



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

Degree 8 - 9

THE MAYANS
SAN ANTONIO,
TEXAS

Number 130

Copyright 1955 by The Mayans

Seven

Ways

To

Selfhood

THE "KNOW THYSELF" SERIES

LESSON NUMBER THREE

THE THREEFOLD LIFE

The Trinity of Life

Being, or the "I Am" Element

The Physical Mechanism

Your Radiated Self

This is Your Subject

REVELATION NUMBER 130

"MAN, KNOW THYSELF - ALL WISDOM CENTERS THERE."
- YOUNG

Beloved Centurion:

We are now going more deeply into the study of the most interesting subject in the world, and that study is, of course, YOU.

The purpose of this series of lectures is to help you to "Know Thyself". As I have told you before, ninety-nine people out of one hundred really and sincerely believe in their own hearts that they do know themselves, and this mistaken idea is the source of so much failure in life.

Very often, because we think we know our weaknesses and strong characteristics, we go along making the same mistakes, not realizing they are mistakes, and when we encounter failure we have only ourselves to blame. In business, in education, in marriage, in any and all walks of life, happiness has passed us by all because we have refused to learn the inner workings of the complex machinery that makes up the trinity of life.

It is very difficult to analyze ourselves without help. We, as individuals can be likened to a machine, and if we are to tear it down, examine it and analyze it, - we need someone with experience to help us.

You would not attempt to tear down your auto and put it together, or your watch; you would want someone to help you and you would rely only on someone with experience. So, in presenting this series to you at this stage in your development, we give you the benefit of our vast experience in the study, and analyses of individuals of all types.

You, as a Mayan, are striving for perfection; you want to get the utmost from life. I am sure that you have heard many people, when excusing someone else for a mistake, say, "Oh, well, no one can be perfect"; but that is not true. We can all be perfect if we desire it strongly and work at it every day in every way in our lives.

I am sure that, as Mayans, you have already learned that to receive much from life you must give much of yourself.

As you begin the study of this lesson, "The Trinity of Life", I want you to know that as your instructor I consider it a very important message, a powerful one. Read it more than one time. Read it many times.

I am sure that you have had the experience, in times of danger, of doing something on the strength of what you thought was a "hunch". You probably said to someone of your family or friends, "Something just told me to do it"; or perhaps you felt that your unexplained action was an "intuition". This lesson explains all of this to you and tells you what really happens when you do these things in times of danger, which turn out to be wonderful blessings. Please read

the words to follow carefully for they can enrich your life now and forevermore.

We will now proceed with the explanation of the Trinity of Life.

THE TRINITY OF LIFE

Do you think of yourself as one person going about and doing this and that at will? If you do, you haven't yet become very well acquainted with yourself. Let us now take a closer look at what you are than we have yet done.

You are really three people or, if you prefer, a person whose life has three separate and distinct phases all moulded into one. What you do to improve the quality of your selfhood affects all three, and anything that really benefits any one of them tends to be good for all. They are so thoroughly fused into your unified life that you may not have recognized their difference from each other. Many people never do.

One of them, the I Am element, is constant except as you improve it or let it deteriorate through abuse or neglect. The others vary more or less with time and other conditions. One, the physical manifestation called the body, ultimately breaks down and is replaced by a new and better one called the spiritual body. There are no exceptions. We are all triune personalities - three in one - trinities of life.

These three elements of what you call yourself are: first, the conscious aliveness we have called the I Am element; second, the body which houses it and gives it the means of expression in a material world; and third, the extension of selfhood that goes out and expresses itself without limitations of time or space. The first is a basic principle of existence, the second is a mechanism, and the third is a power or virtue which radiates from personality like rays of light and warmth from a flame. The more detailed discussions to follow will make it still clearer what is meant by each of these and what they do.

This lesson is presented in order that you may yet better understand who and what you are. You have embarked on a program to find the fullest and best expression for yourself. Here then are the three main units of selfhood with which you will have to deal. They have to be kept coordinated, each in its own place and doing its own work. They have to be instructed and trained to do themselves and you credit in that general expression you call your life. Each of them is a part of your ability and opportunity to make your life a masterpiece. Now let us consider them one by one.

BEING, OR THE "I AM" ELEMENT

Here is a great telephone switchboard. It is a fine piece of machinery, in perfect condition and ready to perform its marvelous function of transmitting thought by electric impulse. But it is not functioning. Why? Because the operator's seat is empty. There is no conscious I Am at the controls.

