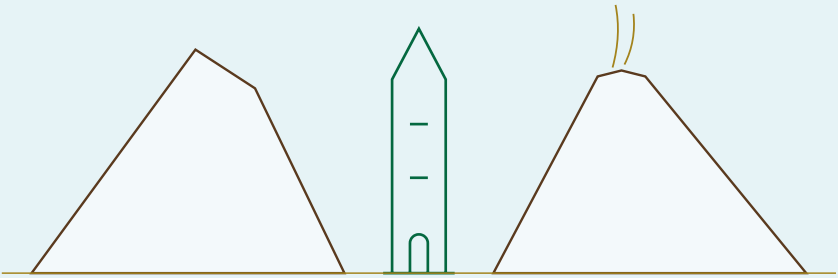
II I climbed the old tower of the Metropolitan Cathedral

From the tower: the mountains, the two volcanoes, and the city they guard.

THE TOWER AND THE TWO VOLCANOES

The mist was lost upon the summit of the mountains

I climbed the old tower of
the Metropolitan Cathedral



IZTACCIHUATL and POPOCATEPETL
two millenary guardians in custody of the city of Mexico

Passages 8 and 9: what he saw from the cathedral tower that night, out of the body. The drawing is ours.

So, I climbed the old tower of the Metropolitan Cathedral while singing my poem with the voice of the silence.

8 Runic Magic, 1969 · Chapter 16, Rune Tyr

The mist was lost upon the summit of the mountains, upon those lands which had suffered tremendous convulsions. Then, among craters and vomits of lava, IZTACCIHUATL and POPOCATEPETL emerged like an enchantment in

order to delight the eyes. These two legendary volcanoes are like two millenary guardians in custody of the city of Mexico.

9 Runic Magic, 1969 ·Chapter 16, Rune Tyr

2 passages

III Behold, that which is awaiting for you!

What lies beyond the mountains, and a song no one hears.

Far away, beyond from these mountains, I saw worlds and ineffable regions which are impossible to describe with words. “Behold, that which is awaiting for you!” said a generous voice unto me, a voice which was endowing music to the wind.

10 Runic Magic, 1969 ·Chapter 16, Rune Tyr

This was a song which was listened by no one, and that is played and played wherever I go, such musical notes in which I seem to sense my own voice.

11 Runic Magic, 1969 ·Chapter 16, Rune Tyr

Part Three — It is not his fault in this matter, he is asleep

1 passage

I Someone was following me, he was a Chela

Coming down from the tower, in his astral body, he is not alone.

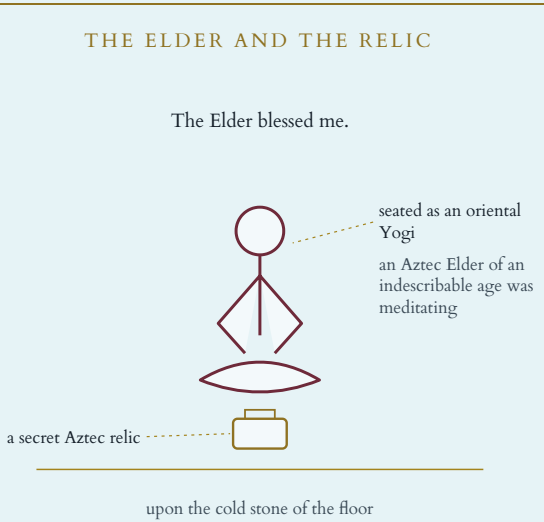
So, when descending from that tower, someone was following me, he was a Chela, or Disciple. Great was my joy, since I was inebriated with an exquisite spiritual voluptuousness. My body did not have weight, I was moving myself with my astral form, I had abandoned my physical vehicle a long time before.

12 Runic Magic, 1969 ·Chapter 16, Rune Tyr

4 passages

II An Aztec Elder of an indescribable age was meditating

In the old atrium among the market stalls, an Elder sits with a sacred relic.



Passages 13 to 16: the old Aztec by the cathedral wall and what lay before him, in his words. The drawing is ours.

Already upon the atrium of this old Cathedral, close to the foundation of its old walls, which have been mute witnesses to many quarrels, conflicts and challenges during many centuries, I saw a variegated and picturesque conjunction of men, women, children and elders who were selling their merchandise everywhere.

