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This is Irene Probert speaking. This is Friday, September 27, 1963. We are in the recording studio of the Inner Circle Kethra e'da Foundation, 931 26th Street, San Diego, California, attending a deep trance lecture through Mark Probert by the members of his Inner Circle.

Yada: Senas et Senahas ena Yada de Shi'ite.

PROBERT-YADA,

Group: Good evening, Yada.

Yada: A notchi, a Notchi (speaks in his language).

Man: How do you know what he is saying? (To Irene who has been translating what Yada said in the Yu Language) **443**

Yada: You have a saying in your world, a very simple saying, but true: "Practice makes perfect" Au kee?

Irene: Practice makes perfect, yes.

REVELATIONS, 3 PARTES:

Yada: And so practice she did and so came to understand what I say in my language. She does not talk it, but she comprehends it. **10, 11 y 12**

My Friends it is so very nice to have you here again and have you bring down your son again.

Man: We are glad to be here.

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Yada: Gratia. And with you the lady, wife? How long has this been going on?

Son: Not very long.

Man: They were married on a Friday and he was operated on for appendicitis the following Monday!

Yada: Oh!

Man: Just recovering from it. He is recovering quickly.

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Yada: Well, he is keeping up with what I have so often said about the human being. We all go to the grave piecemeal.

Man: Uuummmmm..... piece meal is right.

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Yada: His appendix, his pancreas.

Man: He still has got that.

Yada: He still has got that? Oh, well, lets hold on to that - adenoids?

Man: That's the male, how about the female?

Yada: Oh, ha ha, if she takes good care of herself, not too much more than what happens to the males. But if not, then she loses a great deal of her body before she gives it up in one lump sum. But this comes from not knowing how to live - the proper eating of food substances. The body is a chemical body and unless you put in it the kind of chemicals that keep it in order, pretty soon it breaks down. Yes? Also habits. I do not like to call them bad habits, because anything we do kills us anyway, no matter what it is; because doing creates what is called wear and tear on the matter body, no matter how well you do it. The only thing one can expect- who takes care of the body - is to prolong their stay here on earth - perhaps.

Man: Perhaps.

Yada: Perhaps, because the human body has so many other things setting upon it unexpectedly, not knowing from whence death will come upon him. But that certainly is not the worst thing that can happen to living organisms. Living and suffering is much worse than dying, getting rid of the physical structure. You know, something else that very few people seem to take into proper consideration and that is the activity of the mind. By that I mean the (how you say it in English?) - the taking of attitudes to one's experiences. This can be a very deadly sort of thing, very deadly. As I have said in the past, there is no experience that a human can have that either hurts them or does them any good. Those are abstract terms you understand - good and evil and hurt and all of that. But it is our attitudes to what happens to us that does the harm, or keeps us in more or less balance.

Attitudes. Many people not knowing this, fear to have certain experiences. They think it will hurt them. No, it is not going to hurt them. I have heard many times lay individuals, in what is called the study of spiritualism, say, "Oh, I could not go to a seance because to me it is creepy to meet a spook." It frightens them. But they have never been, they have never attended a real authentic seance, so they just say

this because they have believed for a long time that communication with spooks of any kind at any time is to be feared. Run away from the dead. All races of men have had fear of their dead. This fear of the dead is what has driven races to doing all kinds of rites and rituals over the corpses of their dead.

Man: Make sure they don't come back.

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Yada: Of course, hoping anyway, instead of simply cremating them. Now I am not for the burial. I do not think it is a good thing, not because of any physical thing that dead bodies may cause, but simply because it is a kind of barbaric thing to do. It is much more intelligent to confine the bodies to fire. It will keep man from running back and forth to where the corpse is, or doing what you call "visiting the grave". There are thousands and thousands of people going to the graves of their loved ones who have passed on. What for? Because they have been taught to believe that there they are - in the grave. "Oh they must be in there, we just got through planting them, so they must be there." But no human entity ends in the grave. You see in ancient times it was believed that unless a body had prayers done over it, or some form of rituals, that the spirit self would go down into the grave and perish with the body. This was known as going to hell. Man and his beliefs!

Until we come to know truth we suffer from our superstitions and we pay a heavy price for this kind of ignorance. In ancient times, in Egypt, heads of state, the Pharaohs, the kings, the royalty, whatever. The body was always taken very good care of and properly embalmed so that the body would last a long, long time. And also all manner of things that belonged to these people were put into the grave or the tomb with them. This was done because it was believed that they could have some use of these things in the after life. The embalming was done because it was believed that as long as the physical structure continued to hold together, that the entity who had left that body could still carry on much action in the physical world. Many of these people were very sensuous and very physical minded. The thought of not being able to carry on physically the things they used to do was very, very disturbing to them. This is how it was and because of the kind of embalment the Egyptians were capable of doing, the bodies were preserved for a long time.

