

THE ORDER OF THE ESSENES

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DEPARTMENT OF INSTRUCTION

Dear Friends:

This instruction will help us to definitely build a consciousness in pure Truth if we practice it as a way of discipline. Many who have tried this method of reasoning have said it was the most effective they had used, therefore we pass it on to you and practice it with you.

It is good to broaden our vision by reading, among other things, some of the lives and teachings of the greatly illumined ones, who have kept the faith down through the ages. You will observe we quote from Meister Eckhart, a medieval thinker, a German mystic, who lived in the time of Dante in Italy. Meister Eckhart, the father of German idealism, was born in 1260, a man of single intent, a great Christian, a great preacher, a man of one very great idea - the unity of the Divine and the human. The reformation can be traced back to him, for he was charged with heresy. The indwelling of the Divine in his own heart was more compelling than any Church requirement. From his teaching came some of the mystical societies, particularly the Friends of God, the Quakers.

We are glad to see modern translations of these great instructions that will be helpful to mankind as we pass into this new spiritual era and want to encourage those of you who have the time and opportunity to read them, to do so.

The next instruction will continue with the practice of self-discipline and in the meantime may God show you the bounty of His love and may you feel free.

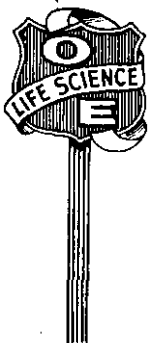
Faithfully,

THE ORDER OF THE ESSENES

Enc. 137

By

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THE Essenes

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INSTRUCTION 137

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

" I WILL PRAISE THEE, O LORD, WITH MY WHOLE
HEART; I WILL SHEW FORTH ALL THY MARVELLOUS
WORKS. I WILL BE GLAD AND REJOICE IN THEE:
I WILL SING PRAISE TO THY NAME, O THOU MOST
HIGH. WHEN MINE ENEMIES ARE TURNED BACK,
THEY SHALL FALL AND PERISH AT THY PRESENCE.
THE LORD ALSO WILL BE A REFUGE FOR THE
OPPRESSED, A REFUGE IN TIMES OF TROUBLE.
AND THEY THAT KNOW THY NAME WILL PUT THEIR
TRUST IN THEE: FOR THOU, LORD, HAST NOT
FORSAKEN THEM THAT SEEK THEE. SING PRAISES
TO THE LORD, WHICH DWELLETH IN ZION; DECLARE
AMONG THE PEOPLE HIS DOINGS."

From Psalm 9

SELF-DISCIPLINE

Any student who has sincerely followed the course of Instructions in this Order must surely realize by this time that the whole idea is redemption of man, or freedom through understanding, that one may stand alone in full dominion and power in his own God right. But in this knowledge of individuality the student more fully understands in just what manner he is really one in the whole or universal consciousness. This completed state of consciousness is Christ, the Real Self of every man.

We find in the Scriptures of the Old Testament that holy men of the School of the Prophets often stepped forth as the champions of truth and defenders of light, who severely reproached the people for their sins and vices, and severely warned the false teachers who led the people astray and misinterpreted the laws of the Lord. But the people seldom heeded them, and many of the prophets fell victims and martyrs for the vengeance of the priests, the scribes and the fury of the people. This came from the fact that the priests and scribes had contrived to attribute to the Holy Scriptures the meaning and implication that was most convenient to their material advantage and managed to hold the people under fear and domination. Selfishness is an enormous question for consideration in the mind of every student, generally coming under the heading of examining one's self for motives.

By the time that Jesus Christ and His great predecessor, John, stepped forth among the people, the Jewish people were separated into several religious sects, each with its different views on religion, but there was always among them a certain class by whom the name of the Lord Jehovah was worshipped in truth and purity. In the time of the Judges this Order or Brotherhood was known as the Nazarenes and in the time of the Kings it was called the School of the Prophets. The members of this holy union had the design to love and worship God in purity of heart, and to the best of their ability work on their own perfection; and with all their might to further the happiness and peace of their fellow men.

In the time of the Maccabees, this interesting Brotherhood appears under the name of "Hasidees", later - "Assidees", that is "the holy", "the pious", and afterwards, in the time of St. John the Baptist, and the great Master, Jesus the Christ, under the name of "Esseers" or "Essenes", that is, the "children of peace". This is mentioned on the front of Instruction 120.

