



OFFICIAL EMBLEM OF

THE MAYANS

All material, discourses, lectures, illustrations, lessons, scientific dissertations and letters of transmittal appearing under this Official Emblem are protected by copyright. They may not be quoted except by official and written permission of The Mayans. They are not for sale but are prepared for the private use of Members of our Order. The recipient of this manuscript agrees by acceptance to hold it Private as the property of The Mayans to be delivered up to the Order upon demand. All rights in the material appearing beneath this cover are reserved by The Mayans, including the privilege of translations into other languages.

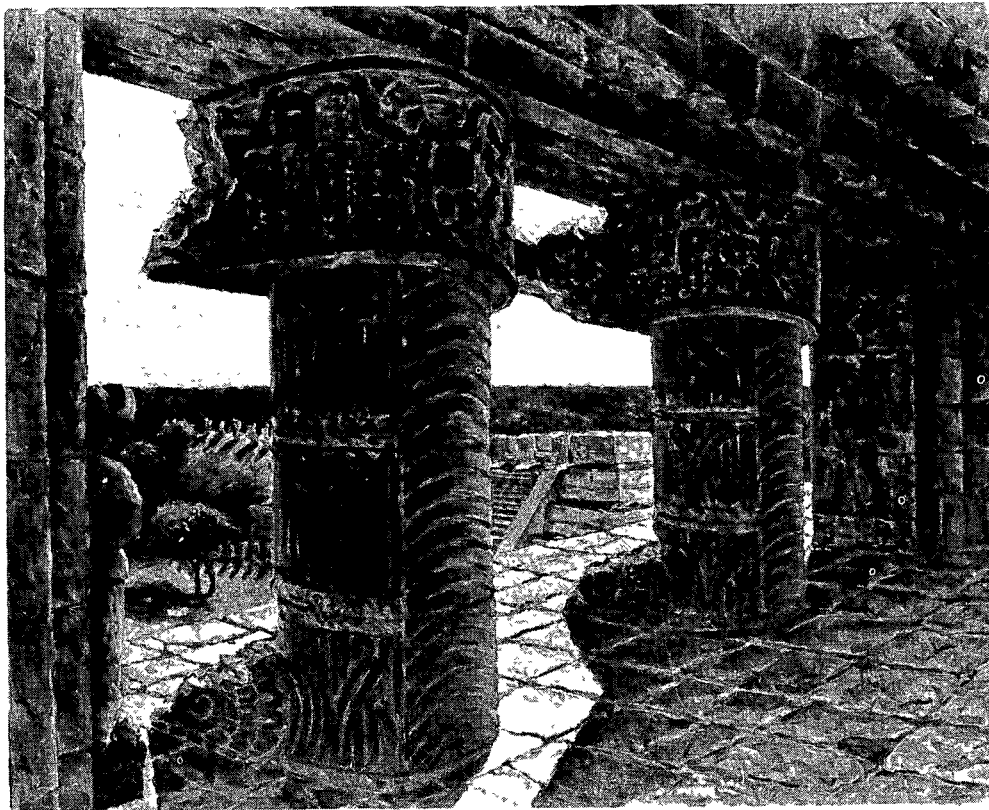
VADE MECUM, VOLVENTIBUS ANNIS

THE MAYANS
SAN ANTONIO,
TEXAS

Degree 8 - 9

Number 116

Copyright 1954 by The Mayans



THE MIRACLE TEMPLE LECTURES

MAYAN REVELATION NUMBER 116

LESSON NUMBER THREE IN A SERIES OF

Seben Magic Words

Learn

The Power to Learn
The Sense of Wonder
Sources
Observe

Life's Growing Edge
Experience
The Fruits
Master Prayer

Beloved Centurion:

In your last Monograph we took up the Miracle of Hearing. In this, you will remember I stressed the importance of knowledge gained through LISTENING. We now take up one of the greatest of all subjects, that of LEARNING. We never finish learning. In your last Monograph, I told you that we NEVER know all. Our search for knowledge is never ended. HE THAT WOULD BECOME A MASTER OF HIMSELF NEVER STOPS SEEKING for KNOWLEDGE IS POWER, and it is the wise person who learns this early in life. You, as a Mayan, are a seeker after truth and self-mastery, - You have already learned the power of the knowledge which is to be found in some books.

