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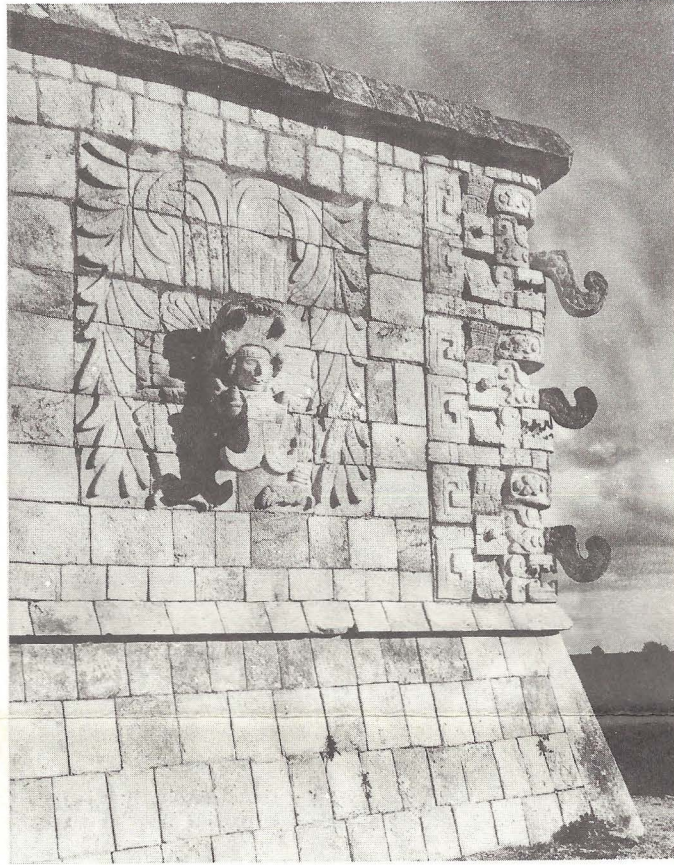
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What Are Your Plans?

Mayan Revelation Number 217

Division of Mental Powers

Your Intelligence Department

Knowledge

Insight

Judgment

Reason

Wisdom

Odds and Ends

BELOVED CENTURION:

Most of us have, I am sure, heard the saying, "If you want a job done, go to the busy man." It hardly seems logical. It would seem that the man who is very busy would not have enough time for little extra jobs or requests that might be made of him, but the saying has a basis.

The reason a busy man is always available for even more undertakings is the very fact that doing so much keeps him alert and he has learned to find short cuts to accomplishing the many things he must do. He has learned how to do a job efficiently. He is in constant practice, never permits himself to get rusty. And that is the reason that we can always call on the busy man.

It has been said that the mind does not wear out, but rather that it rusts out, and that is certainly true. Cultivation is as necessary to the mind as food is to the body, for it needs to be used. It has certain vegetative power and cannot be idle. If it is not cultivated into a beautiful garden, it will come up with something, if only weeds or some other wild growth. That is why it must be cultivated, and it can be.

There is nothing quite as elastic as the human mind. We can do with it what we will, for the mind is truly the master over every kind of fortune. It acts in two ways: It can bring you happiness or it can bring you misery, depending on the way you use it. I do not mean by all this that you should overwork the mind any more than you should overwork the body. Your Mayan Order teaches that you should do everything in moderation.

In the pages of this lesson, we take up the following subjects: Knowledge, Insight, Judgment, Reason, Wisdom, and others. All of these faculties are so closely linked to the Divine.

I have heard many people speak of being bored, not knowing what to do with themselves - and I know you have too. I have never had that experience. I find that it is a great pleasure just to sit at times, alone, and think and enjoy those things that are stored away in the remembrance of my mind. Truly, it is the mind that makes the body rich.

The subject of the mind is a great one. If I were able to discuss all that I would like to on this subject regarding all your mental powers, this one lesson would comprise a whole book, and there are many other subjects to be considered. We must get on.

