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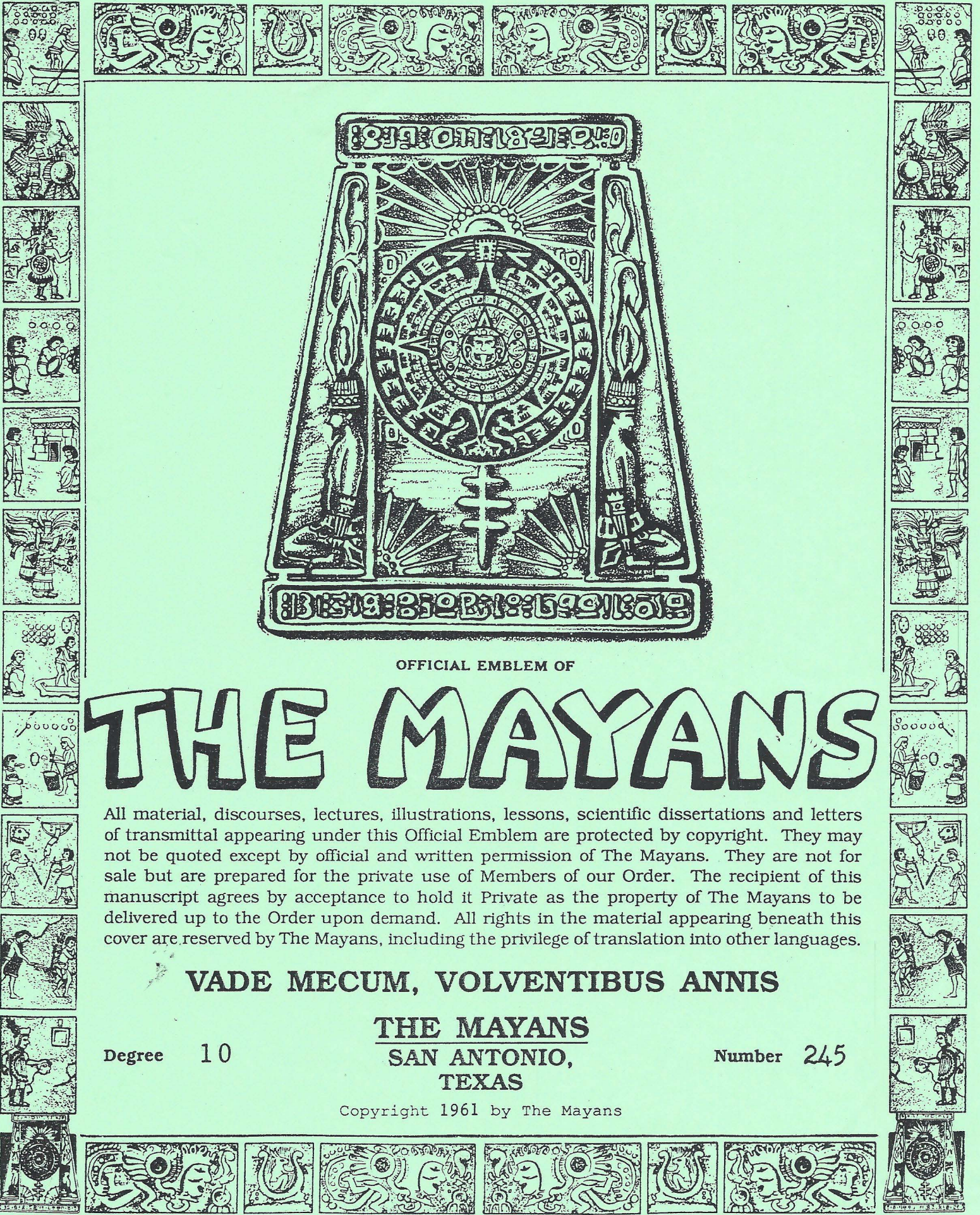
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