

THE ORDER OF THE ESSENES

2527 SUNSET DRIVE

TAMPA 6, FLORIDA

DEPARTMENT OF INSTRUCTION

JUST TALKING IT OVER WITH YOU:-

Just one more set of Instructions and you will have completed the first year's work in the search for Truth, for the understanding of a way of living which leads to true freedom - freedom from fears, worries, lack and bodily ills.

Only those who can say "I will give faith and hope and love their rightful place in my life" are free. Most of the ills of earth result from the inability to think straight. When we are so bowed down by physical habit or mental habit that we are not able to see the truth we are not free.

Just put all of your instructions together and see what a volume of material you have considered. Getting them one at a time has had its value - You may not think you can remember it all - but it has become a part of your subconscious - and on the proper occasion it will light the way.

It would be most unwise for one who has advanced this far in the study with the Order to discontinue. That which is to follow is just as simple, just as understandable - and far more interesting. By faithful study you are prepared.

That which is to follow shows you what to do and how to do it, to make effective in your life and affairs the truths you know. It leads to the establishment of true freedom. You have the Key - it must now be fitted to the lock.

The man who wants true freedom if he is right in the heart wants all men to have that same freedom. There are those - and they are countless - who have made real sacrifices to be helpful in taking this understanding to others. They shall be rewarded.

There are those who have experienced a complete change in their life and affairs and who were sincere in their intentions, if such a change came about, to help generously their fellow man to that same understanding - but with their advancement they never advanced their obligations and commitments - and thought first of legal debts, binding financial obligations and their own requirements, to the neglect of a moral obligation and the dictates of conscience.

For these few we and you should feel a deep sense of sympathy. We didn't make the laws of the Universe. They sow their own causes and will experience the effects of their own omissions -

There are many who have been so steeped in the errors of their past thinking they have not thrown off the yoke of their error-consciousness and have not been able to help their fellow man. We and you should be happy - and we are happy - to carry them on. The light will dawn for them. -

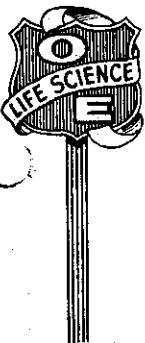
The greatest brotherhood is that which is sealed by the bonds of understanding - Truly - "the Truth shall set you free" - The world need grows greater and greater for that which we, united, can give -

Worthiness is the answer - Let us carry on -

THE ORDER OF THE ESSENES

By

J. Hamner Davis



THE Essenes

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INSTRUCTION NO. 51 Assuring to the Accepted and Acceptable
HEALTH, HAPPINESS AND SUCCESS

"WHAT I AM NOW REAPING IS WHAT I ONCE SOWED. WHAT I
NOW RECEIVE I ONCE GAVE. AND SO WHAT I NOW SOW AND
GIVE I SHALL IN THE FUTURE REAP AND RECEIVE. THAT IS
A PRETTY CLEAR PICTURE OF THE FUTURE. POTENTIALLY THE
FUTURE ALREADY IS."

"THE MISTAKE OF THIS AGE HAS BEEN TO PLACE TOO MUCH
EMPHASIS ON COLD SCIENCE AND ECONOMICS, TOO LITTLE ON
THE HUMAN SOUL."

Although Socrates lived 400 years before Jesus, we know much of him from the writings of Plato and others. We have what is known as the Socratic method of analysis, known as such because Socrates was always asking questions. It was a way to wisdom. It did call for thinking. Nothing was accepted without question.

Our object in this study is to make some vital inquiries with respect to who we are, what we are and why? Proof of our divinity, our "oneness with the Father," our unity with omniscience, our inherent powers and how to utilize them.

The Socratic approach should lend interest and may help us to understandable solutions and rational answers. Enable us to acquire an appropriate consciousness that we may demonstrate in our own lives the livingness of the teachings of Jesus, the Master Metaphysician. The feasibility, practicability and the absolute simplicity of materializing in our own experiences health, happiness and material well being. We shall see.

What is time? We are always talking about time. It may sound silly and you say every one knows what time is. Well! Tell us what time is. Define it. We may discover something rather startling and we assure you that we will lay a foundation for something that will be self revealing.

You give in answer a dictionary definition of time - "Measure of duration, whether past, present or future - "

Socrates comes back and says - "If it is a measure, of something, just what do you measure by? Measure means the extent or dimension of a thing."

