

THE ORDER OF THE ESSENES
2527 SUNSET DRIVE
TAMPA 6, FLORIDA

DEPARTMENT OF INSTRUCTION

From Department of Instruction,
The Order of the Essenes

IMPORTANT INFORMATION:-

You are studying these Instructions for the benefits to be derived - and they are many. It all depends upon what you put into it in the way of application and calm, quiet, serious consideration.

It is quite important at this time that you know that upon completion of fifty-two lessons we can issue the Certificate of Merit evidencing your successful completion of one year in the study of Life Science; and upon completion of one hundred four lessons the Certificate evidencing your mastery of the second year's work in Life Science. Following that we provide an additional course for those of you who have shown exceptional interest in attainment, which when successfully completed will entitle you to the Certificate commensurate with your progress and accomplishment.

These are conferred only upon the worthy. You must grasp the truths we teach, and give satisfactory evidence of understanding.

To some the conferring of this honor and the material evidence of it are not the main considerations. It is what it does for them in the way of attaining health, joy and success.

If you desire and intend to earn these honors, then that we may know you have studied our instructions and understand them, we must of course have evidence in our records of that comprehension and of your worthiness. They are not lightly conferred; they represent a responsibility to this Order.

That we may make it easy and simple for you and for us to accumulate the evidence of worthiness, if you desire to acquire these certificates, then after each four lessons you will write and send us a thesis upon the subjects covered. That thesis can be in the form of a letter - or a listing of important points or laws or principles, or things which appealed to you in the lessons.

The fourth lesson comes to you today, so your first thesis or letter or statement will come to us shortly after you have studied this lesson.

No literary effort is required. We have developed, as you will develop as you progress in this science, a sort of sixth sense -- We will probably gather much from what you do not say, more from how you say what you do say - and from the "feel" of your expressions.

You want material things that can contribute to your comfort and well being, and you can have these things; you want to have vibrant, magnetic and radiant health, and you can; you want peace, contentment and happiness and joy, and likewise these can be yours.



2.

There is a relation between you and the cosmic universe, between you and your fellowman, and there are certain definite relations between your tissues, your organs and your cells, and your inner self and your mind. Man stands above all things.

If there is anything you lack it is due to the fact that there has not been the proper harmony and the proper relation between you and all those things that you contact and influence.

It is a matter of science that certain physiological and mental factors determine happiness or misery, success or failure, sickness or health, and we are going at this thing in a scientific manner.

If you are out of repair or out of tune, or lack anything by reason of not having functioned properly - and that's the only reason you could experience lack - we want to make an analysis and a study, so that we will know what it is we have to work on. If an automobile were out of repair we would just naturally try to find the cause, and the human mechanisms and functions have to be studied to find a cause.

Of course, mental paupers, intellectual bankrupts; and the spiritually insolvent never think of self improvement, much less self analysis.

We have a deep conviction that you are not that kind of a person. We have confidence that you are not going to let down those who have a deep interest in you, and that you are going to very seriously work out the answers to the questions contained in Instruction Four.

We suggest that you write the answers.

Do not send them to us. You keep them like you would keep a record of any transaction, because some day we want you to turn back to them, and marvel at the improvement you have brought about in yourself.

Again - We remind you that at least once a month (after Lessons 4 - 8 - 12 - 16, etc.) we would like to hear from you. This is so, even though you will not make the effort for the certificates - This is that we may judge your interest, learn your problems, that we may give special instruction and help, and that we may be sure you are seriously studying our instructions, and that we are keeping faith with those students and our members who so joyously give to our Fund, that others may experience the benefits they have derived.

A success formula will be gradually and understandingly unfolded to you - It has never failed. It will not fail with you.

Your enthusiasm will grow as you progress. Those who have tried many teachings say there is no comparison.

It might therefore be well for you to aim for the honors we can confer - and let us have your understanding statement of what you derive from each four sets of Instructions.

We are in all sincerity happy to be,

Your Guide and Counselor,

THE ORDER OF THE ESSENES

J. Hammer Davis

Enc. 4

THE Essenes

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Instruction 4

Assuring to the acceptable and accepted
HEALTH, HAPPINESS AND SUCCESS.

