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THE MAYANS

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VADE MECUM, VOLVENTIBUS ANNIS

THE MAYANS
SAN ANTONIO,
TEXAS

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

MAYAN
REVELATION

106

MONOGRAPH SEVEN

of a Series of Seven

DEALING WITH

COSMIC LAW

INTERPRETED BY THE MODERN MAYAN ORDER

THE LAW OF EXCELLENCE

*which is the Seventh Law of Life, and Your Sixth Lesson
in Your Second Century. With it is a Summation
of the Total of the Last Seven Lectures*

Beloved Centurion:

Excellence is a wonderful thing. An excellent body is a great gift; it should be developed. An excellent mind is even a far greater gift; for even if the body is lacking, the mind can supply. Most noble of all is an excellent life. You, therefore, our Excellent and Beloved Companion, are invited to partake abundantly from this Monograph devoted to THE LAW OF EXCELLENCE. O, may you be blest, and thrice blest as you loyally follow the Paths, the Ways herein made plain before all who read these sacred degrees. Let us now prepare ourselves to receive Excellence; to know and perceive

LIFE AT ITS BEST

The Kingdom of Heaven, the principles of which are laid down in the Sermon on the Mount, represents the world life at its best. That can only be built of a world full of people living life at its best in character, conduct, motive, and personality. That is what perfection means - quality living. In other words, the Kingdom is made up of people striving to excel in the quality of human living, to be first rate in what they are and do.

The word excellence has a most respectable ancestry. Its good Latin source and meaning are suggested in a familiar poem of Longfellow's, which pictures a boy climbing ever higher and higher along the icy mountain slopes and carrying a banner

bearing the simple word "Excelsior", meaning higher. He was still carrying it when the people content with lower levels lost sight of him among the mists above them. That boy is a good symbol of the people of the Kingdom. They try to gain a little upward distance every day, and it is amazing what a little every day adds up to in a month, or a year, or a lifetime.

The Kingdom of Heaven is a realm of free people, but in it freedom has a higher meaning. It is not freedom to wreck one's own life and those of others, but freedom to do right, to make progress, to achieve what is worthwhile, to grow, to go forward, to excel. It is a kingdom of high-grade people who are constantly improving because they have discovered that the road to excellence is always open.

The world is full of ambitious people, but how different are their ambitions! Some are ambitious to become much richer in material things than any person needs to be. Some seek, strive, and sacrifice for social popularity. Some lust for power, much power, all possible power; and dream of ruling the world. Some dream of intellectual attainment, and labor to make themselves recognized as very wise and very learned people - though the two adjectives do not always or necessarily mean the same thing. Some are ambitious to have pleasure, to enjoy life to the full, though unfortunately they sometimes take the wrong road and arrive at pain instead.

ATTAINING EXCELLENCE

These people and others are seeking excellence of some kind - possessions, power, public recognition, beauty, pleasure, and all the rest. The people of the Kingdom of Heaven are ambitious too, and they also seek excellence. They all want as much of material possessions and all other good things as they need to live their lives effectively and well; they want well trained minds, healthy bodies, and a proper measure and kind of influence in the world; but above all they want excellence in the quality of their lives. They know that this underlies every other good quality and possession.

They are fortunate in their choice, for the thing they seek is within the reach of anyone who will attain it and when it has been attained no one can take it from them. There are pitfalls, frustrations, and interferences of all kinds on the roads to these other things. Many people sit in their old age complaining that the thing they wanted was almost theirs after years of struggle, and was struck from their hands even when it was at last within their grasp. It is not so with excellence of personal quality. Anyone can attain it who will, and when he gets it, it is his forever if he wants to keep it. It is not for the chosen or fortunate few. It is for all.

