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# THE MAYANS

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**VADE MECUM, VOLVENTIBUS ANNIS**

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

Degree 6 - 7

Number 86

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# PHILOSOPHY SERIES TWO

## 6th and 7th Degrees



### NUMBER ONE

#### of a Series of Seven

## THE SEVEN QUESTS OF MAN

(THE QUEST FOR THE INFINITE)

Beloved Companion:

To you who have made the journey into these 6th and 7th Degrees of Mayanry, I send my love and fraternal greetings.

The present degrees are made up of several series of instructions in certain ancient and modern philosophies. You have just completed the first series and with this monograph you begin a new series devoted to the Quests of Man. May your Mayan Ministry be enriched by it.

Your Class Instructor believes that during this new series you will experience growth for your soul and new power for your spirit. This very lesson teaches how you may, in this earth life, meet THE RULER OF THE UNIVERSE, in the very way that the Great Souls of all races and all ages have learned to meet Him.

If we are to be happy, we must all learn that the Spirit of God is everywhere. God is All. All is God. Yet comparatively few people discover it or realize it richly, fully and completely, even though the discovery of God has been one of man's chief quests since the dawn of intelligent beings on earth, many thousands of years ago. Humble savages and wise philosophers have found Him, but few have been able to show Him to others. Each person must make the quest for himself before he can claim to have met The Ruler of the Universe. The Way of Man's Quests is the subject of our studies in this inspiring series. May it bring to you great riches of mind, spirit and soul.



Man is a born explorer, and his daring knows no bounds. He is always searching for something, turning the light into some new but hitherto hidden area. He has not hesitated to enter upon a quest for what is highest and most significant even though it is the hardest to find and takes longest to reach, namely the

Infinite. Imagination can conceive nothing beyond that. If it could, man would probably go on a quest for that too.

Man never rested till he built wings with which he could fly. Then he attempted and reached ever greater heights and speeds. Even now he is working on plans for rockets with which he dreams of some day exploring interplanetary space. He has made lenses with which he can see the incredibly small, and other lenses with which he can view the incredibly far. Soon he expects to have in operation a lens that will enable him to see anywhere from 200 to 1,000,000 light years into space. He has devised means to break up atoms and isolated rays that can make pictures through opaque substances. He has devised new ways to carry sound.

All this is because he is in search of the Infinite. He finds within himself a sense of the final, the ultimate, the absolute. He feels that the wonder he sees must be the threshold of something more wonderful still, and that the vastness he beholds must be the hint of something vaster yet. When he found he lived on a planet he began trying to get acquainted with its neighbors. Then his concepts moved on from a solar system to a universe. He has a mind fitted for thoughts of a universe because he is a universal being.

But he knows that a universe doesn't just happen, and that one cannot make itself. Every effect must have a cause sufficient to account for it. Whether understanding this fact clearly or sensing it vaguely, man has realized that infinite things and truths can be accounted for only by the fact of an infinite power, and that in some way this power must be a personal one. So he says there must be One who is so much like the air we breathe that we think of Him as Spirit, and as being One of infinite wisdom, goodness and power.

We know better than to think our airplanes and rockets will enable us to locate the Infinite One, for Spirit is not local any more than is ether, or light. It is as little use to go about searching for the Infinite as it would be to start trying to find space. It does not have to be found for it is here, yet it is as much yonder as it is here.

Still the exploration of the universe does have its value, so man keeps right on exploring. He seems to feel, however vaguely, that all these things, - the rose, the atom, the star - are works of the Infinite, and that the more we see and know of His handiwork, the better we will understand the Maker of the handiwork, and undoubtedly that is true.

Who is this Infinite One, this Spiritual Being whose love, wisdom, power and presence are everywhere? Assuming It to have the attributes of personality, we have recognized It as our Creator, therefore our Father, and have given It a name. Some of us call It God. Others call It by other names, but we all mean the same thing - The Infinite.

In some strange and powerful way, man feels a bond of kinship between the Infinite and himself. He scarcely needs to be told, though he has been, that It is the Principle of Being from which he and all things have sprung, and therefore is like one's father; and that this Infinite Personality has created him in Its own spiritual image.

Where such a bond exists there is always a longing to meet. Two definite

personalities united by such a bond are always trying to find each other, like two separated lovers or a parent and a lost child. That is the reason for the strange restlessness that keeps man questing, seeking, discovering. He may not always know it, but it is really his Infinite Parent for whom he searches. As St. Augustine said, God has made us for Himself, and our souls can find no rest until they rest in Him.

It is that searching upward and that outward reach that gives man his true greatness as a form of life. He constantly tries to see higher up, to go farther on. No other life form does it, because no other has reached the awakening of that inward longing, that affinity for the Infinite.

