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VADE MECUM, VOLVENTIBUS ANNIS

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# PHILOSOPHY SERIES THREE

## 6th and 7th Degrees



### NUMBER SIX

#### of a Series of Seven

## EXPERIENCING THE DIVINE

(Fellowship Through Communion)

A Parable and Some Observations ... What is Communion? ... Getting Into the Swing of It  
Making It Constant ... Afterthoughts

Beloved Companion:

Again I greet you in the 6th and 7th Degrees of Mayanry, pressing upon you again, and receiving from you, the Passwords of these high Degrees in all their meaning. In the lessons you received before this, we have sought together, and in Companionship, to Experience the Divine.

We received in the previous lessons the revelation of the "mechanism" Jesus gave to us by which we may easily find and follow the Divine. He has shown us how, in a Godlike way, to LIVE, to MEET situations, to MANAGE our attitudes, and HOW to DEAL with people. We now have the RIGHT TOUCH to do all this. We are now ready for a NEW FELLOWSHIP. It is a Fellowship through Communion. It begins with --

#### I. A Parable and Some Observations.

Hear now a parable. A certain man lived in the same city where dwelt his four sons, all of whom he dearly loved. One son never visited with his father because he said he was too busy; one because he claimed that his family took all his attention; one because he was having a hard time of it and didn't want to see anyone, and one because he said his father was stern and he was afraid of him.

The father called his sons by telephone, but they were always too busy to talk with him. He went to see them, but he never could find them at home. They promised to see him some day, but they never kept their word. He never ceased to love them, though, try as he would, he could not get through to them. Contact with him would have been of very great value to them all, but they did not realize it. He could have found a way for each of them to solve his problem, but they all preferred to look to help that always failed them.

Many people are exactly like that with their heavenly Father, and with exactly the same result. They use as their EXCUSES the very REASONS why they NEED HIM. The experience of the Divine would solve their problems, but they look elsewhere. Some of them even take the attitude that God knows they love Him, so why bother to tell Him? That kind of filial devotion is hardly worth having and it certainly does nothing for the son who contents himself with it.

Others think they are very loyal sons and daughters of the Divine, yet they walk afar off because they have no idea what a really close fellowship COULD mean to them. They do not EVEN realize that such a thing is possible. They content themselves with the old formulas, and assume that is all there is to it. Of course one can be a distant friend or a close one, as he chooses; but the people who REALIZE on their fellowship with God are those who undertake to find and hold THE CLOSEST HARMONY with Him they can, and that is a very close one indeed.

If one is going to learn a subject, he must arrange, even at a sacrifice, to spend plenty of time with his teacher and give him a real chance to lead him into THE TRUTH.

If one is going to build up and maintain a REAL friendship, he must expect to devote considerable time and attention to association with the one he desires to have for a friend.

If one proposes to enter into a partnership with someone else in the performance of a task, he MUST keep in sufficiently close touch that they can have a common mind and a SINGLE purpose. It takes MORE than one to do anything of a cooperative nature, and the experience of the Divine IS necessarily a cooperative matter. It takes two to make a bargain like that. The Divine is always there, always ready, always receptive. (It stands at the door of your life and knocks.) THE REST IS UP TO YOU.

Some are like one of the sons we mentioned in our parable. They have the idea that God is austere, and they are afraid of Him. Well, God IS exacting. He is a God of law, but HIS law is for the BENEFIT of His creatures. The parent, or teacher, or superior in business who demands nothing from us is never a good one. The one we should really be afraid of is the one who sets up NO standards and expects NOTHING worth-while of us. God would not be much of a parent if He exacted no obedience.

Being a parent, God is Love itself. Why do these people who run from the Divine not know this? It is because they do not get acquainted.



A man moved into a certain city and became a member of a group in which he came into frequent contact with a local medical specialist. The physician was a quiet man and never stopped to talk with the newcomer, who decided that he was cold and unfriendly, and finally came to the conclusion that he did not like him.

When this had gone on for months the newcomer's little daughter fell ill of just the trouble in which the physician specialized. The father did not like to call him but there was nothing else to do. Late one afternoon the child suddenly grew worse. The doctor came, and after an examination gravely told the parents the child

must have surgery - that night. There was no time to send to the city for another surgeon. The father had to trust the man he thought he disliked.

The father took the child in his arms and, in the doctor's car, drove through the darkness to the hospital. Near midnight he was told the operation was over and the child was in hopeful condition. After long weeks she recovered. When the grateful father went to pay the bill, the doctor said, "You owe me nothing. It was worth it to see your child live, and to see you so happy." The man never called that doctor austere again. He had LEARNED that you must get acquainted with one before you decide such things.

