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THE MAYAN TEMPLE LECTURES

NUMBER SIX
YOUR SERVICE

MAYAN REVELATION NUMBER 112

Beloved Companion:

As we come nearer to the last step in the **TEMPLE SERIES**, before entering the Temple, this would seem to be a time to pause for reflection, a time to look back in retrospect to your initiation into the Fourth and Fifth Degrees. At that time you made certain sacred vows regarding your ministry to your fellow man and on behalf of your Companions in lower degrees.

YOU VOWED to give of yourself in service to others.

YOU VOWED to observe the call to prayer, the Angelus call, with thousands of others, to pray for those whose petitions repose in our little chapel.

The exact wording of your vows when you took the initiation is as follows:

Read it thoughtfully:

"To join with my Companions of these and the higher degrees as often as possible in the daily Angelus Calls to meditation and thus to minister to the race of men."

We know you have done and are doing these things. Surely you are well prepared to render aid and guidance to those who need your help.

This lesson has to do with SERVICE, which is the reason that I suggest here that you go back to Lesson 32, which was the lesson you received following your initiation into the Fourth and Fifth Degrees. It will not be necessary that you review your initiation (Lesson 31). Read carefully again Lesson 32. At the time you took your initiation you became a MAYAN PRECEPTOR. You became a member of MAYAN MEDITATION MINISTRY. You were also given the title of MEDITATOR with the passwords "Love" and "Grace". You of course know this, but in order to become closely attuned to this lesson you have in your hand, it is suggested that you first read again Lesson 32.

As you go back over this step in your progress forward and upward, you will see why it is important that you review the work which I have indicated, for it has direct bearing on this, your newest Lecture Lesson, entitled YOUR SERVICE.

You have progressed far beyond the abilities you had when you came into Mayanry, more than even you, yourself, know, although you are, of course, aware of a glorious enrichment in your life. There have been times when you may have faltered, but you have not turned back.

As you read the following Special Meditation, REMEMBER there is no greater privilege than that of rendering service in LOVE, GRACE and UNDERSTANDING. YOU ARE PREPARED.

SPECIAL MEDITATION

My life is no longer contained within itself. It reaches out in service to those the Father would bless through me. Each time I lend a helping hand I am stronger, and this strength makes me more a master of my own life and condition. Thus I come to live wherever I have helped and to live a life as large as the sum of what I do to make a better and happier world.

AS ONE THAT SERVETH

"I am among you as one that serveth", once said the Master of Galilee. Another time, when the victims of selfish ambition around Him asked something about who should have the top rank He gave them an answer discouraging to the ingrowing soul of the self-seeker but full of hope for those who would be masters of themselves - "LET HIM WHO WOULD BE GREAT AMONG YOU FIRST BECOME THE SERVANT OF ALL."

Abraham Lincoln said, "I want it said of me that I never failed to pluck a thorn or plant a rose where I thought a rose would grow." He probably meant even

more than he said, judging by his life. "Where I thought a rose would grow" carries a hint of limitation on the scope of one's service to mankind, but one may well conclude that the author of the sentence really knew in his heart that the limiting phrase is not necessary, and that a rose will grow anywhere that a thorn will grow.

SERVICE, THEN, IS ONE OF THE KEYS TO MASTERY. We can be sure of that because all the great masters have been servants of mankind. The two things are geared together, for we can see that they were servants till they became masters and then because they were MASTERS they continued to be SERVANTS. Every act of true service enlarges the reach, widens the scope, deepens the foundation, and lifts the sky of one's own life. Missing it, one misses the way to greatness.

There is no confusion between the message of this lesson and that of the preceding one. In the fifth lesson we were discussing the working out of the great appointed goal of life. We said it is certain to be some form of service, but it is easy to see that the very bigness of one's program of self-expression makes it more or less impersonal. One who starts a movement or releases an influence in the world life cannot expect to come into personal contact with all the people it reaches. It spreads too widely and lasts too long for that. We are now discussing the close-range personal service our everyday contacts present us to do, the little things we say with our own lips and do with our own hands, the things people will associate with us as they know us. Self-expression is a career. SERVICE IS A PERSONAL ACT.

