

# THE **Essenes**

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INSTRUCTION 117

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

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A DICTIONARY DEFINITION OF TOLERANCE IS: --

"RECOGNITION OF THE RIGHT OF PRIVATE JUDGMENT IN RELIGIOUS OPINIONS AND MODES OF WORSHIP DIFFERING FROM THOSE OF THE ESTABLISHED CHURCH: FREEDOM FROM BIGOTRY." ---

THE DEFINITION WE LOVE AND WHICH LIFTS IT FROM THE FIELD OF PURE MENTAL DIAGNOSIS IS: -- "TOLERANCE: THE MOST LOVABLE QUALITY ANY HUMAN CAN POSSESS; THE VISION THAT ENABLES US TO SEE THINGS FROM ANOTHER'S VIEWPOINT; THE GENEROSITY THAT CONCEDES TO OTHERS THE RIGHT TO THEIR OWN PECULIARITIES; THE BIGNESS THAT ENABLES US TO LET PEOPLE BE HAPPY IN THEIR OWN WAY INSTEAD OF OURS."

READ WITH AN OPEN MIND

Without ado we continue with the translation of Professor Hermann J. Boldt, M. D., F. A. C. S., of the letter of the Eldest Essene of Jerusalem to the Eldest Essene of Alexandria. (Note: To be read in connection with the beginning of the letter in Instruction # 116 and those that follow, and not to be circulated among those who have not received One Hundred and Fifteen Instructions in Life Science from the Institute of Life Science conducted by The Order of The Essenes).

LETTER OF THE ELDEST ESSENE OF JERUSALEM TO THE ELDEST ESSENE  
OF ALEXANDRIA (continued)

"That you may get information about the man who fills our hearts with devoutness and who loved all human beings, I shall tell you whence he came. He was reared for our Order from the beginning; his fructification was from an Essene whom the woman took to be an ambassador. The woman was of vivacious spirit and looked in life for the unusual, being gladdened by what she could not comprehend. But our Essenic Brother confessed his act and suffered penance therefor. Our Order then looked up the child and guarded it. Joseph, a man who had experience with daily life and also had insight into the truth, was induced by messengers from our Brotherhood not to leave the woman, not to disturb the holiness of the act, and to be a father to the child until our Order could receive him as a son.

Therefore Joseph during his flight into Egypt was quietly guarded by our Order and invisibly led. He was placed with the Essenic congregation, as a guest, at the mountain of Cassius where the Romans built a Temple for Jupiter. The Essenes living there were given instructions to take into their meetings Joseph, his wife and the child, that they should see the customs how to honor God and to glorify him, -- He, the Highest; also to see how to eat the broken bread and drink the blessed wine. Upon the wish of the Brotherhood in Jerusalem it was reported how everything had been done; Joseph in the half-circle on the right, and Mary, his wife, to the left among the women, sang the holy songs, ate of the bread and drank of the wine. Joseph had to promise the child to the Order circle for the future, and therefore to the willing and experienced Joseph was given the greetings of the Holies. This was done so that on his journey he might be able to call upon the Brothers of the Order and make himself known. The congregation drew for him the roads of the journey to give him the security of their secret influence.

Therefore, because of the guarding of the child, the Brothers sent Joseph and his wife to the section where there were many intelligent investigating Jews, and where our Brothers had a congregation. This was Heliopolis, near the Temple of Jehovah, built by Onias in the section of beautiful trees.

When the danger in Galilee was over and the danger through the Romans was lessened, Joseph went to Nazareth. Soon Archelaus brought new danger over Galilee, and Joseph was induced by our Brothers to go over Sichein into our congregation at Jerusalem and there find guarding. This was done on the day in Nisan when the Jews celebrated the Feast of the Passover.

Here I spoke to them with my own tongue (since I still in the lower grades of the Order and obeyed the Elders), and gave a message to Joseph. Joseph was a man of free speech and understood much about the necessities of life; he spoke very intelligently with his son. He also cautioned Mary to separate her dreams from her awakened thoughts, to separate day from night. He advised her to quiet her feelings by prayer and to use her intelligence, since she had an emotional nature which was easily inflamed and would lead her to lose her sense of practical values. Mary pondered a great deal on higher things, and had great influence on her son in teaching him about spiritual matters and the unusual. Joseph did not blame her for this, but on his part taught the child knowledge about his people, and guarded him thereby against the fanciful ideas which his mother spread upon his young mind.

