



OFFICIAL EMBLEM OF

# THE MAYANS

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VADE MECUM, VOLVENTIBUS ANNIS

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One of the principle symbols for wisdom, in all parts of the ancient world, is the serpent. Even today the twined serpent on a rod (rule or law) is the symbol of medical wisdom, and is the insignia of the U. S. Army Medical Corps.

Herewith is a picture, one of the many serpent heads of the Maya found at Chichen Itza. The design is deeply carved and of formalized design. The head is always the base in these carvings, and the columns at the right of the picture are the square bodies of the serpents surmounted by the rattles of the tail.

Mayans will at once notice the Degree signs, three in number, the X-X-X above the eye. The open mouth has teeth, but no poison fangs show. The eye is heart-shaped. The snail shell refers to wisdom (on earth) of the planetary motions. The greatest Mayan Astronomical Observatory was "the Caracol", or the snail.

The scales, deeply carved, are feathers, thus the name "Feathered Serpent", which is the name of the Great, White, Bearded Mayan who came to America in ancient days to teach The Great Wisdoms, and whose sign was the Feathered Serpent, and whose names in Aztec and Mayan were variously Quetzalcoatl (Bird Snake) and Ku-Kul-Kan. Both names have the same

meaning, — usually translated "Feathered Serpent". It has deeper meanings also. The Quetzal bird is one of the rarest and most beautiful birds in the world, and it symbolizes "Master of the Heavens" in its flights. As stated before, in all ancient great civilizations all over the world, the serpent symbolizes wisdom of things of the earth.

Our present Grand Master of The Modern Mayan Order describes a bird even rarer than the bird now known as the Quetzal, — a specie whose name is not known to him, but which he describes as "far more spectacular, whose head is very much like the head in the ancient carvings pictured here, — and who possesses long, thick 'wires', — the thickness of your little finger, and several times the length of the bird's body. In flight or in roost these 'wires' resemble in every way the body of a serpent."

Our Grand Master believes this is the true Quetzal rather than the bird accepted by modern science. Further, we believe this rarest of birds is the original of the Feathered Serpent symbol.

We recall an issue of National Geographic Magazine that carried photographs of this extremely rare, exotic tropical bird, and we believe these may be the only photographs of it in existence.

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

MAYAN  
REVELATION

105

MONOGRAPH SIX

of a Series of Seven

DEALING WITH

COSMIC LAW

INTERPRETED BY THE MODERN MAYAN ORDER

THE LAW OF HUMAN RELATIONS

*which is the Sixth Law of Life, and Your Fifth Lesson  
in Your Second Century. It is the Law of  
Human Relations*

Beloved Centurion:

In writing this Lecture for you, my pen dips deeply again into the very heartsblood of humanity. For this Monograph deals with the Physical Life section of your Being, that which is symbolized in the lower right quarter of your Mayan symbol of Being, - that part of our eternal existence which is of the earth - earthy.

It deals with your relations with others, - that you and others may experience more of Happiness and Heaven NOW, here on Earth, at once. It is an instruction that I hope will greatly inspire you, - devoted to Human Relations. Let us therefore consider the first aspect of it, together in Mayan Companionship; it is titled

LIVING WITH OTHERS

In a world where lived only one person the problem would be what to do with one's solitude, but from the moment there are two or more people it becomes one of how to get along with folks. That was when the science of human relations began to develop, at least in a small way.

Human relations are a vital question and problem everywhere, and they become more so as populations grow denser and the modern conditions of life make people generally more tense and high strung. Many people now make a profession of studying

and trying to effect the adjustment of these relations, which are always getting out of adjustment.

The new Mayan world order is to be built on right principles, and it cannot be that unless adequate provision is made for human relationships to be right. It is also to be a happy world condition, but no people can be happy unless relationships between them are right and remain so. It is to be a world of peace, but it cannot be that with human relationships out of adjustment. We have had this fact demonstrated again and again.

Getting these relationships right and keeping them so has thus far baffled the lawmakers and governing officials, and even the professional experts of the world. Three difficulties are encountered. First, the solutions adopted are too complicated. Second, they are too temporary. Third, they do not get at the ROOTS of the problem. This third phase of the problem is really the root of both of the others.

