

THE ORDER OF THE ESSENES

2527 SUNSET DRIVE

TAMPA 6, FLORIDA

DEPARTMENT OF INSTRUCTION

BECOME A MASTER OF THE  
ART OF LIVING GRANDLY: -

If you are possessed of clear-cut, deep, and living convictions - you have the qualities of leadership - Sow and you will reap!

Great actions are born of strong convictions. Have strong convictions!

Doubt is the prevailing attitude of the mind of the weak. The strong are the believers.

If you would be a force in this world and among the strong, you must have an abiding faith in the unseen.

There is a realm of destructive ideas and a realm of creative ideas. You can choose the realm or "mansion" in which you will dwell.

In the fifty-ninth Instruction is material out of which you can build convictions. In it is a source of strength. It deals with destructive and constructive forces you possess. It points the way of creative use.

Therein we touch upon and we now rapidly approach discussions upon the curative possibilities of thought. In these instructions you will find mental healing stripped of mysticism, divorced from fanaticism, removed from the realm of powers conferred upon saints and saviors only, and deposited within you. Life and living you will be convinced is a science. With this conviction you will sense the unseen, believe, and be strong.

Your convictions will be upheld by the findings of science and will not be founded upon the imagination of emotion rousers dealing with past civilizations, lost races, and fabled peoples and mythological masters - and you will be shown in unmistakable terms that you need no intervenors, interpreters, nor "friends at court" to contact the Infinite.

Those unimpeachable in the realm of science have said that science has concluded that the atom is mind, and not the old mechanical matter, and this conclusion is drawn from the fact that it possesses functions so varied and mysterious that no other explanation squares with it.

You are "atomic" so to speak - The atom mind is and can only be universal mind or omniscience. You are an aggregate of it - and it is yours to command.

Believe - and become a master of the art of arts -- living grandly!

THE ORDER OF THE ESSENES

Enc. 59

*S. Hamner Davis*



# THE Essenes

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INSTRUCTION 59

Assuring to the Acceptable and Accepted HEALTH, HAPPINESS AND SUCCESS.

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THE GREAT ESSENE METAPHYSICIAN SAID "YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." HE WHO COMPREHENDS THIS CAN BECOME A METAPHYSICIAN.

THE TRUTH TO WHICH HE REFERRED IS CONDENSED IN ANOTHER OF HIS AUTHENTIC SAYINGS: "AS YE SOW ( IN YOUR CONSCIOUSNESS), SO SHALL YE ALSO REAP" (IN YOUR OUTER AFFAIRS).

PAUL, A LESSER METAPHYSICIAN, SHOWING THE WAY TO LIVING THIS TRUTH SAID "BE YE NOT CONFORMED TO THIS WORLD, BUT BE YE TRANSFORMED BY THE RENEWING OF YOUR MIND."

IT IS LITERALLY THE TRUTH THAT "AS A MAN THINKETH IN HIS OWN HEART, SO IS HE." A CHANGE IN MIND BRINGS A CHANGE IN CIRCUMSTANCES.

## STUDY - THAT YOU MAY KNOW

Never heretofore have we started a set of Instructions with an emphasis on the importance of it. This is rather a long set of instructions - but it follows some relatively short ones. It is important. Without it one would miss a vital link in the chain of understanding.

Just what is neurosis? - a definition stripped of scientific and technical phrases, so that any layman may understand - It is the entrance into one's consciousness of negativism. Negativism is the doctrine of one who is a skeptic. How important is it therefore that we rid ourselves of negative attitudes - that we build good imagery; hence the importance of meditation as we set it forth in these instructions.

One with a neurosis is one whose thinking is clouded with doubt - colored with dread - and haunted by fears, one whose thinking is morbid -- all of which induces the feeling of frustration and oppression, and generally takes the course of smothered anger.

Generally this mode of thinking is handled in the wrong manner. Those thus possessed by a perverted consciousness seek pleasure and excitement, or with intensity and tensity undertake their duties ever conscious of the difficulty within each problem. They take to drink or drugs, or they undertake to regulate the conduct of others and impose their warped judgment in every situation, and generally take the road of force and coercion, nag, brow beat, bulldoze, whine, complain, seek sympathy, indulge in self pity, enjoy poor health, and fear and forsake the cause within their own minds and the cause and basis of such thinking. (A continued course of thinking is both the warp and woof of any consciousness).

