

THE Essenes

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Instruction Headquarters - Tampa, Florida.

INSTRUCTION 120

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

"THE FREEMASONS FIND PURE CHRISTIANITY IN ESSENISM AND CONSIDER THE 'BRETHREN OF THE WHITE CLOTHING' OR MYSTIC ORDER OF ESSENES, TO BE THE MOST IMPORTANT FRATERNITY THE WORLD HAS EVER SEEN. --- THIS GROUP OF MYSTICS, DATING BACK TO MOSES AND EVEN TO MORE ANCIENT DAYS, WAS DESIGNATED AT VARIOUS TIMES AND PLACES IN HISTORY AS NAZARITES; SCHOOL OF THE PROPHETS; HASIDEES; THERAPEUTAE; CONTEMPLATIVE ONES; NAZARENES, MINISTERS OF PEACE; FRIENDS; AND THE PURE AND SILENT BRETHREN, AMONG OTHER APPELLATIONS. THE DESIGNATION OF 'ESSENE' WAS NOT POPULARLY KNOWN, WHICH ACCOUNTS FOR THE OMISSION OF THE WORD IN MANY OF THE POPULAR HISTORIES AND WRITINGS OF THE TIME."

Erid S. Smith, Ph.D.
(In Life in an Essene Community.)

LETTER OF THE ELDEST ESSENE OF JERUSALEM TO THE ELDEST ESSENE

OF ALEXANDRIA

In this Instruction we complete the translation of the letter from the Eldest Essene of Jerusalem to the Eldest Essene of Alexandria as translated by the late Professor Hermann J. Boldt, M. D., F. A. C. S., one of the world's outstanding gynecologists - a professor of Columbia University - and one with us in the Order of Essenes.

(Please read and observe our request which introduces Instruction #119).

CONTINUATION:

"Later on, Jesus went into the house and saw his mother and some women friends. They praised God for the happiness of seeing each other again, and ate the night meal. Jesus remained with them the entire next day, consoling them, exhorting them to belief, and warning them against the false hope that he would always be with them. He told them that it was time for him to go. He wished to go on at once to Galilee to establish his disciples and instruct them in regard to future work.

But while Jesus was staying peacefully in Bethany, dangerous things were happening. Caiaphas, the High Priest, had heard that the disciples had stolen the body of Jesus and had manufactured a tale of wonder about his being seen walking about the streets of Jerusalem. He had revived the story of the grave robbery, since the idea that Jesus had been resurrected by the hand of God had found much belief in the city. Many people complained of the wrongs which were being done, and held to the words of Jesus. The High Priest feared an uprising, and believed that the Galileans had it in mind to crush the Dominion and look for a new ruler.

In the evening Nicodemus came into our congregation and said that Joseph had been arrested by Arimatheans. Evil intentions were attributed to him because he had been in secret communication with Jesus. A great restlessness prevailed in the congregation. The Elders feared that Jesus also had been imprisoned, since he had not been with us since the evening he had convinced Thomas. Therefore they held a council to search for him, and to use all means to free Joseph.

Since Jesus had told the Essene youths that he intended to go to Bethany, two Brothers were ordered to put on their traveling garments and go in search for him. They came to Bethany in the evening and not far from the house of Lazarus, which they could see in the moonlight, they met a man on the secret footpath who was anxiously looking up the road. The Essene Brothers recognized him, and asked if Jesus lived with him. The man (Lazarus) admitted it, and when the Brethren identified themselves he added that Jesus wanted to go this night to Bethlehem, and that he was reconnoitering to see if the way was safe.

The Brethren were then led into the house where they awaited Jesus in a small chamber. They told him of the danger in Jerusalem, and of the imprisonment of Joseph,

When Jesus had recommended his friends to the guardianship of the Order, and had taken tender farewell from the women, he let Lazarus accompany him to Gilgal. Then he went on farther alone in the night, and in the early morning he was at the Jordan, the place where he had been baptized by John, according to the customs of the Bretherhood.

Our Essene Brotherhood in Jerusalem was using many secret methods to free Joseph from the Arimatheans.