Power is ability to produce change. Mind is passive power; thought is active power.

All thought has a tendency to clothe itself in its physical equivalent. Think straight and life will become straight for you.

. . . . THOUGHT GEMS

The physical body contains mind in every part and every cell.

●

Our thoughts are like roots which reach out in every direction into the ocean of energy about us. Those thought roots set in motion vibrations like themselves and attract the affinities of our desires and ambitions. How little we appreciate the marvelousness of this exquisite mechanism of the mind. It forms the connecting link between the created and the creator.

●

Our theology and our creeds have too much of seriousness and sadness—too little of joy and gladness—too much of shadows and too little of sunshine—too much of the hereafter and too little of now—too solemn, too sad, too serious.

●

The whole world is engaged in the invisible commerce of thought.

●

Sincerity is a human trait that is hard to counterfeit. It comes from the soul of a man and not from the calculating mind.

●

The more thoroughly we are submerged in the world of superficial trivialities, the further we are removed in consciousness from the world of principle.

About Us — — About You!

We shall now engage in solving the vital question—"Who are you?"

Our preceding instructions have furnished you with some understanding of nature and her works; of the geological history of our world and other worlds; of the intricate chemical reactions involved in building the human body from food; but the vast reservoir of knowledge pertaining to these and other subjects has only been vaguely suggested; and conscientious seekers of truth are devoting their lives to disseminating and increasing this knowledge.

It is however a sad commentary that while remarkable advances have been made within the past few decades in the study, research, experimentation and discovery of material improvements, there has been a woeful lack of study, research, experimentation and discovery with respect to the abilities, capacities and qualities of man; the life principles of the human being.

What we are actually witnessing all over the world is the lopsided spectacle of phenomenal improvements in technology occurring within thirty years of incredibly bad government. While science has made tremendous strides, the morals and integrity of mankind have lagged far, far behind. Hence the recurrence of terrible wars every few years.

Let there be a note of hope however, in the knowledge that while each discovery in science surely leads to a clearer understanding of the basic

principles that govern matter, energy, force, power, each such discovery points unerringly to an infinite, omnipotent, divine power.

The one thousand dollar award of the American Association for the Advancement of Science for the year 1936 to Doctor W. M. Stanley of the Rockefeller Institute was for the scientific establishment in the realm of the material of a principle which, by logical deduction, proves the life principle taught by the Essenes a century before the birth of Christ. By scientists and the lay world it is now said to be revolutionary.

As we have heretofore brought out, the men of science are almost universally deeply and sincerely religious. They know that the world is governed by laws always the same, unchanged and unchangeable—and you know that if you have laws, there must be plans and purposes for them, and therefore there has to be intelligence back of them.

The respect for that intelligence as it is revealed, by each new discovery forces an acknowledgment that it is all-knowing, all-present, and all-powerful—those dealing in the material or so called exact sciences do so acknowledge.

Anyway, many of the fundamental truths laid down by the Christian religion and religions fifteen hundred years before the Christian Era, and accepted on faith, are now coming to universal acceptance by reason of demonstration and proof in this materialistic, matter of fact world.

The proof seems always coming out of research in some field of endeavor not related to man, such as the field of plant insects, pests, and disease. The 1936 award to Dr. Stanley of the Rockefeller Institute above referred to, was for a discovery in connection with scientific research connected with tobacco mosaic or spotted leaf.

The Order of the Essenes is duly incorporated and organized as a corporation not for profit.

The world needs a research laboratory, so to speak,—for the greatest study of mankind, the study of man himself—and this Order is just such a laboratory.

The discoveries so far in this field by schools of new thought, schools and individual scholars of philosophy and psychology, religious and esoteric schools, churches and societies, and orders, are many and far reaching—each has some grasp upon truth—each has been helpful to many.

