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## THE MASTER LECTURES

MAYAN REVELATION NUMBER 122

LESSON NUMBER TWO

IN

THE LORD'S PRAYER SERIES

*Hallowed Be Thy Name*

Prayer

Reverence

The Third Commandment

The Names of God

Reverence In All Relationships

Reverent Thinking

Reverent Living

Approach To the Throne

Beloved Centurion:

As we consider the next phrase in our analysis and study of the Lord's Prayer, let us think on these holy words seriously, "Hallowed Be Thy Name". Let us consider the meaning of these words with reverence; let us think reverently and act with reverence.

You, as an advanced Companion on The Path, have come a long way; you began your studies because you desired more from life; you were seeking and you have found much but not all. Remember this; - part of your duty as a Centurion is to help others find a better life. You can do it in an unobtrusive way, never forcing yourself nor your ideas on another who needs help, but rather performing your duty in a way that will not put those who need help on the defensive.

A young man accompanied me to a church service recently, a young man who had never looked on religion with any depth of feeling. As a matter of fact, he was inclined to dismiss it lightly, something for the other fellow but not necessarily in his own life. I do not mean by this that he scoffed at religion. He simply looked upon it indifferently. Nothing was said to him to endeavor to change his viewpoint, but as he left the church he said to me, "I believe I am going to think more seriously about religion." I did not reply but I know that the reverence which he had encountered among the people of the service had the effect of making him think more deeply. He had come face to face with their reverence as he sat in that hour of worship, reverence was all about him, in the anthems of the choir, in the words of the minister, in the prayerful attitude of those who were on their knees.

There are a great many people today who do not really know the definition of the word "reverence." They think of it as meaning respect, and, of course, it does, but it also means adoration, love, and all good, mingled with a deep humility. Emmett Fox, in one of his books, has said that if we trace the derivation of the word "hallowed" back into Old English, you will discover a most extraordinarily interesting and significant fact and that the word "hallowed" has the same meaning as "holy", "whole", "wholesome", and "heal", or "healed". Then he goes on to say that the nature of God is complete, perfect, altogether good.

Mr. Fox feels as I do that God, being all good, does not send sickness or accidents. He does not bring trouble upon us, and you must not credit him with the unhappy circumstances in your life. God sets up a beautiful and perfect life pattern; somewhere along the line it is violated, we may not know how or when it came about, but the effect of this violation causes our difficulties. I will give you an example which I like and often use: When we plant a flower bed of pansies and they grow strong and sturdy and flower beautifully, according to God's perfect pattern, it is not God's fault nor His doing that some night a cutworm descends upon these perfect plants and destroys them. It was simply a violation of the Pattern - something interfered.

Let us always keep in our minds and hearts the thought that from God comes all good. Let us revere Him in every action of our daily life; and, as we prepare our hearts for the lesson which is to follow, let us repeat slowly together the following prayer:

PRAYER

Our Heavenly Father, I am thinking now of the wonder and privilege of calling on Thee in my human need, and of daring to take Thy name upon my lips. Help me to know how to do so worthily. Amen.

REVERENCE

**E**ACH sentence and almost each word in the Lord's Prayer carries a special meaning. This is only the last part of the first sentence, yet it carries one of the most important lessons we ever learn - that of reverence. Those who have not learned that lesson are crude at best. Those who have learned it have found their whole lives refined as they take on its spirit. What is even more significant, their friends and acquaintances have found them so as well.

Most of the irreverent are thoughtlessly so. The importance of a right attitude toward the Divine and all that pertains to it has not occurred to them. Either they have not been instructed concerning it, or the instruction has not been properly absorbed. In some cases, too, reverence has been driven from lives by their environments, associations, and acquired habits.

The spirit of reverence is probably born in each of us, but the ways of modern civilization have driven out some of our inborn qualities, choking them as weeds choke out flowers. The savage born in the jungle seems to have a reverence that expresses itself in some way. Whatever else he may lack, and whatever his kind of worship may be, he approaches his deities with reverence and awe. That is why in our modern man-made jungles we need to keep plenty of places of worship to challenge the soul to reverence.

