

# THE ORDER OF THE ESSENES

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

DEPARTMENT OF INSTRUCTION

## LIKE AN IMPARTIAL JUDGE--

As to the translations contained in the Instructions One Hundred Sixteen through One Hundred Twenty we have therein given a full and complete history of how the material reached us, and the facts as to the character and standing of the translator. Of course, acceptance as to the truth is by no means compulsory. The open minded individual, like the impartial judge in civil cases, gives a hearing to all sides of a question, takes into consideration the reasonableness of all testimony, and the character of the witnesses.

Jesus was and is there is no doubt. He lives in understanding in the minds and hearts of Christians everywhere. That he taught everlasting truth is evidenced by the fact that his teachings have survived without the aid of authentic historians, and his teachings have been accorded universal acceptance. He lives in his own Divine identity, of which he was fully aware, and he claimed Divinity for you and for me.

The Mystic Orders the Brotherhoods and Secret Societies have been formed by groups who had a pure motive as a standard. But, so often these have been crystallized around the worship of an individual or around some especial form or ceremony. At the point of crystallization an order or organization ceases to grow and cannot remain too long in that state and survive. Realizing this we can understand why we hear no more of certain old traditional orders. Now and then there is a revival of one in name, encompassing the new understanding that has enfolded in man down thru' the years. On the highest level of consciousness mankind is higher than at any previous time, so outwardly we see the working of a plan for universal brotherhood, this is the ultimate ideal of the teaching of Jesus with the promised fruits of a peace that passeth understanding. In that day we shall all be taught of God.

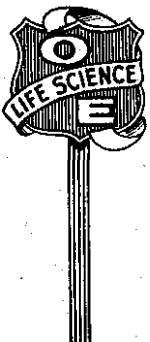
Let us not have any spiritual pride in our much learning, for it is broadening to be able to read an alleged manuscript and not be too concerned with controversy. Let us be ever thankful for the unchanging Principle that always remains, forever undisturbed, and demands a shaping of a philosophy of history and culture which can cope with the present.

Faithfully,

THE ORDER OF THE ESSENES

*S. Hamur Davis*

Instructor



ENC. 119

# 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 1947 by The Order of The Essenes  
Instruction Headquarters - Tampa, Florida

---

INSTRUCTION 119

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

---

PLINY DECLARES THE ESSENES WERE THE PIONEER GROUP  
OF MYSTICS OF "DATELESS ANTIQUITY." -- THE TALMUD SPEAKS  
OF THE BROTHERHOOD AS THE "HOLY COMMUNITY" IN JERUSALEM. --  
STRABO MENTIONS "THE ESSENES IN HELIOPOLIS WITH WHOM  
PLATO AND EUDOXUS CONSULTED."

PHILO CALLS THE MYSTIC GROUP, "CHAMPIONS OF VIRTUE,  
A PEOPLE BY THEMSELVES MORE REMARKABLE THAN ANY OTHER IN  
THE WIDE WORLD." -- JOSEPHUS SAYS THE ESSENES WERE THE  
FIRST TO PROCLAIM THE EQUALITY OF ALL MANKIND AND TO  
DENOUNCE SLAVERY.

LETTER OF THE ELDEST ESSENE OF JERUSALEM TO THE ELDEST ESSENE

OF ALEXANDRIA

We continue the translation of a letter from the Eldest Essene of Jerusalem to the Eldest Essene of Alexandria by the late Professor Hermann J. Boldt of Columbia University and an M. D. and Fellow of the American College of Surgeons (F. A. C. S.) and a student of this Order.

(We ask our students not to lend or pass around Instructions # 116 to 120 inclusive, containing this translation. We have seen published and in print other letters of similar import. The reason we ask this is that we believe those who have heretofore studied One Hundred and Fifteen Instructions with us are prepared to give them due consideration and pass intelligently upon the material contained therein -- that others might misuse them in an endeavor to take from people a comforting belief, without the substitution of a belief and faith which comes from a true understanding of man's unity with the infinite. In no authentic quotation of the words of Jesus did he claim divinity for himself except as he claimed it for all mankind.)

