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VADE MECUM, VOLVENTIBUS ANNIS

THE MAYANS
SAN ANTONIO,
TEXAS

Degree. 6 - 7

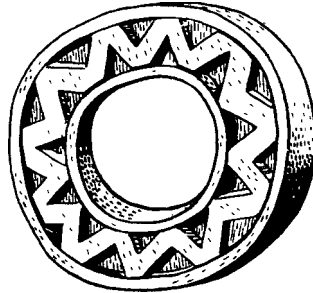
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PHILOSOPHY SERIES ONE

(Part Two)

6th and 7th Degrees



SPIRITUAL CULTIVATION

CREATIVE MEDITATION

Beloved Companion:

As a Mayan of advanced degrees, it is only natural that more and more often you will find yourself advising others on problems of development. Perhaps someone of your acquaintance who sincerely desires illumination, but who to his or her misfortune, happened to be drawn into membership in some of the several groups of "secret societies" and, with the usual result of such error, the "progress" into greater and still deeper confusion.

Such of course is the opposite of illumination but it is the usual result when the instruction is incorrect or is not carefully given, or when instruction is accepted by a beginner from several in-coordinated directions simultaneously.

Nevertheless you should occasionally encounter those who by your counsel can be straightened out or at least helped. If in your discussions with them they indicate a willingness to accept what you have to give, the suggestions in this lesson should be helpful. In fact, parts of this lecture seem to speak directly to them. Basically, it is a continuation of your class studies but with admonishments for those described above. Please read it carefully, thoughtfully storing up in your mind those parts by which you may be able to help others on occasion.

The chief difficulty in trying to help these people usually is their highly opinionated attitude. Discussions with them sometimes would lead a listener to suppose that they were masters and you the confused student. Do not let such an attitude disturb you. It may be only a pose to cover an inferiority complex which their confusion has evolved. Remain calm, let them talk. Listen and note what is in error and when opportunity opens, offer to instruct them in the things that they have missed. If they accept your offer in the right way, you CAN help them. If they persist in their folly there is little you can do until they are PREPARED to receive. Never let an opinionated and wrong person disturb your poise. You have something of great value to them IF they are READY for receiving. If they are not able to receive, you cannot force it on them. To do so would be like casting your

pearls of wisdom before swine. This situation is a phase of life and every man and every woman must A.S.K., - Ask, Seek and Knock on the door before they can truly receive.

The greater part of your Mayan Lessons have been so written that every reader will get something from them. But the true seeker will get more than the less enthusiastic student. The true seeker is prepared to receive. The beginner and the highly developed mentality will both find inspiration and revelation in almost all of the thousands of words in every Mayan Lesson. They may not be thrilled by the same thoughts for one is evolved to a higher degree than the other. But the same words will bring both (different) revelations. One of the peculiarities of Mayan Lessons is that even when a Mayan reaches far higher degrees he can still go back to earlier lessons and constantly make new discoveries. As he developed he prepared himself to receive things which, while not "hidden" from him, had nevertheless been invisible to his perceptions when he first passed that way. And this is true all through Mayanry.

If you encounter a blind man, do not blame him for being blind. Help him to perceive light. Do not force him to see it, let him see it, - as he is willing to be shown. Remember the adage, "there are none so blind as those who will not see." In this world there are many who are blind in spirit. If we live in a world of the blind, the man of vision is a strange thing. Nor should the blind condemn those of vision. Yet, in a world of the blind, he is often condemned. It is very hard for a blind man to accept that which the man of vision can describe for him. It is necessary to describe so well that the blind one can envision all of it. When he is able to do that, he is no longer blind. He has become "ready", "prepared", - and is himself a man of vision.

But, let us proceed with the lecture:

In the first lesson of this series, a daily period of silence was recommended. It was not suggested, however, as a time to be spent in idle reverie, but in carrying out a constructive spiritual program.

In the second lesson, one use for this period of silence was indicated as the cultivation of the spiritual senses, especially those of sight and hearing. We are now to consider another practical use for the silence - that of creative meditation. But, let us first back away and look at the matter in perspective.

Those who deal in philosophical questioning sometimes say that there is but one proposition which is not open to argument - the proposition that we exist. If it is said that we may only be dreaming we exist, they reply that one has to exist even to dream. If it is said that we may be mistaken about it, they answer that one has to exist even to be mistaken.