In a certain university town stood a church with a large dome surmounted by an electrically lighted cross. Generations of students came and went within view of it every night. One night years ago a young law student was under the stress of the temptation to give up his religious faith and live more as did others of his acquaintance. He was walking the streets while he tried to decide whether to make that great mistake. He had an impulse to look up, and there was that cross shining against the night sky. Under its reminding challenge he flung the temptation out of his heart and turned back to his Christian faith and its ways. The symbol had reminded him to hallow the divine name. He shall be nameless on this page, but today he is a great legal authority known in the highest circles of his profession. Let it be said again that in our modern man-made jungles we need plenty of symbols to keep us reminded to hallow the Father's name.

Now and then in the midst of hurried and confused days we see someone pause, close his eyes, move his lips, and then turn back to whatever he was doing. We sometimes see someone seat himself at a public table with others crowding all about and silently whisper his thanks for his daily bread. These people are trying to keep reverence alive in their hearts, and they are finding themselves blessed for the effort. It is a rewarding thing to do.

Now and then we learn that someone we did not know ever thought of the like has looked to God in some great crisis and has been brought safely through. Reverence is reverence wherever we find it, and it makes for right thinking and living.

### THE THIRD COMMANDMENT

**T**HE matter of honoring the divine name is important enough that it is noticed in the heart of the Mosaic Law, the decalogue or Ten Commandments. It occupies third place in that historic code, the last of three provisions dealing with maintaining the right attitude toward God. The three ways in which we are commanded to keep that attitude are: first, NOT TO WORSHIP ANYTHING AHEAD OF HIM; second, NOT TO IDENTIFY HIM IN THOUGHT WITH ANY MATERIAL OBJECT; and third, NOT TO TAKE HIS NAME IN VAIN. This, then, must be a vital principle of rightness.

What is meant by taking the name of God in vain? There are two other possible translations of the Hebrew word, but they do not change the meaning. One is THOU SHALT NOT TAKE THE NAME OF THE LORD, THY GOD, FOR VANITY. The other would be, THOU SHALT NOT TAKE THE NAME OF THE LORD, THY GOD, FOR FALSEHOOD (or falsity, or anything false). The idea is, of course, that we are not to use the name of God NEEDLESSLY, FOOLISHLY, OR IRREVERENTLY.

Profanity is too much with us. Time was two or three generations ago when it seemed on the way out. One did not hear it in public places, or in the presence of women, children, or young people. Everyone knows how it is now, and it is a pity, for WHERE THE USE OF PROFANITY IS THE SPIRIT OF REVERENCE IS NOT.

Tolerance for profane speaking is often invoked by someone's saying, "Oh, we have to overlook it in his case (in these days too often her case). He is just so accustomed to it that he does not know when he is swearing." Yes, but that is just the trouble, that anyone should follow a wrong habit so long and constantly that it has become a part of his nature so that he now does it without knowing it. That means that its spirit and attitude have penetrated his life so deeply that they have become parts of himself. His situation is so serious that it calls not for tolerance but for grave concern. One's attitude toward the Divine is the most fundamentally important and determining thing about him.

Let us take a look at profanity from the consistency angle. It takes two common forms. One is an attempt to prove something by the eternal One. The other is a prayer to God to damn or condemn some other person or thing. Either is within itself a fearful thing to dare to do; but it is also too inconsistent, or vain, for any self-respecting person to do.

The person who will use profane language either does not believe in God or does not love Him. To call on one in whom we do not believe to prove a thing or do a thing is the extreme of foolishness. Such an act is empty, vain, and false. It indicates false thinking, viewpoint, and character, in other words vanity and falseness of life. To call on One we do not love to condemn some person or thing is an unspeakable trespass against the divine nature. THERE IS A CURE. THERE IS EVEN A PREVENTIVE. It is in the first sentence of the Lord's Prayer. It is in the reverent words, HALLOWED BE THY NAME. When one acquires this attitude and approach profanity and irreverence depart.

### THE NAMES OF GOD

**T**HE Hebrew names for God make an interesting and significant study, which helps us to see the reason why Moses in the Decalogue and Jesus in the Lord's Prayer made so much of reverence and honor to the divine name.