A Hebrew psalmist long ago looked at the moon and the stars in a clear evening sky, thought upon their vastness, and then said man is greater than any of them. Why? Because God has created him only a little lower than the angels, and crowned him with glory and honor. One phase of that glory and honor is the sense of the Infinite and the feeling of kinship with it. They mean that man will never rest until he finds That which identified Itself to Moses as I Am.

The Great Teacher from Nazareth was fond of saying that His followers were one with Him and that He was one with God. This One who had surpassing insight seemed to be talking of some kind of a far-reaching oneness. That must be what keeps us trying to find the Infinite, that fact that we belong to It and It belongs to us.

The quest for the Infinite is a puzzling one to the average human being, because there is a great barrier to be passed. It is the barrier that separates the seen from the unseen. Many of us carry on our quest in uncertain and even futile ways because we do not understand the nature of that barrier and the difference between what lies on either side of it. Perhaps no one understands it perfectly, but many have thought much about it and many have had illuminating experiences concerning it.

Many of us assume that the seen is more real than the unseen, and some even go so far as to think the unseen is not real at all. The physicist, the physiologist, and the psychologist can all tell us that such is not the case. They know that the seen is limited by the limited power of the eye to react to light waves, and that there is no way to determine how much may be unseen and unheard outside the limits of the senses. All this is to say nothing of the countless possible rates of vibration, each of which may carry its own world of reality to which senses keyed to our set of vibrations would not react at all.

St. Paul tells us in the Thirteenth Chapter of First Corinthians that in the larger life toward which we are moving we shall no longer see as through a darkened glass, but face to face, and that we shall know as now we are known. Quite evidently this means that new worlds of sensation will be opened to us, worlds to which our present powers are not adapted.

Whatever distance lies between us and the Infinite is not one of miles and light years, as the distance between our world and some fixed star. It is rather the difference between two realms of being. We can discover the amazing handiwork of the Divine by searching the material universe, but to find the Infinite One who has created all this by the energizing of His own thought patterns we must seek in

a different way, and the first step is to recognize the reality and the nearness of the unseen.

The reason why many do not realize the presence of the Infinite is that they are looking too far away. They are like the man who could not see the forest for the trees. They have not discovered, with Tennyson, that God is "closer to us than breathing, and nearer than hands or feet."

A child was walking in the woods with its mother. Suddenly it did not see its mother beside it. Assuming at once that it was lost, it began calling loudly for her, and then began weeping because she did not appear. Reaching behind it in the wildness of its grief and fear, its hands touched two other hands. Looking around, it saw its mother standing behind it smiling into its tearful eyes. If, instead of crying, it had looked, and if, instead of looking far away, it had looked nearby, it would have found the object of its quest. One can assume that love is not going to get very far away from those it loves.

So do not think of the quest for the Infinite as a search. You can use the sense to find what God has wrought, but not to find God Himself. When you find Him you will not see Him with any powers of vision now possessed, any more than you can see love, or patriotism, or honor, or many other things you know exist and function with power.

Is there then, no way by which a human being can detect the presence of the Divine and react to it, as do the eyes, to the approach of another person? Yes, there is. The Great Teacher spoke of it in the Beatitudes. "Blessed are the pure in heart", He said, "for they shall see God."

There we have it. The eye is no good for recognizing an Infinite presence. The heart is the organ of sight that has to function in such a case. But the seeing heart must be in healthy condition, just as the seeing eye must be. An organ of sight must be clear and healthy. One can no more see God with an impure heart than he can look at a landscape with dust blowing in his eyes.

There was a good reason why it was said that God, the Infinite, is Spirit, a word meaning "breath". He is not like a distant thunderstorm, or a far-away sun. He is something that dwells within us, whose breath is breathed through us, whose energy manifests itself in the processes of our lives every moment. People have always been asking where to find God, and looking everywhere except within themselves. We have no farther than that to go in our quest, but sometimes that is a long way. One must be fit for the journey and for the revelation it will bring, and too many start on the quest without being so. The Infinite is not something to be found, but something to be realized.

The technique for that realization is more exacting than that by which wireless, or the X-Ray, or radium was discovered. It is not a thing to boast about, nor anything about which to make extravagant claims. St. Paul, who had had unusual experience with it, said in his riper years that he had not laid hold, nor was he perfect, but that he was only one who gave all his attention to pressing on. There can be no better way than that - to keep pressing on, trying to find the right way to the goal.

One of the first things to do in the search for the Infinite is to make

sure you have the super-perceptive power called faith and know how to use it. If you have been doing your thinking and living below that level, begin at once trying to acquire faith. If you have already made a beginning, keep trying to add to the quality of the faith you have.