Consciousness, then, is the irreducible minimum of our individual existence. It is also the irreducible minimum of the universe and its cause. Men may argue about God all they will, but one thing always remains after their most destructive logical exploits are over - universal consciousness from the planning and energizing power of which all things emerge. That is the principle of creation - Energizing Thought. It has been written about in poetic language which leads the literalist to believe the universe was put together as a carpenter builds a house. But after

all, the carpenter is only energizing a thought, isn't he?

There is an old school book poem in which the poet imagines himself asking a baby where it came from, and the baby is imagined as replying, "God thought about me, and so I am here." There is a world of wisdom in that poem, for its writer had grasped the principle of creation, which is Meditation so carried on that it releases energy and sets creative processes going.

There are three kinds of meditation so-called, but one of them is not meditation at all, - neither is it creative. It is Random Reverie, which is nothing but mental idleness in which the mind scatters itself all over the landscape and accomplishes nothing.

Of the two forms of true meditation, one is passive and the other active, but both are creative. Passive Meditation is concentrated reverie, and it tends to create the illumination which always precedes inspiration. Out of it come music, literature, invention, reform, and all kinds of service rendered by the people who are inspired. A psalmist of the Old Testament revealed its nature when he said, "And while I was musing the fire burned." This form of meditation melts the way through obstructions to some truth on which new achievement, discovery or revelation is based. It is the secret of the poet, prophet, and discoverer.

What we will call Active Meditation is something different. It is much more positive in its nature and effect. It is more like the original process of creation itself must have been. It does not merely light the way to some creative process by some person, but it is in itself creative. It is based on the law that positive thought tends to energize new things and conditions into existence without the sound of hammer or the touch of hands. Creative Imagination permeates them both. This power resides in the Soul.

This power and the use of it are among the things taught and practiced from ancient times by the wise men of various parts of the world. It is one of the most important and valuable things one can learn, because it is the key to the storehouse of universal energy.

Understand it? "Canst thou by searching find out God?" You might as well try to understand how electricity drives or bread nourishes. No man knows. We only know that if we release these forces under certain conditions they will do certain things, and that is enough.

The power to use Creative Meditation is based on the operation of what is commonly called the subconscious mind. Many speak of this as a separate mind, and some even add a third mind which they call the unconscious one. Still others speak of these as compartments or special phases of the mind.

Such things are hard to prove, but probably all this is one mind and some of its operations are subconscious for the reason that consciousness is too weak and limited to clear many, perhaps most, of the things done and known by the mind at its subconscious level. Some ancient wise men and at least one recent poet have taught that at birth the flesh blacks out the eternal memory and universal understanding of the soul, and limits our mental operations to the powers of a physical brain. The poet's pronouncement on the subject is at the beginning of Wordsworth's

"Ode on Intimations of Immortality":

"Our birth is but a sleep and a forgetting.
 The soul that rises-in-us, our life's-star,
 Hath had elsewhere its setting,
 And cometh from afar.
 Not in entire forgetfulness,
 But trailing clouds of glory do we come
 From God who is our home."

Keep it always clear that the brain is not the mind, but merely the instrument it is using in this material environment called the earth life. Take away the inner self, or mind, or personality, or soul, and the brain like the rest of the physical organs promptly ceases to function. This shows that it is only a mechanism which functions when an operator commands, and at the controls of which operators can come or go.

A physical instrument may be complex, wonderful, and efficient; but it is never perfect. When things go wrong mentally and otherwise, the trouble is with the instrument and not the operator. The greatest musician is limited in what he can express when he sits down to a small folding organ, or a broken and damaged instrument. Many minds have very inadequate brain facilities with which to work, but the reserves of wisdom and power are there just the same.

The brain is the instrument of consciousness, while the mind is the instrument of thought and reason, which is something quite different. The brain reports, but the mind interprets. The brain experiences, but the mind remembers. The brain serves, but the mind commands. The mind has depths, powers, understandings, and functions the brain is not equipped to express. One might as well expect a bargain counter alarm clock to keep adjusted to the stars.

Now let us think of the mind as an ocean. The conscious processes, sensations and their reactions together with our light and passing impressions would be the waves on its surface. The subconscious levels would be the vast, silent depths with their powerful currents and mighty undertows. But surface and depths, the ocean is ONE, though its depth and power cannot be suspected from merely looking at the surface.

