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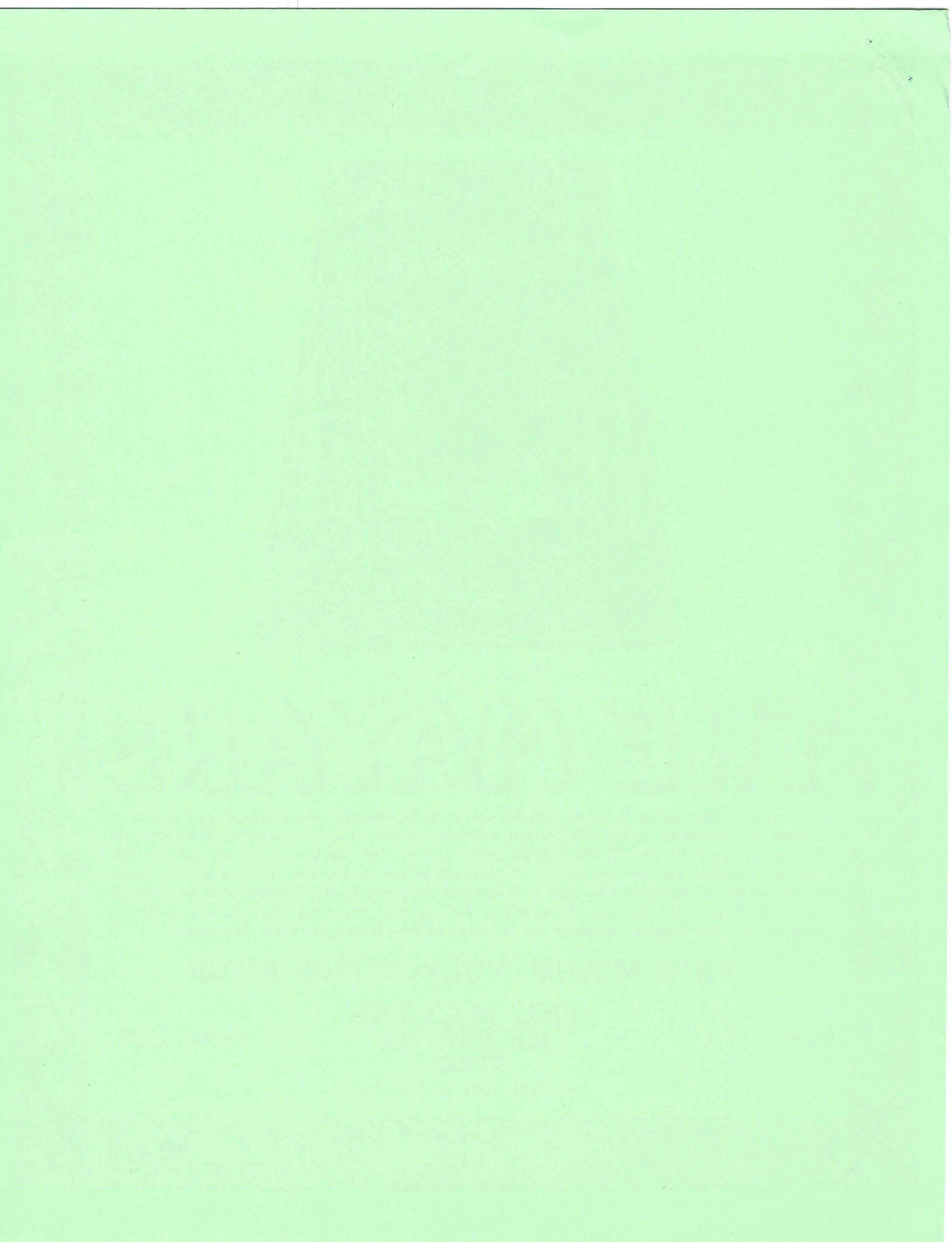
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Rule Your Spirit

MAYAN REVELATION NUMBER 240

THAN HE THAT TAKETH A CITY SELF-MASTERY AND ACHIEVEMENT

THE HARD-TO-MANAGE ONE SELF-MASTERY AND SELF-REALIZATION

SELF-MASTERY AND TRANQUILITY SELF-MASTERY AND HARMONY

YOUR HELPERS

*B*eloved Perfector:

Perhaps it is because of the times in which we are living just now, but it seems that more and more people are seeking ways to overcome difficulties; and, for the most part, it seems to be difficulties within themselves rather than outside influences. I base my thoughts on the many letters I am receiving that indicate this, and from the people who are calling me long distance, some of whom do not even belong to The Mayan Order but have heard of our work and are searching for help.