Man and his beliefs! You know it does not matter whether you put the body in the ground or burn it up - as far as the spirit is concerned.

Man: It does make a difference for the undertaker though!

Yada: Au kee! You understand and I understand that they have to make their living, heh. So you go to the undertaker, when you are dead, you are his bread and butter, heh? That does not sound very good does it?

In India it was just the reverse, the teachings were reversed, that it was better to consume the body so that the spirit, psychic self, soul, would not haunt places it did when in the physical form. Spirit, psychic self, soul, none of these words really tell what this consciousness is after it passes from the physical world. We all haunt you know. We are all haunts. Do you like that?

Mr. R: the people in the physical world haunt the spirit world.

Man: Is that true?

Yada: Oh yes, yes. I cannot tell you how many people haunt the spirit world.

Man: We "bug" the spooks!

Yada: And the spooks "bug" you. LAUGHTER Yes, and why not? All that man has to communicate with is man. There is no higher intelligence and let us hope there is no lower. LAUGHS And this is so. I may make it sound like I am joking, but this is so. there is no lower intelligence than can be found in what is called the human mind. And no greater, none as devine, as beautiful beyond words. I use words but words fail me. Even in my own language I cannot express to you the profound beauty of the human consciousness. it has taken not thousands, not millions, but billions of what you call time, years, to attain consciousness in this kind of form.

It set out from its home as a spore, a spore of light and then mated with what is called matter, three-dimensional matter. we human beings are truly sun beings or beings of the sun. Light, beings of light we are. Now we of the Circle declare our-

selves to be Teachers of Light. In this instance the word light meaning truth - teachers of truth, for that is what light is. Light is truth. It dispels the darkness of ignorance yes? Yes?

Mr. R: Yada, I did an interesting experiment the other day with sugar and water. I heated some water to the boiling point and dissolved some sugar in it, then took it off the stove and watched it cool. And as it cooled there were little lines forming in it and these lines moved. They whipped around very gracefully and at the end of each one a little round bubble formed and when that bubble formed, then the line disappeared. Now these lines seem to be lines of temperature, a certain degree of temperature, and this little bubble corresponds to the formation of matter. And then after it cooled still more, there were ten or twelve of these little bubbles formed in a spiral, clockwise, and each one was connected with a very fine black line. Yada: You know, of course, that sugar is basically carbon? Yes, and all physical life is basically carbon.

Mr. R: Yes, and this oxygen, hydrogen and carbon is what the alchemist uses - - - - -
Yada: Yes, of course. And all, the whole created universe is basically those substances. Amazing, heh?

Mr. R: It is through these three chemicals that all the processes of the body are performed.

Yada: Yes.

Man: The carbohydrates can be so harmful to us.

Yada: Of course. You know . . . (Interruptions - someone is arriving)

Mr. R: Our friend, Joseph. LAUGHTER (Joseph comes in)

Yada: A notchi

Joseph: A notchi, Yada.

Yada: Speaks in his language.

Joseph: What does that mean, Yada?

Yada: I greet you.

Joseph: Oh! Well how do we greet you?

Yada: As you did. Whatever is your way it is the best way. What of lady?

Joseph: the lady is my friend, Yada. Would you like me to introduce her?

Yada: Please do.

Joseph: I'll introduce her by her first name, OK?

Yada: Au kee.

Joseph: Her name is _____.

Yada: It is my joy. I hope perhaps you may have something to say to me before the evening goes away.

Man: I wanted to ask you about the nature of King _____ of _____. Is it true that originally the entity was once both male and female and then was divided and at some time in a future evolution the two blended and became one again?

Yada: I doubt in the latter statement. The former statement yes. There was a time when there were beings on the earth that were androgynous beings, or let us say hermaphroditic. Then as was needed, the sex is separated. No god did this, at least none that I know of! In your Christian telling of this story it is apparent that the Christian God was a surgeon and he cut out the rib of the man he called Adam. Now this puts the female in a most ridiculous position, because everything that is has to return to its original state, heh? You see the position he put the female in? LAUGHTER But yet there was a time when such a condition existed. Then there was a time when there was a being on earth that was all male. That's not very good either, for if one is all male, he's a pure animal. It takes some of the female blended with the male to soften and make a human being. In these early times, this all male person was massive, gigantic (tries to illustrate). This man Mark cannot do it, he hasn't enough to do it with LAUGHS, but that is the idea anyway. Hugs.

Man: Gargantuanous.

Yada: What did you call it?

Man: Gargantuanous - like a big gorilla.

Yada: Gar-gan-tuous. Big, heh, big? In my language - Yuga means vast body. There were huge beings or sub-humans discovered in this valley when the valley was first itself discovered (but I am getting beyond what I was saying, or should I say, aside from it). So you see, stories of giants have been in the various races of man ever since he has been here. And also stories of pigmies - little people. In almost every race of people you hear the stories of the little people and the big people.

