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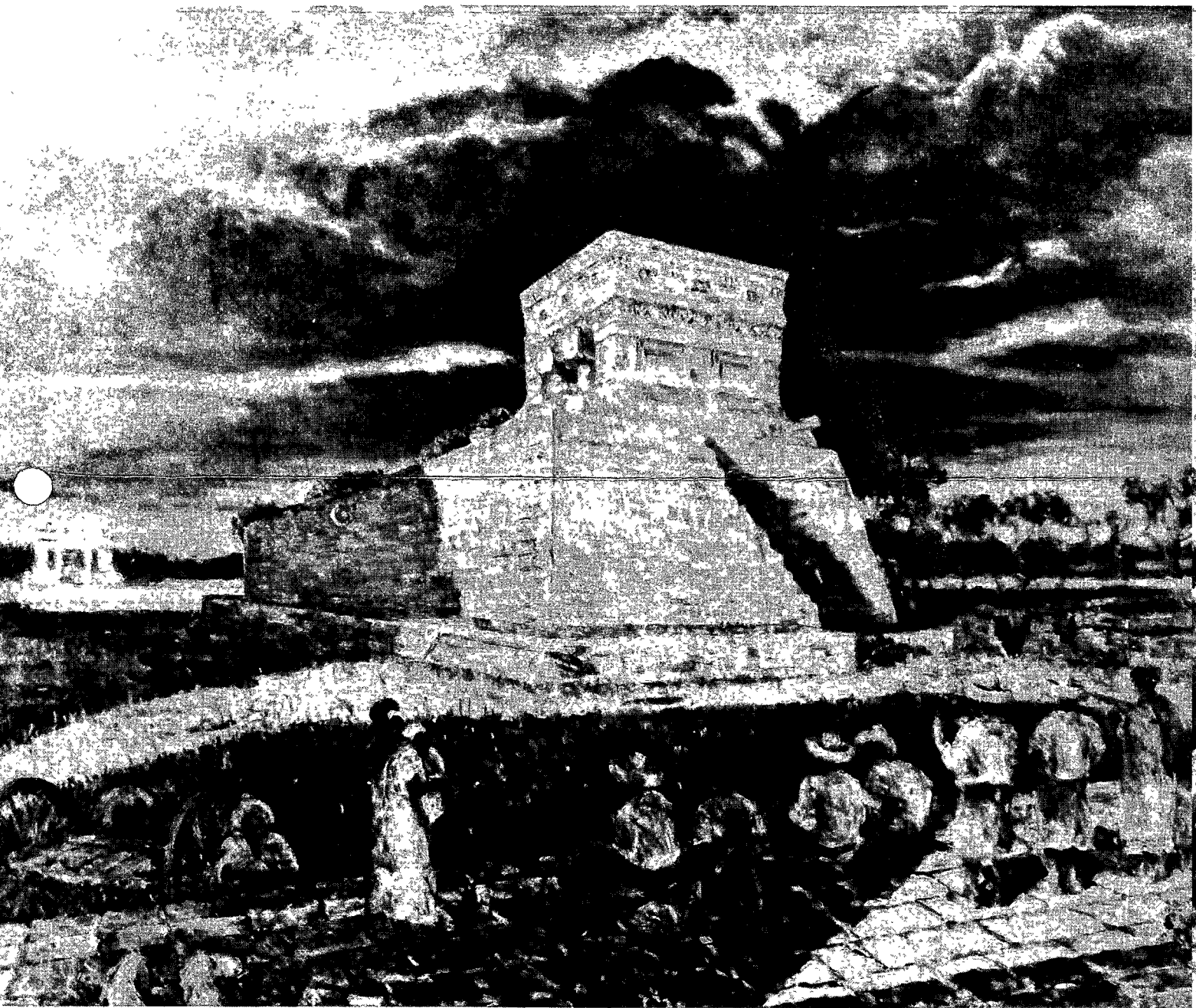
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The Ball Court

Ruins of the great Mayan Ball Court at Chichen Itza painted with a gathering storm as a background.

The game had religious significance and was loved as ardently as modern America loves its base-ball. Five ball fields in this one city indicates the popularity of the game in ancient America.

In the ancient Mayan game, two teams opposed each other for the purpose of passing a heavy rubber ball through the stone rings half-way down the court. This had to be accomplished without use of the hands.

