

THE ORDER OF THE ESSENES

2527 SUNSET DRIVE
TAMPA 6, FLORIDA

DEPARTMENT OF INSTRUCTION

THE CONSERVATION OF VITAL ENERGY: -

Let us do some simplified thinking. Let us relate our energies, forces and powers to something objective. The result will be to get down out of the clouds that generally surround metaphysical expression.

The electronic structure of the universe is easy to understand, because it is demonstrable. Man is a part of the universe. Man is electrical in structure. Thinking is an electrical discharge -- proof of which is in the fact that it is measurable.

Let us think of ourselves as human storage batteries. Thinking in this vein we naturally think in terms of "charge" and "discharge." - When we speak of vital energy, we can relate our image to a charged battery.

There is one thing certain. Disease in any part of the human system is impossible when every organ and organism has its full charge of vital energy.

Two things stand out with this conception: How to charge -- and how to discharge without waste or loss of power.

The subconscious presides over the bodily functioning. The charging comes naturally with sleep - recreation - breathing - eating and normal functioning. Charging we might say is automatic. It comes about when a condition of relaxation and poise and calmness is induced (mental and physical). The subconscious responds to conscious direction - and it also responds to moods, feelings and emotions.

If we build up vital energy (adhere to the teachings in these instructions) and waste and dissipate none of it - we must be well, and constructively used, we must be successful and happy.

Our energy is meant to be used - the greater the constructive use of it, the greater is the capacity for use. Be moderate in all things. Live and work within your capacity - but work always to increase that capacity.

Most people have a tendency to discharge their electrical energies uselessly. They short circuit the human battery, or discharge it on useless lights or gadgets. They have loose connections and consequent loss of power.

We must not misuse the body or mind. Mental depression for an hour can discharge three-fourths of your vital energy for a day, it has been estimated. Fear, prolonged fear (worry), anger, jealousy, feelings of inferiority or inadequacy are short circuits -- they are definitely a discharge and run the battery down.

We hear much of conservation of soil, conservation of resources, power conservation in our rivers and streams.

You want health and success -- then think of the conservation of your power. We mean just that. If you think of it - visualize its increase - feel that it is possible and you can do it, it is done.

Thus the conscious controls the subconscious.

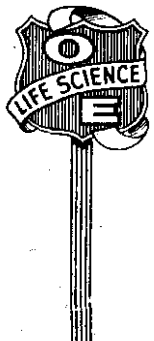
Sincerely,

THE ORDER OF THE ESSENES

By

J. Hammer Davis

Enc. 93



THE Essenes

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Instruction Headquarters - Tampa, Florida

INSTRUCTION 93

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

"WORDS ARE, LIKE MONEY, A MEDIUM OF EXCHANGE, AND THE SURENESS WITH WHICH THEY CAN BE USED VARIES NOT ONLY WITH THE CHARACTER OF THE COINS THEMSELVES, BUT ALSO WITH THE CHARACTER OF THE THINGS THEY BUY, AND THAT OF THE MEN WHO TENDER AND RECEIVE THEM."

--- Allen Upward

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER."

--- Old Testament

LET EACH WORD PICTURE A BLESSING POSSIBLE TO HIM TO WHOM SPOKEN, AND YOUR SEED WILL BE FERTILE AND BRING FORTH FRUIT.

--- Essenes

ASK NOT AMISS

"Human thought translates itself very quickly into physical function." Every thought is a cause, and the effect is physical action -- just one example of the power of mind over matter.

We know and can demonstrate by hypnosis that the subconscious mind contains much of which the conscious mind does not have an awareness. If one walks down the street, his attention may be centered upon some subject or upon some particular object, and yet his physical senses are operating and he hears much and sees much which is recorded in the subconscious, but it makes no impression upon the conscious. There is an imprinted brain cell which becomes a part of the subconscious, and under given circumstances is available to the individual. Attention is the element required to impress the conscious mind. Interest is the element that insures conscious memory.

The decisions and courses of action of individuals are largely determined by the conscious mind and it therefore behooves us to have an understanding of how the conscious mind is effected and to study the steps necessary in securing desirable conscious action by another.

Most everything that one may desire can be and is generally secured by the action of some fellow man. Organized society is largely a matter of inter-dependence.

We hear much about influencing people, and if this is taken to mean the securing of desirable action on the part of another, it is not only legitimate, but it is in reality the every-day functioning in the social and economic world. But if it means domination of the will of another, the legitimacy could be questioned.