We here use the plural form and speak of the names of God because the Hebrews had two of them. Early Israel had two great religious writers, one of whom called the divine One Elohim, while the other used a name that could be written but that could be spoken only with difficulty by a Hebrew and could not be pronounced at all by anyone else. Some call it Jehovah and others Jahweh, pronounced "Yaweh"; but neither is exactly right, nor is any other pronunciation we know.

In writings on or referring to early Hebrew writings the work of the man who used the word "Elohim" is called E. writings. That of the man who used the name "Jahweh", so pronounced, is called the J. writings. The work of others who quoted from or referred to both are known as JE. writings.

We find the roots of these names in many old Hebrew words. The syllables el or jah in a word always carry the idea of God. The syllable el stands out in such words as Beth-el, meaning house of God, or Emmanu-el, meaning God with us. We see the syllable jah in such words as Hallel-lu-jah, meaning praise to God, or Ja-cob, meaning God follows. In Eli-jah we have both names indicated, so the word means Jehovah is God.

The word "Elohim" was easily enough spoken, but the other name for God was not. That is why we have so many forms of it, and none of them wholly adequate. We can only make our pronunciation as near to it as we can.

The Hebrew language is one of consonants. The vowel sounds are either supplied in thought by the reader or written in by the use of what are called vowel points. These are little characters something like punctuation marks, the shape or position of which show which vowel sound to add to the consonant. If the consonant is Beth or B, for instance, they show whether to say ba, be, bi, bo, or bu.

In the name for God which we translate as Jehovah or Jahweh the combination of consonant and vowel sounds is such that the pronunciation is about half way between the two words, and therefore practically impossible to speak.

Could it be, then, that someone in the far, dim past, who first used the word wrote it in such a form that it would be so difficult to say that no careless or irreverent person would care to go to the trouble of pronouncing it needlessly? Could it be one reason the Hebrews so seldom used the name of God carelessly? It certainly is a reason why to this day profane people always use some other name for God than Jehovah or Jahweh. The maker of that word performed a worthy service, and indicated one way to keep down the practice of taking the name of God in vain.

Anyone who would profane the name of God thinks much too lightly of the Deity to have the right attitude, to know what the religious spirit is, or to gain much good for his soul until he learns to practice a better kind of relationship to his heavenly Father and his best Friend.

#### REVERENCE IN ALL RELATIONSHIPS ✓

**T**HIS is only asking the kind of attitude toward God that we practice in all relationships of respect and affection. Only the names of those for whom we have complete dislike, disrespect, and contempt, would we ever profane as many profane the name of God. If anyone spoke in such a way of anyone we love, we would come to the defense of the wronged one quickly and positively. We would allow no

one to speak improperly of a beloved wife, mother, child, or friend. That is all well and proper, BUT WE SHOULD HAVE THE SAME REGARD FOR THE NAME OF GOD.

Time was within the memory of many now living when anyone using the divine name profanely was promptly and openly rebuked before all present. This fact prevented a great deal of profane speaking, and its effect was to keep the atmosphere cleaner everywhere. Even in times like these we could at least put our feelings into a disapproving glance, or perhaps let the offender know how we feel by silently removing ourselves from the scene.

The fact that both sexes and almost all ages use profanity now is a distressing one. It indicates a depreciation not only of private attitudes toward what is sacred, but even in the public attitude toward it. No one of us can change the situation alone, nor can all of us change it in a day, but the influence of each one counts. We had such irreverence on the way out once, and surely we can have it so again. Everything that makes people realize their dependence on God's love will help. People would not profane the names of others who have done for them even a small fraction of what God has done.

But suppose one does not believe in the existence of God, in which case he could not be a very thoughtful or open-minded person; or suppose that for some foolish reason one has a grudge against God, as some do who cannot always have their way. This does not give them license to profane the divine name either. There is not one of us who does not owe some obligation of thoughtfulness for the feelings of others who do cherish it.

Many a person who claims no faith or goodness of his own is still respectful of the name of God as a courtesy to those who do. Mark Twain, for instance, gave up all known irreligious customs out of his deep respect for his believing young wife. This phase of the matter alone should be enough to put respect for what is holy on all lips everywhere.

Many of the older prayers close with this beautiful phrasing, "To the honor and glory of Thy name, through Jesus Christ, our Lord". That breathes the spirit of reverence which should be dictated to us by our respect for the Divine, for others who care, and for ourselves.