It is not any wonder that the scriptures of the New Testament do not directly mention this important and significant Brotherhood, as it is said they lived separated from the world, as a defined Order, and admitted no one that had not undergone a term of trial for three years, and sworn not to disclose for any outsiders what took place in their meetings. This Order had a great influence on the culture and enlightening of the age and the ages that were to come.

If the student will consult a good Bible dictionary you will see that the other two sects among the Jews in the time of Jesus were the Pharisees and Sadducees. The Pharisees arose prior to the period of the Maccabees when there was a tendency on the part of the Jews to adopt Grecian customs. They believed in the doctrine of the resurrection and immortality of the soul and conformed to the law externally. While many of them were sincere men of highest character, such as Gamaliel, the teacher of Paul, and Paul himself (prior to his conversion), many were hypocritical and self-righteous, denounced by both John the Baptist and Jesus. The Sadducees opposed the Pharisees and rejected their doctrine and also opposed Jesus Christ. They were founded about 300 B. C. by Zadoc, the high priest in the reign of David. Jesus denounced both sects as recorded in Matt. 23:13 - calling them fools and blind for they shut up the Kingdom, yet, there were some sincere men in both sects.

This short resume is for the purpose of again reminding the student of the importance each one plays in the "overall" picture, who is willing to devote his life to purity of living and peace. In this way only can one be considered a real Essene, and in the last few lessons we have been meditating on the harmony of all things that we may dismiss any belief in separation from our minds, in regard to the body. Once more we bring the body into the Kingdom consciousness as the expression of Spirit and soul. Whatever the soul sees and accepts as true becomes impressed in the body, therefore we make every effort to know and speak the absolute Truth as GOD WORKS ONLY IN TRUTH.

In these next lessons we shall systematically assemble our Truths along a certain line of reasoning and daily practice them with the idea of purifying the consciousness. Jesus had the words of eternal life, for He said, "My words are life to all that find them and health to all their flesh." We want our words to have that same power, so we consider the Power that lies back of the word causing it to be effective. John says the word was God (Jno 1) and Paul says, "The word of God is living and active." (Hebrews 4:12) So the effective word must be far more than a mental word spoken, but must stem from the "pure Lamb of God that taketh away the sin of the world", and be understood by the speaker of the word.

It is not easy to face our life and know that it is the result of our own idea of God, the Good, because we habitually blame some one or some thing for our lacks and limitations. So one may start by saying, "I am manifesting my own idea of God." "The good I am seeking is my God", then we wonder just what kind of an idea we have of God, and what does our God do for us? Is God my health and my strength, is anything too hard for Him? Is God my support, do I believe as the prophets Isaiah and Jeremiah, "Bread shall be given him, his water shall be sure?" Is God my defense and protection? Life is meant to be sustained by the science of God, not by material ways as separated from God. The world believes in working hard but the system of living by material efforts is wrong. "Turn unto me, for why will

ye die saith the Spirit." (Ezekiel 33:11) Death is the reward of hard effort to live by material actions. Life is meant to be sustained by the science of God, not matter.

God is spirit. This opens the reasoning on the word God, for God is the name for that intelligence, which, out of its own substance bestowed on us the intelligence we have. Intelligence is mind, thus we see that by studying God, we are beginning the study of Mind. Mind is life, support, defense. The more we study and progress, the more confident we become that it is "By the words from the mouth of God that we are to live." (Dent. 8:3) Jesus reiterated this same truth. God gives freely from His Mind words that make alive, for it is bread. "If a man shall eat of this bread, He shall never die." As nearly as possible we will take the absolute meanings of the words of Jesus Christ, then we may say that our life needs only the true word of God to keep it forever. It is not profitable to say we need no material support, but we need the word of God. The Word of God is Truth. Christ is Truth.

God works only in Truth, so God works as Christ, who is the Truth. True words have the power of God and the power of God is freedom. Remember that Jesus said, the Truth frees, from what? Sin, sickness and death, and thousands have been healed by true words concerning God. There is one lesson that strikes the key of each one and by speaking over and over the words which that lesson explains, your own healing fire will be kindled.