The Sermon on the Mount, complete outline of Kingdom living that it is, points out the road to excellence of living very clearly. The Master sets up a high-way sign that all can read and none need fail to see. Which of the many roads is it? We look at the various signs in search of the right one. It is a road to the highest and best in life, so it must be one of these fine, wide, smooth, easy highways. No, none of their signs seem to indicate that we have found it yet. Ah, look, here is one we had missed, but the road is not wide and does not look very easy. It does lead upward, however, and any road up is a little harder to climb and is not likely to be sought out by as many people. Let us approach more closely and read the sign. This is what it says:

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it."

Does that seem disappointing? Does it seem that there is something wrong about it? There isn't. It is all strictly according to the laws of life. The broad and easy roads of life are ways of destruction of one's qualities and usefulness because they scatter and diffuse his powers and efforts so widely that they are wasted and lost. It takes a straight road to lead directly to a goal, and it takes a narrow one to keep one moving toward it without loss of time and effort.

Does it seem like a rather exacting requirement? Yes, it is that; but so are the roads to all these other excellences. It is just as long and hard a climb to the top where wait any of the things men live for, and the treasures found there are less certain, less dependable, and less rewarding.

Take the road to excellence in scholarship, for instance. Here is a young man starting out in his freshman year to win a Phi Beta Kappa key. He knows it means that he must prepare every lesson well and make a good grade on every examination and a good record in every activity for four long years. He knows that he will have to sacrifice many pleasures and keep working many days and nights when his eyes are heavy; but he does not hesitate because he thinks the honor is worth it. He walks a narrow road for four years, and gets the distinction he sought. Then he looks at the golden key, and realizes that he has only started. If he is to excel he will have to walk that same narrow way as long as he lives.

THE "VIA REAL", THE WAY!

Take any of the men who have achieved distinction in science, or literature, or politics, or finance. If you know the story of their lives you know that it is a story of endless hours and endless labors, a program that admitted no wandering aside. They traveled a straight and narrow road. Otherwise they would have wound up, as so many others have, among the "almost made its" and the "also rans". Take the person who wants to achieve distinction and stand among the best in a profession - law, or medicine, or business. You have known such people, and you know what it took - work brought home at night, the sacrifice of holidays, endless thought and planning, year in and year out. To whatever degree of excellence they attained they had to walk a straight and narrow way, or they would not have attained it.

Is it difficult or unreasonable, then, that one who wants to reach the sunniest pinnacle of them all - excellence of life - should have to travel the only kind of a road that leads directly and surely to anything - a straight and narrow way? If the goal is worth it, what can the journey be but a pleasure and a satisfaction? It is really high time that people stopped sneering at and joking about "the straight and narrow path." It is a road of honor.

Almost anywhere one goes across the country he finds the highway departments carrying on a program of improving and straightening roads. Workmen will be grading and paving shorter cuts, cutting through hills and around mountains, and making more direct routes on roads that were newly built only a few years ago. The nation will not be content till all its roads run as directly as they can be made to do. They

are made wider all the time too, but that is not to allow the traffic to wander; it is to give it room to go straight. Any highway is narrow enough for the traffic it must carry.

Before there were roads there were trails, and they too led as directly as they could be made to do in the circumstances. A trace through the forest or a path among the hills was a sign that people who had somewhere to go did not want to be wasting time and strength wandering around. They wanted to follow the best and the straightest path available, because they were in real earnest about getting somewhere.

A railroad is even more a straight and narrow way. Vast sums are spent in building and improving the railroads of the country, because without them trains would wander around and wreck themselves. The rails are there to hold them to a steady course. That is the chief way to get places with the least expenditure of time and energy.

The word "method" has an interesting origin. It is made up of one Greek word, meaning "way" and another meaning "beyond". A method is a way on or beyond. A method is a road of action by which one aims to arrive at given results. If a member of the Kingdom seems to live methodically, that is because he knows where he is going and means to get there. His method is a straight and narrow way, the straightest he knows how to find.

Traveling or working, just any way will not do. One must follow the principles in mathematics or his answers will be wrong. Formulas may seem exacting, but getting any real result at anything is an exacting process. You do not take your prescriptions to a pharmacist who thinks it is all right to compound them any way he might choose. You take them to one who takes the straight and narrow way of what is written on them and compounds them exactly as the physician indicated it was to be done.