REALIZING THE KINGDOM OF HEAVEN
OR
THE CONSTITUTION OF THE NEW WORLD LIFE

MAYAN REVELATION

102

MONOGRAPH THREE

of a Series of Seven

DEALING WITH

COSMIC LAW

INTERPRETED BY THE MODERN MAYAN ORDER

THE LAW OF RIGHTNESS

*which is the Third Law of Life, and which in
Your Mayan Degrees Will Serve You Well in Your Second
Century of Life Study Along the Ancient and Modern Via Real*

Beloved Centurion of The Mayan Way:

Honored and Trusted Companion, we greet you again on The Mayan Path to full Self-Realization. It is right that we journey on and upward together for you were proven long ago a true Companion in \triangle and \oplus . Thus we salute you as a tested, loyal, proven friend and welcome you as a Neophite in Your Second Century of Wisdom

Neophite you may be, as beginning your Second Century, but filled with wisdom are you from your deep studies in the First Century of Mayan Teachings. Thus you are an Elder, yet as one born again. Youthful, renewed, Beloved Centurion, we greet you. And we welcome you to share with us the following wisdom on RIGHTNESS as it should be applied to the World today.

Let us therefore proceed together, giving first our minds to a consideration of the Mayan IDEA of Rightness.

THE IDEA OF RIGHTNESS

Any plan that looks to making a world safe, peaceful, happy and good, MUST give MUCH attention to the matter of RIGHTNESS - the righteousness or justice so often referred to in the Bible. The plan for a completely reformed world order would certainly need to, and the Kingdom planned in the Sermon on the Mount is fully based on the idea of rightness.

From some time in the dim beginnings of the life of our race, man has struggled with that idea. The concept of what the philosophers call Ethics seems to have been BORN with the human race. It is one facet of man's spiritual likeness to his Creator. People really WANT to be right. That is true even of many who do not admit it.

Why rightness? Because that which is to serve its purpose and endure MUST be right. UNLESS an architect plans a building right it will be unsatisfactory and temporary. UNLESS an engineer builds a bridge right it will fall. UNLESS a surgeon performs an operation right the patient will die. UNLESS a student does his work right what he learns will be valueless.

By the same rule, unless an act is right its effect will be bad or at least futile. Unless an attitude is right it will only lead to difficulty. Unless a life is lived right it will be neither effective nor satisfying. Many of us believe that this life is the beginning of a long and wonderful progress up the eternities toward some goal of excellence and happiness undreamed of here. One cannot hope to go on in such a progress UNLESS he keeps on the right road.

How do we know that there is a difference between right and wrong, or that such qualities as right and wrong exist? We know it because the RESULTS of certain acts lead to happiness, success, and well-being; and that the results of certain other acts do not. Certain courses of conduct are constructive, while others are destructive. Certain ways of doing bear good fruit, while others produce bad fruit. We know that ONE way of solving a mathematical problem gives the answer, while another does not. It is so with human conduct - the RIGHT way proves out, and the wrong one doesn't.

WHAT IS RIGHT?

How are WE to determine the difference between right and wrong? If our business here is to live rightly, how are we to go about it? What IS the difference? People continually ask these questions.

It might be said that rightness is truth in ACTION. The person who is right is one who has found the truth and is living by it. He thus avoids the detours and keeps to the open road.

Right living is living that keeps in right relations to all things without and within. It is living that realizes the purpose of its existence. If you see a rose that is all a rose can be expected to be, you know it has kept the rules of rightness for a rose. If you see a field of grain that is the unfoldment of all the possibilities that were in the seed, you know it has developed in the right way for a field of grain. If you see a life that is strong, useful, lovely and true, you KNOW that person has lived rightly. On the other hand, if you see a rose that is blighted and deformed, a crop that is thin and poor in quality, or A LIFE that is weak, ineffective, and unhappy, you know that the rules of rightness have not been kept.

All this requires a technique. To understand it helps one to do it, but it still has to be done. We need a clear and simple set of instructions, and the Sermon on the Mount gives them. Its teachings still stand as the best set of rules for everyday use ever known.

,, LAW ,,

Man's struggle toward rightness seems always to begin with law. Any time something wrong appears in human living, people begin suggesting a law. In this way we have multiplied laws to the point of confusion. Most of them help some, but we have all seen that they do not fully solve the problem of goodness.