But right here, I would like to pause and say that while the mind is exercised by systems, really faith is that which enlightens it and guides it, so that which your mind produces in every department of your life depends largely on your faith. Bear this in mind as we repeat together the following prayer:

PRAYER

O Thou of the Infinite Mind, I ask Thee to make my mind an effective instrument to acquire knowledge, to explore truth, and to make right decisions.
Amen.

*** YOUR INTELLIGENCE DEPARTMENT ***

LEAVING you now to proceed with details, developments, and plans in your Division of Health, we pass on to another indispensable and wonderful phase of your life and your equipment for living it; namely your mental powers and the various kinds of things that proceed from your mind.

At birth we receive our earthly house of being wired and equipped for lighting; but like any householder we have to look after the use and maintenance of that miraculous equipment, consciousness and its products. It is a finer light than any man has developed because it will shine anywhere, any time, any distance, and through anything. It can penetrate the fogs and distances of the present, and it can reach into the past and the future. It can pierce problems and reveal the answers to questions. It can perceive the visible and sense the invisible. A priceless thing is the mind, and we get it without cost.

We could think of this marvelous possession as our intelligence department, for it reveals opportunity, warns against danger, and even has a quiet but potent power to help us discriminate between right and wrong. A wonderful thing is the mind, and one of your most necessary to inventory, equip, maintain, improve, and use. For these all your business check-ups should plan and provide. If from year to year you have a better mind, you can do better work, attain better goals, and live a more satisfying life, all of which tends to provide you with a still better mind.

Many people fall into the easy way of thinking of the mind as the brain. There is as much distinction between them as there is between the soul and the body. As in the case of the soul and body, the brain is only the aid the mind uses in its work. Not only that, but the entire nervous system is included in that mechanism. The anatomist calls the brain the central nervous system, meaning the clearing house in which all the nerves and combinations of nerves center, and which receives impulses from some and sends out impulses over others. It has areas of centers something like those on a telephone switchboard for sensation, motion, and thought.

The mind appears to be a part of our spiritual self, using this intricate machinery to guide our lives and make them intelligent and purposeful. A person with a good mind may have an impaired brain, which gives his mind a poor means of expression, something like a master organist trying to play on a poor instrument.

All this is a part of your equipment for living. It needs to be listed as an item to be included in all programs of maintenance and improvement. Like other powers and equipment, it needs to be cared for, cultivated, and used, to keep it in good working order. Be sure and give it adequate consideration in both your inventory and your plans, keep it producing, and regularly check its product for quality.

§§§ KNOWLEDGE §§§

THE mind uses the brain and the rest of the nervous system to serve us in a number of ways. The most familiar one is knowledge. The mind has, first, the power to learn things and remember them. Somewhere early in the history of life forms, consciousness developed and began to grow to this stage and beyond it. Perhaps some tiny creature then existing touched something and became conscious of resistance. Then its kind became conscious of movement when they found they could propel themselves by swimming or crawling.

These first crude sense powers built up into the senses of hearing, sight, taste, and the rest. Life was beginning to mean something. Now we have magnificent equipment for learning as we hear a statement, or read a page, or observe some fact, or exchange data with other people. Thus our knowledge grows from day to day, and we can go as far with it as we will.

This is but the primary phase of the second area of life values for your inventory sheet. You have a mind with a marvelous mechanism for acquiring, storing, and expressing knowledge. How good is it? As good as the use you make of it. Are you getting the most benefit from it? Are you making its powers grow by exercise and experience? What objectives have you set for it in the period ahead?

This last answer would have an element of uncertainty in it. You can set an objective but you are not sure whether you can reach it, or when. Then why not just set a program of effort, do your best, and let the objective be what you can accomplish by faithful effort? You cannot learn everything there is to know. That would take countless lifetimes and include much for which you have no real use. Anyway, you do not want to spend all your time and strength acquiring knowledge and have none left for applying it.

If you begin with whatever knowledge will make you a more adequate person, living an increasingly effective and worthwhile life, and add something to that knowledge every day, it will carry you toward real mastery in your work and an increasing store of what it will be good and satisfying to know. If you do that steadily, and continue to do it, you can know to a certainty that you are growing and that you will attain one desirable goal after another.