Now the operator takes her place. The big machine comes to life. Calls come and are sent out. Over an intricate system of metal nerves ideas and instructions are sent back and forth across the town, across the country, and around the world. The mechanism underwent a quick and complete change when conscious life took charge. It was then under the coordinated control of personality, selfhood, being. But that self was not any part of it. It was an entirely separate being who could say, "I Am". It was a person who used the machine, but who could exist with or without it, and who could use an entirely different machine and still be the same person.

Here is a motor car parked at the curb. It too is a fine mechanism. It has organic parts like a body. It has equipment for motion and for seeing the road ahead. It has a digestive system with which it takes fuel and burns it into energy. It has pistons pounding away with something like heart throbs. But it is doing none of these things because it has no consciousness, motivation, or will.

Now the driver enters, turns on the power, and takes the wheel. The car begins to function because conscious personality has taken charge of it. It moves onto the road, makes the proper turns, obeys traffic signals, and starts and stops at the right time and places. It does these things by no will or discrimination of its own, but by those of the person who is in charge. For the temporary purpose of transportation they become one, and yet they are not the same. The driver can exist with the car or without it, or he can exchange it for another, without any effect on his identity. It has a certain form of existence, but he has a greater one. He is the You of the machine. Without him it has no life and performs no action. It is worthless until personality, the I Am, takes the wheel.

The coming and going of trains through a switchyard is a wonderful thing. They start, and stop, and move onto other tracks in just the right way to pass through without collision or confusion. They could never do that of themselves, fine and costly mechanisms though they are. The secret of their coordinated motion is in the control tower where the proper signals and impulses are sent out by a person.

Your life is something like a switchyard, with all kinds of interests, values, and responsibilities coming and going. They would get into hopeless confusion unless understanding and discretion kept control over their movements. Some power other than themselves has to furnish that understanding and discretion, make the decisions, maintain the vigilance - the power of personality. You are the person in the control tower. Whether you like the responsibility or not, you have it. You are a sovereign, and you have a realm to rule - your own life. Your fitness to be at the controls will determine the quality of the self you build, and the life you live.

Let us hope this has been enough to make it clear that you are a person in a much greater sense than physical existence alone. The body is not you. It is only a mechanism controlled by you. Now try to disregard the body entirely for the rest of this division of the lesson. It is there, and it is important; but we are not thinking of it just now. We shall give it due consideration later.

Why have we referred to essential being as the I Am? An experience of

Moses gives us the clue. It happened one day when he was tending sheep on the slopes of Mt. Horeb. Suddenly, either through some manipulation of the forces of Nature or of the functioning of his own senses, he saw a bush on fire, yet not being consumed. Then he heard and held life-transforming conversation with the voice of an unseen speaker. When it was done he was the leader of Israel. When he asked how he should report the experience to his people he was bidden to tell them that I Am had spoken to him concerning them.

All this really has great significance. Man has given many names to his conception of the Divine and Eternal One. Even today we use various appellations not always remembering that whatever we call the Supreme Being we all mean the same thing. But when that Being Himself was asked for His name he did not use any of the names man has given Him either in the past or the present. He called Himself I Am. That is, He is the basic principle and source of existence. By what more revealing name could That One be known? If you will meditate enough on that name, it will lead your mind clear to the heart of the meaning of things, the center of truth itself. You will stand in the presence of the flame from which every taper of life is lighted. It will take you to the beginning of things, the point from which you can see their consummation - not the end, for there is no end. There is only fulfillment.

We are told that we are created in the Divine image. That means many things, one of which is that each of us has from the infinite source that basic existence which makes us alert rather than inert, living rather than unliving, conscious rather than unconscious, and persons rather than machines. Consciousness is our proof of existence, for we know we could not have consciousness unless we exist. However the senses may deceive us, or mistaken reason lead us astray, we could not even be deceived or led astray if we did not exist.

It is only this I Am element that we are thinking about just now. Try now and then to be conscious of it alone. Most of us need to get better acquainted with it. The body is so much in evidence, and its desires are so insistent, that it will crowd out consideration of everything but itself if we let it, but we must not let it. We must be careful to give the less insistent I Am a chance.

Sometimes this essential state of being is called the soul, and sometimes it is called the spirit. In the Teutonic tongues the word is "geist", or ghost. Any of these names will do very well if one is sure what he means by it. If one does not know that it may be as well to use another. But whatever one chooses to call the I Am element in his life it is the most real and permanent thing about him.

This basic life phase of our existence is like electricity in that while we do not see it we know it is there because we can see what it does, and we know we can use it and get results. What is it that inspires the artist or the musician with the idea of loveliness that never was on land or sea? What is it that leads us to do whatever is best for us, often without even knowing why? What is it that urges the flesh to nobler things than it would ever think to do? It is that something, that basic being, that is IN the body but not OF it.

