

Modern Order of Essenes

Master Manual

edited by John Michael Greer

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Welcome Essene Healer!

Congratulations on your progress. You've now reached the point in your studies where many will proceed no further. Each of us needs to decide if we really want to become an Essene Master or not. The decision is whether or not we want to accept the mantle, duty and responsibility of an Essene Master.

The mantle of an Essene Master requires daily practices of all the healing techniques so we may improve our skills and raise our own vibration, improve our position on our own spiritual path. If we accept this mantle, many will come to us for healing and we are obligated to turn none away. It matters not if the one who requires our healing is mineral, plant, animal or human, incarnate or disincarnate. This is our duty and our responsibility.

There are a great many practices required of all Essene Masters. When you've mastered the techniques taught by these practices, you'll be prepared to accept the mantle, duty and responsibility of an Essene Master if you so choose. The decision will be yours and yours alone.

The Master studies are more arduous than what you have experienced so far. We wish you good fortune on your journey and send you loving healing energy each day to use as you see fit. You may use it to heal yourself or others. You may also use it to progress on your own spiritual path. This choice is also yours.

The ten spiritual healing practices you will need to learn before you can receive attunement as an Essene Master are these:

- Practice One: Formulating the First Triad
- Practice Two: Formulating the Second Triad
- Practice Three: Formulating the Tree of Life
- Practice Four: Building the Bridge of Love
- Practice Five: Using the Bridge of Love
- Practice Six: Activating the Bridge of Love
- Practice Seven: Healing the Animal, Plant, and Mineral Kingdoms
- Practice Eight: Healing Earthbound Spirits
- Practice Nine: Healing Denial and Soul Loss
- Practice Ten: Spiritual Exorcism

These additional healing practices also need to be studied and practiced while you prepare for your Master attunement:

- The Essene Healing Touch
- The Five Channels of Healing
- The Essene Healing Voice
- The Essene Healing Presence

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The Essene Healing Breath of Love

The Essene Astral Blessing Walk

Essene Ear Reflexology

In addition, you will be studying the three classes of complexes that very often interfere with spiritual healing:

The Intellectual Complexes

The Psychological Complexes

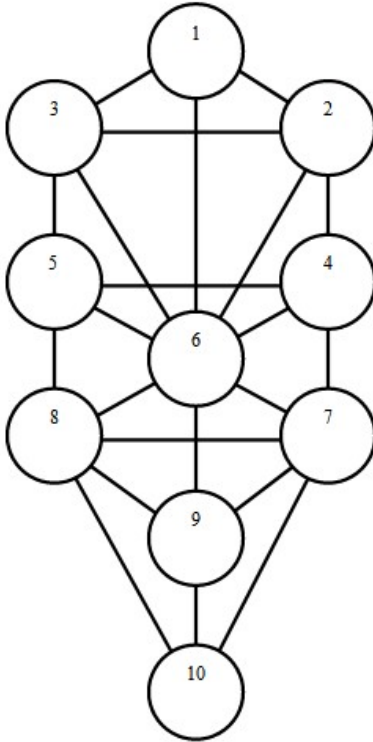
The Spiritual Complexes

It's a lot of work! That said, take it a little at a time, and you will learn everything you need to learn to master the healing methods of the Modern Order of Essenes.

For those who intend to go on to become Essene Master Teachers, qualified to confer the three attunement ceremonies, the six Gnostic Lessons are also included in this volume. These must be completed before an Essene Master is qualified to become an Essene Master Teacher. If you choose to pursue this path, you can begin working on them now, or at any other time you choose.

Essene Spiritual Healing Practices

Practice One: Formulating the First Triad



Relax and become very calm and quiet. Imagine you're the Tree of Life, as shown on the left, because that's what you really are. Following the instructions given below, see the Ten Emanations shining brightly in your vibration and see the shimmering paths between them:

Above your head and penetrating it is a sphere of intensely bright colorless, sometimes called white, light. Beside your left ear and penetrating your skull is another sphere of intensely bright colorless light. Beside your right ear and penetrating your skull is a third sphere of intensely bright colorless light. Three shimmering paths connect these three spheres.

These represent the Divine Creator (above), the Divine Father (left) and the Divine Mother (right) in that order. The three of them together represent the Trinity in Western theology. The Creative Energy flows from the Divine Creator to the Divine Father and thence to the Divine Mother though a path also connects the Divine Mother to the Divine Creator. The Creative Energy flowing between these spheres is the color of silver.

Another way of saying the same thing is to say Creator God is Above, Father God on our left and Mother God on our right.

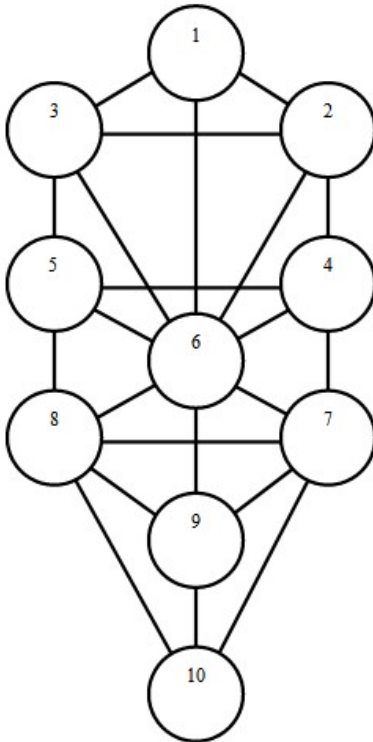
When we're looking at another person, we see Father God and Mother God reversed - we see Mother God on the left and Father God on the right as we're looking at the other person.

In addition to being called the Trinity, this triangle on the Tree of Life is also called the Supernal Triangle or the Supernals. These three spheres are also referred to as the capstones of the three pillars that form below them. They're also depicted as a triangle containing an open eye, the All-seeing Eye of the Divine. They comprise the First World, the World of Assiah, the World of Archetypes or the World of Air. This is the home of our Spirit and the beginning of our individualized Life.

Visualize this triangle of three intense colorless spheres and the flow of the silver Creative Energy from the Divine Creator to the Divine Father to the Divine Mother and then back to the Divine Creator. Continue with this practice several times each day until you can vividly visualize these things and feel this energy flowing through you as it travels from sphere to sphere.

When you can do all of this, proceed to Practice Two.

Practice Two: Formulating the Second Triad



Once you've mastered the first practice, visualize the Supernal Triangle and its inverted mirror of three more spheres forming a downward-pointing triangle beneath the Supernals. You now visualize six intensely bright, colorless spheres. The sphere below the Divine Father is called Love by the Essenes; it can also be called Compassion, Charity, Mercy, or Benevolence. The sphere below the Divine Mother is called Power by the Essenes; it's also called Judgment, Fear, Righteous Anger or Severity. The lowest sphere in this second triangle is beneath the Divine Creator. The Essenes call this sphere Harmony; it's also called Peace, Beauty, Balance, Heart, the Heart of the Heart, the Prince of Peace or The Son of the Divine. It's also referred to as the Christ Center.

Love is located beside our left shoulder and there it penetrates our physical vehicle. Power is located beside our right shoulder where it also penetrates our physical body. Harmony is located right in the middle of your body where it penetrates and surrounds your heart. This second set of three spheres reflects the first three. As above, so below.

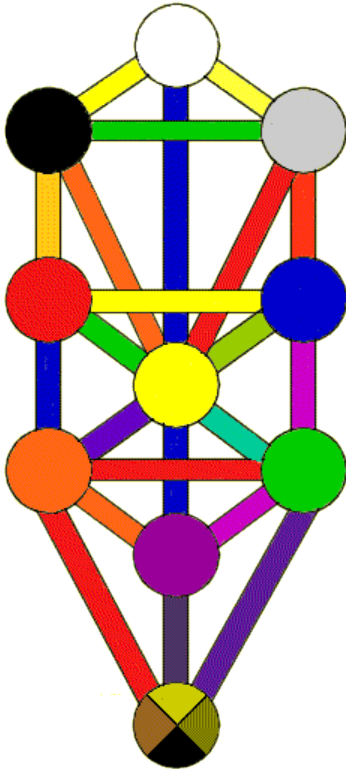
This second set of three intensely bright, colorless spheres is connected by three shimmering paths as are the Supernals. A shimmering path also connects the Divine Father to Love and the Divine Mother to Power. Finally, each Supernal is connected to Harmony by a shimmering path. Thus five paths connect the upper triangle to the lower. One path connects the Divine Creator to Harmony. Divine Father is connected to both Love and Harmony. Divine Mother is connected to both Power and Harmony.

The flow of the Creative Energy in the second triangle comes from Divine Mother to Love, across to Power and diagonally down to Harmony. This flow of Creative Energy is also called the Lightning Bolt or Lightning Flash. The energy coming from Divine Father originated in Divine Creator and came to Divine Mother by way of Divine Father. The energy flows down and through these spheres, from one to the other, instantaneously as a continual flash of light.

This second set of three spheres is called the Reflective Triangle or the Reflection of the Supernals because it reflects the first. It represents the World of Water, the Second World, the Second Creation or Briah. As Life entered the First Creation it formed the Spirit and now as Life and Spirit enter the Second Creation they form the Soul. The Divine Creator, Divine Father, and Divine Mother are Life. Life and Spirit join together in the Supernals. The second triangle, being a reflection of the first, is also life, but on a lower level. Life and Soul join together in the second triangle.

Visualize the flow of the silver-colored Creative Energy flowing into and from the Divine Creator to Divine Father to Divine Mother to Divine Love to Divine Power to Divine Harmony and then out from your heart into the Divine Creation. When you can consistently and continually maintain this visualization, you're ready to begin the third practice. Please don't get ahead of yourself. Master the first two practices before continuing further.

Practice Three: Formulating the Tree of Life



The Path of Return starts with Manifestation (located at the bottom of our feet) and flows backward to the Divine Creator. We move upward on a path opposing the Creative Energy to return to our spiritual source. But we flow with the energy and do not oppose it. When we oppose this flow it's like swimming upstream against the current. But when we surrender to the energy we rise up through the Creative Energy and it supports us.

Keep in mind that the Tree of Life is a blueprint for creation. Each of us is built upon a Tree of Life. Everything in the creation is built upon a Tree of Life. Everything is a Tree of Life. What you're looking at, though, is not your Tree of Life. It's the Tree of Life for another thing. What you see on the right is what you have on your left side. Please keep this in mind as you look at the glyph and read the lesson.

Here's a list of the names we've been using for the spheres on this Tree of Life:

1. White sphere = Divine Creator = Kether (The Crown) = Awareness
2. Gray sphere = Divine Father = Chokmah (Wisdom) = Intention
3. Black sphere = Divine Mother = Binah (Understanding) = Belief

This is the Supernal Triangle, the World of Archetypes (Air). The names we use for each sphere are given in the order of first the esoteric name which we use in our teachings, secondly the Hebrew name used in the Cabala (with its translation), and thirdly the modern name also used in our teachings.

4. Blue sphere = Love = Chesed (Mercy) = Compassion
5. Red sphere = Power = Giburah (Severity) = Rules and Laws
6. Yellow sphere = Harmony = Tiffereth (Beauty) = Christ Consciousness

This is the Reflective Triangle, the Creative World (Water) where we create our own emotions. The Formative World (Fire), the Second Reflection where we form the things we're going to create, is composed of the following spheres:

7. Green sphere = Desire = Netzach (Splendor) = Determination
8. Orange sphere = Intellect = Hod (Glory) = Focus
9. Purple sphere = Foundation = Yesod (Foundation) = Astral or Matrix

The final sphere on the Tree of Life is the World of Manifestation (Earth). It is the physical world as we know it. This is where all things created finally become. This sphere is called:

10. Final sphere = Manifestation = Malkuth (World) = Matter

So, we continue...

Beneath Love, beside and penetrating our left hip is the sphere which the Essenes call Desire but which is also called Splendor, Inspiration or Intuition and it represents the Element of Fire. It is here our Intuitive or Psychological Body resides. It is here where we energize our thoughts, ideas and emotions to prepare for creation.

Beneath Power, beside and penetrating our right hip is the Sphere which the Essenes call Intellect but which is also called Glory, Cognitive, Rational, Normative or Thinking Mind and it represents the Element of Air. It is here our Mental or Intellectual Body resides, where we focus our attention.

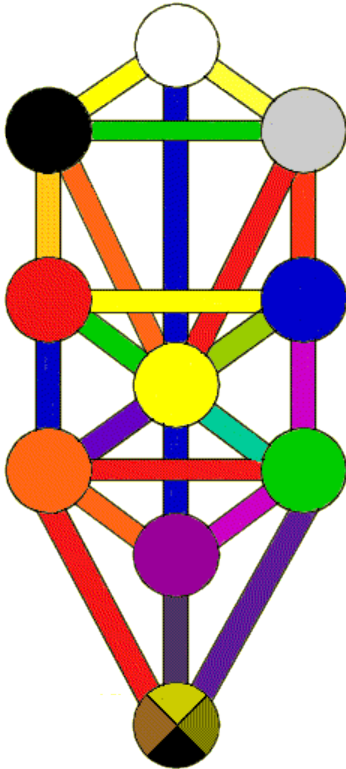
Beneath Harmony, below our belly button is the sphere the Essenes call the Foundation of the World but it can also be called the Lunar Plexus or Astral World and it represents the Element of Water. It is here our Astral or Emotional Body resides.

Manifestation receives energy directly from our Intuition, Intellect and Emotions under the supervision and control of our Ego. It can be said that the energy Manifestation receives from our Intuition, Intellect and Emotions is colored by our Ego. This means our Ego filters the messages we receive and to an extent controls this information flow.

Visualize the World of Fire as a downward pointing triangle composed of three spheres with paths connecting them. Visualize the World of Earth as a sphere below the triangle with paths connecting it to each of the three spheres above. See the energy flowing from each sphere to each of the other three spheres through the paths connecting them. Then see the energy flowing from Desire to Intellect, then to Foundation, then to Manifestation and outward into the Universe. Finally, visualize the energy coming into Manifestation and flowing upward to Foundation, then to Intellect, then to Desire and upward toward Harmony.

When you can do this visualization convincingly and continuously, you're ready to move onto the fourth practice. It's important you master the first three practices before continuing to the next stage. Mastery will result in the gift of healing while lack of mastery results in ineffective and inefficient healing for all concerned.

Practice Four: Building the Bridge of Love



Using the techniques taught in the first three parts, we'll now build a Bridge of Love. To begin this practice decide upon an person, place or thing to be the object of your healing energy. If you can't think of anything, use yourself by allowing the energy to flow all the way around the world back to you. Select an object for healing.

Sit or stand erect and relaxed. Visualize the movement of the Creative Energy in your personal Tree of Life, down from Divine Creator to and through Divine Father, Divine Mother, Divine Love, Divine Power and Divine Harmony in that order. See that energy come in through the top of your head, flow down to the left side of your head, across to the right side of your head, to your left shoulder, then your right shoulder and down to your heart. Do this part of the visualization on an in-breath.

For your convenience, we reproduce the Tree of Life here for your convenience.

Bring the Divine Healing Energy in through the top of your head (White sphere), down to your left ear and left brain (Gray sphere), across to your right ear and right brain (Black sphere), down to your left shoulder (Blue sphere), across to your right shoulder (Red sphere) and down to your heart (Yellow sphere). Do this on an inhalation.

At the end of your inhalation while pausing briefly before exhaling, visualize the rise of Creative Energy on the Path of Return up from the Earth to and through Manifestation to Foundation, Intellect, Desire and Divine Harmony in that order. Do this part of the visualization after you inhale and just before you exhale.

Bring the Divine Healing Energy up through the bottom of your feet (Bottom sphere), up to the Foundation (Purple sphere) at your lower belly, over to your left hip area (Orange sphere), across to your right hip area (Green sphere) and up to your heart (Yellow sphere).

Practice this much of the technique until you can visualize the energies from above and below flowing through your body from sphere to sphere to your heart on each inhalation. Then allow this energy to fill you and overflow you as you continue to breathe.