THE SECRET WAY

St. Paul made a great success of what he undertook. Here and there he lets us in on bits of the secret of how it was done. He must reveal a great deal of it in one immortal sentence - "This one thing I do." Among those who have succeeded in an unusual way at anything, including the building of an excellent life, that has been about the method used. Any one of them could have truly said, "This one thing I do." That is specializing, and is the way by which all specialists at anything became so.

When the Master was talking about goodness He made it clear that in that endeavor no man can serve two masters. A divided allegiance neutralizes the result. It is even truer that no man can travel two roads at once. Only one road consistently traveled will bring him anywhere. It takes concentration even to arrive at an undesirable destination. If one is to go to all that trouble, why not bring up somewhere worth going to?

Here is an invalid who wants to get well, as what invalid does not. She is told that if she will follow a given regimen of diet, exercise, or what not, and do it patiently and long, she may get well. Even for the faintest chance of full recovery she will exercise ever persistence and patience to do exactly as told. It is a straight and narrow way. There must be no deviation, no breaking over, and no

weakening. The goal is worth it. How else, then, can one expect to arrive at that supremely desirable goal of excellent living? The invalid does what she does because she is tremendously in earnest. She is in earnest because she realizes that much is at stake. The people of the Kingdom are tremendously in earnest too, for they know the most supreme of all values is at stake.

THE NEAREST WAY

There is only one nearest way anywhere. There may be other ways, but they are not the nearest. One may reach the goal, but it will take longer, it will be harder, and it will leave the new arrival older and less able to make the most of the fruits of his effort. People are always telling there is some other way just as good, but to heed them all would leave one in the utmost confusion. It was believing someone who told them there was a better way from Fort Bridger, Wyoming, into California that caused the famous Donner party to miss the way, get snowed in among the Sierras, and enact one of the most terrible tragedies of Western history. There is a best way anywhere, and the fact that it is the best means that there can be no other just as good. Sometimes in touring, alternate routes are suggested, but the Master names no alternate route in this case. The way to excellence of life - the Kingdom level - is the straight and narrow path and no other.

Now and then a better way is laid out or a better route is found to a given place. Better ways are occasionally found in science, engineering, surgery, and the like. They are ways that were not available before, or had not been thought of before. Of course that is well and good. It means that progress is being achieved, which is as it should be. Those better ways are often just rearrangements of the old ones, but it is good that new pioneers are always trying to find them. If you can find a better way to excellence than the straight and narrow road, well and good; but it is not likely that you can. You see the Master had found a new and better way, and this was it. If there had been a better one yet, we may safely assume that He would have found that instead of this one.

Meanwhile, until and unless a better way is found, the sensible thing is to use the one we have and know. This road has led too many lost people to find themselves and helped too many to realize their best and happiest lives, to spend much time wondering if it is really the best. It leads to the right place, and is the surest one we know; so the wise thing to do is to follow it.

The general idea is that the straight and narrow way is hard to travel and that one would not like it. Any road worth going is likely to be a little hard in places to travel. It isn't that which makes a road desirable, or even attractive. It is the fact that it leads where one wants to go. Who wants to travel a road for the ease of it, anyway? A road that requires no strength, wisdom, patience, or resourcefulness, has no attraction for an adventurous soul. We want something with which to prove ourselves, something to bring out the best that is in us. The straight and narrow road is not bad if you like it, and if you are a person of courage will like it, especially when the realization of what you live for lies at the end of the road.

A good many years ago a certain motorist ventured onto an unimproved road in the desert of the great Southwest during a rain. He had never traveled there before and did not know how serious one of those rains can be. He wished many times after

starting that he had never done so and that he could turn back, but the road behind was probably as dangerous as the road ahead, so there was no use in turning back. As he proceeded he passed cars, trucks, and one or two buses mired in the mud, or turned over in the ditch. A little distance away he saw a passenger train halted because a railroad bridge was washed out. Before long he came to a place where a highway bridge had been swept away by the angry waters.