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Should I say that today man has a better body than he had in ancient times? No, I cannot say that because in those times he had the kind of body that survived better in those ancient times. Now if one of you today lived in those ancient times with the kind of body you have now, you would not last very long, because the very elements would be against you. that which is called, the great mind, the creative consciousness, makes no mistakes. In the eyes of some it may seem that she has made a mistake, but never - never. When anything changes, any living form changes, it is because the change is demanded by the surroundings, by the environment. It then creates a kind of selectivity in this action. It imposes a state of selectivity on living organisms and on other things.

Man: That is what I think Bergson (Henri Bergson, French philosopher) called - Tree of Evolution.

Yada: Yes, the teachings of evolution, as you have it today, are far from complete. It is far from a complete picture and mostly this is because of your religious teachings, that have suppressed many things and kept them in the background, things that would make a better and more comprehensive picture of man's evolution in the world of matter. But that is as it is, heh?

Man: Then about the original subject I brought up, you would say in the progression that male stays male and female stays female/ Sex continues?

Yada: Now that is a better way to put it, yes. Because between male and female there is no real big division and the proof of this is that every once in a while comes an entity in what looks like a male body, but in some period of time comes a change and you have a female instead. This is not only shocking to the environment, those surrounding that one, but disconcerting to the person it happens to. He came into the world a male and then became a female, or vis versa.

Man: Well, Yada, the French say that the sexes are (balance not clear on tape)

Yada: Au kee, au kee. You are a smart man! As you Americans say, a kind of slang way of saying - "I buy it". And if it were not for that difference the world would be totally different that it is. You see, not all forms have the same kind of sex life as humans by any means. Some come by division only. Now this was the way the cellular structure of man, that which became man's cells, human cells in time, started out. Cells that divided, what do you call it in English?

Man: Mitosis?

Yada: Yes, mitosis. The things, what you call them?

Man: Amoeba?

Yada: Amoeba, yes. Gratcia. Now sometimes this activity called mitosis is showing up in your human beings that produce two, three, four, five children. You see this was quite common in animals, what would be called a liter, this was very common in very ancient, ancient times. It was necessary, because the population growth was very, very slow. And those that managed to survive were very, very, few. The surroundings were extremely difficult to survive in, so the great mind created the thought in all animals to multiply. You know even the snake was mater! (Laughs - talks to Kethra)

Man:cells, multiplication of offspring.

Man: Are you thinking of becoming a comedian now?

Yada: I am thinking of doing this, but my teacher tells me I will have to incarnate if I do, and that's a terrible thought (Laughs) There should be many more (comedians). Man should learn to laugh It is not easy to laugh. In the material world it is very difficult to stay what you call happy, cheerful, gay, vibrant - all these things - very difficult. The physical world is the most painful vibration in all creation.

Man: That's why people take all these amphetamines to make them feel "vive" and all that.

Yada: Of course. This is a very deep drive to escape the suffering, the pressures of the physical world - a very deep drive. To me, it is amazing that more people are not drug addicts, or alcohol takers, what you call alcoholics.

Man: Wouldn't you say, Yada, that this pressure would create something worthwhile like pressure creates diamonds out of carbon?

Yada: Oh yes, but very few humans are capable of standing up under the pressure. They break down.

Man: Crack up.

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Yada: Yes, that is a good word. They crack up. And you see not all coal becomes diamonds, and not all human beings become gods. But because if there is just one it is (therefore) latent within the whole human race, if just one becomes a god again in consciousness, becomes consciously aware of his godhood, it is a demonstration, a very great symbol that this is the very basic nature of human beings.

Man: Did you say become a god again?

Yada: Yes, yes, a god. You see there is some story where the impression about man is that he fell. But if he did, somebody else pushed him! LAUGHTER You see he didn't fall. Man didn't fall. There is no fall. It was a very carefully planned pioneering work that man in making his creation, called the physical world, decided to pioneer, to come into his dream, to become one with it.

Mr. Reynolds: A picture fell.

Yada: Then that kind of disputes my statement that man didn't fall, heh? LAUGHTER

Mr. R: Maybe Lao Tse wants to talk about the fall of man! (talk and laughter by the group)

Yada: A very carefully planned work for the god created consciousness to pioneer the dream, the dreamer to become aware of the dream. And then as time goes on, the dreamer becomes again aware that he is the dreamer and not the dream. Then he has returned home. To realize that you are the puppeteer and not the puppet is to become a master and this is all that human beings seek to do or must seek to do.

Mr. R: But Yada, in order to become a master, we must first awaken the pineal gland and in order to awaken the pineal gland we must feed our subconscious mind with correct thoughts - and in order to do that, we have to watch everything we say, do or think.

Man: Oh, boy that's a big order.

Mr. R: You have to to cause the perfection of the self. We have to do it and you can't do it reading a book.