CONTINUING THE  
TRANSLATION:

"Then the youths spoke as they were bidden by the Brethren of the first degree: One said, 'Jesus has arisen. Do not look for him here, but go and tell his disciples they will find him in Galilee.' The other youth told them to go to Peter and tell him to gather the disciples together and lead them to Galilee.

These instructions showed the wisdom of Joseph, because for the sake of the safety of Jesus he did not wish any one to look for him around Jerusalem. When the youths went through the rear exit of the grotto they noticed that several of the women had taken the road to Bethany, so they hurried to our house to give us the information.

Although Jesus' Essene friends tried to induce him to remain in hiding because of his weakness and for his safety, he thought he would feel stronger in the presence of those he loved most, and he did not wish to delay in informing them of his renewed life. He requested a garment, and they provided him with the working suit of an Essene such as the Brethren wore in the field, so that he looked like a gardener.

Presently the two youths remembered they had something more to do at the grave and they hurried thereto. Soon after the same woman who had come first returned. She had during this time notified John and Peter in the city of what had occurred. She still considered the two novices as angels guarding the grave, and wept. One of the youths who had sympathetic feelings and a well-sounding voice spoke to the woman and asked her why she cried. (This woman was Mary whom Jesus loved, and left because of the laws of our Holy Brotherhood.)

Mary explained that she wept because the body of her friend did not lie where he had lain on the Sabbath. As she spoke, Jesus stood behind her in the garb of an Essene Brother such as was worn in the fields.

Although we had begged Jesus to take care of himself and not let the news of his re-awakening come to the ears of his enemies until he was

in safety, he wanted himself to inform his beloved one that he was restored to life. So though his hands pained him and he did not have enough blood to give strength to his limbs, he went out along the wall and took the way to the cliff where the grave was. When Mary saw him she thought he was the gardener of the place, but Jesus recognized her, and, impressed with her love, spoke to her. He groaned, 'Oh, Mary!', and then though he looked suffering and weak she recognized him, -- wanted to kiss his feet and then hasten into his arms. But the pain of the wounds in his hands and hip was so intense that he shrank from a fervent embrace, and called, --

'Do not touch me! I am yet living, but I shall soon go to my Father in heaven. My body is broken and it must be relieved, and I have therewith fulfilled my death.'

A sound of several steps was then heard, and as the woman was still on her knees looking up to him. Jesus hurriedly returned to a place of safety behind the wall of the garden in the Essene yard. The two youths who were to guard the grave and distract enemies from following Jesus saw and heard all.

In the meantime Joseph, Nicodemus and we Elders went out of the house into the yard to see if Jesus had not suffered harm from over-exertion in his great weakness. Nicodemus was afraid of this because he had noticed that the wounds where the heavy ropes had been placed had begun to grow inflamed and to get a dark color. As we entered the garden we could see Jesus standing behind the wall trying to steady himself, as though his limbs would no longer carry him. It was about this time that John hurried from the city and looked into the grotto. When John found the grave empty Peter came also, and they looked all through the cave for traces. John followed Peter into the interior, and there they found the sweat band which the two youths had thrown into a corner when they took flight from strange persons. They then returned to the city, conversing as they walked.

Jesus slowly left the wall and had reached the small door which led to the dale at the mountain of Gihon. Here he stepped out, as he heard the wailing of women beyond the wall, and the women believed they saw an unearthly appearance. But he spoke to them and assured them that it was he himself. Since one of the youths guarding the grave had told them they would see him at Galilee, which was to serve for his safety, one of the women said, 'Lord, should we fulfill the word of the angel and find thee again in Galilee?'

This question astonished Jesus, since he did not know that the Essene friends had named the land through the novice. After a little thinking, he answered, 'Yes, tell your friends that they should go to Galilee, and there they will see me.'

Since his general weakness had increased he felt that he must be alone. The women left, and we, his quiet guardians, led him back to the house to recuperate. Nicodemus re-dressed his wounds, gave him a medicine to drink, and begged him to remain quiet. But Jesus did not fear death, and his lively disposition made it hard for him to keep still. However, his strength left him, and when he had fallen into a profound sleep Joseph, Nicodemus and the Elders consulted how they could get him to

a place of safety. The younger Brothers were sent into the city to get information about the rumors among the people.

