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THE MAYANS

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VADE MECUM, VOLVENTIBUS ANNIS

THE MAYANS
SAN ANTONIO,
TEXAS

Degree

3

Number

14

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LETTER OF TRANSMITTAL
Concerning
NUMBER FIFTEEN
which is an
EXOTERIC REVELATION

Beloved Companion:


By your studies to this point, you have been preparing for the journey into Higher Realms; and during the weeks ahead, it is our prayer that you will hear the call to your higher self, as well as the call to help others.

There is much you have received that you may share with others. There is also much that you are expected to keep private - but while keeping the teachings private you are expected to practice them for the benefit of humankind around you. The part of your teachings which must be kept private is the "esoteric". The part which may be shown, read or taught directly to others is the "exoteric".

Believing that you would like to have an example of the exoteric, this lesson - Exoteric Lecture Number One, entitled, "Human Technic" - has been prepared for you to loan to relatives and to friends who, in your opinion, are mentally advanced to the extent that they will benefit from it. Up to four additional copies may be had by application to Mayan Headquarters.

Exoteric Revelation Number One was prepared from Mayan teachings for publication in a nationally circulated magazine by Dr. J. A. Lange. How very well it expresses many of the carefully explained Mayan teachings you may judge for yourself, for you, as a recipient of the Third Degree of Mayanry, are well able to judge.

Those who teach others add to their own store of knowledge. In this connection, you may find that your own understanding will increase rapidly if you have the time and inclination to write a lesson yourself, based upon exoteric portions of the instructions you have received. Should you wish to write such a lesson, please prepare it in duplicate and forward one copy to Headquarters.

As an Initiate of the Third Degree of Mayanry, and as one from , we extend to you the privilege of nominating for membership those whom you consider worthy. Remember our Order is exclusive; it does not seek large numbers of members, yet The Order does seek to grow by taking into its fold the occasional person, the rare person who honestly and earnestly desires to better himself, and those about him.

When you write letters to friends, tell them of The Mayans and give them some of the wisdom you have gleaned. Instruct those you talk with when opportunity affords. Show them this Exoteric Lesson and, if you feel that they are worthy - truly desirous of bettering their position in life, and cognizant of the needs of others, invite them to join our companionship in The Mayan Order.

"Give and Ye Shall Receive" is the keynote of all you have learned, and it is a precept to follow throughout life. When you share with others the knowledge you have received, then the way will be opened even more for you to receive greater and more meaningful revelations as you advance to the eminent domain of the higher Degrees.

The passwords, the symbols, the written word, the actual Revelations you

have received must not be shown to others. But the wisdom you have gleaned, the methods for self-improvement you have been given may, in turn, be given to others who are worthy of receiving them.

Take pride in your Membership. Take pride in The Mayans, as the most exclusive Order of its kind. Take pride in the fact that to be a Mayan is the proof that you are a person of unusual mental perceptiveness.

It will be unnecessary to point out that there is a vast difference between a proper pride and conceit. Conceit is that "which goeth before a fall". But, "There is much proud humility and humble pride in the world," as J. L. Basford, one of the early members of our Order, put it. The pride we speak of is the pride of the dignified, the high-souled; the pride of self-respect; the pride that modestly walks hand in hand with humility. Our Great Companion was proud to be the Son of God, yet He humbly washed the feet of others.

God Be With You.

THE MAYANS

PLEASE REMOVE THESE TWO PAGES BEFORE PASSING THIS LECTURE ON TO OTHERS.

Cut off on line below, and mail to Headquarters.
Enclose Nominee's \$10.00 (\$5.50 Registration Fee and \$4.50, 1st Month's Dues).