Yada: No. Let me ask you something. Do you know of anything that is, in your mind, worth your time that you would not give your time to do it? Of course you do not. That which you believe is worthy of your time, you will give all the time that is necessary to that. Now you may not do it right away, but who is going anywhere, heh? So why hurry; what's the rush? I have had people come to me and say, "Yada, its so long, its too hard and even more baffling I do not know where to begin. I do not know how to begin". And some have said to me, "I have had a wonderful beginning, but every now and then I slip." I feel happier for the people that slip than for those who don't. I feel happier for them because I know they will rise stronger, better than those who believe they have not slipped and will go right on through. There is no easy passage!

Man: Well, Yada, cannot good books be a guide to action?

Yada: Oh, of course. I think we have to listen to the sounds of others and read the words of others for a period of time. Only thing is do not think to yourself that either the listening - like for instance to me, or anyone else, or to read it, will really put you on the path. It will stimulate you to think. It

will tell you there is a path, but only you can find it, only you. Now this is not something (Yada has trouble trying to clear Mark's throat) I think perhaps I will leave for a little bit and this man can perhaps clear his throat. It is strangling me. You see the results of tobacco taking, heh? For a little while.....

Man: Thank you, Yada.

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Yada: And so I come back from whence I didn't go!

Man: Were you hot, Yada, where you came from?

Yada: No. The heat, I am aware of it only when I take this man's body. Then he is hot, not me. But I am aware of it. But my awareness of it is not enough to disturb me in any way.

Irene: I remember some years ago, Yada, you told us we would begin to get warmer and warmer weather all over the earth, that the weather would change and believe me, I think that it is. They say that it has been hotter today than in any time in the recorded history of San Diego and other places have been much warmer than they have ever been before too.

Yada: Then there will come some years of severe cold before you have another big heating up period. The cycles of cold will get sharper and each time more severe. And then heat will be more severe.

Man: Is there cause for this, that we could hear about?

Yada: Yes, there are ruptures in the upper ether in what you call the ionosphere. This lets through stronger radiation from the sun; more potent particles getting through to the earth and burying them deep in the earth. This causes more rapid breakdown or deterioration of chemical decay, as it were, I think than ordinarily so.

Irene: We are getting it from the interior of the earth as well as outer space then?
Yada: Yes, of course.

Irene: What do you think caused the breaks in the ionosphere, Yada? the rents? Could they have been made by our atomic blasts, man made causes?

Yada: Of course. But you see there have been such rents in centuries past also, which had nothing to do with atomic radiation, but rather in some bodies coming closer to the earth and creating considerably more heat on the earth. Sometimes this happens.

Irene: Yes, but I'm wondering what is causing this.

Yada: Of course you do have some ruptures caused by man-made experimental work with atomic explosions in the upper spaces. Also there will be, a year or two in the future (talks to Rethra) perhaps around the year 1966 you will be getting stronger radiations from the atomic explosions that man has made in the high spaces, and will make in the near future. There will be an agreement with the Russian people and the communist peoples - what you call satellites - there will be agreements made to carry out some more explosions in the upper stratosphere, upper spaces, yes?

Mr. R: Yada, have you heard of this big new plan to study Mars?

Yada: No, no. What is this?

Mr. R: The light as it approaches a planet is bent and this bending of the light, they call the iconosphere.

Yada: Yes.

Mr. R: And that extends 450,000 miles from the center of the earth. Now they plan to send up satellites and photograph the reflection of Mars on the iconosphere (iconoscope) and that will give them a picture of Mars that is 33 or 34 miles in diameter.

Yada: Ummmm... that is very nice. I think too they will be using this light you call the laser light for that purpose.

Mr. R: I don't know how they plan to photograph it, but I know that's the basic plan.

Yada: They will use laser light for this and also you are going into space soon and will send a group of men that will stay rotating around Mars for two or three months. Now they may not do it for that long, because by the time they

are ready to send these men into space to do that, they will have other instruments which will shorten the need for that much time to go around Mars and stay there. More, they will discover things about Mars that will permit them to land on Mars. Now Mars in many ways is a dangerous planet; man cannot just land on it. While it is closely related to the earth, it still is a vast wasteland. There is some growth, plant life there, some low forms of life, but the little water that is there is deep into the ground and that which is above ground hangs very closely to the rocks. You see Mars started to lose its water and it had much water at one time. Thousands and thousands of years ago it started to lose its water and has been losing it at increasing speeds as the years passed. So it is a dying planet.

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Also the moon at one time was not a dead planet. It was very much alive. It had beings on it, had much water, had plant life and all of that. Then it was hit by a smaller moon that was rotating around your earth and this smaller moon got to pushing itself in between the earth and your present moon. It was pulled against the larger moon which you now still have and it gave it a glancing blow and shattered itself all over the present moon. Some pieces of it remained in orbit for a great long period of time and then they started to rain down upon the earth. After that blow to the moon the moon started to lose its water more rapidly and pretty soon, relatively soon, nothing - no water, no ionosphere. With no ionosphere the planet was beaten to death by radiation from the sun that heated everything up, destroying all life.