John now advised his friends, the disciples of Jesus, that he had received the order for them to go to Galilee, So the next day they moved to the boundary. When they arrived they asked, 'Where shall we turn now, since our Master did not mention time nor place?' They thought of their homes and their domestic affairs from which they had been so long absent, and considered whether they should locate in Nazareth or Capernaum. Peter said, 'Let us look for bread and maintenance. Let not our hands be idle, but let us do what we can until the Master calls us for higher work.' After this speech they decided to return to their previous occupations. Peter went to Bethsaida, where others of the group joined him to get his advice. Peter was a good fisherman, and invited the others to go to sea with him that evening.

Jesus made short day tours, and on the way stopped only at the homes of the Essene Brethren who lived in these dales. These Brethren had exact information from the Order in Jerusalem (which we obtained for them) and after a few days Jesus learned that Joseph had been freed and would come to meet Jesus.

When Jesus showed his intention of going about openly everywhere, the Essene Brethren remonstrated and spoke of the danger of persecution. Jesus listened to their advice, and considered where he could again see his disciples. This would require a lonely place where he was not known, and where there would be room to shelter them all.

The Essene Brethren were instructed by the Eldest of the Jerusalem Order to choose a lonesome place where Mount Carmel puts its foot into the Valley as a meeting spot for the disciples. It was a beautiful locality and many Essenes lived there. At noon the shadow of the mountain lies on the border of the Asser tribe, and toward midnight it reaches into the sea. The valleys are filled with useful herbs, and the aroma which comes from them is healthful. It is from this place that our Order gets the herbs which are used by the therapists for curing. Clear water springs from the cliffs, and the many grottoes make homes for the lowly. There are also many fruit trees, and the fields are rich with nutritious plants.

When the Essene Brethren told Jesus where he should go, he remembered that at former times the prophets had lived on that mountain, and Elias and also Elizabeth had lived there. The location was largely inhabited by Essene Brethren.

Jesus declined the company of the Brethren and went alone to Bethsaida to take shelter with Simon, who was one of his disciples. In the morning when he reached the sandy shore of the Galilean Sea he found a hut which Peter had built for his fishing business. Here he found Peter and with him John. After he had strengthened himself with the love meal, he was informed that the disciples had decided all to meet at Bethsaida to discuss their future plans. But Jesus requested them to come to Mount Carmel, as he had promised the Essenes. On the evening of the next day Jesus traveled farther.

Jesus rested several days and prepared himself to teach. Then some of his disciples appeared and brought with them several hundred people who were his adherents, since there was no danger in this lonely place and the appearance of Jesus had caused great enthusiasm in Galilee. Many came only because of curiosity; others hoped for the new Kingdom of the Messiah with Jesus as King of the Jews and Deliverer of the people.

But this idea was always disapproved of by Jesus, who frequently said that it was not wise to robe the Son of God with worldly might and magnificence. The Essene Brethren did not believe in this, and Jesus, according to the rules of the Order, taught that all things pertaining to worldly dominion are far apart from our spiritual life.

The disciples had announced that early in the morning the multitude should see Jesus. When the time came, however, the fog on the crest of the hill was reddened by the rising sun, and as Jesus wore the white garment of the Essene Order which the therapeutists had given him, the people thought he was a supernatural being and threw themselves with faces on the ground. The disciples and many of the others fled away from the scene.

Jesus then spoke loudly to the people and told them that he did not come to establish a school, but to teach them of the Kingdom of God through wisdom and virtue.

Jesus used many of the customs of our Order in forming his congregation, including the rite of baptism. Also he taught his disciples about the action of plants and salves; how to heal illness, to make animals harmless, to overcome poisons, and so forth. All this knowledge he himself had learned from the therapeutists.

The disciples and the people who came with them remained many days in the locality while Jesus taught them how they must live, and bade them circulate his teachings.

Now the Elders in Jerusalem sent word to the Essene Brethren that secret messengers of the priests and the high council had heard of the movement of many people to the locality of Mount Carmel. The Brethren told Jesus that he should be careful if he wished to finish his work, for they had heard he would be caught and killed since Caiaphas believed that he was a deceiver.

So Jesus dismissed his hearers and said that those who wished to speak with him should come to Bethabara, where he would await them. He needed rest, for his body had again become exhausted from loud speaking and teaching before so many people.

