

THE ORDER OF THE ESSENES

2527 SUNSET DRIVE
TAMPA 6, FLORIDA

DEPARTMENT OF INSTRUCTION

FRIEND:

To you who receive this letter and this Instruction we not only feel that addressing you as Friend is appropriate, but we are grateful and deeply appreciative of our association and in our thoughts and work we endeavor to be worthy of being your friend.

Will you not after reading this Instruction close it - and again read the front cover - get the full significance?

You witness now and will witness the growing intensity of the effort to reform, remake, reshape and regenerate the masses of this country and of the world. It is not a mass matter. It is an individual problem. Any change for the better in your life and affairs has come from within you. It must be so with all others.

A lot of attention the world gives to food for the human body - so much so, that some would have us believe that our daily diet makes us what we are. We might even concur if they will agree in the broad assertion that diet - as used - includes mental diet, and that spiritual values are equally in need of nourishment.

There is no nourishment for the soul in thoughts of fear. A mental diet of anger, jealousy and hate, is self destructive. To feed the mind upon current events exclusively is akin to feeding the body with bread alone. To devote precious hours to reading of scandals, murders, and the trivial matters included in most newspapers and magazines is akin to the endeavor to sustain the human body by eating wheat straw.

We are tremendously concerned with respect to the future. We are deeply sincere in the worthiness of our mission. We are absolutely certain that we have been helpful to countless persons - and of our intense thankfulness to you and all who make it possible for us to double our sphere of influence at least once each six months - this continued will encircle the world in due time.

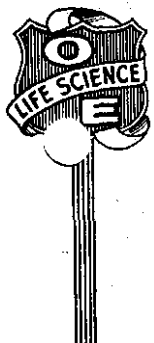
Now here is an opportunity for you. If you know some person who is interested in self improvement - a person of ambition - one who is willing to do something about it - one who does not believe that this is purely a world of luck and chance - and one you believe would be interested to study with us, send in his or her name and we will extend to that one an invitation - and without using your name. We do not think it well to exert influence of a personal friend to induce one to study with us. The only influence we want is their desire for a better way of life and the better things of life.

We are growing - and thank you for your help that makes it so.

Sincerely,

J. Hamner Davis

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THE **Essenes**

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INSTRUCTION 60

Assuring to the acceptable and accepted
HEALTH, HAPPINESS AND SUCCESS

HENRY DRUMMOND IN HIS ESSAY ON SPIRITUAL DIAGNOSIS
WROTE --

"THE PAST HAS INDEED NO MASSES. MEN, NOT MASSES,
HAVE DONE ALL THAT IS GREAT IN HISTORY, IN SCIENCE, AND
IN RELIGION.

THE NEW TESTAMENT ITSELF IS BUT A BRIEF BIOGRAPHY
AND MANY PAGES OF THE OLD ARE MARKED BY THE LIVES OF MEN.
YET IT IS JUST THIS TRUTH WHICH WE REQUIRE TO BE TAUGHT
AGAIN TODAY, TO BE CONTENT WITH AIMING AT UNITS. EVERY
ATOM IN THE UNIVERSE CAN ACT ON EVERY OTHER ATOM, BUT
ONLY THROUGH THE ATOM NEXT TO IT, AND IF A MAN WOULD ACT
UPON EVERY OTHER MAN, HE CAN DO SO BEST BY ACTING, ONE
AT A TIME, UPON THOSE BESIDE HIM."

A PAUSE FOR UNDERSTANDING

You cannot but have noticed that we differ from most teachers in that we do not append a list of questions, to which you are asked to write the answers. For this there is a basic reason. How sound that idea is, will be appreciated when you understand the psychological explanation.

The objective, or conscious mind - served by the physical senses - grasps that which is brought to it, fact by fact - and it is in turn relayed to the subjective or subconscious mind. The subconscious mind in a most marvelous manner relates it to all else that has gone before. It classifies it, catalogues or indexes it and makes it available, as will be shown in the course of these Instructions, for the return to the conscious mind on the appropriate occasion, or for use in the process of deductive reasoning, when called for at some future date.