How unhappy one must be who is ever seeking the satisfaction of his ego, violating the integrity of his own personality - living in a dungeon of jealousy, injured feeling, hate, inferiority complex, ever seeking the way out of this chamber of horrors by endeavoring to deny to others the freedom of will, choice, conduct, life and satisfactions which they themselves so much desire, and the violation of which they so tumultuously and morbidly resent.

No good comes from criticism of such persons or their way of thinking. It is not helpful to antagonize and to create scenes - because they could not thus be driven into the realization that they are putting up a defense mechanism to over shadow and conceal a lack, weakness or satisfaction which they know not, and incidentally cannot know when the consciousness is induced by neurotic thinking.

Having pointed out the wrong mode of approach, we must point the correct and effective way; otherwise we might fall into the ways of politicians who criticize and condemn but offer no constructive substitute.

If one is made aware and knows that a scientific effort is being made to bring forth health, happiness and well being - that the process is really a treatment, a basis is laid for success.

The greater the respect and confidence in the one giving the treatment the more likelihood of results. The reason must be apparent to you who have thus been prepared for the study of this Instruction. Suggestion is all powerful. All cures of neurotic conditions and many other conditions have their source in and stem from suggestion.

Suggestion, to be effective, must be accompanied by faith in the operator and in the patient. Another potent element is that the suggestion must be clear cut, definite, and convey a picture, image or vision of the new condition. If the treatment, so called, is self administered ( auto suggestion ) beautifully worded affirmations so often suggested by the play-boys and play-girls in the metaphysical field will not be resultful.

The reason for that is not difficult to understand. They generally stem from a "display complex." The author of them is generally thinking of himself - of metaphorical fireworks, or literary flower gardens and the effect in terms of compliments or praise of himself. It is posie seeking, rather than attention to the business at hand.

Now what is the result getting technique?

First comes relaxation and the feeling of ease and comfort. The mind is not susceptible to suggestion which is tense, concerned with methods of the operator, or filled with extraneous or external objectives. That is why the methods of turban wearing, crystal gazing, peculiarly robed charlatans and fakers work no permanent and lasting benefits - They doubtless do often work a temporary diversion of the mind, and as equally often claim miraculous results.

Next comes a period of silence, after the "patient" has been made to feel at home and in a friendly, helpful atmosphere. If the treatment is self-administered, this period of silence is for the purpose of reaching a stage of self realization - to wit; that he is in fact a part of all the good there is and that the dominant desire is to materialize the normal, the natural and inherently possible - and that the process is to take the direction of from within, outward.

Then begins a quiet, passive analysis of the individual's "frame of mind," a natural conversational, unemotional, seeking out and diagnosing of the trends of thinking of the individual, to get an understanding of the habitual thought forms, to penetrate the cloudy, negative atmosphere in which the subject resides mentally - and if possible locate the experience, the environment, the suggestion or train of suggestions that brought on this mode of thinking. You can always be certain it is a mode of thinking that is back of a neurosis, and for that matter most conditional situations or functional disorders.

Countless are the discoveries that will be made. In this instruction is a partial list of so-called phobias.

Having found the lead or the key to morbid thinking in a conversational way, without blame or hint of censure, but rather with a view to removing the feeling of blame, convey the thoughts to be found elsewhere in this lesson, showing in a reasonable way that mole hills have been raised to mountains of importance, so far as incidentals are concerned.

Now comes a last step in the treatment. You have been passive - conversational - reserved; visiting, fishing, probing, diagnosing.

You have found the key. If the person sees the vital point, you immediately and abruptly change from the passive mood to an active, dynamic role - ( not theatrically or with any consciousness of self).

Now you must be an artist - paint a word picture of what the subject would be if he had not had the interfering neurotic attitudes, had he not held to and lived with the mental pictures he has had. ( A word of caution - never say or intimate to a person that he is neurotic - Don't use the word).

Your first procedure was passive, bordering on negative or neutral. Now you must adopt the affirmative or positive procedure. Don't say "You are going to get well." Paint a clear-cut, definite picture he can never forget of the good life he can now live with proper thinking.

Realize that you are giving suggestions - Put in the individual's mind a picture he will ever recall if he falls back into his old way of thinking. Be positive in stating to him that he is capable of attaining - that he can and will accomplish --- Getting down to fundamentals - you are thinking out and planting a healthful, dynamic behavior pattern in fertile soil.

Tell him that if he feels like acting in the old way according to his old forms of thinking, to just do the opposite by force of will, which he has, and see the wonderful results -- People will be better to him - and the trees will be greener - the sun warmer - the stars more meaningful - and all nature will have a smile for him. Above all, don't doubt your ability to be helpful. Realize the power of suggestion. Don't fumble - don't stumble - Don't think about yourself and wonder if you get results. You will -- you can't help it -- You and he will both benefit.