There are many reasons that might account for this - the chaos in world conditions that surround us, not only in our land but in many lands, brings about this feeling of insecurity that is causing people to turn to us for assistance.

You, as a member, know the importance of having a thorough understanding of Self-Help. You know the importance of Self-Mastery. You have learned that you must have complete control of Self before you can control the obstacles that confront you, and you also know that it is necessary to understand these things before you can be of any considered help to others.

Because we feel that it is timely, we have prepared this lesson for you, called "Rule Your Spirit", in which we are discussing how it is done. We talk about Self-Mastery and Peace of Mind - we talk about Self-Mastery and Success - and we also talk about Self-Mastery and Harmony - and other qualities that have to do with your Spirit.

These few remarks are only a prologue to that which is to come. You will find the meaning of the word, Spirit, as we speak of it, in this lesson. In one sense of the word, it can be called Self-Control, for when we control, for example, our anger, we are controlling the Spirit; and when we learn to rule the Spirit, we are learning to manage all of our instincts, urges, interests, desires, all those things that make up the temperament. And every time we master one of these weaknesses, we are a stronger person for having done so.

So we will not delay further, but we will get right into the important teachings in this lesson. Heed it well and practice in your everyday life the Truths we have prepared for you. You will be a happier person, a wiser person, and a richer person for having done so. It can be done! It is just that we must make a conscious daily effort to do so. And every day that we master something about our lives that is not all that it should be, we are making it easier the next day, and the next, and the next, and so on until we become that kind of person we want to be - what you as a Mayan in the highest degrees must be - the kind of person who has found that Self-Mastery is possible.

Ask your Heavenly Father for help in the words of the following Prayer:

PRAYER

Thou hast made me the ruler of my own spirit,

Heavenly Father. Help me to rule it well.

-- Amen.

Rule Your Spirit

THAN HE THAT TAKETH A CITY

It is said in the Sixteenth Chapter of Proverbs, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." The equivalent of this saying occurs repeatedly both in the Bible and the great wisdom literature of the world. It is a common thought in the minds of the wise because demonstrations of it are before us all.

Let us wait before we go further, however, to consider what is meant here by the word "spirit". It does not mean the spiritual self within us, which is sometimes called the soul. We do not rule that, it rules us; and an important part of managing our lives is to see to it that the spirit is in control rather

than the flesh. But there is another meaning to the word, and that is the spirit in which we live. It depends on many things, - health, right-mindedness, viewpoint, relationships, and the like. When we speak of ruling the spirit in this sense, we mean self-control, or the management of all the instincts, urges, interests, and tendencies that make up temperament.

The world has known many successful fighters whose courage was one-sided. They won victories over others, but they never conquered themselves. Some others have been yet greater soldiers in one cause or another because they had first ruled their own lives well. When one is given a scepter he is given a responsibility, and that responsibility begins with himself. What his kingdom is to be begins in his own heart.

The work of a really good judge on the bench is something to admire. He deals with facts of evidence and principles of law with no regard whatever to his personal feeling, opinions, likes and dislikes. He must have learned to rule his own spirit before he qualified as a good judge. We are all judges at times, and we need to have learned not to be swept by prejudice, temper, or self-interest in situations of conflict. We have to drive our lives over a long and uncertain road, and a good driver must have self-control.

Life is sure to involve some conflict, but self-mastery lessens it and keeps it manageable, thereby reducing the percentage of defeat. One who is right never fails because he is working with God; but to work with God, one must also work in the spirit of God.

He who takes a city has a doubtful asset, perhaps even a liability, to show for the effort and its cost. Who wants a city or knows what to do with it after he gets it? But one who rules his life has the most precious of treasures. He has become the possessor of a domain with infinite possibilities and satisfactions, - one that his good management makes more valuable every day.

The spirit, like the flesh, can be extremely unruly. Consecrated and enlightened will must conquer and rule both of them. If you do not rule your own spirit, it will rule you, and unrestrained, it is not a good ruler.

THE HARD-TO-MANAGE ONE

We might call the spirit of our lives the hard-to-manage one. Unless we too are strong, some of its factors will surely prove too strong for us. A good general always measures first the strength of the enemy, and he dares not fail to be right about it or be disposed to underestimate it. He knows it is much better to count it greater than it is than to count it less than it is. We need to remember the old Greek Proverb, "Know Thyself", and realize that our inward tendencies are among the things we must not fail to know and thus to deal with understandingly.