We miss many fine friends by leaping to unfavorable conclusions before we really know them. To know them would be to understand them, and it would often be, to realize how much kinder they really are than others we thought we liked better. Do not make that mistake with the Divine. LEARN TO KNOW GOD, and you will UNDERSTAND that what you THOUGHT was sternness was only Love in terrible earnest.

## II. What Is Communion?

If one is going to use a tool or instrument he must know what it is like. That is as true of communion as of anything else. Communion is not just making a speech to God. It is not merely prayer, as people often speak of prayer. It is not necessarily even conversation.

It is not speechmaking, because that is a one-way process. The person who is spoken to has no comeback. Making speeches to God is especially futile because, in that case, it should be exactly the other way. There is nothing we can really tell the Divine, but it has much to tell us. There are no instructions we have a right to give God, but we greatly need His instruction. What we need is not so much the opportunity to speak as the disposition to listen.

Communion is more than prayer, because so much prayer does not really get across. It evaporates because it fails to engage the infinite will. Thoughtless praying, selfish praying, mistaken praying - these are so much waste of time. Only when something strikes fire, as when flint meets steel, does prayer rise to the level of communion. This does not happen when one is telling God what to do, but when he is either asking God what one should do or else just expressing love and loyalty.

Communion is more than speech, because words are not strictly necessary to it. Two deaf mutes who do not even know the manual language may still commune with each other if they are kindred spirits. Words are not necessary. They can read meanings in each other's eyes and faces. Husbands and wives who have long shared each other's thoughts and purposes often sit before the fire in understanding silence, each knowing how the other feels as well as though words were being spoken. Like radio waves the language of silence plays back and forth between their hearts, which can only happen when they are mutually in tune.

Our communion with the Divine has to be a great deal like that, because we are not equipped to hear the answers to the calls we send out. We just have to wait, keep receptive, and understand. If our spirits are in tune, that is quite as good a way as any other. There was no "voice" at Pentecost, but the waiting ones knew they had their answer. That is what you must learn to do, and it can be done only by regular practice.

Speaking of silent human understanding being like radio waves between two

hearts, let us think a moment about communication. It takes many forms - gesture, expression, eyes, and actions, as well as words. Sound itself has an ascending scale. Ordinarily, we get it by those double vibrations called atmospheric waves, but we have also learned to get it by the much more rapid electro-magnetic wave, and now we are beginning to transmit it on light waves.

In the laboratories they use an instrument called the electroencephalograph, which has demonstrated that the brain gives off thought waves and which records them. Formerly, one needle traced on a chart the waves from one brain area. Now four are used at one time, covering as many brain areas. It is even reported that in a few cases these vibrations have been transferred to another brain which intelligibly picked up the thought. Even science is now showing that the mystery of communion EXISTS. If such things are possible between human minds, how much MORE so they must be between the human mind and the Divine!

Eastern mystics and the Ancient Maya have practiced these things for centuries with amazing results. Like the Tibetan Lama who could generate electricity, but did not know what to call it, these mystics have not always had the process analyzed and named, but they knew how to use it. Their method is usually meditation - sitting quietly, with the mind concentrated positively on the purpose to be attained, affirming what is desired, denying what is not, until the thought pattern takes material form and the thing is done. UNDOUBTEDLY THIS IS A PROCESS OF TUNING INTO THE WAVE LENGTH OF THE DIVINE MIND, AND UNITING WITH IT TO WILL AND ENERGIZE THE DESIRED RESULT INTO BEING.

### III. Getting Into the Swing of It.

The important thing about all these processes is doing them. You will never know whether they work until you try them, and do so persistently. No one has a right to be satisfied with his dealings with the Divine until he can DEMONSTRATE results.

At first you may have to go by the clock to KEEP YOURSELF AT IT. The practice of communion is easy to neglect, especially after the novelty wears away and before success comes to take the drudgery out of it. For many, the process of getting real results is long and slow, and one has to be content with gradually growing success. Preoccupations come, people will make demands on you, you will not always feel like your devotional exercises. That is why you may need at first to SET A TIME and HOLD TO IT.

There is great value in this matter of making yourself keep the appointment. If you allow yourself to be careless about it, you will set yourself back more than you may realize. Moo-Lu-Akin and some of the other masters would tell you that "every time one does a thing he makes it four times easier to do the next time, and every time he excuses himself from an appointed duty he makes it four times easier to neglect the next time." After you begin to get results you will not need to bother about the clock any more. Your hour with God will then be so challenging and entrancing that nothing could induce you to miss it.

Good devotional reading is helpful. Do not read enough at one time to weary yourself and make the practice distasteful. Take your reading as one should take food - just enough to satisfy, never enough to set one's self against it.

