

# THE **Essenes**

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INSTRUCTION 116

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

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A PRAYER

GOD GRANT ME THE SERENITY  
TO ACCEPT THE THINGS I CANNOT CHANGE;  
THE COURAGE TO CHANGE THE THINGS I CAN;  
AND THE WISDOM TO KNOW THE DIFFERENCE.

READ WITH AN OPEN MIND!

In the very early part of our Instructions we promised that at a later date we would tell you something of the Essenes. We believe that you are now conditioned to receive the promised information.

We have said that Jesus was an Essene - and this fact has been verified by many early historians and is generally accepted by all.

We believe you have been by these instructions confirmed in the belief that all things are natural; that things that seem or are called supernatural have a perfectly natural explanation when understood.

In this and subsequent instructions we are going to give you translation of a letter by the Chief of the Essenes of Jerusalem to the Eldest Essene of Alexandria concerning the birth, life, crucifixion and death of Jesus. It is up to you to judge of its reasonableness - and its satisfying qualities as an explanation of the supernatural which has been associated with most teachings concerning the life, work and crucifixion of Jesus.

To those of you to whom it is not satisfying, may we say it is not drawn from our imagination and is not a fiction of our creation.

Our concern with Jesus is not too great. -- The truths he taught are everlasting - and they were not of his creation. They were lessons of observation, experience and study and inspiration. No man creates truth. It just is. His divinity we do not disclaim as he proclaimed it for all men, and as we teach.

That you may know how this translation came into our hands - and that we may avoid even the semblance of claiming, like the charlatans, to be mystics - and possessing that which all men could not possess with the proper search and seeking, we will relate how this material came into our hands.

Having read much concerning the teachings of the Essenes and having experienced great blessings from an acceptance of truth and living in accordance with our light a small band, like disciples, determined to revitalize the truth and bring into being an organization with the objectives of the ancient order to which Jesus belonged and from which he received much in the way of education and understanding and the love of fellow man.

The work was started in the way of personal classes and personal teaching. No contributions were solicited or accepted. The lives of some were entirely reoriented and results were highly gratifying to say the least.

Out of this grew an insistent demand that the work be printed and the field extended, and this was done. In this teaching by the printed word and by use of the mails, no contributions were solicited, but almost immediately voluntary contributions began to come in with the expression that by reason of benefits received they desired to help extend them to others - and one of the great demonstrations of our time was enacted before our eyes, to wit: "As ye give, so shall ye receive."

Early in our work there came to us "out of the blue" - "from whence we know not" - a student, Professor Hermann J. Boldt - an M. D., one of the world's outstanding gynecologists and a professor in Columbia University. He spent the winters in St. Petersburg, Florida, just across Tampa Bay from Tampa, Florida.

Great was his praise of our work -- great was the encouragement from such an outstanding authority - and most helpful were his monetary contributions.

Professor Boldt was a learned man, marvelous in physique even in his eightieth years - and his avocation was the translation of ancient classics, documents and manuscripts. Then one day there came to us from him the translation of the letter we shall give you. It is due to him, since deceased, that we give you what he had to say in transmitting it to us. -- His preface:

"The following letter was incidentally acquired in Europe in 1936. It was an original copy of the long Latin letter, written by the Chief of the Essenes to the Chief Essene of Alexandria."

"I translated it when in Saint Petersburg last season."

"The writer, in Jerusalem, knew our Savior and his Cousin from the time of their birth. Our Lord occupied himself with preaching, to endeavor to live like good men and not continue to live as they had always previously done."

"St. John the Baptist gave his activity almost entirely to the medical action of the vegetable kingdom to help persons afflicted with illness."

"I had some doubt in the beginning as to the facts noted in the letter, but from some ministerial ministers and other students of old or antique Biblical literature, I am now convinced that every word is true. The first information verifying its correctness was in the reading of the forty lectures of the Reverend Dr. Otto Pfeiderer, Professor of Theology in the University of Berlin. The Gifford lectures given upon invitation at the University of Edinburgh in 1894."

