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VADE MECUM, VOLVENTIBUS ANNIS

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**MORE STATELY MANSIONS**  
**Mayan Revelation Number 183**  
**FOUNDATIONS**

**More Stately Mansions**

**The House of Life**

**Your Symbol**

**The Preliminaries**

**Foundations**

**Foundation Materials**

**A Parable of Foundations**

**Affirmation**



Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea.

- Oliver Wendell Holmes

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it \* \* \* Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? - I Corinthians 3; 11-16.

\*\*\*\*\*

Beloved Centurion:

You have, I am sure, noticed the emphasis we have placed upon life building. Perhaps you feel that too much has been said about it and it has been said too often, but, believe me, my good Companion, Centurion and friend, as your leader and your instructor I want to keep talking about the necessity of building every facet of your life for the sake of your happiness, your health, your prosperity and everything that goes to make a successful life, which is the great aim of your Mayan Order.

You, as a member, are not satisfied with just an ordinary kind of life. You want your life to be something special. You are building for perfection. It was with this thought in mind that I chose the beautiful cathedral at Milan, Italy, to be the illustration in this lesson. It has 3,300 statues and 135 towers, and is one of the most beautiful examples of architecture in the whole world. It is so beautifully and perfectly built, so majestic in its grandeur that one stands before it in awe and reverence. It would seem almost unbelievable that it could be built by man, but it was, and it stands in all its glory for all to see. We, too, can make of our lives a beautiful structure, bright and shining, for all to see.

This is the time of the year for new beginnings, a time of rebuilding, and as you take up the study of this series which is called MORE STATELY MANSIONS, the first lesson of which has to do with the FOUNDATIONS of your life, may I admonish you not to skim over the words, but read them slowly and carefully, so that the meaning will permeate your entire being. Let yourself drift into another world as you read; see yourself, not as the person you are, but as the person you would like to be. See your life as a thing of majestic grandeur. Make a firm resolution that this year you are definitely going to do something about making a better and more satisfying YOU.

We can help you to accomplish your desires with your complete cooperation but you are the only person who can really build your life. It is a thing of beauty or

a thing of shame as we ourselves make it. We lay the cornerstone and add joint to joint, we give it proportions, and we set the finish. It can be a thing of beauty and a thing of joy forever.

God forgive us if we keep our life from putting on its appointed glory.

It is the sincere prayer of your instructor and of the entire staff at Mayan Headquarters that you have complete success in attaining your desire, and we say with you the following prayer as we go into the study of MORE STATELY MANSIONS:

#### PRAYER

Heavenly Father, awaken within me all that has constructive possibilities for a better life and a better world.  
Amen.

#### \*\*\* PART ONE \*\*\*

\* \* \* \* \* The title of this Lesson Series is obviously taken from a  
\* \* \* \* \* line of the immortal poem, The Chambered Nautilus, by  
\* MORE STATELY \* Oliver Wendell Holmes. It refers, of course, to a creature  
\* \* \* \* \* of the sea which keeps casting off its old shell from time  
\* MANSIONS \* to time and building a new and larger one to fit its growth.  
\* \* \* \* \* It would be well to thoughtfully read this poem at the be-  
\* \* \* \* \* ginning of the present study and reread and think about it  
\* \* \* \* \* till its great message is very familiar. What it says about  
a child of the restless sea has a meaning for all of us children of a restless  
world.

There is this essential difference between the chambered nautilus and the ordinary mollusk. While others live in one shell all their lives, adding to it as they grow, this creature is more ambitious. It casts off old shells entirely, and builds new ones as it requires more space to house its expanding life. It allows for continued development and for a home in which there is room to live a larger life, and does it successively.

The meaning lies deeper than the fact. The average shellfish allows for growth only as a laborious necessity, as though it were indifferent to life and its possibilities. The chambered nautilus seems to realize that the glory of life is the privilege of going on, and that the tomorrows see something to be made better than the yesterdays.

Every nautilus shell lying empty on the beach is a record of the fact that its former occupant has moved on to a new and larger existence. It has not surrendered to the defeating power of time. It has allied itself with progress. It retraces no old roads, but prepares to travel new ones. Such a shell is a memento of an abandoned past, a reminder that the yesterdays are crumbling dwellings with caved-in roofs. The ashes on their hearths are gray and cold. We have to work in the mansion of today, and while we do so plan the yet larger one of tomorrow.