13 Runic Magic, 1969 ·Chapter 16, Rune Tyr

There, seated as an oriental Yogi, close to the wall and under the aged tower, on a corner of this old Cathedral, an Aztec Elder of an indescribable age was meditating.

14 Runic Magic, 1969 ·Chapter 16, Rune Tyr

The Elder blessed me.

Runic Magic, 1969

Any sleeping person would have easily confused him as being another merchant. In front of him and upon the cold stone of the floor this venerable Elder had a mysterious object, a secret Aztec relic.

15 Runic Magic, 1969 ·Chapter 16, Rune Tyr

Then, humbled, confounded and abased before this holy, venerated indigenous Aztec, I had to prostrate myself with reverence. The Elder blessed me.

16 Runic Magic, 1969 ·Chapter 16, Rune Tyr

2 passages

III It is not his fault in this matter, he is asleep

The disciple who follows him walks asleep, and does what no one awake would do.

My Chela (disciple), who was following my steps looked like a zombie, his consciousness was profoundly sleeping... Suddenly, something happened, he bent down as if to grasp something and without the least bit of respect, he grasped the untouchable relic, he observed it in his hands with infinite curiosity and I, frankly, remained horrified by his behaviour.

17 Runic Magic, 1969 ·Chapter 16, Rune Tyr

This appeared so terrible to me that I exclaimed, “What do you think you are doing? You are committing a great sacrilege. For God’s sake, withdraw yourself from here and leave the relic in its place.” Nevertheless, the Master filled with infinite compassion replied, “It is not his fault in this matter, he is asleep.”

18 Runic Magic, 1969 ·Chapter 16, Rune Tyr

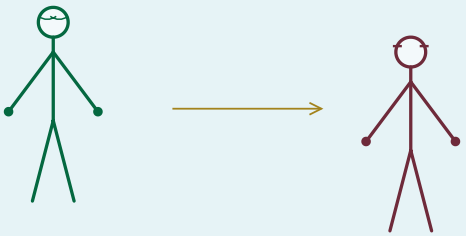
1 passage

IV He blew the living FOHAT upon his face

The Elder tries to wake him.

THE ONE WHO SLEEPS

It is not his fault in this matter, he is asleep.



I was moving myself with my astral form

looked like a zombie, his consciousness was profoundly sleeping

blew the living FOHAT upon his face with the purpose of awakening him, but everything was useless

This Chela continued sleeping, dreaming.

Passages 12 and 17 to 19: the Master out of the body and the disciple who follows him in his sleep. The figures are ours.

Afterwards, like a pilgrim on the path who wants to heal the afflicted heart with a precious balm, he grasped the head of this sleeping neophyte, and blew the living FOHAT upon his face with the purpose of awakening him, but everything was useless. This Chela continued sleeping, dreaming.

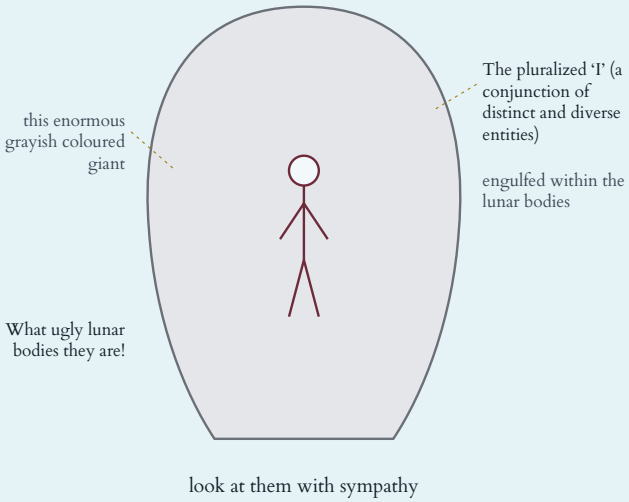
19 Runic Magic, 1969 · Chapter 16, Rune Tyr

1 passage

v Engulfed within the lunar bodies

What the sleeping disciple looks like there, and how the Elder asks him to look on such people.

THE GIANT OF THE LUNAR BODIES



Passage 20: why the sleeping disciple looked like a giant, and what the Elder asks. The drawing is ours.