The time now came when the Essenes were to celebrate the Brotherly love meal. All the Brethren in the neighborhood assembled to the place where Jesus was. Joseph of Arimathea and Nicodemus and we, the Eldest of the congregation of Jerusalem, journeyed thereto to celebrate the love feast.

Jesus was very weak, and the happiness of again seeing his beloved friends, Joseph and Nicodemus, agitated him very much. He spoke much of his death, as he thought his body was growing weaker. After the love meal had been partaken of, he asked to take his departure. He spoke loudly, 'Do not misunderstand me because I did not live entirely after the rules of the Order. Had I, like you, acted only in secret, the truth would not have come to the people.'

Jesus requested all Brethren to avoid concealment and keep in touch with the people. He begged them to unite his disciples in brotherly love and do good together.

What he said took root in the hearts of many Essene Brethren, and so it came to pass that today I meet many who give witness for Jesus, and who have left the desert. His teaching is no other than ours, which is inherited in the Eldest of our Order from the oldest time. Many

Many of the younger of the Brethren vowed to become disciples of Jesus, but the Eldest did not dare to deny the Order because of the secrets which wisdom demands.

Joseph then spoke to Jesus: 'Retire from association with these noisy people who worship you. They do not understand your teachings, and are planning how they can rise against the Romans and proclaim you as their worldly king. But through war and rebellion you would lose your Kingdom of God. Therefore, go into solitude, live in concealment, among the Essene Brethren and be sure that through your disciples your words will not die.'

The Eldest of the Brotherhood thought that it would make a great impression on the people if Jesus should disappear as the sun at evening and not return. The people act according to the customs of the time, and believe on the apotheosis when it once honors a man and idealizes him.

Jesus desired that because of him no blood should flow and no rebellion occur. Therefore he was willing to die in solitude. Despite the fact that he felt ill, he went with Joseph and Nicodemus to Bethany, but he wished afterward to depart from them and go to the lonesome land near the Dead Sea. In Bethany he consoled his mother and the other women and Lazarus about his departure. He explained to them how in his teachings he would always remain near them. It was soon circulated among his adherents that he was going away, and they were directed to be at a secret place at a definite time. To this place he hastened when he parted from his own. Here were gathered several hundred adherents, and when by their words they made it known that they were hoping for world domain, happiness, and freedom from the Romans yoke through the Messiah, Jesus again explained to them that he had come to teach them of the Kingdom of God. He now realized that the time had come for him to seek solitude so that the people would no longer believe in his bodily power on earth, but believe from his words in the Spirit of God.

Jesus then left during the night, accompanied by his nearest disciples. The High Council had dispatched many secret messengers and were endeavoring to capture Jesus. He was warned by the Essene Brethren and secretly guarded. The uncertain shelters and the agitation of his soul exhausted him. He was deadly tired; his face was pale and his scars pained him. When Jesus, with Peter and Jehn, came into town his friends took them to a quiet house where at first he bade the Eldest of the Essene Brethren to come to him. Then he said that the time had come for him to rest, and begged them to await him at the Mount of Olives and then accompany him into his solitude. His disciples were with him, and with great emotion in his soul he went with them through the city, past the Temple Hill and out of the gate which leads to the Dale Jedaphat. His heart became heavier the farther he walked, for it was to be his last journey. He remained standing for a while on the Kidron and wept about Jerusalem. Then he walked on and his disciples followed. Jesus led them silently to his favorite spot near Jerusalem, the highest peak of the Mount of Olives, from which one could see nearly all over Palestine, for he wished once more to behold the land where he had lived and been active. Toward morning one could see the Jordan, the Dead Sea and the Arabic mountains, and in the evening the fires from the Temple Hill lighted upward. On the other side of the hill was Bethany.

Some of the disciples were of the opinion that Jesus wanted to take them to Bethany. But the Eldest of the Essene Order were on the other side of the mount of Olives, ready for the journey and waiting for Jesus as he had promised.

Jesus exhorted his disciples to be courageous and have faith. The longer he spoke the more solemn his voice became and he rose to a state of ecstasy. He prayed for his friends whom he had to leave, lifted his arms and blessed them; as he did this the fog passed over the mountain, colored by the evening glow. The Eldest of the Essenes who were waiting on the other side of the peak sent two Brethren to remind Jesus that it was growing late; and as the youths lowered their faces toward the earth, he sorrowfully departed and hurried with the Essene Eldest through the oncoming fog.