At its subconscious levels the mind sees and knows things far outside the reach of the brain. The proof of that is common and easy. When some problem or question proves too much for the brain, commit it to the subconscious mind and forget it. In hours or days you will often get your answer, perhaps in the middle of the night, or you may wake up in the morning with the report handed up into consciousness for you. People have that experience each day.

As you study these subconscious operations and watch what happens you may find reason to believe that at these depths the mind actually contacts the mind of the Eternal, understanding all things and seeing all reality. This, then, may be the bond between ourselves and God, the point at which the human and the divine merge. If so, that explains why the subconscious powers of the mind are not only surpassing in knowledge and wisdom but are also CREATIVE.

How do we know? In the same way we know of electric energy, or atoms, or certain un-isolated virus or disease germs - by watching what they do. Effects must be accounted for by assuming causes and then watching until those causes are known. SOMETHING causes certain creative processes going on around us. Many people have found that some of these things are geared to the positive meditating they have done. The conclusion is evident, namely that to commit an affirmation to the subconscious powers of the mind STARTS something that KEEPS GOING until the affirmation becomes a reality; that is, provided it does not meet with too much destructive interference.

You may find it necessary to adapt your methods to special conditions, or you may find it desirable to devise different ones. This is not saying that the practice of Creative Meditation must be carried on in one way, but it is saying that to be effective it must accord with the laws life and nature have ordained for it. However you do it, this is what MUST happen. The subconscious powers of the mind must be given an affirmation of something you desire and believe to be right and desirable. It must be made in faith, for faith is really the activating force. Then you must give the mills time to work and bring to reality the pattern your meditation has set.

The ancient masters developed a technique which they found effective. They have not been hasty to teach it to others, but they have imparted the secret to a few who have passed it on to others. In principle at least, it seems to be the method that even Jesus used in changing conditions from worse to better. The long hours He spent after others had gone to rest or before they had awakened, keeping watch on the silent slopes of Olivet or on the rooftop or in the garden of the home of some friend, were not for naught. He was meditating out the old, - and meditating in the new and better.

Here is how you may begin. Let us assume that you have already set aside a daily period for silence, and that if possible you have arranged for the same time and place every day. Devote a part of the silence to the cultivation of the spiritual senses and a part to creative meditation. You will soon find that a half hour isn't long enough, and that you will want an hour or even two. Time spent in creative meditation is not lost. It should so step up one's life as to be time saved rather than lost. But do not sit too long at first. Let the length of time be determined by your progress, and your needs.

Sit in a comfortable and relaxed position. Advanced masters usually sit on the floor or ground, with legs crossed and folded under, and palms open upward on their laps. They say this gives them a sevenfold contact with the magnetic currents of the earth and thus increases the power of what they are doing. It may not be convenient or possible for you to do this. If not, sit on a chair or in some other position. To go into an unfolding or creative silence on retiring is a good way to relax the body for sleep and rest, and waken really refreshed next morning.

Having made your preparations and entered upon your silence, close your eyes, shut the sights and sounds of the world out as much as possible, concentrate your thoughts as perfectly as you can on your affirmations, and impress by thought and word the pattern of your desire upon the subconscious. It will be receptive, and

you can rest assured that the creative process is going on and will be completed unless something defeats it or unless it is something that should not be done.

As to the affirmations, there are good ones in the Bible, excellent ones are published in Daily Meditation, and you can feel free to make your own. It is said that the Lord's Prayer was really given as an affirmation, and it can easily be transposed into that form. You will find that this kind of affirmative meditation is really praying in a very effective way.

Some will say it is very foolish to sit, claiming as a fact something that does not yet exist or has not yet happened, even putting it in the present tense. The answer is that declaring a thing to be true is the best way to set the mould for it to become formed in material reality. Jesus did that constantly. Facts are mostly shaped in subjective thought and purpose. And remember that you must put confidence into your affirming, realizing that it is ALWAYS according to our faith that things are done.

There is also a place for the negative affirmation or denial. As you meditatively affirm the good, so you may meditatively deny the evil. As subconscious power on the one hand strives to realize the good, so it tends to destroy the evil. By this process you get rid of the bad by so multiplying the good that it crowds the bad off the scene. Is not that what Paul bade us to do - overcome evil with good?