Continue visualizing the energy flowing through you as instructed in part one. Visualize the two energies from above and below meeting in Harmony (your heart) and mixing together as you gently and calmly release your breath after pausing for a second or two at the end of each inhalation. Then allow this energy to fill you and overflow you as you exhale. At the end of your exhalation, pause slightly while you watch the energy continue to flow through you. The energy continues to flow as you continue to breathe.

Please practice this technique until you can do it very well and then proceed to the next lesson.

Practice Five: Using the Bridge of Love

Continue visualizing the energy flowing through you as instructed in Practice Four. Now instead of allowing the energy to fill you, send it out through your heart as you gently exhale after you inhale and pause briefly. We send this Divine all-loving, all-healing energy out from our heart into the world. We continue this process until we reach and envelope the object to which we're sending this healing energy. When we reach the object of our healing, we've formed a Bridge of Love.

Once you've mastered these steps, put it all together by breathing in the healing energy, filling yourself with the first few breaths and then send the healing energy out to the object of your healing to form the Bridge of Love. Strengthen this Bridge of Love by continuing to breathe for a few more rounds. When you feel a strong connection through the Bridge of Love, the healing energy can continue to flow unhindered by us and our activities. Thus we establish a Bridge of Love.

As you continue this meditation, become aware you are healing your own Spirit as the healing energy moves through the World of Air, your own Soul as it moves through the World of Water, your own Ego as it moves through the World of Fire, and your many Personas as it moves through the World of Earth. These are the parts of the self as understood by the Essenes:

Part of Self	Element	Nature and Function
Spirit	Air	Highest part of the self in contact with the Divine
Soul	Water	Enduring self that goes from life to life, collecting experience
Ego	Fire	Temporary self created for a single incarnation
Personas	Earth	Fragmentary selves that fill social roles, eg., child, parent, employee

Continue this meditation practice until all of these things become second nature to you. Know this is the most powerful healing technique because each time we use it, we heal the whole of creation a little bit more. We raise the vibration of the whole creation as we continue to use the Bridge of Love healing technique. We raise our own vibration and make ourselves more and more spiritual as we continue our practice.

As an Essene Master, you are in a position to help heal the whole of creation and every creature within it. As you work with these practices, one task before you is to gain a sense of your own calling as a Master of the Essene healing arts. No one but you can decide what specific healing work is appropriate for you.

Practice Six: Activating the Bridge of Love

The Bridge of Love is our primary healing technique as a Master Essene Healer. We use the Healing Breath to activate our Bridge of Love. We activate our Healing Hands as part of this process. Thus we approach all healing using the four elements:

1. Fire - We use the unconditionally-loving, healing energy of the Divine
2. Air - We establish ourselves in the Essene Healing Breath
3. Water - We establish the Bridge of Love
4. Earth - We activate our Healing Hands

These Five Elements are how the Divine manifests all things. This is done as the thoughts and ideas of Air become intentions and beliefs, the emotions of Water become loving and nurturing relationships, the passions and desires of Fire become goals with a purpose, and the things of Earth become vibrant good health and abundance.

We continue to use the other Essene healing techniques:

1. The Essene Blessing Walk
2. The Healing Breath of Acceptance
3. The Healing Breath of Forgiveness
4. Essene Foot Reflexology
5. Essene Hand Reflexology

Please take the time to review and continue practicing these healing techniques on a daily basis. That's the only way to prepare yourself to become a Master Essene Healer. When these practices become a part of who and what you are, you become the Master Essene Healer you were destined to become when you started this course of study.

Learning is one thing. Practice is another. But the truth is we never fully understand until we master the practice. Take the time to practice these things before you proceed to the next lesson. It's very important for you to be able to activate and practice all of the previous healing techniques before you proceed further.

Practice Seven: Healing the Animal, Plant, and Mineral Kingdoms

During our daily practices we may eventually become aware that some animal in our life needs healing. We have permission from the Divine to help and assist all animals of every kind; it is one of the duties assigned to human beings, however poorly our species has carried out that duty in recent centuries. Once we become aware an animal needs our assistance, we may assist that animal. We do not need to ask the animal's permission for we already have it.

We establish the Bridge of Love and any other healing techniques we desire to use and then we proceed. We do this first before we send any healing energy anywhere. One way to do that is to establish the Bridge of Love early in the day. Then we keep it with us all day long so we can use it whenever we desire to use it. However we do it, the Bridge of Love is our primary healing technique as a Master Essene Healer.

What we want to avoid is sending healing energy to the animal for our purposes. What we're obligated to do is send the healing energy to the animal for it to use as it see fit. This is not always what we might choose. The animal may elect to use the energy to help it move over to the other side. Once we give the animal the gift of healing, how it uses that gift is its decision and not ours. Keep this intention in mind while sending healing energy.

During our daily practices we may also become aware some plant in our life requires healing. This plant may be a tree, flower, weed, grass or any other kind of plant. Whatever it is, we have permission from the Divine to help and assist it; this is another duty assigned to our species. Once we become aware a plant needs our assistance, we may assist that plant. We do not need to ask the plant's permission for we already have it.

What we want to avoid is sending healing energy to the plant for our purposes. What we're obligated to do is to send the healing energy to the plant for it to use as it see fit. Once we give the plant our gift of healing, how it uses that gift is its decision and not ours.

During our daily practices, furthermore, we may become aware some rock, stone mineral or part of the Earth requires healing. It may even be Mother Earth itself. Whatever it is, we have permission from the Divine to help and assist it. Once we become aware that something of the mineral kingdom needs our assistance, we may assist it. We do not need to ask permission for we already have it.

What we want to avoid is sending healing energy to anything for our purposes. What we're obligated to do is to send the healing energy for it to use as it see fit. Once we give our gift of healing, how that gift is used is not our decision.

The mineral, plant and animal kingdoms are dependent upon us for healing of various kinds. If you become an Essene Master you will have the power to bring healing to the whole creation. You and you alone can decide how you will use that power.

Practice Eight: Healing Earthbound Spirits

As we continue maturing our Essene attunements and doing our daily practices, we will eventually become aware of healing required and requested by a disincarnate person or entity. As an Essene Master we have the ability to assist others whether incarnate or disincarnate.

When the time comes for a human soul to leave this world, we usually transition into the Astral World. From there we go to wherever we need to go in the other side. But no matter where we go, we're still right here. We're just operating on a different level, at a different frequency. We're also the same person we were. We haven't changed just because we transitioned to the other side.

There are times that souls have unfinished business on this side. They still need to accept, forgive and learn to love some person, place or thing. They may decide to seek assistance from a master healer on this side of the veil. O an incarnate healer may become aware that somebody on the other side needs healing. If they reach out to us we can help them accept, forgive and learn to love by sending them healing energy for them to use as they will. We give them this gift because they ask for healing.

We have no control how anybody who receives this healing energy will use it. We hope for the best and continue to serve to the best of our ability.

Some of the entities and people we discover on the other side do not require our assistance. Rather they're there to help us to the best of their ability. These people and entities include our own spirit, animal, plant and mineral guides. They also include our own Holy Guardian Angel, Elementals, nature spirits and angels of all kinds. We can take the time to develop a relationship with these people and entities or we can just work with them from time to time. That choice is ours.

Should we choose to form a relationship, we can learn a great deal from these masters, teachers, helpers, healers, relatives, friends and acquaintances. We can learn a lot from any of the entities that inhabit the other side. They'll help us advance on our own spiritual path, develop our own psychic abilities, or perform our duty as a healer. We have the right to decide who, what and when in these relationships. Most Essens Masters advise their students it's usually to our benefit to learn as much as we can from all of these entities and disincarnate people. They can be of great assistance if we'll let them.

Every once in a while we'll come across a person who has not been able to leave this physical plane. They're earthbound and don't know what to do. When this happens we can assist them to the other side. The process is this:

1. Establish the Bridge of Love and any other healing techniques we may want to use.
2. Get their attention by letting them know we can hear them and are willing to help in any way we can.
3. Call upon our own and their Holy Guardian Angels and spirit guides to assist them in the transition. Ask these angels to call their relatives into the mouth of the tunnel of light. Ask these guides to make themselves known to the individual needing assistance.
4. Open the tunnel of light for them. This is done by using the Bridge of Love to envelope and permeate them with the unconditional love of the Divine. Then visualize the tunnel opening. Ask the Guardian Angels to bring their friends and relatives to the mouth of the tunnel.
5. Tell the earthbound soul to turn around and open their eyes to the tunnel behind them where

their friends and relatives are waiting to welcome them.

6. Keep the Bridge of Love going until the spirit moves into the tunnel.

7. Thank the angels, spirit guides and others who assisted in this mission of helping an earthbound soul successfully transition to the other side. Then you may close the Bridge of Love or let it continue flowing for the benefit of the spirit who is safely on the other side now.

This process is called releasing an earthbound spirit, or assisting an earthbound spirit. It's a type of healing we can do as we become more and more in tune with our higher spiritual purpose, as we become ready to become attuned as an Essene Master.

Practice Nine: Healing Denial and Soul Loss

As we continue our practices, we'll eventually see, feel or know people who are in denial over some part of their physical being. This can happen at any time, for reasons ranging from physical injury to psychological trauma. When people are in complete denial over their eyes, they cannot see; over their ears, they cannot hear; over any part of their body, they cannot use that part. In their mind they do not have that part of their body.

People can be in denial one or more of their emotions, thoughts and ideas, attitudes, intuitive insights, imagination, skills, gifts or any other part of their physical being. It's a matter of intention and belief. On some level of their being, these people intend to deny that part of themselves. They come to believe they do not have that part and they manifest that belief in their lives. Intention and belief can create anything in our lives, for good or ill.

Before we help any person in denial heal themselves, we first ask for and receive their consent. Then we establish a Bridge of Love and activate any other healing tools we might use. This is always our most important first step in any healing situation as an Essene Master. We want to be prepared to allow the unconditionally-loving healing energy of the Divine to flow through us. We don't ever want to be in the position where we send our own energy and deplete ourselves. To help others heal themselves at our expense is never a good idea because we limit ourselves in the number of people we can help.

Helping people in denial of some part of their being heal themselves requires that they first become aware of their denial. When they ask for our help or agree to receive it, we can send them healing energy to help them become aware of their denial. Then the process is to form new intentions, believe these intentions will come to fruition and then go to work to manifest them in our lives. We can also refer them to other resources we've found helpful in our own life and spiritual healing practice. Spiritual Alchemy is especially helpful for people in denial. As they do their personal work they begin to become aware of their own denial. As they work through their issues they form new intentions and beliefs and make these a part of who they are becoming.

Awareness of our denial comes first. Then new intentions, beliefs and personal work to manifest these follows. Once awareness dawns, we change our healing approach and send them healing energy to heal themselves. They will. They will heal themselves. They will heal themselves in their own time at their own pace in the manner they decide. We continue to accept them, love them and send them healing energy.

As we continue our practices, we'll eventually see, feel or know people in denial over some part of their Ego or one of their Personas. This denial is seen, felt or known by the way people react to the things in their life. They'll tell you they're missing things they are not missing, they're losing things in plain sight, people are speaking so softly they can't hear some of the words, people are writing things and leaving our key words or concepts, and some things are invisible to them while others see them. Such people may be considered psychotic or as having a nervous breakdown.

They're in denial, and we can heal all denial by first helping people in denial become aware of their denial. But we can't do this without their permission. Once they become aware of their denial we encourage them to do their personal work and send them healing energy so they can heal themselves. The process is to form new intentions, believe these intentions will come to fruition and then go to work to manifest them in our lives.

We cannot help them without their permission. Doing things against the will of another person is very detrimental to them and our own spiritual path. It's detrimental to that person because we're doing something to them they don't want us to do. We're causing them harm instead of helping. The harm we cause them also affects us on our own spiritual journey. Causing harm is not healing.

As we continue our practices, we will eventually see, feel, or know another person is carrying around a "hole" in their soul. This "hole" is a part of their soul they deny or reject because of some emotional, mental, psychological or physical trauma. Denial at this level is handled in the same manner as denial at the physical, Persona or Ego level of our being. We can follow the same techniques with good success.

Another technique we can use is Restoration. Shaman call this process Soul Retrieval and they journey into the astral to "find" the missing pieces of the Soul and return them to their client. As Master Essene Healers we can do the same thing. Master Essene Healers Restore incarnate or disincarnate people by using our spirit guides and theirs to help these individuals become aware of their own denial, change their intentions and beliefs and work to manifest wholeness in their lives.

Restoration is the same process of becoming aware, changing intentions, changing beliefs and working to manifest these changes in our life. The only difference is we actively use our spirit guides and the spirit guides of the other person to assist in this process. Healing occurs when, and only when, the individual involved does his or her personal work, changes her or his intentions and beliefs, and manifests these changes.

Restoration is the process of restoring the individual to wholeness with the help of spirit guides. It can be used anytime we feel we need this assistance to help others become aware of their denial, change their intentions and beliefs and work to manifest these changes in their lives. The process works equally well for incarnate or disincarnate individuals. Restoration can be used to restore any Persona, Ego, Soul or Spirit.

Be certain you understand denial, the process for healing denial, and the nature of Restoration before continuing on to the next lesson. You may not be in a position to practice any of these yet, but it is important to know and understand these teachings.

Practice Ten: Spiritual Exorcism

As we continue our practices, we may be called upon to help a spiritual entity that's become attached to this world for one reason or another. Entities who become attached to this world usually end up becoming attached to an incarnate human being. They then try to control that human for their own purposes. The name we apply to this attachment is "possession."

The movies and media have made possession quite a profitable item. In truth, most possessions are troublesome and bothersome but not quite as dramatic as we are led to believe. The entities possessing another usually have an addiction to something and they want to continue enjoying their addiction. So they attach themselves to an individual with the same weakness. The person to whom they attach usually has a more difficult time abstaining from their addiction, and they become more and more addicted. The object of their addiction may be drugs or alcohol, sugar, chocolate, food, excitement, sex, control of another, gambling, any substance of any kind, money, spending money or anything to which humanity can possibly become addicted.

Whatever the addiction, it becomes worse and worse as time goes by. The attached entity becomes more and more powerful and more and more invasive. It's possible the entity may replace the soul of the individual being possessed. This is unusual, but it can happen.

Healing this situation first involves breaking the attachment between the entity and the person to whom that entity is attached. This is done using the Bridge of Love technique and any other technique the healer is moved to use. You don't need the permission of the person or entity attached to the addicted person. If you can obtain it, the permission of the addicted person is helpful, but it's not mandatory; this is the one situation in which consent in the strict sense is not required, because the will of the possessed person is not their own. As healers we have permission from the Divine to set things right whenever another person or entity exerts its will over the will of another. Controlling another in this way is contrary to Divine Law and in this one case we have the right, and the obligation, to enforce Divine Law.

Notice this right and obligation does not extend beyond breaking the attachment of an entity imposing its will upon another. Once the bond is broken, the offending party is free to go as it will. We cannot help it further until and unless it seeks assistance. Once the bond is broken, the formerly possessed person is also free to go and do as it will. We cannot help them any further either until and unless he or she seeks our assistance.

We break this unholy bond by placing both parties within the Bridge of Love and then separating the bridge into two distinctly separate and different bridges of love - one for each entity. As we pull the bridges apart, the entities separate. The possessed person will usually be weakened by the process because the offending entity will draw all of energy it can as it departs.

The offending party is usually not happy about this turn of events and will try everything within it's ability to dissuade us in our mission. If we stay firm in our intention and resolute in our belief, the Bridge of Love will do its job and the entity will either depart or seek our assistance in going to the other side. The secret is to hold our ground and do what needs to be done to break this attachment.

It helps to call upon our Holy Guardian Angel and all the angels available to assist the offending party. It helps to call our and their spirit guides to assist the possessed person. Our goal, once the bond is broken, is to usher the offending entity over to the other side if at all possible. In any event, we want to remove them as far as possible from us. We do this by casting a Sphere of Protection

around ourselves and the possessed person. We can help that person start the healing process by using our Healing Hands and, if they are prepared for this, helping them activate their Healing Hands.