You respond - "A civil day is the period from midnight to midnight, the astronomical day from noon to noon."

"So far, splendid," says the "Gadfly." "Now what makes day and night - from 'midnight to midnight' - from 'noon to noon?'"

Like the practical person you are, you answer - "The earth makes a complete revolution upon its axis during that period, and hence has its face to the sun once each day (noon) and its back to the sun once each day (speaking figuratively). A year (365½ days) is the period during which the earth makes one complete revolution around the sun."

The wise Socrates now responds - "You are willing to abide by those definitions and answers, are you? If so, you must abide by the implications or deductions inevitable and unavoidable therefrom. Agreed?"

"Now let us summarize and take our bearings" Socrates would say.

First - Time is a measure of something. Second - A measure is the extent or duration of a thing - Then it must flow from that, and we must agree that there must be "things" or the material, or there is no Time.

Unless we concede the materiality of the human body we are by every logic driven to declare the immateriality of the earth and the products of the earth, from which man draws sustenance.

Certainly by assuming the immateriality of the body we deny the evidence of the five senses. How can one reasonably declare a building - a boulder - or the grains, fruits and flowers of the earth to be material and man immaterial? The evidence is the same in each case. Each has form, occupies space, is tangible - and man's recognition of them is by the same senses by which man recognizes man.

It certainly is not good metaphysics. An understanding of the relation of spirit and matter, and the relation of mind and the action of mind, (thinking) and the material, satisfactorily answers man's most far reaching questioning. Once understood it gives man effective solutions of his problems.

The denial of the materiality of man is an unconvincing attempt to comprehend the absolute without the relative. An endeavor by some legerdemain of thinking to realize an interior without an exterior, an inside of something and denying the outside. It resolves itself into making the limited limitless, the finite infinite. Renders void any expression of the infinite and cancels out individuality and personality and hence the one who propounds such theory.

We have no quarrel with idealism or any philosophy which adheres to such tenets, nor have we any criticism of any system that gets results. We do suggest that there is a way to health, contentment and material welfare that has the approval of reason, intuition, and the sciences, understandable to anyone not a mental sluggard or intellectual derelict.

True metaphysics does not propound the theory of making something out of nothing, nor nothing out of something. It does recognize the power to evolve something out of God's created undifferentiated universal omni-present substance. The power to dissolve material substance, the power to integrate and to disintegrate, and calls all men to witness the performances in that respect and bids them to trust the evidence borne to healthy minds in healthy bodies - by the senses.

It recognizes the permanence and stability of laws and principles. It distinguishes between realities and conditions. It is ever cognizant of change as the order of the universe. It bids every man to prove in his own life and affairs the immutable and unchanging laws and bids him first recognize them - next to obey them and then to utilize them. Saying unto him "Thou art created in the likeness and image of the Creator." Believe it. Be, Live it.

Continuing in the Socratic vein -- You have measured time, by the relation and the position of the earth to the sun, You make other divisions of time such as months by the periods of a revolution of the moon (the moon is a satellite that revolves around the earth). You, therefore, will agree that scientifically stated - Time is the period occupied by a body in passing from a given point in space to another.

Do you agree then that time is therefore predicated upon the material or things and upon space? We answer as we must. Yes.

Socrates continues - "We are agreed as to things or matter, Its distinctive quality, that which makes it matter or a thing is form. By its form we determine its qualities. Now we also know that form is essential, whether visible or invisible to the physical eye. There is no such thing as conceiving matter without form."

"Why is this so?" he continues. "Define or tell me what matter is."

We refer to the dictionary and answer "Matter is substance - that which occupies space and is perceptible."

Socrates exclaims, "Splendid! It occupies space. What is its quality that makes it perceptible?" Our answer is "Form."

Careful Socrates, feeling every inch of the way to a vital conclusion - and proving each step as a mathematician proves his answers, says "Let us not be hazy about this matter of form. What do you understand by 'form?'"

Dutifully we answer, "It is that which is extended in and occupies the space with- in certain boundaries. The outline of the boundaries determines its form."

"You mean it occupies a particular space - and no two particles of matter in form can occupy the same space?" he asks, and we respond in the affirmative.