The provisions laid down in the Sermon on the Mount for the governing of human relations escape all the three difficulties named above. They are simple and plain, they set up a set of conditions that are permanent if they are once established, and they do go to the root of the problem. With remarkable brevity and clearness the Master meets the problem squarely, definitely, and adequately. His plan includes only THREE brief provisions, which we will now notice. Here are His rules for getting along with people. First, judge not that ye be not judged; Second, do not cast your pearls before swine; and Third, do unto others as you would that they should do unto you. Are these enough? Do they cover the ground? Let us see.

#### HOW TO JUDGE OTHERS

First, the Bible, in its wisdom, says "Judge Not, That Ye Be Not Judged." This simply means that we are not to set ourselves up as judges of others. This human habit is the cause of all kinds of upsets in human relations. Consider those you know who are in the habit of judging others. Do they ever get on well, and are they not involved in continual difficulties with people? Now think of those you know who leave "passing on the qualities of others" to the God who made them. Do they not get on well with people as a rule? Now ask yourself another question. Do the people you know who are in the habit of judging others really do as much good and are they as helpful to people as those who do not? If the habit of passing judgment makes us NO BETTER, NO HAPPIER, and NO MORE USEFUL, THEN WHY DO IT?

There are THREE great reasons for not judging others. The FIRST one is that it tends to develop the I Am Holier Than Thou attitude, which is hardly ever justified, and which makes anyone addicted to it obnoxious even to good people, let alone bad ones. That was the trouble with the Scribes and Pharisees whom Jesus so bitterly criticised as having altogether missed the meaning of both the law and the prophets. The habit of judging others is simply the habit of destructive and negative criticism, which is wrong both because it is destructive and negative and because the critical spirit is unwholesome and unsocial. It hurts and discourages people instead of healing them. It has caused many a person to give up trying who had the makings of a rare and beautiful soul. That is QUITE a RESPONSIBILITY for one to take upon himself and some day answer for.

The SECOND trouble with the habit of judging others is that it is so easy to be MISTAKEN. Snap judgment probably never takes into account all the facts nor the true facts, and THAT is not GOOD appraising of character.

STUDY the mental viewpoint and habits of some good and wise judge of a court. OBSERVE that he meets the task of judging people with caution and hesitation, and really wishes it were not necessary to judge them. Notice also that he never passes on anything till evidence and law have been presented to support it, and that even then he prefers to err on the side of mercy rather than on that of vengeance. He proceeds with his work with the knowledge that some mistakes will be made in any court, and he strives to do everything possible to avoid them and make them as few and as harmless as possible. It is a fearful thing to condemn a human being unjustly; - yet that is exactly what people CONSTANTLY DO who have tongues that are sharp rather than wise.

The THIRD trouble with the habit of judging others is that its action is reflex. It comes right back to us in kind. That is NOT because God sits somewhere listening to what we say and strikes back at us everytime we utter an unjust criticism. No, the principle is inground in the very constitution of life and of nature. ALL thought and speech acts as a boomerang, and ultimately affects US more than it does ANYONE ELSE.

The judging of others is dangerous because, when we do it we probably judge ourselves! As the Master says, we criticise a little speck in the eye of another when we have a whole splinter in our own. That is, when we judge another for a mote we are probably unconsciously judging ourselves for a beam. The faults with which we are most familiar in ourselves are the very ones we most easily see in others. THIS IS A MENTAL AND SPIRITUAL LAW, THE HEEDING OF WHICH WILL SWEEP AWAY ONE OF THE GREAT HINDRANCES TO GOOD HUMAN RELATIONS.

If others come to you for counsel, and if it seems right to give it, be kindly and frank. If they do not ask your opinion, hold your peace. If you are placed in a position where you must pass on another person, do it with the thought that God is your judge as well as his.

#### HELPING OTHERS

This second rule for good human relations laid down in the Sermon on the Mount is a figure, and must be interpreted as such. It says, "Cast Not Your Pearls Before Swine." It has no real reference to hogs, nor does it imply that most human beings are like swine. It simply means not to waste your efforts on the less fruitful areas of human life, but suit your speech and your service to the kind of people you are dealing with. In other words, do not EXPECT more of people than their quality and ability warrant. If you do, you only waste your efforts and expose yourself to unkindness. YOU have pearls of truth and helpfulness to give, and they are too valuable to waste. So give them to those who can appreciate and make use of them. The Kingdom will grow faster if we try to plant the seed where it will grow.