THE PHYSICAL MECHANISM

The thoughtless person assumes that his body is himself, and that its life is his life. It is not himself, but only the house he lives in, the vehicle in which he moves about, the mechanism by means of which he perceives a physical world and functions in it. As we consider it, we do so as one important phase of our present existence, and no more.

Our immaterial selves would have a poor time getting on in time and space any other way than in material bodies. Without them we could not communicate with others, be seen and known by them, or work with tools or on things. As a mechanism the body makes life competent for present needs and purposes.

The story of the miraculous thing called the body would make a story that could not even be well begun here, one that has engaged the chief attention of many wise men throughout their lives, and one the most of which is probably yet to be discovered. It is amazing how the body serves our present needs and how it keeps itself in condition to do so, but that is all it does and all it is for.

The metaphysical or immaterial phases of existence require a little effort to perceive and understand, but it is not so much so with the body. It pushes itself upon our attention all the time, demands what it wants whether any higher needs are served or not, and takes thanklessly all the pampering it can get. Sometimes that is so much too much that it produces two kinds of undesirable people.

The first are the physical-minded folks. Their attention is centered on and their emphasis is given to the bodily phase of existence and the things it desires. The idea of a great and beautiful soul means nothing to them at all, because they cannot see, hear, or touch it. To them other people are beautiful or not, important or not, according to their physical appearance. There is no other test. This attitude leads its possessors into many unfortunate blunders. It leads them into misguided love affairs and failing marriages. It causes them to misplace the emphasis in thinking and living. It brings them to the end of the road spiritually bankrupt.

Yet it is all the while a good thing in its place, as everything is good in its place. God created the universe of things, and behold it was very good. It is man's misuse of anything in creation that makes it bad. The body is the temple of the soul. Whoever understands that and honors it as such has nothing to fear.

The other class of people who get a wrong idea of the body and of material things in general we will call the sense-bound folks. They somehow get the notion that nothing unperceived by the senses is real. Nothing could be farther from the truth. The senses cannot even perceive all the facts of the physical world. They are so limited that much of the range of sights, sounds, odors, and tastes, is never picked up by them at all.

The writer saw an instance of this not long ago at a dog show. A man blew a whistle keyed too high - that is at too great a sound wave rapidity - for the human ear to catch. The people standing around heard no sound whatever, yet every dog in the neighborhood pricked up his ears and came to attention. No, the senses

reveal only a small part even of physical reality. Metaphysical reality, the reality of the ideal, and the reality of possibility, they reveal not at all. One is not living a very full or adequate life till he learns to inhabit a much larger world than that of mere physical things, especially things that can be known only through the senses.

Try then to recognize and honor the rightful place of the body in the totality of life. It is important, as any mechanism is, for doing necessary things. Because it is so wonderful, intricate, and delicate a mechanism, and because it is so necessary in the responsibilities of our daily existence, it deserves your honor and respect.

It is your duty to take the best care of your body you can, and keep it in the best condition you can. Like any other machine, it works better when in good order, and like any other machine it lasts longer when properly cared for. If in normal condition it does not require a great deal of fussing over or tampering with. When anything gets wrong with it, have it repaired. At other times feed it properly, give it the right mixture of work and rest, be kind to it, and be consciously grateful to it for the faithful service it renders. It will then do its best to serve and add value and effectiveness to your living. But it derives no value and returns no thanks for having its importance over-emphasized, being pampered, being allowed to get out of hand. For all such it will give the rewards of ill-health, unhappiness, and incompetence. It has no judgment of its own to keep it in the right place and on the right track. That judgment YOU must supply.

A well cared for body will return more than material value too. Take the brain, for instance. You do not use it for all your mental processes, but you do use it for all your conscious and sensory ones. IF IT IS POISONED WITH DRUGS, IMPURE BLOOD, OR OVERDOSES OF EMOTION-PRODUCING ENDOCRINE SECRETIONS, not only will it not do its work well but your entire outlook on life will so suffer that both your usefulness and the desirability of your company will be impaired. Kept clean and clear, it serves you in the opposite way. So even the spiritual processes of your life are affected more or less by whether you keep your body in good condition. Only one who feels well can be at his best.

The writer once asked a physician friend if he could put the chief requirements for physical well-being into one sentence. He replied that he thought he could - keep the head cool, the feet warm, and the body clean. Of course he simplified it a little too much. These provisions will bear amplification, and he said nothing about some important eating and living habits, but these are mostly implied in the sentence. As to drugs, he said they are like surgery - for emergencies.

