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Degree 8 - 9

THE MAYANS
 SAN ANTONIO,
 TEXAS

Number 229

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All Things Are Yours

MAYAN REVELATION NUMBER 229

THE GREAT APPRAISAL

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THE CHANNEL OF FAITH

Beloved Centurion:

The subject matter covered in this lesson contains Truth that you know and use in your daily living. You are a member in the advanced class of The Mayan Order. Your faith has been strengthened greatly, and because of this you have been able to overcome many obstacles. I know this from the letters you write and the conversations I have had with you through the years. Your life has been completely changed because of what you have learned.

But even though you know many of the things that we have emphasized in this lesson and have explained in detail, repetition for the student is very important. It is like the examination of a student in school or in college - the examination covers all he has learned during a certain period, much of which he has forgotten, and that is why study is so important before an examination.

And, in passing, I might say that in the not-too-far-distant future, you will be preparing for an Initiation into the 10th Degree. I have not mentioned this before, but this seems to be a good time to touch lightly on the fact that it is coming. It is being made ready for you now. So think carefully on everything that is sent to you in the way of teachings between now and the time, so that you will be at your very best.

You will notice the title of this lesson is "All Things are Yours". I can almost hear the "wheels go round" in the minds of some as they read this title. I can almost feel your thoughts as you are wondering if in reality all things are yours. But as you read this lesson, you will see that it is true. Very often we are not as aware of the things that are ours as we should be. In this lesson, we teach you to be aware, be acceptive, be productive - and one of the greatest of these capacities is to be appreciative.

Many people who think they are appreciative are really not at all. They say with their lips how much they appreciate this and that, but when it comes to showing their appreciation in terms of endeavoring to turn the tables and do for

others, they do not have the time nor the inclination. That is what we mean when we say - REALLY BE APPRECIATIVE OF THE THINGS THAT ARE DONE FOR YOU. Always remember that people do not have to extend favors and go out of their way to be kind - they do it because they want to. Be appreciative of every little act of kindness on the part of others - and never fail to show your appreciation to God for the blessings that He has bestowed upon you. There are very few people who really are appreciative.

I could go on and on to describe the subjects to be taken up in this lesson, but you will find it all in the pages that follow. I do want to say just a little on the importance of Faith. In my many travels, I have visited many cathedrals in the Old World. I have always noticed that standing without, one cannot see the glory nor can one imagine any as he looks at the divinely-pictured, stained-glass windows. But, when standing within on a day when the sun is shining, every ray of light reveals a harmony of splendor that is indescribable. Christian faith is like that. It is within those who have it, who have learned the transformation it can make in one's life, the comfortable, happy, contended and safe feeling one achieves as a result of faith.

There is much that could be said about this, but in this introduction to the lesson, I shall say only that Faith and Works are as necessary to our lives as Christians as soul and body are to our lives as men. Faith is the Soul of Religion; and Works, the Body. I do not know how anyone can combat the obstacles that arise in the lives of everyone without a strong, workable faith. It is like a protective cloak, a complete freedom from fear. I could not live without it.

Ah, well, if you are to get on with your study, let us say together the words of our prayer that follow, and continue thoughtfully and slowly with the Truths that have been set down for you.

PRAYER

I thank Thee, Heavenly Father, that Thou hast made Thy children heirs to Thy unfailing providence as partakers of all happiness and good. Amen.



THE GREAT APPRAISAL

IN his First Letter to the Corinthians St. Paul makes the great appraisal of the estate inherited by those who have found harmony with God and who live in tune with the universe and its Maker. It reads, "All things are yours". This is a sweeping statement, and in so few words its maker could not go into detail about what he really meant, but as he meant it it is literally and completely true. If one finds and lives by the laws of life everything he needs,

or ever will need, is available to him. That is the true wealth, especially since it includes so much that is beyond price.