When Andrew Carnegie realized that he had an income averaging thirty thousand dollars a day piling up and doing no one any particular good, he thought it over and decided it was a problem. He said he came to the conclusion that it is a disgrace to die rich, and started planning a way to avoid doing so. He started helping communities and schools establish free libraries, and to this day he has wonderful monuments in the form of public libraries almost anywhere one goes. He also gave many other things needed by groups and organizations not in a position to pay for them. That was a great work of self-expression, but there was nothing very personal about it.

While all this was going on a society for the promotion of international peace was trying to be effective in a certain college. An annual peace oratorical contest was planned, and a prize was needed to encourage students to participate. Knowing Mr. Carnegie's interests in peace and his munificent gifts to peace enterprises, the young president of the group ventured to write him and invite him to establish the needed prize for the winning oration.

Probably with many others, for appeals to a philanthropist are countless, the request was curtly refused by a secretary as a matter of routine. The student group gave up hope from that angle. Then the letter was read by Mr. Carnegie himself, and after making a few inquiries he provided the funds. He carried on a great work of self-expression, but he did not fail in the smaller, closer-range service either.

So if you want to approach the MASTERY OF LIVING, BE AMONG YOUR PEOPLE AS ONE WHO SERVES. Wherever you are now, or may be from time to time - that is your field. One need not go hither and yon looking for opportunities to be helpful.

There are people and human conditions everywhere. Plant your roses in the flowerless spaces nearest you, and begin NOW.

Do not be ostentatious about it. Seek no credit save in the accounts you keep with God, and even there leave the bookkeeping to Him. Keep faith with those you serve and do not embarrass them. Let your aim be to strengthen others, to encourage them, and to make them feel that life is good and that Destiny has something for them too. Please read these lines I have underlined again and again. As a Mayan Preceptor and a Minister of Meditation, you must look upon this aim as something you are privileged to do.

THE EXPANDING LIFE

Astronomers say that the universe is an expanding thing, that the stars are rushing outward like the dust particles from some great explosion. Let us at least hope that it is not a shrinking thing. Let us also hope that your life is an expanding one, for that is the way it was meant to be.

Hoffman painted two deeply understanding pictures of the Christ. One was as a boy in the temple engaged in His famous discussion with the rabbis. The other is in the famous scene with the rich young ruler. The portrait widely known and loved as Hoffman's Christ is taken from this picture.

In the complete scene the observer will notice that there is a contrast in the position of the two men's hands. The hands of the rich young man are turned with the palms toward himself as if to draw something to him and with the fingers turned inward as if to grasp and retain it. The hands of the Master are extended with the palms outward in the expression of giving forth. Each man's hands are thus symbolic of the life he was living.

Of the rich young man we need say little more, for he was not on the way to mastery of anything but his lifeless possessions. He had his opportunity to enter the realm of living values that day, but he did not avail himself of it. He wanted it, but he was not willing to pay the price. He was told that he must first sell his goods and give the proceeds to the poor, thus removing the particular road block that was in his way. If it had not been so, the requirement would probably have been less sweeping. As it was, he went away sorrowful - for he had great possessions.

But the hands of Jesus, the Man who could multiply things with a word and yet did not seek them, how much those hands tell! They are the hands of One whose soul turned outward, whose sympathy was for all, WHO SOUGHT THE HAPPINESS OF OTHERS AND THUS FOUND PEACE FOR HIMSELF. For one less than a master, less than all might be required, but for a master it is complete dedication. That does not mean that he can own nothing. It means that what he owns must be dedicated with himself.

Sooner or later each of us must locate the center of the universe for himself and in his own way. It is a tragic thing for him, however, if he locates it in himself, thinking the stars and planets revolve around him. They do not, and if he assumes that they do, there is bound always to be an unhappy lack of adjustment between him and everyone and everything.

Do not locate the center of your universe in any unimportant or temporary thing, either. That was the trouble with the rich young ruler. If he had happened to be called to be one of the Twelve he might have taken the place of Judas, who was probably an earnest young man too, but he loved material things so much that when he had to choose between them and the Master he could not bring himself to decide against material things.

Get your values in the proper order, and let life come first. One filling his life with mere things is like a farmer sowing his field with grains of sand. They do not grow because they have no life. In the field of your years plant something that will grow.