This process is called spiritual exorcism. We won't be called upon to use this technique until we're ready and able to do so. Remember that because it's very important. The Divine will never put us in the position to help another until and unless we're prepared and ready to help them.

When you understand this lesson, please proceed to the next section of this book.

Advanced Essene Healing Techniques

Mastery of five advanced healing techniques is required of all Master Essene Healer candidates. These are listed here and explained below:

1. The Essene Healing Touch
2. The Five Channels of Healing
3. The Essene Healing Voice
4. The Essene Healing Presence
5. The Healing Breath of Love
6. The Essene Astral Blessing Walk

The Essene Healing Touch

The Essene Healing Touch was part of your first attunement when you received empowerment and activation of your Essene Healing Hands. You were cautioned at that time to refrain from touching others in your healing work. This was done for a number of reasons. As noted then, there are legal issues involved in some jurisdictions, but there are several other issues. First, recipients of healing may misconstrue your intentions; second, touching tends to diminish the healing power of beginners, as the energy

Most Essene Healers eventually reach the point where they feel comfortable touching others while transmitting the Divine unconditionally-loving, healing energy to others using the Essene Healing Hands technique. Doing so is to use the Essene Healing Touch. No further attunement nor activation is required.

The Five Channels of Healing

The Five Channels of Healing Technique is used to work with specific channels of life energy. It is a hands-on technique and should be practiced only when you and your client are both comfortable with physical touch during healing. There are five channels on each side of the body, and healing energy directed into these channels by touch will accelerate healing throughout the body.

The Five Channels are derived from Zone Therapy, the original system of healing touch from which modern reflexology evolved. Each channel corresponds to one of the five elements. More details can be found in old books on Zone Therapy

HANDS (Palm and/or Back)

1. Center of the thumb down the side of the hand to the wrist—Spirit
2. Center of the pointer finger through the palm to the wrist—Air

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3. Center of middle finger through the center of the palm to the wrist—Water
4. Center of the ring finger through the palm to the wrist—Fire
5. Center of the little finger down the side of the hand to the wrist—Earth

FEET (Sole and/or Top)

1. Center of the big toe down the side of the foot to the heel—Spirit
2. Center of the second toe down the foot to the heel—Air
3. Center of the middle toe down the center of the foot to the heel—Water
4. Center of the fourth toe down the foot to the heel—Fire
5. Center of the small toe down the side of the foot to the heel—Earth

ARMS (Top and/or Underside)

1. Front of the shoulder at the neck down the side of the arm to the wrist—Spirit
2. Midway between the front and the middle channel—Air
3. Center of the shoulder at the neck down the middle of the arm to the wrist—Water
4. Midway between the back and middle channel—Fire
5. Back of the shoulder at the neck down the side of the arm to the wrist—Earth

LEGS (Front and/or Back)

1. Down the inside of the leg from the hip to the foot—Spirit
2. Midway between the inside and the center channel—Air
3. Down the middle of the leg from the hip to the foot—Water
4. Midway between the center and the outside channel—Fire
5. Down the outside of the leg from the hip to the foot—Earth

TRUNK (Back and/or front, both right and left side)

1. Down the outside of the trunk from top to bottom—Spirit
2. Midway between the outside and middle channel—Air
3. Down the middle of each side of the trunk from top to bottom—Water
4. Midway between the middle and inside channel—Fire
5. Down the inside of the trunk, near the midline, from top to bottom—Earth

SHOULDERS (Right and left sides, standing behind the client; place hands on shoulders)

1. Thumb touches the spiritual element
2. Forefinger touches the air (mental) element
3. Middle finger touches the water (emotional) element
4. Ring finger touches the fire (psychological/intentional) element
5. Little finger touches the earth (physical) element

Using The Five Channels of Healing

To work with the Five Channels of Healing, begin by establishing yourself in the Essene Healing Breath (or other meditation technique), and then activate your Essene Healing Hands. Direct healing energy into your client in the usual way for as long as seems appropriate. Then place your fingertips on one of the client's channels, starting with the Spirit channel and beginning with the first place mentioned—for example, with the hands you start from the fingertip and move gradually to the wrist. Press, feel, and allow healing energy to flow into the channel. Move along the channel a little at a time until you reach the endpoint listed above. Once you feel the healing energy flow freely, move to the next, Air channel. Work on one part of the body, from Spirit to Earth, before going on to another part of the body.

The five channels in different body parts reveal different aspects of health. Hands and arms reveal emotional issues; feet and legs reveal physical causes of pain and discomfort; the trunk reveals where the client stores emotional trauma. The shoulders are a simple way to gauge where the client needs spiritual healing most: spirit, mind, emotions, intentions, or physical manifestation. All this will become clear to you with practice.

The Essene Healing Voice

The Essene Healing Voice may be activated by establishing yourself in the Essene Healing Breath (or other meditation technique), activating your Essene Healing Hands, tracing the four Elemental signs of Earth, Water, Fire and Air on your throat with your right index finger, and tapping your third eye three times with that same finger. The other symbols for this activation were placed in your energy field during your Essene Healer attunement. To repeat, the steps to activate your Essene Healing Voice are:

1. Establish yourself in the Essene Healing Breath (or other meditation technique)
2. Activate your Essene Healing Hands of Love
3. Trace the four Elemental signs on your throat
4. Tap your third eye three times

To activate your Essene Healing Voice, touch the soft part of your throat at the top of your chest between your collar bones and beneath your Adam's apple. Do this after you activate your Essene Healing Hands of Love. We recommend you activate your Essene Healing Voice every morning as part of your daily routine.

To use your Essene Healing Voice anytime during the day first activate your Essene Healing Hands

of Love and then your Essene Healing Voice. This can be done by clasping your hands together in any manner where your Essene Healing Jewels come together and feeling the energy flow. Then touch your throat activation point. With practice either or both of these steps can be done mentally without physically touching these points.

The Essene Healing Voice is used to calm all emotions and passions of every kind by speaking softly and lovingly with the empowering healing energy flowing through you. As you master this technique, you'll feel the healing energy flowing through your hands, heart, three eyes and mouth.

Speak the words you need to speak to gain the attention and confidence of the listener. You can calm all emotions and passions even if the person is in a panic or uncontrollable rage at the time. Stay calm and speak with Divine authority.

The Essene Healing Presence

The Essene Healing Presence is attained by using the following Essene techniques on a daily basis for several months:

1. Essene Healing Breath
2. Essene Healing Hands
3. Essene Healing Voice
4. Essene Bridge of Love
5. Essene Healing Breath of Love

Ideally, the Master Essene Attunement should be taken after the candidate has attained the Essene Healing Presence quality of being. But this rarely happens. Some of us require the Master Essene Attunement in order to empower and activate our Essene Healing Presence. Most of us need more time to empower and activate our Essene Healing Presence; and this time can better be spent healing others by using the advanced healing techniques.

Therefore, the reality is most of us will achieve the Essene Healing Presence only after receiving our Master attunement and practicing the required techniques for several months thereafter. No special benefit accrues for the fortunate few who master this technique earlier. Eventually all Master Essene Healers will attain this status with daily practice.

The Essene Healing Breath of Love

The Essene Healing Breath of Love is exactly the same process as the healing breaths used by the Essene Healer except that the unconditional love of the Divine is used in addition to acceptance and forgiveness. Please review the Healing Breath of Acceptance and the Healing Breath of Forgiveness, and apply the same principles to love.

The Essene Healing Breath of Love is also used to empower and attune others. When you teach another person how to use an Essene healing technique, you may empower them to use that technique by using the Essene Healing Breath of Love. This is done by standing behind the person and physically blowing air onto the crown of their head while doing the Essene Healing

Breath of Love with that intention.

The Essene Healing Breath of Love also includes the Essene Healing Breath of Acceptance and the Essene Healing Breath of Forgiveness within it. When the Essene Healing Breath of Love is used, both acceptance and forgiveness are included in the energy of unconditional love.

Daily practice with the Essene Healing Breath of Love can include any personal work desired. As an Essene Healer or Master Essene Healer we are challenged and encouraged to continue accepting, forgiving and loving every person, place, event, or thing in the creation unconditionally. We all continue this work until we do accept, forgive and love the Divine Creation in its entirety.

The Essene Astral Blessing Walk

The Essene Astral Blessing Walk is the same as the Essene Blessing Walk except that it is done during the Essene Healing Breath. When you reach the highest state of relaxation and meditative awareness, imagine yourself walking out of your body into the astral plane. In all other respects the astral walk is similar to the physical walk.

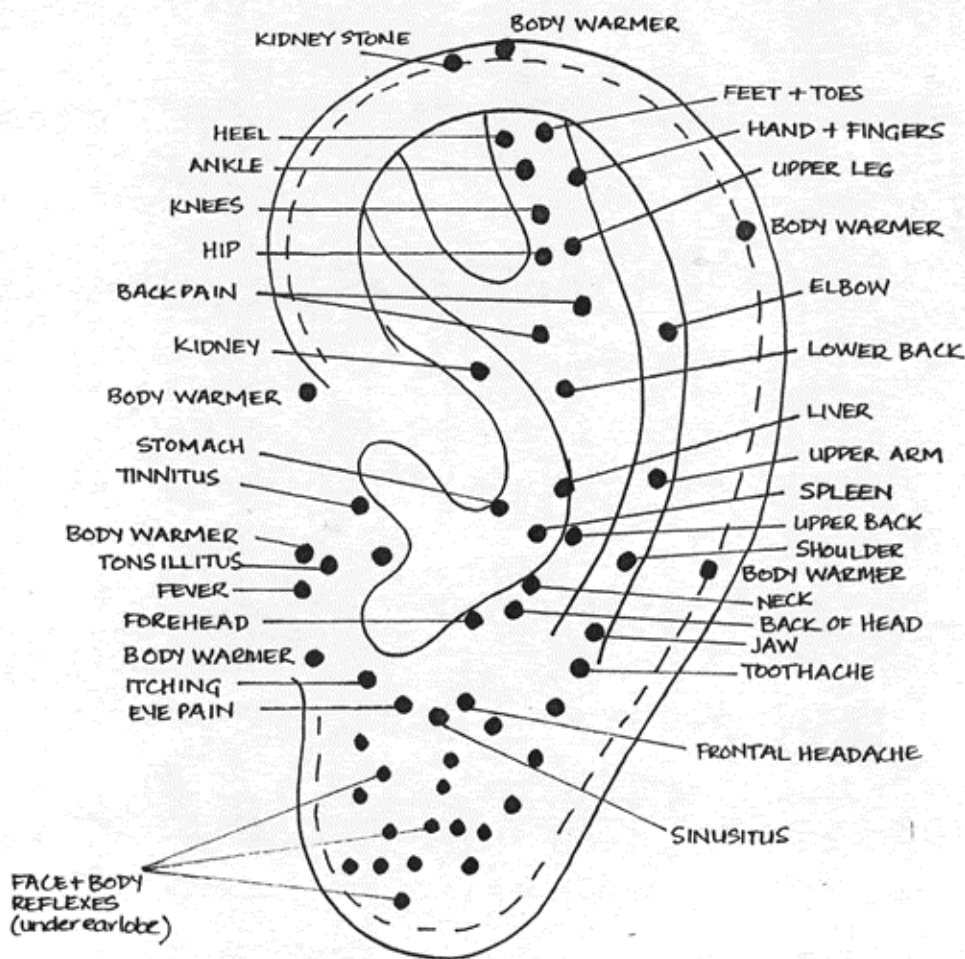
There is one difference. With practice you'll find yourself actually walking in the astral plane leaving little steps behind that blossom into flowers of love. Do not fear this transition, look forward to it as part of your spiritual path. We suggest you walk in the astral several times to acquaint yourself with this part of your being. You can begin exploring it more whenever you're ready.

Our suggestion is to call in your Guardian Angel anytime you feel you want additional protection. Our second suggestion is to call in your spirit and animal guides when you're ready to start leaning more about yourself and the astral plane.

When you feel you've mastered these three healing techniques, please proceed to the study material for Essene Ear Reflexology.

Essene Ear Reflexology

Essene Ear Reflexology is based on the fact that our right ear is a reflection of the right side of our body and the left ear the left side. The bottom of the earlobe (while sitting or standing upright) represents that side of the top of our head. The outside edge of our ear is reflected to that side of the spine. The base of our spine is all the way around our outer ear. From there reflexologists differ a great deal as to what part of the ear reflects to what part of the body. It seems that each school of reflexology has their own opinion. The chart below is one approach to ear reflexology.



Over the years, Essene reflexologists have discovered the ear is most useful in identifying mental and spiritual issues. The mental issues all turn up in the lobes and outer rims of the ear. The outer rim is that portion of the outer ear that goes along the edge of the ear from the lobe up and over the top. Part of the outer rim is bent and part of it between the outer edge and the hard cartilage toward the front of the ear is bendable. This hard cartilage is the boundary between the mental and the

spiritual.

The inner portion of the outer ear, that part between the entrance to the middle ear and the hard cartilage ridge is the spiritual reflex area. The outer portion of the outer ear between the cartilage ridge and the rim of the ear is the mental reflex area. The inner portion is an area about the size of a penny. The rest of the outer ear is the outer portion.

The outer portion of the outer ear can be seen on this small sketch. Notice the lobe and the outer rim are easily identifiable. The hard cartilage ridge is defined on either side of the small appendage apparently hanging down from the top of the outer ear ridge. Only the portion including that ridge and the area to the left of that ridge inside the rim is the inner portion of the outer ear.

The outer portion of the outer ear can be seen on this small sketch. Notice the lobe and the outer rim are easily identifiable. The hard cartilage ridge is defined on either side of the small appendage apparently hanging down from the top of the outer ear ridge. Only the portion including that ridge and the area to the left of that ridge inside the rim is the inner portion of the outer ear.

As you can see, the ear lobe is said to refer to the face, sinuses, brain and body reflexes. The ear rim is basically used to identify body warmer points and a [point for kidney stones. Using the Essene Ear Reflexology approach the ear lobe and rim is said to refer to the mental or intellectual body

Notice the points on the hard cartilage ridge include the feet, toes, heel, ankle, hands and arms. This ridge runs all the way down to the upper back, neck and forehead according to this chart. The rest of the inside part of the outer ear contains points for the kidney, liver, spleen, stomach and ears and tonsils. The Essene Ear Reflexology approach is to include all of this area as referring to the spiritual body.

That's the major difference between reflexologists who refer the ear to the physical body and the Modern Essenes. While reflexologists carry on lengthy conversations as to where which points are on the ear, the Modern Essenes see the ear as a window to the intellectual and spiritual bodies. It may be one system is correct, but in working with many reflexologists for many years, we're convinced both systems work.

Advanced Lessons

The Intellectual Complexes

The Intellectual Complexes all start off as a decision to do something. In the beginning it may not be a problem. But the individual becomes emotionally engaged in the activity prompted by the original decision. The problems worsens and gets out of hand. That's when the original decision becomes an Intellectual Complex. There are seven basic intellectual complexes:

1. Arrogance – Humility
2. Greed – Generosity
3. Lazy – Industrious
4. Craving - Moderation or Abstinence
5. Gluttony – Temperance
6. Lust – Virtue
7. Rage – Peacefulness

ARROGANCE – HUMILITY

We make the decision to be arrogant or to be humble. We make that decision subconsciously based on our attitudes and beliefs. Arrogant people believe they know more than others, look better than others, behave better than others and are just better than others. Arrogant people have an attitude of disdain or contempt for others, inappropriate pride, and sometimes snobbishness. Arrogant people can be egotistical, over-bearing and very difficult to be around.

Change the attitudes and beliefs and arrogant people become humble, modest, appropriately meek and unassuming. They change their behavior from being stand-offish, critical, judgmental, accusative and generally uncooperative to being cooperative, non-blaming, nurturing and supportive. This may sound easy, but the process can be difficult.