I believe it was Channing who said, "God be thanked for books. They are the voices of the distant and the dead and make us heirs of the spiritual life of past ages."

I particularly like the way Rev. C. Kingsley expressed his thoughts on books when he says, "We ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion, or politics, farming, trade, or medicine, they are the message of Christ, the Maker of all things, the Teacher of all Truth."

And the beautiful words spoken by Willmott when he described where books should be read, "Many books belong to sunshine and should be read out of doors. Clover, violets and hedge roses breathe from their leaves; they are most lovable in cool lanes, along field paths, or upon stiles overhung by Hawthorne, while the blackbird pipes, and the nightingale bathes its brown feathers in the twilight copse."

The POWER of books is so well expressed by Henry Giles, "The silent power of books is a great power in the world, and there is a joy in reading them which those alone can know who read them with desire and enthusiasm. Silent, passive and noiseless though they be, they may yet set in action countless multitudes and change the order of nations."

A COMPARISON by Langford of books to friends seems to me to be a very fine comparison when he says, "A wise man will select his books, for he would not wish to class them all under the sacred name of friends. Some can be accepted only as acquaintances. The best books of all kinds are taken to the heart and cherished as his most precious possessions, others to be chatted with for a time, to spend a few pleasant hours with and laid aside but not forgotten."

John Bright, in speaking of books, says that the great love of books is something like a personal introduction to the great and good men of all past time. "Books, it is true, are silent, as you see them on their shelves, but silent as they are, when I enter a library, I know if I put questions to these books they will answer me."

There are two ways in which we may acquire learning, through books and schooling, and through experience. Both are great teachers, but very often if we acquire our learning through books we are able to escape the difficult and sometimes tragic lessons which must be learned by experience. If we could have had the benefit of learning the simple truths which are set forth in books, we might

have avoided many pitfalls. Unfortunately, many people do not have a natural taste for reading, and in that case the taste should be cultivated, and indeed it can be.

I believe it was Herschel who said, "If I were to pray for a taste which would stand by me under every variety of circumstances, and be a cause of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading."

Channing again tells us, "Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart."

So as we prepare our minds for the lesson which is to follow, may I dedicate it to all fine books, and to you, Beloved Seeker of Truth, as I use the words of Richard Aungervyle:

"You, O Books, are the golden vessels of the temple, the arms of the clerical militia, with which the missiles of the most wicked are destroyed; fruitful olives, vines of Engaddi, fig trees knowing no sterility; burning lamps to be ever held in the hand."

Let us speak together the following Meditation as we prepare ourselves to take another step ever onward and upward through the Miracle Temple Series of Learning.

MEDITATION

I have seen that learning truth is gathering food for character, personality, and worth. I go forward into the limitless universe of truth to gather my sustenance. I seek the knowledge that leads to wisdom, and I know that seeking I shall find. I now dedicate the results not only to myself but to all.

THE POWER TO LEARN

One of the wonderful things about us is that each of us is given a marvelous equipment for learning, knowing, and remembering. It seems a hint that this is a world in which one must know things if he is going to live in it successfully. Knowing one's way around in such a life as this is no small matter.

The cortex of the brain is our thinking equipment, but of what use would the power to think be if there were no means to feed into it things to think about; data as we say? This has to be obtained through sense experience - what we see, hear, smell, taste, and touch. Each of these so-called senses has its area of the brain cells specialized to deal with the particular kind of stimuli it sends in for sorting, reference, and reporting to the cortex for decision and use.

We also have brain cells that serve as a vast filing system. Facts and thoughts are stored there, something like sound is engraved on a phonograph record or a tape recorder. There every mental experience is kept ready to be taken out and played over again whenever desired. This is memory. The human cranium is not very large, but it has room for all these specialized cell areas; and we are told

that there are so many of these filing card cells that no person ever uses more than perhaps a third of what he has.

