

## THE ORDER OF THE ESSENES

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DEPARTMENT OF INSTRUCTION

ADJUST TO THE  
WORLD AS IT IS:

It is not a low aim when an organization strives to teach the means and the technique by which stability, perspective and calm steadiness may be brought into the lives of frustrated and confused individuals, and to teach people to happily adjust themselves to the present historical moment.

We hear much of miracle drugs. Viewing the world's thinking and that which attracts readers' interest, it may well be said that miracle thoughts would be those which would teach ways of releasing the tension from emotional stress.

Man is a creature of conscience and spirit. How else could one explain the feeling of guilt when one departs from the path of the moral code or when one strays from the truth. Machines can and do measure the tensions and the stress.

There is a way to these miracle thoughts. It is in seeking self-understanding and the avoidance of self condemnation. Thus can we fathom the mystery of a troubled soul.

There is a lot of sense to judging one's self in the scale of goodness and culture as well as in the balance of silver and gold.

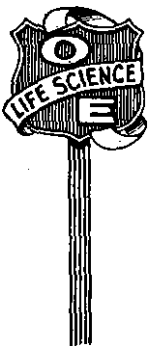
There is too much of self condemnation in this world. No man is perfect. The imperfections of your friend and neighbor are not on parade -- but exist they do. Be not dismayed if you have feelings of primitive nature. Just recognize that every one else does, and just adjust to the situation sensible -- and above all don't let your thoughts linger in that vicinity. Just say -- "That's that" - and advance in the realm of constructive thought - looking forward, not backward.

Instruction 107 is deeper than it seems. We trust that you shall be freed from any blighting influence of any childhood experience or embarrassing experiences of youth and that you may be fully conscious of maturity and the ways of maturity, and that you may adjust favorably to the world as it is - and may contribute to its improvement.

Sincerely,

*S. Hamur Davis*

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# THE Essenes

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INSTRUCTION 107

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

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THE WORLD IS IN SEARCH FOR AN ANSWER. -- SEEK  
AND YE SHALL FIND IS A VALID PROMISE. --  
DIRECTIONS: "THE FINAL ANSWER RESTS NOT IN  
ANY SOCIAL, ECONOMIC, POLITICAL OR SCIENTIFIC  
FORMULA, BUT WITHIN THE SPIRIT OF THE  
INDIVIDUAL HUMAN, WHO IS THE ULTIMATE MEASURE  
OF ALL THINGS, AND SHAPES THE WORLD IN HIS  
OWN IMAGE, FOR GOOD OR EVIL."

## PSYCHO-ANALYSIS

Psycho-analysis is not magic or alchemy, but a rational science based upon very definite natural laws.

We have heretofore pointed out in our second year's work that nothing is ever forgotten. Everything that happens to us or comes within range of our sense perceptions is deposited in the subconscious. It is the reservoir of all our impressions and experiences, every sight and sound since birth, no matter how trivial.

It is said that the first five years of our lives are the most impressionable - and it is often an impression or an experience in this period which leaves a deep impression in the subconscious - and it is these which are of painful or shocking nature which are repressed - and form the basis for future evasions and work to the formation of complexes.

We have heretofore instructed you that the subconscious is ever at work - whether we be asleep or awake - so we conclude that thinking is ever taking place. The conscious thoughts and actions of today are a blending of the past and present. The past of every person is absolutely different from the past of all other persons; hence the reactions to a situation or set of circumstances is different with each individual.

It has been found and firmly established that many physical disorders which have heretofore been diagnosed as of an organic or functional character and so treated are but psychical reflexes or the result of a neurosis (distorted mental action). A relief of the mind of its pervading neurotic trouble brings relief and even banishment of the physical symptoms. Psycho-analysis possesses untold possibilities as a therapeutic or curative agency for many baffling diseases.

Our entire civilization is based upon the suppression of instincts - the primitive within us. Our cultural and intellectual development is supposed to enable us to divert our energies to social ends - to service to others - but when it fails and people are self-centered, then can we look for trouble. The repression or covering up or hiding of primitive instincts develops, in the subconscious, tensions. The constant endeavor of the unconscious is to relieve this tension and anything that tends to create a relaxation is a sort of mental tonic.

Freud, who is considered the father of the science of psycho-analysis, calls the energy or prime mover of human action the Libido. - Translated into its simplest terms this means that craving for life, love and action which is the heritage of all. - Let us call it the life force.

