



OFFICIAL EMBLEM OF

THE MAYANS

All material, discourses, lectures, illustrations, lessons, scientific dissertations and letters of transmittal appearing under this Official Emblem are protected by copyright. They may not be quoted except by official and written permission of The Mayans. They are not for sale but are prepared for the private use of Members of our Order. The recipient of this manuscript agrees by acceptance to hold it Private as the property of The Mayans to be delivered up to the Order upon demand. All rights in the material appearing beneath this cover are reserved by The Mayans, including the privilege of translation into other languages.

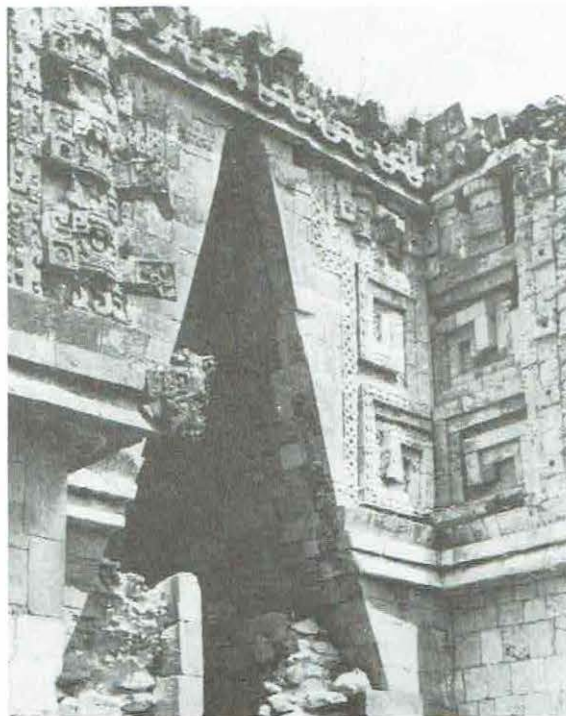
VADE MECUM, VOLVENTIBUS ANNIS

THE MAYANS
SAN ANTONIO,
 TEXAS

Degree 8 - 9

Number 158

Copyright 1957 by The Mayans



Photograph by Rose Dawn

*The Archway to the House of the Governors
(Yucatan)*

DO IT YOURSELF

Mayan Lesson Number 158

THE FIRST MOVE

INERTIA

MOMENTUM

**WAKE UP AND LIVE
— THE FOOLISH WAY**

**WAKE UP AND LIVE
— THE SELFISH WAY**

**WAKE UP AND LIVE
— THE WISE WAY**

FORWARD

MEDITATION

Beloved Centurion:

The subject of this lesson, BE ON YOUR WAY, has to do with inertia, and the difficulty some experience in "getting started".

The reason we chose this topic for your study at this point, and one of the reasons we feel it is interesting, is because I doubt if there is any among us who has not experienced inertia. Even the most conscientious have had the feeling that they just could not get at the business at hand, and I might say right here that the more we give in to this feeling of inertia, the more easily it becomes a habit. On the other hand, I think that almost all of us have found that once we force ourselves to go ahead and start, we are soon happy in the task and it moves on readily and easily. The "getting started" is the part which is difficult.

How often have you said to yourself, "I ought to do this and I ought to do that, but I just can't get going", but you have also found that you can; and, believe me, dear student, you must.

Someone has said that the way to BE nothing is to DO nothing. Activity is, in many cases, Nature's physician. So many who are neurotic would lose all symptoms of illness if they were occupied. It is absolutely essential to human happiness and health.

I have a friend who is a masseuse, and several of her patients are people who indulge in alcoholic beverages. They have enough money that they don't need to work at anything in order to make a living, so they spend their time in drinking, becoming ill, getting better for a day or two, then drinking some more; in other words, a wasted life, a miserable life, whereas if they had used their money and energies to have helped someone who badly needed help - physically, spiritually or mentally - they would be healthy, happy people; their lives would be a thing of joy and beauty in the knowledge that they had extended a helping hand to their brother when it was so sorely needed.