The best devotional reading in the world is found in the words of Jesus,

the writings of St. Paul, the Book of Psalms, and certain passages from the prophets. Some think the Psalms of David are written purely for meditation purposes and that the material and its sequences are purposely correct for that.

Of course there is a great deal of excellent devotional reading outside the Bible. Such writings as those of Thomas a Kempis and St. Augustine are valuable and so also are the writings of such philosophers as Marcus Aurelius, Epictetus and others. There is value in the sacred writings of the various religions, and the modern devotional writers are legion.

Some of the great poetry is good for this purpose. Try a little at a time, thoughtfully read, of Wordsworth's Ode on Intimations of Immortality, Tennyson's In Memoriam, and Whittier's The Eternal Goodness. These will prove a great blessing to you while you are discovering further helpful material for yourself.

As for the Bible, you will come upon great passages, one by one. The fortieth chapter of Isaiah is an instance. It is long enough for several devotional meditations, perhaps a paragraph at a time. Such sections are called healing passages by some of the modern mystic groups. Mark or copy great passages as you come upon them, so you can use them whenever you wish. In time you will have them memorized and can use them in any time or place. They will give wings to your soul.

Many find help in pictures and symbols. Of course we are warned in the Decalogue about "graven images", but that is about the wrong use of them. A picture or a symbol becomes a bad thing when one lets it get into the place of what it represents, but as a suggestion of a worthy object of worship it may have a place. The one is idolatry. The other is merely using a good means to direct the thought to an unseen reality. It is not idolatry to admire a picture of the Madonna or of the Christ Himself. Neither is it idolatry to keep one or more symbols of one's faith where they will suggest the things it is all too easy to forget. Perhaps it has at some time affected you deeply to sit in a church and look at the figure of a cross. Why not keep some such symbol where you will more often see it, especially when you seek to commune with the Divine?

Let us remember one more thing. Jesus said all this is to be in secret. Any place of quiet solitude, or even the time of silence in the midst of the crowd is a closet with the door closed. There the soul may commune in secret with its God, and He who sees and hears in secret will reward it openly. This is to keep your communion periods from being a display, and to place them where you can make them full and sincere. No one ever says all he has to say to the Divine where others can hear.

#### IV. Making It Constant.

What is the good of undertaking anything with any other intention than that of seeing it through? Communion is something you do not see through unless you make it CONSTANT. Occasional, haphazard, intermittent contacts do not make for friendship and understanding either with man or God. They only make wrecks of what might have been such. This uncertain habit is all that prevents many people from experiencing the Divine.

We are told to pray without ceasing. Let us paraphrase it for the moment and say, commune without ceasing. Does that seem impossible, or even excessive? Nature tells us to breathe without ceasing, take food without ceasing, keep clean without ceasing. We do it without question, and do not find it difficult. It is simply

part of daily living. So is communion. It is the nourishment of the INNER life. We have to have it if we are to keep healthy in soul. Anything one has to have all the time he does without ceasing.

To commune without ceasing simply means to live from day to day in responsive consciousness of the Divine. Since we do that with loved ones and friends, why not do it with God? The artist communes with his ideas for pictures, the artisan with his specifications for building, the writer with his facts, the farmer with the productive powers of Nature, and they all do it without ceasing because it is part of their lives. One who wants to keep in harmony with the Divine must dwell with the thought and be receptive to its every prompting.



Try this for a start. Leave off everything you are doing, and if you cannot do that, choose a time when you can. Put the world outside for the time, and cease all thoughts of its confusion and strife. Drop all the tensions from your mind and body. Relax every muscle and nerve. If you are worrying about anything, stop it. If you are thinking an unkindness, put it far from you and forget it. If your thoughts are full of thorns, put them out and save the room for flowers.

See how much better you feel already? Smile. You should no longer find it hard to do. Perhaps you were smiling already because of the feeling of freedom and well-being you have found. You look much better with all that harshness gone from your face. It was the reflection of something in your mind, and it was doing the same to you inside that it was doing outside.

Now that you have opened the doors, sense the Divine as it flows like a cooling current of clean air through your whole being - physical, mental and spiritual. Isn't it like a cup of cold water when you are hot and thirsty? Realize that this wonderful Presence that is flowing through your life is also all around you. From the moment of your birth you have lived, and moved, and had your being in this marvelous universe of life. Realize that there is light in it for your mind, power for your jaded being, wisdom for your uncertain understanding, courage for your wavering will, strength for your weak purposes, and health for your tired and congested body. This is the Divine, the I Am That I Am which has made it possible for you also to be. Think about it. Watch what it does for you. Keep the door open, and guard against the things that tend to close it when you are unaware. There, are you not a new person already?



