



OFFICIAL EMBLEM OF

# THE MAYANS

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VADE MECUM, VOLVENTIBUS ANNIS

Degree 4 - 5

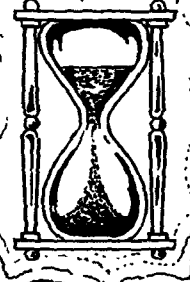
**THE MAYANS**  
**SAN ANTONIO,**  
**TEXAS**

Number 40

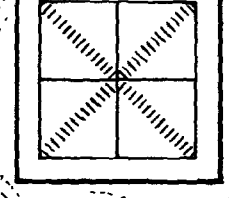
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The Oath  
of the  
Initiate



"Yea I Shall Observe It With All My Heart"  
He 34; 119 Psalm

PRECEPTORY NUMBER 9

Revelation Number 40





HEART - HUMANITY

- (33) Teach me, O Jehovah, The Way of thy Statutes;  
And I shall keep it unto the end.
- (34) Give me Understanding, and I shall keep Thy law;  
Yea, I shall observe it with my whole Heart.
- (35) Make me to go in The Path of thy commandments:  
For therein do I delight.
- (36) Incline my Heart unto thy testimonies,  
And not to self-seeking.
- (37) Turn away mine eyes from beholding vanity,  
And quicken me in Thy Ways.
- (38) Confirm unto thy servant Thy Word,  
Which is devoted unto the reverence of thee.
- (39) Turn away my reproach whereof I am afraid;  
For thine Ordinances are good.
- (40) Behold I have longed after Thy Precepts:  
Quicken me in thy righteousness.

119th Psalm (33 to 40).

**B**ELOVED COMPANION:

Greetings in  and to our ministers  .

The part of the sacred 119th Psalm reproduced above appears in the Bible under the Hebrew letter "He". An examination of it reveals that it is not only a prayer but the oath of an Initiate. The candidate asks eight blessings, two of which are double. He in turn offers Jehovah two promises and he affirms Jehovah's Law in eight different phrases.

It is a prayer for an Understanding Heart and Eye. The Heart is a symbol of Love. The Eye, by which we are enabled to "see", is the symbol of Grace.

By these two, Love and Grace, we may find Understanding.

The eight phrases of recognition of God's Law are:

Line 33	Thy Statutes
Line 34	Thy Law
Line 35	Thy Commandments
Line 36	Thy Testimonies
Line 37	Thy Ways
Line 38	Thy Word
Line 39	Thine Ordinances
Line 40	Thy Precepts

These eight phrases are all one and the same thing but are restated for complete understanding of all that God's One Great Law implies. They are symbolized in the frontispiece by our Mayan artist.

"Thy Statutes" are symbolized by the scroll of the Initiate's Oath.

"The Law" is symbolized by The Cross and the shadow of the Cross formed by the outstretched, supplicating arms of the man and by his body.

"The Commandments" are symbolized by the Stone Tablets of Moses.



"The Testimonies" are symbolized by the Bible.

"The Way" is symbolized by the Heart that is Sacred.

"The Word" (made flesh) is symbolized by the figure of the kneeling man.

"The Precepts" are symbolized by the Symbol of Being.

"The Righteousness" is symbolized by the right hand which is giving a Mayan sign.

Thus are the eight symbolized, and eight in Mayanry signifies Time, whose symbol is also shown. By these symbols do men understand; they "see" the meanings behind the symbols. We "see" in the Light. For this reason these symbols are spoken of as "The Lights of Mayanry" as are also the symbols  and .

Three times the supplicant asks,  
"The Way", "The Path", and "Thy Way"  
in this verse and this represents his seeking of the knowledge  
of the Third Degree.

The supplicant prays: "Teach me", in line 33; "Give me understanding", in line 34; "Make me to go in The Path", line 35; "Incline my heart", line 36; "Turn away mine eyes", line 37; "Confirm unto thy servant", line 38; "Turn away my reproach", line 39; and "Quicken me in righteousness", in line 40.


Even a casual student of the meaning of numbers will see by the numbers of the verses attached to these lines, the process of the initiation, the "asking, seeking, knocking" for admittance to the Third Degree. Examine again the numbers and the words attached to them. The words "quicken me" mean, of course, "give me life" or "let me live"; thus, "quicken my in Thy Ways" and "Quicken me in thy righteousness" mean "Let me live according to Thy Ways", and "Let me live righteously" by knowing and observing Jehovah's Precepts.