Neither these schools nor this Order possess all of truth. It is unfortunate indeed, that in this new day when the people generally are beginning to take an intense interest in such things, that this field be entered by racketeers, the super-emotional, so called high Priests and Prophets—the self sanctified and sainted—those who try to mystify by signs, symbols, rituals, and optical illusions,—those to whom profit and graft are synonyms,—and those without background, foundation, learning, studious character or teaching ability, but at that they do

immeasurable good, because they are capitalizing upon some small grain of truth, and probably reach those who could be reached in no other way.

The objects of this Order as set forth in its charter are being and will be attained, demonstrating the success principles we teach.

The members of this Order do and will attain and achieve cherished objects by demonstrating the truth, and as they prosper they do and will give to this Order more cheerfully than they ever gave before to any cause because they get more out of it. They do and will give more in amount than they ever gave because they are more able to give.

This order is not a sermonizing, charitable or self-seeking organization. Our members learn as they progress. We come to know them on a friendly, helpful basis. We reserve the privilege of dropping any member at any time, which we are in duty bound to do, if the member exhibits a lack of capacity to understand, a willingness to grasp and demonstrate or any evident disloyalty to the Order.

For a long time, the Order was small. It failed to grow and develop for lack of trained man power. Now the decision for expansion has been forced by the restless condition of society, the confusion in national aims, motives and performance, and the fruitless search for social security and mass equalization. And now, our members demonstrate success, happiness and health, each member in his chosen field of endeavor and activity.

The hope of the nation is in the individual.

Men are not equal, never have been, and so far as we can now determine **never will be**—so long as ambition enters into the measure of a man, and free will exists, there will be leaders—and followers.

Socialisms, Utopias, and any other plan of making men equal, will never stand the test of time.

Democracy is only an affair of equal opportunities; it can never be a leveling of abilities.

Success comes only from each man's individual efforts wisely, swiftly, incessantly exerted.

Permanent power cannot be acquired by any artificial plan of leveling men. Only as you hew closely to nature's plan of encouraging that which is best, can you reach supremacy.

Is the giant of the forest an unhealthy principle in nature—is it an illustration of an unfair law?

Is the thorobred horse—the winner unhealthy and against natural law? Is it an illustration of any principle unfair to other horses?

From among our members who progress and demonstrate the truth, become healthy, happy, and successful, we hope to draw our man power for the dissemination of truth broadcast.

Our aim is to steer the thoughts out of the present state of unrest into the peaceful waters of certitude and knowledge.

Section 2 Instruction 4

You are now breathing properly at least twice daily, if not oftener. You are now drinking your quota of water, or more nearly so. If not, you are not in earnest about wanting to succeed—and probably you should so advise us, and withdraw. Not just for pleasant reading, do we accept members in this order and furnish the accumulated knowledge of countless years of observation, research, and study of innumerable students, philosophers and sages.

Under our plan, under the foundation charter which establishes our existence, we are a benevolent, a charitable, a religious order—not for profit, and our members are to us more than possible contributors to build up a great foundation, or to carry the expense of operations. We want them to demonstrate the principles taught by being healthy, happy, and prosperous, and this can only be done by action—following our suggestions.

We care not who you are, what you are, or what your record of the past may be. Your age does not matter, nor does your present state of health make any difference. We know that you are bigger and better than you think you are, and that your possibilities for development are greater than you realize, and that goes for Egotists. Egotists have developed from shams and make-believes into the real thing by reason of right living, right thinking and self realization.

This world is full of men and women who are mediocre or even failures as judged by their associ-

ates. Furthermore there are countless thousands who are individually obsessed with the conviction that they are licked—total and complete failures.

The truth of the matter is that all such people carry about with them the very handicaps under which they suffer; they can dump them overboard; they are success constituted and only need the secrets we can, do and will reveal to the worthy. To be worthy, all you have to do is to carry on so that your inner conscience will tell you you deserve better.

This self abasement—this inferiority feeling is a living and continued self destruction. It is a continual self administration of actual poisons just as much as taking them out of bottles, sold by druggists on prescription.

There are a lot of other feelings, sentiments, fears, dreads, and negatives that we must get rid of. You know better than anyone on earth what these are, when shown how to properly find them.

