

THE ORDER OF THE ESSENES

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DEPARTMENT OF INSTRUCTION

Dear Friends:

We feel encouraged by the many good letters you have so graciously written in regard to the present series of spiritual instructions. All great spiritual people have found that words are inadequate when it comes to describing the Infinite, or God, who is spirit. Yet, through their written words they have given others something to ponder over. In our pondering or wondering, we, too, become aware of something higher or greater than ourselves. We develop an extension of consciousness and become that of which we are aware. In symbolic language, "we enlarge our tents" until they become the very canopy of heaven.

We have suggested the reading of the lives and writings of those who have preceded us, but there are also many in our own time who have great illumination. One such is a Quaker, Gerald Heard, about whom it was written; "His call is that man shall at once begin to develop saintliness enough to handle the raving psychosis of mass hate". (Dr. Graham C. Hunter, in *The Christian Century*.)

In his book "The Creed of Christ" which is an interpretation of the Lord's Prayer, Mr. Heard gives this definition of God, quoting from page 52; "The supreme characteristic whereby the soul in awe recognizes the presence of its Source and Goal, of nature's beginning, continuance and end, is Being, Actuality, Reality, so intense, so overwhelming, so comprehensive, so searchingly, incessantly immanent, so incomprehensibly transcendent, that we can only conceive of Him as the timeless, illimitable Light, in which for an instant spins the dim speck of the entire temporal universe".

This book is published by Harper and Brothers in New York, and the publisher says; "This book, written by one of the ablest minds of our generation, offers the opportunity to start the quest for the happiness that is found only above personal and temporal limitations. It will prove suggestive and helpful to readers willing to undertake the great adventure toward the meaning of life." Some of you have asked for lists of books along spiritual lines, so we are glad to recommend to you these that are far above the average.

The present instruction, No. 143, continues with the method that we have found most effective in establishing the larger consciousness. We send it forth in the name of the Power of God to reveal it to you.

Sincerely,

THE ORDER OF THE ESSENES

By

S. Hammer Davis

Enc. 143



THE Essenes

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INSTRUCTION 143

Assuring to the Acceptable and Accepted
HEALTH, HAPPINESS AND SUCCESS

HONOR AND TRUTH AND MANHOOD
THESE ARE THE THINGS THAT STAND
THOUGH THE SNEER AND JIBE OF THE CYNIC TRIBE
ARE ALOUD THRU' THE WIDTH OF THE LAND.

BUT A LIE, WHATEVER THE GUISE IT WEARS,
IS A LIE, AS IT WAS OF YORE,
AND A TRUTH THAT HAS LASTED A MILLION YEARS,
IS GOOD FOR A MILLION MORE.

DIVINE INTELLIGENCE

It is through the intelligence that man becomes acquainted with his good, and through this process man reasons out his salvation, and comes to understand his highest good. God is intelligence, therefore another name for the good is intelligence. If we believe that God is substance, and if we have intelligence, we have that which enables us to lay hold of substance, and to work wisely so as to be clothed and fed and housed and healed. It is never necessary to take it from someone else, for each can have his own in abundant measure, or according to his consciousness. The people of higher intelligence have the highest manifestation of good, IF THEY WANT IT. Poverty can pass completely out of consciousness, and has, for many people.

The only process is to know God, Good. To know is to perceive directly, to recognize as distinct from something else. There is a significant saying from Deuteronomy 23:23 - "That which has gone out of thy lips observe and do." Not doing this brings one into debt. Jesus said that the Pharisees say, and do not; and again, apart from Me, ye can do nothing. To know God is to be God-like. To know good is to be good. Each one lives his own consciousness. The student will find it very interesting to look in the dictionary and in the Thesaurus for definitions of the words, know, life, and eternal; and you might also look in your Bible concordance.