Workmen from the state highway department were there trying to make it possible for him and others to get across the stream. The best they could do was to lay two heavy timbers from the bank to the bed of the stream on each side. Each was about twelve inches wide. Then they asked him if he wanted to try it. It took some courage, but he didn't want to go back; so he ventured carefully onto that straight and narrow road with his car. A little swerving of the wheels or a failure to estimate correctly just where the timbers were and keep the wheels on them, and he would have been in the muck at the bottom of the stream. The sweat stood out on his forehead, but he kept going. Presently he felt the front wheels reach the end of the first timbers. Now he must hold them on the second two till his car had climbed up the opposite bank. Patiently and carefully he kept going. It seemed much longer than it was, but after awhile he felt the front wheels roll off the end of the timber onto opposite bank. It had been a trying experience, but he had made it safely - by keeping to his straight and narrow road. For him there certainly was no other way.

THE RIGHTEOUS WAY

Keeping on the straight and narrow way to excellence may not be as exciting as that, but it requires as much care. To slip off even once can be very expensive. It can mean never being able to get back on the road again. Like a locomotive, we do not dare be careless or take liberties in the matter of keeping on the track. An engine can take the whole countryside for a road if it wants to, but it will be a broad way that leads to nothing but destruction.

The course of a stream also exemplifies this. What is the swiftest stream you know? Not some broad, smooth, level river, certainly. Streams like that go very deliberately on their way. Not a stream that has heard that it is smart to be broad and has spread itself out all over the fields. All it has succeeded in doing was to become a swamp. No, it is some narrow little stream with slopes and stones to run over. It dashes along most swiftly, and soonest arrives where it is going. You never hasten the movement of a stream by widening its channel. You may do so by making it straighter, but not by making it wider.

Of course, when it comes to the matter of excellence in living this straight and narrow road the Master speaks about is simply the way of rightness - right thinking, right feeling, right motivation, right doing. As ever, the question of what that is arises. "Everyone thinks he knows what is right", said a certain gentleman the other day. Yes, that is largely true, and it is just the trouble. Nearly everyone thinks he knows what is right, when he should realize that he is not the judge of that.

What is right is not a matter of what anyone of us thinks about it. We do not become experts on the subject just by having an opinion. Many of us have entirely too much respect for our own opinions, even when we have done nothing at all to substantiate or verify them. There are certain ways of determining what is right,

and they should at least be considered before an opinion is formed. Among them are: the teachings of the Bible and of the various great religions, the conclusions of the wise men of the ages, the experience of mankind, and the rulings of an instructed conscience. No one of us has any right to leap to conclusions as to what is right. There are many important voices on the subject, and we should listen to them all. Even then a correct conclusion may not be altogether easy.

The experience of mankind clearly indicates that some roads are good and some are not. How do we know that? Just as we know how to judge a tree - by its fruits. If a tree produces good fruit we know it is the kind of tree that we want to keep and get more of. If not, we know the sooner we get rid of it the better off we are. We know also that a tree will always bring forth fruit according to its nature, and that it is its nature we have to be sure is right. You can no more get consistently good works out of a wrong heart than you can hope to gather grapes from thorns or figs from thistles.

This is no unimportant point, for, as the Master says, it is possible to pretend rightness, and many people do it. A thorn or a thistle cannot do that. It has to be known for what it is. But crafty human nature can put on appearances and make loud protestations of self-rightness, and sometimes actually make people believe them for awhile. It is perfectly futile in the end, for the pretender always gets found out, but perhaps not until a great deal of damage has been done. Really good people are not found off the straight and narrow road, and remember that perfection is genuineness through and through.

The lives of the world's true leaders in right thinking and living always move us with awe and wonder when we reflect on their memories and survey the effect of their lives on the life of the world. The quality of their thoughts and deeds was no accident, nor was it easily attained. It came of painstaking efforts to do things well, to work for quality, to walk in the straight and narrow way of excellence. The Master Himself was the supreme example among them all.