That matter of constancy is the trouble with many of us. Our efforts are spasmodic and intermittent. We do not remember to add a little to the stature of our minds every day. The consequences of our failure to do anything really consecutive about our mental store has a direct bearing also on our spiritual growth. We move in a world of wonder and do not observe how marvelous it is. We err when

we are content with what we call good enough, and leave the rest to take care of itself.

Life, nature, and recorded knowledge hold their secrets up to us everywhere we turn. It is our loss if, having eyes, we see not, or, having ears, do not hear; to move among all these opportunities and challenges thinking of unimportant things, or of nothing at all. Keep growing, and never stop reaching.

*** INSIGHT ***

AS knowledge is learning things, insight is understanding them. Of what use is knowing anything if we do not understand what it is, what it is for, and how to use it? In fact, one does not fully know a thing till he has some understanding of its nature and application.

Insight, or seeing into things, is something like a flashlight, with a good battery in working order, turned into a dark and mysterious place. It is the power to look into facts and see their meanings and uses. That is, it is the power plus the effort. Like a fine tool rusting away in dull idleness, insight may be present and serving no purpose, perhaps because one does not know he has it. It might as well not exist if it is never put to use.

Who have been the master teachers in your life? Have they not been people who had both knowledge and insight? Some of the best informed people only let it make them dull and uninteresting. They have knowledge stored away, but there is no light shining on it to make it sparkle, no life in it to give it interest and appeal.

No one can practice any one of the professions without knowing a great many things, but the shining examples in all of them are the ones who have insight added to knowledge so they can bring forth facts and principles and make them transparent enough to see through and understand.

Insight works on knowledge something like a solvent on a solid or a heavy fluid that will not flow through its course and serve its intended purpose. It clears what is turgid and hardened and makes it pliable and responsive, changes it from an obstruction to a current.

We have all had teachers who knew we could repeat a table, a paradigm, or a formula, by rote, which anyone can do if he goes over it enough times; yet these teachers kept asking us over and over whether we understood. If not, they wanted us to say so in order that insight might be sought in time.

Suppose you find a dirty object in the ground and stand holding it and wondering what it is. How are you going to find out unless you clean it off and let the revealing light to it? It may be a crystal, a gold nugget, or a precious stone. Even then, what would be the difference unless you know these things when you see them?

Have you not heard people talking very glibly about things without making it

plain what they are? That is because they do not know themselves. Anyone can multiply words, and even make them a kind of mask for the fact that he does not really understand the subject in hand. Insight is that which distinguishes the person who does not know what he is talking about. The person who has it does not need to pile up words. He can come to the point and be through with it.

Do not be content with merely knowing things by sense perception. That is a very limited kind of knowledge indeed. Do not be content even with holding things in memory. That is automatic and gives you no credit of your own. Ponder on things till a light shines through and reveals their true meaning. That will be insight.

*** JUDGMENT ***

AS you survey your mental powers and what you can do to maintain and improve them, you come to that department of mental activity called judgment. It is the power and art of knowing how to apply knowledge and understanding rightly and to the best advantage.

It means that among other things you are a judge duly appointed to make decisions and render verdicts on desires, plans, and possibilities in your business of living. It is your legal department, in which you are your own counsel and must know how to reach wise conclusions and take right actions.

Suppose you are traveling on foot in the Arctic, and you come to a crevasse open hundreds of feet down over crags of ice. Self-preservation depends on being a good judge of what to do.

You stand there looking down and across the yawning space. You have a decision to make, and you are sifting the evidence and examining the facts and the exhibits. Here are some of the questions that should be decided, and rightly. How deep is it? How steep are the sides? Are they rough or smooth? How wide is it? Can you leap that far? Is the condition on the opposite side such that you could gain and keep a foothold? If it is too far to jump, are there any ice bridges you can reach and cross? Are they solid enough to support you? If you fall and survive, is help likely to reach you? What time is it? What are the weather prospects? Can you survive where you are, or is there any other way?