Locate the center of your universe in mankind. That does not exclude you, for you are a part of mankind too. Then show the choice you have made in kindness and helpfulness. Just plant roses, and if you can be enough of a Luther Burbank to develop a rose without thorns so much the better. In any case the center of your universe will show in the way you conduct your life.

We tend to see things through nearsighted and astigmatic eyes, so we do not always see them clearly or as they are. When we finally become able to look at ourselves with the vision of a larger understanding what will our lives look like, and what will appear to have been most important? Many of us, perhaps all of us, may be saying, "I wish now that I had paid less attention to trying to do something spectacular, and had spent more of my time and energy just trying to put more courage and happiness into people's lives." That might turn out to be one of the chief tests of your mastery.

BE A SAVIOUR

Many of us avoid applying the word "saviour" to any but Jesus of Nazareth. Others apply it freely to people who live saving lives and do saving work. They do not mean to compare anyone else with Jesus or put the work of anyone else against His work. They simply use the word at its face value and mean that within their human limits others also try to "SEEK AND TO SAVE THAT WHICH WAS LOST". They also seek to save, if possible, that which is about to be lost.

There is among the Sikhs of India a group called saviours. They are not people trying to usurp the place of the Divine. They are simply men who try to do saving work and exercise a saving influence in terms of their own faith and situation. Their work is based on the assumption that all people and all places need those who are dedicated to saving things, to being conservationists of life and its interests.

The little book of Obadiah, among the shorter books of prophecy in the Old Testament, is not very widely known or very well understood, but it should be. In the Assyrian attack on Jerusalem in 586, B. C., the Edomites, the wild and vengeful descendents of Esau, between whom and Israel there was always a feud, joined forces with the attackers and helped them take the city and thus contribute to the downfall of Judah itself. Obadiah was so outraged and indignant that the Jews should be attacked by their own kinsmen that he uttered this defiant battle cry against them.

But in closing, he says the ruin and captivity will not be forever, for saviours will yet appear to see that the wrong is righted and justice done, and after all the kingdom shall be Jehovah's. Israel was broken and maimed then, but there would be a day when saving hands would dig Jerusalem from the ashes and restore the kingdom to God's people. Even so long ago the human saviour was not unknown.

The word "saviour" comes from savor or saving power, a preservative force. The word "salvation", denoting the work of a saviour, comes from the Latin word for salt, a preservative. When Jesus said, "YE ARE THE SALT OF THE EARTH", He meant that consecrated people are called to be the preservatives in a perishable world life, the influence that keeps the good from decaying. What salt did to perishable foods before the days of refrigeration we are called to do to the world life.

MANY THINGS NEED SAVING. Economic conditions need saving so there will be a means of livelihood for all. Moral conditions need saving, so even the weak can come and go in safety. Spiritual conditions need saving, SO MAN WILL NOT FORGET GOD.

PEOPLE'S COURAGE NEEDS SAVING. There is always someone fighting against the conclusion that the struggle is not worth it. Someone needs to save their hope for them and the worth of their influence to the world, which already has too much despair in it.

SITUATIONS NEED SAVING. People's affairs get out of hand, and they need a little help in untangling them. Sometimes things can be done without their even knowing it that will prevent unfortunate results from developing later on.

PEOPLE'S HAPPINESS NEEDS SAVING. Someone's bungling may have caused it, and someone's wise help in setting things right may cure it. This kind of thing requires great care and tact, but a master should have plenty of both. Do not be a meddler. Just be a careful, patient, humble, considerate helper.

THE WORLD LIFE NEEDS SAVING. But how is so great a thing to be done? Just introduce enough goodness, faith, loyalty, good will and constructiveness into it to cancel out the bad, and perhaps a little more for good measure. The Bible states it even more simply - "OVERCOME EVIL WITH GOOD".

The world has no idea how much it owes to those who, through the years, have been its saving salt. Negative influences would weaken it and break it down if it were not for its numerous, though not too numerous, human saviours. Take your place among them. The technique for you as a Mayan Preceptor, as a Member of Mayan Meditation Ministry, is simply this:

Wherever you see some life, or interest, or situation, or hope, or career, or character, or anything worth saving, breaking down, save it. Wherever a flower of beauty is about to wither, water it. Wherever a hope is about to die, revive it. Wherever a heart bond is weakening, strengthen it. Wherever helplessness and need are undefended, defend them. BE A SAVIOUR.