How vain and idle it would be for a candidate for the degree of Doctor of Philosophy to read his thesis to a roomful of primary children. Of course he knows better, and submits it to the judgment of scholars who are familiar with the field

with which it deals. By the same token WE must exercise a kind of selectivity among people in our efforts to share our thinking with them or to be helpful to them. What we do we must do in keeping with the level of understanding and appreciation they have reached. To do so is not making any improper discrimination, for we all know that minds vary. To approach others with this in view enables us to contribute something to their progress, and therefore to that of the Kingdom of Heaven. To do otherwise only means waste, and it often arouses antagonism as well. Be wise, O Companion.

One wonders whether this warning *was* not given because of certain personal experiences the Master was having. Already people were beginning to question His sanity and to suggest that He was beside Himself. The time came when even His own brethren were asking if that conclusion were not justified. It was because His pearls of truth were falling before some "who were not ready for them."

His pearls were of the religious kind, and these are the ones that arouse the quickest and strongest antagonisms, for religious prejudice is among the strongest. There are many religions, many varieties of each religion, and many interpretations of each type. Almost every person represents a different religious viewpoint, and many think that in religion a closed mind is a virtue. The truth probably is that every person's interpretation of religion IS right - for him - now. Like the child coming up through the grades in school, he may have a different one later on; but what he HAS, is what gives him the most help and inspiration today. Do not try to show people they are all wrong then, for they are not. Try to be as helpful to them as you can at the level they have now reached. Only that will help them to reach a higher one.

In other words, WE must learn to adapt ourselves and our efforts to the people we deal with. That was what St. Paul meant when he said he was all things to all men. He adapted his approach to the wise and to the ignorant; the powerful and the weak; the rich and the poor; the good and the bad. He wrote to the Romans from the Roman viewpoint, and to the Hebrews in Hebrew symbology, and spoke to the Greeks in terms of their own beloved philosophy. In that way he was able to be more helpful to them AND TO GROW IN POWER AND ABILITY HIMSELF. It did not degrade him in the least to put his message in terms each group could understand. On the contrary, it was excellent training. It takes a finer grade of intellect to be adaptable than to refuse to be. A rubber tire will give ten times the mileage a steel tire will, because it ADAPTS itself to the roughness of the road as it goes along.

This does NOT AT ALL mean that we are to do as people of lower types do. That would not be helpful to them. It DOES mean, however, that in our dealings with them we must speak and work at their level of understanding, and that we must try to approach them in a spirit which does not drive them from us. The wisest thoughts and the highest ideals can be expressed in simple language if we will try to do so.

The writer of this lesson was recently asked by an acquaintance to give her kind regards to a Japanese lady who speaks very little English. He said, "Mrs. Blank asked me to give you her regards." But the Japanese lady only looked puzzled. Then he said, "Mrs. Blank asked me to remember her to you." The Japanese lady looked more mystified than ever at this still more questionable construction. Something had to be done to relieve the situation, so he said, "Mrs. Blank asked me to say Hello to you." Then a great smile of understanding came over the Japanese lady's face, and her black eyes sparkled as she said, "I understand."

That in general is the idea. Keep all your fine thoughts and ideals. Do not surrender one of them for a moment. But remember that to some they are a strange language. They cannot reach your level of thought, so you must adapt yourself to theirs, and share with them by putting things in form they CAN understand and appreciate.

What has all this to do with human relations? A great deal! Do not most bad relations between people AND groups come from failure to UNDERSTAND each other? Do not most INTERNATIONAL frictions arise from inability to appreciate other viewpoints? In dealing with a nation or group with a totally different background WE MUST BE WISE ENOUGH to not make our only approach from a background they cannot understand. One of the highest tasks of diplomacy is to ESTABLISH and MAINTAIN these understandings. It is also THE WAY to be diplomatic in PRIVATE and PERSONAL affairs. Think about that for a moment!

Swine have their places in the world, and so do people of lower orders of intelligence and ability. The Master does not discount them in the least. His daily work was to take people like that and set them on the road to character and worth, but He always started with them where THEY were. That is what any good teacher must do, and it is the way we must all do if we want to be helpful. Meanwhile, put your emphasis mostly where it will produce the best results.