The race from which Jesus came had long been making the struggle toward rightness on the basis of law. They had received through the prophet Moses perhaps the finest system of law the world had ever known, a law that had in it some of the wisest rules for individual and social conduct ever known. Some of those provisions would help meet many of our vexing problems today.

But the finest system of law is subject to abuses and confusions. The time comes when designing men use it wrongly, and superficial-minded people interpret it thoughtlessly. THAT happened to the Law of Moses as it has to every other great system. Something was needed to help men to the point where they would be right by nature rather than merely by OUTWARD obedience to a set of written rules. This the Master began early to express. Devotees of the Law became uneasy because this new Teacher was saying things that sounded so different from what they had been accustomed to hearing. They were afraid He would overturn the Law. They did not see that He was only trying to REVEAL its deeper and HIGHER meanings.

He early made it clear that no ethical teaching of His was directed against the Law. He was trying to show how it could be better kept, to give a few simple provisions by which it would be automatically kept. Every jot and tittle of it was to stand, but the people of the Kingdom were to GO ON from there. The least commandment was not to be broken; but ALL was to be kept in a deeper sense, with something added to it - namely RIGHTNESS springing from inner motives. Free souls were to learn to do right because they loved it, and not merely to keep clear of legal penalties.

CONSCIENCE

Some have the idea that conscience is the answer to the desire for rightness. That may be partly true, provided one knows what conscience is. Too many people think it is a vague inner approval of some things and disapproval of others, but that is not quite the meaning of the word. It comes from two Latin words, meaning "to know together". Conscience, then, is the process of KNOWING THINGS TOGETHER, of putting two and two together, of considering ALL the facts and implications involved in a given matter and making a decision from the results. Among the things to be considered about any course of action is always its EFFECT on others.

The trouble about depending on the vague inward feeling some call conscience is that it is not always dependable. We tend to think what we have been accustomed to do is RIGHT and what we have NOT been accustomed to do is WRONG. Or that what WE BELIEVE RIGHT and what someone ELSE thinks is WRONG. Or that what was approved in our early home and community is right and its opposite is wrong. We TEND to think that if we have NO feeling AGAINST a thing it is right, or we may consider only our own relation to it and never think how it affects others. CONSCIENCE requires MORE thought, comparison, and testing than that.

There IS such a thing as a sense of right and wrong. God DOES speak to us about our plans and purposes, and we DO need to cultivate sensitiveness to the still, small voice. One who is thus sensitive may find himself unhappy about something he has done, or feel held back from one course of action and free to follow another. That is good, but the word "conscience" means even more than that. The conscientious person lays all his facts on the table and tries to decide sanely and HONESTLY whether they add up to what is good or not. Even then he may be mistaken and have later to change his course.

In His teaching concerning Kingdom living the Master does not mention conscience or anything like it, yet when we consider what He says we see that conscience in its true meaning was what He was talking about all the time. He does not mention it by name, but He gives us a specific set of principles by which it may be correctly and effectively used. The teachings He lays down are standards by which our lives and interests may be tested for rightness or wrongness. What are these rules? Let us now gather them out of the body of the discourse, set them before us, and see what they look like.

CONDUCT AND CHARACTER

True rightness and wrongness are not merely acts. They are CONDITIONS of mind and heart from which acts proceed. They are not like the hands of a timepiece, but like the springs and wheels that keep them moving. They are not merely what one does, but rather they are the effects of WHAT HE IS. Conduct is the fruit of character, and it never rises above it.

We have already referred to the hands and inner works of a timepiece. If the hands are not right it MAY be merely because THEY HAVE NOT BEEN SET RIGHT. In that case, the remedy is easy. But the hands may have gone wrong because "something was wrong with the works." In that case, the remedy must be much more fundamental. What might be called the motivation of the timepiece is out of order, and externals can never be right as long as inner activations are wrong.

It is so also with human conduct. Hands sometimes go wrong through ignorance or mistake. In that case all that is necessary is to set them right. But more often hands go wrong because hearts are wrong or mental viewpoints are out of adjustment. In that case, the remedy is internal and deep. The heart must be taught to feel right and the mind must be taught to think right. Then the rest adjusts itself. The point IS that it is the INNER CONTROL THAT COUNTS.