There is nothing wrong with the cast-off dwelling of the nautilus except that



its mission is accomplished. It is no longer adequate. A complete life can no longer be lived in it. Moving day has arrived, and the tenant has gone to a more satisfactory home. Its program is not static. It recognizes the growing quality of life. So must we.

New wine cannot be contained in old bottles. A new patch will draw an old garment out of shape. A new life requires a higher sky and a wider horizon. Like the chambered nautilus, we must always be building, and the mansions we build must be ever more stately to house larger, more satisfying, more effective lives. If we are continually working on such homes of the spirit, then filling them with interest and worth, we are living positively. Otherwise we are living negatively or neutrally, and it is hard to say which is worse.

## \*\*\* PART TWO \*\*\*

\* \* \* \* \* As it is with the shell of the chambered nautilus so it  
\* \* \* \* \* is with all our houses of life as we exist and act in our  
\* THE HOUSE OF LIFE \* world environment and as we move up through the years.  
\* \* \* \* \* Life is a piece of construction work, so the test of how  
\* \* \* \* \* we are getting on with it is whether we are keeping it  
constructive.

As time passes people do one of three things with these structures. They live in the same old dwelling without change till it decays and falls down around them, or they paint and repair it from time to time to make it do a little longer, or they build a new and better place with the room and arrangements needed for life in a world that demands more of us every day.

Like the chambered nautilus, the wise person does this latter thing, - the nautilus with a shelter for its body, the human being with a rooftop for his soul. The nautilus is building for time, the man for eternity; but the principles of the building process are much the same.

The nautilus builds to house a growing body and is content with that. We build to house expanding lives, and what we build we must live in, in a manner suited to its improved facilities. Living ever more adequately makes the building necessary, then the improvements in the building challenge us to live yet more adequately. That means that a larger life and a better structure to house it are always in the making. We do not do it for show or competition. We do it in the interest of our most important task - living.

In other words, if we are really alive we are always developing in both selfhood and its accommodations. A material dwelling must grow as the family and its interests grow. So must the house of life. As a material house indicates the size of the family living in it, so do successively larger habitations indicate the growth of the kind of people we are and the lives we are living.

In one of her earliest and best poems Edna St. Vincent Millay writes in substance that the world is only as wide and the sky is only as high as the soul is, and that the sky ultimately caves in on one whose soul is flat. That is a ratio we must recognize and to which we must conform. Our outer universe is measured by our inner one, but the ratio changes against us unless we keep up with it. There is

no use building tall rooms for short tenants.

The empty shell of a chambered nautilus bears mute testimony that the life it once fitted so well has outgrown it, and that somewhere the former tenant is living in a home built to fit its new self. The cast-off shell is not a reminder of a tale that is finished, but of one the hint of a life story that is going on and on, and will continue to do so.

This poem by Doctor Holmes is a suggestion to us to keep life an unfolding, a ceaseless moving toward greater strength, understanding, usefulness, and freedom. "Build thee more stately mansions", is something one should keep saying to himself in all times and all conditions as long as he lives, then making an effective effort to carry it out. Your instructor believes thoroughly in the thought that as we THINK, so are we. It is not always easy to think positive thoughts, but it is rewarding when accomplished.

### \*\*\* PART THREE \*\*\*

\* \* \* \* \* It helps to have the thought of a symbol before us as we work.  
\* \* \* It furnishes a pattern to guide one in what he is doing - the  
\* YOUR SYMBOL \* cross for a worshiper, the flag for a patriot, the lamp for a  
\* \* \* thinker, a house under construction for the builder of a life.  
\* \* \* \* \* As we proceed with these lessons on building, it will be well  
to have before us the thought of the erection of a building.  
We can see in it many of the principles by which we must work and of the provisions we must make in the growing picture of our progressive task. In that general form and pattern we shall discuss the main elements of our life-building responsibility.

Have you not at some time watched from day to day the process of the erection of a building? Have you not wondered at the completeness of the plan, the accuracy of the work, and the variety of the materials? Have you not been interested in the details, the revisions, the surprises? From these things you can learn much to guide you as you proceed with the building of your house not made with hands, for it too has to be wrought with integrity and correctness.