But in this part of His analysis of the new world life the Master points out a great danger - that of false teachers. It seems that there are always people who want to convince the pilgrim on the journey that it really makes no difference what he believes, or thinks, or does, and that regardless of what road he takes he will reach his destination just the same. That is exactly as reasonable as telling someone who wants to go to New York that he may as well start toward San Francisco, and it is exactly as wise for him to believe it. But these false prophets are very persuasive, and they often have winsome personalities that the unwary may take for right intentions. Whatever their reasons for trying to delude people may be, they work hard at it and all too often succeed in accomplishing their purpose. Do not heed them, the Master says, for doing so will cost you all you might have become by doing as any mariner must, following the chart and compass over a course that is tried and known to be safe and sure.

Two important things need to be remembered about roads. One is that we never go forward by traveling in reverse. The other is that all roads lead somewhere, and if we keep traveling the road we are on in the direction we are going, we will arrive at the place to which it leads. A once familiar and well-expressed motto read, "Remember that what you are to be you are now becoming."

Who are the people who sneer at and try to avoid straight and narrow roads?

Are they the important ones, the successful ones, the useful ones? No, they are people whose lives count for nothing and whose opinions have the same value. Do not let them be the cause of your losing your heritage because you felt that you must follow the crowd that goes the broad and easy road. In their secret thoughts they really envy you for doing what they themselves have not the courage to do. They would be traveling the road to excellence with you, only they are not strong enough, nor brave enough. They who have traveled that road have been the heroes of the world. If they had been content with the low roads their lives would have been as ordinary as those of the others whose names have long been lost from the memory of mankind.

THE WISEST WAY
and
A SUMMATION

The Great Teacher ends His world sweeping discourse with a masterful conclusion in which the message is clearly applied and firmly clinched. It is a parable about two builders. One laid the foundation of his house on the sand, and when the storms came they washed it away. The other laid his foundation on solid rock, and the fiercest storms that beat were powerless to move it. The first man is, of course, a symbol of the one who founds his life on error, and the other is a symbol of the man who builds his life on truth.

A modern architect has said something that seems almost like an amplification of this concluding parable. He is talking about buildings, of course, but what he says can be applied to the building of lives too. He points out four essential elements in a good piece of building; and how well they are observed determines the quality and worth of the structure. They are: planning, materials, construction, and decoration.

These are exactly the four things that enter into the building of the kind of life any earnest and thoughtful person wants to live. First, plan it well. Second, put into it only the life materials that will give it sincerity and strength; quality products that will make it strong enough to endure. Third, let its construction be good, honest work that will put the right materials in the right place the right way. Fourth, decorate it with the finer values of life - culture, kindness, honor, and first-rate personal qualities.

A GOOD LIFE IS A WORK OF ART. The Performance of a great musician looks easy enough. His fingers so deftly touch the instrument in just the right way. But that is just what he has spent long years of practice LEARNING TO DO. Perfect technique is no accident. It is the result of someone having taken the trouble to learn to do it the quality way.

It is the same with a fine painting or statue. They look easy because they are so well done that it seems there could be no other way. There could not indeed, but that perfection is the very thing the artist has labored ALL HIS LIFE, to acquire the understanding and the skill to achieve. His ability was built up through long effort and by many mistakes and failures. Skill has to be built on firm foundations.

That is THE WAY we have to build quality into our lives and make them into works of art. The aim in the Mayan Kingdom is living that is like a masterful

painting, an immortal song, or a soul-sweeping symphony. Such is the life and the world, of which the Sermon on the Mount IS A SET OF PLANS AND SPECIFICATIONS.

Remember this, and seek to realize it fully. God is in everything. From the most distant planet, to where you are now. He is the Creator of All. All that is, is God. All is God! God is All! Therefore, God is in you. And You are within God. All is in All.

If you could look up into the "skies" within an atom, they would not be greatly different from the skies of heaven you may see nearly every night. All is God.