N O M I N A T I O N B L A N K

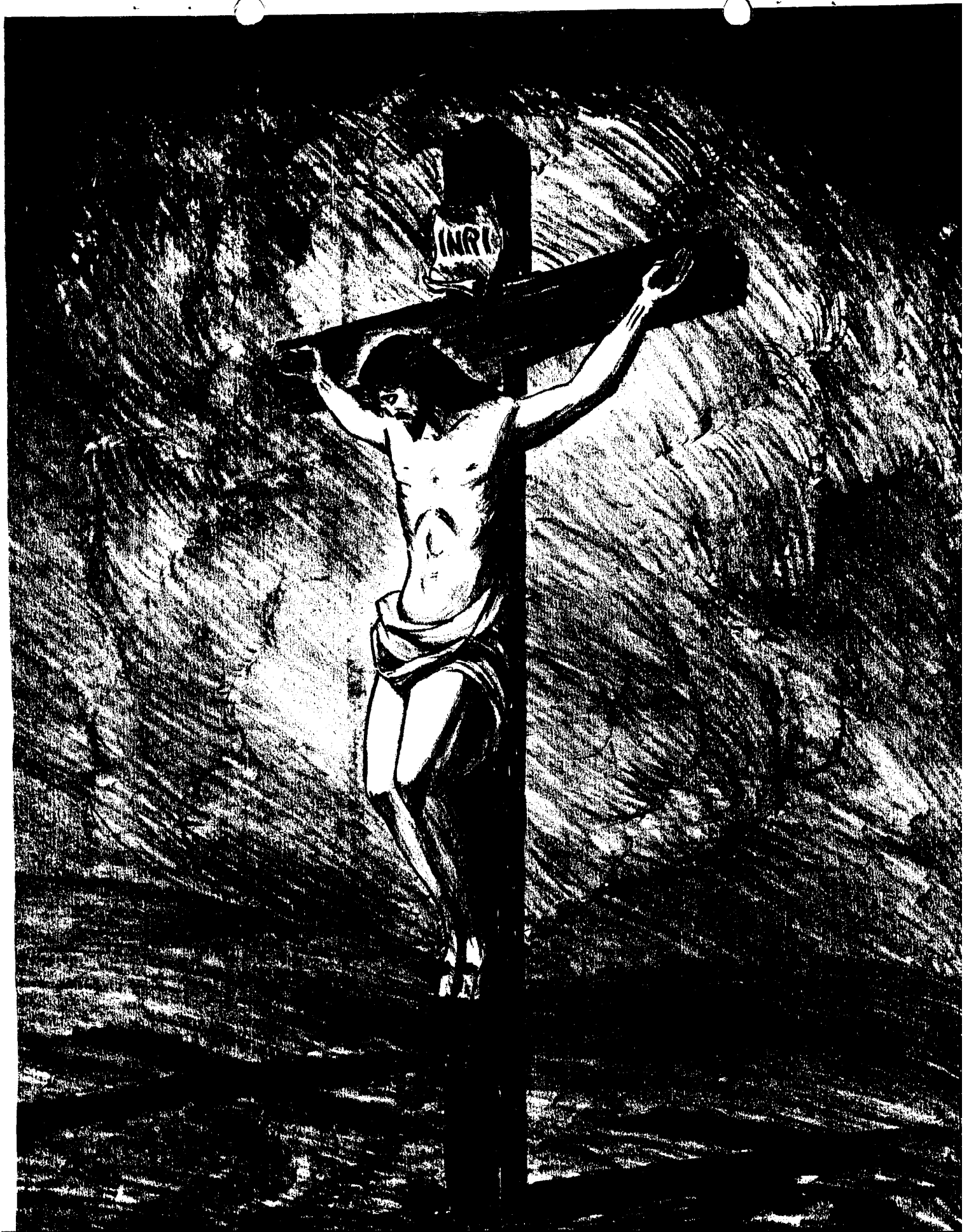
As a member of the 3rd Degree of Mayanry, I respectfully submit the undersigned as a person believed to be worthy of the secret teachings of The Mayan Order. At the next meeting of the Board of Trustees, please submit this person's name for nomination, with my recommendation that Mayan Membership be granted.

Enclosed is \$10.00 to cover the regular Mayan Registration Fee and first month's Mayan Dues in full.