"Do not weary in the search for Truth; we rapidly approach an understanding of Life itself - of that inner You" cautions Socrates. "We have spoken often of 'space' - Let us tarry a moment. We have defined time and are satisfied it is the period occupied by a thing passing from one point in space to another. We have inquired into the material and find it to have form and occupy space. Now we must be sure about this element in our problem. What is space?"

We meditate upon distance and back comes the thought "Remove the object and there is no space" - "Blot out the points and there is no distance for measurements - no space."

Think as we will, space always remains related to objects - whether it be infin- itesimal as the distance between atoms, or infinite, as the distance to remote stars. There is a dawning of a consciousness of there being such a thing as some- thing devoid or lacking extension in space - because space seems inconceivable without line, outline or objects for measurement.

We must answer Socrates, so we say "Space is the distance between points or ob- jects or things, the intervening or inclosing or surrounding something unoccupied by the material."

"I am pleased," says he. "We must be practical. We cannot deny the evidences of our senses and by tricks of reasoning deny the material. We should be able to fathom something of the absolute with the relative as a guiding star. The conditioned should contain within it the secret of the unconditioned. The con- crete should help to comprehension of the abstract. The form should bear evidence of the unformed."

Our questions must ever be fruitful. We have made inquiry with respect to Things - Time - and Space. We have found that they are related. We have traveled far intellectually to comprehend that "things that are seen spring from the things that are unseen." That the finite - limited by time and space comes from the in- finite, - that which is unlimited. We arrive by the process of reasoning.

Who is there now who can answer the question "What is it we know from our ex- periences and our livingness that has not form and has not the qualities of the material, and is without the element of space?"

In answer, we perhaps timidly suggest - An idea or thought - Spirit - and as the Essene knows it, the "real You" of his being - Life itself.

Correct! Eureka! Thought - Spirit - and Life itself are without dimension and form and are therefore without space limitation, and being devoid of the elements of form or space are therefore devoid of the time element. When there is no se- quence in time there is and can be no past and no future - Life is therefore with- out beginning and without ending -- Life is therefore an ever present continuous fact - ever existing, and ever a part of the great life principle itself. It is a fact - And this rationalizes and makes understandable "I and the Father are One."

Thoughts therefore are in and of the universal. Omniscience is a fact - everlast- ingly now. Man's thoughts are those that he by his self determination or freedom of will draws from the universal. Thoughts and Spirit are devoid of extension in space (form), hence must of necessity be present everywhere - That is omnipresence

or all present and likewise everywhere. That should not be hard to understand, either. A radio wave powerful enough is present everywhere, instantaneously. Cosmic waves are everywhere. (reread Inst. 22)

Man is evolving and progressing and is ever enlarging and growing in his ability to express his divinity. To give expression of the infinite of which he is a part. As he gives form by his thoughts to the universal, he is the architect of his own future.

We are hopeful that each who reads the above has fully mastered all that has gone before, and that none will say that we denied time as the idealist denies materiality.

There has to be the time element for the progression of personality or individuality.

Everyone understands that there are no two thumb prints in the world alike. It should be easy to comprehend too that there are no two persons in the world alike (they may resemble). Here is something that is equally true. No person is ever the same today as he was yesterday. Tomorrow he will not be the same as today. The past is ever leaning over the present, so to speak. Today's impressions will color tomorrow's outlook. What we do today foreshadows our whole future, just as our present is the culmination of our entire past.

Knowing these things - "As a man thinketh in his heart, so is he" becomes more than a mere phrase. It brings a realization that man is in truth and in fact the architect of his own future.

If we meditate upon this thought we come to appreciate how fair, how just it is. We recognize a self compensating principle. As individuals, as personalities, we have taken form and are material. We are therefore subject to the limitations of time and space, but this material form - marvelous in its mechanism - is subject to spirit, to our thinking, to the real "I am" of our being. These are without limitation of time or space, not being of the material, and have the liberty and the powers and the attributes of the universal. The finite is interpenetrated by the infinite and partakes of its bounties, in so far as we, as individuals, are conscious of the unity or our Oneness with the Father.

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THOUGHT GEM

I AM INDEED THAT SUPREME ETERNAL REAL SELF
WHICH IS ALL BLISS; ALL LIGHT; BEYOND ILLUSION;
BEYOND CONDITIONS; REALIZABLE ONLY IN THE IDEA
"I AM."

The Upanishads.