Life force must have an outlet. If it is not directed to efforts serviceable to society - it turns inward and plays havoc with the psychic structure.

The role of psycho-analysis is to discover this inward turning, this self-centered consumption of energy - and to turn it into the channel of social usefulness. This is called sublimation.

The assumption of the science of psycho-analysis is a most reasonable one -- to wit: There is no mental effect without its cause -- That nervous symptoms are not chance and haphazard products but are related to very definite mental processes which are repressed in the subconscious. Yes! Definitely. Nothing in the psychic realm is accidental. There is no "chance" in the psychic world any more than there is in the physical. Every cause has its definite effect -- every effect its specific cause.

By the use of association tests, which we shall later outline for you, and by the study of the actions of the patient which may be termed symptomatic - it is often possible to trace out each symptom in the life history of the subject. These symptoms are quite frequently found to stem from mental reactions in the early childhood years.

As a groundwork for the understanding of psycho-analysis we must understand that the human psychic apparatus produces a constant flow of impulses - a never ending discharge of energy - and that it is all to the end of the fulfillment of two great principles. First; the pleasure principle, which simply means that man is ever in pursuit of that which gives him a feeling of self satisfaction. Second; the reality principle, which reduced to its lowest common denominator, means he is aware of the world as it is organized and that there are dangers and hazards and these he must avoid. -- The reality principle might well be called "the self preservation principle."

There is every reason why all should desire some insight into our psychic processes - particularly the working of the subconscious - as all authorities now agree that the physical ailments and disorders resulting from mental action are almost all inclusive either as a direct or indirect result.

The fact remains however that a large percentage of people never grow up psychologically and emotionally, but remain at an infantile or adolescent level in these respects.

There is another observation we must have in mind if we are to endeavor to have an understanding of human behavior - and the psyche behind it. -- Heretofore we have mentioned "turning attention inward" as opposed to "diverting our energies to social ends." Let us have an understanding of this. - We can all understand that the individual expresses himself in action and that the basis of all human action is organic energy. We can easily understand too that anything that interferes with action is a psychological proposition because all physical action is preceded by mentation or mental action. We naturally use the nervous system to get along in the world (pleasure principle and self preservation principle). The effort is to translate our energies into such form as to get the most from the environment and to adapt efficiently to surrounding conditions.

Remember? "Life is the constant endeavor of organisms to harmoniously meet existing conditions" -- so relation is apparent -- Man may be considered an organism - with the adaptive principle.

If a man is consciously or unconsciously or better subconsciously aware of some inferiority which prevents adequate action, he tends to do everything within his means to compensate for the inferiority.

The reaction to inferiority is known as psychical compensation. The individual throws up "defense mechanisms." He uses his psychic possibilities in an effort to supply what is lacking and he gives his attention consciously or subconsciously to his difficulty. He faces inward - because there is where his difficulty lies. Instead of thinking about things outside of himself, and utilizing his energy to make adjustments in the outer world, his effort is inward, and he thus becomes inadequate and generally he applies himself to such activities as are designed to hide his inferiority - and to give to the world the impression of adequacy.

At this point we desire that you keep in mind our definition of mind - especially keeping in mind that organic forces playing upon the brain is a part and parcel of the end result - mind. There is a unity of mind and body, just as there is a unity in all knowledge and all things. That which produces mind and that which produces body are probably the one and the same. The modern concept of energy brings us nearer to the correct understanding. Nothing is conceivable without energy.

The physiologist, dealing with the material, is drawing near to agreement with the psychologist. His discoveries with respect to the glands, and that they materially affect man's physical appearance, his personality and his conduct, have revolutionized man's conception of himself. That the glands are ever sensitive to man's thinking - and their secretion is largely a result of his emotions, makes us ever conscious of the unity of mind and body.

Psycho-analysis has as its object the discovery of the underlying cause or causes of a neurosis or psychosis. It is conceded to be mental. By the association tests of which we will have more to say we endeavor to bring to consciousness (from the sub-conscious) all of the experiences of the individual bearing upon the difficulty.

If the facts involved in the problem are unconscious, the individual is groping in the dark and is unable to meet his daily situations adequately. When discovered, brought to conscious consideration, rationalized, and an intelligent adjustment made, results appear to be miraculous.

Psychosis is generally used to signify an abnormal state of mind. Do not confuse "psychosis" and "insanity." There are countless people subjects of a psychosis who are far from insane.