GREED – GENEROSITY

We make a decision to be Greedy or Generous. We make that decision subconsciously based on our attitudes and belief systems. Greedy people believe they are more worthy than others, that they've earned the right to have more than others, that they have more value than others. They don't believe there's enough for everybody. Gluttony is a form of greed where the individual has an addictive and insatiable appetite for something. They have an attitude of avarice and covetousness. Their greed is insatiable. They are unable to accumulate enough of whatever they crave.

Change the attitudes and beliefs and greedy people become munificent, more charitable and appropriately generous. Use the same approach you would with an arrogant person but with the intention to help the individual resolve the attitudes and beliefs leading to greediness and gluttony.

LAZY – INDUSTRIOUS

We make a decision to be lazy unless we have a health problem that leaves us lethargic and drowsy all the time. If this is the case, address the nutritional needs of the individual. Otherwise, the person needs to address their attitude and belief issues. Lazy people have the attitude life owes them a living, that work is for the stupid and ignorant, and that they can talk their way into any job and get by doing little or nothing in return. They believe others will take care of them, or that they can always take the credit for half the work done by some overachiever. Change the attitudes and beliefs and lazy people become industrious, active, energetic and lively. Use the same approach you would with an arrogant or greedy person but with the intention to help the individual resolve the attitudes and beliefs surrounding their laziness.

CRAVING - MODERATION or ABSTENTION

We don't always make a decision to crave something. Our body has an addiction for whatever we crave. We either give in to that addiction or we fight it with an act of our will. We fight our addictions by forcing ourselves to be moderate or to abstain.

There is an easier way, Abstention with the help of the Divine provides us the peace of mind and energy to find the root of our addiction. That root is inevitably in our emotional body. It's there because we made a decision to give in to our craving. It all started with a bad decision and it became an emotional issue as our craving matured into an addiction.

All of the tools of a Master Essene Healer can be used to help any person with any craving of any kind. But the single most important key to resolving any addiction is personal work and an improved connection to the Divine.

By approaching all cravings as addictions, we can help people suffering with their cravings to heal themselves. This healing involves finding and following their own spiritual path. It involves changing their beliefs and attitudes so they can change their behavior. It involves becoming either moderate with their addiction or to abstain from it altogether.

GLUTTONY – TEMPERANCE

Gluttony is a special form of greed leading to obesity when gluttony becomes an addiction. Therefore, gluttony is usually treated best by treating it as an addiction. Unfortunately, the option to abstain is not available to over-eaters. Gluttons must learn to become temperate through the same techniques we use to help addicted people heal themselves.

Gluttony is probably not a decision, but the decision to give in to feelings of wanting to over-eat are usually at the root of their problem. Personal work is necessary for these individuals to address these underlying emotional issues.

LUST – VIRTUE

Lust is a special form of addiction where the person either craves sex or power over another person or both a craving for sex and power. Lustful people are usually treated best by treating them as

addictive personalities. All of the suggestions given above will help people with a lust problem become more virtuous.

RAGE – PEACEFULNESS

Rage is an addictive form of anger where the individual loses more and more control over her or his emotions. Eventually rage can become uncontrollable. Treating rage as an addiction appears to be the best approach. All of the suggestions given above will help people with a rage problem become more peaceful.

CONCLUSION

Intellectual Complexes start out as a decision and become more and more emotionally charged. Arrogance, greed and laziness are best handled by addressing the underlying attitudes and beliefs. Cravings, gluttony, lust and rage are usually best handled by treating them as an addiction and treating the underlying emotional issues as well as the attitudes and belief systems of the individuals involved. Nutrition may be an issue and it is best to address nutrition and physical health as well.

The Psychological Complexes

Psychological complexes do not include psychological disorders under the care of a physician, psychologist or other psychotherapist. If you are not a psychotherapist or medical doctor, please advise your clients of this fact. Be sure to tell them you cannot cure, treat, diagnose or treat this disorder for them by law. You can, however help them address their spiritual disorders which may be the basis of their current health concerns. Do not, under any circumstances, advise people under the care of a psychotherapist or physician concerning their medical or psychological problems.

Psychological complexes are desires and passions that become serious problems for the person. Underlying all desires and passions is a decision wrapped in emotion. What starts out as a decision becomes emotionally charged and eventually becomes a passion or a desire. It becomes a problem when this passion or desire takes control of the person's life. Psychological complexes fall into the following categories:

1. Obsessive Compulsive
2. Dependency
3. Prevaricator
4. Victim
5. Constantly in crisis
6. Overly dramatic
7. Personality disorders

OBSESSIVE COMPULSIVE

Obsessive people are obsessed with doing, thinking, or feeling something. They can obsess over anything. They can usually be identified by their behavior because they like things to be just the way they like them and they like it all the time. They may place things in a certain relationship time after time. They may be neat, tidy or clean to a fault. They may need professional help.

Compulsive people are compelled to do, think or feel something despite their present circumstances. Compulsive people can be kleptomaniacs who steal things for no apparent reason. They can be inappropriately vocal by repeating obscene words over and over at the wrong times. They may gamble, spend money they can't afford to spend, save things that have no value. They may also be obsessive and they may need professional help.

DEPENDENCY

We all depend upon one another for many things and other people depend upon us. But when a person always depends upon others and doesn't allow anybody to depend upon them, that person has a dependency problem. When people cannot make a decision for themselves, they have a problem. If they're in a relationship with an abusive or addictive person, they have a problem. They may need professional help.

PREVARICATOR

When a person lies and believes their own lies, or when they lie in situations where they really don't need to lie, that person has a problem. When somebody always has a better story to tell, that person is probably not telling the truth, but they may actually believe what they're saying. People with low self-esteem who lie to make themselves feel better have a problem. Any of these kinds of lies indicates a problem and they may need professional help.

VICTIM

In life things happen that we have no control over. Other times, we do have control but choose not to exercise it. People who choose not to exercise control over the affairs of their life and people who are always victims have a problem. So do people who always blame others for their problems and their situation in life. These people may need professional help.

CONSTANTLY IN CRISIS

Some people live in chaos and go from crisis to crisis. Something is always wrong and it's usually not their fault. These people experience no peace because they're moving from one crisis to another. They seem to draw crisis situations to them like a magnet. These people may need professional help.

OVERLY DRAMATIC

People who blow everything all out of proportion may be playing the part of a victim or they may thrive on the chaos created in crisis situations. They may also be overly dramatic because this is how they gain attention and feed their low self-esteem. They may be prone to histrionics. However they express their low self-concept, these people may need professional help.

PERSONALITY DISORDERS AND MENTAL ILLNESS

This category includes things such as bipolar disease, borderline personality, lack of a conscience, multiple personalities, extreme neurotic tendencies and psychotic behavior. These people need professional help. If they come to you, it's your responsibility to help them find it.

SUGGESTIONS AND RECOMMENDATIONS

You're always safe to suggest professional help may be necessary anytime you suspect somebody is suffering from a psychological disorder. A psychological disorder can be defined as any psychological complex that's causing the person some kind of pain. If they're in psychological, mental, emotional or physical pain, consider the possibility of referring them to an appropriate professional therapist. You can most certainly use any of the Essene Healing techniques to help them heal themselves. But it's wise to approach this as spiritual healing rather than telling them

you're going to help them heal themselves. Rather approach this as a way they can use the Divine to help themselves heal themselves. You become the instructor and mentor that sends them healing energy they can use to heal themselves.

A good rule to follow is to never promise to cure anybody of anything. In the case of psychological complexes, it's very important for people to know right up front you cannot cure them. The Divine can help them cure themselves, but you cannot.

Be very cautions about people with emotional, mental or psychological problems who place you on a pedestal. None of us is perfect and all of us make mistakes. Error is always possible. Additionally, we can never live up to what some people will imagine we can accomplish. When you become aware this may be happening, be very cautious about the things you claim and suggest. Always direct them to the Divine who heals all things and make very certain you disclose your inability to do the things they want you to do. It's also a good idea to turn these people over the care of a professional therapist trained to handle such situations.

The Spiritual Complexes

There are basically four ways in which people deny or reject the Divine. These are the five spiritual complexes which we are called upon almost daily to address in one way or another. The belief or reason behind this behavior is an important factor in helping the individual heal from their current predicament.

1. Lack of acceptance of the Divine (Air)
2. Lack of forgiveness of the Divine (Fire)
3. Lack of love for the Divine (Water)
4. Lack of communion with the Divine (Earth)

LACK OF ACCEPTANCE OF THE DIVINE

Atheists

Atheists deny the existence of the Divine. In doing so they also deny their own spirit. Because our spirit is that part of us that resides in the Divine Mind in a state of complete enlightenment. That means our spirit is a part of the Divine in complete communion 24/7 with the Divine.

Some atheists also deny the existence of their own soul. In their mind all they have is an ego that will perish when their body dies. When these people go to the other side they remain asleep. There they will sleep until somebody finally gets their attention. Some of them sleep for a very long time.

This has nothing to do with our present discussion, but when you start visiting the astral world you'll run across some of these sleeping people. You can help them by sending them Essene healing energy and telling them it's time to wake up and smell the roses. Actually, one of the best approaches is to tell them it's time to get up and go to work. It is. If they wake up they'll be expecting an entirely different type of work. Call in their spirit guides and guardian angel and welcome them back to the world of the living.

Spiritual healing has little meaning for atheists unless they believe in a group mind, group spirit or group soul. Then you can approach spiritual healing from that standpoint. Otherwise, you serve them best by addressing their issues without mention of spiritual healing. What you can do is obtain their permission to include them in your daily meditation and sending them energy for their own higher good. If they agree, include them in your Bridge of Love meditation. If they're willing to give them a try, teach them the breath of acceptance and Healing Breath techniques. Keep them in your daily devotions and Bridge of Love.

Agnostics

Agnostics don't know if there is a Divine or not. Some of them deny their own spirit. Others deny the existence of both a spirit and a soul. When they get to the other side, some of them sleep, some of them wake up to the reality of things and get on with their life there. The rest become Earthbound still looking for answers. When you find them on the other side you can use the Bridge

of Love and other practices to assist them in getting on with their life.

While they're still in the flesh, agnostics can be approached in much the same way as atheists. If you can get them to activate their own Essene Healing Hands and use them to help heal themselves, you can usually help them accept the Divine. The more they heal themselves, the more they accept as a rule.

Disgruntled

Disgruntled people really accept the Divine but they are upset with the Divine in the moment and deny their acceptance. This is usually a temporary condition, but occasionally a disgruntled person becomes an agnostic or atheist. If they happen to pass over during this period of time they'll usually find their way back to the true reality. Some of them become Earthbound and are very confused. Helping them get in touch with their spirit guides, guardian angel and relatives usually gets them on their way.

Disgruntled people may be approached as you would an atheist or agnostic, but most of them will respond to spiritual healing once they feel the energy flowing through them. Then you can help them work through the issues that made them disgruntled in the first place. That's the key to working with disgruntled people. Teach them the breath of acceptance, Healing Breath and healing hands techniques if they want to learn how to heal themselves.

LACK OF FORGIVENESS OF THE DIVINE

Abused

Almost half the population is now being abused or was abused. It's a serious problem and we need to be constantly aware of this possibility with all the people who seek us out for healing. Abused people need to learn how to accept and forgive themselves. Then they can learn to accept and forgive others and the Divine. Prayer and Spiritual Alchemy are good therapies but most also need professional help.

They need professional help because some abused people become dissociative, develop multiple personalities, suffer from obesity or other addictions, lose their conscience, become bipolar or suffer any one of several personality disorders. They also need spiritual healing. Use the Bridge of Love and any other techniques you intuitively feel will help. Teach them the healing breath of acceptance and forgiveness, the Healing Breath and healing hands techniques.

Abused people will seldom admit to being abused until and unless they trust you. You'll recognize most of them because they carry around a lot of guilt, tend to be private people and keep their distance. They tend to blame other people for their problems and mistakes. They also find it difficult to trust people. They're angry but they usually keep it all inside.

They're upset because the Divine allowed this to happen to them. They're mad and angry at the Divine and the perpetrators and those who allowed the abuse to happen in the first place. These are the major issues they need to face and that usually requires professional help.

Traumatized

People who are deeply hurt on any level of their being because of some event or events in their live. In many respects they react and behave like abused people and can be approached in the same manner. Traumatized people may also need professional help.

Teach them the breaths of acceptance and forgiveness and the Healing Breath. Consider introducing them to Spiritual Alchemy. Keep them in your own devotions, meditations and Bridge of Love. They'll find healing in all of these things.

LACK OF LOVE FOR THE DIVINE

Searching

To love requires first acceptance and then forgiveness. Only then is it possible to make the decision and commitment to love another person or the Divine. Very few people accept and forgive the Divine but find it impossible to love the Divine. These few people can be assisted a great deal by the Essene Healing Breath.

This group of people is searching for something to convince them to love the Divine. Any form of daily devotions can help these people open their hearts to the Divine. So can helping other people. As we help others we grow spiritually to love them. Once we love others it's easy to learn how to love the Divine as well.

Loveless

Most people who lack love in their life and specifically do not love the Divine, also have a problem loving other people. This is most likely caused by their lack of acceptance and forgiveness of themselves and others. This group of people in particular benefit most from the Essene Healing Breath. The Healing Breaths of Acceptance and Forgiveness are also quite beneficial. You may also intuitively choose to teach them other Essene healing techniques.

LACK OF COMMUNION WITH THE DIVINE

This is by far the most common spiritual problem afflicting people. They believe in the Divine; love, accept and forgive the Divine, but don't know how to communicate with the Divine. Most of them have tried prayer but never felt there was a connection or that their prayers were answered. They tend to be embarrassingly slow admitting they do not know how to communicate with the Divine. It usually takes time and trust for them to speak of this problem.

The cure is simple once the problem is diagnosed. Teach them about the Essene Healing Breath and help them begin to communicate with the Divine. Explain to them the benefits of the healing breaths of acceptance, forgiveness and love. Consider introducing them to some of the other traditions affiliated with the Modern Order of Essenes, such as the Fellowship of the Hermetic Rose and the Universal Gnostic Church. The more they become involved in these things, the more open their hearts become to both the Divine and everything in the universe.

CONCLUSION AND SUGGESTIONS

Spiritual complexes are not always easy to identify. They are easy to resolve if the person is willing to try the things you suggest. Trust your intuition in all things but especially with spiritual issues. If you get a hit on something, share it no matter how ridiculous it may sound to you. The chances are that's what the person needs to know or do right now.

Do not underestimate the power of prayer with all spiritual complexes. Intentional Prayer, Power Meditation and the Essene Healing Breath are all excellent techniques to assist anybody with a Spiritual Complex. The Gnostic Lessons, Essene Healing Breaths of Acceptance, Forgiveness and Love and the Essene Healing Hands of Love can help most people with a spiritual problem.

Other techniques such as the Eyes of Love, Blessing Walks and foot, hand or ear reflexology can also help. Occasionally, advanced techniques will also help. Trust your intuition and suggest anything that might be helpful.

Preparation For Your Attunement as a Master Essene Healer

The attunement for a Master Essene Healer is done on two levels, the physical and the emotional. While there is only one attunement, it does evolve in us in two distinct stages.

The physical healing portion of the Essene Healer attunement matures within the first seven days. During this time you will feel the Unconditional Love of the Divine, which we call the Essene Healing Energy, moving through you and activating both your hands and your feet. You will experience tingling in both your hands and feet and may be aware of the energy flowing through you at various times during the day and night. Do not be frightened. This is normal and you can take it as a good sign your attunement is maturing.

The emotional healing portion matures in us as soon as we're ready to face our own emotional issues. This can take anywhere from a couple of weeks to several months. It all depends upon us.

If you feel emotionally blocked, drained or unaffected by past trauma, you may want to consider psychotherapy or Spiritual Alchemy. Spiritual Alchemy is a process of learning how to accept, forgive and love both ourselves and others. It's also a process of learning how to allow emotions flow through us without becoming attached to them.

When you feel ready to receive the Master attunement, contact an Essene Master Teacher and make arrangements for the ceremony.

