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Beloved Centurion:

There comes a time and tide in the affairs of everyone, which, taken at the flood, leads on to victory; which passed by, leaves that soul bound forevermore in the shadows and shallows of failure. This new lesson series which we have called SEVEN WAYS TO SELFHOOD may well be a turning point in your Mayan studies. All things constantly change; there is no standing still; you either progress or retrogress.

This series could be just as aptly called KNOW THYSELF, for every word which is written in the seven lessons, is concerned with YOU, your characteristics, your future life, how to build it to greater success; your faults and your strong points; how to make the most of your strong characteristics and how to overcome the weaker ones. It takes you apart and analyzes you. It will show you what is probably standing in the way of success and how to eliminate it and fulfill the object of your desires.

You have come a long way on The Mayan Path, it is true, but we now come to a place where it is time to stop and take stock of ourselves; to make an analysis which will determine whether or not we are going in the right direction or whether we may have taken the wrong fork in the road somewhere further back along the pathway, - and perhaps do not realize it.

Or, on the other hand, perhaps you do know that you have faltered, that something is wrong but you have not been able to quite bring about a correction in having taken a wrong step. You are a bit confused and do not know just what to do about it.

I told you at the close of the last series that you could look forward to SEVEN WAYS TO SELFHOOD with great anticipation, and because I consider it so important in your self-development, such a wonderful opportunity to enrich your life and make of it all that you want it to be, I have prepared a sheet of questions which I call a "Questionalysis". It is included here with your lesson. I would like for you to fill it out immediately, giving me frank answers. We will keep your questionalysis and at the close of this series, we will send you another sheet and ask you to fill it out. We will then send you a report on our findings.

We do this in order that we may know how you have progressed and improved during this series. We feel that you will have learned

much and will have overcome many things which may be interfering with your progress.

After you have filled in the reports which you will receive at the end of this series, it will be examined and compared with your first questionanalysis, and returned to you. It will be known as your PROGRESS REPORT.

I know that I am not mistaken when I say that I am positive the results from every Mayan in your class will be very gratifying and most satisfactory, I have such confidence in the teachings of this series, SEVEN WAYS TO SELFHOOD.

In order to accomplish in life that which we desire, it is absolutely necessary, first, that we thoroughly understand and be honest with ourselves as to our strong points and our weak ones. "Know thyself" first, and then set your goal. Let nothing interfere.

If you want to make the most of yourself, both in a human and divine sense, make up your mind to study earnestly and prayerfully this series. It can do so much for you. I cannot stress strongly enough the importance of this series, beginning at once and in your future life.

Now let us get started with the first lesson, which we have called "Get Acquainted With Thyself". I am filled with enthusiasm for this subject, "Know Thyself". Personal analysis has been my life work, and I feel so keenly aware of what its effect upon your life for good can be. Be very serious, please, as you begin this study.

This first lesson of the series, "Get Acquainted With Thyself", is a sort of introductory lesson. As the series goes forward, it builds and builds until it becomes a veritable STOREHOUSE OF POWER.

Yours in Δ ,

Rose Dawn

WHO ARE YOU?

Do you know yourself well? Do you ever stand yourself up before yourself and carefully consider what you see there? You know a great deal about how the people around you act and speak, for you have observed them. Do you ever observe yourself, watching what you do and how you do it, listening to what you say and how you say it? You have analyzed the characters and personalities of others. Have you ever analyzed your own?

If you were permitted to examine the records of some intelligence, aptitude, and vocational tests made of others, you would be surprised what an amazing amount of information has been discovered and set down there. You might say that you never before realized what a many-sided affair human personality is. Yet what you would see in those records would only be the beginning of what might be set down there. Do you know that much about yourself? That is one thing you can know more about than anyone else, because you see the daily panorama of thoughts and purposes passing your mind's eye, things no test could ascertain and that you could not reveal even if you wished to.

Who are you? You may answer, "I am John Jones", or "I am Mary Smith". But that is not really correct. You will only have spoken the name that has been given you, but your name is not yourself. You may look in the mirror and say that is you, but it isn't. It is just the physical appearance you wear. Others may think of you as a person who dresses in a certain way, has so much money and property, has such and such a reputation, or is called by such and such titles; but none of these is really you. They are only the things public opinion has appended to you.