Rumors of many wonders were brought into the city, since the fleeing priests and servants tried to cover their cowardly flight by telling of fearful occurrences, -- of how demons had torn upon the grave. The High Priest heard of this and did not know what to make of it. He called his advisers for a meeting to decide what to do. He feared that tales of such wonders would excite the people, since already it was reported about the marvelous thing which had occurred, the women and other friends of Jesus having disclosed it in their excitement. Therefore Caiaphas gave the servants money to spread the tale among his adherents that the body had been stolen. Then they could say that Jesus had arisen, and this would fool the people.

Jesus remained the entire day in a profound sleep which renewed his life-energy. It was evening when he awoke and his wounds pained less; the balsam which Nicodemus had prepared had had a good effect. His soul was cheerful, and with grateful mien he saw his friends around him. He arose from his couch without help, and since he was hungry asked for food.

After he had eaten, he said, 'Now I am strong, and it is not fitting that I should remain in hiding. A teacher should associate with his disciples, and a son embrace his mother.'

Then Joseph answered, 'The Order is for you father and mother, as you have vowed. The Order will shield you as its beloved child.'

Jesus said, 'I do not fear death, since I have fulfilled it. My enemies will recognize that God has saved me and does not desire that I should die permanently.'

Then an Elder of the Brotherhood spoke: 'Thou art not safe in this land, for they will be searching for you. However, go not out again among the people to teach. What you have taught will live among your friends, and your disciples will carry it farther. Remain dead for the world; the Order has brought you to life, you belong to it. Live with it, hidden in virtue and wisdom. We shall cherish your teachings and act upon your disciples in the outside world as they require urging and guarding, if the time comes that you may again come before the people, then we shall tell you and let you depart.'

Jesus glowed in holy passion and said, 'God's word is mightier to me than the safety of my life. I want to see my disciples again and move to Galilee. I can guard myself through the word of God.'

Then the Elder replied, 'Be it as God ordered for you, but man should be intelligent and careful. Therefore several Brethren of the Essene Order will accompany you and guard you to our Order in Galilee.'

Nicodemus protested against the journey, saying that Jesus' body was not so strong as his spirit believed it to be. The trustworthy physician warned him that such a journey would make his complete convalescence impossible. But Jesus answered, 'What should be fulfilled will be fulfilled.' And Joseph greatly marvelled over the mighty spirit which was in Jesus, and more than ever believed in his great promises.

When evening came Jesus started on his journey, but he insisted that he go alone. The Brethren gave him a warm mantle because it was cold, and in which he could wrap himself so that police spies would not recognize him. The Brethren of the Order demanded of him that he take shelter only with Essene friends and not travel on the main highway because of the many travelers who went on this road because of the Jewish festival. This Jesus promised, and said that he would take short daily trips over Betharen and the Ephraimic mountains, where the boundary of Samaria lay toward upper Galilee.

Jesus bade farewell and went forth. As he went the Brethren blessed his journey, but on Joseph's advice they also sent a novice to guard his track and to secretly notify Essene friends.

\*\*\*\*\*

(Friends told us afterward of what occurred.)

Several hours later on his way to Emmaus where he expected to find his first shelter, his soul being full of enthusiasm about his new life Jesus spoke so loudly about the prophecies of Daniel that our messenger could understand what he said. Two men were coming from Jerusalem, and as they were walking faster they soon came up to Jesus. Jesus spoke to them, 'Peace be with you,' as he hoped to meet some Essene Brethren. He recognized them at once as two friends of the people who had frequently heard his words. They paid no attention to him, but presently he heard them speak about his death and the lack of courage among the disciples. From their words he learned they feared his teachings would be forgotten; that his disciples would lose hope and be scattered widely because of the lack of a master. When one of these travelers complained that the prophecy was not fulfilled and that Jesus was not resurrected, Jesus spoke to him very earnestly. Both of the men, one of whom was named Lucas and who had doubted very much, were greatly impressed with the words of Jesus and loved him because of what he said. They remembered that they had heard him speak before.

