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THE MAYANS

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VADE MECUM, VOLVENTIBUS ANNIS

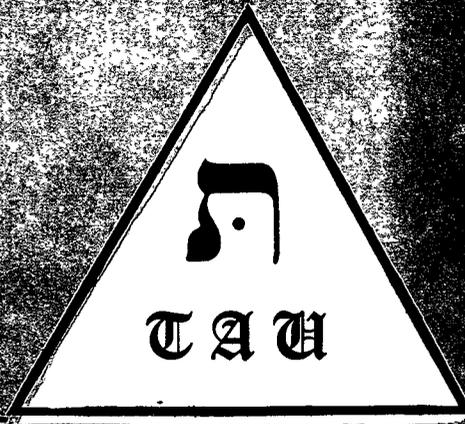
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TAW, or Tav, is the 22nd Section and the first part of the great 119th Psalm which is a hymn of Meditations and Prayers relating to the Law of God

Let my need come near before Thee. O Jehovah:
Give me Understanding of the workings of Thy Word.

Let my Prayer come before Thee:
Save me, Heal me, Transport me, through Thy Word.

Let my lips utter statements of Thy Truth;
For Thou teachest me Thy Statutes.

Let my tongue sing of Thy Word;
For all Thy Laws are just and right.

Let Thy Hand (I pray,) be ready to help me;
For I have chosen Thy Precepts.

I have longed for Thy saving, healing, Presence; O Jehovah:
And Thy Law is my delight.

Let my soul live that I may adore Thee;
And let, (I pray,) Thine Ordinances help me.

If I have gone astray like a lost sheep; seek Thy servant;
For I do not forget Thy Commandments.

The above is a free rendering of the final verse of the 119th Psalm. It is a prayer for the fulfillment of a child's need, for understanding, for saving and for healing. It tells of man's love for teaching others that which you have been taught; of the surging, happy conviction or religion in all man's need in life. It expresses one's dependence upon God and of love for the wise, righteous Law of the Creator of All Creation.

Revelation Number 61

ISSUED TO MAYANS STUDYING IN
THE 4TH AND 5TH DEGREES

"And the power of the Lord was present to heal them."
-- Luke 5:17.

BELOVED COMPANION:

Blessed are ye who desire earnestly to bring healing unto the world, for your desires and your earnest seeking shall be rewarded in fulfillment according to your actions in Faith.

Bringing healing to one's self or to others does not require one to be born with a "special gift". We ourselves do not accomplish the healing, it is "The Father, he doeth the works." Even Jesus did not claim that He personally did the healing. No man knows just how the healings come; that is, the physical reactions that take place within the body when healing takes place.

All we know is that the most remarkable healings do take place when conditions are right. Men of the highest scientific standing have testified to seeing with their own eyes, - not ages ago, but during the past few years, - cases where open sores that had been running for years were healed over within a matter of a few minutes.

Not all healings are instantaneous; some respond slowly, steadily, to repeated treatments. The point is that Time has little bearing on the healing process, whether it be accomplished fast or slow depends not on The Healing Presence but upon the conditioning of the patient.

God is not limited. But we are limited in our ability to grasp His Mighty Power. To us, the creation of an Earth is a task too great to realize. To the Omnipotent One, the creation of an Earth, a World, a Universe is but the flashing thought of a split second. When we touch His healing Power, that power does not have to proceed step by step, slowly healing cell by cell of the bodily structure, - it can just as readily heal in an instant.

The only reason healing usually develops slowly is that we only let in the Healing Power slowly. All the waters of Lake Erie could, in time, be passed through an ordinary kitchen funnel. But so constricted an outlet would require much time. So tremendous a "funnel" as Niagara Falls would accomplish it much faster. But if one could in one stroke provide an outlet broad as Lake Erie is wide, the flow could be accomplished in a moment. The speed with which healings are accomplished is not dependent on how much Power the Healing Presence has, but only on the patient's ability to let it flow in, - and Faith seems to be the funnel through which it flows. The breadth of our Faith determines how fast or how slow the flow of healing shall run; whether it shall be a trickle or a mighty torrent, or even whether it shall be dammed up and not allowed to flow.

Mark, in his third chapter, verse fifteen, speaks of Jesus teaching the Disciples how to help people to open up their four parts of Being to the flow of Healing. He speaks of "Power to heal sicknesses and to cast out devils." Words change in meaning with the passing of years, and we today can better understand his meaning when Mark speaks of devils if we subtract the first letter, making the word (d)evils.