So, filled with deep bitterness I said, "How much I have fought there in the physical world in order for these people to awaken their consciousness and still they continue to sleep." The Chela had assumed a gigantic figure. The pluralized 'I' (a conjunction of distinct and diverse entities), engulfed within the lunar bodies was giving him that aspect. It was bizarre to see this enormous grayish coloured giant slowly walking like a zombie along the old atrium of this ancient Cathedral while heading towards his home where his physical body was sleeping. In those moments I could only exclaim, "What ugly lunar bodies they are!" Nonetheless, the venerated Elder, while inebriated with compassion replied

unto me, “Inside the temple which you are now going to enter (a Jinn Temple, an Aztec sanctuary), there are many like this one so look at them with sympathy.” I replied, “It is clear that I will look upon them with sympathy.”

Part Four — Let us now talk about reincarnation

1 passage

I Could reincarnation exist where there is no individuality?

The question the sleeping disciple raises.

Let us now talk about reincarnation. Are perchance these lunar creatures reincarnating? Could reincarnation exist where there is no individuality?

21 Runic Magic, 1969 · Chapter 16, Rune Tyr

1 passage

II Those who have the Being incarnated can reincarnate

Who reincarnates, in the doctrine of Krishna.

The doctrine of Krishna in the sacred country of Ganges teaches that only the Gods and demi Gods, heros, devas, and titans are reincarnating. In other words, we will say that only the Self-realized, those who have the Being incarnated can reincarnate.

22 Runic Magic, 1969 · Chapter 16, Rune Tyr

1 passage

III The ego, the pluralized ‘I’ does not reincarnate

What happens to the ego instead.

REINCARNATION AND RETURN

Could reincarnation exist where there is no individuality?

those who have the Being incarnated can reincarnate

the Gods and demi Gods, heros, devas, and titans

The ego, the pluralized ‘I’ does not reincarnate.

It is submitted to the Law of Eternal Return of all things.



It returns into a new womb, it comes back into this valley of Samsara

Passages 21 to 23: who reincarnates and what happens to the ego instead, in his words. The panels are ours.

The ego, the pluralized ‘I’ does not reincarnate. It is submitted to the Law of Eternal Return of all things. It returns into a new womb, it comes back into this valley of Samsara, it reincorporates.

23 Runic Magic, 1969 ·Chapter 16, Rune Tyr

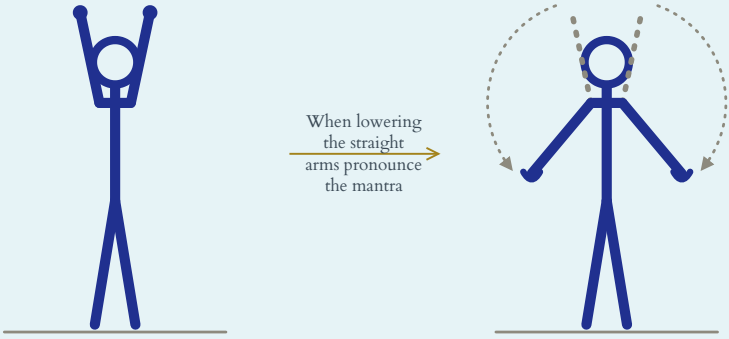
Part Five — The practices corresponding to the Rune TYR or TIR

1 passage · 1 practice

I The practices corresponding to the Rune TYR or TIR

His practice: the arms raised, then lowered with the hands cupped, while the mantra sounds.

THE POSTURE



TIIIIIIIRRRRRRRR

The sound of the letters 'I' and 'R' should be prolonged in order to awake the consciousness.

Passage 24, his practice of the Rune Tyr. The two drawings are from Practice These Runes in Order and may later be replaced by paintings.

A PRACTICE

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

24 Runic Magic, 1969 ·Chapter 16, Rune Tyr

1 passage

II The letter ‘T’ or TAU strikes the consciousness in order to awaken it

What each letter of the mantra does.

THE MANTRA DRAWN OUT

TIIIIIIIRRRRRRRR



The letter ‘T’ or TAU strikes the consciousness in order to awaken it.

The letter ‘I’ works intensely within the blood which is the vehicle of the essence.

intensifying the circulation of the blood in the veins and in the sanguineous vessels

Passages 24 and 25: the mantra as he spells it, and what he says each letter does. The boxes are ours.

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

25 Runic Magic, 1969 · Chapter 16, Rune Tyr

Part Six — The Runes TYR or TIR and BAR

1 passage

I When we study cosmic grammar

From his chapter on the next rune, Bar: the two runes belong together.

When we study cosmic grammar, then we can verify for ourselves that an intimate relationship exists between the Runes TYR or TIR and BAR.

