

THE ORDER OF THE ESSENES
2527 SUNSET DRIVE
TAMPA 6, FLORIDA

DEPARTMENT OF INSTRUCTION

AS AN EARNEST
SEEKER AFTER TRUTH,

WE ASSURE YOU:-

Packed in twenty small pages of Instruction Seven accompanying this letter is mental nourishment, which if thoroughly digested, will help greatly your grasp of truth. To comprehend it is quite necessary in the understanding of what is to follow.

We teach, and you will learn, that your life is not infinitesimal, but infinite.

There seems to be some key word or key suggestion that creates the spark of understanding -- some get it from one suggestion - others from another.

Perhaps you will find your word or suggestion in this set of instructions.

Won't you please give it careful consideration, uninterrupted study, and try to get the essence of it?

As you progress in this study we know you feel grateful to those who have contributed and do contribute that these instructions may be available to you, and that feeling released into the universal is effective in their lives, as you will come to know.

If you are one who is helping in a large way or a small way to extend the horizon of understanding of others you will experience a glow of satisfaction, that you are a part in this work - and the gratitude and appreciation of the recipient does reach back to you.

One of the most beautiful stories, and a "best seller" is Lloyd Douglas' book, the "Magnificent Obsession", based upon this law. It will be found in your public library.

There is no higher form of giving, than to give that which enables the recipient to do for himself.

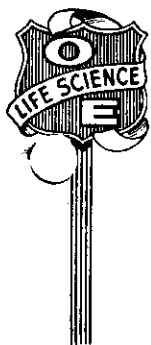
We try earnestly to select the worthy to receive these Instructions, and we sincerely hope that you show your appreciation by serious application, and confirm our judgement of you by demonstrating that from understanding flows peace and harmony, health and radiant living, and material welfare.

Thereby you set the law in motion and are a credit to,

THE ORDER OF THE ESSENES

S. Hamner Davis

Enc. 7



THE **Essenes**

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Instruction 7

**Assuring to the acceptable and accepted
HEALTH, HAPPINESS AND SUCCESS.**

"He can, who thinks he can." Repeat this! Do it again and again! When you realize the eternal truth you thus express, something within you will stir you to go forward, and at the same time by natural law, there will be added unto you something which will enable you to carry through to success.

Circumstances may appear to be against you, but it remains true "He can, who thinks he can"—so hold your thinking true to the charted course.

. . . . **THOUGHT GEMS**

The family tree is worth talking about, if it has constantly produced good timber, and not just nuts.



An obstinate man does not hold opinions—opinions hold him.



The shadow disappears when the real thing which casts it is removed.



What need for all this strained out-reaching for an unknown and unknowable, when it is within you.



We have come to the point where it must not be a seeking of a creed to follow, but it must be the living of a life.



Every right thought we think, every unselfish word or action, is bound by immutable laws to be fraught with good results. We must learn to lose sight of results, quit thinking in terms of effects and center upon cause—and let results or effects be, as they will, a natural outcoming.



Nature's stream of plenty will not flow toward limiting, doubting, pinching, stingy, selfish, jealous thoughts.



We think little things—we ask little things—we expect little things—we get little things. We suffer from stinginess of ideas, parsimonious mental processes, pinch-penny thinking, congested causation, supply limitation, low rating and self-wrecking by mental atrophy.

One Source?

We are going to have much to say about "life principle." From nature we can learn much that will give us an understanding of the **YOU**.

The orange, the grapefruit, the lemon, the lime, the tangerine are all of the citrus family. There are many varieties of each of these fruits. Each has its characteristics.

You can take a bud from the branches of any one of these trees and insert it into the limb of any tree of this family, so that the bud will be fed and nourished by the sap of that branch, and it will grow and from the branches that grow from that bud you will have the fruit the same as the tree from which the bud was taken—thus it is not uncommon to see oranges, lemons, grapefruit and tangerines all grown on the same tree.

Mark well—all draw the same nourishment through the one trunk of the one tree into which they are budded, all fed from the same soil—kissed by the same sun, and waving in the same atmosphere—and yet each branch year in and year out will bear the variety of fruit of the bud from which it sprang and true to the variety of the original tree from which it was taken.