Casting out evils is a first step in bringing on healing. The evil may be an unintelligent diet, or it may be a drafty dwelling, or an unwise habit. Whatever it is, it plugs up the funnel, and removing the evil (casting it out) allows the free flow of healing to come in.

Let us now examine yet another facet of this gem, the gift of Healing. You have been given some of the vital principles of healing and many of you, having accepted them and assimilated them, have already been able to use and apply them with excellent results. Jesus tells us that "ye shall know the tree by its fruit" and that is indisputably true; but, since in this case there appears to be "two trees" rather than one to consider, we will do well to approach and learn which of these bore the fruit. Were you the channel or was he? We know of a certainty that he was healed by Faith, but was it your Faith or was it his Faith?

You will remember that when the woman touched the hem of Jesus' garment and was healed, He said, "Woman thy faith hath made thee whole." He did not say that He had healed her, He said plainly that her faith had healed her - her faith in Him made her whole; her faith drew from Him the virtue of healing, the curative, restorative or creative vibrations needed to replace the lack in her body.

Then there is also the instance of the Centurion coming and appealing to Jesus to heal his servant. No mention is made of the servant having faith or even that he knew his master sought Jesus in his behalf, but the Centurion had faith and so great was his faith that he knew it would not be necessary for Jesus to see or touch the patient. He knew that Jesus could "speak The WORD" and that his servant would be healed. Here it would appear that the healing was wrought neither by the faith of the patient nor that of the healer but by the faith of the Centurion.

Then there is that most enlightening instance of Jesus not being able to perform many miracles and healings in Nazareth because of their unbelief.

Out of these examples and observations comes clearly the Truth that you have been given in a previous Lesson:

FAITH IS THE ESSENTIAL PRINCIPLE OF HEALING

- whether that Faith be in the patient or in you, or in still another interested party, is not essential so far as the patient's healing is concerned, but it is of great concern to you as a Student of Healing that you know where or who was the channel through which the power flowed.

You have also been told that in order to be a healer, you must first have an intense desire to heal, to become a healer. Upon first or casual thought most anyone would readily say, "Certainly, I would like to be a healer

and relieve suffering." That is true in a sense. The average person would like to relieve suffering but the desire is neither definite nor permanent. It may be placed in the category of the thousands of "good will" impulses that emanate up from the Soul through the conscious mind and which seldom get any nearer to accomplishment than verbal expression.

We sit in a concert hall and hear a great musician play a sonata or concerto. We drink in the beauty of the music and marvel at the skill, the technique of the Artist, and exclaim within ourselves or to others, "Oh, how I wish that I could play like that! I would give half my life if I could do that!"

We listen to a great orator or statesman as he forcibly and beautifully drives his thoughts from his wealth of learning and ideas and we then yearn to be a great orator or statesman. We read Shakespeare or some other great master and the wish to express ourselves surges up in us and we feel that we would "give most anything on earth" to be able to write like that.

These are but momentary longings or impulses, not true desires. More nearly what we actually mean is, that we wish we had these accomplishments without having to earn them. In our innermost soul we know that we could have had them if we had been willing to pay the price. But we are not speaking deeply from the innermost soul. We are but expressing a very human and ephemeral yearning. We no more truly desire to be a great pianist, violinist, orator, or writer than we do to be a dweller upon Mars. If we truly desired to become an Artist, we would turn our efforts toward that end.

Desire, - true desire, is not a flitting, transient something born of seeing or hearing others accomplish. It is an abiding urge - an urge that may not be put aside, - a longing that does not draw back from the hardships and hazards that lie between it and its objective.

If the reader wonders that I dwell upon and frequently repeat the same simple principles, the same obvious truths, let him remember that Truth is simple and bears constant repetition. It is the ramifications of the human mind that are complicated and complex. It is mortal mathematics that lead into bottomless labyrinths and caverns, - caverns and labyrinths that more often yield confusion rather than light. Remember this, dear Companion, - it is not the complexity of Truth that makes it elusive, but the simplicity of it, the obviousness of it. The student is likely to pass over it as trivial and unessential. Remember that He who said:

"THE WAY IS SO PLAIN THAT A WAYFARING MAN,
THOUGH HE BE A FOOL, MAY NOT ERR THEREIN."

Also warned that:

"FEW THERE BE WHO ENTER THEREIN."

And that also He said:

"UNLESS YE BECOME AS A LITTLE CHILD, YE SHALL
IN NO WISE ENTER THE KINGDOM OF HEAVEN."