LET'S GET DOWN TO CASES

Suppose we take a few cases from the ordinary everyday current of life. The last one is taken from the New Testament and should need no verification. All the other cases are personally known to the writer of these lessons. With one exception, they concern personal acquaintances, schoolmates, and friends, so they are not taken from among unconfirmed stories, and they are not dreamed up for the occasion.

A certain young man wanted to enter college but lacked just twenty-five dollars of having enough to start. A man of means in the town learned of it, called him in, and loaned him the amount and other amounts later without note or interest. He found he liked the experience of helping young people get school advantages. Later in life he set aside a good share of his wealth, more to be added at his death, to assist deserving but needy young people of that rather poor county to get college educations. His good work has now survived him by many years.

A young man of a Jewish family graduated from college and went into his father's clothing store in a smaller city. Later he married, and still later inherited the business. He worked hard, his wife helped him, and they were successful. They found themselves among the most substantial people of the city.

One morning he told his wife he was getting tired of just making money, and felt that they should be thinking about doing good with their means. She replied that she had lately been feeling the same way. After much consultation and with much care, they set up a liberal fund to help deserving young people who needed help to prepare for and enter worthwhile careers. The work has been going on for years now, and they have representatives of their generosity doing well in many walks of life. Beneficiaries are carefully chosen and a friendly interest taken in them while the work goes forward. They still own the store, and it still makes money; but their chief interest and satisfaction is in their life-building work.

Two elderly women in a certain city realized that homeless and helpless men not eligible for public aid were constantly drifting through, sleeping in doorways, under bushes, and in the rain and cold, with nowhere to turn for food. They rented an old house, and undertook to give such people simple but warm food and a cot to sleep on. Citizens have come to realize the value of the work they are doing and give them financial aid in carrying it on.

A woman in a certain Eastern town began fairly early in life to disregard all the negative things she heard about people, and not only to remember the good things but to tell the persons concerned about them. She never traded compliments; she just gave them with no strings attached.

"I believe in giving people their flowers now", she would say with a smile. All her life she kept saying that, and doing it. She passed on the good words she heard, and added what she could to them. She encouraged many a person to keep trying, and when she was well past ninety and so nearly blind that she had to be led about, she was still "giving people their flowers now". Such was its effect on her that she never lost the brightness of her mind, or her interest in life, or her youthful outlook. Many missed her when she passed on, and many remembered her gratefully and long, though what she did cost no more than a little effort.

Between the lines of the Second Letter to the Corinthians is quite an exciting story. St. Paul had come to Damascus on one of his preaching tours, to the very city where he was going at the time of his amazing conversion. The authorities were so determined to take him that the governor of the Province had ordered the entire city put under guard. But Paul was a resourceful man. He climbed into a basket and was let down by a rope over a wall to a spot from which he could escape unobserved. Paul is the leading figure in the picture, of course, but there is one who, though we do not see him, makes Paul's part possible. He is the man who held the rope by which the basket was lowered.

One does not often play the leading role. Many of us never do. But there are few who do not sometimes have the privilege, though silent and unseen, of being indispensable to it. A few may stand in the limelight and do magnificent things, but who are more necessary than the ropeholders of the world?

➔ THE GREATEST SERVICE OF ALL

What is the greatest thing you can do for others? Of course we must do what we can to meet human need wherever we find it. We must lend a hand with loads that are too heavy. We must meet whatever human needs we can in whatever ways we can. BUT THERE IS ONE SUPREME THING AMONG THEM ALL, ONE THING THAT HELPS MOST AND REACHES FARTHEST. What is it?

Consider who are the servants of mankind whose work has seemed to count for most by the test of being longest and most gratefully remembered. There have been suppliers of temporal needs in all generations, people who have fed the hungry and clothed the naked, and sheltered the shelterless. Theirs has been a grand work and an indispensable one, but few of them are remembered from age to age. Important as their work is, it is more or less temporary. We should all do such things as we find need, but it is NOT the supreme thing.