That bud bore a life principle. Its inherent purpose was there. The bud was no larger than the fingernail of your little finger. If a Valencia orange is inserted in a rough lemon root stock or tree Va-

lencia oranges will forever be its crop. In these orange branches may be inserted a grapefruit bud, and the branches that spring from that bud will bear grapefruit. Thus you would have grapefruit growing from branches, drawing nourishment through branches bearing Valencia oranges, which in turn are getting life sustenance through rough lemon stock.

Again, in turn, you could bud a lime into these grapefruit bearing branches, and from that bud would spring branches bearing limes.

The life principle of the bud will not be defeated.

Could not that lime bearing branch,—upon a grapefruit branch, upon an orange branch, upon a lemon branch say—"I and my father are one?"

All of the qualities and inherent properties of the tree from which the lime bud was taken are in that lime branch—its fruit, the lime.

If you—the real you—are taken from the universal, an omnipotent, an omniscient, an omnipresent life principle, can you not say "I and my father are one?"

Are you to be hard to convince, and is it impossible for you to comprehend that all of the qualities and inherent properties of the universal from which you sprang, you possess?

All other men are buds from the same stock. You say others can do that which you cannot do.

Of course you are a willing individual; that is, one having the power to will. If you fail to use this power, you cannot do what others do. But when you will have made adequate progress in these instructions, you will then have learned that "he can who thinks he can;" you will have learned just how to contact, to bring forth and to utilize to the maximum your nature (God) given powers.

You have as much power as anyone that has ever been on this planet, or that ever will be.

It is a fact of physiology that if you put your hand in a sling, and fail to use it, you soon lose the power to use it.

Unlimited powers, faculties, qualities you have, perhaps undreamed of. You have had them in a sling, unused, and have lost the power of using them.

You must now become as little children" and learn to walk—learn to use these powers inherent in you—step by step.

It is not difficult to grasp the possibility of a steady and progressive extension of our senses, so that by sight, by hearing and by other senses, we may be able to appreciate vibrations far higher and far lower than those we ordinarily recognize.

The highly bred bird dog, with his marvelous nose, illustrates that it has a sense of vibration so far as smelling is concerned, far more refined than man.

All wild life has keen scent, keen sight, keen

hearing and keen consciousness of vibrations that have been lost to humans. We have submerged these nature given faculties in our desire for more material things.

Likewise, we have other faculties, powers, and qualities in a sling, so to speak,—submerged—lost.

To regain a view of these "lost" qualities, we must journey to the mountain top, and then having visioned them, we must contact them, and develop them, and use them,—materialize the benefits—demonstrate by health, happiness, success.

We are the seed, the bud; the life principle is there just as in a flower seed.

The ideal image of the flower in minutest detail is within the seed, and must expand, multiply, and unfold, and be wrought into the perfect flower by hourly preparation.

We are shortly to get away from the dead letter of discussion and come into contact with the living principle, and learn how to make this seed blossom forth in our lives, and bear fruit.

As we progress there will come upon you a strange and ineffable consciousness of power, of something great within,—not man power but the power of the real **you**, a part of the universal power in direct touch with infinite power.

We shall work, not by charms, but by simples.

When you begin to feel this power, you will experience an exhilaration of mind, you will get the feel of a great desire, and you will set up a better,

quicker circulation of blood, you will sense a warmth of the body, your digestion will improve, your blood stream will undergo purification.

These things will become apparent to you—and others—and with that change shall come a change in circumstances.

If you seek a magic recipe for progress without effort—death will find you still searching.

If you had not exercised your muscles for years, you would hardly expect to be as strong as a trained athlete. Mind, like muscles, develops with exercise. Our other powers must be utilized, or they too will become weak and ineffectual.

The athlete who seeks a title or a record and to excel in athletic sports, knows that he cannot hope to succeed or win without preparation, without exercise, without training.

Let us take a glimpse of his attitude of mind.

He grasps a mental picture of himself excelling, and there is born within him a burning desire to accomplish that mental vision. He starts with the mental picture, born of imagination, his will and determination are fired, and he does something about it. He trains and exercises, he adheres to rules or laws he knows will work, and gains strength and progress and excels in his field of endeavor.