When the child Jesus conversed with the learned men about holy things, the Pharisees were very angry at his sayings; they held him to be an unbeliever and dangerous, for they were very strict in the transmission of petty laws. They were enemies of all who did not believe as they did, and did not confirm to the ceremonies of the Temple as they did. These Pharisees gave alms boastfully, preached of the realm of the dead and the actions of good and bad angels and of the destined future of the Jewish people. Because of their influence on the common people, they had much power; but the spirit of God did not live in their homes nor upon their tongues.

But because Joseph understood our teachings, he instilled them into the soul of the growing child, and it was glorious to see how he spoke God's word. The learned Rabbis recognized that he was a Galilean and scorned him as they did all Galileans. Several of our Brethren came into the Temple without letting themselves become known to him. They were attracted by his holy talk, but were only to be a guard over him.

Since the child spoke very plainly in the Temple, the Brethren sent by us knew that danger like a dark cloud was hanging over him. The Rabbis and Pharisees held a secret council how they could watch this Galilean boy because of his teaching. In the meeting house of the Sopherim they tempted him to speak too freely about the highest law, because they noticed that Jesus, driven by the spirit, forgot everything else and spoke words which were dangerous for him to utter.

(It occurred that Jesus became separated from his father and mother in the large city which because of the Festival was filled with people from all over the Jewish land.)

The learned writers were charmed with the intelligent questions and wisdom-seeking of the Galilean child, but as a Rabbi who loved Jesus was absent on a journey to Jericho, our Brethren did not think it was safe for Jesus to talk so freely without this sincere friend being present to control the child's zeal in the combat against hypocrisy and immorality with his quiet wisdom.

Wherefore we spoke of the matter to Joseph and his wife, who were in great sorrow because they had received information of the death of a friend's husband. And inasmuch as Mary longed for this friend and wanted to leave Jerusalem, she had been looking for Jesus for three days until on information of our Brethren she found him on the fourth day in the Sopherim.

Now the Rabbi who befriended the child was a secret Brother of our congregation and had been requested to guard him. Through this it came about that Mary with her husband and son returned to Jutha. Here she found her bereaved friend, Elizabeth, and her son, John.

The two youths, Jesus and John, walked together in the wild mountains, and spoke of the Highest and Holiest. They became intimate friends, and their love grew with the recognition of each other's souls and the knowledge that each sought the same truth. John, the son of Zacharias, had early received the teachings of abstemiousness and inner subversion of the senses; he knew the writings and traditions of his people, but he did not understand as Jesus did the beauty and loftiness of which the mountains and dale spoke. John had a strong aversion to the customs of the heathens and the oppressors.

Then the time came when Jesus was to be initiated into the first degree of our secret wisdom. An Elder met the two youths in the dale not far from the rock where there was a congregation of our Order called Massada. He praised the wisdom and virtue of those who lived therein strengthened and guarded in the Brotherhood. Jesus requested to be admitted into the Order, and as he increased in enthusiasm John followed; then the Elder offered a prayer which set Jesus into the worshipment of God.

Obeying the rules of the Order, the Elder spoke thus: 'You shall become my Brethren; as soon as you again see the fires of the Temple sparkling in the new moon, then come again to this place. Whosoever is consecrated for our Order has given his life for the services of others. Tell your father, Joseph, that the time has come to fulfill what he promised at the mountain of Cassius.'

The Essene went. At home Joseph remembered his word and his duty toward our Brethren, and he informed Jesus that he was not his father, but the acceptance into the Order they kept secret for fear of the Gaulanites.

When in the evening, at the appointed time, the flames arose from the mountains, Jesus and John hurried thither. At that place the white robed messenger of the Order awaited them.