Surely you have by now grasped that we point the way to submit the great problems to the subjective or subconscious mind.

In the development of a theme in our instructions we aim to give you a complete picture. It is this completed whole that we desire you to grasp consciously and relay to the subconsciousness.

In the development of a theme we often give facts, examples, reasons, illustrations, and deductions to bring forth a reasonable conclusion with respect to one aspect of the complete conception we desire to convey, and then proceed with other pertinent matter.

The end, aim and object is to properly relate the material and give a completed picture of the theme and its value and uses - with the view to having it reach the feelings and emotions and thereby giving you a spiritual grasp.

What would be the result, if by questions we centered your conscious mind upon going back and defining a word, picking the whole build-up to pieces, and emphasizing detail?

It would be like showing you a beautiful painting - perhaps a sailing vessel, with fleecy clouds overhead, the sun on the horizon, and wave effects and all in colors that blend and inspire you with the thought - "How gorgeous" - "How true to nature" - and then would start to asking you - "Did the boat have two masts or three?" - or "Was it the picture of a sunrise or sunset?" - or "From viewing the picture, how fast do you think the wind was blowing?" - or "Was there a shore line?" or "What was the color of the house on the shore?" or "Did the house on the shore have a thatched roof?"

Do you not think that if you were to take a trip through an art gallery and you were ever conscious during the visit that at the end you were thus going to be quizzed, that the real pleasure and inspiration of the visit would be marred?

Psychologically, the subjective or subconscious mind deals with a complete memory.

There is many a man who has given so much attention to detail that he has lost all sense of proportion and entirely misses the objective.

The executive is the man with a complete memory. His subordinates do the classifying, the indexing, and carry the detail. The one knows the objective - the other the processes. The one knows why, while the others know only how.

From the above no one will gather that we do not want you to understand the meaning of the terms we use. Surely we desire that you sense the full meaning of all we teach. - Somehow we feel there is a difference between sensing a meaning - and knowing an accurate definition of the words we use.

Because we are going to launch into deeper water, metaphysically, it may be well to pause for a period and make sure that we understand some of our faculties and powers and the instrumentalities through which they function, and their attributes.

We often speak of mind - objective mind and subjective mind. Of course you do not confuse mind with brain. A brain is a physical organ; the soft whitish convoluted mass occupying the cranium and constitutes the center of the nervous system and may be thought of as the seat of volition. Mind, on the other hand, is not physical. It is the intellectual faculty in man -- his consciousness.

Speaking of objective and subjective mind, -- conscious and subconscious, - must not leave the impression with you that man possesses two minds. The mind of man is one - and all the sages, saints and saviors have, in the metaphysical distillation of truth, endeavored to teach man that it is one with universal mind - Omniscience - and to induce man to realize the unity and act accordingly.

The subjective or subconscious is that phase of mind most closely related to the soul or psychic forces. It is the mirror which reflects to the world your personality or the real you. It is the resevoir of your real qualities, which constitute character.

In a recent instruction we had much to say concerning "the primitive" - the "case man within us" - the "instincts." The instinct, of necessity, is therefore a phase of the subjective or subconscious. It is the whole of the past, in man's ancestral line, leaning over the present. We know it by the urges and impulses we experience. It is that in man which we must govern by our volition - directed by the functioning conscious mind - if we would conform to the requirements of organized society, or community life.

Having dealt with the subjective or subconscious, we can better appreciate a demarcation - in the phases of mind by a little thought and attention to the conscious or objective phase. The complete man is endowed with five senses, each served by a physical organ - seeing by the eyes - hearing by the ears - smelling by the nose, etc.

Through these organs we gather perceptions or conceptions on the physical plane. These impressions are conveyed to the brain by means of the physical nervous system. The result is a reaction of some sort - creating some sensation - ultimating in a judgment, - beautiful or ugly - good or

bad - true or false - pleasant or unpleasant - pertinent or otherwise.

The conscious mind takes its impressions and reaches a conclusion as to facts. When judgment is passed by the conscious or objective it is then passed to the subjective or subconscious. It is quite evident that the conclusion may be true or false. That which may have been accepted as fact may be an illusion, a lie - a mental mirage, so to speak.