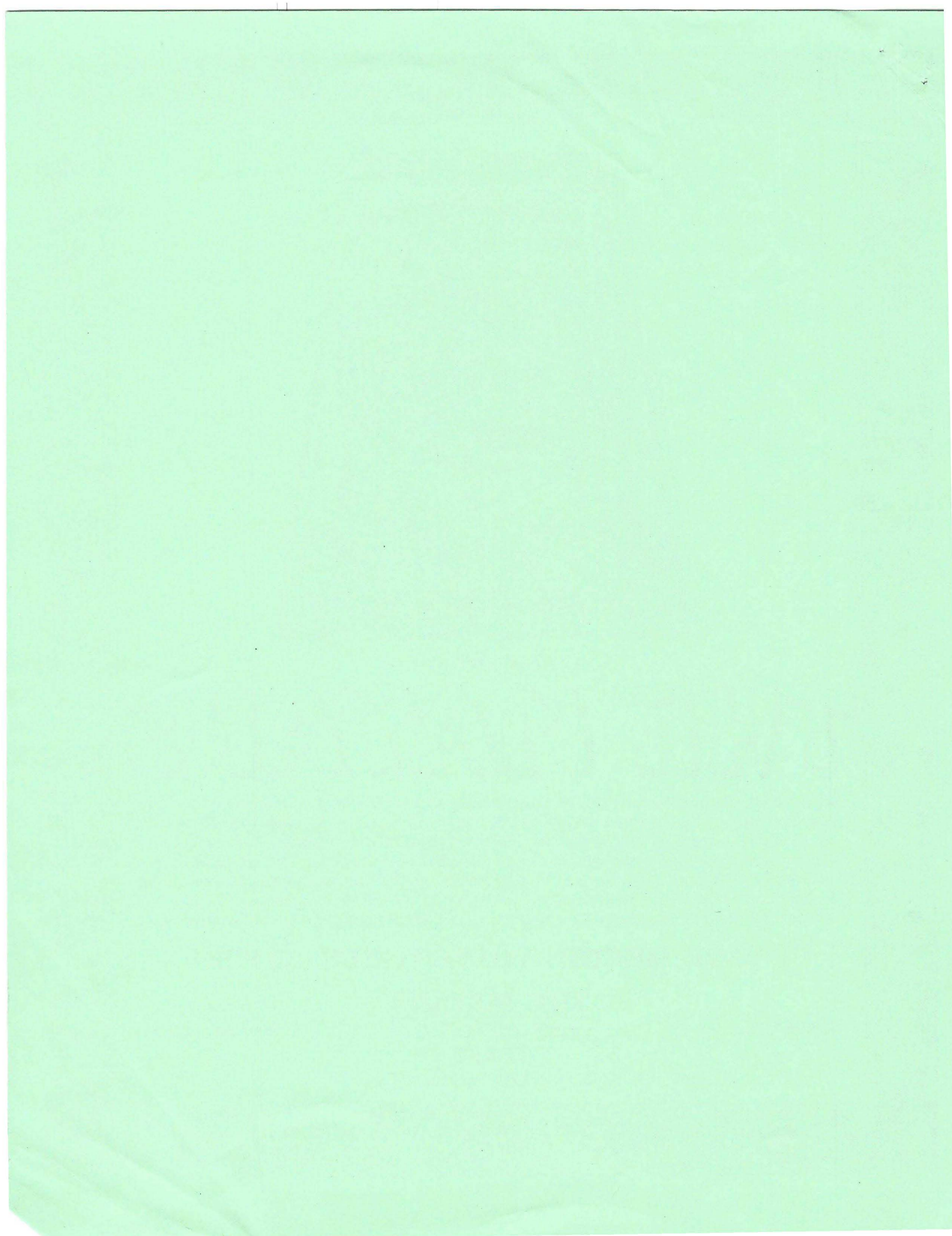
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KEEPING CALM