The more we know that mind is God, universally present, and the only intelligence that is operating through the universe, the easier it becomes for us to know and perform in and of ourselves. God is intelligence, and the more we claim it the more it comes in to us and the more we are aware of it. All knowledge is already potentially in us. Each becomes wise on some special line, or on several lines at once. In Christ, God is a quickening spirit.

As we describe the Most High Good as Omniscience, and Omnipotence, the mind enlarges to encompass a larger sphere of action. The brain is not all in use as yet. Meditate on the eternal, changeless Principle and try not to be entangled in too many words, because what you are, is greater than your words. While words are used to approach Good, remember that in Spirit there are no words. Spirit speaks to spirit, and mind speaks to mind. Two people can speak the same thing when neither has said a word. Read the 19th Psalm.

To feel that God is your substance and life is greater than to feel that the words you say are God, for each is his own understanding of God. When one is a real student there is no place for personal feelings, but one weighs and considers all that is taught in a detached manner. To use a statement which says "I am my own understanding of God" brings us face to face with ourselves, and we understand that that which we have is good as far as it goes. Now this understanding we have is the mind of God, which increases in consciousness as you continue to identify yourself with it. Therefore we are ever on the alert that we do not state that which we know is not true in the highest sense. For instance, we do not say, "I am not smart", because

God is not like that, so we use the second affirmation; "in God I live and move and have my being." I live in my own understanding of God for I cannot live anywhere else. We have been hiding from the Lord God, but we cannot play hide and seek any longer, for that is a childish game. Such studies as these cause a person to grow up.

To live in a statement such as "I am my own understanding of God", or "All that God is, I am", balances the denial, "there is no matter". Understanding is not material, but spiritual, and man is spiritual. The substance that we show is in ratio to our understanding, in fact that is all the substance anything has, for spirit is the only substance. The substance you long for is spirit, for God is Spirit. All is good and there is no separation.

The third affirmation in this lesson is; "I am spirit, mind, wisdom, strength, wholeness." If we have called our good spirit, then we are spirit, and that is what we shed abroad. "In His presence there is fullness of joy". Whose presence? Yours, if you let the spirit be yourself. Spirit calls to spirit and in this we can lay off all pretense. If you are one with God in Mind, you think and speak the thoughts of God in wisdom. How else does God speak, but as the understanding of His creation. If we believe there is no loss of mind, nor any weakness, and our thoughts flow clear and strong, we will shed abroad the mind of God, which will accomplish wonderful things. You can readily see why a student is spoken of as being set apart, there is no other way. Truth students cannot hide from themselves, "To thine own self be true." "All power is given unto you." "Death and life are in the power of the tongue." Proverb 18:21. The world has covered itself with pain and poverty by the wrong thoughts, so by right ones it will uncover that which has only been hidden.

Our fourth affirmation is: "God works through me to will and to do that which ought to be done by me." Our understanding does it, for we have all that we understand God to be. We are free to speak what we please, and have made that which we now experience by our understanding of God. My understanding makes my world according to itself. Let us value and appreciate the understanding which we have and love it into fullness. By loving it we are loving God, and Jesus said to love God with all your mind, soul, heart and strength. God saw the light that it was good, and we do also.

The fifth affirmation matches the fifth denial; "I am governed by the law of God and cannot fear sin, sickness or death." This is the reasoning that arises from the very first foundation sentence, which stated the one power, one presence and one mind. The mind that occupies all things says there is good. This conviction is understandable, thus all powerful. The good is, and the good is God, therefore God is. There is one idea everywhere that God is good. In reasoning thus we see that the denials of science are made for the purpose of rejecting the appearance against good. These appearances are the negative of good and we meet them with reality, or we say we meet the claim of absence with the truth of presence.