The diseases most typical of our civilization are so-called nervous exhaustion, neurasthenia, and other neuroses of various types and degrees of morbidity. In other words, it is conceded by all physicians that the great preponderance of human ills and ailments is due to disturbances of a neurotic character.

When man is master of himself and is capable of self understanding, self realization and self expression, he will be free from the myriad forms of so-called nervous afflictions, with their far reaching symptoms of physical disability and he will achieve a great measure of health and efficiency.

In the Third Set of Instructions we gave the geologic history of the earth. This is called evolution, and it is strange indeed that it is a source of great distress to many religious and philosophic minds that the race developed from animal ancestry.

There is no more reason for shock at the acceptance of these facts than over the fact that the individual has a germinal origin.

This latter phenomenon is so self evident that it cannot be questioned and is accepted without hesitancy. Man in his action and in his desires has hidden some of the desires of the cave man, or primitive man, and it is the following of these primitive instincts and desires which are contrary to present day accepted standards, which constitute acts which are called neurotic.

In the working out of a life and effective self expression, it is most desirable to develop the higher cultural qualities that are distinctive of man and are responsible for his progress. Yet at the same time one must recognize the primitive desires in a socially acceptable way. For instance, it is well to engage in athletics and contests in the sports, and it is highly desirable to have an appreciation of music, literature and art, and a healthy sex life, because these give expression to the innate forces that are "surging up from the jungle of the past," and have their roots firmly entrenched within us, because these things are fundamentally a part of us and if repressed they will assert themselves in abnormal and pathological ways, and we will have neurotics.

Many of the primitive tendencies can be seen in people when they are intoxicated and the bars of consciousness have thus been broken down.

The mask of civilization and the cultural veneer is cast aside, and we see the cave man on exhibition, and many intoxicated persons revert to savagery or even bestiality.

Too much repression is an invitation for the cave man to break out in unsocial ways.

By reason of the character of our biological make-up, and the demands of the primitive side of our nature, it is most desirable that we with some degree of regularity disassociate ourselves from our highly artificial environment.

Fishing, hunting, hiking through the woods, boating, bathing, and many other forms of recreation are in fact safety valves, and when business men obtain relief from their grind in the treadmill of social organization, they are better able to meet the demands upon them and maintain efficiency. It has been expressed thus "The safety valve for blowing off the accumulation of psychic steam must be kept in working order, or an explosion is bound to occur sooner or later."

The evolution of civilization has been the history of repressing primitive instincts. With this constant repression and inhibition there develops a tension of greater or lesser degree, and the constant tendency of the cave man side of us is to relieve this tension.

The cave man side of us is purely egotistic and instinctively accepts the pleasurable and rejects the painful without regard to ultimate results, and he seeks a free and easy and a pleasant and an exhilarating existence.

It may be startling, but it is a generally accepted fact that the great mass of so-called nervous disorders, including neurasthenia and other neurotic disturbances, is not the result of nerve exhaustion, brain exhaustion

or other forms of mental strain or overwork. Psychologists and biologists agree that the brain and nerves cannot be exhausted by intellectual effort of itself. Mental exertion has no appreciable effect on the brain and the nerves, but reacts on the senses, the blood, the muscles and the flesh.

Modern laboratories have made many investigations, and the nerves of the most confirmed neurotic are perfectly healthy. They are not injured or starved or depleted. The fatty sheath is unimpaired, there is no inflammation or accumulation of fatigue toxins, and the nerve cells are in every way intact. If it is true that nervous diseases are not symptoms of an unhealthy condition of the nerves, of the brain or of the spinal cord, then of what are they symptoms?

They represent a state of misplaced, divided, or uncontrollable interest and attention and they have their seat in the glands, the senses, the emotional mechanisms and the muscular tissues.

In locomotor ataxia where there is disintegration of the nerve structure, the result is paralysis of the portion of the body controlled by the effected nerves.

Such afflictions are a very small percentage of human maladies, and nervous disorders so-called outnumber all other ailments put together.

Neurasthenia is as apt to be associated with under-work as it is with over-work.

We believe that nervous disorders are more often found among people who have so little to do that killing time becomes monotonous, rather than among sincerely busy people. Very arduous work in no way effects the nerves if it is very interesting.

By reason of being interesting to the individual, it becomes a source of satisfaction to the ego, which is one of our primitive instincts.