If a person is idle he or she is often on the way to ruin. The Turks have a proverb which says, "The devil tempts all other men, but idle men tempt the devil."

It is my firm belief that we were put here to be of service in one way or another. Even though some among us may be rich and able to afford servants to wait upon them, there is someone in the world whom we must serve, and I believe that God intended us to serve. I also believe that in the giving of service, and only in this way, can we ever find real, true happiness. There is no other way to the inner peace and happiness which many of you, I know, have experienced through learning to be ministers in the Mayan Order.

Let us pray for strength to guide us as we are "on our way" by repeating the words of the following prayer:

P R A Y E R

Dear Heavenly Father, like Thy people of old I am now about to start on a pilgrimage to the promised land of the more abundant life. Guide and keep me on my journey. Amen.

LESSON NUMBER FOURBE ON YOUR WAY

THE FIRST MOVE

I F one is going anywhere, of course the important thing is to be on his way. He has not lost time, but rather gained it, however, by making sure he is ready. Now, having made ready, the next thing is to get under way. That is exactly where a great deal of possible progress and improvement breaks down. One has his aspirations, but he just lives with them and lets them die.

That, of course, nullifies the aspirations themselves. The purpose of an aspiration is that it shall be realized, and the purpose of a dream is that it shall come true. The dreams and aspirations that have been allowed to wither and have been thrown on the waste heap would have helped remake the life of the world. Yet the wastage goes merrily on.

Some of these visions of possible things come during wakeful hours at night. We see how we can begin on perfectly wonderful projects, come the morning. We even plan to rise an hour or two early to get going that much sooner on these wonderful plans. But we lose so much rest that when the morning comes instead of rising early we rise later than ever, so drowsy and dull that our wonderful plans have lost their challenge for us, and we go right on doing nothing.

"Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dream departs, and the ladder falls,
And the sleeper wakes on his pillow of stone."

Some of us make the mistake of thinking our aspirations are for their own sake, that instead of being means to ends our dreams are ends within themselves. We enjoy them so much that instead of trying to demonstrate one, we only pause to dream more. It seems not to occur to us that these experiences have a purpose, so we never do anything about realizing that purpose.

But some realize that their inspirations have a purpose. They plan to

accomplish that purpose, but they shrink from the thought that the task is great and the journey long, and so they give up before they begin. The bigness of the task should not discourage us, since we have all the rest of our lives to finish it. We often fail because we have the impression that it must all be done in a day. A journey can only be taken a step at a time, and a task can only be accomplished a day at a time. Think only of that step and that day. Do them well, and the totality will take care of itself. Be sure you are headed for the goal, and keep on. No one can do more.

These and other things we allow to defeat us, but we should not. They should challenge and spur us on.

INERTIA

I N the material universe there is a factor which is hardly more than a word for there is usually something to overcome it; but in life it has a great deal to do with how much we accomplish and how far we go. It is that something that causes things to remain stationary and, in people it is that something which makes it easier not to act than to act. It is called inertia.

Inertia makes it easier to drift downstream than to row up, to slip downhill than to climb up. In inanimate things it might be called the tendency to yield to gravitation. The pull is down, not up. Anything rises only if inertia is overcome or exceeded by another force.

We also have a kind of inertia to deal with in the thinking and willing part of our nature. There the difficulty is not the consequence of gravity but the spirit of listlessness. It is easy to drift, so we drift. It would take energy to act, so we do not act.

We see the advantage of doing things, admire people who do them, and wish we were more energetic ourselves, and let it go at that. We may even think we will get something underway - perhaps tomorrow - but as a rule these tomorrows seldom come to much. The great things that were to be done "tomorrow" would add up to something wonderful if "tomorrow" had ever come. For those who take refuge in postponement, it is just as easy to postpone things tomorrow as today.