Mayan Revelation Number 245

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PEACE

Beloved Perfectionist:

It is my sincere hope that there are many in your class who may be greatly benefited by the lesson that we bring you now, which we have called "Keeping Calm". There are many in this class who have learned how to achieve this wonderful and very important state.

Of course, I can hear some saying, as they read these words, "Well, how can I be calm when it is my nature to be nervous, distraught, and jumpy? This is quite natural with me and there is nothing I can do about it." But believe me, my Beloved Friend and Companion, there is much to be done about it. This is something we can remedy.

There are thousands of dollars spent each year on tranquilizers, quieting medicine, and the like, which would not be needed if we would only learn self-control and know that we can master self. Of course, there is no question but that tranquilizers and sedatives are a blessing in times of great pain or great stress, administered under a doctor's orders, but too often they are used when they could be dispensed with - many people going along the line of least resistance because it is so easy to get relief from something in a bottle or a pill box, rather than by fighting the problem and thereby building character.

It is absolutely necessary that one conquer oneself because until you have done this, you are really a slave - not a slave to someone else, but a slave to oneself; and no man or woman can be completely free until they have complete command of themselves. And when you have reached a place in the knowledge of self when you can rule your desires and your fears and all of the phases of life, that is the time you really lose the miseries of life and are in full command.

Men and nations can never really know peace until they know calmness, self-control and poise. I do not mean the kind of tranquility that may be visible on the outside only - I mean the calmness that comes from within. And this is something that must be cultivated, it must be learned and practiced, just as

we must learn many other lessons in life. Many of us have had to learn faith - it was difficult for us - but when we found it, we discovered a complete change in our lives. Some came by faith naturally - others had to work at it. And so it is with our inward spirit. Some of us have to develop calmness and poise and control - it isn't naturally there - but once we have mastered it, we have really found a new way of life.

How many cases have you known of where a man or woman has gone to a doctor and, after examining that person, the doctor said, "You need to slow down." When the doctor said, "Slow down", he did not mean to stop working, or to work less - he meant to slow down in your emotional life, take those things easier. And many people are suffering from high blood pressure who would never have it if they would learn to live a more tranquil life and not permit themselves to be troubled over every little thing that happens, sometimes even anticipating trouble when it is not likely to come.

When we use the slang expression, "Take it easy", there is a world of meaning behind that phrase. It means - do not worry, learn to take things with a calm spirit, learn to evaluate conditions as they arise and know how to deal with them, not getting flustered, nervous, ill at ease, unable to think, but by sitting down calmly and taking stock of the situation and what to do about it. The answer will come, but not unless you practice self-control in your thinking.

Your Instructor is very anxious that this lesson may have a great impact upon your life. Please do not just read the lesson, but think about it deeply and try to adapt the Truths we have given you herein to your own life. Pray about it and know that you CAN change - your health, your appearance, your ability to make decisions, your effect upon other people, a thousand things you can do by taking seriously this lesson on "Keeping Calm".

The words of the following prayer contain the whole substance of our message. Say them thoughtfully and then proceed.

PRAYER

Heavenly Father, help me look on life and all its affairs through steady eyes and to maintain the calmness of spirit that will enable me to do so in all circumstances. Amen.



DEALING WITH CONFUSION

Calmness is one of the deep secrets of satisfied and effective living, but it is neither automatic nor easy. To attain it as a habit requires a great deal of self-training and effort while it is being developed and strengthened, but the effort is well worth it. The great rewards are - less discontentment on the way, and less wear and tear on our nerves and emotions. This involves no disrespect toward serious situations, for, as a matter of fact, most fretful people are so about the trivial situations that are not worth it either way.

One's days may become a constant struggle between calm and confusion. If not, it may not always be a good sign - it may be because one does not care. Not caring is no cure for fretfulness. We should take serious things seriously, but taking them seriously is not necessarily allowing them to upset us and unfit us for effectively meeting our daily responsibilities.