Let us never turn away in superior disdain from the simple, the seemingly obvious principle. Remember the healing of Naman, of how indignant he became when the Prophet of God told him to bathe in the obscure little stream called the Jordan. He all but lost his healing through his haughtiness, through his pride, through his contempt for the simple thing. Then his servant said unto him, "If the Prophet had told you to do some great thing, would you not have done it? Why not then do the simple thing?" Had it not been for these timely, simple words of Truth uttered by an unpretentious servant, Naman would have died a leper and never have seen the Glory of God, but the servant believed and the words of the believer carried the force of conviction to the heart of the proud Naman and he heeded the simple thing and was saved.

Let us not foolishly reply, like the rich young man, "All these I have kept from my youth", and then, when called upon to demonstrate, turn away sorrowfully. Had he kept the First Commandment he would never have turned away. Note the words of Jesus which He spoke to the young man: "Give what thou hast to the poor and come and follow Me." Had Jesus told him to raise an army and conquer some rich territory or erect some great memorial or some other "fan-fare" operation, there is little doubt but that the young man would have done it. He should have done the unostentatious, simple thing, "Give what thou hast to the poor" - whatever it be, whether material aid, or teaching the Truth, or healing the "poor in body". Give what you have without pride or apology. It may be vast sums of money or it may be a smile or kind word, an encouraging pat on the shoulder, - the vehicle matters little.

The great trouble with the young man was that he had passed over the simple, obvious truth: He did not know that the lands and money which he called his own were temporary things and only lent to him. He did not know that he was but a steward and not an owner. This simple, obvious truth he passed up and said, in his vanity, that he had kept all the Commandments from his youth up.

We probably are all familiar with the history of the past civilizations that spent untold labor, time and expense which came to naught because they did not know the simple law that water seeks its level. Think of the material wasted, the precious days, months and years of useless toil, all because they passed up the simple, obvious truth and endeavored with all their might and main to do it or have it done in some big, spectacular way, - some difficult way.

We have now thoroughly in mind two of the essentials toward becoming a healer, - FAITH AND THE DESIRE TO BE A HEALER.

Now let us take the word "desire" and endeavor to sift it free of its numerous impostors. True Desire is wholly spiritual and immaculately conceived by the Soul just as false or human desire is wholly material and selfishly conceived by the conscious mind. Yet, as with all impostors, it is very cunning and does not hesitate to wrap itself in righteous garments and attempt to enter the sacred shrine of Being. False desire, like Jacob of old, would steal the birthright that is another's, nor would it stop at any deception to gain its unholy end. It is, therefore, essential that every student of healing examine himself closely and test the worthiness of this "urge" within him. Let the student ask himself these questions:

"WHY DO I WANT TO BE A HEALER?"

"WHY DO I WANT TO RELIEVE SUFFERING?"

The answers to these questions seem so evident on the face of them that at first glance one wonders that anyone would ask them, and yet they offer enormous possibilities. There are numerous motives that might lead one to desire to become a Healer. He might even have ambitions of forming a church, a cult or school of his own and thus become powerful or rich. He might desire to heal people that they might look upon him as a super-creature and render him praise and oblation. He might even want to heal people to prove to himself his own power, to enjoy within himself the feeling of personal accomplishment and "unusual" power.

Do not marvel at that last sentence. It is a most common fault among TRUTH Students. All TRUTH Students want to know the Truth, but some want to know it for their own benefit, to satisfy their own hunger and thirst for learning. They want to KNOW and they resent knowledge being hidden from or denied them. There are a great many more embodiments of Prometheus in these modern times than the average person would ever suspect. According to Greek Mythology, Prometheus stole "fire" from the gods. There is no proof that Prometheus was motivated by any particular high, noble desire. He wanted the knowledge, and he wanted it so much that he stole it. We need not here reiterate that TRUTH CAN NOT BE STOLEN - you have advanced beyond that. He who would enter the Mystic White Portals of the Impersonal must doff every vestige of self at that holy threshold, the threshold of ONENESS. Or, as we would say in Geometry, "Two lines that coincide are not two lines but one." Always remember this:

ONE CAN NOT DECEIVE THE HIGHER LAW

A story is told of the First World War: Two "rookies" were coming in from gas-mask drill. One said to the other: "What makes you work so hard in them drills? You ought to be smart like I am. Now, when that old Lieutenant gave the command to put on the gas mask, I didn't put it on, - I just slung it up there over one ear and fooled the Lieutenant - believe me, I'm smart!" The other rookie looked at him disgustedly and said, "Well, you may fool this old Lieutenant over here, - but Buddy, when you get to France, you ain't gonna fool that old gas!"