You have watched the ways in which strength is built into the walls, how the structure itself keeps growing, and how provision and allowance are made from the beginning for every detail that is to appear later. Each item has to be thought of and arranged for separately, yet they all merge gradually into one unified plan. We have to do exactly the same with the house of life. It does not come in one moulded unit, but in countless details to be assembled. Each and all of them must first be put into the plan and then into the structure.

In the life-building process we have days of success when the way seems clear and everything to work out rightly, but we also have times of confusion and uncertainty when we do not know how to proceed. Then we need a symbol to help us visualize, first that we must go on building, and second, how to go about it at the given point we have reached. It helps us to know just where to lay our hands to the work and what to do there.

This is a reminder that life is not something automatic. It does not fashion itself without thought and effort, nor is it intended to be put together in haphazard



fashion. It starts with a considered pattern or set of patterns, first in the mind, then on paper, then in the form of an actual structure.

Each day is supposed to make a difference in the point to which our work has grown. A day that sees no progress is a day lost forever. The best progress is not made by fits and starts, but by steady building. As long as the work goes on it is likely to continue to do so. A stop may last too long, or even be permanent.

Hold before your mind's eye the picture of a building being well constructed and that of a builder who is strong, wise, and competent, working daily on its walls. Think of it as a structure more adequate than any before it has been. Then proceed, fitting your own plans and efforts into the kind of a picture you visualize. If you can do so successfully, your work will not be in vain. Anyone can work better by a pattern.

#### \*\*\* PART FOUR \*\*\*

\* \* \* \* \* Before actual construction begins, there are always cer-  
 \* \* \* \* \* tain preliminaries that must be attended to. The real  
 \* THE PRELIMINARIES \* beginning of the work is well before the first sound of  
 \* \* \* \* \* a hammer is heard. First, one has to consider his  
 \* \* \* \* \* resources. Has he enough money, credit, and the like,  
 to carry the project through? The builder of a larger  
 life must consider whether he has the courage, will, interest, and enthusiasm, it  
 will take to carry the work through. These are his resources.

Another preliminary consideration is a building site. Location and surroundings have much to do with the finished result. How much you can do with a new life when completed depends partly on where you place it. Is it a place of need and opportunity? Is it a place where you can do your best? Is there plenty of room for growth? Is it actually or potentially attractive, or both? Are the conditions favorable? Can you do work of solid worth there? Is it a place where you and your work will fit in and count for most?

A builder must have plans. A haphazard structure is unattractive, uncertain, temporary, and even dangerous. A haphazard life is even worse because the consequences are more serious. Plan for utility, for it will be a functional enterprise. Plan for convenience, for that will add to its usefulness. Plan for comfort, for you have to live in it. Plan for appearance, because beauty adds to comfort. Plan for strength, permanence, and adaptability.

The builder must certainly plan for the quality of the materials he plans to use. Of what materials do you propose your life shall consist, and how superior do you intend they shall be? It will be only as satisfactory and permanent as they make it. Let them not only be the best you can get, but let them be right for the places and functions intended. Remember that your materials are the elements of a good life as you must live it.

There are preparations to make. A builder needs to see the end of his project from the beginning, except for possibilities of improvement. His plan must eliminate the chance for slips, waste, delays, and failures. Such things would reduce his success and the value of his work. Bear this in mind in your plans now. The later

you do so the less it will help.

Cost estimates must be dependable. We have already hinted at this, but let us emphasize it more. One dare not leave it to chance or the uncertainties of the future. Have you rightly estimated your ability and the necessary persistence to carry the enterprise through? You can, but will you? If the chambered nautilus can do it, you can. The creature of the sea never even takes the possibility of failure into account. It is its business to be able, and it is also yours.

All this is only the overture, the approach to the real project, a kind of preliminary survey; but it all requires thought and care. Taking it into account now will make surer days and easier nights. We come now to the first concern in the process of actual building, whether of a material structure or a life - the foundations. Consider them well, for the start is vital to the finish.

### \*\*\* PART FIVE \*\*\*

\* \* \* \* \*  
\* \* \* \* \*  
\* FOUNDATIONS \*  
\* \* \* \* \*  
\* \* \* \* \*  
We have all seen buildings settling, cracking, warping, and even collapsing, before their time, and while they were otherwise in essentially good condition, breaking because of poor foundations or good foundations poorly laid. If you will watch the construction of a modern building, you will see that no chances are taken with the foundations, but that the most exacting and painstaking work goes into the effort to make them exactly right for the load they are to carry.