In that short glimpse we again get a picture of some of the elements that go to make for success. Do you see any similarity in that picture to the experience of the child who got the watch or the

bicycle or the gun, we glimpsed a short time back.

If you will recall the subject upon which you most frequently and intensely think—that to which in your silent hours your soul most naturally turns, you will reveal the destination of the road you are traveling.

Your thoughts of today, yesterday, last month, last year, and throughout the years that are past, indicate your state of health, your position in life, your friends, your financial condition, and all that there is to know about you.

There is an unavoidable tendency to become the embodiment of that quality upon which one most constantly thinks. It is the law.

Doesn't it seem strange that with our boasted high degree of intelligence, and our great educational institutions, that most of our individuals have minds, unenlightened upon the inner laws of being, upon the nature and destiny of their own lives.

There is one thing certain—basic—and that is life.

You will find it in plants, trees, animals, and humans. Now science demonstrates it in minerals, rocks, and in everything, even in what was formerly known as an inert protein. Life is everywhere, beneath, within and over the earth.

The knowledge that constitutes the real power in life, the real purpose of our being, is not common to all. In all times and in all ages it was limited to

those and those only, who sought it. Perhaps the fault lies with our educational institutions.

The grade schools, high schools, universities, and colleges throughout this land, center all attention upon the development of the mental and physical,—the conscious objective mind, and the blood and bone body, and barely hint at man's inner powers and possibilities.

When you follow the traditional shackled methods of education, you do not grasp the driving forces, you do not contact the powers that can make useful and profitable the mass of facts and information years of schooling may have given you.

You may have a trained piece of machinery but it lacks a spark plug or an exciter. It is minus the current that makes the spark jump and set off your machinery equipment, which you have spent years in acquiring.

Some of the most unsuccessful men of today are college trained, and the possessors of many degrees. They are pitifully dumb,—heads full of information—brains that can comprehend the most intricate facts or processes of reasoning,—memories that make them almost human encyclopedias, but woefully lacking in the ability to fit that accumulation of years to anything useful and to make it of service to themselves or mankind.

The time spent on one book, if devoted to a study of their own powers and faculties, would make them successful if that study is correctly understood and intelligently applied.

In all the relations with the world which one has through the ordinary senses, (hearing, seeing, etc.) physical science has found that there is an intermediate medium and forms of energy appropriate to the sense organ involved—thus light energy for the eye, sound energy for the ear, chemical energy transformations for the senses of taste and smell.

As we have commented in these Instructions, science has devoted itself to things mechanical and physical, and has scarcely touched the problem of the simplest protoplasm, barely given consideration to the nature of life. The physics of sensation, the simplest element of mind is still a mystery so far as the statement of a demonstrable physical law is concerned.

Perhaps religion should have done something about it; but it is just too bad that Christian orthodoxy, with its creeds, dogmas, and theology took the ground that the Bible must be literally accepted, and that it was an infallible record from whence there was no appeal on any question of history, science, philosophy or prophecy.

The main point was missed—truth.

Argument, contention, a sort of warfare was begun and kept up for years.

Conventional religion has not succeeded in making man conscious of his nature (God) given powers, or at least has failed to instill in him the faith in those powers resident within each, that would cause them to undertake, to carry on, and to

demonstrate health, happiness, and success.

It also fails to give to the individual a clear understanding of the real **you**—deeper than the physical, deeper than the mental. It just does not identify the "spiritual self" as something within, something with power for health, happiness and success, here and now.

It is our mission to awaken humanity to a vivid dream of latent potentialities of powers, and to carry conviction that such dreams are prophesies to be fulfilled and to show a workable, tangible method of fulfillment.

We teach, and you will learn that your life is not finite but infinite—that you possess within yourself an eternal, active, conscious individual force, a being, a form, which possesses an energy, capable of drawing and which does draw to itself, everything that is necessary for the accomplishment of its purpose.

For the benefit of the skeptical, critical, and purely scientific—let us here and now state that in mental processes, a non-mechanical mode of causation is in operation. Something peculiarly purposive and personal is going on in the mind over and above the laws of mechanics as we know them, a non-mechanical physics.

An extra-sensory perception is now an established scientific fact; in other words some people can acquire knowledge without using any of the known senses.