All this we recognize when we even begin to repeat the Lord's Prayer, the very first petition of which is, Hallowed be thy name. This is the natural threshold of true praying, honest believing, and right living.

#### REVERENT THINKING

**A**NYTHING we practice constantly becomes first a habit and finally a mental attitude. It gradually works itself into the mind and personality. We can help it do so more quickly by keeping conscious of it and trying to give it a place in our thought lives. That is, we need to learn and practice reverent thinking. When that is acquired, reverent speaking will no longer be a problem.

It has been said that as a man thinketh in his heart so is he. It has also been said that out of the heart are the issues of life. An old prayer runs: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." A contrite king who wanted his life cleansed,

but knew the way was through the inner self, asked: "Create in me a clean heart, O God, and renew a right spirit within me."

The qualities we do not want must be driven and kept from our thought and emotional lives. The qualities we do want must be planted and cultivated in them. HOWEVER ONE MIGHT RESTRAIN HIS LIPS FROM PROFANE SPEAKING, UNLESS THE NAME OF GOD IS HALLOWED IN HIS THOUGHTS AND FEELINGS HE IS STILL NOT A REALLY REVERENT PERSON.

To be reverent in thought one must learn to think rightly about God. Some do not do so because they are mixed and confused in their thinking and reactions. They count their disappointments instead of their blessings, never thinking that among their disappointments are some of their greatest blessings. Some do not consider the matter at all because God does not force Himself upon their attention like a door to door salesman or a sideshow barker.

Meditate on God. Consider His handiwork. Remember what He has done for you and from how much He has delivered you. Ask yourself how you could have done without His help and deliverance. Admit to yourself how often it has been that His providence has been wiser than your desire. Total your remembered indebtedness to Him and realize that what you do not remember, or even know about, is vastly greater. When you appreciate God as we all should you could not bear the thought of profaning the holy name.

WATCH your relationships and experiences with God. They are your relationships and experiences with the best friend you will ever have. Increasingly you will realize this fact. Then would you even harbor a mocking thought of your Father in Heaven? You would never let yourself be such an ingrate.

You will be more at peace with a reverent mind, because its reverence will steady you against the storms and keep you calm amid the confusions of life. It is like a firm anchor securing a ship in a stormy sea. Like the calm stars you will be out of reach of the storms.

When you realize that you can walk with God, talk with God, and know that your hand is in his, you will know that inner peace which will set your heart free from all anxiety. You will be happier with a reverent mind, for irreverence dulls and clouds so much of the true happiness of life. It is like a defect in a radio receiving set, spoiling the music and making the songs unintelligible. Reverence keeps the heart open to God's joy, inspiration, and blessing.

Thus we come to recognize another precious fruit of the right attitude toward the divine One, the attitude which is the answer to the brief request with which the master prayer begins, HALLOWED BE THY NAME.

#### REVERENT LIVING

**①** Of course reverence is not supposed to stop with thought, feeling, action, or anything less than the permeation of life itself. Like a dye, it does not stop till it has planted its color all the way to the edges of all that makes up our lives. That is the final test of its presence, reality, and vitality. We must live our reverence naturally, inevitably, and completely.

We have all known a few people whose very presence in the room suggested



reverence. No matter what they might be talking about, one could hear an overtone of reverence in their voices. No matter what they might be doing, reverence was suggested by their manner. One could read it in their writing and discern it in their opinions and decisions. One sensed it in their personalities as art is sensed in a picture or a song. They did not merely have reverence; they were reverence.

Such people do not have to prove their reverence. It proves itself. You do not have to prove that you have it. It is its own best evidence. Wherever it dwells it bears its own witness.

By it you know that its possessor has been with God, has walked with Him, and had dealings with Him, and known personal experience of Him and with Him. One cannot meet a great personality and feel its impact, and ever be the same again. This is especially true of meeting God in any of the countless manifestations that disclose His presence. After such an experience one is something like Moses who, after his days with the Presence on Sinai, returned with his face so radiant that it had to be veiled before the people dared look at him. No one after such experience would ever approach God irreverently again, nor would anyone fail to see in such a person that he is different in some grand and wonderful way.