Yes, you have now risen to the consciousness of the Divine. What is the next thing to do? To hold this condition, of course. That is what one has to do with regard to any value he possesses. You have to hold fast to your family loyalties, your patriotism, your citizenship, your education, your self-respect. JUST DO THE SAME THING WITH YOUR CONSCIOUSNESS OF GOD.

It is not easy, of course, for unless you are careful, little annoyances will have you all tense again, and the door will be shut. If that happens, STOP and go through the process of getting the Presence back again. Do this over and over until you can hold it. When that time comes you will be a new creation.

Do not worry if these things seem a little awkward at first. One is awkward the first time he tries to skate, but if he keeps practicing, the awkwardness disappears. With practice you will grow in ease and naturalness, and therefore in power.

One is always a little ill at ease in the presence of a new acquaintance, especially if the acquaintance is an important person; but as mutual understanding grows the association becomes easy and natural. Do not fear if you are a little awkward in dealing with the Divine at first. God is your Father, and He will soon put you at your ease. You will then come into the presence of the Divine as naturally as a child takes its father's hand to go for a walk.

#### V. Afterthoughts.

Are you troubled with insomnia? Here is the best remedy you ever tried. This time forget about opiates and sedatives; lie quiet and relaxed and practice the presence of the Divine as already suggested. If any part of your body is nervous, tense or uncomfortable, think of the light and power of the Presence as directed upon it. If you close your eyes you may even see it falling in silver or golden beams, and you will know that your thought has really attracted it out of the unseen. In a few minutes you should have felt the effects of its healing and relaxing power.

Now think of yourself as committed to the Divine keeping, for the night, and for the future. What, then, could go wrong? Thinking through some such meditation as the Twenty-third Psalm may help. The first thing you know, the worries and tensions that kept you awake will all be gone and you will be drifting to perfectly peaceful slumber.

Perhaps the problem is that you are lonely. Many people are these days when the world is so busy and friends and loved ones drift so far apart. One great thing about the consciousness of the Divine is that with it you never walk alone. If you ever feel lonely it is only because for the moment you have loosed your hold on the consciousness of the great companionship. Stop, relax, take a deep breath, assume the receptive attitude and get back your great Friend.

It is said in the Book of Genesis that Enoch walked with God, and he was not, for God took him. Enoch had to keep moving, he had to go in the direction God was going, but he was never alone. His companionship with the Divine was so close and constant that people noticed it, and when Enoch passed on they simply said, "God took him." They knew he had not ceased to be. He had simply gone to the house of his Friend.

Or is it that you find the aggravations of life threatening to become too much for you? Do home situations, employment relations, or human frictions leave you tense, worried, exhausted and sometimes wounded? The world is sometimes more trying than it should be, and some of these trials are all the harder because you hesitate to speak of them; but you have a secret of relief.

Try the door-opening exercise again. Do it until the Divine One is the only reality of which you are conscious. You will see how far away and unreal your hurts and worries will seem in just a little while. We have to do something to get rid of our defensive and resentful attitudes, because they tend to make our troubles worse; and you have done that. Now, your face once more reflects a smiling heart, and you notice that instead of doing and saying things to hurt you, people begin



wanting to do just the opposite. They have felt the DIVINE RADIANCE IN YOU, and it has helped to thaw out their hearts too.

Here is one of the great values of this whole process of fellowship with the Divine. All the while it favorably affects your own personality. Why were people attracted to the Christ? They felt the radiance of the Divine in Him. That puts winsomeness and magnetism into any personality. It takes the acidity out of faces and makes them beautiful. It brightens eyes, makes hearts warm and sympathetic, and empowers hands to be kind and helpful. It brings out the latent spiritual beauty in one and makes his physical presence reflect and reveal it. That is the truest beauty there is, even in the face of a cripple or an invalid.

We are vitamin conscious these days, and well we may be, for these little crystalline elements seem to be life substances planted in the physical organism by the creative hand itself. We can deplete, replenish, or enrich them. COMMUNION is the vitamin-bearing element required by the Soul. Without it, life becomes like a plant that has no sunshine, but WITH IT life becomes a GARDEN OF BEAUTY. Remember, though, that the intake must be REGULAR, and special NEEDS may call for an EXTRA supply.

You remember your Initiations in the various degrees of Mayanry. You recall the point where you were invited to partake freely of the gold of the Mayans, the silver and all the precious jewels of the Mayans.

These vitamins for the Soul and Spirit and Mind, as well as the Body, that we have been talking of, are the precious jewels of Communion, - and Companionship. Partake of them - abundantly, plenteously, and above all, regularly, several times each day. These are the riches that are consumed not away, nor will they rust nor moulder into dust, - for they are permanent blessings - if attended a little each day.

May You Always Henceforth Each Day Commune  
With the Great Spirit,  
Our Father, The All That Is One, The One That Is All.

In Trust to You, from  
Your Class Instructor