Dr. Boldt as an introduction to the letter wrote that it was published for the first time in 1847 and gave something of its history as follows:

"Through a member of the Abyssenic Trading Company at Alexandria, in a library wherein formerly Greek monks lived, an old papyrus scroll was found in 1840. Its deciphering had just been begun by a man of letters who was incidentally present at the time, when a Misonar of a fanatical zeal of orthodoxy endeavored forcibly to destroy this antiquated document. However, it was saved except for a few postscriptum which were in the scroll, and an exact copy of the original Latin writing was permitted, which found its way into Germany by a roundabout course. From archeologic investigations which were made about the place where the document was found, it was shown that this place was of remote antiquity, existing at the time of Roman dominion and so at the time of Christ."

"It was owned by the Essenic Order, and the papyrus scroll belonged to the estate of that colony. A French man of letters endeavored to get possession of the original text for the French Academy; and if this has not yet succeeded it is because of the intrigues of several officials, especially the Jesuit Mission in Egypt, who from the beginning tried to destroy the tracing of the document. A true copy was given to this learned man of letters and philosophy. Under the protection of influential Abyssenic tradesmen and an esteemed Trieste Commissioner, it was saved from the destruction of orthodox obscurantists, and came thereby (more by chance than intention) into the possession of a German Brotherhood. This may be

looked upon to a certain degree as a demonstration of old Essenic wisdom. During this period the translation of the original text became possible. "

"Now concerning this old document itself: A so-called therapist (that is an Elder of high degree in secret science and of the noble life-aims which are the objects of the Essenic Order) wrote from Jerusalem a few years after the crucifixion of Christ to a chief of the Essenic Brotherhood in Alexandria, to clear the rumors which came to the Order in Egypt about the life and death of Christ. The tales of wonders which in their enthusiasm the disciples of Jesus spread about and which were enlarged upon by the Jewish people, caused much doubt and consideration; the people of Alexandria could not believe all they heard. They knew that Jesus himself was a member of the Order. Because of this scepticism the Elder of the Order in Jerusalem wrote to the Elder of the Order in Alexandria, and the following is the answer."

" That an Essene always speaks and writes the TRUTH is a condition which is never broken, so the genuineness of the found letter, and the correctness of its context, is beyond doubt. The Essenic Order is a strong moral force, and by no means originated in the Jewish people, although it already existed among the Maccabees, an elder institute of Pythagorean teaching. It took among the Jewish people the national, outer forms. All members by rule followed agriculture, studied nature, especially the art of healing, and all came into the higher grades. They knew the therapeutic action of plants and minerals upon the human organism. All worked for a common treasury. All worked for a community of ownership. They did not speak to each other during the day (during working hours) about earthly matters, but prayer was offered at the beginning of the day."

" They wore special working clothes, made a united mid-day meal, washing first with cold water and putting on clean white linen clothes. They allowed no servants at work, nor any to serve them at meal times. They seldom married. They kept out of politics, practiced hospitality, looked only for peace. Their life was without blemish. Their recognition sign was, "Peace be with thee." At meal time they broke bread and the drinking cup was passed to all. They honored God in their Order customs. Untruthfulness and oaths were considered crimes."

This letter is a long one and will be begun in this Instruction and continued until it is all given to you in subsequent instructions: Here is the translation of a letter of the Eldest Essene of Jerusalem to the Eldest Essene of Alexandria: --

LETTER OF THE ELDEST ESSENE OF JERUSALEM TO THE ELDEST ESSENE  
OF ALEXANDRIA

"Peace be with you, dear brethren!" You have heard the stories of occurrences in Jerusalem and in the Jewish land generally.

When you appreciate that it was a Brother of our holy congregation of whom his friends among the Jewish and Roman people speak, then you have the correct belief thereof. He was born in Nazareth, at the gate of the pretty dale; he taught, performed wonders, and suffered in Jerusalem. He was a member of the Holy Brotherhood, into which he was initiated as

a child in the dale near the Cassius mountain where his father on his flight found shelter with an Essenic man, since many of our brethren live there on the border of Egypt toward the East.