In a psychosis, when one has in his conscious mind certain images, feelings or cravings, he tends to have distorted view of life and to falsify the facts. He generally becomes indifferent to public opinion - and unresponsive to solicitation - argument or appeal. He in a sense loses the "herd instinct," loses touch with common life and lives in a world all his own - yet unlike the insane - he does not demand or require that others look after his physical well being, nor his affairs. He is held accountable to society for his conduct and actions.

Make the distinction between psychosis and neurosis also. Most all persons exhibit mild neurotic symptoms when life becomes too complex and difficult. In the cases of neurosis the patient is aware of and alive to the realities of life and is fully alive to his own needs. The symptoms tend to be provoked by external circumstances, and the neurotics are sensitive to changes in their environment and the social atmosphere.

The outstanding characteristic of a neurotic is that he sees facts and conditions as they are, but he meets these situations in a distorted or faulty way. An example: A person with an awareness of inferiority - knocking or pulling down one he feels is superior, or one with a consciousness of a lack, forever asserting superiority in that particular line -- in a word, bluffing. Another example: One jealous of others, and displaying the feeling of resentment and engaging in underhanded methods to criticize, "tear down" or injure the objects of their feeling. Yet other displays may be found in those persons unwilling to meet life's varied situations who resort to feigned sickness, running away - and other "defense mechanisms."

The "key word" of psycho-analysis is "repression." One of the most significant facts of life is that the emotional life of a person may control his entire psychic life.

It is conceded that every person has some degree of emotional disturbance. Some perfected individuals might have it only in the form of slight prejudices. Life must be more carefully studied as a science if we would adequately solve the problems of personality. We must meet the situation in its early stages and concern ourselves with the growth of the mind and put into effect methods of training which will prevent abnormality and promote the development of well balanced minds.

We must concede that conflict at some stage of life is inevitable, and this conflict may lead to repression with its attendant harm to the psychic development of the person concerned.

It is in the subconscious, sometimes called the unconscious mind or the underworld of the mind where the repressed memories live and act.

As heretofore taught in the Master of Life Science course (Lessons 53 to 104) when a repressed emotional upheaval of the past is brought to light, and rationalized in the light of present understanding - it tends to disappear and the physical chain of reactions to dissolve. Relief is evident.

You too will remember the value and estimate we placed upon "confession." It shares and lightens a burden - and the unburdened mind is the mind which can contact universal mind, has receptivity, and is capable of projective thinking and can impress the ever present, fluidic and unformed.

So any procedure which tends to free the mind of its inhibitions, which lifts burdens and untangles past mental errors is of great value. To be freed of repression is to "be born again." The supreme gift of the Gods it is said is "an untroubled mind."

In the next instruction will be found an outline of an association test -- how to use it and how to interpret the findings - and how to make it of value to the tested.

We learn that as we approach human problems from a physical angle or from a psychological viewpoint, we always arrive at a point where the two seem to meet. We find a unity, an inseparable unity, and we are ever more impressed with the soundness and the wisdom of -- "As a man thinketh in his own heart - so is he."

THOUGHT GEMS

If you have a sore - a swollen tender spot and you touch it - you flinch - you withdraw the pressure. Likewise, if you have a tender spot in your thinking and it is touched, your reaction is akin to the physical flinching. This vulnerable spot in our thinking needs our care and attention, as does a physical wound.-- Psychoanalysis is a search for mental sores.

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"All the streets of the world are teeming with everyday men and women who mutilate themselves spiritually by self criticism; who go through life committing partial suicide - destroying their own talents - energies and creative qualities. - - - There are myriad ways in which we show contempt for ourselves rather than self respect, for instance - our feelings of inferiority. -- -- The fallacy here is that we see in others only the surface of assurance and poise. If we would look deeper and realize all men and women bear within themselves the scars of many a lost battle, we would judge our own failures less harshly."

"To one who goes through life hypnotized by thoughts of failure I would say: 'In actuality you are quite strong and wise and successful. You have done rather well in making a tolerable human existence out of the raw material at your disposal. There are those who love and honor you for what you really are. Take off your dark colored glasses, assume your place as an equal in the adult world, and realize that your strength is adequate to meet the problems of the world. ---- Let us learn not to take the depression of the day or month as the permanent state of our life. Both science and religion teach us, at last, that the obstacles to serenity are not external. They lie within ourselves.'" Joshua Loth Liebman.

Our next instruction furnishes a window to look within.

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