At the inn they tried to detain Jesus, since he wanted to travel farther that night. During the custom of the love meal in the house they had recognized Jesus in the light of the lamp, but he did not wish to be known publicly at this place. So he escaped secretly through a door in the house of the Essenes, who had already been notified.

In the meantime the two disciples with whom Jesus had talked on the road returned hurriedly to Jerusalem. Here they looked up Peter and with him John, and gave information of the Resurrected One.

The Essene Brethren at Emmaus held a counsel about what to do now. The youth whom the Order had sent to guard Jesus was with them.

When Jesus realized that he must return at once to Jerusalem in order to be ahead of the two disciples and to raise the courage of his friends, the Essene Brethren gave him a donkey upon which he mounted, and we sent a novice to accompany him during the night journey to Jerusalem.

So it occurred that soon after the arrival of the two disciples Jesus also arrived at the well known meeting house of his friends. Jesus gave the sign and the door sprang open from the bolt at the touch of the hand of the guardian within. The disciples were holding a secret council, and when Jesus heard them quarrelling about his return and what might happen he stepped into their midst. At first they were frightened, for the door had been locked and they did not recognize him, but he spoke to them kindly and convinced them that he was not a ghost but had flesh and limbs. Then they felt of his hands and were happy. Jesus laid himself on John's breast, for he was tired from his journey and from speaking. After he had rested, he convinced his friends still more of his reality by asking for something to eat. The others had already eaten, but there remained some dried fish and bread and honey, so he ate and was strengthened from his fatigue. Now he talked with his disciples, bade them to finish his work and not be discouraged by the world. He blessed them and told them that he could not stay but must go forth alone. But if they needed him he would be with them, as he still had much to say to them.

The Essene youth waited before the door with the donkey, and when Jesus came out he asked to be sent back to the house of the Brethren of the Order. Another Essene youth was obtained because of information from Jerusalem, and both had to carry Jesus since he fell backward from weakness. With great exertion they brought him to the Brotherhood congregation during the night, which was several stages from Jerusalem and near the Mount of Olives where was the house of the Eldest Brother. Jesus then fell into a profound sleep, resting upon a bed of moss. The Essene youths hurried forth to tell Joseph and Nicodemus and other Essene friends what had occurred.

A council was held before daybreak as to how Jesus might be guarded in the future, since he so openly dared to return to Jerusalem in order to encourage his adherents in their work for the Holy Ghost. All were united in the view that no time should be lost, for the priests had their secret investigations and were already placing serious obstacles in the path of the disciples of Jesus. All declared that he must get away as soon as possible, and that he should return to the quiet dale near Jutha and the Burg Massada, beyond which there is a wild mountain region. Here Jesus had been with John, the therapist; it was a safe place, and many Essenes were living there.

While they were still discussing the matter Jesus awoke and was much surprised to find his friends gathered around him. Joseph and Nicodemus urged him that he should save himself and not fall into the hands of the Priests. Joseph had learned that Caiaphas had suspicions about him and was planning to overthrow the old management. He intended to demand an explanation why Joseph had placed the body of Jesus in his own grave, as he suspected some understanding with Pilate.

When Joseph urged Jesus to comply with the wish of the Brethren that he leave at once, Jesus replied, 'So be it. But I beseech you to guard and encourage my disciples; tell them not to waver in their belief of my teaching, since I am still with them in body and spirit.'

Joseph begged Jesus to rest for a while, for Nicodemus feared that Jesus in his weakened condition would injure himself in trying to do all that his spirit impelled him to do. Although his wounds were getting better his body was still weak, though since he had slept he felt stronger.

After some meditation, Jesus said, 'If I do not step among my disciples and assure them that I am alive, they will believe that I am only a vision conceived in their brain.'

Joseph answered, 'Let us take your friend John into our confidence. If he is convinced that you are alive, he will take your orders and tell the other disciples about you.'

But the Essene Elders would not consent to this, since John was in the lowest grade only, and in his enthusiasm he might in the presence of others say where Jesus was.

While they were still considering this matter, a novice of our Order arrived. He had been sent to the city and reported that John and some friends had hastened to Bethany to console the women in the house of Lazarus; to tell them that Jesus was alive and had rested upon the breast of John.