The world cannot have too many of these people whose lives give off an aura of reverence. Our need for them is always great. Their quiet, and even silent, witness is more eloquent and effective than any other human appeal could be. If you possess this evidence of God, your very presence as you come and go will be a witness and a blessing to all you meet. Jesus knew this, and shaped the master prayer so as to release more and more of this spirit into lives and send out more and more lives that give it forth.

"What's in a name?" asked the poet. Much. A whole life comes to be bound up in a name. Think of the name of Paul, Plato, St. Francis of Assissi, or anyone of whom you know. Whoever it is, his name has come to stand for himself. He has built himself into it till he is known and measured by it. Parents should be very careful what names they give their children, for they have to live with them all their earthly years; but whatever name is given a child it will finally come to represent not his parents' choosing but his own character and personality.

Now think what the name of God represents. It represents all that is good, and kind, and merciful to you. Should it not, then, be hallowed?



#### APPROACH TO THE THRONE

**I**N closing this lesson let us think of this opening petition as an approach to the throne of grace. If you have children, remember the days when they were small toddlers about the house. Did they not now and then slip up to you and whisper into your ear some words as, "I love you"? Sometimes they did it just to remind you. Other times they did it as a prelude to some request to which they thought the protestation of love would not be an unfitting introduction.

Even if you knew they were going to ask something of you, did it not sound

good anyway? Who could deny a request for any good thing from a child after that? Did you not grant the favor, hoping it would not be long till they would be back asking another? You would gladly have given it to them anyway, but didn't it help to have them ask, especially with such a preface?

"Hallowed be thy name" is just a strong, adult way of saying "I love you". God is a Father, and any father knows it warms the paternal heart to receive such an assurance. We know that God would always give us every good thing possible, but how much more natural it must seem when we come in reverence and preface our prayer with the softly spoken words, "Hallowed be thy name."

It works both ways, too. It warms the Father's heart, but it also helps to purify our own and correct their attitudes and adjustments to the divine will. We cannot keep saying these words thoughtfully without sometime coming to mean them, and when we mean them we have come into harmony with our Father's plans for us.

It is said that our species began to become human when it started looking up. The brute goes through life with its gaze centered on the clay, but man is one who has become acquainted with the stars and the sky, whose mind has broadened with them, and who has begun to consider the vaster secrets of existence.

Some of the Eastern peoples who have learned to make much of prayer claim that praying is greatly strengthened if one looks up, and if he looks up he will see and understand things he might otherwise miss. That must be why in older pictures supplicants are shown with eyes open and uplooking. We are sometimes told that in offering a prayer Jesus lifted up His eyes to heaven.

This petition, "Hallowed be thy name", is an uplooking thought. Whether the eyes are closed or open, whether they are looking upward or not, it at least indicates that the heart is looking up. It is a sentence of adoration, and adoration is worship.

Working for each other in the family life is not enough unless it is done for love's sake. The same is true in our relation to God. Of course we ought to serve Him, and to serve Him more than many of us do; but we must not think that a little work now and then is going to take the place of a reverent and loving attitude of heart.

Thus far, then, in our consideration of this great prayer we have taken two steps. First, we have recognized God as our Father in heaven. Second, we have drawn near the throne of mercy with reverent hearts. That is a good start, but we are now to begin to see how the Lord's Prayer reaches out and searches every area of our lives.

As we come to the close of this lesson, I feel that you are a better person for having read it, and that as you repeat the following Affirmation, you will

resolve to do more to bring others to an attitude of reverence, and to be a more reverent person in your worship of our Great Companion.

AFFIRMATION

I recognize God as my heavenly Father, and I realize that the human race is a great brotherhood of which I am a part. I think of God and speak to Him in reverence of soul, and in that spirit I receive His blessing.

May your life be lived in reverence.

Your Class Instructor.

The next lesson in this series takes up the third phrase of the Master Prayer: Thy Kingdom Come. Thy Will Be Done In Earth As It Is In Heaven. It includes the following subjects:

Prayer	Why Some Misunderstood
The Kingdom	The New Jerusalem
The Age-Long Hope	The Means
Concerning The Kingdom	You Really Want The Kingdom