All mankind has set out to overcome evil, even to the extent of calling the wars, holy wars, but they have only set up one evil to overcome

another. The Jesus Christ way is different, for it is a way of peace and lets good will be done by the action of the mind and spirit. Again we refer you to Gandhi as the great man of peace and he proved it. This fifth affirmation is the same as saying, "I govern my world by my understanding of God, without sin, sickness or death." I understand God, therefore I love God. If this is true and we accept it, and are able to see how it is possible to get along without sin, sickness or death, it is our privilege to say so. Let us get the realization that we are governed by our understanding of good, then we can see that the life any one of us is demonstrating at this very moment represents our understanding of God. It is all the God we have accepted.

If we know the unreality of sin, there is no cause to fear it, grieve about it nor give it any importance. If we do not fear it we are able to speak about it if we want to, but we do not talk about it and thereby give it importance, because it is nothing. This applies to death also. There are other affirmations easy to believe, such as the ancient prophets spoke. David discerned that to be with God was strengthening, for he had an understanding of God as strength. As we progress or unfold in consciousness we, too, will begin to feel our transcendent nature, and to know that all power is given unto us to use, and we cannot help but use our divine wisdom and power. We cannot help understanding Christ, for it will be our divine natural self, and we will have His mind. We will know that is meant by the saying: "Let this mind be in you that was also in Christ Jesus."

We have learned not to criticise things just because we do not yet understand them, but to be open-minded and wait on the light to break in our own minds. We use this same method toward one of younger understanding, waiting for them to come up higher. Our nature is God, and our possessions are power, wisdom and substance. But between us and the things we would like to have is the claim of the absence thereof. Proclaim the right of way and down falls every evil. Try it and prove your divinity. "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." Mal. 3:10.

By uniting with our power we are married to God, our Good. We are identified with our understanding. Jesus Christ was one with the Father. Do you know what is meant by the spiritual marriage, which was explained in an earlier instruction? How often the Bible speaks of marriage. It was at a marriage feast that Jesus performed His first miracle. Let us consider what constitutes an idolatrous marriage. Jacob served seven years for Leah, and seven more for Rachel.

If we have really practiced these lessons as we go, we need not bother about denials anymore, but be sure to set apart a time to affirm our Divine relationship to good, God, and press steadily forward, forgetting that which lies behind.

In summing up the more recent lessons, we find that we have made the statements of the foundation principle, and secondly we have rejected

whatever contradicts those propositions. Our third step was to rally every idea that confirms them, and our fourth step tells our relation to them and wherefore our lot in life is as it is, and may become what we please. As we use our lofty words we feel more powerful and wiser, our affairs and our duties both seem to increase, but so gradually that we do not think about it at the time. "Well done thy good and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord." Matt. 25:21. This is the way of the promise to a Christian, and it is higher than the ways that preceeded it. For instance the Brahmins attained great power and wisdom by meditation on their name for good which was, OM, but in other ways they agreed with separations. We, in our own time, are careful not to agree with certain racial beliefs that are contrary to Christ.

There is always one perfect way to meet every situation to adjust it rightly, to see it come out well, and at once, if we can accept it. We will see this way if we keep our eyes and mind fixed on the science, so that only good is present. If we are not able to do this we have not touched the key note to our own power. Of course we can never do it if we sit in self righteous judgment on others. This is where an orderly mind comes in, for order is heaven's first law. If we seek the kingdom first, the first law of the kingdom is manifest, and all things are added. Read of the kingdom in Matt. 6:33. Before this the Psalmist caught a glimpse of the necessity of order, "Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver; Who so offereth the sacrifice of thanksgiving glorifieth me; and to him that ordereth his way aright, will I show the salvation of God."

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THOUGHT GEMS
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"This above all,
To thine own self be true, and it must follow as the night
the day, thou canst not be false to any man."

Shakespeare.

"We do ourselves wrong, and too meanly estimate the holiness
above us, when we deem that any act or enjoyment good in
itself, is not good to do religiously."

Hawthorne.

"With my mind's eye I see more and more the reality of the
true ideas ever existing in Divine Principle."

"My faith grows greater day by day because it is planted in
Truth, and through it all the mountains of mortal error are
moved into the sea of nothingness."

Charles Fillmore.