In that story is found a great truth - you cannot fool Natural Law, God, Principle. Just remember this, - changing the name of a thing does not change the thing itself. It simply is or it is not.

Why do you want to be a Healer? - I leave the question in your hands, in your heart. I leave it to you to sift your motives and to peer long and penetratingly at every grain you accept or reject.

As for the actual practice of healing, there can be no explicitly set rules. Finally and lastly, you will develop your own "technique" just as each artist does. No two students of a master paint the same identical way. The master instructs them alike but each develops his own particular "stroke". The pupils that choose painting as a vocation but were themselves not "called" or "chosen" by painting, usually imitate their master or some fellow student. Often they become very proficient in the art of imitation. But nothing could be more

tragically true than the words of Ralph Waldo Emerson: "Imitation is suicide" - I need not warn you further against this very prevalent false procedure.

Methods and modes are very well in their place. They serve a good purpose for the beginner, but until the student breaks away from them and cultivates his own ideas, he will never become a great artist. Our path here is very clear: One must practice the spirit of the GOD Law, not the letter. Or, as Jesus explained, that it did not matter whether He said, "Thy sins be forgiven thee" or "Arise, take up thy bed and walk." The healing did not lie in the words nor was it invoked by their pronounciation. In all probability, in this day, almost two thousand years after Jesus lived in the flesh upon the earth, we would not use those words for the very obvious reason that our speech has changed somewhat and to speak in those terms would sound affected, if not presumptive.

Let us not concern ourselves too much about forms, rites, phrases and ceremony. Let us concern ourselves with Principle, Truth, Reality, - remembering that when Spirit needs a form or a material expression, it will create one, for form and expression are but visible aspects of Spirit or Principle.

Occasionally, self-styled healers attempt to set themselves apart and to impress people by wearing strange apparel, flowing robes or veils and by using lofty words and phrases. Do not fall into these affectations. Remember this, - Truth is all-powerful and does not need to be dramatized or heralded by either ancient or modern rituals and rites. The wounded soldier lying on the battlefield, his throat burning with thirst, does not ask that you be well dressed or that you even speak his language - he only asks that you give him water. Neither will your patient be truly impressed by strange apparel. A drowning man cries but one thing: "Save me!" Until you forget all but the one idea that you want to save the patient, you are not yet ready for this field of service.

As for the means or manner of approach, this must come of yourself, your own way of "transference". Some healers employ what is called "Thought-Projection". They seat themselves quietly by the patient (whether bodily or mentally) and subject, or silence utterly their own personality and become but that one thing - the channel of the healing principle. They send forth that vibration, the healing vibration, the creative force that finds and remakes the diseased tissues, organs or whatever the lack be. The willing patient is in a receptive mood, and in such a mood he goes even further: he himself reaches out and, in every way he can, assists. He harbors and welcomes the inflow from the healer.

Then there is the patient who is merely passive - he may not even know that an attempt to heal him is under way, but he is not resistant, so in such a case it is again easy to reach the patient by thought-projection; he might even be easier to reach and influence than the patient who is trying to assist, for the one who is trying may unconsciously create resistance. The passive mind is often the easiest to enter and occupy - the easiest to sweep clean of old errors and concepts. In either of these cases the thought-projector has a good field of operation and should be successful.

Then there is the resistant patient. Ordinarily it is unwise to try to force healing upon him. Often ignoring him completely will arouse his interest and thus lead to his belief, and desire to be healed. Nevertheless, we have instances where the resistant patients were healed by Jesus. But they were

believers, you will remember. They knew that they were confronted with the Truth and they trembled before it as does always error before Truth. Where there is belief, resistance is in reality affected, and so is usually broken down easily.

Yet, healings have been accomplished through Thought-Projection even when the patient did not believe and was conscious of the attempt to heal him. It is then a matter of how great a channel is the healer. If his projection of Truth is strong enough and constant enough it will eventually penetrate the being of the patient and convince him, and he will accept it and be healed.

The ancients spoke of "true" and "untrue" fiction; meaning, of course, that Truth may be taught or conveyed by fiction; - that is, imaginary characters and situations. Possibly you have read the book or have seen the screening of "MIRACLE MAN". The Miracle Man was an old blind healer who lived in some small, obscure town scarcely heard of a hundred miles away. Somehow a ring of crooks learned about the old healer and saw in him a great opportunity to exploit and profit by the situation. They advertised the healer and completely took charge, concealing themselves in his home. They charged for the healings and made great profit. There was only one thing with which they had not reckoned or remotely conceived, and that was that the old man actually could heal.