#### HOW TO "DO UNTO OTHERS"

This third principle, Do Unto Others As You Would That Others Should Do Unto You, is simply the old, familiar Golden Rule; - that great pronouncement that comes so near to the heart of wisdom itself. It appears in other religions, languages, and literatures. It is fundamental! The heart of the world loves it, and the mind of the world believes it. To get the people of the world to live by it is the rub. It was not laid down in the Sermon on the Mount as an interesting form of words, but as a way of life and action. When it once becomes generally observed, most of the human relations experts can take long vacations, or perhaps retire. Perhaps we Mayans too. Meanwhile a far journey stretches out before us.

The Golden Rule provides a standard of measurement for all speech and action. If we want to know whether something we propose to do, or are about to say, is the right thing, we have only to pause and consider whether we would like it done or said to us. If we would not, is there any real reason why we should do or say it to someone else? Will any GOOD come of it? If not, why do or say it?

This is simply a matter of taking into account the other fellow's "point of view". It is safe to assume that he has one. If he is honestly following an honest viewpoint, that viewpoint should be respected. If he is not, REMEMBER that he at least has feelings. Moreover, he has a soul! Is ANYTHING to be gained for the Kingdom by giving one of God's children - a brother - a shove downhill?

The Golden Rule has a twin teaching called The Great Commandment. The Master pronounced that principle too. It was, "Thou shalt love the Lord, thy God, with all thy heart - and with all thy mind - and with all thy soul; AND thy neighbor, as thyself." He said that all the law and the prophets hang on this commandment. The latter part of it is really the equivalent of The Golden Rule, and the first part of it indicates the motivation for the keeping of both.



The average person speaks of these teachings with respect, and says they would be splendid "IF" they were carried out, or "could be" carried out. Widespread, however, seems to be the idea that they are impossible of attainment as a practical program for everyday living. Would the Master have laid down a rule that could not be kept? Would an impossible principle have been given a place in the constitution of the new Mayan world life? We make it too easy to reject things we have not tried because they look difficult or incredible to us. We never know whether they ARE either difficult or unbelievable till we have thought them through carefully and put them to an HONEST test.

Let us pause here and think a little about what we will call the "SOCIAL" viewpoint, the sense of collective living. The moment there are "two or more people" in a place, that is the viewpoint that needs to be exerted. The person who goes through the years considering only ONE person in the world - himself - is UNSOCIAL. The person who lives his life considering that others exist only for his profit, convenience, and pleasure, is ANTI-SOCIAL. Both are dangerous elements in the world life, and both are problems to the commonwealth of a nation or of the nations.

We have a good example of the social organization in the animal organism. Herbert Spencer drew quite an elaborate analogy between the organized life of the body and the organized life of human society - collective living. Each CELL in the body, - and there are many millions of them in YOU, - each cell is an INDIVIDUAL, yet it does not live for itself alone but for the WHOLE LIFE of your body. Your body has organs which correspond to social institutions. Some of them are vital in the sense that they are necessary to the life of your body. Others can be done without if necessary. The tissues are differentiated, so that some cells help to make muscles, some bone, some blood, and so on. Each WORKS at its job. The life of EACH cell is the life of the whole body. If the body ceases to live, the cells will die, so they live and work for the organism as a whole. (Please, think long about this.)

#### WHY OTHERS SOMETIMES GO WRONG

Now and then a group of cells declares independence of the body and "set up for themselves." They quickly develop into a malignant tumor, or cancer; and unless their independent life is removed from the organism they destroy both IT AND THEMSELVES! They are anti-social, and they have the same effect on the body that ANTI-SOCIAL people do on the world life. A benign tumor might be likened to the unsocial people. They are there, but they are no good and might as well not be. They simply stand in the way of the welfare of the collective life. The cells and tissues of the body, then, WORK BY THE LAW of "each for all and all for each." In some way they seem to understand that "the strength of the pack is the wolf, and the strength of the wolf is the pack." (Give this paragraph another going over, please.)

A simple tissue cell HAS TO "love its neighbor as it does itself", or NEITHER would ever get along. It HAS TO "do to others" as it would have them do to it, or the whole organized life would collapse, and it would collapse with it. That is nothing impossible to understand. It is not difficult. It is not strange. It is THE BEST way. IT IS THE LAW OF LIFE. Cooperation is NECESSARY to continued existence.