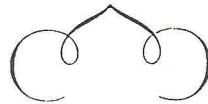
We all know that life can get snarled up very easily and quickly, and that the reasons may not be within our control. Our reaction to it, however, is within our control. We should practice keeping our spirits free from the entanglement, but, since we cannot always do that, the next best thing is to neutralize such situations with calmness, strength, and self-control.

This is likely to be a battle between the outer and inner phases of life. Most confusions come from the outside, but not all of them. The side from which they do not come may be slow to take part, but if and when the disturbances become one of the whole self, a disciplined mind must intervene and quiet the storm. That means that in such situations you, yourself, must be capable of becoming the arbiter. You will have to know the rulings to make and have the strength to make them. Experience will teach you what the precedents are and how to apply them.

Calmness is one phase of ruling one's own spirit, which the Scriptures say is greater than taking a city. The mariner would call it keeping on an even keel. The man on the street would probably call it simply holding steady. In any case, it adds great strength to daily living.

Study the trees, the mountains, and the stars, and share their calm. Every tree has its storms to meet, every mountain has its earth stresses to endure, and every star is the center of extremely violent forces, yet each keeps calmly and surely on its way.

Calmness and poise will enable you to walk victoriously through all kinds of times and situations, through trying disturbances and over rough roads. As you find how great is your capability, you will cease to be afraid. People will say of you, as they did of a great general in the Civil War, "There he stands like a stone wall."



BE RIGHT

One of the greatest helps to revealing a calm spirit is always to be as nearly right about things as you know how to be. We are not perfect and any of us may make errors of judgment. It takes much time, effort, and experience, to acquire the habit of being just in every personal attitude, decision, and action. One who knows he has made honest efforts in these directions has a great advantage in the effort to keep calm in spirit.

If one will be guilty of no intended unkindness and commit no conscious injustice, he will profit in many ways. He will have less to regret by day and lose sleep over at night. He will enjoy more favor in the eyes of others, and here and there will find his investment being repaid in terms of friendliness and good will.

Do nothing that can possibly harm another person, no matter what the apparent advantage might be. The advantage will be found to be only apparent, for injustice can no more bring forth good fruit than thistles can bring forth figs. The apparent advantage always turns to an assured disadvantage.

Another aid to a calm mind is keeping one's responsibilities up to date. Do not neglect imperative duties or let obligations of any kind accumulate. However considerate and forbearing others may be about them, they will be irritating and disquieting to you. Obtaining the forgiveness of others, and even of God, for lapses in duty may be much easier than forgiving ourselves, and that inability to pardon ourselves is not conducive to calmness and inner peace. A few such disturbances of thought can soon grow into a surprising heap.

Do not get behind with the promises you make to yourself. If you lay out a course of action in the form of resolutions or even mere plans, carry it out if you reasonably can. If you find you have undertaken too much, reduce it to proportions you can manage, then carry them out. Unfulfilled promises to others, to ourselves, or to life, are ghosts that will not fade until we have done something about them.

Practice wisdom in everything. Wisdom is making the best use of knowledge, and acquiring more knowledge by the wise use of what one has. The more you use it, the more you have, and the more freedom from worry and confusion it affords.

Be free with mercy and forgiveness. A certain pernicious type of self-pride makes it look difficult to forgive, especially if we think we have been wronged, but it is easier to do than to think about, and it always leaves one glad he did it. Do not limit it to people's deservings, lest they do the same with you. Make it boundless and free, and the inner storms will quiet down.

Do these things, and you can be calm because you can hold your head up and look the world in the face with fearless confidence. They will remove much of the sense of uncertainty that is one of the bases of disturbance and confusion. Calmness requires strength, and these are strengthening exercises for the spirit.



WORK AND REST

One way to help keep life on a calm and minimum-friction basis is to have a worthwhile aim in life and to move toward it steadily day by day, yet to provide for enough rest and relaxation to refresh the vital powers and keep them adequate for the effort. That means work with adequate amounts and periods of rest, but it also means overcoming the spirit of restlessness itself. Some restlessness is the result of overwork, but much of it is merely the result of a restless disposition. Both of these are foes of calmness.