Jesus was accepted at the same time as a youth of his stock named Jehn. He passed his youthful years in Galilee and went later on a visit to Jerusalem, where he was watched over by our Brotherhood, going home thereafter to Jutha where the mountains rise up near the proud Burg Massada. From his teachings, which he spread among the people, from his sign of recognition (namely of baptism and the passing around of the drinking cup) you have, dear Brethren, easily understood that he was one of our own, since a member of our secret union (namely John) from our large congregation on the shore of the Dead Sea toward the west, baptized him in the Jordan, and the baptism is our holy custom ever since.

You want to know what has occurred since then in the Jewish land and lately in Jerusalem. You wonder that miracles and supernaturalness originate from an Essene, since you know that the whole Brotherhood is responsible for what one member does.

Therefore you should know that the rumor resembles the wind. Where it occurs and ascends it drives the clear air before it, but on its way takes all the fog and dust with it and when it arrives in the distance it has formed clouds; so instead of the clear air-stream as it started you have in the distance only that which it took on its way. So it is with Jesus and his incidents.

Consider, therefore, that these enthusiastic men spoke and wrote about him in great emotion.

Consider, also, that the secrets of our Holy Order were entirely unknown to them because of the custom that only the chief men of our Order were initiated in the quiet guardianship and help which Jesus learned from us.

Consider, further more, that a rigid law forbade giving our rules publicly among the people, and therefore entering into and advising about the decisions of the rulers of the country.

Therefore we have acted quietly and let the law take its course, without, however, neglecting to serve our friend.

Since Jesus is our child, he had to solemnly promise in Jutha that our Order should be for him father and mother evermore, and we were to him what our rules require.

That you may now learn the truth and how everything occurred, I write to you as a Brother in the knowledge and truth of our Order, and tell you as an eye-witness what I know; and I have seen much because I acted secretly in that which took place.

At the time when I write this, the Jews have eaten the Pascal Lamb seven times since the crucifixion of the Brother whom we all loved and in whom we saw God glorified. But I have not forgotten anything of the story, since as true as the words are which course over my tongue and my thoughts which I here write, so certain am I that Jesus was the predestined of God, and was fructuated by the ever-lasting spirit. And as he called himself the Son of God, he taught and acted in the name of God. He was initiated in the secrets of nature, in animals and plants as well as in human beings.

In all these things we recognize the God, and how he can then say, "See, I am of God." He is that of right, since were he not he could not say it because the word would be lacking and the spirit would not have taught him."

In our next Instruction the letter will be continued. -- Upon its arrival we suggest you read that portion of the letter contained in this Instruction and then proceed with the reading of that portion of the letter contained in Instruction Number 117.

Professor Boldt, man of science that he was, was deeply religious -- and were he alive he would as one of us greet you thusly, "Peace be with you, brethren."

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THOUGHT GEMS

All things are natural --- Anything which seems to transcend natural laws, just calls for a search for the natural laws governing.

The story of the immauculate conception and the message of the crucifixion and resurrection are not new to the Christian Religion. They are found in at least eight or more ancient religions.

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If you would impress someone - do not try to make an impression. Just be yourself. Most people do not realize it, but the places of importance in this world are achieved by those persons who seek not attention and impertance, but the achievement of some worthy cause -- people who live for something. The same principle is involved in the matter of happiness. Seeking happiness for one's self is not the way. The way is one of indirection -- making others happy.

Being yourself, at your best, forgetting self, and living with a purpose which contributes something to mankind in general or to some member of society in particular, will lead to stellar roles. People trying to be what they are not is a great source of trouble in this world. -- Inner trouble - within themselves - is not all. It reaches outward - and people knowingly or unknowingly comprehend a note of falseness - and this has its far reaching effects -- thoughts are contagious.

Worry is largely a matter of a mind too much preoccupied with self. For everything you do or say there is a reason --- A study of one's motives is very self revealing.

This is not for some momentous occasion but for the little every-day things - and great may be your surprise to find that the ego is ever cropping out, and you have been trying to appear, rather than to be -- and that you have been seeking attention - to attract and to impress. And thus you discover you are on the wrong trail.

Seek the road of indirection - devotion to an objective --- and attention, attractiveness and the favorable impression will be the reward of merit, and satisfaction and happiness in the recognition will be soul satisfying.

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