MOON

So, if you are going to the moon or to Mars, you must have protective clothing, protective machines that will save you from absorbing too much radiation.

Man: Yada, what destroyed life on Mars?

Yada: Deterioration, slow deterioration from within. Instead of pressures from without, like happened to the moon it had deterioration from within. Now there are some bodies, let us say moon bodies, that age faster than others. This again is largely because of the loss of water, dehydration. Now Mars is not any older in years than the earth, but it is older by deterioration, dehydration.

Man: Yada, if and when the moon ceases to be, how would that affect the tides on the earth?

Yada: Well, the sun works pretty good on keeping the tides going, but the moon is a kind of pump. You see it affects all things with sap in them, everything with sap in. Now the moon is moving away from your earth at perhaps an inch in several years. But pretty soon that one inch is going to show up, heh? Now it will cause great tidal waves to take place on your earth for a period of time and then these tidal waves will stop and the seas will even start flattening out, getting less motion in them. So in the course of time, the earth will go back to the time when all water was very quiet and became stagnant. And it is in these stagnant waters that life manifested itself.

First coming from outer space. The life is formed in outer space from the radiation from the sun and the basic radiation from the sun that produced living matter in space was ultraviolet light. Here the minute particles of matter and minute droplets of water were irrigated by the sun and mostly, as I said, by ultraviolet light. And then these particles came to earth in torrential rain storms. Then came a time when the waters were very quiet and a long, long period of sun on the earth and on the surface of the waters. And these living bodies dropped deeper into the waters and then after a time, the sun again sucked up the waters into space. So you have a long period of incubation of living substances and then much of this living substance was left on the edges of the lakes and seas.

Irene: Are you having difficulty tonight, Yada?

Yada: A little bit, little bit.

Irene: What do you want, Yada? Do you want Mark to have some orange juice, or something?

Yada: Perhaps in a little while you squeeze some orange, please.

Irene: Yes, I will.

Yada: Thank you very much. Then by, what is the word?

Man: Spontaneous generation?

Yada: No, that is not the word I think of.

Man: Osmosis?

Yada: What is word when you - when something like rotting.

Man: Fermentation?

Yada: Fermentatior., gratcia, thank you very much. By fermentation of this matter creating like what you call yeast. Now yeast, if it is let alone, would cover your world. It grows very fast.

Lady: It is almost like _____ isn't it.

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Yada: Yes it is, yes it is. Now this does not mean if you eat yeast you will grow. Laughs.

Man: It will do other things for you though.

Man: Maybe if you ate yeast you could raise dough!

Yada: Oh I think I'd better leave! Very good, that's very good. You see what you can do with the English language. It is very elastic, heh?

Man:

Yada: I'm going to live.

Man: You bounce right back.

Yada: Yes, like an Indian rubber ball heh? But now you see my friends, basically, physically speaking, all we are is a little fermentation.

Man: A glass of beer.

Yada: Yes, ha, ha, but life is life. It does not matter what it is in. The same life is in the cattle that is in you and me. Yes. Now in the course of experiences the life force in some individual cattle will have acquired enough to give it advancement higher up the scale of evolution. That life may become a human may have some experiences in human form.

Man: Remember the last session we had. Just before you left I spoke about the cat that had become very humanized?

Yada: And so it is with many animals that have associations with human beings for long periods of time. They begin to acquire some of the human qualities. Now because a monkey or an ape has the skeleton appearance of the human being, or somewhat like the human being, does not mean that they are related to humanness at all. In fact, there are many other animals that are much more closely related to the human than the ape, or the monkey. There are the porpoises for instance that have very good and very close human-like consciousness.

Man: Porpoises - probably more porpoiseful! (pun on purposeful)

Yada: Oh, purposeful, well it is all right. It is as good as anything else we have said here this evening. LAUGHTER We could go on like this, couldn't we, but - - the lady that came with you, Joseph.. Perhaps she would like to say something to me?

Lady: I'm listening and enjoying it. I have a lot to learn.

Yada: I am right in with you. I also have much to learn. As I have said before and I say it again: While I claim to have 500,000 years of unbroken consciousness, this does not mean that I know everything. No, no, 500,000 years is a mere speck in time and time does not educate us. There is that quality of waking up to what we all have within us that educates us, or fails to, when we refuse to wake up. Now our refusal is not a conscious thing.

Lady: Did you come to this world, or were you born here?

Yada: Yes, I had one experience on this earth, one earth experience. I needed it so I had it. I made effort to get it and got it. Now the greater majority of beings, called humans, come here, have many, many earth experience. Now I had one, but not because I was smarter, but simply because I knew certain things that the majority of human beings do not know. I knew these things before I had my earth experience, so I did not need to grind around as it were, time after time. I did not need to do that. But this certainly does not make me better or knowing more than one in your world. NO.