The great destroyer of inertia is momentum. A cold motor once set going becomes more and more willing. So does a set of reluctant muscles or a listless and unwilling mind. Once under way we generate zest, and are soon proceeding under our own power and liking it. It is getting started that is so difficult and uncertain. Once under way we wonder at how much we have been missing and wish we had done it long before. Then we see how much inertia has been costing us.

There is no magic formula, no sure and easy way, and surely no new way, of overcoming this personal inertia. The only thing that works is will power, and there is only one way to apply it - the hard way. To get started on a cold morning

the car has just got to sputter along till it gets warmed up. To get going on a task one just has to pick up the tools and begin. In a little while he will be wondering why he was ever so reluctant.

That is the way it is. It is starting that is the hardest. But two things are necessary in getting anywhere at all. The second is to keep going till you get there, but the first is to get started. One will never do the second unless he does the first. It is true of the whole process, but especially true of getting started - you have to do it yourself.

MOMENTUM

O P E R A T I N G against the law of inertia in the physical universe is the law of momentum, which we have already mentioned. That law decrees that an object once started in a given direction keeps on in that direction and at that speed until and unless it is stopped or its course is changed by some other force like attraction or interference with attraction.

What keeps the earth moving age after age in its regular orbit around the sun is that by the law of momentum it is always trying to move off through space in a straight line, while by the law of attraction the sun is always trying to pull it to itself. The earth tries to fly away, and the sun tries to hold it, thus the straight line is pulled into a closed orbit. The same is true of the earth and the moon. The moon is always trying to break away, and the earth is always trying to hold it, so as far as the moon ever gets is to keep circling the earth.

Like inertia, momentum operates visibly in things around us, but an unseen form of it always operates in our lives. We have said that the problem of progress is to overcome inertia and get started. We add that once started we keep going in that direction till and unless something stops us or changes our course. These forces that try to stop us, and sometimes succeed, we will consider later. The things that change our course are worth a brief consideration here.

They are of two general kinds, opposite in effect. There are the attractions that draw us from wrong courses into right ones, and those that draw us from right courses into wrong ones. They may be conditions which we have or have not helped create. They may be the influence of others, the good or bad advice we get by seeking it or which is volunteered, or the wise or unwise changing of our own minds.

An inanimate object being pulled out of course by some attracting force, which is every object in the universe in greater or less measure, has nothing to say about it. If the force is great enough it must yield. But being made in the divine likeness and having the power of decision ourselves, we are able to decide for ourselves whether to yield or resist. We should decide with great care which we will do. People do sometimes get wrong starts, and anything that pulls them into better ways is a blessing. But to change directions for novelty, or for any

other questionable reason, is a mistake which may prove very costly.

Our momentum is the interest we develop, the rewards we receive, the approval we win, and the satisfaction of achievement we enjoy. If you are on the right track these compensations are likely to be genuine and generous; otherwise not. That is one way you can tell whether you are headed right.

In any case, momentum can help you toward your real destiny, if you have chosen the right road, and if you get started.

WAKE UP AND LIVE - THE FOOLISH WAY

A familiar watchword in these days is taken from the title of a popular and suggestive book. Its message is a needed challenge to a generation so many of whom are letting life slip away from them without realizing its possibilities and making the most of them.

"As if mere life were worth the living for.
What but perdition would it be to most,
Whose fat blood sleeps as it slips along their veins."

However excellent and important is the challenge to wake up and live, we must remember that there are different ways of doing that. There is a foolish way, a selfish way, and a wise way. We shall look at them in the order given.

There are those who measure life by its hilarity, even though it may be devoid of any good and serious purpose. They believe in waking up, but their idea is to eat, drink, and be merry. Why? Because life might end tomorrow. For those who live in such a manner that just might happen, for their way of living not only wastes life but shortens it as well.

The trouble with these people is that they mistake riotous living for happiness. They do not seem to realize that it engenders only unhappiness, while the virtues at which they sneer build the safety, security and peace, without which there is no happiness. The Psalmist had it right when he said that in God's presence there is fulness of joy, and at His right hand there are pleasures forevermore.