Worry is the outstanding characteristic of the neurotic, and as we have heretofore pointed out, worry is just another name for fear. It is sustained fear.

The neurotic generally seizes upon groundless fears and builds them into mountains of worry.

Psychologists say that invariably there is some hidden complex responsible for these groundless fears, which means that somewhere in the unconscious there has been gathered and held a painful emotion and it has been repressed, and as is its nature, it has sought an outlet in some form.

Among the symptoms of psychoneurosis are agoraphobia, which means the fear of open spaces; claustrophobia, fear of closed spaces; astraphobia, fear of thunder and lightning; aerophobia, fear of being in high places; erythrophobia, which is a fear of red (indicating self reproach or shame of some kind); morbid desires for drinks or drugs; pyromania, which is an impulse to set fire to things; arithmomania, which means an impulse to count everything.

There are many other and almost countless fears which are responsible for neurotic conditions.

Fielding, in his book "The Caveman Within Us" has said that "The caveman sick has long baffled the sciences of therapeutics and the arts of healing."

Symptoms have been diagnosed almost exclusively from the standpoint of conscious ideas and ideals, forming superficial observation of the functions of the vital organs, and without any adequate conception of the basic unconscious forces upon these organs.

As a result, myriads of patients have been treated for functional disturbances, and even organic diseases, when the trouble has been in psychic maladjustments of the most elemental character, rather than with physical organisms.

Of course these disorders emanating from the unconscious psychic processes are reflected in pronounced physical symptoms, which in turn are in themselves distressing. They become in fact the recognized seat of far reaching disabilities and practically all attention has been given to this apparent causation, while the real cause remained hidden. Every individual experiences the effects of unconscious conflicts and repressions, as there is always a certain amount of conflict between the primitive biological urges and the demands of organized society ( and one's ethical concepts).

Ideas are the most potent forces with which mankind deals. Constructive ideas carried into effect are responsible for the world's progress, but on the other hand false destructive ideas or negative ideas have been responsible for the greater part of the misery that has afflicted man.

It is beyond question that a great many diseases mental and physical are caused by an accumulation of unhealthy psychic material below the threshold of consciousness; emotional shocks in infancy or early childhood that may have been due to excessive fear, worry or other cause which a rational sympathetic explanation could have eased at the time, frequently leave their long festering wounds. They need psychic sunlight and intellectual oxygen.

This sunlight and oxygen consists simply of this -- that the symptoms disappear when one has made his unconscious connections conscious.

The process is to bring up and review the old fear or injury or emotional feeling, point out that it should not have such far reaching effects, and that it was over emphasized and unduly impressed upon the subconscious. Viewing it rationally it loses its effect upon human functioning.

We shall in future lessons show you how far reaching are suggestions, and that all so-called mental or religious healing has its foundation in suggestion. It is hard to conceive the far reaching effect of suggestion upon individuals from earliest infancy to the instant of examination. Such is indescribably subtle.

The power of suggestion is utilized in all schools of therapeutics and healing. This holds true from the most materialistic medical practitioner to those healing cults that treat human ailments exclusively by suggestion, although they may attribute their curative properties to some other cause.



Coue' maintained that the will invariably yields to imagination, and that imagination is controlled and directed by auto-suggestion.

The majority of ills that effect humanity are due to the failure of the complete organism to express itself adequately in a socially acceptable manner.

The human organism is a literal dynamo of energy, and when this energetic force is blocked or divided into conflicting currents we have laziness, ineffectiveness, futility. We see the results but do not realize the underlying cause.

We have in one of our recent letters to you suggested the greatness of the art of coordinating the effort of the primitive in man, man's conscious powers and energies, and the resources of the infinite; and we mention this because the greater part of the maladaptation of human beings to their environment is due to the lack of this coordination. We therefore again stress that which you have heretofore studied, - the value of meditation, the value of periods of silence, and we stress most emphatically the value of rational vision, - the first element in our mental success formula.

Applying these broad principles let us just bring to view a few expressions or human actions that will give you a certain clue to the fact that there is something held back and unexpressed.

If a person tells you that he is going to do a certain thing, and he stresses the fact that he does not care what other people think or say, you can depend upon it that he does care and he is setting up what might be termed a defense mechanism. He is trying to satisfy an urge that plainly tells him that he is not following the true course of action.

There are countless people who always speak disparagingly of others or the achievement of others. Such a person you can be certain has never had true ego satisfactions, and there is something working within him subtly ( a course of wrong thinking) which has prevented him from achievement and he views with envy and jealousy the achievements of others.