The steps necessary to get a favorable decision from another or some favorable action are of course an approach to the mind, because mental action must precede physical action.

To imprint a brain cell of another with the end in view of conscious action we therefore know that we must first have attention, and favorable attention, and having attracted attention we must hold that brain cell in the focus of the instrumentalities of the mind until an interest is created in the proposal or subject matter presented to that mind. We must then proceed one step further and fan the interest into a desire to do that which we suggest or request.

We have often said heretofore that all knowledge and all sciences are related, and we now call your attention to the fact that in getting another to do something for you, you must in effect "sell the idea."

The natural steps in selling are, first, Attention; second, Interest, third, Desire; and fourth, Moving to Action.

We know that people do things in this world by reason of what we call a motive. Every person's interest is primarily his own interest, and therefore we can reason that if we seek some decision or some action by another, that we must in presenting the matter so imprint the brain cell by what we say or do that we create a picture of a benefit to be derived by the person who is going to decide or act.

We can classify the motives that prompt people to do things, and when we classify these motives we can learn much about how to present our ideas to others in order to get a favorable response. These motives every person

should memorize, because they cover the entire field of human action incentives.

If you will carefully analyze it, you will find that people do things for objectives which can be outlined with five words. These five words are: PLEASURE, PRIDE, PROFIT, UTILITY, and CAUTION.

If a man buys an automobile his mental picture is the pleasure which he can derive from owning it, or the utility of it in his business and the uses that he can make of it in serving his purposes.

The matter of the selection of an automobile may take into consideration the matter of pride in owning that particular make of car, and caution might be a motive if he were buying one that would last and be economical of operation. Profit might enter into it, because he could picture himself engaging in a business or calling which he could not so efficiently follow without it.

The salesman who desires to sell an automobile should therefore in the presentation of his proposition create a mental picture of these benefits that will accrue to the buyer.

The buyer of a life insurance policy would be largely motivated by the sense of caution, - the protection of his family or those near and dear to him in case of death. He might be motivated by pride in being one conscious of his obligation to his family, his business, or his associates.

The salesman who desires to get one to buy an insurance policy should therefore create a mental picture of the benefits to be derived from the thing he is selling, leaving out no picture covering all possible appeals.

If a man were selling books he should determine upon his presentation to the prospective buyer. From the book the man might derive great pleasure, and therefore in presenting the proposition a definite mental picture of that pleasure should be presented. From the books he may learn certain things that are useful to him in his social or business life, and therefore to get favorable action the utility phase should be definitely phrased in order that the man may get a clear picture of benefits to him. If the book has definite educational value, then a clear picture should be drawn of the pride a man would possess by reason of the knowledge obtained from it. The book might contain ideas useful in business, or knowledge which would make the purchaser a more efficiently functioning individual, and by reason of increased efficiency he might profit. If such be the case, then a clear and definite picture of the profit possibilities should be presented.

Now this principle applies not alone to the selling of commodities, merchandise or property; it applies in all human intercourse.

If a man is courting a young lady with the object of marriage, to be successful he must create a mental picture in the mind of the prospective bride, of either pleasure to be derived, or pride in the possession of the individual as a husband. Too often, perhaps, in this modern day the prospective bride might think along the line of profit, or think in terms of a husband as a provider, or in other words, his utility, and sometimes perhaps think in terms of the individual as a last chance, or in terms of caution.

Perhaps too often people with something to sell approach others and say, "I want to sell you so and so." Upon looking at that you should immediately

see that it has no great attention value and certainly no interest creating value, because in that statement the salesman states what he wants, and overlooks entirely the fact that prospective buyers are primarily interested in what they want.

The housewife or the daughter who wants a new dress or a new hat, or something for the household, may simply say to the husband or father, "I want a new dress" and often might be met with the answer, "We can't afford it at this time," or "You can get along without that;" whereas, they might have been successful with the request, had they observed the suggestions we here set forth.

For instance, the housewife may have said, "John, I know that you always take pride in having me look well, and I was downtown today and Jones Brothers are having a sale, and I can get a fifty dollar dress for twenty-nine dollars, and now is our opportunity to make a saving and get a dress that we will be proud of, and I am sure that if we delayed it I would never be able to get its equal."

Analyzing this approach we find that the husband's sense of pride has been appealed to, that a profit would be derived by purchasing at the sale, and the sense of caution has been aroused by the realization of a passing opportunity. Into the picture has been put a benefit to him, and the desire of the wife has not been stressed.