For all this, the candidate offers two promises or vows, in return. In line 33, he promises:

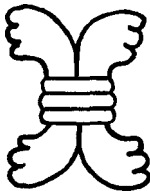
"I SHALL KEEP IT UNTO THE END."

(if he will be given these teachings.) In line 34 he says that if only he will be given Understanding, he vows:

"YEA, I SHALL OBSERVE IT WITH MY WHOLE HEART."

The Heart has ever been a symbol of LOVE and the word "observe", appearing in this same line, suggests sight, which in turn gives us again the symbol of  (eye) for the Grace of Understanding. (Seeing).

The prominence of 8, symbol of Time (eight verses, eight blessings asked, eight references to Jehovah's Law, etc.) suggests the Time of Initiation, the time of being (quickenened), born anew.



The Hebrew letter "He" which is assigned to this verse is often confused with the letter "Cheth" which has an identical symbol. Cheth has a power of 8, whereas "He" has the power of 5, being the fifth letter in the old Hebrew alphabet. It corresponds to our letter E as well as a form of H. The signification is "window", a form which is still visible or at least suggested by our letter **E**.



"He" also stands for the fifth name of the Creator, "Hadur". It is the fifth letter in the Greek and Roman alphabets and its Egyptian hieroglyph is a hand with the thumb and two fingers extended. And this sign, as you will see in the frontispiece, is one of the Mayan Lights.

This is an important symbol that is encountered not only in Mayan and Egyptian carvings but in many of the ancient writings of the Christian Church and in Masonry.

In the Catholic Church the hand is held thus in the act of benediction in exactly the same way as did the priests of the Eleusian and Phrygian mysteries as they made their processions.

THE ANCIENT HIEROPHANTS, BY THE HAND IN THIS POSITION, ALSO SYMBOLIZED A LIGHT, SOMETHING TO SEE BY AND BY WHICH TO UNDERSTAND, - A LIGHT, NOT OF THE SUN BUT FROM THE CREATOR. LATER, IN THE CHURCH, IT REPRESENTED THE FATHER, THE SON AND THE HOLY GHOST, OR THE TRINITY.

It is a greeting of the Fourth and Fifth Degrees among Mayans who, after exchanging the sign of the Third Degree, offer this sign.

If the Mayan who is thus greeted does not respond properly, but if he has previously given the sign of the Third Degree correctly, it may be concluded that he is of the Third Degree only and not of the higher degrees to which you have been admitted. Thus, you may know his degree even though he does not know yours.

There are two ways in which this sign is used:

One is a sign of greeting and joy, and corresponds to giving of blessings or prayer. Its symbol is  $\triangle$ .

The other is the sign of distress or need for help, and corresponds to reception of blessings, answered prayer. Its symbol is  $\nabla$ .

When use is made of the latter, a true Mayan is bound to respond within the limits of his ability as a person of truth, justice and right.

As a sign of greeting the  $\square \square \square \searrow \square \square \square$  is raised up to a point where it is in the line of  $\triangleright \square \checkmark \square \square$  with  $\checkmark \square \square \square \square \square \square \square \square \checkmark$  pointed  $\checkmark \square \diamond \square \square$ .

This represents blessings going forth.

As a sign of distress or a request for help the  $\square \square \square \checkmark \square \square \square$  is used in exactly the same way except that it is  $\square \square \square \checkmark \square \square \square \square \square \square \square \square$

This represents the asking for blessings.

As a further examination of someone who claims to be a member but about whom there is some doubt, due to these signs being given in a doubtful manner, the member who is in doubt may ask the other member the following questions, which all members in these and higher degrees must recognize, and be prepared to give the correct replies.

Therefore, you should memorize these things now against the day when you may be examined in such matters.


Questioner: "Are you a Mayan?"


Answer:  "I Am."

Questioner: "That means that you are my Companion?"





Answer:  "I Am."

Questioner: "Then give me that word that begins with that."

(The word that begins with that, is a concealment: "that" represents the initial for the word )

Answer:  (as given in the line above.)

Questioner: "What is at the center of that?"

Answer: (Speaks the word , as the center of the word above, and  represents  )



When Christ, who studied many of the mysteries as a youthful member of the society known as the Essenes, was questioned concerning his powers and his godhood, his ability to work miracles, etc., and was asked to tell "Who" he was, he on numerous occasions gave this sign, as a perusal of your Bible will show.