My Name is _____
3rd Degree Member signs above

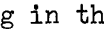


Write Nominee's Name Above This Line.

Write Nominee's Address _____ City _____ State _____ Zip _____




- 3rd. He may then be asked, "From whence came these multitudes?" The reply, correctly given, is simply to quote the next two lines as given in this verse of the Eight Beatitudes in your 12th Revelation, which name the four places where the multitudes came from, and corresponds to the Mayan Symbol of Being, if viewed from above. (Galilee, of course, refers to the Body; Decapolis, the Mind, etc.)
- 4th. The next question may be, "And what was done then?" The answer is made by simply repeating the three lines given below the word "Jordan" on the same page in the 12th Revelation, the first line of which is: "And seeing". (See the Eight Beatitudes in Revelation Number 12).
- 5th. The next question may be, "And what happened there?" The correct reply to this is to quote the remaining three lines of the same page of Revelation Number 12.
- 6th. If all this is given correctly, the questioner is to say, "Blessed are the poor in spirit."
- 7th. To which the other replies, "For theirs is the kingdom of Heaven."

The questioner is then to bid him welcome,
for he has passed .

NOTE: There are variations of this examination which may be recognized by Members of the Order everywhere. In South America and in Central America, including the provinces of Yucatan and Quintana Roo, the reply to the first question may be and usually is made by tracing in the air with the  finger the symbol of the overlapping triangles. The second question and the answer remain the same. The third question is answered by tracing the four lines of the complete square of the Mayan Symbol for Being followed by the four lines within the square, thus making eight lines in all, which number is, in Mayanry, synonymous with the symbol of Time. The fourth question (in the above-named territories) is answered by tracing a , the symbol of the pyramid. The fifth question is replied to by simply placing the first finger over the . The questioner then says, "Blessed are the poor in spirit", and receives the usual reply.

If desirable, the fourth and fifth questions may be dispensed. All Companions in our Order should memorize this examination so that it may be given or received instantly. You may be called upon to give it at any time by someone near you whom you do not now know to be a Member of this Order.



You, as one of The Elect, as one who has been born again in the ceremony of fire and water, and as one who has come from , and as a recipient of Mayan Secrets, and as our Beloved Companion on the Path may now be told something of the story of the Essenes. This ancient and Holy Companionship whose existence is recognized by all students of deeper occultism or higher Bible study and by all the ancient associations such as the Freemasons, the Rosicrucians, etc., and the Orthodox Jewish and Catholic Churches is, nevertheless, little known and even unheard of by the average man on the street.

Those who have read the available books treating on the early Maya are usually told of a mysterious, bearded, white man who, remote centuries ago, came to America from the East. He taught the Maya much of science and the lore of the stars; he healed the sick and awakened the dead; he reformed and revived their religion and taught agriculture and the arts. Eventually, he sailed away to the West on a mysterious boat, promising to return again from The East in another reincarnation. His memory was well preserved but, as the concepts of their religion again declined, his history passed into folk-lore tales, into mythology and, eventually, he was deified.

ANCIENT GODS Many of the gods of Egypt were once actual living men, great leaders, men of great understanding whose learning caused the masses eventually to deify them although these leaders would not have approved such an act. The same thing occurred in comparatively recent times in the case of Buddha and of Mohammed. Both of these names which are worshipped now in certain parts of the world were once living men who walked this earth with great messages. If the world again were to go through dark ages where our present science would become lost knowledge, it is probable that certain Saints would also pass from Sainthood to Godship.

That the Aztec god, Kulculcan, or the white Mayan, Quetzalcoatl, were the same man, there is no gainsaying. That this same living Spirit, clothed in flesh, was one of the early leaders of that order, later known in Judea as the Essenes, there can be little doubt. We shall present the evidence of this in later lessons, showing that the Mayans preserved the same ancient, esoteric secrets that these other Orders possessed besides developing a cosmogony superior to ancient Egypt. The Essenes of Jesus' time were but the remnants of a secret Order that, we believe, rose in Atlantis.