Instructions for the Master Attunement

To qualify to receive attunement as an Essene Healer, you will need to have learned and practiced all the Candidate, Apprentice, and Healer lessons, and studied all the Master lessons.

You will also need to choose some name of the Divine to invoke in your attunement. This may be a personal or an impersonal name. If you have a relationship with a deity, you may choose to use the name of that deity. If not, you may use an impersonal term such as “the Divine” or “the Universe” in the relevant place.

If you have a religious or spiritual name distinct from your ordinary name, you may use this in the ritual, and a specific place for you to reference this in the attunement. If you intend to use your ordinary name, say your full name instead.

Approximately ten minutes before the attunement:

Dress comfortably, leaving the top of your head uncovered. Sit in a comfortable position, with room for a person to stand behind as well as in front of you. Activate your palm centers as you have already learned to do. Then enter into meditation, using whatever method you have practiced.

At the time of the attunement:

Become aware of the initiator standing behind you. Hear the following questions being asked, and give the answers out loud.

Question: *What is your intention?*

Answer: *To become the Healing Mind of (name of the Divine)*

Question: *By what name do you wish to be initiated?*

Answer: (States religious or spiritual name, magical motto, or ordinary name)

The initiator then says:

(Name) *become now the Healing Mind of (name of the Divine).*

The initiator traces a secret sign on the crown of your head, and then says:

(Name) *receive now the Breath of (name of the Divine) to activate your Healing Heart.*

The initiator breathes on the crown of your head, and traces two more secret signs, then says:

This will help you establish the three pillars to support your Healing Heart.

The initiator moves around you to stand in front of you and says:

In the name of (name of the Divine), I proclaim you Essene Healer (Name).

This completes the attunement.

After the attunement:

Remain in meditation for a few more minutes to allow the attunement process to complete itself. For the weeks that follow, it is helpful to keep track of any new experiences you may have and to write down any unusual dreams you may recall.

The Gnostic Lessons

These six lessons are based on the training that was provided to aspirants to the Minor Orders in the Universal Gnostic Church (UGC). During John Gilbert's day, the Gnostic Lessons were made freely available to anyone who was interested, and completing them was a prerequisite for advancement to the higher grades of initiation in several of the orders and organizations under the UGC's umbrella.

In the Universal Gnostic Church there are five Minor Orders and two Major Orders. The five Minor Orders are Cleric, Doorkeeper, Reader, Warder, and Acolyte. The two Major Orders are Priest or Priestess, and Bishop. Ordination as a priest or priestess and consecration as a bishop can only be earned by extensive study and practice, but it was normal during the heyday of the UGC for most active members to receive one or more of the Minor Orders and to exercise the functions and spiritual gifts of those Orders under the supervision of a priest, priestess, or bishop.

The Major Orders can only be passed on by personal contact through laying on of hands and anointing. It has been traditional for many years in the UGC, however, for the Minor Orders to be conferred through study and practice of spiritual disciplines, followed by a ceremony of commitment which may be performed by the aspirant alone or by a priest or bishop for the aspirant. That custom is followed in these lessons.

In the Universal Gnostic Church, the Minor Orders have a twofold function. First, they pass on certain spiritual gifts of their own, and second, they form part of the preparation for ordination to the Gnostic priesthood or priestesshood. Only the first of those functions is included in these lessons. If in the future the Universal Gnostic Church is revived by its surviving bishops, a pathway to the priesthood or priestesshood will be provided for those who have already completed part of the work as a result of studying and practicing these lessons.

In order to become an Essene Master Teacher and receive the privilege and duty to pass on the Essene attunements, it is necessary to complete the Gnostic Lessons. This takes approximately six months. You may begin them at any point in your Essene studies—yes, even the day you first start your training as a Candidate.

Keep a detailed record of your work with the Gnostic Lessons. You will need to discuss what you did and what you learned with the Essene Master Teacher who will confer on you the Master Teacher grade.

Gnostic Lesson One

WHAT UNIVERSAL GNOSTICISM IS NOT:

1. Dogmatic
2. Dictatorial
3. Prejudicial
4. Rigid
5. Inflexible
6. Impractical
7. Opinionated

WHAT UNIVERSAL GNOSTICISM IS:

1. Moderate
2. Sensible
3. Tolerant
4. Reasonable
5. Flexible
6. Humane
7. Open-minded

WHAT UNIVERSAL GNOSTICS GENERALLY BELIEVE:

1. The Divine is everything that is
2. The Divine created everything
3. Everything that exists is a part of the Divine
4. The Divine is more than the creation
5. We have free choice to determine our life
6. We have the right to commune with the Divine
7. Everybody incarnated now chose to be incarnated now

History of Universal Gnosticism

The Universal Gnostic Church (UGC) was founded in 1952 by Revs. Omar Zasluchy, Owen Symanski, and Matthew Shaw, three ministers of the Universalist Church in Pennsylvania who disagreed with their church's decision to amalgamate with the Unitarian Church. They were inspired by what was then known of the ancient Gnostics, and hoped to combine the open-minded and tolerant attitudes of their Universalist heritage with the Gnostic focus on individual spiritual experience. They arranged to be consecrated to the historic episcopacy of the Christian church by Bishop Robert Monroe of the Liberal Catholic Church, an independent sacramental church allied with the Theosophical movement. The UGC was not exclusively Christian, despite this—it revered the Divine which, according to its teachings, was behind all religions.

While Bishops Zasluchy and Symansky remained in Pennsylvania, Shaw moved to Colorado, where he became an associate of the occult teacher Dr. Juliet Ashley. In 1984 he consecrated several new bishops of the UGC, John Gilbert among them. Later on, when the details of Bishop Shaw's consecration were lost for a time, John later received consecration *sub conditione* from Archbishop Herman Spruitt of the Church of Antioch.

(Consecration *sub conditione* is an arrangement whereby a bishop whose lineage is in question receives an additional consecration from a bishop whose lineage is beyond doubt.)

Bishops of the UGC were permitted and even encouraged to found their own churches if they wanted to depart from the UGC's own admittedly quirky traditions. At least one of these, the Gnostic Celtic Church, is still active today; it functions as the religious branch of the Ancient Order of Druids in America (AODA), another order in which John was an initiate. To the best of my knowledge, however, the UGC itself went dormant nearly a decade before John's death.

The following document summarizes some of the teachings of the UGC. As with other teachings given in this course of study, these are not meant to be accepted blindly as articles of belief, but rather used as a basis for your own reflections and meditations.

Some Universal Gnostic Teachings

In the beginning there was the Divine and nothing but the Divine. The Divine thought. As the Divine thought, the Divine became aware creation was possible. The Divine intended to create the universe of worlds and everything in them; and the Divine believed this was possible based upon previous experience in creating things with the Divine mind.

Thus the Divine created this world and everything in it. At the same time, the Divine created untold billions and trillions of worlds and everything in them. We are, each of us, a unique Child of the Divine living at this time in this world.

The Divine had a purpose when the Divine created the worlds and everything in them. The Divine had a purpose when the Divine created each of us as a living and unique Child of the Divine. Discovering our own unique purpose is one of the goals we can choose while living in this creation.

According to most mystics and great spiritual teachers throughout history, our primary purpose is to learn how to love one another more and more. If you think about it, this makes great sense. We're all brothers and sisters living, thinking, breathing, breeding and loving within the Divine.

The Divine is the One Commonality that we all share. To love another person is to love the Divine. To love the Divine is to acknowledge that the Divine loves Itself.

To love ourselves is to love the Divine, and loving the Divine is loving everything within the creation including all other people. There's a basic psychological law that says you can love others only by loving yourself first. You must love yourself in order to love other people. Many of us find this difficult, but if we sit in communion with the Divine we will come to love the Divine as the Divine loves us. Since we are a part of the Divine, by loving the Divine we learn to love ourselves and everything else within the Divine.

Learning to love more and more appears to be the first purpose for all of us.

As we learn to love the Divine, ourselves and others, we learn how to help each other love more and more. Helping others and wanting to help others seems to be built into our constitution. It may be a part of our soul. It may be a natural consequence of learning how to love more and more. Whatever the cause, it appears our second purpose for incarnating into this world is to help each other.

Helping each other love more and more appears to be our second purpose.

If we have a specific spiritual purpose we want to accomplish in this lifetime, that purpose probably becomes our third purpose for incarnating at this time. According to ancient Gnostic teachings these are our three spiritual purposes. Learning to love more and more is our primary purpose and it's assigned to the Mother aspect of the Divine. Helping each other love more and more is our secondary purpose and it's assigned to the Father aspect of the Divine. Our own specific spiritual purpose is our third goal and it's assigned to the Creator aspect of the Divine. (Thus the original trinity is exposed as being Father-Mother-Creator the Divine.)

To these three spiritual purposes for incarnating in this lifetime, the ancient teachings indicate we can add one major purpose for each of the elements. A Fire purpose might have something to do with developing our intuition, setting and following our intentions and controlling our passions. An Air purpose might have to do with learning, improving our mind or attitude, teaching or sharing in this lifetime. A Water purpose might have to do with improving our relationships or managing our emotions better. An Earth purpose might have something to do with improving health and prosperity or making this planet a better place to live.

These four elements are assigned an aspect of the Divine in many different ways. One way is to assign the Fire Element to the Warrior aspect of the Divine, Air to the Teacher aspect, Water to the Healer aspect and Earth to the Helper aspect.

Warriors (Element of Fire) are the change agents in life. They are catalysts for change in one or more of the created worlds. These worlds are the physical, emotional, mental, psychological and spiritual worlds. Warriors help us change our physical environment, buildings, places and things. Warriors help us change how we feel about life and ourselves. Warriors help us change how we think about things and other people. Warriors help us change our intentions, desires, needs and wants. Warriors help us change how we react and commune with the Divine.

Healers (Element of Water) use Divine Love to help us heal ourselves. Healers help us decide what we must do to heal ourselves. Healers help us open lines of communication with the Divine (communion) and help us discover the root cause of our illness and separation from the Divine. Healers help us heal ourselves on the physical, emotional, mental, psychological and spiritual levels of our being. Healers help us heal our bodies and our environment, our feelings and

relationships, our thoughts and attitudes, our desires and intentions and our spiritual being.

Teachers (Element of Air) help us learn the lessons we need to learn to survive, thrive and accomplish our own goals and intentions. Teachers help us learn what we need to know about our body, environment, behavior and possessions. Teachers help us learn about how to release and experience our emotions instead of blocking and stuffing them. Teachers help us learn how to change our minds and open ourselves to new ways of thinking and doing. Teachers help us learn how analyze and change our intentions and desires. Teachers help us learn how to commune with the Divine.

Helpers (Element of Earth) serve us in myriad ways as politicians, servants, merchants, providers and servants. Helpers make our physical life easier by providing services and things for us to use or consume. Helpers make our emotional life easier by releasing our pain and supporting us in all things. Helpers make our mental life easier by reducing our stress, depression, anger and anxiety. Helpers make our psychological life easier by helping us attain our desires, wants and intentions. Helpers make our spiritual life easier by praying for us and spiritually supporting us on our spiritual path.

We all have the capacity to function in all four of the types of Warrior, Healer, Teacher and Helper, but most of us are called to do one of these four types of work primarily in our present incarnation.

This is one way of looking at our reason for incarnating in this world at this time. Each of us as Universal Gnostics is free to adopt any other paradigm or create our own system for classifying our purpose for being here.

But according to ancient Gnostic teachings, this is not our primary, or even our secondary, purpose for incarnating into this world. Our ancient Gnostic brothers and sisters believed our primary purpose was to learn to love one another more and more. They also believed our secondary purpose was to help each other learn how to love each other more and more.

Our third purpose was to accomplish our life's mission based on what type of person we decided to become before we were born. Which of the basic types of personality we chose to use in this lifetime defines our third purpose.

According to this ancient tradition we each have four more purposes and these can be accomplished in any order or set-aside until a later lifetime. These four optional purposes are:

1. Physical - related to health or finances
2. Emotional - involving emotions and relationships
3. Mental - learning new things or changing our attitude
4. Psychological - setting intentions and subduing desires

Thus humans were said to be seven-dimensional beings.

But none of this answers the question as to what Universal Gnostics believe. The answer is each of us believes what we believe and we are free to share these beliefs, change them, keep them secret or rigidly hold onto them. Our beliefs belong to us and we may do with them as we will. We just have to be aware of several Divine Laws that govern our future. Some of these Divine Laws are:

1. What goes around, comes around
2. What we do to others will be done to us

3. Our thoughts create our own future
4. Everything is subject to change
5. We all have freedom of choice

These and similar principles will become clearer to you as you proceed in these studies.

Gnostic Lesson Two

The Order of Cleric

The training of the Cleric is dedicated to the analysis of our physical bodies. Throughout these lessons, emphasis will be placed on heightening both your physical, emotional (psychic), and spiritual intuition; we hope also to impart to you, the seeker, useful techniques for harnessing and controlling your whole being to aid in the quest for spiritual enlightenment. We are not our mere physical beings, we are more than creatures of matter—but we do have material bodies, and need to include them in the process of our inner development.

This is an important step in our spiritual evolution. It is important for us to realize that we are not our bodies, that we are more than our physical bodies, but it is also important for us to realize that we aren't in material existence by accident. As Clerics, we remind ourselves we really are spiritual beings and know we are temporarily inhabiting material bodies for good reason.

The Order of Cleric is associated with the faculty of taste. Modern ways have taught us to ignore our subtle sense of taste and only rely on our gross sense of taste. This allows food vendors to pump us full of salt, white sugar and refined fats—all of which are bad for our health. Excess salt is implicated in a range of health problems, including heart disease. White sugar and refined fats are difficult for our bodies to process and are also implicated in a range of health problems. They taste good to our gross sense of taste but they are not good for us.

Fast food equates to "eat fast." Eating while working or "on the run" equates to "eat fast." Eating quickly is one way to bypass your subtle sense of taste. Eating a lot of salt, white sugar and refined fats is another. Fast food is a double whammy to your taste buds. It's also a double whammy to your intuitive maturation. We'll cover this in Part Two of this lesson.

One way to slow down and treat our food and drink with the respect they deserve is to take up the practice of saying grace before each meal. Saying grace is a form of blessing, and the sacrament of blessing is the special privilege of the Order of Cleric. This, too, will be covered later on in this lesson.

You are encouraged at this point to add prayer to your routine of practices. Prayer doesn't need to take forever and it doesn't need to be complicated. Just find time to stand, kneel or sit down and talk with the Divine. Relax and breathe deeply. Be yourself. The Divine knows who you are, and won't pay attention to anything but the real you anyway. Just talk with the Divine as you would talk with a wise and sympathetic elder.

There are many techniques of prayer which you can find discussed in books on the subject. Far more important than technique, however, is the recognition that prayer is a relationship. You are making contact with the Divine, who is everywhere and in everything, the unfailing source of all that is. In truth, you've never been out of contact with the Divine. What's happening now is that you're making the contact consciously, accepting and acknowledging what has been going on all along.

As a Cleric you are empowered to continue following your own spiritual path. Clerics are enjoined to remember that each of our spiritual paths is unique. Others may follow a similar path, but the path followed by each of us is unique to us. Spiritual paths may cross, as indeed they do as we grow spiritually, and what seemed correct yesterday may not be so today. This is part of the learning process we all go through as we spiritually mature.

Being a Cleric is being a student. It is our responsibility as Clerics to continue studying your spiritual path, and continually to determine the right and proper path for us as individuals. Clerics see the alb—the white robe that is the symbol of clerical standing in the Universal Gnostic Church—as a symbol for both the mastery of our material body and the rebirth or refining of our current material body into our future glorified spiritual body.

The Sacrament of Blessing

One of the rights and duties of the Minor Order of Cleric is the sacrament of blessing. This is a ritual for recognizing and enhancing the beneficial and nurturing aspects of the Divine within a person, place or thing. A blessing raises the vibration of the object or entity being blessed if and only if such raising of vibration is acceptable to that being blessed.