Lady: May I ask, a friend of mine, a very close relative who talks on the Ouija Board and someone comes to her from the other world I'll say, sometimes its Patty and sometimes someone else and they tell her things that she has never heard before. What is your opinion of that?

Yada: First I will say this; that my opinion of it does not matter. Then I will say this, Patty, or whatever the name is, what does she tell her?

Lady: She says she used to live on this earth years ago. She tells her different things that happened in the past, or will happen. Sometimes it is something we couldn't possibly believe, but sometimes it comes true.

Man: Evidential.

Yada: Well, as long as this being talks of things that are useful good, very good.

Lady: She has a sense of humor. Sometimes she tells jokes that

Yada: Now this is all right, but be careful that these jokes do not become what you call (Joseph: Practical.) Yes. These can be dangerous. They can lead to difficulties, very great difficulties. There are some human beings that like practical joking and sometimes to the point of pain to the one they practice it on.

Man: Or even death.

Yada: Oh yes, yes.

Man: Like these college fraternities when they haze, initiate students.

Yada: So what I would say about this situation is that for this lady to be aware, stay awake, know what is going on, because there are entities all around us all the time. The majority of them, while they do not mean us evil, they can create evilness for us because of their ignorance of what they are doing. This is all I would say about that. Stay aware. Many people suffer obsession through practicing with the Ouija Board. It is a dangerous tool in the hands of those who do not know. *

Lady: Yada, is this also true about automatic writing?

Yada: Yes, yes, it does happen.

Mr. R: Yada, isn't that true with any contact with the spiritual world? If a person believes everything they tell them, they are liable to get into trouble?

Yada: Of course. Look right here. What is going on please. Now if I was not of the kind of mind that I am, I could create a great deal of trouble for everybody sitting here.

Mr. R: That's true.

Yada: Yes, so my friends, it is not what we do with one another, it is our attitudes about what we do. What is your attitude to me? What is my attitude to you? Do I mean you well? This is what is important. Now I say to you I do. I come to you with the greatest feelings of love. Love means understanding. I mean for you to wake up to life; to get an understanding so that you can get free of your natural fears, see them for what they are.

Man: Yada, isn't it natural for human beings to seek teachers of a higher development than they are.

Yada: Oh, of course.

Man: Well, we're doing it.

Yada: Yes, this must be done. But who is this highest teacher that we eventually must go to? It is your own higher consciousness.

Man: Eventually.

Yada: Yes. Now this may not take years. With some people they can have it very, very soon. (Speakes to Kethra, then to Irene -"You get orange juice, please")

Irene: I did, it is right before you.

Yada: Thank you very much.

Irene: The other day, Mark had _____ in his mouth and you liked those.

Yada: But it is not very often I have given my mind to tasting things.

Irene: Yes, I know.

Yada: Very good. Perhaps I shall reincarnate LAUGHTER, just to taste pineapple

Man: You'll be sorry.

Yada: Laughs - speaks to Kethra about eating pineapple and tasting very good.

Man: You're putting your toes in the water. Be careful, Yada, you might dive in.

Yada: That is so for we are where our consciousness is, heh? Is so.

Irene: I had only one orange, Yada, and I thought he needed more, so I gave him all the pineapple I had. He thought he needed something else.

Yada: The insulin is still very high in him and I may have to let him go soon. It is getting late anyway.

Irene: It isn't too late Yada, but it is Mark's condition that we are concerned with more than the time of day.

Yada: I'll watch him. Would you care to say something to me, lady?

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Lady: I really don't know what to say.

Yada: You are a very sensitive person. I observed this as this man Mark was telling you of his diabetic condition. I could see the intense sympathy in your eyes, in your feeling. You are a very sensitive person. Now this is all right, but be very careful with it, because, you see, it is guided by your natural emotions and you can become physically involved in another persons sufferings. And if you should ever go to help another one, this will not be good for you to become psychologically involved with their sufferings. I was out in this back place with you and your husband while Mark was talking and just a little thing like the water. You were very sensitive to the fact that you did not bring him the glass of water. You're a very, very sensitive person. With yourself, you are sincere and this makes you very sensitive, because you feel that perhaps sometimes you do not do exactly the right things. You do, but you want to be perfect in them.

Husband: Very true, very true.

Yada: Well, be careful of that, because it can make you hurt very easily by others.

Do not be so concerned about others opinion about you. What is important is what you think about yourself. Do you have honor and respect (for yourself)? I know you do, so I'm not asking you, but you see, this is important - not what your neighbor thinks about you. Yes?

Husband: Very good, because we have that trouble.