EARLY LIFE OF JESUS In this Revelation we shall tell you something about where Jesus spent that part of His life which is not spoken of in the Bible, where He was educated and where He received instruction and preparation for His ministry. The secrets of those years, Jesus Himself did not speak of, so profound were His vows.

Occult students often express regret that records of these deep, holy teachings never have been found. Let me assure you, my Companions, that a great many have been found but they are seldom written in words and therefore their great message has not been understood. When a student of this higher learning, having progressed to the point where he attempts to gain Revelation of his own, tries to set them down in words that will carry his exact meaning without possibility of his readers misunderstanding, he discovers that words are often inadequate for these great thoughts. Now, if that is true today, with all the highly developed languages available for his use, think how much greater was the task for ancient teachers whose alphabets, whose languages themselves, were so much less adequate.

The messages, although many have met with destruction, still exist but they are in symbolical form rather than words. Understanding of them exists in the faculty of the attentive intuition rather than through understanding by words. If you hope for this higher revelation, give thought to the symbols, for they, better than any other form of writing, carry the message.

Symbols found in Yucatan are also found in identical form in Egypt, in China,

in Scotland, in all parts of the ancient world. The same high understanding and almost the same lapses from it occurred in all parts of the world. The knowledge, the sciences, the arts of the Maya distinctly show that these came not alone from the East but also from the West, the North and the South. There can be no doubt in our Order that the pyramid, the greatest of all symbols, was created in America first.

The evidence of this will also be shown to you along with the story of the Maya in later lessons. For this lesson let us consider the connection between the Order that Jesus attended and our beloved Mayan Order. Because of the great destructions of Mayan records which have occurred during the past 458 years (that is between Columbus' arrival and the subsequent coming of the Spaniards, and recent times) we shall not, at this time, attempt to prove the case but, instead, offer the testimony of respected European and American experts.

A great authority, respected by modern critics, was Lawrie, who prepared the "History of Freemasonry". That Order was being criticized by those who said that if the Fraternity of Freemasons had been strong and of many members during the reign of King Solomon, it would have continued in Judea in later times. Lawrie shows that there did exist "an association of men resembling Freemasons" after the building of the Temple.

He referred to the Essenes, an ancient Companionship who, in addition to being scientists, were master architects, responsible for much of the design and the building of Solomon's Temple. Solomon, himself, was said to be one of their leaders and teachers and took part in some of their ceremonies. It is believed that Solomon's reputation for wisdom was derived from his illumination through Essene teachings.

While Lawrie attempts to connect the Essenes and the Freemasons, many modern authorities object to this but no one denies the similarity of the two and what has been termed the remarkable coincidences in many of their ceremonies and usages. These same marks, signs, symbols, coincidences and similarities are found in almost all of the Ancient Mayan ruins.

The answer is that the word "Mind" and all it denotes, came from the sect of ancient super-scientists of mentalism that existed on the continent of Atlantis before its sinking. The word "Mayan", correctly pronounced, is My-ahn, which, phonetically, is almost the same as the word "Mind". From "Mayan" to "Mason" is not a great step if one takes into consideration the ancient alphabets and their limitations and peculiarities. We shall consider these facts in more detail in future lecture-lessons.

ANCIENT RELIGIOUS SECTS In any case, at the time of Jesus' birth there were three religious sects in Judea and they were known as the Pharisees, the Sadducees, and the Essenes. Every male person in Judea was compelled to unite with one of these sects.

Any casual reader of the Bible knows that the Savior repeatedly denounced the Pharisees and the Sadducees but nowhere in the writings of those times has He ever uttered a word against the Essenes. Still better evidence of His Companionship in this Order may be found in the fact that many of the precepts and parables of the New Testament are to be found in the laws of this sect. It is understood, of course, that Judea had, even at this early time, worked its impress upon these teachings,

just as in America the common people among the Maya, and later their rulers, were affected to an extent by the ideas of the less enlightened races which surrounded them.