The breakup of many lives that were promising or could have been made so reminds us that the same thing can happen to our lives unless we give enough attention to their foundations. Carelessness, neglect, unconcern, or lack of understanding at that point can lead to the loss not only of the foundations themselves but also of everything that rests on them. We would do well often to give a thought to what our lives really rest on and what is the basis of our plans and hopes.

As we have already noted, it is possible for good foundations to be so poorly laid that they are not dependable. It is also possible for good ones to become so damaged or undermined that they become poor ones. Maintenance should always look to the foundations on which anything rests. It is high importance that even good foundations be safeguarded and kept in repair. A single weak place can endanger everything.

The foundations of some very heavy buildings and of most great bridges do not even rest in soil. Excavations are made to bedrock, even though it may lie very deep and perhaps under water. In the latter case, the men work in caissons so deep that fresh air has to be pumped down to them, digging for bedrock on which to rest the certainty of permanence and safety. Nothing but changes in the earth itself can harm the structure then. In living that bedrock is truth which is the basis of right, and right which is the outgrowth of truth. Such a foundation can be depended upon to resist the strongest forces that can beat around a life. We shall refer to others later, but this is your first and most necessary safety measure.

We have said that truth and right are the foundation stones of the good life, but they must function if they are to support anything. RIGHT THINKING AND RIGHT



DOING WILL HOLD UP OUR LIFE STRUCTURES SO DEPENDABLY THAT WE NEED FEAR NO ILL.  
A great world need is always for solid and dependable people who build surely because they are basically well prepared to do so.

Please read the above paragraph again. When you have mastered this truth, you have attained complete freedom from fear. It can be a dynamic power in your life.

It is very futile to be the wrong kind of a radical, but very good to be the right kind. The word is constantly misunderstood and misapplied. It means getting at the roots of things. A true radical is not a wild, reckless, destructive person, but a basic one. Emphasizing the fundamentals of what we wish to be and do saves us from the error of following the fashion or taking the easy way. Then we are not conformed to shifting custom, but transformed through the renewing of our minds. Basic people stand secure. From them come the leaders of any age.

Watch a careful builder and see how much attention he gives to foundations. Observe someone who cares how he builds his life, and note the care he takes to see that everything is square, level, straight, and strong. That is the way to prepare to build a life.

\*\*\* PART SIX \*\*\*

|              |   |
|--------------|---|
| * * * * *    | * We have said that the best foundation materials for life        |
| * FOUNDATION | * building are truth and right, which are two phases of the same  |
| * MATERIALS  | * thing; but like stone itself they take many forms. In a well-   |
| * * * * *    | * laid foundation you may find several kinds and grades of stone, |
|              | * and find them in varied forms, shapes, and sizes. You may       |
|              | * find it ground into concrete and reinforced with steel. Notice  |
|              | * someone who is building his life well and see what a variety of |
|              | * forms of right and truth he uses.                               |

For instance, you will find them taking such forms as true character and purpose or right motivation and philosophy of life. Lives built on such foundations as these endure, able to withstand time, storm, and catastrophe. On the other hand, lives built on such false foundations as desire, covetousness, self-interest, and custom, have the seeds of death in them even while they live.

An encouraging thing about all the materials for life foundation building is that they are free and available. For several weeks I have been watching the laying of the foundations for a large building where technical equipment will be used. The structure has not yet risen above the ground, yet the foundation work has been slow, complex, and immensely costly. The builder of a life has no such costs to pay. He has his own private sources for everything he will need. The only cost to him will be work and patience. Of these he must use much, but the amount will never be more than he can command.

These resources are not less but more real and durable for being intangible. Think of the quantity and variety of right and truth you must have in the foundation of your more stately mansion, and you will see why it is eternal by its very nature. They are like the laws that govern the universe and life, nothing can



destroy, break, or change them. You never have to worry about what quality you are getting. That is entirely under your control, for you are the producer.

The materials in a good life foundation are mingled and related in such a way that their combined strength and durability is greater than the sum of them added together. Like several pieces of wood in a bundle, there is a magic that accumulates a resistance far beyond that of all of them taken successively rather than together. The strength of such a combination is not merely added but multiplied. Learn how to mix your ingredients, and you will discover that the combination adds to their original strength.