These and perhaps other questions you will have to consider and judge. The verdict will be either that you will try to get across or not. The situation and the possible price of failure indicate that you had better be right.

You may not travel in the Arctic, but you face demands for judgment just the same. Everywhere you go, everything you do, and everything that involves you, presents a hazard or an opportunity to be judged. The business of living, like any other business, is full of situations where you must make important decisions involving your advantage and safety.

You must be ready and able to ask the right questions, get the right answers,

and so interpret the answers as to render the right decisions. Unless you do this you will find yourself on the losing side in your own court. You must have, develop, and use the best possible judgment. You have been given this ability because you need it. The conditions of life demand that you use it and use it well.

The kind of questions that will come up on your inner witness stand will vary with age, location, situation, need, possibility, and the like. As we move on in life our problems and needs change, so that each of us has a personal set of problems to judge. There is no use to keep questions of past cases on the docket. If they no longer apply, throw them out of court, and give your whole attention to problems and interests that now apply.

Have the judicial temperament and use it. Do not pass judgment without cause and evidence. Consider the rights of others as well as yourself.

*** REASON ***

A **NOTHER** department of mind power to be kept in working condition and used when needed is the power of reason. It is a little different from judgment. Judgment is a process of determining what to do, while reason is a process of proceeding from the known to the unknown - mental bridge-building, so to speak. Judgment deals with known facts, while reason is a process of determining what to think and believe. Judgment is a process of weighing evidence, while reason is one of extending understanding.

Reason uses the device called the syllogism. This device is found in all expressions of thought and knowledge, but recognizable only by one who can see it there. It consists of three parts - a major premise or a known fact, a minor premise, or another known fact depending on it, and the conclusion to be drawn from their relationship.

An example might be as follows: All boats sail on water. A ship is a boat. Therefore, a ship sails on water. You see, two known facts are put together and indicate a third fact. This device, then, can be made to reveal new truth when the conclusion has been hitherto unknown. You cannot mix your premises and begin by saying that all ships are boats, for that is not true. You have to get your major and minor premises in the right order.

This is what is called Logic, and what has to be looked out for in using it is the fallacy, of which there are several. We can say that all ships are boats because we know it is true, but we have to be careful about universal words like "all" where there may be exceptions. For instance, you could not say that all Germans are blonde, because you cannot be sure it is true. This is called the fallacy of the universal.

You cannot be sure that a thing is true because it sounds well, or that it will work because the description seems to indicate it. These are not real evidence. The only real proof is whether the statement proves true or whether the idea or device will really work. An idea or statement is not proof of itself. To

assume that it is we call the fallacy of abstraction. That is, it must prove out in the concrete as well as sound promising in the abstract. There are many more, but these will serve as examples.

Logic carelessly used can be quite deceptive, and may lead us away from the truth rather than to it. A class of people called sophists in Greece used to give instruction in Logic to young men, especially law students, showing them how to reach untrue conclusions by introducing false premises or by using them in tricky ways. Socrates used to denounce them as men who taught others how to "make the worse appear the better reason".

Philosophy and the sciences have used Logic very extensively and elaborately, and much of human progress has been based on the principle that if this is true, and that is true, then the other must be true. But we must remember that a thing is not proved till it has been tried and has met the test. But you can see that in reason you have a wonderful piece of equipment for use in living.

*** WISDOM ***

THE processes of the conscious mind build up through the various stages we have described and attain a superior function called wisdom. The wise man knows things, how to interpret them, how to extend their meanings by the processes of reason; but after all that he knows how to blend them and his reflections on them into a ripeness of thought, an excellence of attitude, and a richness of living, which make their lives infinitely more admirable, satisfying, and useful.

One wise man said the great wonder to him was not when men suffer but what they miss. This is indeed a pitiful thing, and it is mostly the result of people's not putting their understanding into action. Some try and fail. Some do not even try because they think they might fail. Some of these would fail anyway because they are not strong enough; but a surprising number of them would succeed if they would try. They would surely try if they were even wise enough to realize how many things are always operating in their favor.