Many people get into constant difficulty, and sometimes lose out, because their emotional lives are too much for them. When the great tides of feeling sweep through, they are washed out to sea. Many people think they are really doing well with the living of their lives when they are really letting anger,

worry, resentment, desire, and the like, overcome and fetter them. A slave who thinks he is free may boast about his liberty more loudly than anyone else. St. Paul said that a necessary part of the whole armor of God is the breastplate of righteousness to protect the heart and the emotional life.

A flaring temper is like a bomb exploded in one's own camp, doing great harm to him and none to his enemy. God has given us facilities for temper so we can be indignant against wrongs and evils, and even protect ourselves rightly in just causes; but not to flaunt, misuse, over-use, or allow it to ruin our own characters and personalities. Like about everything else, it is a good thing in its place, and a very bad one out of its place.

Personal likes and dislikes are factors in living that need to be kept under strict control. In the first place we should be sure we like the right people and in the right degree. Friendship will carry only so much of a load. Do not strain it and take the risk of breaking it. Personal dislike must be guarded even more strictly. We all know some people whose company we do not seek out and with whom we do not care to work, but even they deserve our consideration and kindness. Sometimes when we understand them better we like them very much. Give people a chance, and on no account ever harm anyone in thought, word, or in deed. There is no real place for enmity in the world. What place it occupies we make ourselves, and we are wasting good space when we do so.

If we have any or all these inner drives in exaggerated form, that is all the more reason why they need to be guarded and kept under control. Our worst enemies are sometimes among the tendencies hidden within ourselves. If some of our better tendencies are weak, they need stimulation and cultivation to enable them to serve their beneficent purpose.

All our urges, instincts, and drives have their uses. One who manages them well is like one driving a multiple-horse team over an uncertain road. He must know how to make each animal pull his part of the load.

SELF-MASTERY AND TRANQUILITY

Peace within is something everyone needs, and most people want, and many do not have. There is no peace within, without self-mastery. The tides that flow and the tempests that beat arise within ourselves and are measured by the temperaments we allow ourselves to have. True, the causes may arise outside, but the storms are our reactions to those things. In fact, most of the world we know is not made up of external things, but of our inward reactions to those things. God created the earth we live on, but we create the worlds we live in.

People everywhere are taking tranquilizing drugs for various reasons - and for various reasons they are not the answer! At best their effects are temporary and uncertain. Drugs cannot remake our selves, our viewpoints, and the spirit in which we live; and there is no real tranquility until all these are in adjustment to life and to each other. You would hardly give a drug to your car motor to take the rattle out of it, would you? You would have it adjusted.

Many search for the answer to the general lack of tranquility in the

world in such ways as they know or can think of. Some seek it by going from place to place, but do not find it because they take the same self wherever they go. Some seek it by going from situation to situation, but do not find it because they make the same kind of a situation wherever they are. Some seek it by going from association to association, but they do not find it because they dominate each association in the same way.

If a piano does not play harmoniously it is only because it is out of tune or out of adjustment. A new piano out of tune will produce the same kind of music as will an old one out of tune. Unless the old one is worn out, changing it for a new one is not mastering the situation but surrendering to it. One has no trouble if he keeps his piano in tune and in repair, and plays it with self-command. He thus makes himself master of the situation, and it is in the mastery that harmony lives.

Tranquility and confusion are mutually exclusive and repellent. Those who mistake unlimited freedom for tranquility or try to find any harmonious relationship between them are doomed to failure because confusion is the opposite of tranquility. Tranquility lies in controlled freedom, and only controlled freedom is really free. When Spinoza said we are free as far as we know, he was echoing Jesus, who said, "Ye shall know the truth and the truth shall make you free." Truth is not random. It is limited by its own nature. In it is sureness and safety, and therefore tranquility.

We make our own discord by not harmonizing things, and to have the knowledge and the strength to harmonize things one must be master of himself. Desire, fancy, and self-interest would very soon lead any of us afield if we permitted it. We simply must know better and keep firm hands on the controls.

Self-mastery turns liabilities into assets because the difference between liabilities and assets lies not so much in the nature of things as in their use. The same water will either drown one or quench his thirst. The same fire will warm his house or burn it down. The same steam that will drive a locomotive on the right track will wreck it on the wrong one.

SELF-MASTERY AND ACHIEVEMENT

We are not here to dream and drift, but to do things. We have lives to make and a world order to build. We cannot do this unless we are masters of things and forces, and we cannot be masters of things and forces unless we are masters of ourselves. How fortunate it is that the whole process of achievement begins where we can know and control it - within ourselves!