Blessings are commonly used to bless food and drink, rooms, home, objects that appeal to the one doing the blessing and other people. But anything, any place and any time may be blessed. It is always appropriate to ask for consent before giving a blessing, but it is also appropriate to give a blessing when consent is not an option.

As we travel a spiritual path, our awareness of non-physical entities becomes more and more acute. Some of these entities are Earthbound for one reason or another. Blessing them is one thing we can do to help them become more and more aware of their own spiritual path.

The following guideline may be used for blessings:

1. Invoke the Divine (example: Dear Creator)
2. Ask for a blessing (example: please send a blessing to...)
3. Give the name of the person, place or thing to be blessed
4. Describe any benefit of this blessing (example: and lift their burden...)
5. Touch the person, animal or object to be blessed (optional)
6. Give thanks (example: Thank you, Creator.)
7. Close (Examples: Amen, So Be It, And it is so.)

If you prefer a simpler form, simply say the words “Bless you” or call upon the Divine, “I ask the Divine to bless you,” or use the words of your choice. You may also use the standard form: “In the name of (name of Deity), I bless you.”

Giving a blessing to others is one way to advance your own spiritual life, because by lifting up others you also lift up yourself. Any blessing you send to others also comes back to you. Some suggest that there’s an 80-20 rule which says 80% of the good you give to others accrues to them and 20% to you. Others suggest instead that there’s a 90-10 rule which means you accrue 10% of the good you give to others. But when you give evil to others, you accrue either 80% or 90% to yourself. Blessings are better.

Make it a habit to bless someone or something every day. The more you bless, the more blessed the world becomes.

Chewing, Nutrition, and Exercise

As strange as it may sound, one of the ways to increase your intuitive abilities is to chew your food. The truth is the more aware you become of the taste of the things you put into your mouth, the more your subtle energies are able to communicate with you. By becoming more aware of the tastes of different things, the more aware your mind becomes of everything and this enhances your psychic and intuitive abilities.

Have you ever tasted something and the thing you tasted wasn't there? You will if you haven't already experienced this phenomenon. If you have, welcome to the world of expanding intuition. If not, you can expect to taste things that aren't (physically) there as you continue your spiritual development. You may just be sitting there thinking of nothing in particular or you may be hard at work when you taste something, something you haven't put in your mouth. That taste is your intuitive mind telling you something. Pay attention. It may be a reminder to eat or drink something, it may be a memory, it may be your imagination, or may be a message from beyond. Be open to any possibility.

The sense of taste is enhanced by chewing your food. It's the act of breaking your food into small pieces that releases the essences picked up by our taste buds. When we gulp down food we don't taste it, we don't digest it well, we don't obtain full nutritional value from our food and we overtax our digestive system.

Fully tasting your food requires thoroughly chewing your food. According to medical studies, the human digestive system is designed to receive fully pulverized, saliva-drenched food. It is not designed to handle the big chunks of food the vast majority of modern people gobble down and dump into their stomachs. To fully masticate your food requires between thirty to one hundred chewing and grinding actions by your teeth. Learn to chew your food completely and slowly. Learn to enjoy the taste of your food., Make this your priority during this period of study as you become a Cleric.

Tasting your food is part of the process of coming to terms with your physical body. Eating a balanced diet is the second part of that process. You'll find as you advance on your spiritual path that you'll eat less food at meals and in-between meals: your eating habits will become more moderate. This is because overeating is a nervous habit that you overcome as you become more peaceful. Traveling a spiritual path brings you more peace and less anger with life in general and yourself specifically. It also decreases your levels of fear and sadness.

Our modern sources of food often do not contain the nutritional values they did twenty or thirty years ago. As we travel our spiritual path and become more and more intuitive, it becomes increasingly important for us to have not only a balanced diet but a nourishing one as well. Our immune systems need to be fortified. You may find that a diet rich in nourishing foods is all you need, or you may find that you need vitamin and mineral supplements in order to feel your best.

While studying to become a Cleric, review your own nutritional needs and decide if you need any antioxidants or vitamins added to your daily nutritional program. Make an effort to study your personal nutritional needs. Try changing your diet if your circumstances permit that. Be careful, however, not to get caught up in new-diet-itis! It so happens that most people feel better and have more energy if they change their diet, no matter what the new diet might be.

One person made media headlines a few years ago by going on a diet consisting solely of fast food from chain restaurants; he felt better and had more energy. Another got in the news by

eating only potatoes. He also felt better and had more energy—for a while. In most people, new-diet-itis wears off in three to six months. That's what drives diet fads: each new diet seems to work wonders—for a while.

It's healthier and less stressful to simply work out a diet that keeps you healthy and happy, and stick to that. One very useful tool for this purpose is a food diary. To keep a food diary, all you have to do is note down each day what you ate, and then at the end of the day, how you felt, how energetic you were, and whether you had any symptoms of illness. That's a quick way to find out if you have food sensitivities—if you feel really ill the next day every time you eat something, for example, try leaving it out of your diet for a month and see what that does for your health—but it also gives you a broader guide to what makes you more or less healthy. Try it and see.

While you're doing this, pay attention to how much exercise your body needs. Some people get more exercise than they need, while many more get less. Exercise doesn't have to involve going to the gym or running laps; there are many forms of exercise, and there is also the habit of doing things with your muscles rather than with machines—walking instead of driving or taking transit, for example. If you already have an exercise routine that satisfies you, that's good. If not, try out some new options and see how they work for you.

Ceremony of Commitment for a Cleric

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Cleric in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Cleric and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need certain things.

First, you will need a chair and a small table to serve as an altar. Cover the altar with a cloth, and if possible, put two candles in candlesticks, and an incense burner on the altar. In addition, you will need holy water and a small amount of holy oil, and these should also be on the altar; instructions for preparing these are given further down in this lesson. You will also need a small pair of sharp scissors, which can be in any convenient place.

Another thing you will need is an alb—that is, a plain white robe with a cord belt. This is the traditional garb of a cleric in the Universal Gnostic Church; you will put it on during the ceremony, so fold it up and leave it someplace convenient near the altar. You may wish to write out in advance the prayers and vow discussed below, and have them in a convenient place as well. You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and an hour or so of uninterrupted time.

The ritual itself consists of nine steps. Step One is setting up your temple. This simply means setting up the chair and the altar and making sure you have all the items you will need, and then lighting the candles and the incense.

Step Two is to create a Sphere of Protection around the chair and altar, establish yourself in the

Essene Healing Breath (or any other form of meditation), activate your Healing Hands, and then awaken the Bridge of Love to bless the temple and everything in it.

Step Three is to say a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Cleric. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Cleric and to serve as a Cleric to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to cut a few strands of your hair. This symbolizes the tonsure, the shaving of a portion of the head that is used to mark entrance into the clergy in several faiths. By doing this you are symbolically offering yourself to the Divine.

Step Six is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Seven is to anoint yourself with holy oil on your third eye which is above the bridge of your nose in the center of your forehead just above the eye ridge. Your third eye is above this ridge in the center of your forehead. In anointing yourself, say something like this: "I anoint myself to perform all the duties of a Cleric, so help me (name of the Divine being used)."

Step Eight is investing yourself with the alb. First bless the alb and dedicate it to helping you establish a holy space whenever you put it on. Then put it on.

Step Nine is to close the ceremony. Say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then extinguish the candles, put everything away, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Cleric. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Cleric. You are now ready to go forth and do such work as the Divine asks of you.

Holy Water and Holy Oil

You will need these for your ceremony of commitment, and for other ceremonies and practices to come. They are simple to make. Holy water is simply water that has had a few grains of blessed salt dropped into it. Holy oil is simply olive oil that has been blessed.

To make holy water, place a few grains of salt on anything non-metallic—a wooden spoon, for example, or a small piece of note paper. Bless the salt, following the instructions given earlier for the sacrament of blessing, and then put it in the water, blessing the water as you do so.

To make holy oil, simply put a small amount of pure olive oil in a bottle or other container and bless it, using the instructions given earlier. If you like, you can mix in a small amount of any essential oil you wish, but this is not required.

Gnostic Lesson Three

The Order of Doorkeeper

The training of the Doorkeeper is dedicated to the analysis of our emotional life, assigned to the soul or psyche by some classical Gnostics. Throughout the course of this lesson, emphasis will be placed on heightening both your physical, emotional (psychic), and spiritual intuition; we hope also to impart to you, the seeker, useful techniques for harnessing and controlling your emotions to aid in the quest for spiritual enlightenment. We are not our mere physical beings, we are more than creatures of matter. We also possess an emotional self.

This realization is an important step in our spiritual evolution. The realization that we are more than our physical bodies is but the first step. The second, and often more difficult step, is to also realize that we are more than our emotional bodies. It is easy to become blinded by our emotional state of the moment, to forget who we really are. As Doorkeepers, we remind ourselves that we really are spiritual beings and know we are more than just our body and the emotions we experience.

In ancient times the doorkeeper of a church or temple had important duties. He was expected to guard the door during sacred rituals, preventing any interruption of the work, and he was also responsible for welcoming honored guests and recognizing the spiritual standing of anyone who approached the temple or church door. In the same way, you must learn to guard the doors of your mind, closing those doors to interruptions when those are inappropriate, welcoming insights and inspirations from the Divine, and recognizing the value of thoughts and feelings that present themselves.

The Office of Doorkeeper is associated with the faculty of smell. We need to learn to stop and smell the roses for it is through smelling the roses we begin to fathom the truth that we are more than the emotions we feel. A whole new world opens up to us as our sense of smell rises into the subtle realms. Fragrances take on more meaning for us as we learn to appreciate both their delight and their higher vibrations.

While serving as a Doorkeeper, you are expected to thoroughly examine your emotional health and address any weaknesses you find. One way to begin doing this is to meditate on the feelings of shame, blame, and guilt you feel concerning events in your past and present. Consider whether this would be a good time for you to explore the practices of the Octagon Society, the introductory stage of the Order of Spiritual Alchemy, which deals with our emotional life and offers a way of healing to release outworn emotional problems.

Most of our emotional problems are rooted in feelings of inadequacy, inferiority, unworthiness, helplessness, hopelessness, and ineffectiveness. These feelings are in error as we already know. But we need to forgive ourselves for doubting our own gifts and abilities. We need to forgive others for helping us feel this way about ourselves. We need to accept Divine forgiveness and make ourselves whole.

We all function as Doorkeepers or in our lives. We must sometimes aid others in working through their own negative emotions and experiences. We function as Doorkeepers for these individuals and allow them to step over the threshold to continue their journeys. We open the door or gate for them and they can enter into a new phase of their spiritual path. Likewise, other people are keeping the door closed to us until we work through our own issues. Then the door

opens and we may proceed.

On an esoteric level we function in a similar manner. None may pass through the door we guard until he or she resolves her or his issues with us. The password required is the message to be delivered, a request for acceptance or forgiveness, or the issue to be settled between you. Opening the door is a sign we received the message and we forgive this person or the issue has been settled.

Your Work as a Cleric

You do not cease to be a Cleric when you begin training as a Doorkeeper. More generally, each minor order you receive adds to the previous order, rather than replacing it. As a Cleric, you will benefit by continuing the practice of daily prayer, and performing the sacrament of blessing as often as you have an opportunity. You will also benefit by continuing the practices involving food and exercise set out in the previous lesson. Make these practices a regular part of your daily life and you will reap their benefits.

The Sacrament of Naming

Most Christian churches practice the sacrament of baptism for infants. The Universal Gnostic Church does not practice infant baptism because it places a high value on the autonomy and freedom of the individual soul. Only when a person has reached the age where he or she can make a thoughtful decision to make a personal commitment to a given faith is baptism appropriate.

However, it is entirely appropriate to formally name and bless an infant, and to commend the infant to the protection of the Divine. In the Universal Gnostic Church we confer a name and blessing to infants with the sacrament of naming. The same sacrament may also be conferred on people of any age who wish to take a new name, or to mark an interior change of being, thinking, feeling, doing or intending or the start of something new. This is one of the duties of the Doorkeeper, who opens the door to a new name and new life through the sacrament of naming.

Once you have completed the requirements for this Minor Order and become a Doorkeeper, you have the right and duty to perform the sacrament of naming for other people under the auspices of the Universal Gnostic Church. Whenever you exercise this function, keep a record of it. In this record include the name of the person and the circumstances in which the sacrament was requested and carried out.

The ceremony of naming is quite simple. Prepare a small quantity of holy water in advance. Find out from the person to be named, or the parents or guardians of an infant, what name will be conferred and what name, if any, will be used to invoke the Divine; this is theirs to decide and not yours. Put on your alb. Pray, silently or aloud, asking the Divine to bless the person you are about to name. Then pour a small amount of holy water on the head of the person being named and say, "I name you (name) in the presence of (name of Deity). May the blessing and the protection of (name of Deity) be with you all the days of your life." If the naming ceremony is for an adult, and the name is being taken for some specific purpose, you may add: "...for the purpose of (name the purpose)." Follow with a prayer of thanksgiving, silent or aloud.

Smell and Intuition

The sense of smell is the first that seems to manifest itself as we work our way through the Gnostic Lessons. You may already be aware you smell things more often and intensely since starting your studies.

This process of opening up your psychic sense of smell—*clairflairance*, to give it its proper name—will continue as you work your way through the Gnostic Lessons. You can quicken this development by consciously paying attention to the things you smell on a day-to-day basis. Being more aware of smells in both the physical and psychic worlds is a spiritual practice that helps the student raise his or her vibration to higher levels.

"Take time to smell the roses" is common way of telling others to slow down and pay attention to life. It's also good advice to the spiritual traveler. As we slow down we become more peaceful and calm. In this state our sense of smell is heightened. Paying attention to the things we smell in this state increases our ability to use our sense of smell and it increases our spiritual vibration.

A good practice is to stop doing whatever we're doing several times a day. Relax and breathe deeply for a few seconds. Then pay attention to the smells around us. This can be done while sitting, standing, walking or resting. It doesn't matter when, where or how we "stop to smell the roses." What matters is that we consciously take the time to do so.

As you persist in this practice you'll start to smell things you don't remember ever smelling before. This is natural. As you pay attention to any of your senses, that sense will perform better for you. Paying attention to anything increases our awareness of the object of our attention. Paying attention to our sense of smell increases our awareness of the myriad smells around us.

As you pay attention, you become more aware. You'll also start to smell things that aren't physically there. For example, in the dead of winter without a flower in sight, you may experience the smell of roses. This impossible situation of smelling things that aren't actually there may confuse and concern you in the beginning. Don't worry, this is merely a sign you're developing your clairflairance. Just enjoy the moment.

The first psychic smells will probably be the result of spirits bringing you these things in the astral world. If you smell roses, somebody on the other side is bringing you roses. If you smell a barnyard, somebody on the other side is reminding you of something. Whatever psychic smells you experience have a meaning and a message. If you want to develop your psychic senses, pay attention to these things and look for both the message and the meaning.

If you pay attention to your sense of smell you'll experience psychic smelling for yourself. Once you experience smelling something that isn't there you'll naturally shift your attention to looking attentively for somebody to approach your door. It's natural. It's part of growing spiritually. It's part of your duty as a Doorkeeper.

Practice being aware of your sense of smell. Expect clairflairant experiences and look for the person or persons coming to your gate or door. Be aware. Be prepared. Be ready to accept whatever the other person brings into your life and open the door for that person.

Opening the door or gate for others means that you give them the thing they need to continue their spiritual journey. This may be advice or counsel but it could also be acceptance, forgiveness and love. As soon as you give whatever it is the other person needs from you, he or

she will continue on his or her spiritual journey and so will you. Until you give the other person whatever it is he or she needs from you that person may continue to need something from you. Needy people can be a thorn in your side.

Anytime you have needy people in your life, your best approach is to relax, breathe deeply and become aware. In this state, ask the Divine to help you open the door for this needy person or these needy people. Pay attention. Be receptive. Accept whatever it is the other person or persons bring to you. Open the door.