These people who assume that self-indulgence is happiness are fond of calling themselves Epicureans. They would not do so if they knew much about the Greek philosopher Epicurus. They know only that he taught happiness as the purpose of life, but they have not gone far enough to learn what he thought happiness was, or how he thought it could be found and maintained, or that he himself lived the plainest and most abstemious of lives. He did not recommend the self-indulgent life, nor confuse it with happiness. Epicurus taught that happiness is the purpose of life, but he did not mean it in any frivolous or superficial way.

Epicurus' formula for happiness had three parts: first, to live temperately; second, to be kind to others; and third, to be content with one's condition. That is not quite enough, but it is good as far as it goes. It is enough to show that the prodigal son type of person has no right to call himself an Epicurean. Had the prodigal son had Epicurus for a teacher he would probably never have made his tragic mistake.

Get rid of any such idea of waking up and living. Wake up and live, but do so to a better purpose than that. The self-indulgence program will make you flabby and weak in body, mind and soul. It is better not to attempt a more alert plan of life than to put one's trust in one like that.

WAKE UP AND LIVE - THE SELFISH WAY

WE now shift gears from reverse into second, so to speak. We now suggest another way to wake up and live, but we do not call it a good way. It is the way many people have in mind when they use the phrase, hence this warning that you accept no such interpretation.

This second gear, is to wake up and make the most of your opportunities to get ahead - of other people. It is to advance your interests and make a better place for yourself professionally or in business, to be a live wire and a go-getter, and to march to success no matter how many you have to trample.

These build mansions on the Avenue and give no further thought to those they have relegated to the slums. The final stage of this kind of living is dictatorship and its consequences. Hitler, Mussolini, Peron and others were men who consistently followed the go-getter policy to its ultimate conclusion.

This is not saying that commercial and professional success is necessarily bad, but the self-serving motive and method for attaining them is. The Master gave us the right formula for success in such things, but His way of attaining it may be disappointing to some of the aggressors who enjoy considering the world their oyster and seeing to it that no one else gets a chance. His formula was: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

There is no danger in the Master's kind of success, and you will not have to hurt or deprive anyone else of anything rightfully his to obtain it. On the contrary you will encourage and help others, for you will not be in a competition but a progress for all, based on good will and cooperation.

I remember a young man who sat near me in English class at college. In fact he has through the years made himself unforgettable. His father operated a moderate-sized clothing store in a nearby city. After graduation he went home and helped in the business, and he really helped. When his father passed on he inherited the store with all its problems and opportunities. Meanwhile he had married a very

noble-minded girl.

He worked capably, they lived unselfishly, and the business grew till the small store was a large one and they were very prosperous. Then they began planning constructive ways of doing good. They set up a well thought out system for helping promising but financially limited young people to prepare themselves for usefulness. Their wealth grew with their beneficence, till their philanthropy became an enterprise within itself.

The other day the papers reported that they had given their alma mater \$75,000 to use in adapting one of the campus buildings to house its fine and growing art collection. This was just one more benefaction, and one of their smaller ones. They are always doing things like that, and they are always prospered. Does the Master's formula really work? Look at some of these people who have tried it and you will see.

If wake up and live means only to get ahead, and nothing more, that is not enough. But if it means to dedicate one's success to the doing of the will of God, that is well and good. So we now come to consider the good way to apply the idea.

WAKE UP AND LIVE - THE WISE WAY

T H E R E is a higher possibility in reacting to the challenge to wake up and live. It is to do it in the perfectly normal way. That is to wake up and live on the level on which life is best lived and yields the best results and the deepest satisfactions.

"Be ye therefore perfect", said Jesus. In other words, really be all you were born to be. Realize and actualize all your possibilities for worth without camouflage, pretense, veneer, or egoism. Be this as normally as its life possibilities are realized by a rose or a full ear of golden grain.

You can make a great splash getting into the swim, as they say. Anyone can do it in life with a few noise-making facilities. But when the splash is over and you have settled down to the job of keeping your head above water, you soon discover that you are just another swimmer.