SACRIFICIAL PRACTICES As in ancient Judea and Egypt where the sacrificial idea developed from offering grain, to the slaughter of birds, to the offering of sheep or cattle or oxen, there gradually developed the conception of human sacrifice. So did the same desire to give the utmost develop a similar set of ideas in America. Mayan sacrifices originally consisted of offering flowers and incense upon the altars along with prayer and thoughtful meditation for attunement with the Supreme One. The message of the super-civilization of Atlantis was gradually submerged by the misconceptions of warlike people in Judea, in Egypt, in Greece and in America.

ANCIENT WRITERS In the writings of ancient authors such as Pliny, Plato, Eusebius, Porphyry, Josephus and Philo we find brief records of what was then known of "those of the 'Mayand'" - the Essenes. Antiquaries just recently have succeeded in obtaining limited, but very correct, details of the doctrines and the practices of these people, and their findings only add to the evidence of this connection.

Plato, who was one of the earliest writers on Atlantis, is more or less easily accessible to all. Pliny, writing in the year 98 A.D., truthfully stated that the order "now known as the Essenes, existed for thousands of ages." Josephus says, "it existed even since the ancient time of the Fathers." (The symbol of the ancient Father became the Oceanic god Neptune.) Philo says that Moses himself founded the Order. (Moses was educated in Egypt where the Order also existed and where he undoubtedly was initiated.)

Modern Mayan students may find much of interest in the writings of the German students, Frankel and Rappaport. A condensation of their reports may be had in the works of Dr. Christian D. Ginsburg whose essay on "The Essenes, their History and Doctrines" was published in London in 1864.

Rappaport, a learned Jew and deep student of the Talmud and other Hebrew writings, and perhaps one of the greatest Jewish critics, definitely states: "The Essenes were not a distinct religious sect but an Order whose teachings did not conflict with nor exclude those of differing religions, but who elected those whom they permitted to enter into their companionship."

THE MAYANS AND THE ESSENES This, then, is one more point of coincidence between the Mayans and the Essenes. The original Mayans were not a religious sect but a highly enlightened group who attempted to find and develop those worthy of receiving unusual knowledge of the powers of Mind. The Mayan Order, as we know it today, is not a religious sect, but its members are deeply interested in religion - and its members attain better understanding of their own religions through Mayan Illumination.

"Greater things than these may Ye do."

There are thoughts too subtle to be expressed in words - thoughts that words cannot convey - thoughts that can only be transmitted by symbols and whose meanings only symbols can reveal. Symbols cannot be read hurriedly if one is to get the full thought they are capable of bringing. Symbols, therefore, are and always have been a most important part of Mayan-Essene and Masonic instruction. The Mayan student who hurries through symbols, satisfied to extract only one part of their meaning, is denying himself of the greatest opportunity for development. Learn to read the symbols presented to you. They are simple enough in their first forms. Revelation comes through them. When Christ said, "Greater things than these may Ye do", He meant exactly that. Most of His earthly training was imparted through symbols just as He taught through parables.

GREAT IMPORTANCE OF SYMBOLS Occasionally a new student, entirely sincere and over-anxious to proceed, will write to us saying, "I am not interested in Symbology but want more instruction in metaphysics." The reason there are so few who can successfully practice metaphysics today is that there are so few who can or will read what is so plainly written in symbols but is beyond what can be expressed in words. There is a subtle - a very, very subtle shade of understanding that must be gained after you have read all the words that can be written. Like "The Lost Word", it cannot be spoken, it cannot be written in words, it can only come by revelation through study of symbols.

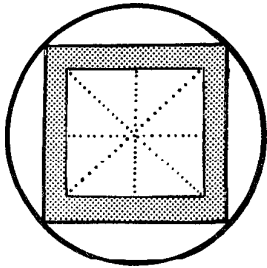
When you see the symbol Δ written in your lessons, do not pass it by without pronouncing the three passwords it expresses. This is an easy habit to form but an important one; likewise, with any of the other symbols in Mayanry.