How do these things apply in everyday living? They simply mean that we must not think of self alone in what we do. We must think of the ENTIRE group. We must not do merely what we think would benefit ourselves or some small class to which we



belong. We must try to do what is to the advantage of ALL. That creates a GOOD condition which REFLECTS ITS BENEFIT TO US. We ALL share in its benefits, and the good that accrues to us is FAR MORE PERMANENT and DEPENDABLE than ANYTHING we can do for ourselves.

One may do what he will to maintain conditions unfavorable to smallpox, or diphtheria, or plague, in his own home; but if he does not help keep the WHOLE town free of it, HIS CHILDREN may STILL catch it from someone else. He may help keep the whole town free of it, BUT if the whole nation is not kept alerted against it the CHANCES ARE that sooner or later it WILL come to HIS town. The whole nation may be kept free of it, but if it is allowed to flourish across the sea it WILL ULTIMATELY be carried back to HIS land, community, and home. In happiness, progress, and welfare, we HAVE to think in world terms. The Kingdom of Heaven is not a local situation, but a WORLD LIFE.

What is said of pestilence must be applied to EVERYTHING good or bad. What one has or does as a localized privilege will sooner or later be lost unless its benefits are expanded to a general condition in which all can participate. If it is a general condition, then he will have it too, and no one will be trying to take it from him lest they lose it themselves. Our lives are as inter-related as are the cells and tissues of the body. That being the case, how dare we do anything else but give OTHERS the CONSIDERATION we WISH TO RECEIVE OURSELVES, which is exactly what is meant by "loving our neighbors as ourselves." Our lives and their welfare are all bound up together, and together we will ultimately stand or fall. If we follow the Kingdom program we shall stand.

If you have ever lived on a farm you know what happens when swill is poured into a trough for pigs. Each thinks only of himself, and promptly undertakes to push the rest away and get it all. Then what happens? The biggest, strongest one pushes all the weaker and smaller ones away and gets the food, did you say? No, what happens is that the biggest, strongest one TRIES to push away the others, and in so doing UPSETS the trough and spills the food. It is too bad for human beings to classify themselves with pigs, but is not that the way much of the life of the world has been lived up to now? AND IS IT NOT HIGH TIME WE FOUND A BETTER WAY, - especially so long as the BEST OF ALL WAYS was GIVEN to our race nineteen centuries before most of us were born?

#### YOUR ATOMIC POWER

In these days of nuclear fission we hear a great deal about chain reactions. That is exactly what the practice of the Golden Rule sets up. People who follow it help to set a style, and sometimes they give those TO WHOM THEY PRACTICE IT the IDEA of trying it THEMSELVES.

A motorist ran off a gravel road into a wet and muddy ditch at the side. Try as he would he could not get the car out under its own power. The rear wheels would only spin, splash mud and water, and sink deeper into the gummy mixture at the bottom. A farmer had been observing from a nearby farmhouse, and presently came with a piece of timber. He put it under the rear axle and applied enough leverage that with the help it gave the driver was able to get up the side of the grade into the road again.

"Thank you, sir", he said to the farmer. "What do I owe you for the

help?" "I've helped a good many out of that ditch", the countryman replied, "and I'll charge you the same as I have charged all the rest. Just go your way, and the first poor devil you see in trouble do what you can to help him out."

The motorist remembered, and in the twenty years that have passed since that occurrence he has lent a helping hand to a good many to help repay the farmer for his kindness long ago and far away. A chain reaction, you see. Get enough of that going on, and what would it not do for the world life? Yet it is nothing more nor less than the simple practice of the Golden Rule. Too much to do? It isn't too much to do when it is for ourselves. Then HOW CAN IT BE too much to do when it is for others? Its effect is CUMULATIVE too! Do one kindness, and it CAN so diffuse itself that its results would come back to YOU from a hundred different places and in a hundred different ways. That would seem to be a pretty high percentage of profit on a transaction, don't you think? Either way, what WE do unto others we ARE doing unto OURSELVES. Then why not make it THE right way?

#### A COOPERATIVE COMMONWEALTH

All this looks to a cooperative commonwealth, and that is what the Kingdom of Heaven is. It is a system in which everyone looks out for all the rest, and so he has ALL THE REST LOOKING OUT FOR HIM, which is a GREAT deal better than to have just ONE, namely himself. (Please read the following very attentively).