For fidgety, fretful people, there is neither much calm nor much achievement. Their very dispositions make them both dissatisfied and ineffective. Some of them may have overstrained their nerves by overwork, but probably more of them have become that way by having too much idle time on their hands or doing too

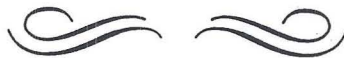
little with the time they might have improved. They are going nowhere, and the realization is disagreeable. They are building nothing into their lives, and the emptiness is irritating.

One may have a major purpose and any number of secondary ones, but too many destroy the concentration necessary to being a real master of one or a few. If one is going to have that deep sense of contentment so necessary to calmness, he must have something to live for and it must be worth living for. If one lives for too little, he develops ennui; and if he undertakes more than he can manage, it results in inner confusion and disturbance. There is not much calm either way. No one is happy watching his own purposes defeat each other.

Most of us learned early in life that to move in a straight course, one must keep his gaze directed on a fixed mark, as the first mariners learned to navigate by the stars. A straight line between two points requires two points, and the reason for much wavering uncertainty is the fact that one has a point of departure, but he has not chosen a point of arrival. Facing that fact is disturbing until something is done about it. That something is, of course, deciding where one is going. The way any one of us occupies his time does one of three things - it benefits the world, damages it, or makes no difference. Some invest life usefully, some harmfully, and some not at all. Those in the first group find contentment, those in the second find bitterness, and those in the third find nothing - not having planted, they simply do not reap.

The traditional town loafer realizes his own uselessness so well that when asked what he is doing he will sometimes reply, "Just killing time". Killing time has never been listed as a crime, but it is a two-way infliction of damage, that against the world and that against one's self. One phase of its damage to one's self is what it does to his own secret, personal peace. You will not find many time killers even pretending to be content.

One should never find life dull if he once awakens to the fact that he is building history. If he is not doing so, he is marking time. No army does much of that if it has any objective. It is only for short intervals before a new order is given, a pause before shifting positions. Do not try to do without rest, but only an interval between actions is rest.



KEEP ADJUSTED

You have noticed that a machine either hums or rattles according to whether or not it is in adjustment. That is a law of mechanics, and as our bodies are machines they do much the same. It is also a law of the spirit and of personality. Our thinking, our emotions, and the entire assembly of our lives hum or rattle according to whether they are in the right adjustment to each other, to the job being done, and to the entire business of existence and effort. The humming is calmness. The rattling is the opposite.

Calm is peace and vice versa. There is no calm in a rattling machine or a life rushing about without knowing what it is looking for. Neither is there any

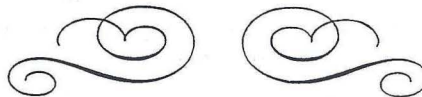
lack of peace in a life that is in balance, with all its hopes, plans, aims, and efforts normally related to each other. The worker who has his skill, his tools, and his task all rightly related, works in peace. The traveler who has his locomotion, his equipment, his road, and his goal all rightly related, journeys with satisfaction. The master of the situation proceeds calmly and more easily.

Calmness is not irresponsibility any more than it is idleness. It is said that a gentleman of means published a request for the best of any number of paintings symbolizing Peace. Two artists competed. One painted a picture of a quiet pool without a ripple on its surface or any sign of movement in the scene around it or the sky above it. The gentleman said, "No, that is not peace. That is stagnation." The other artist's picture was accepted. It was of a bird sitting quietly in a niche in the side of a rugged, rocky cliff, while all about it raged the wildness of a storm. Calm is not the absence of storms. It is safety from them.

The bird in the second picture had simply adjusted itself to a situation. Of course, it had wings with which to do it. Our bodies have no wings, but our spirits have. The wings of faith and confidence can carry us to more places of safety than those of bone and feathers could do. Among the things to which we have to adjust ourselves are storms. If you can adjust yourself to the times when tempests are raging, you certainly can adjust yourself to those when the winds are still.