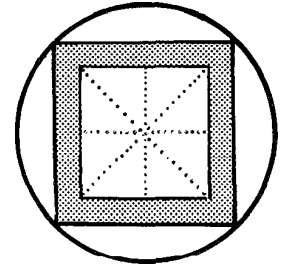
You will be interested to know that in our Order's active work in America, Members are admitted in somewhat this manner: First, the message of The Mayans is placed before a large group of people who have shown an interest in developing themselves or who have shown a leaning toward mysticism.

Out of this large group, perhaps one-half of one percent feel the call. Of these, some are invited to place their application. From those who do, a few are elected to receive the early teachings. With each examination given to a class, some are likely to be rejected. Those who continue eventually have conferred upon them the Third Degree. Even then, with all this selection, there are some who perceive only a little of what is set before them and, on the other hand, there are a few whose intuitive faculties are so developed by careful application to the studies that they know in advance much of the material in lessons they have not as yet received.

That you have progressed this far in an honor but it is an honor which you have conferred upon yourself. You have proved that you possess an unusual mind and that you are capable of understanding the wisdom that is placed before you. You will not find it easy, however, to extract all the wisdom-knowledge contained within these lessons. Time, and earnestly trying, will, however, bring you the fruits of your worthiness.



The Mayan Symbol of Being is an important one. It is given by no other branch of the early Orders. Study it well, unhurriedly. It has much to reveal. Give full respect to symbology if you wish to be thoroughly grounded in the works of God here on earth.



To return to Dr. Ginsburg in his "The Essenes, their History and Doctrine", he says: "Jesus, who in all things conformed to the Jewish law and who was Holy, harmless, undefiled and separate from sinners, would therefore naturally associate Himself with that order of Judaism which was most congenial to His Holy Nature. Moreover, the fact that Christ, with one exception, was not heard of in public until His thirtieth year, implies that He lived in seclusion with this Fraternity (the Essenes) and that, though He frequently rebuked the Scribes, Pharisees and Sadducees, He never denounced the Essenes, strongly confirms this decision."



THE
ESSENE
COMMUNITY

We learn from a study of the records that the Essenes were so strict in their observance of the laws of purity that, in order to avoid contamination with the idol worshippers and others in Judea, they were forced to withdraw from the rest of the Jewish nation and to form their own community which thus became a Fraternal Order.

They had a communal system wherein each deposited in the treasury whatever he possessed. From this the treasurer, appointed by the Brotherhood, supplied the wants of all. Thus they owned everything in common.

There was no distinction between them - of rich or poor, nor masters nor servants. The only difference which they recognized was that of degrees or orders into which their members were divided and which depended on worthiness alone. They lived in peace and would not even manufacture or use weapons, and depended on powers of the mind if defense were needed. Their head, or ruler, was elected and members who violated their rules were excommunicated if found guilty or unworthy after proper trial. (It will be noted that these ideas of government and ethics were identical with those of the early Maya.)

The Essene Community divided the duties; some were engaged in tending the flocks and gardens while others were engaged in the manufacture of unusual cloths and the preparation of food, and still others were devoted to scientific pursuits.

Their daily program was strict. They arose before sunrise and, after preparing the incense and the altar fires, awaited the rising of the Sun which they greeted with hymns to the Father for the return of light. They did this with their faces to the East, each one performing the part of the Ceremony assigned to him. At the fifth hour of the morning, or at eleven A.M., all labor ceased. (These ideas are also identical with early Maya practice in America.)

The Members of the Order then bathed in cold water, put on a special seamless, white garment and ate a common meal in the dining place. Silence was enjoined at this meal which was in the nature of a sacrament. At the end of the meal a prayer

was offered, whereupon they took off their white garments to put on rough work clothes and returned to their labors. A similar procedure was followed at their evening meal. (The annoyance of the Spaniards with the Mayas' "continual and eternal bathing" will be recalled in connection with this.)