The disappearance of Jesus roused the courage of the disciples, since they realized that they must now represent the word of the Messiah and must fulfill it, since their Master would not return. To that they held unitedly and were true to each other. They went daily into the Temple and places of teaching, and their enemies did not dare oppose them.

After a while a rumor started in the city that Jesus had been caught up by a cloud and taken to heaven. But this came only from the people who were not present when Jesus departed.

Jesus was accompanied from the Mount of Olives by the Eldest of the Essenes, and by Joseph and Nicodemus. During the night Jesus became very weak, and they had to get an ass to carry him. The parting preyed upon his heart, and he felt that he soon must pass away.

When they came to the end of their journey where the Essene Brethren lived on the Dead Sea, Jesus had to be attended to by a therapist. Joseph and Nicodemus remained with him for several days. They heard his last wishes and departed with the promise to give accurate information to the congregation at Jerusalem.

In Jerusalem only John and Matthew knew that Jesus had returned into the seclusion of the Essene Order, to avoid being proclaimed as a worldly prince. Joseph and Nicodemus were with him three times during his solitude, and when they returned brought us information about him. His body was not strong enough to withstand his previous tortures and lack of rest. The longing for his disciples, the tension of his soul, the thought that something might have been neglected, and finally his active mind which found no nourishment in solitude, all preyed upon his body and exhausted him.

It was Joseph and Nicodemus who were with him at the last, when the sixth full moon had passed. They came to our congregation when we were about to celebrate the love feast, and revealed their secret to the Eldest. Their hearts were heavy and filled with deep sorrow since the Selected had been taken into the heavenly field of the Father. He was buried by the therapists beside the Dead Sea, which is the law of the Brotherhood. Nicodemus ordered silence about his friend's death to all who did not work in the highest degree.

With this, dear Brethren, you have the only true story of our friend whom God summoned to disseminate wisdom and virtue among the people by his teaching and noble deeds. It is now a long time since his passing, and the Easter Festival has been celebrated seven times by the Jews. I write this for your clarification, that you may judge for yourselves about things that others have placed in your mouth.

I know that many of his new disciples will wonder about him, since their hearts long that such might be true. Those with insight did not speak against this, because the people were not sufficiently enlightened to appreciate the truth. As you yourselves have found, many rumors were spread from Rome which I do not need to discuss, for you know what a son of ours would do and what he would not. Not only the Jews have ascribed something superhuman to him because they believed it, but also the Romans, since the heathens believed in gods and those are like the wonders of our people.

I give you the authority to have the Eldest of the Order in your locality re-tell what I have written you. Since the apotheosis is due him, the Son of God to whom we pray, rather than the others who were transferred into heaven.

And we should endeavor to further what Jesus taught in his manner, since he made his wishes useful to everyone according to his secret capacity. Therefore take all those who call themselves after his name as friends into your midst. His messengers go into all lands, and by their greeting you will recognize that they are of our Order. You may be helpful to them, as our Order in Jerusalem and all of Palestine served this Son of the Father in Heaven.

This is what I have to say, and the Eldest of the Order have themselves seen what I have written. My own eyes have seen Jesus and my own ears have heard him. I am on terms of friendship with Joseph, who is of the High Council of the Order. Convey to the Brethren the greeting, -- 'Peace be with you!'"

Nothing contained in the foregoing translation is meant to, nor should it detract in any way from the teachings of the Christian religion.

We do believe that there has been much magnification of the personality of Jesus by the Christian religion as heretofore and currently taught. We have heretofore said that there are far too many who believe in Jesus, but do not believe Jesus as he taught. Surely we would not desire to detract from the glory of an Essene -- one who taught the Science of Life - as a solution to all problems, here and hereafter, and disclaimed vehemently personal credit. --- "The father in me doeth the work." -- and -- "This and greater things can ye do."

Let us believe in the natural - not the supernatural. Understanding universal laws and avoidance of the violation of them has its rewards which seem supernatural or "too good to be true." -- We can by observance of the simple laws of life attain for ourselves and those dear to us the good things of life. 'Tis well to broaden the scope of "those dear to us." -- Thus can come about the Brotherhood of man.