We do not ask that you reveal them to us,—but there is a deep scientific reason for the Catholic confessional—for the same principles taught in the Oxford movement, more of which will be discussed when we consider repressions, inhibitions, and fixations.

No one can hope to get the best out of himself, no one can expect to be adjusted, to forge ahead to health, happiness and success, unless he knows himself inside and out. Straight forward and fear-

less self-analysis is required.

This analysis must be deep and truthful. You must unflinchingly face your faults—your short comings—your past. It must be 100% honest.

You probably have reasons that you give for failing. You think they are good reasons, but if you dig and find the **Real** reason,—that alone will help you mightily. It has started many a person on the road to success.

Stirring up the past—seeing yourself as you really are in the cold light of reason and judgment, just as you would reason and pass judgment upon the short-comings and errors of another, may take you mighty strides towards success.

The mind has marvelous ways of straightening itself out, aided by the sub-conscious which we shall come to understand. The mind, conscious and sub-conscious, directs the organs of the entire system—it wants and labors to push you forward, to make you harmonize with the world and all that is in it, and to develop all your potentialities—to demonstrate the life principles which we are about to learn.

At this time we want you to take pencil and paper—and actually answer the following questions yes or no and grade yourself. Partly yes or partly no. Don't try to give yourself the best of it.

Are you ambitiousor indifferent

Are you always calmor do you get nervous
or worry

- Have you courage _____ or are you fearful _____
- Are you always cheerful _____ or gloomy _____
- Have you enthusiasm _____ or just luke warm _____
- Have you faith _____ or suspicious _____
- Are you honest _____ or dishonest _____
- Have you hope _____ or despair _____
- Are you always just _____ or unjust _____
- Do you love _____ or hate _____
- Are you loyal _____ or disloyal _____
- Are you bold _____ or timid, bashful _____
- Are you modest _____ or egotist _____
- Are you optimistic _____ or pessimistic _____
- Have you patience _____ or irritable _____
- Are you polite _____ or rude _____
- Have you self esteem _____ or conceit _____
- Are you sympathetic _____ or apathetic _____
- Are you sincere _____ or deceitful _____
- Are you tactful _____ or brusque _____
- Are you truthful _____ or lie or exaggerate _____
- Are you unselfish _____ or envious or jealous _____
- Can you concentrate _____ or do you diffuse _____
- Are you decisive _____ or do you vacillate _____
- Are you economical _____ or wasteful _____
- Are you firm _____ or unstable _____
- Are you industrious _____ or slothful _____
- Have you initiative _____ or wait for others to start _____
- Do you persevere _____ or give up easily _____