Mistaken conduct may be likened to a disease and its symptoms. Any one knows that a disease is not cured by treatment of the symptoms. Treatment must be applied to correct the cause of the symptoms. Wrong conduct is a symptom of wrong character. Wrong action springs from wrong motivation. Correcting the conduct will not do much toward correcting the motivation, but correcting the motivation will surely correct the conduct.

St. Paul says in one of his discourses that LOVE is the fulfillment of the law. In other words, if people have the attitude of brotherly good will toward each other that removes all reason for wanting to break the law. The Master told

an inquirer that ALL the law AND the prophets hang on love toward God and man. Law can go no further than that, and law has NEVER YET GONE THAT FAR.

What was the Master's conception of rightness, then? Let us look at the main provisions concerning it laid down in the Sermon on the Mount.

HATE IS ALWAYS DESTRUCTIVE

One of the first things is to get rid of hatred. The Master, our Great Companion, proceeds to list some of the chief sins under the law, and to show that from the Kingdom viewpoint more is required than just keeping the rules concerning them outwardly and formally. In each case the Kingdom requirement is not less regard for the law, but MORE.

For instance, take the matter of murder. One of the chief commandments in the law was, Thou shalt not kill. To keep the law in this regard all one had to do was NOT to commit murder. But under the Kingdom law of rightness the requirement reaches much DEEPER than that. The Master points out that murder does not really proceed from the hands, but from the HEART. Murder itself is an act, but the motive from which it springs is a matter of the heart. HE WHO HATES ALWAYS CARRIES THE SPIRIT OF MURDER THERE.

There would be no intentional, personal killing if there were no hating. The man who harbors malice toward another commits MURDER IN HIS HEART EVERY DAY though he may not lift a hand. His SOUL therefore suffers CONSTANT and SERIOUS DAMAGE. In this, as in other regards, if the SPIRIT of the law is kept its letter is ALSO kept.

We learn that one must not kill another or wish to, - but also that he must not even maintain an attitude of flippant contempt toward others. If one calls another by a word meaning "foolish fellow", he places himself in danger of hell fire. That is, if one has not a respectful attitude toward others, if they do not seem important to him, if his attitude toward God's OTHER CHILDREN is one of disregard and contempt HE HAS LIGHTED THE FIRES OF HELL IN HIS OWN LIFE, and WILL FIND that such an attitude ULTIMATELY COSTS ONE HIS HAPPINESS. This is TRUTH, most Verilly!

One cannot even worship effectively when there is ANYTHING between him and ONE of his fellow men. The Master says that if one comes to the altar and even while kneeling there, remembers that there is something between him and another person, he should leave the altar and go and do what he can to set it right BEFORE he returns. Only then can he worship in peace and with profit, for thus the veil of his offense must be removed from between him and his God. Rightness is harmony, and that harmony must exist between one and his fellow human beings as well as between himself and his Maker.

MARRIAGE

Marriage and the family lie so close to the heart of the rightness question that the Master takes up the subject and discusses it along with its violation - adultery. In the eyes of the law adultery is an ACT, but from the Kingdom viewpoint it too is a condition of MIND and heart. An act is soon over and perhaps forgotten;

but a condition of the heart REMAINS and keeps doing damage until it is REMOVED. Impure acts are not motivated by pure minds, and vice versa. It takes more than legal penalties to change conditions of personality. Nothing LESS than the cleansing of the fountain can cleanse the stream.

The marriage bond is so significant and sacred that some religious groups even consider marriage a sacrament. It has fundamentally to do with the quality and continuance of the life of a nation and of the race. It is the institution that gives integrity to the family and provides the world with worthy children. Its VIOLATION is a public interest, and everyone is affected by it, because it tends to adulterate the present and future life of the nation and the ENTIRE RACE. It is therefore no MERELY personal and private affair.

Our various states have provisions by which the legal part of marriage can be "legally" dissolved, but those who take recourse to divorce are likely to find that IF a REAL inner bond exists NO LAW OR COURT CAN DISSOLVE IT. The man and the woman who have truly loved can never wholly get away from that fact, and they find that TRYING to break the bond leads to MUCH REGRET.