When they saw a little crippled boy healed (the only one who was not a "plant" of theirs) they were frightened and shaken for the moment, but greed for money won out and they continued their nefarious exploitation. But, as time went on, and they lived in his presence, and witnessed his healings, and realized his holiness, their resistance was broken and they themselves were healed of their sin of dishonesty, cheating and lying, although against their will. They gave up their evil ways and became honest citizens.

This is Truth presented in fiction. Error or sin cannot long resist Truth. Error is to Truth as shade to sunshine: it can only exist by the absence of Truth. This leads us to a valuable observation that should be very helpful to the student healer: Sin, error, disease, or whatever be the lack or limitation, is not a thing of substance - it is not really existent - it is but the absence of substance, just as darkness is the absence of Light. You have in REALITY nothing to "drive out"; you only need to "bring in". If you yourself concede power to disease, error or sin, then you yourself are in need of healing.

Some healers heal by picturing in their own minds perfection or normality of the diseased organ or tissues - they refuse to recognize a diseased condition. They "see" it as perfectly normal and healthy. This fact is a common method of healing if we may use the term "method", which I do not recommend but rather repeat, because so many do use it.

There are many other "approaches" - perhaps as many as there are healers but as I have tried to emphasize, let us not concern ourselves with "means, methods and approaches". Let us, however, remember the scientific fact that any and all bodies radiate. Do I need to tell you that each thing radiates its own essence? That is true per se: Fire radiates heat, ice radiates cold, and so on, ad infinitum. Radiations or vibrations register with us or reach us as sound, sight, smell or feeling, etc. Whatever is true in the Outer is also true in the Inner - what is true in the manifestation is true in the Substance or Spirit. Truth radiates. Also, - this you undoubtedly know, but the one point I

want you to understand clearly and unmistakably is that EACH THING (BODY OR SUBSTANCE) RADIATES ITS OWN ESSENCE AND NOTHING ELSE.

Let this great living Truth sink deep into your consciousness and you will have learned the true "method" of healing. For if you have the Truth - if the Truth abides in you, you will not need to "project" it. It will radiate of its own accord, and will heal of its own accord - just as did the radiations of the old "Miracle Man" in the book. Yes, my Companion, this is the highest, the True form of healing. Why? Because it is BEING and whatever you are, that will be your effect - that and nothing else. That is what Christ meant when He said, "We do not gather figs of thistles."

When you so thoroughly imbibe Truth, when you so profoundly absorb Principle that it is "flesh of your flesh and bone of your bone" so to speak, when you actually live and breathe and have your being in Truth, you will be able to channel healing by your very presence, by your speaking the Word, regardless of distance. Truth takes no account of Time and Space - or to go a step further you will, as it were, "permeate space and swallow up time." This is indeed the True Christ healing power which is available to you. Did He not say:

"HE THAT BELIEVETH ON ME, THE WORKS THAT I DO HE SHALL DO ALSO."

Did He not command us to go on to Perfection? Do not feel that you, being but mortal, cannot rise to this God-Height - "This mortal must put on Immortality." How shall one ever do this if one continues to accept the puny limitations of the conscious mind and neglect to claim our rightful inheritance?

Yet, let no one feel that the practice of healing by the "laying on of hands" or other physical gestures shows inferior Spiritual ability. The Christ often told the patient to perform some physical act as to "dip seven times in the pool", and to another, "stretch forth thy hand", and to still another, "arise, take up thy bed and walk." Some Biblical scholars believe that Jesus used the physical only as a focal point for thought, yet it might well be apropos to cite here the Scripture, "Know ye not that your bodies are the temple of the living God?" This being true, would not the body itself be thoroughly imbued with, and absorb and take on the very nature of the indwelling Deity?

Do you not remember the story of, and what happened to, the dead body of the man which was placed in the tomb with the Prophet of God? When it touched the body of the Prophet it was no longer just a body, but came to life again, and the man that had been dead arose and continued with his companions. Even from the long-buried remains of the Prophet of God went forth the virtue of healing. Here, my Companion, is another great and clear lesson - let us not pass it by. Let us never form a contempt for the physical, but rather reverence it for what it truly is; for know of a certainty that the physical and the spiritual are ONE. Remember these momentous words:

"AND THE WORD BECAME FLESH."