This means that we come into this world with these mechanisms for learning, knowing, and remembering as standard equipment. KNOWLEDGE IS POWER. With it we are equipped to meet situations that would otherwise be too much for us. KNOWLEDGE IS FREEDOM. One is free to do as far as he knows. Without our highly specialized power to learn we could not know, and without knowledge we would be in chains.

We do not know things automatically. We have to learn them. We have a mechanism for learning, but it is not self-starting. We have to crank the mental engine and see that it keeps running. That necessary effort we call learning. Nothing can force us to know against our wills or without effort. One knows what he has learned and no more. However one learns, learn he must.

For many lacks and shortcomings there are excuses. Many human frailties seem almost impossible to overcome, but for two there is no excuse whatever. No one needs to be dirty, and no one needs to be ignorant. The antidotes to both these things are within reach of all.

Whatever your condition may be, there are within your reach some facilities for learning truth. Wherever you are, you can somehow manage to become acquainted with facts and to gain wisdom by relating these facts and interpreting their meanings for your life. Use these powers constantly, persistently, and faithfully. Gradually your consciousness will expand.

THE SENSE OF WONDER

This lesson is intended in some measure to meet a great need. It is not pounding at a straw man or jousting with a windmill. It is directed at a real and important situation, namely that there are many people who are playing hooky from THE SCHOOL OF LIFE. They do not learn, nor care to. All of us sometimes find ourselves caught in periods when these things seem easy to neglect. Some driving force seems necessary, and there is one available. We will call it the SENSE OF WONDER.

We do not mean mere curiosity. There is a difference between curiosity and wonder, and wonder is the greater of the two. Curiosity can fall to very ordinary levels and get itself concerned with things not worth the knowing, for instance other people's personal affairs. In that field curiosity becomes the motivation of the gossip and the busybody, whereas wonder is the force that drives us toward the great reaches of universal and eternal truth.

Wonder is not concerned with the petty, the trivial, and the inconsequential. It moves on higher levels. It observes what God has wrought and reverently seeks the deeper nature and meaning of what it discovers. It inquires into the wonders of the seen and the unseen, and takes account of both the things it sees and the influences it feels. It finds abundant material in every place, on every road, in every experience. It makes the thinker, the explorer, the seer, the one who knows.

rev. 110: P3: G:n: 2.07

A poor country boy went to the little one-room schoolhouse one fall, barefoot and poorly dressed. Other pupils made fun of him and avoided him. They laughed at him especially because he would sit silently through long periods looking at things and thinking about them. He looked at the iron pipe on the old fashioned stove, and asked if a hollow cylinder was not stronger than a hollow metal rod of the same material and size, and if so, why. The scholars thought that a great joke, and even the teacher was annoyed that the boy was thinking of things not in the lessons.

This boy was lacking in knowledge, but not in the desire to know. He had something more than all the rest, a sense of wonder. It is not surprising that he became one of the country's great educators, a teacher with a great mind and a great soul. Probably some of his schoolmates wondered all the rest of their lives how it ever came about. The things the sense of wonder leads us to contemplate are not always written in the textbooks, but they make for greatness of mind and spirit.

That is because they are not the unimportant things. They are the deeper and higher truths, the real works of God; and the more we contemplate them the more we know about Him. THE GREAT WORDS AND WORKS OF MEN ARE MATERIALIZATIONS OF THE THOUGHTS WITH WHICH GOD HAS INSPIRED THEIR MINDS. They are not expressions of the fragmentary and temporary but of the eternal and universal. A grassblade, a grain of sand, or the waving fists of a baby, may have something vital to teach us. Your teachers are numberless, so there is no reason not to learn. TRUTH IS THE THOUGHT OF THE INFINITE MIND, SO EVERY PATH OF TRUTH LEADS US IN THE DIRECTION OF THE DIVINE ONE HIMSELF. Learning truth day by day is the means by which we travel such a road. Like any road, we have to travel it a step at a time.

SOURCES

Please do not think that by these paragraphs is meant any suggestion that you rush to a library or bookstore and begin devouring great numbers of all kinds of books. One who tried to read all the books available would soon find that the number is too great and life too short to get very far. He would also find himself wasting his time on many volumes that are relatively unimportant and many others that are not even true. This is the way many people get themselves all mixed up - and find themselves leading lives of confusion.