Life itself will take care of the matter of your place in the world if you will only live it richly and actualize all the possibilities for beauty and good that were born with you. Its full satisfaction, usefulness and reward, will duly unfold if the makings of these qualities are not starved, repressed, or otherwise destroyed. The aggregate of these manifestations can become a growing light that will illuminate the world and an increasing power that will sustain it as it moves on to its highest good.

The organized doing of good has its value, but it is not enough. It is cumbersome, and unnatural. It runs out of power, gets out of order, and breaks

down. It lacks human warmth. If it had been adequate the coming of the better order of things would not be so slow.

Jesus showed us the right way to wake up and live. He did not say the hope of the world is organization, shibboleths, movements, leaders and promotions. He said it is good people. He said they are the light of the world, spreading courage, hope, wisdom, kindness, and justice, till the darkness of wrong and woe breaks up and its shadows flee. He also said good people are the salt of the earth, preserving the goodness in it from decay till it can realize itself in human living.

He said that the kingdom of heavenly conditions comes by letting human goodness be like a lump of yeast which spreads till it vitalizes its world of batter in the jar, or like a little grain of mustard seed in which is hidden all the possibilities of shade and shelter in a tree.

Wake up and live, then; but do not do it in a way that will perish even while you are here to see it die. Do it in a way that will grow in your time, and go on living afterward. Your shadow will reach far. Make it a shadow that will bless, and heal, and help, wherever it falls. It will be so if you really learn to live.

FORWARD

T H E S E brief observations have not, of course, painted the full picture of your possibilities in all their details. For one thing, the canvas would not hold them; and for another, no one can tell from this distance what most of them will be. You are a unique person. The die was broken after your life was formed, so never again can anyone be made exactly like you. There will be no duplication of your possibilities.

Try to picture to yourself the best you are capable of being and what its effect would be on those around you, the world beyond them, and the future years. Is it not a wonderful thing to contemplate that you, the you that God folded up in your life like an oak is folded up in an acorn, can be a strong, complete, adequate, victorious you? That and nothing less is God's will for your life - and remember that anything that is God's will is possible. Please let that blaze out in the fullness of wonder before your mind's eye. Let it sink deeply and indelibly into the creative levels of your consciousness. Do not merely wish it could be. Know that it can.

But will it? There is one thing, the easiest thing in the world, that can obliterate that picture and blast it from the canvas of possibility forever, as one killing frost can put an end to a promising crop of fruit or grain. Difficulties you can overcome, problems you can solve, objections you can meet, discouragements you can conquer. The only power on earth that can stop you right where you stand is your inaction. You hold the key. All you have to do to spend the rest of your life regretting is not to turn it in the lock.

Thomas A. Edison used to take people to a window overlooking a place on the grounds back of the big red brick building that housed his industries and show them a big heap of junk. This was the rusting remains of his failures, the things that did not work. They were more in number than the things that did work, but by discarding them and going on to something else he kept going forward, even turning failure into success by reapplying the knowledge gained. In a way these things had failed, but at least he had made the effort, and then kept going.

The failure heaps of the world are large, but how much larger and more pitiful is the number of things that were not even attempted. No doubt some of them would have failed too, but many others would have turned out successes, some of them measureless blessings to mankind that would have left the world forever indebted to those from whose brains and hands they came.

How important it is to do things, to make progress, to realize and accomplish, to be one's best. But the possibilities will come to nothing unless you get under way.

Now we have taken another step through the archway. Let us say the words of the following Meditation with deep sincerity and purpose:

MEDITATION

I now fling myself free from all inertia of the spirit,
and go forward in strength of purpose to the fulness of
life.

May you be blessed in your ability to be true to the Meditation which you have just spoken from your heart.

Blessings,

YOUR CLASS INSTRUCTOR.

Your next lesson in this series is entitled LIVE THE MORE ABUNDANT LIFE, which we know can be ours when our understanding is perfected.