The first lesson for each is to find out what your mind is seeking, yearning for, mourning for, and name it - or recognize it. Can you do this? This ability will set you on the right track. What does the whole world seek? The world is seeking its good and this is the foundation of all thought. Why do we breathe, or why do we do anything at all? Everything moves and waits for its good, and the good which we want governs everything we do. The good draws everything to itself, therefore, the good which we are seeking is our God. Speaking the word "good" brings us into nearer relation with our God, for we understand it better.

The Bible says, God created. The good we seek creates us, pushes or pulls us and shapes our lives. To acknowledge honestly that my good is my God sets the mind to a key that is normal. The veil that has been over our faces could be the false statements that we have spoken concerning our good. This is the veil that Jesus rent. We may say, "I am seeking my good, therefore I am seeking my God." Is that not the reason why Gods have changed through the ages, because man unfolds his idea of good or God?

John speaks of the white stone upon which a new name will be written. The word is Good, the name of what you want the deepest word we have. As we acknowledge the fact that the good we are seeking must be our God, because it pulls and pushes us all the time to come nearer to it, we are obliged to find ourselves better and better satisfied.

This is a simple Truth that a small child can use. Our unspoken sentences concerning the things we do not like, are another way of saying, "there is good for me, and I ought to have it." Everyone has this feeling or conviction, even the thief and the drunkard.

GOD, THE OMNIPOTENT GOOD, WORKS THROUGH THE WORD OF TRUTH. If we continue to use such a statement, God will be found working for you and through you with Almighty Power. We can do great good by speaking the Truth, others will find satisfaction the instant we speak what their unspoken instinct is feeling. He may not say so, but he would be better off if he would, for the moment anyone speaks out the Truth of his life, he has spoken the Omnipotent Principle. Singing, rejoicing, and praising are great releasers for one who feels any sense of bondage. The feeling that there is good for us, and we ought to have it, is an unconscious, indestructible and omnipotent truth. This is hidden in the stillness of the mind of man, but is coming forth as people are learning to seek in the stillness for good. All shall be satisfied. "As for me, I shall behold Thy face in righteousness; I shall be satisfied when I awake with beholding Thy form." (Psalm 17::15)

Malichi 3::10 - "Bring ye the whole tithe into the store house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Proverbs 3::6 - "In all thy ways acknowledge Him and He will direct thy paths." This means to admit we are seeking our good. The tithe means a dedicated life. Then let us tell what our good is. It is free life from burdens and obstructions; so, out of the word Good, name a good that is good for you and to you, such as free life as the lily displays. What we speak for one, we use for all and even nature will respond, for there is no opposition to Truth when we speak it. Suppose you name it free health. Nothing wants its health interfered with, it wants unlimited health. We have a bond of unity with the whole in this and others catch a new breath of health. The good you are seeking is your God, and God is free health, such a statement can bring instant healing, for mind unconsciously gropes for it and you supply it. It is better to speak your own, but others may do so - and thus teach us to open our own doors. Free life causes us to feel the breath of new life flowing through us, for man is really a breath being. The Divine Breath is more subtle than thought itself, and therefore can control the tone and manner of thought. When that breath is infused into the mind, the shadow of the body - cast by thought - will become correspondingly harmonious, and the expression will be immediate. Not only the face, but every cell of the body changes its expression when the mind is re-animating; for the Spirit, sensed with the consciousness, is felt immediately as new life.

Therefore, the theme of this lesson is: God works in Truth. Tell the Truth and the Omnipotent God is moving. This is our song of rejoicing.

* * * THOUGHT GEMS * * *

"One good does not contradict another, as our Lord says: "every Kingdom divided against itself is brought to desolation", and - "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." This is a sure sign: when one good clashes with another, or perhaps, a greater good clashes with a lesser, one of them is not from God. Good builds up and does not destroy. God always gives His best to everybody."

Meister Eckhart

"Enough if every age produce two or three critics of the esoteric class, with here and there a reader to understand them."

DeQuincey

"Great God I ask thee for no meaner pelf
Than that I may not disappoint myself,
That in my action I may soar as high
As I can now discern with this clear eye."

Henry David Thoreau