Books are valuable and important and we must do much of our learning from them, but the way mentioned above is not the way to use them. Of course it is good to read as many worthwhile books as possible, yet we must admit that many of our wisest people have been limited in their access to books. They were able to read only a few, but that few were well chosen and worth while. They really read them too, and when they were through, they had made these books a part of their lives forever.

Read according to your need. Build a well-rounded reading program and carry it through. Do not be like the little girl who started to read the library through, and tried to begin with THE ANATOMY OF MELANCHOLY. Read for pleasure as well as profit, but let your reading have a purpose - informative reading for knowledge, inspirational reading for morale, religious reading for guidance, personal help reading for guidance with problems, fiction and light reading for diversion, entertainment, and escape. They all have their value if wisely chosen and rightly used.

From any library card file you can build a list of books on any subject that

happens to challenge you at the moment or that fits in with your general program of reading. Often something happens to interest one in some certain personage, event or subject. In that case read it dry while the interest is strong. When you have followed that line awhile you will find you have gained much.

Some people read too many books of opinion, of which a great number are being written now. A book of opinion is very well if you can trust the writer to do some of your thinking for you. Do not be too credulous though, and do not fail to read a great deal of source material that you may form some opinions of your own. It pays to gravitate toward the books in which the most value is contained in the fewest lines. These are the great books.

Do not stop with books. They are written about things people have observed, and heard, and thought. Do some observing, hearing, and thinking of your own. Consider what Newton learned from a falling apple, or Franklin from a thundershower or Goodyear from a bit of rubber carelessly left on a hot stove, or Galileo from a cathedral lamp swinging on its chain. When you get down to sources you are dealing with the work of the Creator Himself, and dipping into the current of His thought. Contemplation of truth is bringing you closer to the Source of truth.

Every created thing has a meaning that points to some value for living. THE LIBRARY OF GOD IS SO VAST THAT YOU ARE NEVER AWAY FROM IT. You can begin on any shelf - say the one nearest to where you are right now.

OBSERVE

This happened one summer afternoon in a small mid-western town having a traditional public square with a courthouse in the center and a business district built around the four sides. Several local citizens who had met in a store fell to debating how many trees there were on the courthouse square.

One man insisted that on the four sides was a total of six trees. Another thought there were five. Another was sure there were four. Another opined there were three. When the power of words had been exhausted the group went out and walked around the courthouse to count the trees. Who was right? No one was. There were no trees at all on the courthouse grounds. Mentally some had planted trees there in varying numbers, but no one had planted any with a shovel.

Unless one uses his perceptive senses with regularity and care he can go through life knowing just about as much concerning the world he lives in as those men knew about the number of trees growing on the courthouse yard. We need to learn how to observe things with care and accuracy, and get into habit of doing so all the time. It is just as easy to get our information right as to get it wrong. What we get right often proves of use to us, but what we get wrong never serves any purpose but to embarrass us and work to our disadvantage some day when we need to know the facts about something for sure.

A police officer or detective is trained to notice things in detail. If he is looking for a man of a certain age and build, with certain physical characteristics, and dressed a certain way, he can see him standing out in a crowd. If he is looking for a stolen car of a certain make, model, year, and color, with the license plates of a certain state bearing a certain number, he can see it in the stream of traffic among other cars. The secret of this kind of thing is attention.

Cultivate it in observing things. The American Indian was an expert at observation, and the pioneers had to learn it if they were to cope with him.

The first step in learning things by observation is to be interested. The second is see them as they are. Be an interested observer wherever you go, and certainly along the road of life itself. The person who does not care about beautiful scenes, lovely sunsets, important objects, and historic places, is unfortunate indeed. He will always be poorer in his inner life.

A husband and wife were driving in the West. One afternoon they started listing the colors, tints, and shades on the mesas, the mountains, the cliffs, and desert soil, and the clouds, to see if there was even one color that God did not think of first. They could find none, but both long remembered a happy and rewarding afternoon in which a great truth was learned.