Yada: Do not be concerned. Do you think right about yourself? Do you love yourself? You see some people say, "Oh, what do you think I am, love myself, an ego maniac?" No that is not being an ego maniac. To truly love yourself means to respect and honor yourself and to hold yourself in such honor all the time.

This gives you a sensitivity to life that will bring love of everyone to you. They will not know what it is. They will think it is your outer appearance, your very pretty face and nice figure. The male will think he wants to flock to you and that is what he thinks it is. But it is not that. It is that sensitivity that you have, that warmness for life, that appreciation of the suffering of others and the needs of others. Psychic sensitivity is also known as cosmic honey. It is vital energy and it is also known in its baser forms as sex energy. You Americans call it "IT", or sex appeal. But that is looking at it only from its lowest form, the lowest side, which I am not saying is bad. Its good, it has its place, its needed when properly used. But you see, this is why the unlettered in these things flock to you, move to you. They say, "What is that thing that makes me want to move to that person?" It is the creative force.

Man: You were talking about her sensitivity - her mother is a devout Catholic and she didn't follow the Catholic faith and it created a certain strain between her mother and herself.

Yada: That is sad, an unhappy situation to be sure, but think of this, our parents do not own us. We borrow their body substance so that we can materialize our form into the physical world. Now our form is what we think We build our

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form by our thoughts and by our feelings. Now some people do not have very good feelings about themselves and while they may make a beautiful form, beautiful face, they will lack that very important thing, that wonderful thing I have called cosmic honey. Anyone can have it, but very few do have it.

Irene: Its the ying and the yang in us.

Yada: Is so.

Irene: We all have both, but it depends upon which one we want to use.

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Yada: Creative forces. It is the force that has manifested the physical universe.

Man: That's sex in a larger sense.

Yada: That is right. It is called cosmic, or Kundalini energy. You can kill with it or you can create life with it. It is in your hands to do. No human being is perfect, so a man and a woman who marry with the expectation that they are going to have a continuous hot romance are making a big mistake, a big mistake. They are in for disappointment, because that is not the way of life, it is not the way of nature. A man and a woman comes together for the first time and if there is an attraction between them it is a chemical attraction. It is a call of the genes, the cells. Now if this love is truly deep, in time it shows itself as appreciation for one another - thoughtfulness, kindness.

Your American courts are filled with divorces because very few American people are taught the meaning, the real meaning of the word love. How many people would have this love for one another if there was no such thing as sex? Let us suppose we simply materialized into the world. The world would lack the most important thing that makes it a continual world, a world that cannot die. It is called love. The only sin a human can commit upon another human is (to give their vital forces to them without love.) I'm not speaking of romance, of blindness in the eyes. That is the basic form of sex love. It is the selfish form. It is saying what I want - not what you want. Pardon?

Man: You say appreciation. That word is very full of meaning.

Yada: Yes, appreciation. What a wonderful word, English word that is. (I do not have this word in my language) Do I make clear what I am speaking of please?

Man: You mean love ripens into appreciation and understanding of what the other person is.

Yada: That is so. And when I know what another is, my love is that much deeper. It is not what - - I can never criticize his moral conduct or anything that he does. I say, "This is that person, This is the way he/she is. They are this way by the attitudes of their experiences and I love them for it. Why? Is it because this is something that you call self-aggrandizement? No. It is because when I love you truly, when I understand you, I understand myself.

Man: Yada, can I ask you something? its on this subject, possibly slantwise.

When Jimmie first came down here he was single. Now the second time he has come down he brought a mate. Now are you to any degree a match maker in regards to the members who come here? I'm just wondering if you had a finger in the pie?

Yada: My friends, when I see people that I feel may be suited to one another, at least for a period of time, of course I encourage them. Not consciously, they do not know I am doing this.

Man: Can you make events come about?

Yada: IN some cases.

Man: For example, he selected an apartment to live in. Before that he never knew Betty. Betty was in the apartment and she is the landlord's daughter. That's now he got acquainted with her, (Yada laughs) There they met and got married. If he hadn't moved into that apartment he never would have met her.

Jimmie: We looked at a dozen apartments and that's the one I picked out and went back to.

Man: That's the only one.

Jimmie: It was the first one I looked at and we looked at a number of them, at least a dozen, but that's the one I went back to.

Yada: Let me ask you something, have you ever thought of it in this way. Two people, they start out here. These points may be anywhere in the world. They have not the slightest idea or thought in their mind about one another. They cannot. They have never had any association with one another whatsoever. Then, beginning at birth, they start moving in various patterns. The patterns may go this way. But no matter how they go, sooner or later they are going to come together. It is like you have two bodies in space. I do not care how many billions of miles they are apart, eventually these bodies will come together.

Man: Is it guidance from those of higher consciousness?