Bear in mind, however, that the doldrums and horse latitudes of life are not calm. Neither is a swamp. Like the pool in the picture, they are stagnation. There is no lasting peace in that. We are bearers of the image of One who is always going forward with a purpose, and we can be really content only when we are doing the same.

How easily and quickly adjustment can be made depends on your situation and your temperament. But it can be done, and it will be good, even for your temperament. Anyway, which works best and lasts longer - a machine that hums or one that rattles? Therein may lie the answer to a trying problem.



CALM AND AROUSEMENT

We must bear in mind the fact that calm can be confused with lethargy; and that when it is real, it still can be allowed to drift into lethargy if it becomes and remains inactive. The best grade of calm is energetic - it knows how to rest, of course, but its rest is always preparation for action. The normal alternation of the two is best for the health of both body and mind. Rest is by the nature of the situation sometimes complete, but it must not be permanent.

The solution, like the problem, is a twofold one. It is for the wide-awake person to keep calm by keeping his energy under control or at rest; and, on the other hand, for the quiet-spirited person to keep his energy abundant by proportional periods of directed effort. This is why so many calm people accomplish so much and so many energetic people sustain their energy.

There are times when one is and should be aroused. Some situations call for action, and to give them no attention is not the normal thing to do. But to become aroused when situations demand and justify it does not mean that one should lose his mastery of both the situation and himself. The most saintly people in history have had strong tempers, but temper is not something to cause one to get excited, act and speak wildly, and flail about with utter lack of self-control. It is ignition for the engine and power for the motor. High responsibility is not met by people half asleep, but by people under the driving power of strong feeling guided by intelligent purpose.

How calmly an eagle soars high in the air, or a great tree stands against the wind, or a great ship sails through a storm, or a Saviour suffers on a cross - all of them adequate to the situation, and calm because they know they are adequate! It is inferiority and inadequacy that cowers before situations that demand strength and action. The strong are calm because they have strength for whatever they meet, and the calm are strong because they waste no energy in needless threshing about.

Of course normal arousal is not panic either, any more than true calm is mere drowsiness. Panic is one of the most weakening things to which one can fall victim. It drains strength like water running from a vent. The result is that the person who has panicked is utterly unfit to meet the situation that confronts him. If arousal and stodginess cancel each other, they are not real - they are merely imitations of quiet strength and strong quiet.

Arousement is dynamic. Rest is relaxation of that dynamic, but calmness is control of its energy. It is like the hand of an engineer on the throttle, or that of a pilot on his controls. If it were not for that calming touch, the pent-up power would become rampant and destructive.

Among the best examples of real calmness are a complex machine running smoothly under its designed controls, and a human being with abundant vitality all concentrated and directed toward a constructive purpose, but never allowed to get out of hand. It is not exemplified by a live wire dangling in a road, but by one effectively connected to a dynamo. These have at once the potency of calm, and the calmness of potency.



CALMING EXERCISE

Put out of your mind all confusion just as though you were clearing a cluttered room or rearranging a disordered shelf. Dust it out as you might the interior of a piece of neglected luggage or an ornament too long without attention. Do not, however, let it stand empty to catch unworthy ideas and mischiefs. Put into it a calming thought. This cannot be a thought about nothing - it will be something to occupy your mind, but pleasantly.

Gently and calmly analyze what it was that had confused you and what it is that usually confuses you, and see what can be done about it. Where, how, and why does the skein get tangled? Make it a rule to watch that point in your thinking, and take special care to get past such points without anything going

wrong. Locate your point of irritation, and lubricate it, so to speak.

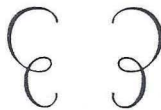
Here is a rule for problems that tend to be too much for you. It is from a refugee boy. The lady who took him into her home found him very hard to manage, but a genius at fixing things that got out of order and baffled the attempts of others to mend them. When asked how he did it, he replied simply, I look. I think. I fix." Why not try that, calmly always, with the affairs that get out of order in your daily life?