Disregard all these conceptions entertained either by yourself or others. Strip away from your thought of yourself every artificial thing - name, reputation, social position, and all. Forget everything the world has added on, and what you have left will be yourself. That is what came into the world, plus what you have added of the things selfhood can absorb. That is all that will leave this world when you go. The earth-made part will remain here to disintegrate and gradually be forgotten.

The real you, the irreducible minimum of selfhood, your true self, that about you which God created - that is what we shall be talking about in these lessons. That is what we want to cultivate, but before it is cultivated it must be recognized and understood.

Suppose that George Washington had never been chosen to lead the Continental Army. He would then not have helped frame the Constitution, or have been the first President. Perhaps we should not even have heard of him at all. Some little trick of history could have deflected him from the path of earthly glory he trod. Yet he would have been the same person he was.

On the other hand, suppose that some nameless one had been thrust forward

at just that time. No doubt there was someone whom Destiny could have brought forward just then, perhaps someone who would have met the situation adequately. If his name were now on every lip, he would still have been the same person who somewhere lived an obscure life and now lies buried in a forgotten grave.

What people thought of as Beau Brummel was really just one man's appearance and manners. But when his glamorous career was over, and time and poverty had claimed him, and he waited death in an asylum for the insane, was he not the same person who had been known as the prize dandy of his day? Selfhood is not something put on and off, but something we carry with us through every condition. A president is watched, followed, and listened to; and when he later becomes an ex-president, few pay any attention to him. Yet, he is one and the same person. You see, what the world thinks of as us is not us at all.

Who are you? It may take a mental X-Ray to reveal the answer, but you need to know for that is the capital life has given you to trade on, the equipment provided for your adventurous journey up the years. So look yourself over and decide for yourself what you are really like.

MAKING THE ESTIMATE

One of people's most widespread failures is not knowing themselves. Some who take great pride in the number of people they know still fail to get well acquainted with the people who are with them all the time - namely themselves.

There is an old story about a man who went out to do battle with his worst enemy. He saw the man coming toward him wearing a cloak and having his face concealed by a mask. Yielding to an impulse, he tore the mask away from the stranger's face, and found himself looking into his own countenance. The word "stranger" is not misused. This man had not become well enough acquainted with himself to know he was his own enemy. If he had taken the trouble to make it so, that self he did not know might have been his friend.

When the dictaphone was new, a certain merchant bought one and put it in the little office of his store. The first six acquaintances who came in were asked to speak into the recording tube, not one of them knowing what it was. Not one of them recognized his own voice when it was played back to him. That was how well these men knew themselves.

A certain newspaper editor realized that there is likely a great difference between what one thinks of himself or what his friends think of him and what he really is. He published an article telling how he set about determining that difference in his case. He thought of the extravagant obituaries he was constantly printing in his paper about people who had passed on, and wondered what these same people would have written about themselves if they had been very careful and honest. He decided that it would be good for his soul to try the exercise. So he took time off and went to the cemetery to write his own obituary. He was surprised to find how little he could say about himself that he would want to see printed. A year later he tried again, and kept it up from year to year, managing constantly to improve the story. In this way he got acquainted with

himself, and was therefore able to make needed improvements.

True enough, many people assume that they know themselves well already, but they are likely to be the very ones who do not. There is a type of mind that assumes certain things are so because it would like to think of them that way. Some of them under-rate themselves pitifully, but more of them over-rate themselves extravagantly. The trouble is that we do not very generally subject ourselves to the same standards of judgment by which we appraise others. If we would do so, we would probably be less complacent about ourselves and more charitable in our estimates of others.

Be a little careful about accepting someone's claims that he can do a certain thing, fill a certain position, or measure up to a certain standard. First try to determine how much of his claim is wishful thinking. But apply the same test to yourself. Are you really justified in your appraisal of yourself? Have you looked yourself over carefully and tried honestly to base your conclusions on the facts?