Moses, as all students know, was one of the wisest kings of the period before Christ and he it was who brought the Ten Commandments down from the mountain top. To him is credited the first five books of the Bible, including the great masterpiece, Genesis. And even in that ancient day these words were used as a sign. It is well known that Moses carried with him from the Egyptian court not only the mysteries but secret Orders.



Moses' great symbol was the six-pointed, interlaced star of the Hebrews. In Exodus 3:13, 14 we read the strange sounding words that are the heart of a whole philosophy in themselves, when God spake unto Moses:

I AM THAT I AM.

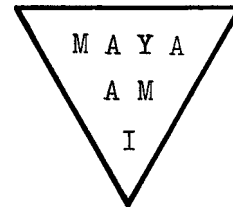
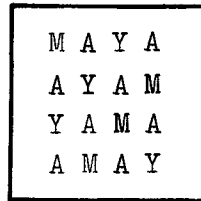
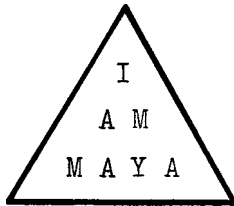
and

I AM HATH SENT ME UNTO YOU.

This mystery has never been explained to the outer public but has caused much wonderment as to the meaning of the Bible at this point. The message given to Moses and these words spoken by Jesus were merely following the formula laid down by the Essenes and the glorious teaching behind these words will be revealed to You soon.

The words "I Am That I Am" will be found in the second, third and fourth sentences of the examination given to you on the previous page. Memorize the exact form and wording of the questions and answers given to you on the previous page so that you will always have them ready in your mind if ever and whenever occasion should arise to use them.

The words "I Am That I Am" are modifications of the Tetragrammaton and in their original Hebrew form are "Eheyeh Asher Eheyeh". (The e of these words is pronounced like a in "mate".) Thus it will be seen that, inasmuch as the word "tetra" means four, or four lettered, the word "Maya" seems also suitable for the Tetragrammaton. If one pronounces the word with the "my-an" pronunciation, he may repeat the words of the "mystical" square and find himself saying "I Am" in the second line and "Am I" in the third and fourth lines.



The most famous of the ancient Biblical words (and before Biblical history) representing the ineffably holy name of Jehovah, the name of the Supreme Being in Hebrew texts, consisted of four consonants: JHVH, JHWH, YHVH or YHWH. The word JHVH was almost never uttered in later days, so holy was it considered. Instead, they used the vowel sounds of "Elohim" or of "Adonai". The true pronunciation of the word was thus lost. And from this, the Masonic search for "The Lost Word" has come down through the centuries.

In Mayanry, the word is claimed to be known but impossible to pronounce aloud. The word whose mere knowledge gives one the power to transcend all mundane things. Holy word! Sought through the centuries, yet whispered by all the winds of the heaven, by the Spirits of the four corners of the earth, thou shall remain a mystery for thou art un-writable, unpronouncable, but NOT unknown.



In the days ahead many things may befall not only the country wherein you reside, but even Mayans. The signal of distress has been given to you to use if you are unable to help yourself -- really unable to do so, and know a Mayan Companion whom you believe is in position to help you. Needless to say, this signal is not to be given lightly or used carelessly. To do so, under Mayan law, is a serious offense against the Order and also against your Companions.




Because conditions in the outer world are as they are, and because dark days are ahead for the world, and circumstances will become such that no man may "knoweth that which may befall him" it well behooves all Companions to be firm in carrying on their duties to the Order, to keep the Order strong so that in time of trouble it may be indeed a place of refuge and a tower of never-failing strength to any or all of our fraternity.

To rephrase, "I Am That I Am" let us say now:

GIVE STRENGTH, O MAYANS, GIVE STRENGTH.

No order or organization is stronger than the composite strength of the individuals who compose it, but it is stronger and more able than the single strength of the individual. Keep Mayanry strong and in times of duress do not waver in your duties.

"AS YE GIVE SO SHALL YE RECEIVE."

Just as you may call upon other members for a demonstration of , so may they call upon you.

No Mayan will refuse such a call, but this privilege must not be abused. This secret sign is not given to members who have not reached this point in their Mayan studies. The members who have not progressed to this point but who have lived up to their pledge to the Order and maintained their membership in good standing at all times, may call upon the Order in the ordinary ways.