. . . THOUGHT GEMS . . .

It is of supreme importance to think right. Our first need is to align our thinking with principle. No one can do our thinking for us. We must each individually work out life's beauty of pattern, its harmony of coloring, and its deepest meaning.

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Time—The most valuable and least valued commodity in the world.

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Deep down below the subconscious mind that the individual uses is the universal subconscious Mind; or shall we say, to speak more accurately, that there is but one subconscious Mind. What we look upon as being the individual subconscious mind is simply the limited use we make of the universal subconscious Mind.

Section 2 Instruction 7

In the course of our instructions we have set forth that modern men of science, psychologists, and members of our order are deeply religious, not in the sense of subscribing to creeds—dogma, and theological tenets, nor belief in a personal God, but in a deeper sense.

A modern example is Henry C. Link, director of the psychological Service Center of New York, as disclosed in his book entitled "The Return to Religion."

Here was a man who was raised in the Church, attended Sunday School from the time he was four

years old, church from the time he was six—was a Sunday School teacher, taught Bible classes in the Y. M. C. A. and as he says—had "extremely heavy doses of religion," up until the age of about twenty-five.

When he entered college he took a course in religious education.

In his course in religious education he naturally learned how the Bible had been put together "piece-meal," how one individual after another had rewritten certain parts and had put in his conceptions and convictions of each one, some were absolutely spurious, and other parts doubtful.

When he began to give service to others based on psychological research and understanding, he found himself constantly using religious phrases, such as are found throughout this course and that there were no psychological, scientific terms that would fit the occasions, and then he began an analysis, which revealed that the findings of psychology were really a rediscovery of old religious truths, and why not?

There can be little doubt that Jesus was a member of the Order of the Essenes and therein learned the life principles, philosophy, and truths of being, which he afterwards taught so understandingly to the people of that time.

There was a perfect case of a man weaned from religion by the scientific route, and a return by the road of science.

He himself said this intellectual return was not wholly acceptable to him and possibly not to others, and that religion as taught and practiced was not a perfect vehicle of religious truths, but at that he often found it greater than science.

He came to a conviction that there was a divine order in things and that religion often held values higher than reason.

He dropped the belief that religion was the refuge of the weak, and came to look upon it as the weapon of the strong, by which the individual can become the master of environment and not its victim.

He began to attend church again as a matter of self discipline, because he preferred to lie in bed and read the papers on Sunday and for other reasons of self discipline, in fact, he stated he hated to go—but he knew it did him good.

This book which is autobiographic in its nature, but full of analyses of many persons, teaches the outstanding lesson that no finding of modern psychology is as important as the proven fact that the road to self realization is by the route of self sacrifice.

By nature, the individual is selfish, and inclined to follow his own impulses.

Psychologists from thousands of tests and by research and psychoanalysis have proven that selfishness leads to introversion, to emotional instability, to intellectual futility, to maladjustment and to un-

happiness, and that it requires something higher than the individual—the conscious mind, the ordinary conception of the **You**, to overcome the selfish impulses of the natural man, and to lead him to health, happiness and success. He must grasp and hold, that he, the flesh and blood and bone individual is one with the imperishable inner **You**, the unchanged and unchangeable **You**, which can contact the omnipotent, omniscient, omnipresent currents, of which this Order teaches.

In technical psychological terms extrovert and introvert mean degrees of selfishness.

The introvert or selfish person avoids the trouble of meeting people, the extrovert goes out of his way to meet them. The introvert evades the obligations of clubs and committees, the extrovert accepts them. The introvert has no time for the things he dislikes to do, the latter does them anyway. The former, afraid of making mistakes and of embarrassing himself, risks no action. The extrovert may be afraid too, but still acts, and by his mistakes and suffering ultimately achieves skill and confidence.

While one person hesitates because he feels inferior, the other is busy making mistakes and becoming superior. The introvert critically analyzes his friends and past experiences while the extrovert is making new friends and having new experiences.

Fortunately, extroversion and introversion are definitely habits which are largely within the indi-

vidual's control. Some people who are decidedly introvert at the age of 20 or 30 still achieve extroversion in later life by mastering some vocational pursuit which compels them to deal with people.