Other senses will also become active in this way. As you advance through the Gnostic Lessons all your senses of smell, taste, touch, hearing and sight will open psychically. When you perceive something out of the ordinary with any of these senses, pay attention as you're probably being asked to serve your duty as a Doorkeeper. Once you become attuned as a Doorkeeper, your duty will include being a Doorkeeper for the rest of your life. Actually, you always had and always will have that duty, you're just more aware of that fact when you complete your attunement as a Doorkeeper.

Ceremony of Commitment for a Doorkeeper

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Doorkeeper in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Doorkeeper and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in your Cleric ceremony of commitment. The one difference is that you will wear your alb, since you are already a Cleric.

The ritual itself consists of seven steps.

Step One is setting up your temple. This is done in the same way as in the Cleric ceremony.

Step Two is preparing yourself. Again, this is done in the same way as in the Cleric ceremony, with the Sphere of Protection, Healing Breath, activation of Healing Hands, and awakening of your Bridge of Love.

Step Three is to open your ordination with a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Doorkeeper. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Doorkeeper and to serve as a Doorkeeper to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the

water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Six is to anoint yourself with holy oil at the base of each palm, just past the wrist, in the location of your Essene Healing Jewels. In anointing yourself, say something like: "I anoint myself to perform all the duties of a Doorkeeper, so help me (name of the Divine being used)."

Step Seven is to close the ceremony. First say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then extinguish the candles, put everything away, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Doorkeeper. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Doorkeeper. You are now ready to go forth and do such work as the Divine asks of you.

Gnostic Lesson Four

The Order of Reader

The training of the Reader is dedicated to the analysis of your mental life, and to the sense of sight. As we become more mentally aware of who we really are, we gain insight into what makes us tick, what drives us to do what we do. This insight leads us to search deeper within ourselves. There we discover peace, love and light—the peace which passeth understanding, the love of the Divine and all that is, and the light, which is the Light of the World and the light which is us.

We use our sense of sight to read the word of man and the Word of the Divine. We use it to see the world of man and the World of the Divine. As we refine our sight, we begin to see what is really there. We see the Love of the Divine in everything, the rocks and mountains, the plants and flowers, the birds and animals, mankind and life. We see the light behind the thing. We begin to see this world as the spiritual world it is.

It's important to begin the process of opening and developing your third eye while serving as a Doorkeeper and learning to become a Reader. The third eye is part of your subtle body. It is located roughly where, in your physical body, the base of your nose meets your forehead. The opening of the third eye is a gradual process, beginning with a dim sense of “something present” and developing from there.

Your spiritual growth depends in part upon your being able to perceive and work in the Astral World. Until your third eye opens you're basically blind in the Astral. Don't let that bother you. As you practice the techniques you have already learned, your third eye will open more quickly than you might expect. The work with the elements you have done in your previous Essene practices, and the three attunements you have received, will help you begin to open the third eye. Many other spiritual practices do the same thing.

You have already learned that you are more than your material body, and that you are more than your emotions. Now you must learn that you are more than your ideas and thoughts. Many people identify themselves with their ideas and thoughts, and so the fear that they might be wrong about something cripples their ability to deal with life. We're all wrong about many things, all the time. As children of the Divine we still have much to learn about the universe and about ourselves, and that means that right now we're still wrong about a lot of things. Get used to it. We have all eternity to learn and grow into the truth that will set us free.

In ancient times just as in the present, the Reader of a church or temple has always had an important place. It was his work to read the sacred narratives aloud, so that others present were instructed and inspired. In the same way, you must learn to communicate the wisdom teachings of the world to yourself and to others through study, reading, and most important, through the way you live your life. Teaching by example is always the most effective way of education.

The Office of Reader is associated with the faculty of sight. As a Reader it is your task to see clearly what is written, whether in books, or in the faces or hearts of other people, or in the Unseen. You may find it useful from this point on to put more time and effort into developing your own intuitive talents.

While serving as Readers, you are expected to thoroughly examine your thinking and address any weaknesses you find. None of us can know everything there is to be known, nor can we be sure of thinking clearly and coming to accurate conclusions in every case, but we can work toward those goals. Reading books that make you think is one very good way to help yourself grow mentally. Journaling is another way: by letting ourselves write down our thoughts freely, without suppressing or editing anything, we learn more about how we think and can identify ways in which we can improve our thinking.

Most of the time, if we have trouble thinking clearly about something, the trouble is rooted in our feelings. Most of the time, in turn, problems with our feelings are rooted in our habitual thoughts and beliefs! If we believe we are inadequate, for example, that belief becomes the anchor for feelings of depression and misery, and these in turn help feed the belief that we are inadequate.

The work of the Octagon Society, which was recommended to you earlier in these lessons, is one way to break this vicious circle. If you have not already taken up that work, you might consider it now. If you have already done the work, this might be a good time to review it and to see if you can release more of the burdens of your past.

We all function as Readers in our lives. We constantly read our surroundings, the people we encounter, and our own thoughts and feelings and experiences. Sometimes it is appropriate for us to read aloud from those sources of wisdom, for the benefit of others. At other times it is appropriate for us to remain silent. It is said we speak with others with our mouth, but we speak to animals by our actions and with plants with our emotions. It is further said we speak with the Divine through our thoughts and we listen with our inner ear. Our inner ear is our intuition.

Your Work as a Doorkeeper

While you prepare yourself to become a Reader, you remain a Doorkeeper as well as a Cleric. Continue to make prayer a part of your daily life, and to perform the sacraments of blessing and naming whenever you have the opportunity to do so.

You may also find it useful to look for opportunities to open doors for other people and to discover what doors other people are opening for you. Make it a regular practice to examine the troublesome people in your life. They trouble you because you have a door to open for them or because they have a door to open for you. Meditate and ask the Divine to reveal to you what door you need to open for each troublesome person or what you need to do so they will open the door for you. Pray for Divine guidance in dealing with them. Try to determine what it is you need to do for all the troublesome people in your life.

Another approach is to ask these people what you can do to serve them, or to help them; ask them what they need from you. It often happens that when we ask other people how we may help them, the Divine intervenes in their lives to help us identify what we need to do to resolve the current situation.

Opening a door is always providing a service. Sometimes all we need to do is point these individuals in the right direction because the door is already open. Other times we need to do something, provide some service for them. Often times all we need to do is learn how to accept them and forgive them so they can get on with their lives.

Whatever is required to open the door for them is our responsibility to discover. It's part of the

work we need to do to resolve this situation, to balance the karma. There's no judgment involved. You're not a bad person because you have a debt to repay. The troublesome people in your life are not bad people just because you owe them something, because you need to open the door for them.

The Sacrament of Teaching

Many Christian churches practice the sacrament of Confirmation for people who have been baptized, whether as infants or as adults. In Confirmation the individual commits to membership in the church and to obedience to its teachings. The Universal Gnostic Church does not do this as we consider that commitment to be a wholly personal matter between the individual and the Divine.

For those individuals who wish to make a public commitment to their faith, we encourage clergy of the Universal Gnostic Church to use the sacrament of naming, which was discussed in the previous lesson and is one of the duties of the Order of Doorkeeper. The ceremony of naming, when used for this purpose, can be expanded by giving the person receiving the sacrament a space to state, to the clergyperson and to anyone else present, the commitments that he or she is making at that time.

The sacrament assigned to the Order of Reader, rather, is the sacrament of teaching. Once you have completed the requirements for this Minor Order and become a Reader, you have the right and duty to perform the sacrament of teaching for other people under the auspices of the Universal Gnostic Church.

The sacrament of teaching may be performed in many ways and there is no set ritual for it. By this stage in your studies you have learned many things that you can teach to others, and it is your place to pass on those teachings to anyone who wants to receive them. Please note, however, that you cannot require anyone to learn from you. No matter how much you think that someone needs to learn what you have to teach, you must give them the freedom to choose otherwise.

In many situations the best way to teach is simply to teach by example. If you live a life of wisdom in harmony with the Divine, those who need what you have to teach and are ready to receive it will be drawn to you. There is an old proverb that says, "When the student is ready, the teacher appears." It is just as true that when the teacher is ready, the student appears. If no students appear for you, consider the possibility that you are not yet ready to teach them. If this upsets you, you may be trying to teach people as a way to exercise authority over them and to bolster your own ego. This does no good for you or anyone else.

Ceremony of Commitment for a Reader

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Reader in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Reader and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in the your Cleric and Doorkeeper ceremonies of commitment. You should wear your alb in the ceremony.

The ritual itself consists of seven steps.

Step One is setting up your temple. This is done in the same way as in the Cleric ceremony.

Step Two is preparing yourself. Again, this is done in the same way as in the Cleric ceremony, with the Sphere of Protection, Healing Breath, activation of Healing Hands, and awakening of your Bridge of Love.

Step Three is to open your ordination with a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Reader. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Reader and to serve as a Reader to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Six is to anoint yourself with holy oil on the eyelids and on the lips. In anointing yourself, say something like: "I anoint myself to perform all the duties of a Reader, so help me (name of the Divine being used)."

Step Seven is to close the ceremony. Say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then extinguish the candles, put everything away, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Reader. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Reader. You are now ready to go forth and do such work as the Divine asks of you.

Gnostic Lesson Five

The Order of Healer

The fourth of the minor orders was in ancient times given the title of Exorcist, and in some churches it still retains that title. Many centuries ago, however, the difficult and spiritually challenging practice of exorcism was transferred to the priesthood, and to specially trained and qualified members of the priesthood at that. For this reason, in the Universal Gnostic Church, this order has been renamed Healer.

The spiritual and religious dimension of healing has been seriously neglected in modern times, not least because the medical industry is jealous of its prerogatives (and of course its income) and has therefore tried to drive every alternative mode of healing out of existence. This is a source of great suffering in our time, because—though there are certainly forms of illness and injury that take place mostly or entirely on the material plane—there are many more that extend higher up the ladder of being.

Illnesses that are rooted in blocked life energies, tangled emotions, mistaken beliefs, or spiritual hungers cannot be cured by medicines or surgery. At most, physical methods of healing can provide temporary relief from the material consequences of such illnesses. As a Healer of the Universal Gnostic Church, it is your duty and privilege to use the traditional methods of prayer, blessing, and anointing, along with the healing methods you have already learned in the Modern Order of Essenes, to help yourself and others to heal spiritually.

There are many other modes of spiritual and energetic healing. Your ceremony of commitment as a Healer will not qualify you to practice any of them. However, if you have learned another method of healing before now, or go on to become qualified in some other healing method hereafter, you may practice that as part of your ministry as a Healer. Always remember that your practice must be conducted in accordance with the laws of the country and locality where you live. Doing anything else reflects badly on the Universal Gnostic Church and can land you in a great deal of legal trouble. Check your local laws before you begin to practice spiritual healing for anyone else's benefit!

In the Universal Gnostic Church, the healing ministry was closely allied with the work of the Modern Order of Essenes. You may find it useful to review the lessons you have already studied in previous Essene grades at this time. Please also review the instructions given in previous Gnostic lessons on the sacrament of blessing, and continue to practice it daily. Remember the more you bless, the more you will be blessed.

You have already learned that you are more than your material body, that you are more than your emotions, and that you are more than your ideas and thoughts. Now you must learn that you are more than your spiritual gifts and capacities. There is a spark of the Divine at the center of your being, around which all the other aspects of yourself have formed. Make an effort to become aware of that spark of the Divine. Turn your attention to it, especially but not only when you pray. The more attention you direct toward it, the more it will reveal itself to you, and in the process you will become more and more aware of what you really are, a child of the Divine.

Your Work as a Reader

As you study to become a Healer, it is important to remember that you remain a Cleric, a Doorkeeper, and a Reader. Continue to make the practice of daily prayer part of your life, alongside the daily practices of the Fellowship of the Hermetic Rose, and perform the sacraments of blessing, naming, and teaching as often as you are called on to do so.

Now is a good time to go back and review all the practices you are doing. Read the instructions over again and make sure you haven't forgotten any of the details. If you started working with a set of practices such as the exercises to develop your intuition, and let them lapse after a while, consider taking them up again. You do yourself a very great service if you do these practices every day even if it means putting your advancement on hold while you make up for lost ground. You do yourself a great disservice by neglecting the foundations of your practice in a mistaken rush toward advancement.

As a Reader you're well advised to pay attention to your senses of smell and taste on both the mundane physical level and with your intuitive mind. Continue to develop these senses as you continue to advance on your spiritual path. You're also well advised to continue moving toward health on all the planes by keeping up the practices you have already been taught. Take the time to review these materials if you need to do so. The work that is before you depends upon these things.

The Sacrament of Anointing

Oil is traditionally used in anointing though there is no prohibition against using other liquids such as water, salt water, vinegar, wine or any other fluid. It is possible to do anointing with a paste rather than a liquid, but this is rarely done. When using a paste, some material is usually pulverized into a powder and oil is added to make the paste. The sacrament is called anointing whether an oil or a paste is used.

Anointing can be done in a manner similar to baptism or naming a child. It is usually done as part of another ceremony but may be done alone as a blessing. Prayers are usually offered before and following the anointing. The first prayers are to prepare the candidate for the anointing and the latter for thanksgiving.

Anointing may be done to a person, animal, plant, mineral or any object of any kind. The material being anointed and the material used for anointing is not critical to the ceremony. The intention of the person doing the anointing is. When it comes to anointing, intention is everything—at least, it's almost everything. Our suggestion is to plan your anointing ceremonies accordingly.

Anointing can be used for spiritual healing. So can prayer, laying on of hands and the use of anything the Divine inspires you to use. The only admonition that applies is to do nothing against the will of the individual or the Divine. Keep in mind, the Divine will never ask you to do anything harmful to anything; the Divine will always ask you to do everything according to the Law of Love.

Healing Prayer is Unction and Unction is Healing Prayer. Extreme Unction or Supreme Unction is Healing Prayer for the dead or dying.

Healing prayer is best done with the heart rather than the head according to most mystics. The more emotion we put into our prayers the more impact they have on the dead and the dying. Our emotion is not to convince the Divine of anything, for the Divine hears us no matter what. Our emotion is for the dead and the dying so they know they are loved as they pass over into the other world. This makes their transition so very much easier.

Hearing and Intuition

The Order of Healer is associated with the faculty of hearing. When you listen with your outer ear, you hear the words and the emotions behind those words. But when you listen with your inner ear you also hear the awareness, intentions and beliefs of the speaker. True, you are already hearing those things with your subconscious mind, but you become a much more powerful healer if you tune into your inner self and listen also with your inner ear.

Practice listening more and more with your inner ear by listening to the Divine. In your meditation practices, make it a habit to include your devotions and then listen for the response of the Divine. Listen and you will hear. As you practice listening to the Divine you'll gain many new insights into yourself and the people, places and things in your life. You can even open communication with other spiritual beings. You decide which of these you wish to invite into your life.

The more you open your inner ear, the more opportunities you'll have to serve others and the more you'll hear of what they have to say. Practice hearing what others and the Divine wish to communicate to you until you've mastered the art of hearing more deeply than before.

Hearing and listening are called the lost arts. Busy people seldom take the time to really listen, to really hear another person. Since most everybody is busy, very few people are left to listen and to hear. One important part of being a Healer is to listen, because healing requires a mastery of the art of listening to others. We cannot hear as long as we're talking. We can listen only by being silent and tuning into the other person with our mind, heart and soul. Then we hear. We truly hear.

Make it a daily practice to stop and listen to other people. Hear what they're saying with their words, feelings, awareness, intentions and beliefs. Listen and when you're ready to speak, wait and listen some more. Continue to listen until you understand the communication on every level, then formulate your thoughts and finally speak.

This is a big order, but if you really want to serve others, remember you serve them best by listening. You epitomize the best of being a Healer in the Universal Gnostic Church by listening intently and with focus.

Practice hearing what other people are really saying. Remove the filters of your own awareness, intentions and belief systems to the best of your ability. Open yourself to true communication by listening to others.