Are you punctual _____ or procrastinate _____

Have you self-control _____ or rash _____

Have you self-confidence _____ or doubt your ability to
perform _____

Are you thorough _____ or negligent _____

Do you think for yourself _____ or depend on others _____

Do you reason _____ or go on your feelings _____

Are you always considerate _____ or thoughtless _____

Do you exercise judgment _____ or act on impulse _____

Are you physically clean _____ or "go dirty" _____

Do you know your job _____ or are you excelled _____

Are you a good listener _____ or interrupter _____

Are you forgiving _____ or revengeful _____

Are you generous _____ or stingy _____

Are you friendly _____ or cold and indifferent _____

Are you lovable _____ or hateful _____

Are you one person at home _____ different in company _____

Can you hold your temper _____ or go in rages _____

Are your moods under your will _____
or are you temperamental _____

Is your disposition good _____ or bad _____

Do you talk clearly and distinctly _____ or mumble _____

Is your voice soft _____ or harsh _____

Are you careful of appearance _____ or slovenly _____

Do you gossip and talk about others _____

Do you thoroughly chew your food _____ or gulp it _____

Do you eat until you feel stuffed _____ or in moderation _____

- Do you think more about getting _____ or doing _____
- Do you think and say kind things _____ or critical _____
- In thinking, do you dwell in present _____ past _____ future _____
- Have you any secret past you are always trying to cover up _____
- Have you had any terrible experiences that keep coming to mind _____
- Do you remember any treatment of your childhood or early maturity that has been a load on your mind _____
- Have you it in mind to get even with anyone _____
- Do you think anyone is trying to do you an injury, get even with you, rob you, slander you or "do you dirty" _____
- Is there anyone you are always suspecting of ulterior motive, envy, jealousy, etc. _____
- Are you domineering _____ bossy _____ giving orders, or hard _____
- Can you cooperate with others or do you prefer to "go it alone" _____
- Have you a secret ambition you have never carried out _____
- What have you ever done about it? _____
- Do you think you have any special talent or ability you have never had the opportunity to exercise? _____
- Do you think you are getting a square deal from your employer if employed _____
- If in business for yourself, do you think any competition is more successful than you by reason of unfair trade practices _____
- If you are not succeeding, do you think any other person is to blame _____
- Do you talk too much _____ or too loud _____
- For lack of English words to express yourself, do you use profanity, or slang _____

Do you think your eyes, your face, or your manner give expression to your feelings _____

Do you think anyone loves you _____

Do you love anyone _____

Do you think the world owes you a living _____

Make a list of the things you fear _____

Make a list of the principal things you think about in an ordinary day _____

Set down about how many hours a day you sleep _____

Work _____ Read _____ Play _____

Do other things _____ Make a time schedule.

Do you have a budget system for income and spending _____

Do you express or show appreciation for anything that is done for you or that you receive _____

Do you take any physical exercises _____

Do you stand erect _____ throw back your shoulders _____ or stoop and slouch _____

Do you walk with firm step or shuffle or slouch along _____

Do you keep your eyes up when walking _____ or down _____

When talking to anyone do you look at them _____ or down away from them _____

Do you ever give any conscious thought to breathing deeply _____

Are you graceful _____ or awkward _____ do you sit erect _____ or slouch over cramping your lungs _____

Do you know any game, art, trade, science, subject or tricks so well that you could instruct others, so that they could become proficient in them? _____

Do you belong to any club, society, fraternal order, civic organization, trade organization, union, brotherhood or church or religious order? _____

Why did you join it, for what you could get out of it or for what you could do in it _____

Do you take an active part _____

Do you ever say kind complimentary, or considerate things to friends or acquaintances or to others, when merited and you have it in your heart, or keep silent and neglect it for any reason _____

Why? _____

Are you touchy _____ easily embarrassed _____
self conscious _____ often offended _____

Are you efficient in any particular line of endeavor _____

Do you excel in any game or sport _____

Have you any work you do as a pastime or as an avocation and outside of your vocation? _____

Is your sense of sight good _____

Is your sense of hearing good _____

Is your sense of smell good _____

Is your sense of feeling good _____

Is your sense of taste good _____

Is your skin soft _____ flabby _____ firm _____

Do you observe things closely so you could describe them later _____

Do you do any reading connected with your work, business, or profession, such as trade journals, treatise on the subject, etc. _____

Do you ever get by yourself and meditate or concentrate on anything _____ If so — What? _____

Can you keep your mind on one subject, or does it wander _____

Do you know how to relax your muscles, and get limp, and relieve tenseness and tension _____

Are you a good neighbor _____

Are you a good citizen _____

Are you a good brother, sister, mother, father, friend _____

Put down anything else you can think of about yourself. Now do this honestly and conscientiously—give yourself the worst of it, if you even hesitate in the answers _____

Soon it is going to be a source of pleasure and pride to dig up this analysis and see what sort of a person you were before you asserted your manhood or womanhood and decided to find ways to better yourself and your condition.

You may look back soon and find you were not loved because you were not lovable—you were not happy through selfishness, you were not successful because you were not deserving and did not have friends, because you were not friendly.

Preserve your own appraisal of yourself—and know the joy of advancing to cherished goals, over such obstacles, as your honest appraisal must show.

If it shows up pretty badly on paper—don't worry about it. It will add materially to your interest in life to watch your scores climb, to see the negatives disappear and the positives assert themselves.

Before you start the correcting of your faults, you must take pencil in hand and definitely know

what they are. Acknowledge each one, and at the same time create a strong and continuous desire to cure it.