Make your foundations deep enough to be unshakable, wide enough to support the lateral scope of your life, and strong enough to support any weight that may ever be put upon it. Make them a demonstration of how dependable foundation materials can be. It would also be wise to make them and the whole structure adaptable enough to allow for the unforeseen changes of condition and requirement time may bring. Houses sometimes serve purposes quite different from those in the minds of their builders, yet equally good and important.

### \*\*\* PART SEVEN \*\*\*

|                    |   |  |
|--------------------|---|--|
| * * * * *          |   | The Sermon on the Mount is an immortal pronouncement. It   |
| *                  | * | is the world's supreme charter of freedom from all that    |
| *                  | * | destroys the peace, hope, and happiness of the human race. |
| *                  | * | In it He who came to proclaim release does so by setting   |
| * OF FOUNDATIONS * | * | up the principles of a better world life which he calls    |
| *                  | * | the Kingdom of Heaven. It is the manifesto of the new      |
| * * * * *          | * | earth, the briefly-stated plan for every good thing man    |
|                    |   | has hoped for, the door opened by the hand of Love to all  |
|                    |   | that makes for happiness and good.                         |

|   |  |   |
|---|--|---|
| ❖ | It is the outline of the answer to the age-long dream of a world | ❖ |
| ❖ | condition in which everyone may be and do his best, the way in   | ❖ |
| ❖ | which everyone may go about doing so and win through to success. | ❖ |
| ❖ | It is the description of a more stately mansion for the world as | ❖ |
| ❖ | well as for the individual. It has in it neither the formalism   | ❖ |
| ❖ | of the Scribes nor the insufficiency of their goal. It deals     | ❖ |
| ❖ | not with symptoms but with causes, not with remedies but with    | ❖ |
| ❖ | the cure. It lists not only the materials and processes for the  | ❖ |
| ❖ | structure, but also those for the foundation.                    | ❖ |

Its conclusion shows how skillful a public speaker the Great Teacher was, for it most effectively clinches everything that precedes it. It tells briefly, definitely, and clearly, how one may use the truth that has been uttered or how he may lose it, leaving the speech itself completed, reinforced, and secured. Its message is that the way has now been shown; now what is to be done about it? The way, the truth, and the life, have been set up. How are they to be made secure and be the greatest benefit?

You no doubt remember it well. It is the Parable of the Two Foundations, the



story of one man who built his house on solid rock and it was secure, and one who built his house on shifting sand and lost it. The first builder of course represents the one who hears such truth as that in the Sermon on the Mount and enjoys the security of having heeded it, while the other represents the one who founded his house on shifting sand and suffered the consequences of its fall. You will find it in the last six verses of the Seventh Chapter of Matthew. Why not reread the entire address thoughtfully, with particular attention to the story of the two builders at its close? Please do this.

The new and better life for mankind and for each of us must rest on something dependable if it is to stand. The principles of the Sermon on the Mount represent exactly the kind of material recommended for that purpose. There are flashy and attractive materials that would only fail us, but the experience of mankind has long since shown what is safe and secure.

The two builders must have seemed very real to the crowd on the hillside that day. There were many instances of each present there. Each one of us today is like one or the other of these men. Fortunately those who are like the wrong one can begin today to abandon the foundation that will crumble and start building one that is safe and sure. You will find in the Sermon on the Mount the best known blueprints for the house of life, and in the parable of the two foundations with which it closes the best plans for a safe foundation.

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#### AFFIRMATION

I keep in mind the total program of  
the building of a new and better life,  
also that I must protect it with sure  
foundations, and this I do.

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In closing, I would like to say a few words about the lessons to follow in this Series, MORE STATELY MANSIONS. The next subject we will take up and the subjects to follow are, in the opinion of your instructor, of vast importance to you in your studies. There is so much to be gained in the messages. I would like to stress their importance in your work as a student in Mayanry.

A great deal of time, thought and experience has gone into the preparation of this life building series. Arrange your time so you will be in a position to study in all seriousness when the lessons of this series reach you. If any problem arises in your study, let us know and we will be glad to help you; for, while a great volume of correspondence brings additional work to our staff here at Headquarters, we want to help you whenever you feel it is necessary.

We are dedicated to helping you rebuild your life and bring you happiness, contentment and peace of mind. So, until we are together again . . .

May God bless you,

YOUR INSTRUCTOR