Then Jesus was admitted according to the rules. The Brethren sat in the half moon, separated according to the four grades of wisdom. As they all sat together in their white robes, the right hand on the right breast, the left hand hanging upon the abdomen, both Jesus and John spoke the vow, since only the clean heart can attain to the vision of the Holies. They vowed disdain for earthly treasures, earthly glory and worldly power, they vowed obedience and secrecy by the Brotherly kiss. When this was finished they were taken to a lenesome grotto for three days and nights to prove themselves. On the third evening they were led back to the Brethren's meeting to answer questions and to pray. After they had received the Brotherly kiss they were dressed in white robes as a sign of cleanliness; each had given into his hand a solemn emblem as a sign of our Order. After singing the praise song, but not the love meal which according to the law is not eaten with the others, they were sent away to be in retirement and separated from the world for twelve moons. They were to live in the vicinity of the Elders of our Brotherhood, and become worthy of the higher grades of our wisdom.

Both grew in their godly destiny. Jesus lived a happy life, but John preferred loneliness and devoted his soul to mighty earnestness. And when the year had passed, again at the new moon they were initiated by the Order into higher wisdom and were baptized to be real members after they had given a good account of themselves, had sung, eaten, and in the quiet chamber dedicated to devotion had fulfilled the rule. (Search in the writings.)

And so as it is permitted every accepted Brother either to remain with the congregation or go into the world to heal or to teach, John wanted to take the therapeutic word but Jesus wanted to go into the world to teach, since he felt that he was called by the Spirit of God, and he longed to glorify the Essene wisdom and spread it among the people by his travels. So John went home to the loneliness of Jutha but Jesus went to Nazareth.

And the holy vow which he gave the Order was to be tried on himself and confirmed him fully; for he loved Mary, the younger sister of his friend Lazarus, and she loved him. As an Essene he had vowed not to take a wife lest the holy work should be forgotten. The spirit of the Order and the urge of his teachings were mightier than the love for a woman; both cried bitterly when they were separated from each other.

This is the story of the Brother of whom I, dear Brethren, wish to inform you; how he suffered and died, and what is the significance of the rumors of wonders which have come to you.

I have told you about him to convince you that the crucified one was a real Brother in our congregation. This is an exact account. You are here informed that he was an Essene, and as such went heroically to his death, since to die in virtue is our Order's best reward. Let all doubt pass from you.

The Jews and the men who were his disciples have said much about unusual occurrences during his dying and after death; that they saw him on the streets and upon the mountain when they had thought him dead. You have asked the explanation and have received the information, since we have the secret wisdom of many things about which a holy curtain is drawn.

Jesus was sent by God as the chosen of the All-Highest, that during his life he might announce the Kingdom of Heaven and glorify virtue. He was our most beloved Brother, since he was not only pious, but he also acquired the knowledge which brought our Order into possession of the secrets of nature, -- the influence of herbs, salts and minerals upon the human being. Therefore he was eager to teach and to help, as much as the oldest among us.

Then hear what occurred at Jerusalem seven years ago. I saw it all with these eyes, but had to keep it a secret from the world, and you, dear Brethren, will not disclose your wisdom, but like other Brethren praise God and thank Him that it came about as it did. The Jews and heathens believe only in material things which they can hold in their hands, and have no understanding of spiritual matters. Therefore we kept secret from the people what we did, as it might weaken the good result if they did not understand our teachings. There are many pious and excellent men who tell stories about Jesus, but these are often superstition and exaggeration, such rumors as one hears

about a beloved master and believes in because of devotion and veneration.

This is also true in regard to those selected ones who called themselves the disciples of Jesus, a number of whom only knew of Jesus from the saga which went from mouth to mouth describing the latest wonders of our beloved Brother; there were others who were present and saw what was done, but these witnesses had nothing to report.

What occurred before my eyes, or the eyes of my Brethren of the congregation in Jerusalem, I will now entrust to you as a secret. Our congregation has accurate information, and from the mouth of an Essene comes only that which is true. Every person shall be glorified by God and give witness of Him, since he gave man the word.