Divorce may be justified and even seem necessary in some cases, but the Master here recognizes its validity only where the bond of inward loyalty has actually been broken. If divorce and separation must be, they should NEVER be lightly chosen. They should be resorted to only when EVERY other recourse has failed. This is an ancient and modern Mayan Law.

It sometimes seems to us that there are reasons to fear that marriage is breaking up in our modern civilization. If it should really do so, of course the home and the family as we know them would go with it. Many people are alerted to that danger and are concerned about it. They come forward with all kinds of remedies, such as uniform divorce laws, stricter requirements for divorce, more education for marriage and family life, and the like. Such things may have their value, but they will NOT solve the problem. Law alone never does and never can. The Sermon on the Mount suggests the ONLY solution - the RIGHT attitude toward love and in the marriage relationship.

"Respect for personality" is everywhere implied in the teachings of the Master and it is fundamental in maintaining the family and the home. Anyone - a publican, a sinner, an ignorant person, a beggar - was IMPORTANT in the great Teacher's estimation, because he was a PERSON. Classing people with things, to be had or disposed of at pleasure, always degrades conduct and human relations. To RESPECT the sacredness of PERSONALITY always tends to ELEVATE the tone of life.

That is the need in marriage and the home. With it two fine young people may walk together hand in hand in happiness until they grow old and die, because EACH is considerate of the OTHER'S rights and feelings as a PERSON, and respects in him the DIGNITY of one made in the divine image. The lack of such an attitude destroys these things and degrades human relationships like marriage and the home. THAT is the present threat to the home, and the Kingdom spirit would remove it. A nation and its people CANNOT be right unless the HOME is right.

┌ RIGHT SPEECH ┐

Right speaking is a part of the Kingdom life, for it indicates right thinking. When the Master says not to swear by anything His meaning is twofold. First, the person who is honestly trying to live a high-grade life has too much respect for sacred names to use them carelessly. Second, all profanity is futile anyway. An oath proves nothing and changes nothing except to indicate an irreverent condition of heart, and an irreverent spirit is really a serious condition.

REVERENCE is an important lesson for ALL to learn, and it should be accorded to EVERYTHING that God has made. To stand in reverence before the Creator and His creation is a good spiritual exercise, for reverence belongs not only in the temple but EVERYWHERE.

Language itself deserves a certain reverence. It is a marvelous thing that combinations of sounds have been made to convey meanings, and that WONDERFUL ideas are expressed through language. One's speech should be earnest and honest enough that his word is as good as his bond.

One's native tongue is too important and beautiful to outrage, and since one's speech represents himself it should not be marred and WEAKENED by the needless use of oaths. Speech is essentially a beautiful thing. An old Eastern saying set a fine pattern for keeping our speech such as befits our divinity. It suggests three tests for an utterance. IS IT TRUE? IS IT NEEDFUL? IS IT KIND? To keep speech and conversation on a worthy level HELPS to keep life and action the same way. Our speech is the outward form of our thought life, and what one thinks - he is.

└ GETTING EVEN WITH PEOPLE ┘

The Master's teaching about goodness does not fail to take up the matter of getting even with people we think have wronged us. The old idea was an eye for an eye and a tooth for a tooth, He said, and kinsmen might always take vengeance on the blood guilty. We still have more or less of that spirit in our penal laws, especially those dealing with murder.

THE LAW of the KINGDOM on this is deeper and more searching. We are told to forgive those who have wronged us, to pray for those who mistreat us, and to do more for all than the law requires. Anyone can wreak vengeance, the Master said. There is nothing clever about that. What takes real MANHOOD and WOMANHOOD is to forgive our enemies and treat them as friends.

To hurt someone who has hurt us can do no good, though it is likely to do a great deal of harm. He hurts us back again, and matters get worse each time. We may lose the fight, and we are sure to regret the bitterness aroused. Nothing is saved, gained, or set RIGHT. We have only sowed a little of the seed that produces a harvest of war.

To forgive one's enemies and do good to them is a revenge that is different from and better than the old variety. Nine times out of ten it wins, for, as has been said, it actually heaps coals of fire on the heads of our foes. It is a method of warfare that confuses them, and usually wins their respect and good will. There

is not much they can do about it. The only way to really "get the better" of one who has done one a kindness is to do him a GREATER one. The result? BROTHERHOOD.