The world is such a wonderful place. There is not a spot in it anywhere that is not packed with interest. NOT TO BE INTERESTED IN THE THINGS INTO WHICH GOD HAS PUT SO MUCH CREATIVE LOVE CERTAINLY IS DISHONORING HIM.

LIFE'S GROWING EDGE
(Please Read Thoughtfully)

Some people think of a plant as growing out of the ground and expanding its girth from the inside, but it does not. It grows upward by adding onto its top, and it grows outward by adding layers of fiber on the outside. Some think of a leaf as growing by building out from the stem, but it does not. It adds to its size by adding more and more around its outside around what we call the growing edge.

We grow the same way, especially in mind, spirit, personality, the complete life. If we become larger in thought, sympathy, understanding, knowledge, or anything else we do it by enlarging our lives at the growing edge. In the development of your selfhood, the widening of your scope of living, the deepening of your comprehensions, the strengthening of your understanding, the enrichment of your personality, the growing edge is what you have to think about, plan for, and cultivate.

As you observe, think, inquire, and consider things - in other words, as you learn - you push out the growing edge of your conscious life a little at a time. As with one's physical growth, you are not conscious of it except as you check your development from time to time. The process is automatic if the necessary food elements are supplied, so you need think of nothing else but learning life and living it more adequately as you learn.

A leaf achieves remarkable development in one season because day and night until fully developed it never stops adding to its growing edge. Growth is never spasmodic or intermittent. If a thing grows at all it grows all the time. When it stops growing it begins to die.

Another remarkable thing about the growing edge in nature and life is that it always keeps its pattern. One always recognizes the variety of a leaf because it builds out with such exactness that its shape does not change. The pattern of growth is always within. Grapes do not grow on thorns, and figs do not produce thistles. The difference in their inner natures forbids it.

This law holds for the life of a human as well as for the leaf of a plant, with one essential difference. Figs and thistles never undergo any change in their inner natures, but we may. We can improve our inner selves, and when we do the pattern that builds out at the growing edge of life begins to change. But whatever the pattern may be at a given time the growing edge will build out uniformly at every point and thus preserve it. There is no need for any lack of symmetry in the development of our mental and spiritual selves. The only way one can have a hit and miss growth is to have a hit and miss nature. You, as a Mayan in the Higher Degrees, must keep this in mind always as you evolve to even greater heights.

True learning is more than just perceiving. It is also finding and understanding the meanings in things. The growing edge of a leaf pushes out by the addition of mineral substances from the ground, but also by means of the processes by which those substances are transformed into carbohydrate form so they can be so used. These processes change these materials into something more than themselves. So it is with the growth of selfhood. The development of the spirit requires knowledge, but also something that assimilates that knowledge into personality and into character.

Remember that we must keep growing. A leaf or a life never stays exactly the same from one day to another till it begins to die.

EXPERIENCE

Of course one of the ways we learn is by experience. It has often been said that experience keeps a dear school, and in some cases that is tragically true, but not in all. In the last lesson of this series we shall emphasize the fact that we learn to do by doing; that is, by experience of a normal and rewarding kind. Let us notice here, however, that we often learn by having happen to us things that show whether we have done wisely or not.

If we have done wisely, the result is not unpleasant; and if we have not done wisely, the result, however unpleasant, is not unkind. Life simply follows the line of cause and effect, whether we or something else may have created the cause. Life is just a kindly old teacher whose text books are events. She says, "Come with me and I will make you wise." Then she proceeds to lead us through childhood, youth, maturity, and age, each with its own lessons to be learned.

As is the case with all schools and all students, some learn the lessons and some do not. As in other schools too, if one cuts a class he has to make it up, and if he flunks a course he has to take it over. THE ONLY DIPLOMA GIVEN IS THE ABILITY TO LIVE LIFE SUCCESSFULLY AND WELL.

If you keep your mind open to what life has to teach, you will find her methods friendly and pleasant. You will also find the lessons of great value. If ever there was a perfectly graded course the school of experience has it.