We might have been able to save our beloved Brother from the vengeance of his enemies if everything had not occurred so rapidly, and our laws had not forbidden us to mix ourselves into public affairs. But we did save him, quietly and secretly, after he had fulfilled the work of God's mission since one who dies for his faith glorifies the work of God in man.

Now read and take note of what I write you, that you may judge about the rumors which come to you from here and from Rome. (Here a part of the original is not decipherable, nor can it be deciphered from what is present. -- The Translator.)

Out of the gate of the dale which leads from Jerusalem to Golgotha the procession in which were the convicted (namely Jesus and the two criminals) proceeded towards the place of execution. The women wailed aloud when they saw Jesus whose wounds were bleeding freely from the scourging and who nearly sank down from the weight of the cross. When they came to the Hill of Gihon which lies toward the North where the lonesome, barren valley reaches out to the hill country and where nothing grows, they stopped and Jesus fell to the ground, his strength having passed out from his tortured body.

In the meanwhile the Roman soldiers and the halberdiers of the Sanhedrim selected places upon which to erect the crosses. When this was done, as was customary before crucifixion, they prepared a stupefying drink to lessen the torture. It was prepared of sour wine and wormwood and called "Poska." But because of his high idealism, Jesus did not wish to die under the influence of this drink, and as he had learned the properties of herbs from our Order, he declined the draft when he tasted of what it was mixed.

When the crosses were erected, the next performance in fulfilling the penalty would have been the tearing off of the convicted one's clothes; but as Jesus had not worn his clothing since the scourging and had on only a soldier's coat, they put his clothes back upon him and then tore them off again from his body, as is the written order. As the halberdiers of the Sanhedrim had demanded, the cross for Jesus was placed in the middle between the two criminals, thereby signifying that his guilt was the greatest. They also distinguished his cross from the others which were of the ordinary kind, although they were always built so that the upstanding beam did not rise above the cross beam; but the cross of Jesus was so that the ascending beam was high over the transverse beam which was fastened across the middle. Then they took Jesus and lifted him to the cross, set him

upon a short pile which is at every cross for the body to rest upon while it is being tied. And his arms they bound with stout ropes to the cross-beam, as was customary, so tight that all blood receded toward the trunk of the body and caused difficult breathing. Similarly his feet were bound with stout rope halfway up the legs, so that all life must flee into the trunk. And when all this heavy binding had been completed, thick, heavy iron nails were driven through his hands. Through his feet no nails were driven, because this was not customary. I tell you this, dear Brethren, because you asked me about the rumor that his feet were nailed on also.

When the Righteous One was hanging on the cross suffering intense torture in the noonday heat, which was exceptionally intense and exhausting, the Roman soldiers took his clothing as booty as was permitted by law. The top garment was cut into four pieces; the undergarment was separate and in one piece; they could not tear it, so they drew ballots for it."

(End of the first letter.)

In our next Instruction the letter will be continued.

As before instructed we suggest that you read that portion of the letter in Instruction #116 -- then that portion in this Instruction -- and then continue through #118, the object being to get the picture as a whole and reading as one letter.

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JUST TALKING IT OVER

Some religions put a ban on certain books and periodicals -- deny to the members the right to read certain printed material. This we think strikes dangerously close to a freedom inherent in each individual. The students of the Order of The Essenes are chosen only after they have submitted their qualifications and are of the higher order of intelligence. We believe an individual has the right to read any material he may choose - and with the understanding we trust he has gained after more than two years of study with us - is capable of separating truth from fiction, facts from fallacies, and of passing a sane judgment upon the material he or she reads.

There are several institutions in this country which have attached "Essenes" to their name. None of them is in any way connected with this institution. One of them on the East Coast of Florida has recently been denied the use of the United States mail by a fraud order. Some of the material put out by these people is fantastic - and to say the least would not appeal to intelligent people.

We often receive from our students circulars and advertising material from these concerns, and almost universally they condemn it, but ask confirmation that there is no connection between them and this Order.

Our answer is universally to the effect that it is their privilege to read any and all material they may choose - that there is no connection - and that from the training they have received with us we believe they will be able to separate the true from the false, and gather any grains of truth that may be contained in any material they read.

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