Stop often when friction begins to build up and think through some calming sentence, a maxim, a thought you have recently found striking, a few lines of rhyme, or a loved song. You may find that as it takes possession of your mind for the moment, things will begin slipping back into place. Order is natural and disorder is unnatural, so it should be easier to get things into order than out.

Have cleaning days, hours, and moments, when all antagonisms and resentments are cleaned from your mind and washed from your spirit. Old dusty debris lying around is unhealthful, and it is even more so in the mind than about the house. Also cleaning makes the place more livable and more generally ready for better use, to say nothing of appearance.

Relax your muscles and nerves when you find them tense. They can tighten up the mind as well as be tightened up by it. Try sometimes, when lying down or in bed for the night, to relax your body completely. You will be surprised how many little tense points may remain after you think you have done so. Locate them and let loose there. You are not relaxed until there is not a pressure, a push, or a pull anywhere. This is the best sleep inducer. It is doing naturally and completely what sedative drugs would do unnaturally and incompletely. Now remember occasionally to do this same kind of exercise with your mind and your heart, your thoughts and emotions.

Treat those around you and those you meet with kindness. It will be reflected back to you like a face in a mirror, and will drive tensions from your body and mind before you know it, some of them even before you knew they were there.



PEACE

Calm is another word for peace, and peace is a great word. It expresses the hope of the nations, the dream of good people through the ages, the earthly goal of faith, an essential of the Kingdom of God. Personal peace is calm in the human heart, and world peace is calm among the once turbulent nations. Calm in one human heart is the beginning of it, and calm in two or more means that it is on the way. But peace is something that cannot be painted on the outside of the body nor injected into it - it must rise from within.

Peace, which is the perfect calm, is a spiritual attitude. It is not an arrangement of life, but the means to an arrangement of life. It is not agreement between men or concord between nations, but the root of that agreement and concord. As discord is the root of all confusion, so harmony is the root of all

peace. A life that is anchored to the universe and geared with the infinite is as calm as a fixed star. One undertakes a great and a saving program when he undertakes to discover and use the secret of being calm.

It is said that underneath its storms and tides the sea is always calm. Let a wave of an incoming tide strike you and you will discover that it has force in it as it crosses and recrosses the wide ocean. And what can be more furious than a storm at sea? Service men sometimes say that a violent storm seemed more peril to a transport in mid-ocean than the possibility of bombs or mines. Yet this is all on the surface. The superficial disturbances of life are no reason why, underneath them, the spirit should not be calm and at rest.

How peaceful is a flowing river and yet how strong! The Mississippi seems to flow gently along; yet, it is carrying so much of many states out to sea that their loss of soil is a serious problem. A mile or two above and a similar distance below Niagara Falls, the river seems perfectly tame, but what could it not carry with it over the precipice? Too, it has worn away long stretches of the solid rock over which it once flowed. Yes, very strong things can be calm.

How much like a soaring eagle an airplane looks as it glides across the sky, propelled by blades moving so swiftly that when they are in motion they are actually invisible! As long as everything is moving calmly the machine is immeasurably strong. But if some little irregularity begins, the pilot must watch with constant anxiety lest even the strength to stay in the air disappear. Where calm ceases, trouble appears.

The person with the calm face is likely to be strongest. When the nerves are relaxed, the personality probably is also. Who else is so strong as the person who can go "smilin' through"? The person who can be objective, can adequately meet almost anything. Detachment from trouble enables us to deal with it while keeping out of its reach. It has been said that all the water in the ocean cannot sink a boat so long as the water is kept outside.

We are living under disturbing conditions today. Can it be to put us to the test to see how many really strong people we have to hold things steady as we meet any crises the future will bring? Whatever the time and situation, we need to learn calmness for ourselves, and have it be the contagious kind that others will "catch" until it becomes epidemic.



AFFIRMATION

I contemplate the universe, sense in it the omnipresence of the Divine, and breathe into my own spirit their strong calm and their calm strength.

Blessings,

Your Instructor

