

THE ORDER OF THE ESSENES

212 SOUTH MANHATTAN BLVD.
OR P. O. BOX 10427
TAMPA 9, FLORIDA

DEPARTMENT OF INSTRUCTION

SEEK

AND YE SHALL DISCOVER:

Beginning with this Lesson and those to follow we shall seek to reveal to you, our devoted aspirants, the basic steps to successful meditation.

As are so many things in life, the steps to successful, fruitful meditation are quite simple and rational. It is only in the beginning of its practice that we will find obstacles which tend to divert us from our goal.

Be steadfast in your determination and you will soon find out the hour of your meditation will be one greeted with quiet expectation. It will be a step toward final fulfillment. Its quiet strength and harmony will carry over into your daily activities and help you greet the new day as a child. To a child each new day is one of great adventure and new discoveries in an ever unfolding world of wonder.

The words, "Be still, and know that I am God" will take on a new and fuller meaning. You will begin to know that you are a part and instrument of the Universal Life.

It is only when we lose our awareness of our Oneness with this Universal source and run counter to its unchanging laws, that we are beset with problems and tribulations. The basic idea behind the brotherhood of man, regardless of race or creed, is the basic truth that we all stem from this Universal source. We cannot harm, degrade or imprison others without hurting ourselves.

Through successful meditation, we not only find serenity, sanctuary, and inspiration, but we re-establish daily our participation in this universal life. We place ourselves in harmony with this universal source, and one day in the not too distant future we shall find the reason for all Life.

Very sincerely yours,

S. Hamner Davis

Instructor.

#124



THE Essenes

This manuscript is published by THE ORDER OF THE ESSENES, a corporation not for profit, and always remains the property of the Order.

Copyright by The Order of The Essenes
Instruction Headquarters - Tampa, Florida

INSTRUCTION 124

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

"LORD, MAKE ME AN INSTRUMENT OF YOUR PEACE; WHERE THERE IS HATRED, LET ME SOW LOVE; WHERE THERE IS INJURY, PARDON; WHERE THERE IS DOUBT, FAITH; WHERE THERE IS DESPAIR, HOPE; WHERE THERE IS DARKNESS, LIGHT; AND WHERE THERE IS SADNESS, JOY.

O DIVINE MASTER, GRANT THAT I MAY NOT SO MUCH SEEK TO BE CONSOLED AS TO CONSOLE; TO BE UNDERSTOOD AS TO UNDERSTAND; TO BE LOVED AS TO LOVE; FOR IT IS IN GIVING THAT WE RECEIVE, IT IS IN PARDONING THAT WE ARE PARDONED, AND IT IS IN DYING THAT WE ARE BORN TO ETERNAL LIFE."

---- Prayer of St. Francis of Assisi.

MEDITATION -- THE WAY TO SELF MASTERY

The average man finds that his mind jumps from one thought to another, and leads him on in a seemingly endless chase. Yet he has a definite responsibility for his thoughts, because they, in a seemingly mysterious way, have a very definite affect on his material life.

It may seem fantastic to assert that there is any direct connection between what a man thinks and his condition in the material life, but there are many allusions in ancient doctrines which prove that there is a definite connection between the condition of a man's thoughts and his material well being, and those who have practiced the Essene teachings for a sufficient time, and have watched the results of their practices in their own lives, will know that this is not fantasy, but actual truth.

Man's external life is very largely a reflection of his mental world. Man, in this era, has become so saturated with materialistic ideas that he has lost the awareness of the subtler powers of mind. However, the fact of this loss does not alter the fact of the existence of these mind powers.

The first step in every man's search to fulfill the evolution which Nature has set before him is that he must regain the sovereignty of the mind. He must regain control of his errant thoughts and feelings. This loss of sovereignty of his mind in this materialistic world accounts for a great many of the seemingly unaccountable sufferings of the modern man.

As an Essene student, you know that your life with many of its events and happenings is strongly influenced by your habitual pattern of thought. It is easy to see, then, that if we embark upon a definite experiment to change the circumstances and environments of the everyday life, as well as to achieve a sense of inner well being for which we all so deeply yearn. To those who are dissatisfied with their life, no practice could be more important than this of thought control.

There are higher reasons why such close attention should be paid to one's thought life, for it is through mind that one may penetrate the mysteries of the spiritual realm and discover the existence and the nature of the soul. A man can never discover his spiritual existence through objective proofs, but only by embarking upon a venture of an intellectual or emotional nature.

By directing the mind inward, the inner self opens up to the aspirant, and he crosses the border into a diviner state. Such thought direction is often called by various names -- Meditation -- or "Going into the Silence." Such practices devoutly followed tend to remake the mind, to make man see through the materialistic veneer of everyday life, and compel thought to serve man.

To begin upon this lofty search for the soul, man must fulfill the primary condition. He must set aside a fixed period of about a half an hour out of the twenty-four hours of the day, when he is able to retreat from the everyday activities and be alone in quiet and stillness with his thoughts.

Half an hour a day is the most desirable amount of time that should be devoted to this meditation, but if there is anyone whose everyday life is so closely ordered that he cannot devote a full half hour for such a lofty purpose, he may use fifteen or twenty minutes daily. The most important thing about this period of meditation is the quality of one's thoughts and the concentrated awareness with which the aspirant conducts himself. The length of time devoted is of secondary importance.

Those who cannot find a small portion of each day to set aside for this adventure of the soul are generally those who find much time for the everyday activities of reading newspapers, social engagements, and going to movies. The devoted follower of the Essene practices will soon understand that these consecrated moments of the day given to meditation are infinitely more important, for they will yield great treasure and definite gains to the aspirant.