Gnothe seauton - that is an old Greek saying meaning Know Thyself. The Greeks were taught that it had been dropped by the gods from the sky as a command to mortals. Socrates liked it and used to have a great deal to say about it in his regular and searching conversations with the people of Athens. The snub-nosed philosopher is remembered after all these centuries because he did a pretty good job of this very thing upon himself. One who knows himself for what he is is more likely to keep humble and go on trying to improve himself at the points where he needs it most. But he will never really know himself until he begins to analyze himself as relentlessly as would another person, even his worst enemy.

It is said that the proper study for mankind is man. It might be truthfully added that the best specimen to start with is the one nearest at hand - ourselves.

WATCH FOR THE DETOUR

There is a dangerous detour running off this road and getting off the road and onto it would make matters very much worse. It has been hinted at already. Now let us consider it frankly. It is the habit of emphasizing one's self in the wrong way and taking the wrong attitude toward it. We are to know ourselves so we can improve them, not so we can pamper them. This is mentioned here only as a precaution, for the fact is that people who do not understand themselves are just as likely to make this mistake as those who do. The danger is getting the idea that one is the only person in the world, or at least the only one worth considering.

It is sometimes said that the first personal pronoun singular has only one letter in it, yet it is the biggest word in the dictionary. That is not really true, of course; but there have always been people who acted as though it were, and that made it so as far as they were concerned.

Both the Greek and Latin form of the word we call I is "Ego", the word from which comes our word "egotism". An egotist is a person who has exaggerated his personal conception of his own importance out of all proportion to the facts.

Therefore, the egotist is not one who understands himself, but one who does not. He may have begun by trying to understand himself, but he got off on to the dangerous detour by having the wrong motive and purpose.

Greek mythology has a story about a youth who fell in love with himself, and went about admiring his image in mirrors and on water surfaces, and pined away in his self-adoration. We moderns have coined a less classic, but somewhat more pointed version of it in a song popular twenty-five years or so ago:

"I love me. I love me.
I'm crazy 'bout myself.
I love me. I love me.
My picture's on the shelf."

These people who get this ruinously wrong attitude toward themselves are simply persons who have become so enamored of and interested in themselves that they have not bothered to discover the rest of the people in the world at all. They see others, and talk with them, but as real human beings with feelings, rights, needs, interests, and value as friends, these people never really penetrate their consciousness. It is hard to conceive how such a thing can be true, but it is.

No doubt you have read Victor Hugo's novel, "The Man Who Laughs". Do you remember Gwynplaine, the child who was stolen from a noble family by wandering showmen, and whose face was cut into a great, monstrous, automatic, joyless grin for exhibition purposes? After years of wandering and suffering as a public exhibit he is identified as an English Lord, as such entitled to a seat in the upper house of Parliament. The night he takes his seat for the first time, a wave of merriment breaks into open laughter as the noblemen see that awful, perpetually grinning face. But they relax to thoughtful, accused silence when from that hideous, grinning mouth comes a voice throbbing with heartbreak, saying, "My lords, I bring you news, news of the existence of mankind." All these people who have got off the road of self-understanding onto the detour of self love need to hear that news, and to consider it well. They should not wait for tortured lips to bring it to them.

Thomas Arnold made an unforgettable record as master of the Rugby School. He explained the principle of his methods with boys by saying that it was not the aim at Rugby to turn out young men merely trained to take firsts in the colleges to which they would go from there, but to produce "honest, manly-minded men, conscious of duty and obligation."

These words mean much more than may appear at first thought. They are both words that carry the idea of the relations between two or more human beings. Duty implies relationship, for if duty exists it is to other people. The word "obligation" implies relationship even more strongly, for obligation means "to be tied to something", and in daily life that something is naturally other people. Arnold's ideal for his boys would be good for any place or time, for it suggests the social viewpoint as an important part of the right kind of individuality.

The social viewpoint means that one recognizes himself not as a central or

supreme person, but an individual in the group. He is not the organism but a cell in it, not the machine but a single working part. He does not serve his own interest by thinking of and working for it alone, but by working for the good of the whole of which he is a part. A cell that refuses to relate itself to the organism makes serious trouble for both. The person most likely to maintain that cooperative relation is the one who has learned to know himself as he really is.