Remember that all this must be taken very much in earnest. If you consider it lightly you will get nowhere. Those who mistakenly do so sometimes go on their way claiming there was nothing to it anyway, when they could have accomplished wonders if they had made their approach in the right way and with sufficient earnestness and faith. Tell these people to: "Work, study, and practice till you can put great earnestness and force into your affirmations, yet without the least tension. Remember that the greatest power can be very calm and self-possessed. The greatest force we have yet unleashed on the material level is the atom, yet it is the smallest and most silent thing in nature. Don't waste any of your power putting on an act. Center it all in your faith in the claim you are presenting before the throne of the Creator by the courtesy of your mind at its subconscious level."

If you compose any of your own affirmations, do it with great care. It would be better to write them out. Make them brief and clear, first making sure you know what you want. It is better not to start out with too many to keep in mind well. There is great power in even one, if it is well constructed. A half dozen or less is quite enough at first. Work on them until one or more has been realized, then check off those you have finished and put others in their places. Little by little you can do a great deal to improve the world for yourself and others, and it will probably be done sometimes by the improvement of yourself and others.

Practice the eye of the soul in visualizing the things and conditions you seek. The subconscious can construct them better when they are visualized, for it is like laying a blueprint before a builder and thus giving him something to go by. You will find that you can do this visualizing with increasing clearness. Always insist on seeing them perfect. If you allow any blemishes in the pattern they are likely to register in the finished result. Try always to make the patterns in your own mind like they would be if it were the Infinite Mind. By doing this you keep

exerting an upward pull both in your own life and the world life.

A certain young man starting out in a profession greatly wished that he would become the head of a certain institution. He knew he was too young for it then, and he did not even assume that he could ever have it. He did not know this creative law, but just kept visualizing that position and thinking about it for the sheer attractiveness of it. Though he did nothing whatever to get it but think about it, after eleven years he was asked to occupy the position temporarily; and succeeded so well that his tenure was made permanent. Believe it or not, that is the way a lot of things get done and a lot of conditions come into being.

Realization may begin to take place at once, or it may not. Do not insist in your mind that it be completed right away, for the more important a thing is the more time it MAY take to bring it about. Think how long God took to think, will, and energize the world and the universe into being. There are several reasons for patience at this point. One is that the creative process cannot always be hurried. ONE IS THAT IMPATIENCE IS A FORM OF LACK OF FAITH, AND THAT IS A HINDRANCE TO ANYTHING. One is that if anything creative could be hastened it would probably lessen its quality. It has been said that God can grow a squash in three months, but it takes a century to grow a great tree.

Many steps may be necessary in the completion of the process. In some cases old conditions will have to be changed before the way is clear. In others hindering influences will have to be overcome or changed. These, especially if they are human attitudes, may require a great deal of time and transforming power. It takes longer to set up a great building because the ground must first be cleared and the excavation made.

If you see no change as soon as you think you should, that may be the reason. Or it may be that you are on the wrong track, and are seeking for the wrong thing or the right thing in the wrong way. Or you may not be putting enough FAITH into the effort, and it CANNOT be accomplished without plenty of that mysterious, all-powerful force. In any case, do not be impatient. Strive to keep your motives and methods right, send out your creative thoughts in faith, and possess your soul in patience while the laws operate.

Tell those who have failed to get results to remember that at first you are only practicing anyway, and should not expect the results you will get when you have become a master at it. You will find that as you continue with your drill you will keep doing it better and more successfully. The progress you can make and the results you can achieve will fully compensate for the amount of time and effort it took. Many people work on a thing for years before they see results. Suppose it is a lifetime task. What is time anyway but duration in which to do things, and there is a whole eternity of it. Nothing has to be finished today.

If all goes well, there will come a day when you will suddenly see that SOMETHING has come about through this creative process you have so long been concentrating on. It will seem hard to realize, for it will seem too good to be true, yet there it will be before you. It will give you the thrill of a lifetime to know that you have claimed your birthright as a creator. As such experiences multiply the experience will become common, but it will never become commonplace.

You will then begin to realize what Paul was talking about when he said we should become laborers together with God, for you will be applying the law by which it is done. You will also remember that Jesus said that after He had gone to the Father, the things He had done we should do also, and that we should do even greater things. You will be doing some of those things.