Think of faith as some MYSTIC QUALITY if you will, but it is really the top flight of perception. With the senses we perceive the seen and the tangible while by faith we perceive the unseen, and become acquainted with the spiritual universe and its Ruler and Creator. By faith we enter realms unknown to the physical senses and accomplish things the flesh would consider impossible. It begins where the physical senses leave off, so clearly one who would discover the Infinite must have a sturdy faith and keep it in good working order. It is a fog light that will pierce darkness that defies any ordinary ray.

How does one go about having faith? Do we just find that one moment we do not have it, and the next moment we do have it? That is not a very easy question to answer, but we do know that it is possible to acquire faith because so many people have done so.

Faith is really a supreme confidence, and confidence begins as a belief or trust. One way is just to relax into the belief that a given good thing, like contact with the Infinite, is so, and then get the mind onto something else quickly before doubt has time to start undermining the assumption. Each time one does that, and finds that his assumption opened the way to a reality, he becomes stronger and more confident, so that in time his faith is strong.

Long ago, one wise and saintly man advised an earnest seeker by saying, "Live faith till you have it, and then, because you have it, you will live it." This really amounts to the same thing as was said above. Walking on a tight wire is really an act of faith in the safety of the wire and one's ability to walk on it - quite an assumption. One goes about it by believing in himself enough to try it, and by keeping up his practice until he can do it, first uncertainly and then with perfect sureness. Certainly one must learn to explore the unseen in much the same way.

Having begun to acquire faith, never be satisfied. Keep improving on what you have and what you can do with it. Always remember that there are farther reaches of attainment ahead.

The language of faith is prayer, so do as St. Paul said, - pray without ceasing. If you were seeking some earthly being, you would not get on very well if you never communicated with him in any way. Talk to the Infinite. You may be sure The Infinite One is listening, and that He is talking to you. You will know that fully and catch what He is saying only when you have learned the language well. Your prayer time is your daily lesson in the form of communication. As you proceed you will find that as you send out words and thoughts the replies come in the form of impulses felt by the heart. That is why the heart must be kept pure - so it will be sensitive enough to receive them in understandable form.

Most people understand that purity of heart requires that the heart be kept free from evil thoughts, desires, and purposes; but many do not realize that it requires more than that. It must also be kept free from the clutterings of prejudice, littleness, jealousy, and hate.

You will find that any tendency to limit your concept of human brotherhood to the people you know and like, or to the classes you respect and admire, is quite a barrier between you and the infinite. Limited and localized good will is not infinite, but extremely and narrowly finite. That is why you find no provincialism whatever in the ideals and teachings of The Nazarene. He utterly ignored the little circles men draw around themselves and the fences they build between each other. To Him a man was not a Samaritan, or a Gentile, or even a heathen. He was a man with a soul, a son of God, and therefore a member of the great brotherhood. You will get on faster when you rid yourself of all such excess baggage as narrowness, provincialism, exclusiveness, and class distinction. Try to make and keep your sympathies and interests as broad and inclusive as the love of God.

Sit in silence regularly and, with your thoughts and emotions, reach for the Ultimate. Let your thoughts rise and expand. Try to feel as though your mind is pushing back the horizons and pushing up the sky. Thought is no little or incidental thing. It is probably the greatest of forces available to us because it takes place on one of the highest rates of vibration we know anything about. Like spirit itself, thought can travel anywhere without respect to time or space. It is like a giant, invisible steam shovel that you can use to enlarge your universe in times of concentrated meditation.

Always think of life as one immeasurable unity. Some teachers say that man is God differentiated into human form. Others say the end and goal of human existence is to be merged with the Divine. The Christian scriptures at least indicate that there is a bond of union between the human and the Divine, and that this bond of union should be followed to the fulfillment of its purpose in uniting us in some way to our Creator. All these viewpoints are phases of the fact that we are on the quest of the Infinite and expect to succeed in our search. So think of life as one vast unity. If you consider some lesser phase of it, like the individual and his concerns, think of that phase as part of the larger whole. Keep in mind the saying of St. Augustine, that we can find no rest until we rest in God.

Meditate on the universe, its vastness, and the numberless wonderful things it contains. Each day try to become acquainted with some new part of it. Then follow out that part to other things to which it is related, and always recognize the vast entirety of which these are but parts. Keep your consciousness universal, and try daily to approach a little nearer to an understanding consciousness of the universe. You cannot attain to its fulness in this life, but you can always come a little nearer; and what you do in that direction now you will not have to do in some future existence when you will very much want to be doing something else, something more advanced.

The more you cultivate a sense of the universe the more you will become a citizen of it. You will find the Infinite reaching into our little limited worlds and interests to express love and give help, but one who really walks with God must do it out in the wider reaches of the universal and the eternal. That is why you need faith - so you can move out into those reaches and follow the trails of the Infinite.