Countless are the people who approach employers and say, "I want a job." This is not an approach calculated to create either attention or interest, or desire.

It might get a job under war conditions or when labor is scarce and difficult to secure; but a job obtained in that way does not even give the sense of pride to the man who secured the job.

Business people employ others, because they believe that the employed will be a source of profit to them, or will be useful in carrying on their enterprises.

One seeking a position sincerely impressed with the idea that he can be useful in the enterprise can surely think up an approach to an employer which will impress him with the fact that it would be a pleasure to him to have neat appearing, sincere, efficient, employees who would take pride in the business and were so trained or were so constituted that they would eliminate errors and mistakes, and thereby he would imprint the brain cell of the employer with a picture which included the elements of pleasure, pride, profit, utility, and caution.

Making friends is solely and simply selling oneself to the prospective friend. Can you imagine a person desiring to have as a friend one who would not in some measure contribute to his pleasure and happiness? Do not people generally like to have friends of whom they can be proud? Sad but true, countless men join fraternal and civic organizations with the view to friendships which will be conducive to business prosperity or profits, or political position and power.

It is quite obvious therefore that if you desire to get people to do something that you want them to do, you must of course get favorable attention, and then you must create an interest in the thing you present, and that interest can only be created by showing the benefits to be derived by the man you want to do that which you desire done, because people generally are interested in themselves and their welfare, and the returns to them in any course of action.

There are countless charitable people, innumerable people who help in Red Cross drives, community chest drives, and in civic projects, such as Chambers of Commerce, and planning committees, but this commendable spirit, when analyzed, stems from a sense of pride and civic obligation, and from a sense of pleasure derived from being helpful to one's fellow man, and possibly from a long range motive of profit, by living in a better city, state, or nation. So we can say that it is universally true that if you would interest another in your ideas or projects, you must so present them that your interest is subordinated and the interest of the man to be influenced is made of first importance.

Let us for the moment relate this to the often repeated phrase, "As ye give, so shall ye receive" -- What is it that you're going to give to man that you may in return receive that which is uppermost in your desires? You are going to give him that which will be a source of pleasure to him, or you will give to him or induce him to do that which will be a source of pride. You are going to render a service or deliver unto him that from which he can derive profit, or you are going to provide him with goods or service which will be useful in his business or social life, or in other words, has utility value; or you are going to provide the means or the service which would protect him from a loss or destruction of values, either human or material -- thus appealing to his sense of caution.

All of this has a material bearing upon success. A lawyer might know all the law in all the law books, but he does not profit from it until he sells himself to a client in search of legal service. The minister of the gospel might be able to quote every passage in the Bible, but his ministry is not successful if he cannot sell the idea to a congregation, that they will be benefitted by his teachings. The most successful medical practitioners are those who create confidence in their ability to bring benefits to their patients.

The successful politician is he who can convince the voters or the appointive powers that he can render a service in which they will take pride and will profit the community and possibly save it from economic losses (this last, the appeal to caution).

We hear much about personality, but a good personality in its final analysis is a course of action which induces confidence that within him lie abilities which can bring pleasure, pride or profit to associates, and usefulness in joint human endeavor and gives a sense of security when life's problems are encountered.

Mental healing is in substance but selling the idea and creating confidence in the fact that mind is God's gift to man, and selling faith to the individual that he must benefit by the right use of his mind, and the creation of desirable mental pictures, and that such pictures brought into the focus of the mechanism of the brain is mind action which terminates in bodily action and that the good in thinking results in the well being of the body; that the imagining of a fresh, sound, vigorous body is in actual substance, though unseen, a fresh, sound, healthy, and vigorous body. It is a spiritual reality. The physical body must grow to be like the spiritual reality.

Prentice Mulford was therefore giving sound advice when he said, "If your body is sick, do not see it in your mind's eye as sick. See yourself full of life and playful vigor. Don't see yourself as an invalid propped up in a chair or confined to the house, though for the time being your body is in such condition. You are healing yourself when you see yourself running foot races. You are keeping yourself an invalid when you see yourself ever

as one. Don't expect or fear either sickness or pain for tomorrow, no matter what sickness or pain you have today. Expect nothing but health and strength. In other words, let health, strength and vigor be your day-dream." This is sound because it works.