The Essenes were especially known for their brotherly love, for their charity in helping the needy and for showing and teaching mercy. The qualities they prized were control of anger, overcoming passion, Truthfulness, Constancy, Devotion to their beliefs and cause, and Loyalty to their Order. They were literally Ministers of Peace. They were deep students of ancient writings.

All were instructed in symbology and the mysteries of the Tetragrammaton and the Tetracties, as well as the angelic worlds. The rules of the Order were memorized by all. Special study was given to the symbolic names of God which also play such an important part in the mystical philosophy of the Jewish Kabalists.

Candidates for election to their ranks were admitted by a solemn Initiation. The aspirant to membership in their Order was required to take two stages of study, extending over a period of three years, before he was admitted to take part fully and to fully receive the privileges of the Order. On entering the Order, the student had to give everything he possessed to the treasury. He then received his first instruction which covered a probationary period of one year. During that time he was considered as still outside the Order but was called an "aspirant".

At the end of this time, if he were approved, he passed on into the second stage where he remained for two years. In this degree he was called the "approacher". He was not yet permitted to the full privileges of the Order.

If he succeeded in passing this second stage of probation, he became an "associate" and was soon admitted into full membership.

This was followed by a third rank or degree in which he was called a "disciple" or "companion". If he were admitted to this degree he made solemn vows to respect God, to be just to all persons, to practice charity, to keep the truth, to conceal the teachings of the Order and the mysteries connected with the Tetragrammaton and the other names of God.



Dr. Ginsburg tells us, "The earnestness and determination of these Essenes to advance to the highest state of holiness was seen in their godly lives. Their understanding of the mysterious powers of mind, their absolute confidence in God, their uniformly holy and unselfish lives, their cheerfully looking forward to death as a release of their immortal souls from the bonds of the physical body, to be forever in a state of bliss with their Creator, have hardly found a parallel in the history of mankind."

According to Philo, writing in the First Century, and to Pictet of Basnage, as given by Lawrie in his work previously referred to, we are told:

"When a candidate for admission to the Essene Order was proposed, he was subjected to the strictest scrutiny as to his character.

If his life had hitherto been exemplary and if he appeared capable of curbing his passions and regulating his conduct according to the virtuous, through austere maxims of their Order, he was presented, at the expiration of his novitiate, with a white garment as an emblem of the regularity of his conduct and the purity of his heart. A solemn vow was then administered to him - that he would never divulge the mysteries of the Order; that he would make no innovations in the doctrines of the society on his own accord, and that he would continue in that honorable course of piety and virtue which he had begun to pursue.

"They had particular signs for recognizing each other. They had colleges, or places of retirement, where they resorted to practice their rites and settle the affairs of the society and, after the performance of these duties, they assembled in a large hall where an entertainment was provided for them by the president or master of the college who allotted a certain quantity of provisions to every individual. They abolished all distinctions of rank and if preference were ever given it was given to piety, to liberality, and to virtue. Treasurers were appointed in all their towns to supply the wants of indigent strangers." (PP. 34, 35.)

The decline of the gentle race known as the Maya had started many years before the coming of Columbus to the New World. Savage tribes out of Mongolia and Siberia had long before found a land bridge across the Bering Sea. These people swept down the Pacific coast, peopling vast areas of North America and eventually found their way into Central America. They passed their savagery to most of the races they subdued. In Mexico, they were partially converted to Mayan ethics and a condition was set up similar to that in Judea and Egypt; that is, they were largely incapable of grasping the conception of a One God of many names but confused that precept with many gods. The same thing occurred in olden Greece, in ancient Brittany and in the Orient.

The story of The Maya will be unfolded to you bit by bit between the metaphysical and symbolic revelations in store for you along with the evidence of archaeology, ethnology and geology.

IN BELOVED COMPANIONSHIP



THE MAYANS.