THIS IS WHO YOU ARE

Who are you then? We asked that at the beginning, but we did not attempt to frame the answer. We only made enough of an approach to suggest a hint of what it might be like. We still cannot answer it completely, for when we have done our best, there will still be some detail that you alone can fill in. When you have done that, the picture will be of yourself alone, like others in general, but different in some particulars from any other person who ever lived or ever will. The picture we shall now sketch will be one that applies to you because it applies to anyone. The distinguishing details you will supply.

You are a person, an ego, a self housed in a physical body which carries you about, serves you, gives you contact and communication with the world and other people, and enables you to express your impulses and ideals in service and attainment.

You are a being who came into the world with certain qualities and talents planted in your life. These you may or may not have conserved and developed. You also came into the world with capacity for certain other qualities, abilities and characteristics. These too you may or may not have developed and amplified. You are a being who has added to or detracted from this self of yours by the kind of influences to which you have exposed it. The You that exists at this moment is what you were plus what you have done with it and for it.

This self that is really you is an example of the most wonderful thing in the universe short of the Divine itself. It grows from a little spark of that wonderful something called life. It is conscious. It feels, thinks, wills, chooses, decides, and motivates its part of the work of the world.

To this essential, fundamental self of yours you, the world, and life, have added all kinds of trappings. They are what most people see and think of when they hear your name. But probably a few, like your family and your closest friends, know you much more deeply and truly than that. They know at least something of your hopes, aspirations, and struggles, perhaps even something of your weaknesses and temptations. They come very much nearer to knowing the You than others do, but even they do not know it as well as you yourself do. It is YOU who know its most inner experiences and its deepest secrets, and who can deal with them best.

This real YOU is powered from the infinite source of life, and is therefore timeless. The body that houses it grows old, and breaks down, and finally makes a little cosmic house-hunting necessary, an inter-world moving day shall we say? But to the YOU years mean nothing. A thousand years are as one day and one day as a thousand years. If it maintains the proper viewpoint, the YOU never

11. If you think you do not, you are probably mistaken, but do your best and that will be good enough. But NEVER CONFUSE APPEARANCES WITH SUBSTANCE. THEY ARE NOT YOU. They are only the outer and temporary veneer it may wear. In the more ultimate consummations of life they make no more difference than if they did not exist. The only thing about them that does make any difference is the USE YOU MAKE OF THEM.

Do not be an imitator of others. They have their own lives to live, and you have yours. Learn from them if you can, and appreciate them as you will; but never try to be anyone but yourself. Make it the most creditable self you can, but let it always be yourself. The best imitation is flimsy and weak. An imitation of the best is of small value, because it is not yours. One does not get quality by imitating it but by building it. Probably you can surpass anyone you admire if you will keep to your own road and do your best. BUILD YOUR OWN PLACE, FOR ONLY IT WILL BE OPEN TO YOU IN ANY FINAL RECKONING.

Listen to yourself talk. If possible, and in these days it is easily done, make some recordings of your talk and listen to them critically. You didn't know you sounded like that, did you? Watch for errors and crudities, for the best of people have to. There will be nothing you cannot correct if you will. If you do not like your voice, it is too bad, for it is a good voice. It needs nothing but proper cultivation and use. Do not worry or be discouraged about it. Most of all, do not try to make it like someone else's or to force it into registers to which it is not adapted. If anything about it is not pleasing, that something can be corrected. Figure out what it is and what to do about it. Especially avoid coarse sounds, monotony, and throatiness. Be careful to use your lungs for a bellows and your vocal cords only for the adaptable reeds in your one versatile organ pipe, the larynx. Keep the vocal cords relaxed so they can adapt themselves freely to make the different tones. It is a tension of them that makes the flat, throaty sound that is so disagreeable.