In the matter of prosperity or material well-being do not live with the thought of poverty, because it saps your strength. In your mind's eye see yourself as prosperous. This is the creation of a wealth consciousness. It is the creation of an imprinted brain cell which is given to the subconscious and if you live with such thoughts and banish complaints with your condition, the subconscious will create the ways of attainment and will flash it to the conscious mind by a telephoto process upon the proper occasion.

If therefore you would "make friends and influence people" you must set the mind to work to find ways of transmitting ideas to others, the substance of which is that they will benefit by following the suggested course of action. Remember always that the five appeals to the mind which prompt action are pictures of PLEASURE, PRIDE, PROFIT, UTILITY, and CAUTION, and the logical conclusion must be that if you can give to another these benefits you are serving mankind well.

Too many there are who believe that people buy material things -- the house, the ice box, the clothes, the jewelry, and the necessities and luxuries of life, when the fact is that the sale is made when the clear conception of the benefits to be derived from them is established in the mind and the determination is fixed to acquire those benefits.

In other words, the sale is a mental process and the purchase is a physical action resulting therefrom.

Life Science therefore must deal with mind processes, for by them the world and its affairs are governed.

Let us be practical. If you are going to ask anything of any one you can so phrase the request as to stress the benefit to the person requested. A request to a hired man to fix the barn door can be so put that it will stimulate his pride, and the work will become a pleasure. -- Thus, "John, you are a good mechanic -- we have been having trouble with that barn door. I know you can do the job better than any of the rest of us and it has been as much of a nuisance to you as to the rest of us. -- Let's see you do a bang-up job of it."

Just think along this line, consider your requests, and soon it will become a habit to think in terms of the other fellow -- and great will be your surprise and joy to find more and more of your requests being granted. Surely it is the way of accomplishment.

In painting word pictures avoid so far as possible the use of general terms, such as -- good, fine, quality product, beautiful, swell, tasty, fashionable, smart, sound, substantial, and a host of others. If it is good, tell the make-up that makes it good or the maker and his reputation. If it is fine, what is there within or about it that makes it so. If it is a quality product, what is the ingredient or what is the character of workmanship that gives it quality.

At this point, let us drop a word of caution about dwelling too long on the quality and character of a product. Keep in mind people choose things, and buy products for what they will do for the buyer. In the description of quality or character of a thing always tie it into the benefit or advantage to the man who selects it.

This applies in other things than selling commodities or material things. The man who seeks a position and says, "I am a good man" or "I'll make you a good man" is not painting a definite picture. There is nothing of outline or detail for imprinting a brain cell. The experience or training which makes a man "good," can be definitely pictured.

Let us for a moment show the working of the human mind. -- If a man says, "I am an honest man" - and often repeats it, there is a ground for suspicion that he is not honest. We speak of this in psychology as a defense mechanism. People generally accept others as honest - and if brought up by the person being passed upon or judged - the mind of the examiner or employer or inquirer immediately reacts - "Why bring that up." If the matter of integrity comes up as a question then detail of past connections and responsibilities form the basis of a definite and graphic picture of honesty.

The reaction above pictured can probably be better illustrated. If some person is telling of some course of action he is about to pursue, and adds, "I don't care what other people say about it" - it is a fairly safe presumption that he very definitely does care -- just another case of "defense mechanism" at work.

A sense of guilt finds its way to expression; an inner sense of man's obligations to his fellow man likewise will show outcroppings in his conversation.

Integrity and character, which in essence are but subconscious recordings of conscious acceptance of the desirable ways of life, have a way of shining through; refinement gives color to expression.

Those mindful of the rights and feelings of others and imbued with the spirit of human service will not miss the Kingdom of Heaven, which is within and not afar.

* * * *
THOUGHT GEMS

"The Father abiding in me doeth his works." That is the perfect explanation of all so-called miracles. That is the "immanence" of God about which learned tomes have been written, and all put in four words, "The Father . . . in me."

* * *

If we have as much faith when we plant our mental seed as we do when we plant our material seed, the crop will be just as sure and as true to type.

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Personality is the extent to which the individual has learned to convert his energies into habits or skills which interest and serve other people.

* * *

He who best controls his thoughts and feelings is he who best meets life's problems. Poise and effective action depend upon peace of mind. Peace of mind is the result of controlled thought.

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He who has a goal of fame and fortune is on the wrong track. - These are results achieved by many in times past and will be attained by many in the future, but they were brought about and will always be brought about by ideals which are not centered about self.

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