Our obligation to accomplish something worth-while in the world does not make us slaves, it sets us free and makes us masters of our materials and our tasks. We decide what challenges to accept, what purposes to undertake, and in what ways we will carry them out. The power to do all this becomes ours the day we become masters of ourselves. Everyone puts in his time at something. In fact, everyone works hard in some way. The trouble is that some spend their lives on treadmills, toiling day by day at something that only leaves them where

they started.

On the surface success and failure have many and varied causes, but fundamentally each always has the same cause. Failure is the result of not having managed one's abilities and opportunities well, and vice versa. In the school of life we are given problems and the materials with which to solve them. Some play with the task, some give up quickly, some find the solution readily, and others find it slowly; but in one way or another they could all have succeeded. Those who failed were in one way or another not masters of themselves.

Suppose you were the man at the desk operating a railroad. You would have to keep the man in the tower, the man in the engine cab, the man at the switch, and many others, all working together. You and they alike are free to succeed, under control. The one who must master the greatest number of others and the operations they have to perform must be most completely master of himself. A great manager or a great commander, just like any of us with his day's work to do, can succeed only if he keeps calm and he can coordinate others only in the measure in which he can coordinate his own powers and tendencies.

Self-mastery is quickly lost by display and exhibitionism. Showing off takes more energy out of one than quietly doing his duty would do. Remember Abraham Lincoln's story of the Mississippi River steamboat that had such poor motive power that every time the whistle blew the engine stopped. There are people who would accomplish more if they didn't waste so much steam blowing the whistle.

Progress, in however humble a field it is made, takes heroes; and self-mastery is one of the first requirements of heroism. Being heroic does not start in the ruling of others, but in the ruling of one's self, because self-mastery is the soil in which the ability to use authority well must grow.

Set your aim within the limits of your situation, your abilities, and opportunities. Then keep your efforts directed toward that aim, like a ship sailing by the stars. Learn to control things outside by beginning with those within.

SELF-MASTERY AND SELF-REALIZATION

The personality or self life is like the life of the body, or a tree, or a flower, in many ways. For one thing, it is intended to grow. One difference is, however, that the body, the tree, and the flower, reach limits of growth and stop. There are no known limits to the development of life in its deeper spiritual sense. Not far from where this is being written is the stump of redwood that was as large as most other trees ever get when Jesus was born in Bethlehem, but it reached its growth finally. Selfhood never does, at least in this life.

We begin as potential selves, and are created to develop into actual selves, - that is, to build into reality what at first was only a pattern. Unless everything the pattern calls for is built in, unless all the possibilities are realized, in that degree we fail. Those who admit no purpose in their creation and are content merely to exist till they are through with their visit on

earth must be a sad disappointment to the God who has, through the ages, been trying to realize a dream of the world and humanity as it might be.

Accomplishing this realization requires vitality and coordination. The vitality is given to us, a wonderful power-packed dynamo that powers all duties and renews itself for more as long as we live on earth. The coordination, however, we must provide. It is something for which we are responsible, and unless we do provide it the vitality is largely wasted because it is used up in mere existence and to no active purpose. This is not laying a burden on ourselves. It is finding a way to bear our burdens. Like the yoke on a team of oxen it really concentrates our energy and helps us to use it at the same time more easily and with more effect.

In the case of a tree, a rose, or an animal body, the coordination is automatic, but not in the lives we live. Physical growth takes care of itself, building by means of countless silent, unrealized, miraculous coordinations; but the development of a life is a conscious operation, and extends far beyond all physical possibilities; yet we possess the divine gift of the will and choice to do it.

Self-mastery is the means and the channel by which we can bring all the countless forces involved into related harmony and center them on the development of ourselves into what was in the Divine Mind for us when we were created. The goal is all we were born to be, and that goal is not too much to expect of ourselves. We can never achieve it in one grand leap, of course, but by making a little progress every day we can, and find it the most joyous thing we ever did.

Of course we can make it a hardship if we choose to think of it as such. The same could be done with any achievement. But as the explorer enjoys what he finds, and the diamond miner finds what he seeks, we who are exploring the entrancing reaches of being and mining the everlasting riches of selfhood should find it the most rewarding possible human effort.

Bear in mind every day that what you are to be you are now becoming. The prophet is one who looks at trends and the destinies toward which those trends are moving. He knows what will happen - if the trends remain unchanged. Our opportunity and privilege is to continue our trends if they lead to what we want, and if not, to change them. That is the sense in which we are the masters of our fates and the captains of our souls.