A pleasing voice is one of the greatest personal assets one can have, but developing one requires constant watchfulness till the right habits are formed. Listen to good voices and try to figure out how their owners manage them to make them sound as they do. When you do the same that will not be an imitation, for your voice is your own. It will sound different from theirs, but just as good when it is managed as well. Your voice is a musical instrument. See to it that it makes music. Do not ruin it with misuse. It will not crack with age if you use it rightly through the years. It is strain that makes voices break.

Study your face in the mirror. Don't take the wrong attitude toward it. It is a nice face, made by the master Craftsman who fashioned all faces. If it does not look its best, that is because you are not making the best of it. See if you are letting it fall into positions that detract from its natural attractiveness, and if you are failing to train it to the ones that bring out its best. In other words, see if you are using its powers of expression to its full credit. You will find adjustments that are not pleasing and others that are. But no frowning face was ever lovely, and no smiling one was ever ugly. This is true for age as well as for youth.

Appraise your posture and your walk. If necessary, work on them till they do you credit. Do not drag, slouch, or follow any other uncouth pattern of movement. You may or may not be able to be graceful, but you can learn to move

about with pleasing dignity. The world needs only a few ballet performers, but it can use any number of people who walk with strength, confidence, and naturalness.

How well disciplined and furnished is your mind? Remember that its cultivation is a lifetime job, and whatever is built into it is yours for eternity. But that material has an everyday use, too. Your mental equipment is every day as necessary to you as an artisan's tools are to him. What is the use of a nice voice and nothing to say with it? Avoid pedantry and don't try to show off what you know, but you will find it a wonderful thing when a fact or a thought is needed to be able to supply it then and there. Try to be well-informed and to understand the meaning of the facts you acquire. A truth a day keeps mediocrity away; - boredom too. If you have a capable and well-equipped mind you will always carry your capacities for pleasure and diversion with you. The writer had a friend who was in the hospital several weeks, but he never had a dull moment because his mind was well enough furnished to keep him entertained.

What about your motivations? Are they adequate? What about your attitudes? Are they kindly? What about your expressions? Are they honest and sincere? What about your appraisals of values and things? Are they sound? Your heart must be disciplined and furnished as well as your mind. It must be kept with all diligence, for out of it are the issues of life. Any quality that does not root as deeply as the heart will not stand the storm. No act is better than its motive, nor a word better than the purpose that called it forth. Nothing else will work out well unless you keep your heart life warm, true, and good.

WATCH for weaknesses in yourself. The strong points will take care of themselves. When you spot a weakness, do not be dismayed, or worry, or be discouraged. Just start correcting it. STRENGTHEN your defenses at that point. You are not the only person in the world who ever had a weakness. Most people have whole collections of them. Be grateful that you have found this one, and reinforce the guard. You can master the situation if you do not bother and waste time deploring it and just begin setting it right.

Watch your choices and decisions with special care. That is exactly the point where most mistakes are made. Life is full of crossroads, side roads, and forked roads. To choose the right way is not always easy, but that is where we win or lose. One way means to be forever glad and grateful, and the other means much sorrowing over what might have been. Everyone makes some mistakes, but keep them few.

Doing these things you will understand yourself better all the time and will be better able to make the best of what you are and can be. Know yourself.



Horace Bushnell spoke so beautifully and so truthfully about character when he said, "There never has been a great and beautiful character which has

not become so by filling well the ordinary and smaller offices appointed of God."

Make no mistake, Beloved Centurion, it is not always easy for one to know one's self completely. Cicero states it well, when he says, "Everyone is least known to himself and it is very difficult for a man to know himself."

The well known writer, Swift, expresses the difficulty in learning one's characteristics in these few words, "It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of."

The purpose of this series, THE SEVEN WAYS TO SELFHOOD, is to help you find that vein of gold within yourself. It can be done, and only then does a man or woman begin to live.

May you be blessed in your study of this series and benefit greatly,

YOUR CLASS INSTRUCTOR



Your next lecture lesson in this series is called PLANT THE QUALITIES YOU WANT TO GROW. In it, we will pursue the following subjects:

The Garden of Life
Plan Your Crop

How Do You Go About It?
What if You Change Your Mind?

Three Questions