If we take the time to listen to our fellow man, we will also hear. We'll hear far more than we expected and in much greater detail than we may have needed. But hidden within this load of garbage are pearls of wisdom. We just need to listen. Some times the Divine will communicate to us in this way and other times the Divine will communicate to us in the silence between the words we hear. We just have to listen.

We can use this same technique to speak with our spirit guides and Guardian Angel. The only difference between speaking with our guides and angel than speaking with the Divine is our intention. If we intend to commune with the Divine, we will. If we intend to communicate with our spirit guides, we will. If we intend to communication with our Guardian Angel, we will. We just make out intention clear.

In a like manner we can speak with any discarnate beings that have the time to speak with us. But be careful. If you put out an intention to speak with anybody you may not like what you hear. For this reason we suggest keeping yourself inside a sphere of Divine love when you want to speak with entities other than your spirit guides, Guardian Angel and the Divine. Any form of protection taught by esoteric schools will work. We suggest you explore the spheres of protection taught by the Ancient Order of Druids in America and the Fellowship of the Hermetic Rose.

Decide what communications you want with the "other side," set your intentions and meditate. Ask for Divine guidance and protection as you practice and you will receive it. Meditate and listen. Listen for those you are trying to contact and you will hear. With a little practice, you will hear.

Ceremony of Commitment for a Healer

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become a Healer in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Healer and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in the your earlier ceremonies of commitment. You should wear your alb in the ceremony.

The ritual itself consists of seven steps.

Step One is setting up your temple. This is done in the same way as in the Cleric ceremony.

Step Two is preparing yourself. Again, this is done in the same way as in the Cleric ceremony, with the Sphere of Protection, Healing Breath, activation of Healing Hands, and awakening of your Bridge of Love.

Step Three is to open your ordination iwith a prayer in which you thank the Divine, using whatever name you prefer, for all the gifts bestowed upon you. Ask for Divine blessings upon this holy space, the holy altar, the holy items placed upon the altar and ourselves. Ask the Divine to be present and to accept you as a Healer. You may use a spontaneous prayer, or write out a prayer in advance.

Step Four is to vow to the Divine to uphold the office of Healer and to serve as a Healer to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the

water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of existence, so help me (name of the Divine being used)."

Step Six is to anoint yourself with holy oil on your ears and the palms of your hands. In anointing yourself, say something like: "I anoint myself to perform all the duties of a Healer, so help me (name of the Divine being used)."

Step Seven is to close the ceremony. Say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then extinguish the candles, put everything away, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming a Healer. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Healer. You are now ready to go forth and do such work as the Divine asks of you.

Gnostic Lesson Six

The Order of Acolyte

The training of the Acolyte, the fifth and last of the minor orders, is dedicated to the sense of touch and the soul. Our soul is our true self. It is our soul that lives and experiences life through our physical, mental, emotional, psychological and spiritual bodies. Here's a little story that explains how the soul works:

Jack and Jill were called into the office one day. They were told that because of cutbacks they were being laid off. But if they wanted to wear an animal costume, they would not only stay on the payroll, they would receive an increase in salary and a big bonus in one year.

They looked over the options. Jack decided to wear the bear costume and Jill decided to wear the eagle costume. Both costumes fit just fine. The only problem was that they were literally sewn into their costumes and had to wear them 24/7. They could attend to their daily chores, eat and drink, but they were unable to leave their costumes for the duration. Hence the large bonus they both looked forward to receiving.

Neither Jack nor Jill was able to shave but they could brush their teeth and continue to kiss each other among other things. All in all, it turned out to be a pretty good arrangement for them except for one little problem. The problem was that after a couple of months Jack considered himself to be a bear and Jill thought she was an eagle. Their minds had shifted from being a human in a costume to being the costume.

So it is with our soul. Our soul decides to incarnate in a physical body, and so it does. The next thing you know, our soul begins to believe it is our body. It forgets it is a soul in a body and it begins to believe it is the body.

Here's the great secret: We are our soul. Our soul is us. We have always been our soul and we still are. In our ignorance we came to believe we are our ego, our personas and our body. But we are still our soul. We're just wearing a costume with many faces.

We are, all of us, a soul walking around in a three-layered costume. The outermost layer is our physical body, brain and our many personas. The next layer is our ego and the emotions and mind that comes with it. Our inner layer is our soul itself. But it turns out this is just a costume worn by our eternal spirit.

In spiritual alchemy there are three marriages. The first is when we integrate all our personas and wed the remaining persona to our ego. The second is when we raise up our ego and marry our soul. To raise up our ego really means that we become our soul and recognize we are our ego and we are our soul and they are one and the same thing operating on different levels. Then I bring my ego up to the level of my soul and the marriage is accomplished. Finally, the third alchemical marriage occurs when I am able to become my spirit and raise up my soul to marry my spirit. Then I become fully integrated as the spirit the Divine created but I am more than I was before creating a series of costumes called my soul, ego, personas and body.

In the Tree of Life there are four worlds and they unite to form a higher world step by step. Earth unites with Water to form a Higher Earth and this evolves into Higher Water. Higher Water unites with Fire and evolves into Higher Fire. Higher Fire unites with Air and evolves

into Higher Air. Higher Air unites with Spirit and becomes Enlightened Spirit.

These two explanations describe the same process. It all means we become aware of the possibilities, set our intentions and using our faith in ourselves and the Divine, we move ever upward toward the light of true knowledge. This is our spiritual path and we give it many names and describe it in many different ways.

As Acolytes we are to ponder these things.

Your Work as a Healer

By now I hope you don't need to be reminded that you are still a Cleric, a Doorkeeper, a Reader, and a Healer as you approach your ceremony of commitment as an Acolyte. Daily prayer should be a regular part of your schedule of practices, and the sacraments of blessing, naming, teaching, and anointing should be familiar to you from repeated practice. You can accomplish a great deal of good in the world by continuing to do these things.

As you continue to pray and to perform the sacraments, consider expanding your understanding of healing. Illness in the narrow sense of the word is not the only thing that a Healer can heal through prayer, blessing, and anointment. Any time the world as we experience it falls short of the infinite understanding and bliss that is the nature of the Divine, healing may be called for. Along with sick bodies, many of us have sick hearts, sick minds, and sick souls. Those, too, can be healed by calling on the Divine using the sacramental means you have already learned.

Always remember, however, that consent is essential in healing. Many people do not want to be healed. Sometimes this is appropriate, as when a person realizes on some level that an illness is important as a way of working through difficult karma. Sometimes it has less positive motives. Nonetheless you have neither the right nor the power to heal someone who does not want to be healed. Always ask, always may sure the healing you offer is welcome.

You will also encounter people who say they want to be healed but will do everything in their power to cling to their illness. Here your work is more straightforward. Bless them, anoint them, and pray for them to receive as much healing as they are willing to accept. Silent prayer is usually helpful in such cases!

Each of us can only carry the burden of healing the world so far. Be careful not to exhaust or overload yourself in trying to help others. Healing yourself is also an appropriate use of your healing abilities. Praying for yourself is as important as praying for others. Treat yourself and others with equal kindness and you will help make the world a kinder place. Bless yourself and others equally and you will help make the world a more blessed place.

Life as Sacrament

You have learned and practiced the sacraments of blessing, naming, teaching, and anointing, the four formal sacraments that are assigned to the minor orders of the Universal Gnostic Church. Three other sacraments are reserved to priests, priestesses, and bishops. The sacraments of marriage and of divine service are reserved to the priesthood, and the sacrament of holy orders—the rites that pass on the priesthood of the Universal Gnostic Church—is reserved to bishops.

The custom of reserving the sacrament of marriage to the priesthood is purely legal in its origin, since most jurisdictions require ordination as a priest or priestess in order to officiate at a wedding. In reality, of course, the sacrament of marriage is performed and consecrated by the two people who say “I do,” and the officiant merely ratifies what has already happened in the hearts of those to be married. But the legal forms must be followed.

The custom of reserving the sacrament of divine service to the priesthood has deeper roots. Divine service is our term for the ceremonies and actions by which one person helps others make contact with the Divine. Those ceremonies and actions can take place in a church building on Sunday mornings, though they can equally well happen in other places and at other times. It is one thing to work toward closeness with the Divine oneself, and a much more complex, challenging, and important thing to help make this happen for others. The full training of the Gnostic priesthood is necessary in order to do this effectively, compassionately, and with a clear sense of the possibilities and problems that it entails.

The custom of reserving the ordination of priests to bishops, finally, is a simple reflection of the fact that a priest or priestess must have a complete working knowledge of the traditions of the Universal Gnostic Church in order to fulfill the priestly function. A bishop is an experienced and learned priest or priestess who has mastered the entire body of UGC tradition in theory and practice, and so can supervise the instruction and ordination of priests and priestesses.

The three sacraments just named, therefore, are not among the functions of Acolytes or anyone else holding one or more of the minor orders. Despite what was said above, however, recipients of the minor orders are not limited to the four sacraments of blessing, naming, teaching, and anointing. These are the four formal sacraments assigned to those orders, but the formal sacraments are only one small part of the world of sacramental action.

What is a sacrament? An action, performed with intention, that reconnects the world of ordinary experience with its roots in the Divine.

Any action can be a sacrament. Every action can be a sacrament. As you pursue your studies in preparation for your ceremony of commitment as an Acolyte, see how many activities in your daily life you can perform with intention in order to reconnect your world to the Divine. All of life can become a sacrament. You may not feel ready to make this a goal of yours yet, but be aware of the possibility, and be ready to make your actions function as a sacrament any time you realize that a conscious awareness of the presence of the Divine is needed.

Touch and Intuition

If you've been working with the practices you've already learned in these lessons, very likely you're already noticing things you never tasted, smelled, felt, heard or seen before. Your third eye is opening and you're becoming more aware of life. If you haven't noticed these things, continue your practices and you soon will.

Acolytes are assigned the sense of touch. Acolytes are encouraged to become more aware of the texture, temperature and moistness of the objects they touch. Texture can be smooth or rough and everything in-between. Temperature can be hot or cold, and anything in between. Moistness can be wet or extra dry and everything in between.

As you work your way through the Acolyte training, pay attention to the people and things you

touch. Pay attention to the feel of the person or thing. Allow your tactile sense to improve and become more sensitive to the things you touch. As you pay attention to your tactile sense, your sense of touch, you'll notice that your senses of taste and smell also continue to improve. As your senses of sight, hearing, touch, taste and smell continue to improve in the physical world, your psychic senses will open and improve as well.

Your psychic sense of touch can be improved by using it daily. Relax your mind and body, do your meditative practices for a couple of minutes and pick up an object and hold it in your hands. Tune into the object and see what ideas come to your mind. Write them down, date them and forget the session for a couple of weeks. Pick up the same object in a couple of weeks and see what comes to your mind. Then review your previous notes and add to them.

You'll find that for some objects you remember the previous session very well. For these objects you'll pick up additional information. For those objects you don't remember, you'll also pick up additional information. Look for ways to make these two pieces of information come together as smoothly as if you did remember the first session. You'll also find yourself remembering false information when you do your second or later session. This false information will not be recorded and it's very doubtful the object will add more information to this false information. The object will give you additional information about the truth it gave you the first time. It's sessions like this that do more to validate your psychic sense of touch more than anything else.

We encourage you to continue working to develop your psychic senses as you work through the Acolyte training. Work on your senses of sight, hearing, taste, smell and touch. Continue working daily on improving your physical senses of sight, hearing, taste, smell and touch. As these senses become more sensitive, your psychic senses will also improve. As a corollary, the more you work on improving your psychic senses, the more your physical senses will also improve.

As you work with objects, in addition to ideas that come from the object, you'll also pick up feelings from other people. Become aware of these feelings and make a record of them. After a few times, not more than a half-dozen times, it's time for you to work at picking up impressions from other people. Choose objects you know people have handled. Record the feelings you obtain. When it's appropriate to do so, you may even confirm these feelings with the person who left them on the object.

This process is called psychometry and it's the basic psychic sense used when working with other people. All you need is an object the person normally keeps near them, like a set of car keys. But any object with the person's vibration imbued in it will work just fine. Breathe deeply, relax, become centered and pick up the object. Tune into the object and relate the feelings you pick up. Write it down for future reference.

The same process can be used when you know you're going to shake the hand of a person. Breathe deeply and relax. Become centered then approach the person and shake his or her hand. Tune into the vibrations of this individual. Later when you get a few minutes you can tune in more deeply and pick up what you need to know.

Practice the lessons for the Acolyte. Expand your knowledge of these things through your private studies and devotions. When you've completed these requirements for becoming a Acolyte, you may proceed to the next lesson.

The Acolyte is commissioned to continue following the spiritual path he or she has started and to start evaluating ritual. The Acolyte should take it upon him- or herself to study various kinds of

ritual for various purposes and integrate what he or she finds of value into his or her own ritual practices. The office of Acolyte is an office of the student, and more particularly the student of ritual. All ritual is intended to be a direct link with the One Source for a particular reason. The Acolyte is counseled to discover the reason behind every ritual, to uncover the purpose of the ritual. This is done as a step preparatory to writing one's own rituals for specific purposes. The Acolyte may not be ready to write ritual, but the preliminary steps are now undertaken.

The Acolyte sees his or her alb as a symbol for three things: 1) the mastery of his or her emotions, 2) the rebirth or refining of his or her body, and 3) right thinking. It is by the correct use of our heart and intellect we are able to continue along our own spiritual path. By seeing things as they really are, we are able to honestly evaluate what next needs to be done. As we come to see, hear, taste, smell and touch the Divine in all things, as we come to intellectually understand all of creation, we are able to commune more and more with the Divine.

Ceremony of Commitment for an Acolyte

Once you have put at least a month into the work outlined above you will have completed the traditional requirements to become an Acolyte in the Universal Gnostic Church. This title confers no special privilege upon you. It doesn't give you the right to tell other people what to do, or to preen yourself on your supposedly superior spiritual status. It simply reflects a commitment on your part to enter into a relationship with the Divine and to bless the world around you.

The ceremony is optional but we suggest it to you as a way of honoring your acceptance of the work before you. It's a ceremony of commitment, which affirms that you understand what it means to be a Acolyte and accept whatever the Divine may ask you to do. In order to perform this ritual, you will need all the same items you used in your previous ceremonies of commitment. You should wear your alb in the ceremony.

The ritual itself consists of seven steps.

Step One is setting up your temple. This is done in the same way as in the Cleric ceremony.

Step Two is preparing yourself. Again, this is done in the same way as in the Cleric ceremony, with the Sphere of Protection, Healing Breath, activation of Healing Hands, and awakening of your Bridge of Love.

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Step Four is to vow to the Divine to uphold the office of Acolyte and to serve as an Acolyte to the best of your ability; and then ask the Divine to assist you in keeping and fulfilling these vows.

Step Five is to purify yourself with holy water. This is done by dipping your fingertips into the water and using them to moisten your eyelids, your ears, your nostrils, and your lips with holy water. Dip your fingers into the water between each of these. While purifying yourself, say something like this: "I purify my senses so that I will be able to perceive the spiritual realms of

existence, so help me (name of the Divine being used).”

Step Six is to anoint yourself with holy oil on the crown of your head and the base of your throat. In anointing yourself, say something like: "I anoint myself to perform all the duties of an Acolyte, so help me (name of the Divine being used).”

Step Seven is to close the ceremony. Say a prayer of thanksgiving, thanking the Divine for the blessings that have been conferred on you. Then extinguish the candles, put everything away, and go about the rest of your life.

Please note that the point of this ritual is not to impress anybody, including yourself. You gain no special status nor any authority over other people by becoming an Acolyte. The point of the ceremony is to humbly and sincerely communicate with the Divine, take your vow, and bless the work the Divine will hereafter ask of you. Having completed the ceremony you are a Acolyte. You are now ready to go forth and do such work as the Divine asks of you.

On the completion of this final lesson, provided that you have also received all three Essene attunements and practiced the Essene healing techniques regularly to benefit yourself and others, you are qualified to become an Essene Master Teacher. Please contact the Essene Master Teacher who has given you your previous attunements in order to proceed.