The danger in a misconception by the objective or conscious mind lies in the fact that the conception is that with which the subconscious deals. It reasons deductively only and from the judgment - conclusion or facts given it by the objective. This is the pith and substance of the reason you are admonished often to guard well the portal of the mind (objective - conscious), if you would safeguard the greater value (subjective - subconscious).

Having called attention to the fact that the subjective reasons only deductively, and the objective reasons inductively and deductively, we may pause here to make sure we have a true understanding of the processes.

The inductive method is reasoning from the particular to the general from the individual to the universal. It takes a particular conclusion and reasons backward to determine its correctness. Experimentally, in the sciences, it is the taking apart to find what it is that makes it what it is, or do what it does. It is a sort of backtracking to determine why a thing is true or if it is true. The deductive method is to accept certain things as true and then move forward from that premise, by logical sequences, to other results.

Thus - if a block of wood with six equal square sides or faces - a cube - weighed 100 pounds, and that same cubical content of water weighed 200 pounds - then the block of wood would float on the water one-half submerged and the other half above water. We start with the law of displacement - that a solid body immersed in water will displace the amount of water weighing equally with the solid body thus immersed - all other weight of the solid will remain above water. That is how steel ship designers know in advance how high the boat will ride on the water empty - and know its cargo carrying capacity.

Before that law was fully known and understood, men imagined vessels had to be made of wood to float. They reasoned that wood floats - therefore boats must be made of wood to float. That was false reasoning - an improper result or conclusion.

Had they reasoned inductively, saying - "This wooden boat not only floats, but it carries additional weight. Let us determine how much" - they would have been reasoning back to prove the falsity of their conclusions, and on the road to another conclusion - the law of displacement; and then they could have known that they could build them of steel or stone, so far as floating ability was concerned.

We have often and may in the future more often write about the universal mind - or omniscience, all-knowing-ness, or the all pervading mind. Whether this is a part of or borne by etheric waves or cosmic rays no man can as yet say with certainty - but he can in his own experience prove the presence by meditation and following the suggestions contained in these instructions.

Anyone who has ever written knows that when certain states of feeling exist - when the mind is focused upon some thought, that ideas just seem to "pop out of the blue."

Anyone who has worked in the field of mechanics, seeking to perfect an invention, knows that study and application and concentrated attention to principles - and frequent journeys into the silence, induces or attracts ideas.

Many are those who claim that their writings are "revelations from on high" - With them we have no quarrel. Perhaps they mistake inspiration for "revelation" as generally used. Any man who is seriously and earnestly in search of truth - and undertakes to write upon a subject to which he has given painstaking study - and who knows much of the known on his subject - will have his inspirations.

This same thing is true of public speakers. If they are deeply and sincerely earnest - lose themselves in their enthusiasm for the subject and in their interest in getting over a helpful message to their audience - ideas and expressions will come to them in an even, steady flow.

We believe however it will be found that if the speaker thinks of himself - engages in ego satisfactions - gives thought to gestures and set rules of emphasis - and has some pet oratorical fireworks he wishes to display or some rhetorical garden specimens he is anxious to exhibit - that he has closed his mind and the avenues of entrance for truly inspired expression.

Cordell Hull, Secretary of State in the administrations of Franklin D. Roosevelt, in a public address had an inspiration when he said:

"Today, too many human relationships, within and among nations, rest upon the shifting sands of selfish search for immediate advantage; of mistrust and enmity; of refusal to respect those rights of others, or to fulfill those obligations toward others, without which barbarism rather than civilized existence becomes the scheme of life. Inevitably all of us, the victors as well as the victims in this continuous and blind struggle must become engulfed in the truth of that social structure which we call civilization. History records too many instances of the downfall of civilizations consequent upon moral and spiritual decadence."

"Humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion."

You may not realize it, but you are by your study to this point prepared to assimilate the material to follow in these instructions. We trust you will build a Temple of Understanding upon that foundation. The building blocks will be furnished hewn to fit.

As you build, keep in mind that "humanity needs moral and spiritual rebirth" - and contribute liberally to whatever organizations or influences can best bring it about.