Some important lessons life can teach you better than anyone else can. One of them is that if you create a cause you must expect an appropriate effect, and that you will have to live with that effect when it appears. Another is that supremely important lesson of how to put yourself in another person's place. Graduates of the school of experience have usually learned mercy, kindness, tolerance, forbearance, and understanding as they could have learned them nowhere else and in no other way.

Watch what happens in your life and the lives of those around you. This may have instruction for you that will enable you to avoid some of the hard lessons others have had to learn. Anywhere you look you will see in the processes of human experience lessons you can easily translate into life values and make a part of your own character. A lesson you may learn from another source may get away from you in the course of time, but a lesson of experience never does. What is written on the heart is indelible. Memory never loses it.

There is no uncertainty about what you learn by experience. You never have to worry about whether a lesson is true, for the lessons of experience are always true. You need not question whether a lesson was prepared by an authority, for experience is the greatest of all authorities. You need not be concerned whether a point can be supported, for the lessons of experience are not debatable and no one can disprove them. What you learn in this school you know beyond all question, for very often you suffer as a result of experience; its lessons can be harsh and also sweet.

THE FRUITS

The purpose of the lesson now approaching its close is not to make you a bookworm, and certainly not to make you a person to whom knowledge is an end rather than a means. The results of the kind of learning we have been discussing are far greater and more important than that. The purpose here is to make you wise, and that is the lovely blossom of which knowledge is only the green stem. Let us ask what is a wise person, that we may see whether all this is worthwhile.

A WISE PERSON is one who knows his way around in the world of life. He does not ordinarily lose his way, but if he ever does it is not for long because he knows how to find himself. Many people are wandering among the winding paths of life like one going around in circles in the forest. Wisdom is more resourceful than that. It knows where it is going and how to get there.

THE WISE PERSON knows what attitudes to take about things. All kinds of confusing questions constantly arise. It is easy to accept some viewpoint that looks well enough but carries dangerous implications in the doing. One can discover too late that he has taken a mistaken position. The wise person knows that, and he has thought deeply enough to recognize the best position to take. If uncertain about it for the moment, he knows the advantage of reserving judgment till he has more adequate information.

THE WISE PERSON knows what values and interests should take precedence over others. Therefore he does not seize minor values and miss major ones, or emphasize the unimportant things while the important ones are neglected. He knows how to balance and relate such things as justice and mercy, kindness and firmness, gentleness and strength. Judging these things rightly makes his living happier and more effective.

THE WISE PERSON knows what to do about problematic situations. Such situations are many, and dealing fumblingly with them can be tragic. It takes good intentions to deal with them, but it takes something more. The wise person has that something more, and knows how to apply it.

THE WISE PERSON knows his own limitations and never claims too much for

himself or assumes more than is his right. He frankly admits what he does not know and cannot do. Thus he often has help from heaven which would be denied a braggart or an egotist. Above all, he realizes his dependence on God.

THE WISE PERSON knows just how much force to put into his touch. He understands that a gentle push will often open a door when a violent one would jam the lock. He understands that having a key is better than pounding on a gate with a battering ram. He is a good judge of pressures.

THE WISE PERSON knows that wisdom dwells above self-interest. He is content to seek the good of all because he knows that includes him. He is interested in others because he knows the good of others is reflected back to himself. He discovers, like Solomon, that though wealth and power may flee from the one who seeks them, they come readily to the hand of the one who seeks wisdom and obtains it.

These are a few of the characteristics of the wisdom in the direction of which the learning habit will carry you.

Let us speak together humbly and worshipfully, and with all our hearts, the prayer with which we close this sacred study period:

MASTER PRAYER

Father God, in this great and wonderful school called life, keep me mindful that I am a learner who can afford to miss no day's lessons. Forbid that I should learn any lesson poorly or turn at any time from the more important things to the less important ones. Help me always to make the largest use of what I learn, and to be willing to share its benefits. Amen.

May you be benefited and blessed through the reading of these words on Learning prepared by

Your Class Instructor

We bring you, in our next lesson in the Miracle Series, which will be Number Four, the title SEEK, and in it we take up the subjects:

Aim to Attain
Life is a Reaching
Objectives
The Law of Finding

What We Miss
Discoveries by the Way
If Haply We May Find God
Master Prayer