It seems that we have been given the key to all true values. We have fields to plant, hands and minds to work with, and prayer with which to ask. We need no more. We have been told to knock and doors will be opened, to seek and we shall find, and if we fail at these to ask for what we do not know how to attain or obtain in any other way. In the Bank of All Good we have a checking account with an inexhaustible balance. Of course we have to observe the rules and take proper care and make proper use of it.

If, having all this, we never draw on it, or if we draw on it and mis-use the resources, or if we never try to find out where the bank is or open the pages of the Checkbook, we only are responsible. In such cases we should not cry "Poverty" but become more businesslike.

The title of this lesson sums up all there is to say. We cannot add to it. We can only attempt to analyze it and try to discover a little of what it means. Let us hope that when we have done that it will stand out in a little clearer light, that we may see that it is no meaningless abstraction but a concrete and workable possibility.

In reasoning it is usually wise to avoid universal statements. Such words as "all" and "every" are dangerous because they are hardly ever wholly true. But it is not so in this case, for the assurance was written by one who had the universal viewpoint and was thinking in universal terms. Its only limitations are those we make ourselves. There is one we should all make - we should seek only the truest values. We do not need to gather the weeds that grow in the fence rows.

Do not fail to plant your grain of good, then when it has matured do not leave it standing in the fields to spoil. Do not let your mind lie fallow or your hands hang idle. Produce, use, and share. Do not fail to use your key to the resources of Him whose child and heir you are.

Now let us go about this proposition and learn of it as one might walk about a city and tell its towers and gates, or as any heir might go out to inspect his patrimony. Then let us never again make ourselves paupers by calling ourselves poor.



WHAT THE PROMISE IS NOT

THUS early in our thought let us recognize what the title does not mean that we may not becloud it in anything we say. It does not mean self-seeking or acquisitiveness, and while it includes the natural needs of life it is not limited to them. One can think himself rich when he is really poor, or _____

successful when he is really very much a failure, even consider himself happy when he has never come anywhere near true happiness.

King Midas wanted gold, and yet more gold. He asked that everything he touched might turn to gold. Then he found that even his food turned to gold in his mouth, and when he went to kiss his little daughter she turned to a golden image before his eyes. He had discovered that gold is not the only wealth, nor the most precious; and that the amassing of needless possessions can really make us poorer rather than richer.

We have seen people become so obsessed with the love of gain that they cheated and oppressed till they not only harmed others, but became hard and warped in soul themselves, only to realize too late that it was not worth it.

A certain farmer began with a small acreage which he tilled and from which he saved enough to buy the next field. That made him ambitious to own the fields on the other three sides also, and he denied himself and his family till he had accomplished that. By then he was obsessed with the idea of always acquiring all the land adjoining his, and he spent his life doing it. When he died he had acquired a great deal of land, more than he could work or care for, but that was all he had and all he had done with his life. He had made himself what farmers call "land poor". He had impoverished himself when he thought he was getting rich. His name is Legion.

The Man with the Hoe in Edwin Markham's poem had lost Plato and the swing of Pleiades, the far reaches of the heights of song, and the music and the dream of life; but that was only half the story. His oppressors had lost more than that. They had joined those who are willing to lose their souls to gain the world. They had lost a good conscience, the sense of usefulness, the privilege of improving the world, and the inward realization of spiritual values, without which material gain is not an unmixed blessing. King Midas has taken many shapes and names, but the golden touch always comes out the same way.

Have you ever known a very rich person who was at the same time very happy unless he was using his means for something more useful and helpful than idle extravagance or useless storage? The next time you see Hoffman's painting of Christ and the Rich Young Ruler notice the hands of the two figures. The hands of Jesus are open and extended in an attitude of giving. Those of the unhappy young man are turned inward in an attitude of getting. The one had riches through giving, the other poverty with all his getting. If you would be rich, watch your hands.