He is within every fibre and cell and atom of your microcosmic being. And your consciousness of the Creator, within your own very self, your mere CONSCIOUSNESS of that fact, increases tremendously Your Power; and YOUR Excellence.

May you continue to grow. Our records show that you have done very well as a Good Mayan.

In Appreciation of You Always,

Your Class Instructor

P.S. A new Course in Mayanry is ready for you. It should prove to be the best of several courses you have taken. Its entire contents will be announced with your next Monograph.

Allow me another reminder that The Mayan Order Studies are intentionally exclusive. Like a pyramid, at the base line or beginning any seeker may enter. But each stage is self-eliminative. Nothing is denied to an accredited Member of The Mayans. If he is unable to receive, he denies himself (or herself). At each level or higher strata of the Pyramid of Life unfolded to the member, at each Degree bestowed, there are many eliminations. Thus, only the elite, the learned, the Priesthood, are ever likely to attain the summit.

Those who were eliminated before the first Three Degrees cannot ever expect to read or know these words. Those who "quit" before the Fifth Degree can hardly hope to in any way read these words, or if they do, to truly understand them. The Mayans are, - and always have been, - a very select group to start with. A small fraction of the world's population - a very, very small fraction - are ever invited to try. Those admitted are less than 3 percent of the invited. And of these many are eliminated as the  Pyramid grows; but growing diminishes at its top.

Obviously, this process of diminishing numbers at the top  demands replenishment at the bottom. It is likely that you possibly know ONE other person nearly equal to yourself in seeking wisdom. If so, he or she should become a Mayan Companion. Also, it is very likely that you know twenty, thirty, perhaps fifty persons who are at least mentally equipped to advance their lives and develop themselves through Mayan Instruction such as you have progressed and advanced through.

It is not for you to judge how far they may be able to go. Also, it is not for your Instructor or Headquarters to pre-judge them. That they are seeking something - that they NEED something - is the sole judgment-point either you or I are entitled to know at this stage of their lives.

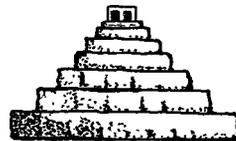
Send us their names and addresses, - where we may send our literature. We will gladly do so. The base of our Pyramid must be constantly reinforced. There are no ruins in The Modern Mayan Order. Do not be their judge entirely. Do they need? Can we give? In your judgment will any part of Mayanry help them? The least respond to D.M.; the wiser become Neophite Mayans! The still wiser become Third Degree or higher Mayans. A few, - sadly, only a very few, reach the eminence and the excellence of yourself. A Mayan Centurion of Multiple Degrees. But EVERY soul who starts on The Mayan Path IS benefited, sometimes most mystically and astonishingly.



Thus again we invite you to help your Mayan Order to discover friends, and possible COMPANIONS. And once again we invite you to send us your own recommendations for possible Mayan Soldiers to fill the gaps of those whose mental powers eliminate them, a few stratas above the Pyramid's baseline.

The broader our base at each strata, the higher our new Mayan Pyramid will rise.

Send us, on the enclosed sheet, the names and addresses of people you know personally who should be Mayans.



It costs your Order considerable funds for any member who joins and remains active for less than twelve months. As an expression of good will, at least \$1.00 should be enclosed with each name recommended for Membership in The Mayan Order. However, that is not necessary. Your list of proposed Members will be honored by your Order and every effort made in your behalf to make them Beloved Companions also.

Yes, help is needed at your end too. Tell them about Mayanry. Talk about Mayanry. Loan them books you receive through Mayanry if they are receptive at all; and let us try to make modern Mayans of them.

We wish to appoint you a Mayan Chamberlain. Your activity in response to this suggested activity will help your Mayan Order grow. All you need do is fill in the enclosed sheet at once, and request as many additional sheets as you wish.

To begin, simply fill in and mail at once as many of the attached proposed Mayan Prospects as you honestly feel could be capable, worthy, sincere Mayans.

PROPOSED MAYAN PROSPECTS

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