The Word that tells us we are made in the image of God does not mean that we look like God physically, for God is a spirit. It means that we are like God in a much deeper and more important sense - we are like Him in nature, and it is a part of His nature to create. You will then have recaptured the creative phase of the divine image. You will be using a divine power in partnership with the Divine.

When that time comes do not be self-important about it. You will not have accomplished anything any other person could not accomplish as well. All people have the power you have utilized. The only difference is that you have learned to use it. Countless people may catch up with you tomorrow, so keep humble.

This is the kind of thing with which it is very easy to make mistakes so the remainder of the time will be occupied with certain words of caution. Like the atomic energy science has now released, this power is as beneficent or as dangerous as the use made of it and the motives and purposes with which it is used. It is a much greater power than atomic energy, for it is a sharing in the power that made atomic energy in the first place.

When you have learned the use of this marvelous principle do not begin to exult in the thought that you have found a great treasure by means of which you can start realizing all kinds of selfish ambitions so you can lord it over others. You can't. If you try, it will break you. Even the Master did not. Knowing the law, He would not have dared even if He had wanted to.

Remember that the devil is only a fallen angel, and that he fell because he used spiritual powers for wrong purposes. Remember too that he tempted Jesus to do the same, and in His perfect wisdom Jesus refused. How fearful would have been the consequences if in His hunger, poverty and loneliness, He had yielded!

Creative Meditation may be used to solve personal problems, to bring about right and normal conditions for yourself and those you love, to help you and others to achieve right and just purposes, and to make you the kind of person, winning the kind of success approved by the heavenly Father's will.

But it is not to bring about selfish purposes, to accomplish things that would involve injustice and hardship to others, to win more than your rightful share of happiness or gain. Least of all is it to work revenge or ill-will of any kind against others. It is for the doing of good, and for no other purpose. If you say it is a great responsibility for one to take on himself, you are right. It is.

It is human to err. What if you should go into Creative Meditation to accomplish something that should not be done, and suppose you should be successful. What then? You would spend the rest of your life regretting it, of course.

But there is a safeguard against such a thing happening. You may not always

know what is best, but God does. Always leave plenty of room for Him to overrule your purposes, and to defeat you even when you are striving to bring about something that should not be. Jesus even gave us a formula for this purpose, the very one He used Himself. He always included in every request, and no doubt in every Creative Meditation, "nevertheless, not my will but thine be done." That formula, sincerely used, should take care of this phase of the problem.

What, then, do you get out of all this? The same as God does, or Jesus, or any of the saints - THE RIGHT TO REALIZE THE BEST IN YOURSELF AND TO BLESS, HELP, AND SAVE OTHERS. Isn't that enough? Perhaps, but YOU get still more. YOU GET THE GRATITUDE OF THOSE YOU SERVE. YOU GET THE SOLUTION OF YOUR OWN PROBLEMS AS YOU WORK FOR THE SOLUTION OF THE PROBLEMS OF OTHERS. YOU GET TO SHARE IN THE BETTER CONDITIONS YOU HELP TO CREATE. YOU GET CONFIDENCE, AND WISDOM, AND PEACE OF MIND. YOU ARE WELL REPAID.

The spirit of God brooded over primal chaos, willing it into order, life, and beauty. It has hovered over the human race throughout its history, realizing progress and happiness for mankind. That was and is creative meditation. You can join in it, hand worthy patterns to your creative powers, and watch the loom of life begin to weave them into being.

May you and your Mayan Ministry with its rich and noble philosophy be blessed richly.

Your Instructor,
on The Mayan Path.

YOUR NEXT REVELATION

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SPIRITUAL CULTIVATION - IV - THE HEALING POWER OF SPIRIT

Philosophy Series Number I, Part II. Your fourth lesson in Spiritual Cultivation, discussing The Healing Power of Spirit

THE UNIVERSAL PLAN OF CHANGE

HEALTH	MEDICAL METHODS
SPIRITUAL HEALING	COOPERATION AND RESULTS
THE FAITH ELEMENT	THE HEALING TOUCH OF HANDS
FAITH AND MEDITATION	ENCOURAGEMENT OF THE SICK
SPIRITUAL METHODS	FUNDAMENTAL PRINCIPLES

"GO YE FORTH WITH WINGS OF HEALING"

These are the principal thoughts and revelations contained in Your Next Mayan Monograph Number 82.