BE AWARE

THE remainder of this lesson will be devoted to mentioning four solving attitudes to maintain in availing ourselves of our life heritage under the assurance

that all things are ours. If we are not to be acquisitive, what shall we be? Four replies are here recorded - be aware, be acceptive, be productive, and be appreciative. We now proceed to consider the first - be aware.

Whatever life, the world, and the universe may be, actually or potentially, they are for each of us exactly as much as we are aware of, no more and no less. If one has a hundred rose bushes and knows of only one, that is all he really has. If he has a million dollars in money or property, and has learned about only a thousand, then for now a thousand dollars is his true estate. He may become aware of more tomorrow or some other day, but for today his present awareness is the measure.

If that were the sum of it, it might not be so tragic; but it is not. The sad fact is that the same is true of everything one has, for the only value of money is its power to obtain usable values in comfort, happiness, and good. If one has a book of a thousand songs and has learned only one, then one is his repertory. If he has a thousand books and has read only one, then he is a man of one book. If he has a thousand joys and has allowed only one to sink into his consciousness, one joy is his total. If he has a thousand reasons to be happy and recognizes only one, the other nine hundred and ninety-nine might as well not exist as far as he is concerned.

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What we are trying to make plain is that one may be the owner of great wealth, of many reasons for contentment; he may live in a wonderful time to be alive; he may have a wonderful opportunity and work to do; he may have dear ones, friends, and home happiness; but unless he is aware of them he does not really possess them.

In literature and art the traditional miser is an old man sitting before a chest of gold gloating over the coins as he takes them up by the handful and lovingly sifts them through his withered fingers, or else poring over his ledgers reckoning up how much he has amassed only to keep it out of circulation.

We do not approve that picture nor want to be its central figure, but it would be most commendable if we would do that with our joys, privileges, opportunities, and blessings. We should often count them over like coins in a chest, and reckon them up like entries in a ledger. Who of us would not find himself immensely rich, and indebted for it only to God?

If we pondered things till we understood them we would be aware that some of the things we think misfortunes are really means to make some of our blessings possible - assets instead of liabilities. Some lives have been made important by blindness, deafness, or lameness. Blind Homer saw more beauty than do many with good vision. Deaf Beethoven heard more great music than many whose ears are open. Be aware of your blessings, for that is what makes them yours.

BE ACCEPTIVE

WHEN we say, be acceptive, we mean something very different from being acquisitive. Merely being acquisitive is being a refined, disguised vandal, out to loot everyone and everything he safely but no less savagely can. Being acceptive is keeping an open hand, so to speak, so the countless and constant gifts of Kind Providence will not fall to the ground unnoticed and be lost.

An older generation often thanked God in their prayers that they were still "on the receiving hand". They certainly were, we all are, and every member of the human race has always been. Heaven has showered upon us unreckoned values to recognize and possess, and every day it showers upon us countless more. When any one of us pauses to comprehend what this has already meant, and especially to consider how much more we failed to accept through carelessness or unawareness, his regret would be overwhelming.

We are like people going to the woods and shaking ripe nuts from the trees with no baskets in which to carry them home, or going to the orchard to gather its abundance of fruit and taking away only what we can hold in our hands. There is an old joke about a man who bought a purse on credit, but he was no worse than one who earns the wages of happiness and good but either has no pocket or one with holes in it. We are like a man who is paid by check for a piece of work, and carries it in his pocket till it is worn out without ever knowing what it is.

We are sometimes told to ask largely that we may largely receive. That is well, but it is also well to maintain capacity to receive the countless riches of grace that come to us even when we neglect or forget to ask. Without them we could not even have existed till now, and yet some of us have never even thought of many of the daily providences that make life possible and sweet. Being deprived of any of them, even for a little while, we would soon be holding out eager hands pleading that they be restored.