26 Runic Magic, 1969 · Chapter 19, Rune Bar

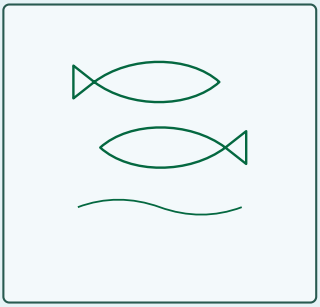
1 passage

II TIR esoterically corresponds to the zodiacal sign of Pisces

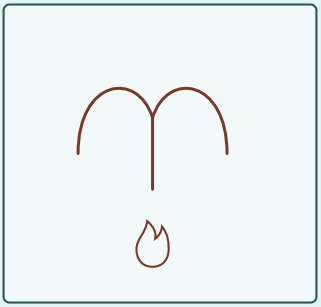
The sign of each rune, and what the pair recalls.

WATER AND FIRE

an intimate relationship exists between the Runes TYR or TIR and BAR



TIR esoterically corresponds to the zodiacal sign of Pisces



BAR burningly shines in the brilliant constellation of Aries

the existing occult relationship between water and fire, death and life

AR-BAR-MAN is the primeval name of Abraham

Passages 26 to 28, from his chapter on the Rune Bar: the sign of each rune and what the pair recalls. The drawings are ours.

TIR esoterically corresponds to the zodiacal sign of Pisces, and BAR burningly shines in the brilliant constellation of Aries. This reminds us of the existing occult relationship between water and fire, death and life.

27 Runic Magic, 1969 · Chapter 19, Rune Bar

1 passage

III AR-BAR-MAN is the primeval name of Abraham

One letter added to the sacred syllable.

If we place before the sacred syllable AR the letter B, then, we indicate with this the necessity of attracting the Sun to the Earth. AR-BAR-MAN is the primeval name of Abraham.

28 Runic Magic, 1969 · Chapter 19, Rune Bar

Part Seven — Esoteric practice

1 passage · 1 practice

I You must intelligently combine the exercises of the Rune BAR with the exercises of the Rune TYR or TIR

The practice he gives for the two runes together, with both mantras.

A PRACTICE

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

TIIIIIIIIIIIIIIIIRRRRRRRRRRR……..,

BAAAAAAAAARRRRRRR…….

29 Runic Magic, 1969 · Chapter 19, Rune Bar

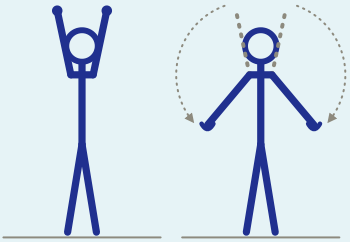
1 passage

II To wisely mix within our own interior universe the magical forces of the two Runes

What the joint practice is for, in his three points.

THE TWO RUNES TOGETHER

Place the arms high above the head, descending them while the hands are cupped as shells



TIIIIIIIIIIIIIIIRRRRRRRRRRR

BAAAAAAAAARRRRRRR

Objective of this practice:

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

Passages 29 and 30: his practice for the Rune Bar and the Rune Tyr together, and what it is for. The drawings are from Practice These Runes in Order; the numbers are his.

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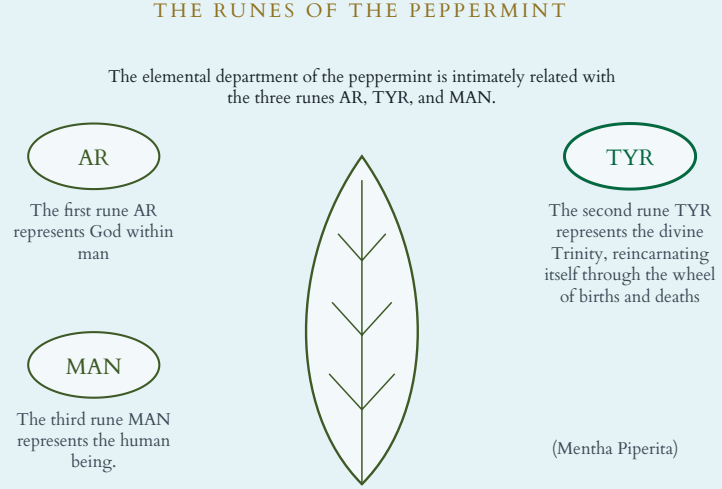
30 Runic Magic, 1969 · Chapter 19, Rune Bar

Part Eight — The second rune TYR represents the divine Trinity

1 passage

I The three runes AR, TYR, and MAN

From Igneous Rose, years earlier: the rune among the three he names for the peppermint.