But to those who have persevered on the path, whose records show worthiness, who have maintained their memberships in good standing, this sign is given as a mark of trust and honor that you will use it rightly, if at all, and answer it to the best of your ability if it is given to you by another.

Therefore, it is important that you memorize the questions and answers given on the preceding page, as well as the tests you have been given previously. Remember that these forms, in part at least, have been in use for thousands of years, having previously been handed on only by word of mouth.

Protect them, therefore, and keep them secret.

One further instruction is necessary to go with the giving of this sign, and this will be explained to you later. It is given in two parts to prevent the possibility of its secret accidentally falling into profane hands. Thus, if this particular lesson were to be lost or read by a non-member, even though he was able to decipher our Mayan code-writing whose secret you possess, he would still have to obtain and read the future lessons which will be sent to you, to be able to give the sign properly and completely.

All of this is necessary for your protection and for the preservation of the Order in this phase of Mayan activity, for by the preservation of the Order are you protected in this.

Too many fraternal Orders are filled with members who have joined them solely for what they can get out of them, - for the advantages that they hope to unscrupulously gain through them. We, as Mayans, know that the Law is:

"As Ye Give, So Shall Ye Receive."

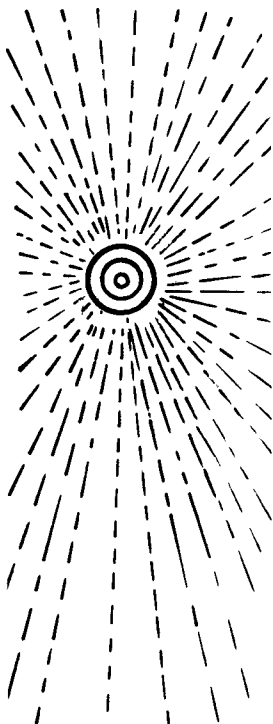


This phase of Mayanry bears considerable resemblance to the ancient and honorable Tongs of China.

The Tong has for centuries administered to the welfare of its members everywhere, often working invisibly, bringing assistance or even punishment to members in ways that they did not even know from whence it came. Of recent years, the Tongs in America seem to have degenerated and have often been accused of propagating various nefarious acts instead of good, as in the ancient days.

Needless to say, in Mayanry no such evil practices could exist nor have they ever been known to exist.

Mayanry may be said to consist of three rings, or circles.



One is the Central, Administrative, Mystical and Governing body. This innermost circle is represented by the Headquarters from which these lessons and communications are sent to you.

The next circle is represented by its Members who receive their development in classes of 100, by the Meditation Ministers who are considered as nuclei or centers of Mayanry, and by its students in still more advanced studies or higher orders. These Members, Ministers of Meditation and others, exist all over North America, in the United States, Canada, Alaska, Mexico, Yucatan, Quintana Roo, Guatemala, Honduras, San Salvador, Nicaragua, Costa Rica, Panama, Cuba, Puerto Rico, the Virgin Islands, the Bahama Islands and the Hawaiian Islands in the Pacific.

The third and outer circle is represented by Members of The Daily Meditation Class. All Mayans are automatically Members of this group; indeed, they minister to those in this group, instructing them in paths that should lead them to the day when they, too, may seek to enter Mayanry itself. This circle represents Mayanry's contact and interest in the matters and the affairs of the outer world.

Those who apply for membership in Mayanry but who are for some reason refused admittance, are invited to join The Daily Meditation Class. Here they develop and may become worthy of the honor of full membership in Mayanry itself. Thus, anyone who is at all worthy or desirous of becoming a Member of the Order may join this outer circle.

It is desirable that you know these things about your Order as you continue to progress on The Mayan Path. We want you to feel close to us, to sense the very real, although invisible Companionship that exists between us, and to bind yourself ever more closely to those who have your interests at heart, and in common, mentally, spiritually and physically.

Vade Mecum, Volventibus Annis in  $\triangle$ ,  $\square$ .

Amen.

THE MAYAN ORDER

HISTORY OF THE LETTER H

Name of Form	Approx. Date	Shape of Letter
Phoenician	B.C. 1200	
Cretan	B.C. 1100	
Mayan	B.C. 1000	
Therean	B.C. 800	
Archaic Latin	B.C. 700	
Attic	B.C. 600	
Corinthian	B.C. 600	
Chalcidian	B.C. 600	
Ionic	B.C. 400	
Roman Colonial		
Urban Roman		
Faliscan	Pre-classical Times	
Oscan		
Umbrian		
Modern		