It is a wholesome thing now and then to reread the story of the giving of the manna to the Israelites in the wilderness. It is a perfect picture of the ways of Providence. The manna was adequate food and pleasant to eat. Enough was given in six days to provide food for seven, provided it was gathered before the seventh. If one did his best but gathered less than he needed, what he had supplied the lack. If one gathered more than his share the surplus spoiled and was of no use. The manna had to be taken when it was given and used when it was taken. To let it lie was to waste it. That, you see, was a violation of the law of acceptance. To fail to accept the blessings of life is to lose them.

Do you remember how the eager faces of your children stirred your affection and made you want to give them the very best you could? Can you not put yourself in the place of God enough to realize how the divine attitude must be affected by the difference between the child who never looks up when the values of life are being made available and the one who realizes their goodness and holds up eager hands to receive them?

BE PRODUCTIVE

OUR next way of claiming our heritage from the friendly universe and our provident Father is to be productive. Many of our blessings come in the form of possibilities, and we have to actualize them. Many of them come in the form of raw material, and we have to assemble and activate them. Many of them come in unfinished form, and we have to complete them. Too much to ask? Would we then loaf through life with nothing more to occupy our minds, no tests to toughen us, no responsibilities to mature us?

A father who gives his son a year's crop gives him the necessities of life for that period, but one who gives his son a field gives him the necessities of life for all the years. One who gives his son a few jewels gives him a little loveliness, but one who gives his son a mine gives him beauty untold, provided he will dig and process it. Our Heavenly Father gives us fields and mines, unbounded possibilities, with some opportunity to share in the production, and thus to enjoy the consciousness that we are good for something in the world.

These are times when almost every day the papers remind us that with all our boasted achievement we have only begun to realize the possibilities we have inherited from our Maker. We know that when we have produced raw material of any kind there are literally countless ways in which it can be made to serve human need. George Washington Carver asked God to let him find out just what could be done with a sweet potato and a peanut. He found more than three hundred things that could be made from a sweet potato and more than one hundred things that could be done with a peanut, and that was only a beginning. Another George Washington Carver might come upon the scene and find that many more possibilities or the same number of possibilities with something else.

We cannot all produce by-products like Carver, or develop equations like Einstein; but someone will, and some of us might. Someone always comes along who can do what is needed for the time, if only he is aware and productive. Meanwhile those of us who cannot do such things might help to develop the abilities of others who can. The field is the world.

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This message is not just for people of genius. It is for anyone who has a life to live, whatever his abilities and opportunities. Great things may come unexpectedly from the efforts of any of us, and ordinary things may turn out to be of surprising importance. If you produce whatever you can that is good, in any way you can, living a life of integrity and exercising usefully whatever abilities you have, you will grow in the field of your life a harvest that will be a credit to your name.

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But remember that life is a field, or a shop, or a mine, and that we discover the possibilities in it only by working it. Untold values may be there,

values far surpassing the perishing and unimportant things some consider so desirable. Do not be like the man who always wished he had a diamond mine when a surpassingly rich one was under the surface of his own home soil all the time. By being productive we discover that all things are ours, and that means that we have more possessions than we can ever gather and use.



BE APPRECIATIVE

THE fourth thing we need to do to possess our measureless heritage is a somewhat mystic, though very practical one. Being appreciative means simply being grateful. For one life may mean exploring all kinds of depths and heights of understanding and attainment. For another it may mean walking the humble way of simple interests and rewards. Whichever way it may be, there is one simple and easy thing that anyone anywhere can do, and must do if he expects to continue to receive his share of good. It is the simple and easy matter of saying "Thank you" to God, and meaning it.

This simply means showing the Giver of all good the same courtesy we show friends, and even strangers, for their human kindnesses. People who fail to do so must be those who do not count their blessings and realize something of our daily obligation to the Universal Love whose other name is God.

Some excuse themselves by saying that a human being does not know we are grateful unless we tell him, while God knows everything and does not need to be told. This reasoning is false because it approaches the matter from the wrong direction. In many, perhaps in most, instances a human benefactor does know we appreciate his gift or service even if we do not say a word. But that does not satisfy him. He thinks we lack common good manners, and is likely not to repeat the kindness or to do it less gladly.