John wondered that Jesus had not asked him to go to Galilee, as he had ordered the women to do; therefore he did not believe that this was his Master's will, and thought that the disciples should wait.

Jesus remained with his Essene friends, and when the evening began we all, -- Joseph, Nicodemus and the Elders of the Order, journeyed along the secret way. After passing through the dale Ephraim we came toward the break of day near to Massada, and a narrow path known only to the Essenes led us into the barren dale where the congregation of the Brotherhood was established. Here the Elders and therapeutists cared for Jesus with rest and with herbs, and we all bade him farewell. He gave us his word that he would remain in the congregation until the Father called him to fulfill his work.

The congregation sent a messenger daily to our Brotherhood to tell us how the one beloved of our hearts was living. We were informed that Jesus had rested for several days, but that his soul was disturbed and filled with many sad thoughts. He thought of the dale where in previous times he had wandered with John and other companions, and had been accepted into the Holy Order; he wondered if John, who had been baptized and had founded a school of therapeutists, had been killed by enemies; he thought of his wonderful saving through God's hands; and he saw in all of this an order from God not to rest, since his body was not taken from the grave without there being a duty for it to perform. These thoughts stimulated his soul afresh; when he came to the place where he and John had vowed to die for the sake of truth and virtue (for which his friends really died in righteous combat) he felt himself impelled to further work. Jesus walked about daily in this blessed locality, and strengthened his body in viewing things of natural beauty. He selected a place to rest where he could in the evening see the high towers of Massada; his eyes view the salt sea and the valley of Sittim.



The Elders of the Order did not leave him alone, for he had matters of great interest to speak of, and his desire to teach his disciples was more than for his own ease and quiet.

About this time our Brethren in the congregation of Jerusalem received information that the disciples were not all convinced of the resurrection of Jesus from the sleep of death, and they remembered the promise they had given Jesus that they would guard his disciples and strengthen their faith in the life of their master. Among the disciples there was one who called himself Thomas; he was a deep thinker and had received his education from the Essene Brethren. Therefore he possessed secret knowledge of the actions of nature and regarded all things with much insight and wisdom. He paid no attention to so-called miracles, and, as all Essenes, stood high above the foolish ideas of uneducated minds. Thomas considered the work of Jesus as of great significance, and Jesus loved and trusted him, hoping that he would be of great service. Passion and agitation were strange to Thomas if they did not concern something REAL, and with his clear intellect he examined everything before he could be convinced.

When the disciples were alone together Thomas disputed with them, because he believed it would be a physical impossibility for a person to rise up out of his grave. John himself had felt Jesus upon his breast and believed; but Thomas was suspicious and displeased that the word of the prophet had not been fulfilled. (For, dear Brethren, the Jews hoped for the Messiah who had been prophesied by Elias.)

Thus it was feared that through Thomas the other disciples would become doubtful also, and would lose their zeal. As our congregation had vowed to report everything, they sent two youths to the Valley of Massada to inform our Brethren there, and to consult Jesus. Jesus received this information just as he was about to leave Massada and appear before his disciples. And when the messengers reported that Thomas said he would not believe that Jesus was living until he had seen the wounds on his hands and the wounds made by the spear, then Jesus would delay no longer; even the Elders advised that he make the journey to Jerusalem and convince the man.

This occurred on the seventh day that Jesus had lived in hiding. Some of our Brethren accompanied Jesus, and on the eighth day the disciples met at Jerusalem. Then Jesus stepped in among them and convinced Thomas, and exhorted them all for harmony and belief. He warned them they were not safe because of him, and said they must go to Galilee, but he could not tell them just at what time or at what place, since he must first consider this.

Thereupon, accompanied by John, he left them. Outside an Essene youth was waiting to offer his services, but Jesus sent him away to report that he was in Bethany.

Jesus then went with John over Kidron, passing Gethsemane. The night was beautiful and the moon shone like a small sickle. At Gethsemane Jesus rested on the wall and talked with John about his sufferings. Afterward, when he had news of his disciples, he sent John on in advance to the house of Lazarus in Bethany, to announce his coming and see if it was safe.

\* \* \* \*

Translation to be concluded in Instruction # 120.