This is especially likely to happen to us as we grow older and lose our daring and spirit of adventure. We succeed at many things in youth because we feel capable of anything. We fail at many things later because we get the spirit of defeat before we even try. This is the unwisdom that costs mankind so much and so holds back the progress of the world toward its better day.

The first few chapters of the Book of Proverbs in the Old Testament give the message of wisdom to those who seek it, and would richly repay a careful rereading, especially Proverbs 3; 13-24, in which we are told that: "Length of days is in her right hand; in her left are riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

The world owes its greatest debt to its good men, and its second greatest to its wise men; but when we begin to list them we find that in most cases they are the same. Goodness grows from wisdom and is the test of its genuineness.

Likely you are finding your plans and endeavors a little more difficult than usual now because of the confused condition of the world life. Conditions are so changed that one can easily be mistaken about what is the wise thing to do, but we must find it. If barriers stand in the way that is all the greater indication of the need for wisdom, for that is what it will take to find the way around them or to break them down.

We are always hearing people saying something like, "Well, there isn't anything we can do about it." That is a surrender to unfaith and an admission that the way of wisdom cannot be followed, even that it would do no good if it could be followed. We forget that many others think as we do, and we must never forget the power of the everlasting arm.

Seek wisdom and practice it, no matter what happens. It is a special honor to be the first one to set the example. The most unwise thing anyone can do is to assume that wisdom is a failure and that unwisdom will control us and the world.

*** ODDS AND ENDS ***

THERE are several phases of the mind and its use that must now be listed together in this final section of this lesson. Some of them would justify more space, but this brief mention of them will at least suggest that you have them and that they make you a very rich and fortunate person indeed. Count them in your inventory and plan to make them serve you increasingly well.

One of them is the fact that your mind has various capabilities in the way of learning and practicing arts and skills, and of doing whatever your work is so well as to bring it to that level. Somewhere in your makeup is a special ability. Find what it is and start polishing and practicing it. It may really be what you are here for. Call it a genius, a talent, or what you will. It is a point where your mental power reaches high above its general level. Unless you use it you lose it, and what it could have done for you and through you.

Be sure to realize that you possess not only the conscious mind functioning through your brain and nervous system, but in the silences of your inner life you possess another mentality called the subconscious or unconscious mind, but which should probably be called the superconscious mind.

It took man a long time even to discover its existence, but thoughtful men kept noticing the functioning of an unnamed something; and the evidence kept indicating that there is a deeper mentality in our lives, which seeks, hears, sees, knows, discovers, and acts, beyond our understanding or power to control. It may help to build genius. It may be the sources of insight and wisdom. It does some reasoning on its own account. It seems to play a large part in spiritual understanding, and it has a wonderful way of taking our dreams, hopes, and perhaps our prayers, into its hidden shop and building them into reality.

It seems to join forces with that wonderful power climax into which our mental processes can build, the one we call faith, which St. Paul has so understandingly

defined as "the substance of things hoped for, the evidence of things not seen." We all know we can do best what we believe in, cooperate best with the person we believe in. As through life we labor to make our dreams come true, we find that hidden influences and higher powers are working with us to bring about what we have faith in. It has sometimes been defined as entering that level of consciousness where we see without eyes, hear without ears, and accomplish the impossible.

If we were to think of the mental processes as a ladder, the rungs might appear in this order - perception, knowledge, insight, judgment, wisdom, faith - the latter being the point at which our minds and the divine mind meet, agree, and begin to work together. As we have organs to perform other functions, so we have within ourselves the facilities to carry on these amazing processes; but like the mind itself they are metaphysical or spiritual in their natures. They operate at the threshold between the two worlds.

We shall now proceed to list other groups of assets to be listed in your inventory, but you can see that in your mental powers alone your interests cover a very wide territory. Man has come a long way in the use of them, but as yet he has scarcely scratched the surface. There is much more ground, and a part of your work in life is to possess it.

AFFIRMATION

I think, and therefore I know that I exist
and that I have the power to exist at an
ever higher level of worth and satisfaction.
This is my program.