The greatest master of them all is the best example of the master service. He said that He had come that people might have life, and that they might have it more abundantly. He also said that He had come to proclaim release to the captives. He did not mean the people who had been confined in prisons, but those who were imprisoned by their own small thoughts, narrow conceptions, and little ways; people who were caught in the web of their own weakness in the face of temptation; people who were too inadequate to rise to the stature of freedom, and who had not the courage to claim their own birthrights as children of God. The lack of the abundant life lies at the roots of all this. Therefore, the abundant life is the cure.

But what did the Master mean by the abundant life? Certainly not the mere daily round of breathing, eating, sleeping, working, resting, getting, and spending. Philip James Bailey has analyzed life and expressed the idea in these lines:

"Life's more than breath and the quick round of blood.
It is a great spirit and a busy heart.
The coward and the small in soul scarce live.

We live in deeds, not years; in thoughts, not breaths.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best;
And he whose heart beats quickest lives the longest."

Let us not pass this off with the claim that it is the business of the ordained minister and the teacher. It is, of course, and they should not let the immediacies of their professions get in the way of their doing it with all their might. Perhaps you are one or the other, but if not you have your part just the same in cultivating the abundant life in people. Much of the finest help and brightest inspiration given people in its direction is given by friends, neighbors and even by strangers met in the daily round of life.

"I doubt whether you have any idea what you have done for people, high and low, learned and ignorant, good and bad, with whom you have come into contact, though many of them do not even know who you are", ran a letter to a certain man. "I have met people in many places who gratefully remember when you passed their way. There was no show. Not much was said. You simply dealt with them and talked with them in such a way as to make them feel once more that they were real persons and that life is worth the struggle. Your attitude somehow put new hope and courage in their hearts and helped them again to have faith in themselves."

That is the general idea. The greatest service one can render another is to make him realize the worthwhileness of things and his own dignity and importance in relation to them. Help people to realize the kingliness to which they are born, and to grow into the patterns set for their lives by Him who created them in His own image. Life takes this out of people. Help to put it back.

There are many great souls in the world who are what they are because someone came by just when they were about to lose their hold and gave them the confidence they needed. Many of us would have failed long ago but for someone like that. Now it is a debt we must repay.

As we journey through life each day, there is an opportunity for you to help someone. We never know what is going on in the minds and hearts of those with whom we come in contact. They may be hiding a great sorrow, a great burden, and something we may say or do may turn the tide in the life of that individual.

It does not need to be a great deed on your part; perhaps it may be just a smile, perhaps an encouraging word over the telephone, perhaps a bit of philosophy, a word of encouragement, some little gesture that shows you have confidence in him or her. It may not be a personal contact at all - perhaps simply a prayer on your part.

A young woman of my acquaintance said to me recently, "The reason I relax so completely when I am visiting with you or in your presence is because I know that you have confidence in me and it gives me a sense of security and well-being." She needed that confidence and it was ALL she needed. Such a seemingly small thing to be able to do for a friend, but so very important in her life.

You need have no fear of running out of resources. There is always someone who needs your help. This work builds up your spiritual reserves like the motion of a car keeping the generator recharging the battery. The light that shines the farthest shines the brightest nearest home. The more you give of your strength and courage to others, the more you have yourself.

MASTER PRAYER

I thank Thee, My Father, that so many times others have helped me find strength to go on. Help me to express my gratitude by doing the same to those I find losing heart along the way. Forbid that I should fail to see any who need my help, or let anything prevent my doing what I can for one who, like myself, is a part of the human race, and who, like me, tends to make it as strong or weak as himself. Amen.

Blessings,

Your Class Instructor.

Our next meeting will be within the portals of the TEMPLE, when we take up the following subjects, which will be the last in the TEMPLE SERIES and will hold for you a very important message, not only from the standpoint of your own life but probably someone with whom you come in contact, - someone who is close and dear to you. The lesson which you have just completed can be a benediction in your life. May it be so.

YOUR HABITS

A Special Meditation for You!
Habits and Mastery
Habit and the Flesh

As a Man Thinketh and Doeth
How Habit Develops
Three Criteria

*MASTER PRAYER