A good many years ago a group of young men in a certain state decided to try out that principle. They did not feel that alone they could induce the whole nation or the whole world to cooperate, but they thought if they could succeed with the principle of cooperation in their OWN GROUP that would at least be a demonstration to others.

The agreement was that each and every member of the group would never miss an opportunity to say a good word for any other member, or recommend him for a promotion, or suggest him for a favor, or in any other way advance his interest. The dozen or fifteen members were not to seek their own advantages at all, but each was only to do anything that became possible for any of the others.

Those young men are all old men now, and some of them have passed on; BUT EACH AND EVERY MEMBER OF THAT GROUP ROSE TO DISTINCTION, lived a SUCCESSFUL LIFE, and received the praise and GRATITUDE of the public for his work. WHY? Because EACH had a DOZEN CHAMPIONS WORKING FOR HIM, and THEY could do for HIM infinitely more than HE could do for HIMSELF. THAT IS THE WAY IT WORKS! Suppose the whole human race were following such a plan. We shall all be enjoying the FULNESS OF OUR BIRTHRIGHTS as we never can, so long as the rule is "every man for himself". Mayanry is The Way!

Even a machine is a cooperative thing. How magnificent it is when it is in good order and doing its work. No part is a law unto itself, or sufficient unto itself. How WELL each part can get on DEPENDS on ALL the others, and THEY can do their parts for it ONLY in that MEASURE in which it does ITS part for them. There can be no divisions or rivalries. The result would be disaster.

Did you EVER know a hungry person to refuse food, or a destitute one to refuse clothing, or a sinking one refuse a lifeline? No, such things would be incredible. Yet, a confused and troubled world has for centuries looked at the ONE WAY

OUT AND UP, shaken its collective head, and contented itself to say, "It would be a beautiful thing if it would only work." Of course it will not work - till WE WORK IT. Us Mayans! You, and I! None of us alone can put it in force throughout the earth, but EACH can put it in force in his own personal world or perhaps IN HIS OWN GROUP. It has life in it, and LIFE WILL ALWAYS SPREAD, like the yeast in batter.

The PRESSURE of WRONG human relations has become about as great as we can afford to let it be. The hour is growing late. TODAY is THE DAY of man's COLLECTIVE salvation.

Let the Gifts, the Blessings of Mayan Instructions Flow Out from You unto as much of the world as YOU are prepared NOW to reach and touch. Project the Mayan message as far as you are able to do so. By spreading your Sphere of Influence do you expand and grow.

May the Great Spirit Bless You and Inspire You to ever wider, greater, Local and WORLD advancement, - in the Mayan Way, Always.

Your Class Instructor  
In the Second Century

Postscript to you, personally: You have long realized that Mayanry, while given freely, - even sometimes urged upon new members, is an intentionally exclusive and more restrictive Companionship. No one can advance far beyond what he or she is "prepared" for, or can receive. As this Lecture well illustrates, - It is NOT that we who have covered these trails would exclude others, so much as it is that people exclude THEMSELVES, - by not being "READY" to receive the inner meaning or the higher messages.

All of Mayanry is intended as a Preparation, for YOU to be able to grasp the higher messages, and translate them to others, according to your ability to do so. As others are made "ready to receive", - we anticipate that you will further extend your Companionship to them, by leading them, and proposing them for Mayan Membership. Thus YOU prepare others, and fulfill your destiny.

You will do a service to your Order and increase the fulness of your own life if you will send us the names and addresses of those you have found worthy of the Mayan Companionship. Thus we can work together for the good of mankind and the growth of our glorious Order.

# YOUR NEXT REVELATION

## CONTENTS OF MAYAN MONOGRAPH 106

(Lesson Seven of Your SECOND CENTURY Mayan Series)

### LIFE AT ITS BEST

ATTAINING EXCELLENCE

THE NEAREST WAY

THE VIA REAL

THE RIGHTEOUS WAY

THE SECRET WAY

THE WISEST WAY

- ~~The Mayan Way~~ is the Result of Putting These Instructions to Work in Your Life AND Into the Lives of Your Satellites. We conceive that you, as a center, or a cell, should influence many centers near you, and affect many cells of humanity, toward the glorious Mayan Path. Your activities, since the beginning, have been carefully watched and graded. We hope to reward you even more greatly soon.