SELF-MASTERY AND HARMONY

When we hear the word harmony we usually think of related tones, of sound. But harmony is not confined to sound. It appears in many forms, all of them important and many of them vital. Among them are well-being and progress. Harmony is the perfect relationship, the ideal coordination. A great machine is a vast combination of relationships combined into one great central relationship. Everything works in combination with something else and through that with everything else.

Perhaps we have emphasized the progress idea enough for this lesson. Let us now turn the shield over and emphasize what we find on the other side - well-being especially as it is expressed in health and happiness. This too is a matter of harmony. Health is completeness with every factor working in order. Disease is broken harmony or maladjustment. The difference is the same between happiness and unhappiness. The key to both health and gladness is right here.

Not all but much sickness is psychosomatic. That is, it is the result of conflict and confusion in thinking and living. All the rest of illness is the result of failure in judgment and action somewhere along the line, possibly in an earlier generation. In both cases it is a matter of getting out of harmony somewhere along the line.

When these causes have reached the stage of actual sickness special help is needed, of course. But before that stage special help may be needed with some of these conflicts and confusions, fixations and complexes; but a great many people, especially in the earlier stages, could take care of these causes of later and more serious trouble - if they would. They could watch for discords in their thinking and living, and eliminate them at once - if they would. You see it resolves itself at once into a matter of self-mastery.

In music harmony is related sounds building up into anything from a simple air to a great symphony. In living harmony is keeping all the elements of living related like harmonious tones, so they can unify into a great central theme of strength and worth. The musician must have an instrument, the conductor must have many of them; but in living the instruments are all built in. We have only to understand them, master them, relate them, and use them.

Take all your worthwhile hopes, interests, likes, desires, places, affections, and keep them so combined and operating in so coordinated a fashion that they will give off a great harmony of well-managed living.

This is self-mastery in one of its finest forms, but it is always subject to improvement. As a composer keeps revising his score, smoothing it out or intensifying it, here and there, so it is always approaching the perfection of which he dreams, keep revising the notes and improving the harmonies in and removing the sour tones from your life, so it is better each day than it was the day before.

YOUR HELPERS

All this may seem quite a task, and it is. That is one thing that recommends it as a program. The fact that we are made for effort is one thing that makes life so well worth living. But remember that all this lesson does is to recommend a task that is worthwhile. Living any other way involves effort too, and perhaps with less reward, none at all, or even loss. Life requires about so much of each of us. Whether it is worth doing or not is for us to decide. Anyway, following the way of self-mastery is something we do not have to do alone. We have helpers.

For one thing, physical ability will be on your side. You will feel better and be stronger for concentrating your abilities wisely on what is worth

doing. It takes longer to grow weary or wear out doing something constructive and helpful than doing something that is neutral, negative, or hurtful. You will also have a helper in the pleasant fruits of wisdom. "Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her."

You will also have the help of the fact that you will fit better into your normal place in the world and have the advantage of the favor and respect of others. Even those who do not have the courage to undertake your way of life will respect and honor it. Even that will bring them some measure of benefit. The kingdom of heaven is within us, and everyone who sees even a little of its light and feels a little of its warmth helps that much. Both of these things they must catch from others, - perhaps you.

You will have the help of the fact that life will yield more readily to the touch of one who knows what he is doing. For him the locks on the doors, gates, and lids do not stick, for they gather no rust. Like Sir Galahad, the strength of each of them is as the strength of ten because his heart is pure. This is not an obscure theory but a proved and demonstrated fact.

You will have the great advantage of the fact that self-mastered living will constantly improve the conditions in which you live and work, making your efforts at the same time easier and more productive. There are three ways to lighten a load. One is to reduce it, which involves loss. One is to redistribute it, which does not make it any less. One is to give it joyful purpose, which changes it from a burden to a pleasure. Self-mastery does the latter thing.

Self-mastery in living will help you in another way. It will aid you as an instrument yields to the touch of its operator, making your life and its powers more adaptable and subject to your direction. You will become master of your life as a musician is master of his instrument, - like him, drawing from it the harmony of numberless cooperative abilities. Your life will then be happier and your work easier, not because you are less productive but because you are more so but without friction, confusion, and frustration.

Best of all, Divine Providence is always with one who has mastered his spirit and consecrated it to worthy purposes, not passively but actively, not by abandoning his will but by dedicating it. They help themselves who master their spirits, and Heaven helps those who help themselves.

AFFIRMATION

My will is mine not to release me from worthy purposes but to hold me to them. I thus control it because in that control is the truer freedom.

Blessings,

YOUR INSTRUCTOR.