Keep your thinking about the Divine on an adequate basis. It took the human race a long time to learn that God is an INFINITE being, and some have not yet learned it. Do not be one of them, or you will not find companionship with Him in its fulness.

Even the Yahweh of the Hebrews was only a tribal god of battles and narrow racial and national interests. It took centuries to develop the concept now brought to the world by The Mayans, - the concept that grew from a tribal god into the concept of The Great Spirit, the ONE in whom we live, and move, and have our being, and who is not far away from any one of us. Let your conceptions of God move on from there, for He will always be more universal than even the largest-minded of us can realize.

So keep your meditations on the Divine Infinite, universal, and absolute. If you allow yourself to think of God as belonging to some human group, or idea, or system, you will narrow Him down to the littleness that has made Him ineffectual for so many already. Jesus made the universality of the Divine plain once and for all when He taught us to call upon Him by a name that allows no limitations or distinctions - our Father.

Trying in meditation to expand your thought to this universal measure will give your soul a good stretching exercise. Each time you try it you will be able to touch wider boundaries and to do it more easily. Keep trying to feel your inner self reach out into the infinity of things, the totality of the thought and the interest of God. That is one of the ways great souls have become great.

A soul does one of two things. It either becomes ingrown or outgrowing. One of the most important things in spiritual development is always to keep one's sympathies, interests, and services reaching out; the farther the better. AFTER A DAY OF WITHHOLDING, THE HEART FEELS HEAVY. AFTER A DAY OF REACHING OUT IN HELPFULNESS AND GOOD WILL TO OTHERS, IT FEELS LIGHT AND HAPPY. That is one way to keep pushing out the horizons and pushing up the sky.

Remember that all you learn in this quest must be LIVED. One dare not learn a lesson from the book of life and then neglect it, and the more important the lesson, the more dangerous is the neglect. We study these things in order to DO them, and we acquire these powers in order to USE them.

It is TRYING OUT a principle that shows once for all whether it is true, and it is PRACTICE that confirms it. The student who does no laboratory work does not learn a subject well, and the trained person who does not practice his profession soon loses his ability to do so. This is strongly emphasized in education everywhere today.

The fact that one loses what he does not use was taught by the Galilean Master in the parable of the talents. Each who received coins either added to or lost them according as they put them to USE. The ability to contact the Infinite is the greatest of all, and needs the most persistent practice of all.

In other words, as you discover the Infinite and learn about It, you must see that your life is related to it in every possible way. A generation ago people were reading and discussing what should not have become a forgotten book. It was a book called IN TUNE WITH THE INFINITE, by Ralph Waldo Trine. It called attention to the great harmony that must exist between ourselves and That which is both our source and our goal.



In recent years Somerset Maugham's great story, THE RAZOR'S EDGE, and the motion picture made from it, carried an inspiring theme based on truth. In this story, the hero, a hungry-hearted young man on the quest for the Infinite without knowing it, found his way to the retreat of a wise man of the East. He is sent to a lodge among the high peaks of the neighboring mountains for A PERIOD OF MEDITATION and heart-searching. Later when the wise man goes up the mountain crest to see how his student is getting on, he finds the young man greatly changed. He has reached out in thought and contacted God, and finally had ONE GREAT MOMENT in which he felt himself one with the Divine.

He came down from the mountains, but he was never the same again. Neither will YOU be after you have ONCE had a similar experience, as did Abraham, and Moses, and Isaiah, and many others. Having met The Ruler of The Universe, you will be different, and leagued with the Power that made the universe, you will discover the meaning of real power and wisdom.

In the closing chapters of the Book of Revelation, John pictures the new world order that will grow out of the increasing consciousness of the Infinite. He pictures it as a city, but he saw no temple there, for the Lord God and the Lamb were the temple of it. In other words, the WORLD WAS A TEMPLE and LIFE WAS A SERVICE, because mankind had finally succeeded in its search for God, its quest for the Infinite. That day will come, and it will be hastened by the measure of success YOU have in your personal search.

A new world came into being as the latest world war ended. We must not expect that to promise that everything is changed now. Like man, who is born an infant and who slowly grows through his seven ages, so must this New Revelation grow from its infancy to childhood, to the full flowering of adulthood and on. Not until the fourth of the seven ages will the full fruition of this age become known.

You who are Mayans are Light Bearers, carriers of this message and the tidings of healing and the powers of man. Give this Light generously to those around you and you will experience immediate spiritual growth. To the degree that you give, will you receive, - and more. As this lesson teaches, "Withhold and the heart is heavy . . . give, and the heart feels light and happy." Memorize that. Do not deny yourself the joy of Helping mankind in his quest.

May the Great Spirit Bless you Always,

In These Sacred Degrees.

Your Class Instructor  
in The Mayans.