Any form of expression or action which immediately strikes an unresponsive chord in you and violates your sense of right, justice, fairness, probably is a key to the neurotic symptoms of the one so expressing or acting.

We must however, in our estimate of people, take into consideration the effects of their environment, we must recognize that they have been subjected throughout a lifetime to countless suggestions which may be bearing fruit, and we must not judge too harshly, because society has not done everything that might be done, and is in a sense partly accountable for the human actions as we view them today.

The primitive within us abhors a feeling of inferiority. There is the tendency always to compensate for any sort of weakness.

For instance, many small persons make up in strut what they lack in stature. It is generally the timid who brag. Great numbers of the immoral have the washing mania. The unheroic are the great professors of patriotism. Those with weak stomachs or digestional difficulties ( most generally due to thinking and mental attitudes) have an excess interest in vitamins, calories, diets, and food values.

The psyche or spiritual essence of being is almost always affected by any deviation from a physiological normal, and the subconscious by reason of having been impressed with the fact, endeavors to compensate in an intellectual or emotional way.

Human organ inferiority of any kind promotes nervous activity - and if this is not given a constructive creative outlet, some form of neurosis will develop.

One significance of this to which we would direct your attention is how unerringly the subconscious acts upon suggestion - and its ways are devious. That is why so many people doubt that their thinking is the cause of physical difficulties - They say they never thought of such a thing as arthritis - not knowing that long continued feeling of resentment might so result.

Dealing with neurotic people is a problem.

The sick mind of a neurotic is not helped by arguments, nor by abuse. Neurotics try to swamp you by the way they twist everything you say into unkindness, and they accuse you of every sadism they feel. They elaborate your words, they change your meaning, and they put evil intent into anything you say, and the result is turmoil.

In all kindness, remember that neurosis is a condition in possession of the neurotic.

Do not let your way of life nor judgment nor action be influenced by a neurotic.

Decide how you would live and what you would do, had you no neurotic intimates. Then live that way regardless of the uproar. It will pass, and they will begin to get well. Never yield to a neurosis in anyone. Dare to oppose and ignore it.

Modern science expresses the primitive man urges in this way; it says "that you are a product of your chromosomes, those minute divisions of the reproductive cells of your ancestors that carry the psychic potentials of your ancestral line."

We believe that we somewhat simplify and rationalize this scientific statement.

Certainly Life Science is worth while if it teaches you to successfully handle your destiny and to control your troubles, and when it teaches you that you must not carry the consciousness of any guilt about being the person that you are, and that you must take your attention from yourself and turn it into solving your difficulties.

Self doubt, self blame, self consciousness - - - these are potent causes of failure.

In this course of Instructions we would like to show you how to become that which you can become. We want to point the way for you to be what you reasonably and rationally want to be, and this is only possible when you free yourself from emotions of rage and fear and wonder and worry and

doubt, and when you recognize the primitive urgings and provide a constructive outlet and so suggest to the subconscious that your impulses will come within the description of love, beauty, and the other characteristics we have pointed out as the essence of the Universal.

Just two safe, simple rules of human conduct that will take you far along the path of attainment are as follows: Never do anything purely to satisfy an ego urge. In other words, let not the basic root for your action be ego satisfaction; and never commit any act or never make any promise to perform an act which violates your own integrity. Do and promise to do nothing that your conscience tells you is contrary to the best standards of human conduct, and do nothing and promise to do nothing that will interfere with or prevent you from developing a good life for yourself. Expressed in other words -- never compromise yourself. Observing these two rules you have made straight the way.

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THOUGHT GEMS

When you have a problem keep it objective. By this we mean do not identify yourself with it. Consider it as though it were the problem of another you were employed to solve. You can better utilize your intelligence if you are not involved and personal.

In that manner of handling your judgment is not warped by emotionalized incidentals or deflected by neurotic consequentials.

How we deal with a problem is all important. With your prayers for money to meet your bills, pray also for wealth producing propensities.

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"It is not the captain of industry, with a thousand interests, worries and responsibilities, who has neurasthenia. It is his wife, who breakfasts in bed and dresses only in time to get into a game of bridge. It is not the ditch digger working hard every day with an ever increasing family to support, but the young gentleman of inherited wealth who has just returned from a cruise of the Mediterranean whose nerves are all fatigued and granular."

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Our constant aim is to help you to discover the truth. The true art of teaching is not in telling others what they ought to do, or asserting something as a truth for the world to swallow.

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If you think you are misunderstood, the antidote is to try to understand your neighbor.

If you lack peace of mind, the antidote is to develop good will toward man and conditions.