Usually, however, extroversion is achieved by developing a well balanced set of normal habits. When the necessary habits are lacking, the human organism is like an automobile engine racing out of gear.

Few people suffer from an excessive expenditure of their energies, but multitudes suffer from surplus energies which remain unexpressed or are expressed in ways that are not normal. The selfish person is the person who hoards his energies and suffers, finally, from their excess. The unselfish person expends his energies lavishly in many directions, thereby leaving little surplus energy to feed the gnawing demon of discontent.

From a psychological viewpoint, we are all born as introverts, and as selfish individuals. We achieve extroversion or unselfishness only by a continuous process of rebirth, the painful birth of new habits and new personality traits.

Jesus Christ, the great Exponent of the unselfish life, was an extrovert to a degree which few can hope to achieve. He was highly aggressive in making social contacts.

The extrovert or unselfish character of Christ was not an accident. It was the result of an ideal

which He valued more highly than His personal comfort or even His life.

In this course of instructions it is our desire to stress the fact that the road to health, happiness and success lies in doing things, in work,—not in being good—negatively—but in doing good—positively.

You cannot self analyze nor merely think yourself into happiness, health, and success. Naturally, you cannot perform except as you think and will, but thinking thoughts of love must be followed by love.

Those who love are willing to serve and sacrifice themselves for those they love.

SPECIFIC INSTRUCTIONS

Our request with this set of instructions, like most of our requests is quite simple. To fail to observe it is just to deliberately fail in the improvement of the physical you.

Now for the request. Chew more.

This rule is difficult to obey, because you are often in a hurry, because you are so hungry that you instinctively "gobble" or because people all around you eat fast, and you unconsciously imitate them. But the rewards of slow eating and thorough chewing are so great that you can well afford almost any effort or sacrifice to observe them.

(1) Thorough chewing reduces the amount of work done by the stomach, thereby relieving you of that after-dinner dullness, and freeing your energies. (2) It prevents overeating, because your stomach sends up its message of "enough" before half the usual amount has been swallowed. (3) And third, it helps you automatically to choose the food containing the right elements. Your stomach will cease to desire an excess of meat, and in fact, will positively reject it.

More significant than any of these results is the fact that thorough chewing increases your powers. A most amazing demonstration of this truth was that given by Horace Fletcher. Mr. Fletcher, at the age of forty-four, was so much a physical wreck that a life insurance company refused his application. He adopted a system of thorough mastication. He didn't rule flatly to chew each bit so many times; he merely determined to keep each bite in his mouth as long as it had any taste left—in other words, to enjoy it as much as he possibly could, an easy and delightful program.

What was the result? At the age of fifty, Mr. Fletcher was able to ride a bicycle 150 miles in one day, without exhaustion, or after effects. At the age of 58, on the endurance testing machine at Yale University, he doubled the record set by the college athletes. Equally startling results were obtained from other subjects. Nine students were tested on the endurance machine and, after five months of Mr. Fletcher's regime, were tested again.

They increased their records by an average of 90 per cent and some of them by more than 100 per cent. Chew each bite as long as it tastes good, or until it thoroughly liquefies.

. . . JUST TALKING IT OVER . . .

As you go through this course of Instructions, you will find that you will be referred back to Instruction No. 7 to consider Pages 3 and 4.

The point that will be stressed is this:- If a seed or a bud filled with a life principle will inevitably be true to that principle, and man is interpenetrated with life principles which make for health, happiness, and success, why does he not always come true to the principle? The answer is, that man is capable of willing, and self-direction, and often defeats the principle.

In considering the second section of these Instructions, we ask that you read most carefully Pages 15 to 18; and that hereafter you think in terms of cultivating friendships.

From a psychological standpoint, all friendship involves the artificial process of subordinating one's own interests and inclinations to those of others. People who have acquired the art of friendship no longer think of it as artificial—for them it is natural to say and do things which please others.

Not only do we ask you to cultivate friendships, but practice unselfishness.

Most people who are unsuccessful and unhappy are in that position because their daily thoughts and actions are tainted with selfishness. Trying always to get, actually pushes away the object sought. Getting is an effect, a reaction; giving is the action which is followed by the sequel of gifts to the giver; hence giving is the cause of getting.