Passage 31, from Igneous Rose: the three runes he names for the peppermint, this one coloured. The leaf and stones are ours.

ELEMENTAL MAGIC OF THE PEPPERMINT PLANT (Mentha Piperita) 283. The elemental department of the peppermint is intimately related with the three runes AR, TYR, and MAN. 284. The first rune AR represents God within man, the divine forces acting within the human being and the sacred altar of life. 285. The second rune TYR represents the divine Trinity, reincarnating itself through the wheel of births and deaths. 286. The third rune MAN represents the human being.

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

1 passage

II The governing Angel of the mint

The work of the hierarchies of this plant with souls coming back into a body.

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.

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

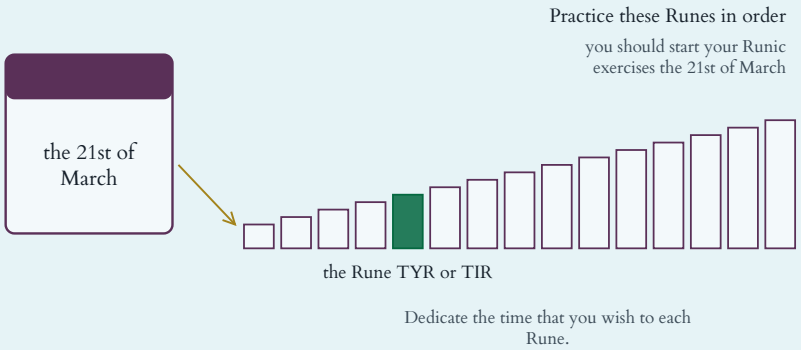
Part Nine — Practice these Runes in order

1 passage

I Practice these Runes in order

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

IN ORDER



Passage 33, from his last rune chapter, with the name of this rune from passage 24: the fifteen runes in his order, begun on the 21st of March. This rune is the fifth step; the steps are ours.

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.

33 Runic Magic, 1969 · Chapter 46, Rune Gibur

Where to practise

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

1. Stand and raise the arms high above the head. Then lower them, straight, to the sides, with the hands cupped like seashells, sounding the mantra TIR as he spells it, the I and the R drawn out long. (24)
2. Know what each letter of the mantra does as you sound it: the T, the I and the R. (25)
3. When you come to the next rune, Bar, he asks for the two to be practised together, singing TIR and then BAR with the same movement of the arms. (29, 30)
4. If you go on to the other runes in his order, he gives the day to begin. (33)

Read beside it

- Runic Magic: The whole book's practices, every rune in one volume; 5 of these passages also stand there.
- The Mantras: His mantras and vowels; 2 of these passages also stand there.
- The Keys of Astral Travel: Going out in the astral body, as he does in this chapter; 3 of these passages also stand there.
- Igneous Rose: The book of the peppermint and the other plants, whole.
- Rune Sig: The rune before this one in his order.
- Rune Fah: The first rune of the series, where his runic exercises begin.

About this booklet

His words only. 33 passages from two of his books: his whole chapter on this rune in the Esoteric Course of Runic Magic, “Rune Tyr” (25 passages, in his order); from his chapter on the next rune, “Rune Bar”, his lines joining the two runes and the practice he gives for both together (5 passages); the peppermint in Igneous Rose, where he names this rune with Ar and Man (2 passages); and his line on practising the runes in order. These are the only places in all his books where he names the rune. Every passage carries its book, the chapter it came from and the year it was first printed. Nothing has been paraphrased, joined or improved; words broken or misread by the scan are mended (“enormo us” to “enormous”, “La w” to “Law”, “the m” to “them”, “relations hip” to “relationship”, and in the heading of the peppermint “TILE” to “THE”).

Shared with other booklets. 17 of the 33 passages also stand in another booklet, and the web page marks each one. 16 are printed here alone. The passages from his chapter on the Rune Bar will stand in Rune Bar too.

No sentence of his is cut in half. Where the scan broke one of his sentences across lines (in his joint practice of the two runes, one sentence is printed a word to a line), the pieces print as one passage; 10 passages run over more than one paragraph. His headings (Chapter 16, Rune Tyr, Practice, Esoteric Practice, the peppermint) stand at the head of the passage they introduce.

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

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