Praying for those who despitefully use us is a most important and rewarding thing. It does not mean to pray that they may see the error of their ways and "give in", but honestly to ask God to bless them and lead them - and US - into the truth. Doing that usually results in turning an enemy into a friend. Such praying releases some power that melts hearts and sets thinking RIGHT.

RIGHTNESS IS NOT FOR SHOW

The remaining principle of RIGHTNESS, taught by the Sermon on the Mount, is that it must be for its own sake and not for show. The tendency to do good just to get credit for it must be stifled, for it is an unworthy motive and indicates an unhealthy condition of soul.

Do not "do right to be seen of men" but do it to satisfy your own sense of rightness. The Master says that if one does good and gets praised for it he HAS his reward, while one who does good SECRETLY and leaves OTHERS to discover and praise it HAS A REWARD COMING TO HIM.

It seems that in modern churches praying is one of the things most often done for show, though such a performance is not really praying. There are those who think they are praying when in reality they are only making long, pompous SPEECHES to the Almighty. To illustrate this the Master told of two men, one of whom went to the temple to thank God that he was better than others, and the other of whom humbly bowed his head and asked God's mercy on a sinner. It was, of course, the man who offered the prayer of contrition who went away justified. Realize this fully in your daily prayers.

In His teaching about prayer the Master went on to recommend a closet of secrecy for praying, and that may be ANYTHING from a room with the door shut, to a MOMENT of SILENCE IN THE THRONG. Secret prayer is much more likely to be honest and sincere. Many people who need MOST to pray would not wish to say in public what they ask of God, and the all-pervading Spirit is just as much within reach in a place of solitude and silence as anywhere. In the Lord's Prayer the Master also gives a short and simple formula that anyone can use.

It seems that the custom of fasting, too, was subject to considerable abuse. People whitened their faces and drew them down to look like they had fasted more than they had. The teacher said they should rather do the opposite. The POINT IS that duty must be for a BETTER reason than PUBLICITY and PUBLIC PRAISE.

THE STANDARD OF THE MAYAN KINGDOM LIFE

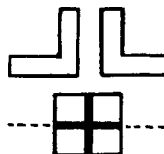
We have now gone far enough in this study to see what the Mayan Kingdom standard of measurement is. It is genuineness. The new world life requires CHARACTER, WISDOM, GOODNESS, and SERVICES that are real. Inwardly and outwardly, life in the Christian-Mayan Kingdom rests upon FOUNDATIONS of TRUTH and REALITY. Pretense and imitation have no place.

We are told to be perfect even as God is perfect. That command has alarmed and discouraged many people, but it need not. The word "perfect" is formed of two Latin words meaning "through" and "to make". The perfect thing is the one that is made through, that hides no pretense and falseness. When life is genuine and true all the way THROUGH, that is perfection.

It is what the world and each of us NEEDS. Human nature today seems to be confused and needing something. This Mayan Kingdom life is what it must have. In a society whose people are studying to see how honest and genuinely good they can make their lives there is no place for crime and wrong. That is the condition we are asking for each time we pray, "Thy Kingdom come." In such a society, even one who has never HEARD of the law would be law-abiding, and even though the law were forgotten it would still be observed. Goodness would not be just a teaching, IT WOULD BE WOVEN INTO THE WEB OF LIFE ITSELF.

Please go forth and teach this to someone at once. Teach it again and again for the world sorely needs this teaching of Throughness, of Thoroughness; of how Thy Kingdom WILL Come. As Second Centurions; as soon-to-be Master Mayans; let us help gently to persuade someone soon toward the Mayan-better-life-way. See it through, today; at once; - lead others to a Better Way. Gently carry this Banner onward and ever upward. Friend of all Mankind, Gentle Mayan Companion,

May the Great Spirit Work Within You Too,
Forever, Amen.



Your Class Instructor,
In Your Second Century
of Mayanry.

YOUR NEXT REVELATION

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The Fourth Monograph of Your Second Century Mayanry; Realizing The Kingdom of Heaven; or, The Constitution of The New World Life.

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KEEPING "THE WAY" OPEN

TREASURE AND THE HEART

THE PARABLE OF THE BIRDS
AND THE LILIES

THE MATERIAL SIDE

THE FUNDAMENTAL PRINCIPLE

THE OPEN DOOR

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