One should fit this period of meditation into one's daily routine so as not to disrupt the duties of home and business, common to us all. With a little thought beforehand everyone should be able to fit in this period of meditation with the least disruption of their everyday schedule, and once this time has been set the same period should be chosen every day in order to establish a habit pattern and to make this quiet hour a definite part of one's daily routine.

With this habit pattern established it will become easier to divorce one's self from the outside world and enter into the meditation. It has been found that there are two periods in the day which seem to be of the least inconvenience to most people -- the hours of early morning, or early evening before sundown. Many prefer the early morning, because it is then that the mind is quiet and undisturbed, and the day's petty problems have not yet begun to disrupt man's serenity. Meditation provides a wonderful start for a day of work because its results filter into the remainder of the day, and it puts us in harmony with the rest of the Universe. We become less upset by the discords of the day, because we have created a store of serenity with which to confront life's problems. This period of mediation becomes a source of inspiration and ideas.

To some people meditation comes easier in the evening, when they are tired and are looking forward to the rest and relaxation that meditation produces.

These two periods have always been designated in the ancient teachings as particularly important periods when fruitful meditation can be accomplished. The periods of sunrise and sunset are time points in Nature's clock when life's daily activity merges into the passivity of nightfall or morning. At such time it is much easier for man to contact the innermost depths of his being.

As has been pointed out to you in an earlier instruction, it is not wise to select a time immediately after a meal, for then the mind is less alert and more sluggish because of the body's absorption of energy in the process of digestion. It will be found that Meditation is most successful when accomplished on a light or an empty stomach.

Another fine rule for the establishment of conditions of magnetic purity is to bathe completely or partially.

The most effective posture for successful meditation has been found to be that of sitting upright with the backbone straight and steady. Every attempt should be made to make this posture as comfortable as possible so as not to distract the mind from its meditation. The assumed position should be one where the aspirant will feel at ease and the least aware of his bodily existence during this period. One may sit upon the floor, or in a low chair or stool. The hands may be placed either on the knees, or placed one above the other, palms up, in the lap. The importance of whatever posture is assumed is that it should be comfortable, and the mind not be aware of any tensions that would tend to cause disruption of the period of meditation, but the position should not be one in which the position of the spine would be bent and the digestive organs cramped.

One should select pleasant surroundings, or a room whose environment is conducive to solitude and quiet. One should plan this period of meditation so that there is no danger of sudden intrusion. The seeker should practice, so far as possible, in a place of complete solitude and perfect quiet.

After having established one's self in a comfortable posture the senses of the body will still be active, doing their everyday job of transmitting sense impressions to the brain. These physical senses must be compelled to keep silent if one is to penetrate into the mind's depths. It is well to keep the eyes closed in order to shut out distracting visual impressions. If the eyes are kept open they keep us in contact with the physical world from which we are trying to momentarily sever ourself.

Then as one begins to relax and shed all the bodily tensions, the mind will be found to be slipping into quieter channels. Let the world drift slowly out of your field of awareness, and gradually turn the attention inward. Within you dwells that divine spark from whence you draw your life force. You will find that in stillness there is strength, that this stillness grows gently and the delicate poise which arises during meditation will be a veritable fountain from whence gushes forth power.

Take your meditations quietly, and when you have finished and are relaxed, let your thoughts simmer down and enter the world of activity again, as gradually as possible, attempting to hold to the quiescence gained during meditation as long as possible, and let this serenity carry over into your succeeding activities.

With the gradual slipping into the mood of mental quiet, it is time to begin the meditation by concentrating the full force of one's attention through successive thoughts upon any of the Essene teachings, or the life and teachings of the Christ, or even the beauty of a dew kissed rose. What really matters is the quality of concentrated attention given to the subject of one's meditation, the power to keep one's wandering thoughts completely fixed on the subject for a given time.

Concentration consists in stopping the ever-changing wandering of the intellect, and in keeping it steadily directed to a single line of travel by entering deeply into a special thought. To attain this one must ignore the physical impressions which are thrown into one from the outside world and to still the noise of worldly life into mental quiet and to keep out the horde of intruding thoughts by practicing conscious control of the mind during the period of meditation. One will have to set up a definite wall to the impact of the sense impressions which come from without and to the constant flow of thoughts which come from within.

In the beginning, you will have a great urge to leave your meditation and to be busy again. The mind will be constantly assailed with extraneous thoughts that creep in, seemingly from nowhere. Most people soon discover this great restlessness of the mind early in the practice of meditation, but after long practice and exertion of much will power, it will be found that the goal of concentrated attention is attained. During the first stages of meditation it will take rigorous effort and determination of purpose to keep these undisciplined, rebellious thoughts out of the field of concentration. If the meditations are continuously and fervently practiced, one day there will be a great reward when there will be a lull in this clamoring throng of alien thoughts and the mind will have reached that stage of pointed fixity.

During your periods of repeated meditation and through the power of increasingly abstract thinking, you are learning to withdraw from the purely material surroundings, to forget the existence of a physical world, and to enter the world of ideas, which is an intermediate region between matter and spirit.

We have throughout our Instructions stressed the importance of controlling your thought life with a most exacting care, and you have learned that your thoughts become creative forces. Therefore, as your power of inward mental concentration grows you will not be surprised to find your persistent and concentrated thoughts manifested in events in your outer life. You will begin to sense within yourself, and others may also discern, the emotional balance and inward poise you have achieved as a result of this Essene practice.