You probably know people who have lived to what we consider a ripe old age. Think through the list. Are they not usually the youngest spirited people in any group where they happen to be? Is it not a fact within your observation and experience that only the young hearted people ever live to great age? Is it not the sad and drooping ones who pass out early? There are exceptions, of course, but as a general rule this is true.

When you ask some of these so-called old people the secret of their long lives, they hardly mention the body, do they? They hardly ever mention any

tinkering with it, or pampering of it. Do not think they have not taken good care of it though, for they have. They have lived normally, and kept busy, and not worried about things, and not fretted themselves into diseased conditions, and kept on good terms with themselves and others. Instead of curing things that went wrong they didn't let them go wrong.

Take good care of your body. It is divinely given, and YOU are responsible for it. It is a phase of your total life, and you need it in your business. Rightly caring for the other phases of your life will be good for it, and keeping it in good condition will be good for them.

Read the above paragraph often, so that it will register strongly in your sub-conscious. These few words contain great power for maintaining Health.

YOUR RADIATED SELF

Did it ever occur to you that you are radioactive? A piece of radium is constantly bombarding the universe with itself. Something out in space is always bombarding us with cosmic and other rays. Personality is like that too.

Two people separate at the station as one takes the train, perhaps to some distant place. Before they part, one of them says of an approaching family gathering, class reunion, or other event, "I'm sorry I can't be there in the body, but I'll be there in spirit." He is not expressing some vague and uncertain nothing. He means exactly what he says, and it works out that way too. When the event arrives, the people do not see him, for his bodily presence is many miles away, yet they feel the presence of something that makes them conscious of him. They speak of him, remember things he has said and done, and realize that much about their own lives is as it is because of him. In a sense his life is there among them. Something about him has paid no attention to the distance. It required no time to journey there, and it paid no fare. It may even have crossed national boundaries without benefit of passport or visa. But it is there. It is not limited to one place.

A year passes, and the time for this gathering comes around again. In the meantime, this man has passed out of this life. But those who go to this event feel his influence there more strongly than ever, and they say he seems to be present though they do not see him. They speak of him a little more softly but no less often, for something about his life clings to them and still affects what they think, say, and do. Out of the past and perhaps from another world his life is still extended to touch them and to exert an influence on and among them. You see, the reach and touch of a life is not limited by time any more than it is by space. People who have been gone for centuries still live in the lives of others, and no doubt some now living will do the same in the future.

"But strew his ashes to the wind
Whose sword and voice have blessed mankind,

"And is he dead, whose glorious mind
Lifts things on high?
To live in hearts we leave behind
Is not to die."

A certain minister once worked in an obscure rural community. He passed to his reward many years ago, and people who were young when he was there are now old. They have done countless good works through the years because they caught the impulse from him. The community personnel has changed, and a new generation has come on; but his touch is still discernable upon the place. Many who have moved elsewhere have carried that touch with them. Soldiers in three wars have carried it to the battlefield or sent it there with their children. PERSONALITY IS RADIOACTIVE.

A certain teacher worked in a little one-room country schoolhouse. She strove to make good citizens, and she succeeded. She has long been gone, but elderly people remember her gratefully, and many communities are better to this day because of the influence that radiated from her life.

A certain college professor who never received more than eighteen hundred dollars a year built the power and virtue of his life into those of hundreds of young people who went into professions and homes all over this country and in almost all the other lands to live and work in the spirit he imparted to them. When he passed on, he was mourned even by people who had never seen him, the power of his life, though coming to them indirectly, was so great.

The worker in the shop or on the farm, the homemaker with her daily round of duties, the humblest and most obscure person anywhere, has this spiritual presence, this aura of influence, this extension of life, this RADIOACTIVITY - and SO DO YOU.

Think over the people you have known best. Why did you know them best? What makes you think of them now rather than others? Is it not the unusual measure in which their lives affected yours, the power of this extension of themselves into your life? Those whose lives were richest in both quality and action were the ones who radiated the effects of their living most widely, weren't they?

Even the dullest people we know have some outreach, but not so much. So we discover two facts: First, each of us radiates some of the virtue or power of his personality with more or less reach and effectiveness. Second, the extent of that reach and effectiveness depends on how much he makes of himself and his life. Your development, then, of this third phase of selfhood is even more within your control than is either of the others. As a Mayan, you have had the benefit of Mayan Truths in your development. Your course is clear. Make your life radiant and vibrant. Make every effort to interest others whom you may deem worthy and whom you think would benefit by The Mayan Way of Life. Live richly, and share your knowledge with others.

Make every hour and moment memorable and every event an occasion. It is dead loss to let time drag by without extracting from it the maximum of its wonder and meaning. It comes with treasure for you. Do not let it pass with the gift untaken.