Confess it.—This does not mean a religious ceremony. It does not mean to advertise it to the world, and tell it to every Tom, Dick and Harry.

There is nothing new about confession. St. James, in his Epistle, says, "Confess your faults, one to another—that ye may be healed." Psychology has long recognized the value of it.

Many men in many religions have discovered that to be free of a burden, a bearing down, a holding down of the spirits, a skeleton in the closet—they must bring the problem to the light of day, by a confession.

It is the relief for a repression. A great church has made this one of its sacraments. It is scientifically correct. Along with this confession must go the desire to get rid of it.

One need not know anything of psychology to realize the effects.

You surely have told of your troubles to another and experienced a relief. One's personality, psyche, soul, spirit, or whatever you may term it, undergoes a cleansing or purification by reason of it.

If done in spirit of self pity, seeking sympathy, it is not effective. The spirit of the thing must be just to unburden, to put the problem into expression, to give light that you may know just what

the thing is you so desire to correct.

If there is no person to whom to confess, just write your confession, that you may look at it, and analyze it. The answering of the questions in this set is a form of confession. A confession to this Order is held strictly confidential, and will be kept inviolate, and we will help you with your problem in an understanding way.

Strange indeed are the things that might be discovered. The problem may take different forms.

There is a case that comes to mind. A certain woman built up in her mind certain desires. She became disappointed, began to drink, and began to have promiscuous sex relations. She became a human derelict—a woman of the street.

In despair, and with a faint gleam of hope, she found one to whom she could confess—one with understanding.

When the story was complete, this understanding person analyzed the situation thusly: Your trouble is not the drink or sex—these are merely results.

Your trouble was "ego," selfishness, — you wanted things for your own satisfaction, to satisfy that selfishness. When you could not get them you took refuge in drink. Your sex trouble was just another refuge.

When you realize that your problem is to get rid of selfishness—when you realize that the way

to get things in this world is to make yourself worthy of them,—that by giving you set in motion a law that brings returns—Thus only do you get—then you are cured.

There was no reproach at what she had become. No discussion of the details of the life of dissipation. They were but symptoms. The seat of the trouble was back of all of that. No dealing with effects—just cause.

Another case comes to mind.

A man had been married for a number of years. The relation could not be said to have been an entirely happy one.

The wife began having sex relations with another man. The husband found it out—they separated.

He was miserable, could not sleep, could not eat, lost weight rapidly, began to spend all of his time checking on his wife's movements. Every time he saw his wife with the other party he was more miserable. He neglected his business. He thought happiness was not for him.

Upon analysis it was found that the whole trouble was self pity. His pride was hurt.

There had not been perfect love between them. He had often before contemplated divorce. It was not that he cared for her—it was another case of ego, thinking of self-selfishness.

There is a cure for every ill. Nature is ever

working for perfection. Ills are but the results of errors. We are finding our way to health, happiness and success.

. . . JUST TALKING IT OVER . . .

This set of Instructions No. 4 will mark a stage in your development.

If you are really serious, you are going to analyze yourself. It is so easy for you to understand that if an automobile or an engine or some mechanical thing is out of order, you first look to find out what it is that is causing the difficulty or impedes the perfect functioning of the machinery, but the human mechanism goes wrong, human relations get out of order, feelings, emotions and thoughts go wrong and there is no self-analysis.

Many run to a doctor. The doctor deals with the symptoms.

If you will just conscientiously work on the self analysis chart furnished you, honestly and truthfully answer the questions, (do it in writing so that you can look at it) you are doing a scientific thing, and as you progress you will learn why and how vitally necessary it is in the attainment of health, success and happiness.

Now if your answers are so bad that you are fearful that any other person on earth would see them, write them out anyway and destroy them, if you must. As bad as the analysis may show you to be, do not let it prey upon your mind.

We would like to hear from you just to know if you have actually written the answers to these questions to the best of your ability.

You can't just think and change your condition. You must act, and act according to a plan. We can chart the way—you must follow it, to achieve.