We are told that people are like God in all their better qualities. That means within those limits He is also like us, only in a grander pattern. Do you not enjoy the love of your children and the gifts they bring, however small and even useless? So does God appreciate and so is He gladdened by the smallest things His children give Him or do for Him.

Do we not love more to give things to and do things for our children when they express gratitude. If they assume that this is their due and say nothing, do we not give a little less joyfully the next time, and maybe a little less? Is not God likely to feel the same about the gratitude of His children, or the lack of it? That must be why it seems that gratitude for what one has is the way to something better.

Once when Jesus had healed ten lepers nine of them went away without a word; but one - ten percent of the total - waited to thank his Benefactor.

He was a Samaritan, the one of all the ten one might least expect to be grateful. Everything the Master did or said was to show us what God is like, so God must care whether those He cares for give thanks or not.

This should open up the meaning and reason for something long ago discovered in human experience - the fact that ingratitude seems to hold back the flow of blessings while gratitude seems to open and maintain it. Be grateful even for things that are less than we desire? Exactly. That is no deceit, for everything Providence gives us is good. A simple "Thank you" is a golden key.



THE CHANNEL OF FAITH

FINDING, claiming, and receiving our sustenance for body, mind, and spirit, with all the other blessings that give life its special wonder and appeal, requires a channel, both for those we receive automatically and those we have to help produce. Fortunately and beautifully it happens that all the things we have considered in this lesson, together with many others, have a common channel. They come by a mechanism silent and unseen, yet with processes more effective than anything man has ever devised. That channel is faith.

For thousands of years people have had written assurances and examples of the power of faith. In every generation some have availed themselves of it in a notable way; but it has not yet become general, much less universal. Let us now make two things plain. One is that you must avail yourself of your maximum good through faith if at all. To work without faith would be like going to gather fruit without a ladder. A little might by chance fall within your reach, but it would be very little instead of the abundance you might have had.

The second thing to be emphasized here is scarcely less important. It is that you must exercise whatever measure of faith you have, be it ever so little, to keep it healthy and growing. It will increase with each experience, and if there are enough experiences it may in time attain to great power.

You have read and heard of those of monumental faith who subdued kingdoms, put to flight armies of aliens, and the like; but that was not a starting point. It was a stage reached after much experience. We must all start at the beginning. The first stage of faith is just to live and think confidently that the best is for you, and keep prepared to receive it. In other words, live expectantly and acceptively. As you find that the universe is working with you and for you, begin to work with it. Use and conserve what is given you. If some day you become a hero of the faith, well and good. If you continue long just to use its first principle, you will discover more and more that all things are yours.

In his great metaphor about putting on the whole armor of God, St. Paul mentioned faith under a powerful and revealing figure. He called it a shield.

It is a protective weapon a little different from the breastplate of righteousness, especially intended for the protection of the heart life or the helmet of salvation for the protection of the thought life. It is something for active use wherever an attack seems to be coming, something that can be moved about if one has the needed skill of both eye and hand. Faith is adaptable protection.

But it is more than that. It is not only to protect whatever we have made life mean, but also the possibility of all we may be able to make it mean in the future. The idea is to use it to get the unsearchable riches that make life worthwhile, and then use it to protect them while they are enriching and beautifying your life. We will here venture in paraphrase a practical working formula - live faith until you have it, and then because you have it you will live it.

To have faith one must have capacity to believe in people, things, possibilities and sources, not omitting The Great Source. We must believe that their benefactions are ours; but we must also cultivate, harvest, store, dedicate, use, and share them.

AFFIRMATION

As a child of the King I am heir to the blessings of the Kingdom in which all true values are stored. In faith I accept them and dedicate them to their true purposes.

Blessings,

YOUR INSTRUCTOR.