The Christ of God did not disdain flesh. He incarnated Himself in the body of Jesus and made it His abode for over thirty years, and he proved its indestructibility by submitting it to the supposedly incompatibility of Death, to the believed disintegration of the grave. He "wore" it fearlessly into that

Silent Valley whence no one had returned, which hitherto had yielded no exit. Yet, He emerged gloriously and triumphantly from "hell and the grave", His "Outer Garment" (body) clean and untarnished, sweet and unsullied, whole and unravaged, beautiful and radiantly fit for its Regal Inmate, THE CHRIST - only the nail print in the hand and the pierced side "that the Scripture might be fulfilled." Oh, what a day was this when "flesh and blood" courageously entered and victoriously departed that blackened depth, leaving no mortal relic, no trophy tribute to that vast shadow, "the last enemy to be overcome" - Death!

Once more let me repeat that there can be no specific directions of "how to heal" sin and sickness. One cannot write a formula or recipe. You have sufficient instruction in healing to enable you to become a healer, but no one can absorb these instructions for you, no one can comprehend the Principles of Truth for you - no one can "BE" for you. You alone can complete the work. You alone can learn to apply, to use these teachings. The Christ commanded His Apostles to "heal the sick" but we find no definite record of a "recipe" or "formula" for them to refer to - such as "do this" and then "do that", etc. No, He gave them the Principles of Truth and then He commanded them to use them, and remember. His rebuke when they failed: "Oh, ye of little faith!" Look to your faith ever. Polish it with continuous prayer; burnish it with inward cleanliness; quicken it with noble, unselfish living until it matures into Knowledge, Understanding and Illumination.

Let the Healing Presence abiding within you radiate to all who live in need. May God's Blessings remain with you always,

THE MAYANS.



T A U

The Hebrew letter shown on the frontispiece, and above, is the new form of the letter. The old form, now almost forgotten, was a cross in the form of an X, or a +, or a T. The Mayan form was  which also suggests a palm tree. The Egyptians used it as a sacred symbol too, and it may be seen in all the known writings, usually held in the hand of a ruler or king and is shaped as here .

The numerical value of Tau is 400 and it corresponds to our English Letter T, as also does the ancient letter Teth, whose value is 9. Even in English many are the words of sacred significance that begin with the initial T. Temple in English, is the same as Teo-calli in Mayan. And Teo in the Mayan language became Theos in the ancient Greek and Deus in Roman; all of which names represent God. Tau may be considered as the symbol of The Power represented in The Word.

Mayans will recall in the vision of Ezekiel 9:4, the order to "go through

the midst of the city and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" - and this mark (the Tau) was to show them as persons to be saved because of their sorrow about sin, from those who as idolaters were to be put to death.

The Tau mark, either as an \dagger , or as a T has always been a sacred symbol. In the time of Christ the T was often modified from its Egyptian form of  to \dagger . This has lately become known as "the True Cross", but originally that phrase meant the T cross.

Archaeologists have long puzzled over Mayan structures in the form of \dagger shaped pits, frequently encountered and usually located on the tops of mountains. They usually tell you that these were "burial pits". Actually they were used for astronomical observations where the \dagger shape not only aided observations and measurements, but \dagger form also was appropos to the sacredness of the work, the observation of the heavens. Both the T cross and the \dagger cross are to be seen carved in stelae and in temple walls still standing in the land of The Maya.

According to the Talmud, ancient sacred book, the Tau is much older than Old Testament Ezekiel, for Talmudists trace it to Moses, who, when he anointed Aaron, marked his head with this sign. The Tau has always been a sign of salvation and healing, even in ancient days as when the people were healed from the venomous bites by looking upon the brass serpent raised on a pole in the form of the Tau, and as when the soul was called back to the dead body of the son of that poor widow who had given bread to the prophet.

Among the Brahmans of India the Tau is worn as a mark and called a "tiluk" and the Druids used it as their symbol of the Supreme Spirit. The Egyptians "crux ansata" was the monogram of Thoth and was symbolic of "the mystical name of hidden wisdom". In all lands and places it is a symbol of salvation, and as a mark designating those who have received certain degrees of understanding of the true nature of God.

Of the jewels of Royal Arch Masonry, as practiced in England, one is the "triple Tau", which takes this form: T . In America, some tribes of Indians have used a Four-Tau symbol in the following form: \dagger . Both forms are found on ancient Mayan pottery for sacred use and occasionally in temple paintings.