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Yada: What do you suppose caused these two bodies to come together. Yes, exactly so - a something called "my destiny". It is written, not in the stars per se, but in the stars of my feeling, in the stars of my creativeness, in the stars of my need. I cannot take this person; I must have that person. There is no one else in the world like that person. Now it may be for a day, or it may be for 100 years, if they live that long. This great mind is not concerned with what is called time in the actions it creates in the world of matter, is not concerned. Time does not exist. Out of our needs we have come together.

Man: Thank you.

Irene: It is worth knowing of the links of the chain, because.....

Yada: That hold us bound to one another in the seeming endlessness of time.

Manmarriages of this type. Its a good thing.

Yada: Of course

Man: Its a solution to many of the terrible problems.

Yada, In your world, especially in your country, more especially in your country, there is no intelligent teaching of the young about how to live.

Jimmie: Yada, may I ask a question?

Yada: Yes.

Jimmie: A lot of people laugh when they ask how long you have known each other and you tell them maybe five weeks. Why do they laugh ...everybody!

Yada: Because most humans carry around in their mind something about sex and in their minds two people, especially two people that have married recently, there is always in the minds of these people, "Oh, what they are in for yet"!

The joys they may have together. But you see they have a shame feeling about it.

Man: Envy too.

Yada: Pardon?

Man: How about envy. Some of them envy your happiness.

Yada: Oh, of course. We are all in one degree or another envious of one another. We need not be. This comes out of false thinking and of course false teachings.

Hero worship, the "you are better than I am," thought. This is an Eastern de-facing as it were. The Japanese, the Asiatics in general, "come into my poor house", "Come into our humble home", or whatever. In their hearts they do not mean that at all. This comes from a deep inside inferiority complex. If we truly love ourselves first, we cannot avoid loving others, we cannot avoid it.

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This means that we will not "use" another, nor will we let ourselves be used by another. No. You see intelligence, we come into that human mind. This is the first step back home. We must make this first step. We must become human before we can become gods. It is a great step to become human. We are born animals. The great mind, the great Christ consciousness (if I may use that word) lies sleeping in every form, every form, human and all forms. That great light out of which we have manifested lies sleeping within that form for long periods of time. We live in the animal world. Now some of us, due to our religious training, especially the Christian training, have two thoughts and they clash with one another. One, a sense of superiority, "I am a Christian, therefore I am better than anyone else". The other is, "I am a filthy rag in the sight of my God" - It says so in your holy book.

One gives the sense of superiority; the other destroys it, gives a sense of inferiority, so there is conflict going on within the Christian all the time. Now we do not have to go to church to be Christians. In fact, most who do not are Christians. Yes, this (first step, becoming human) is of the utmost necessity. You listen to what are called metaphysicians talking in your world and all of them seem to be talking about the divine nature of man. Very few of them have anything to say about man's humanness. They believe, not believing, but not really thinking about it - that the animal can jump from its position of an animal to that divine state of creativeness. This is an incredible thought.

You seek to know life? You want to truly get on the path? Then side-step all that is called phenomena. Leave physical phenomena alone until you know mental phenomena. What is your nature? You know many times physical phenomena - mediums are producing their own frustrations. They do not know this, but these beings that come to them and that they help by giving their vital energies to them to materialize, these beings are of the same nature as the mediums. They are frustrated, fearful, anxious. Now if one keeps coming into a seance room year after year, it will make indelible markings on that one's consciousness and drag him back into the physical world - drag him back into being a nine-month materialization!

Mr. R: Your speaking of the spirits that come to the seance?

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Yada: That is so, yes. More than this, going to seances, you attract to you beings that will follow you wherever you go.

Mr. R: Eating companions.

Yada: Eating companions, sex companions, drinking companions. Oh, if you think you are a heavy alcoholic drinker, you have not seen anything until you have had the help of a spirit being who died an alcoholic.

Irene: Also, Yada, people who are interested in art will follow you to Art Galleries.

Yada: Oh yes, yes.

Irene: We had this experience.

Yada: Yes, this man and his wife, Irene, went to the art gallery in the big park here and suddenly while they were looking at these pictures of the great masters paintings, they felt their energies being pulled out of them, vamporizing it is called, and they did not get free of these beings until they were quite a long way from that museum.

Irene: We could hardly get out of there, we were so weakened.

Yada: It is so. So, my friends, I do not say these things to frighten you, I say them to educate, to put you on guard, to make you aware, know what is happening. People say to me that they have an open mind. Very nice, but if you are going to keep the door to your mind open, you had better put what you call a screen door on it so that the astral dust does not come in on you. Know what you are doing.

Man: Aren't these entities ever present about all of us so to speak? And aren't most human beings entertaining these beings unwittingly as hosts.

Yada: Oh yes, yes.

Man: That's not a good thing, is it?

Yada: In most instances it is not, but you see we are protected, very much protected. You know we are what is called innocent, not just ignorant. Ignorance is knowing and still breaking the laws. Innocence is not knowing, not being aware. Often such innocence is a protection in itself. It forms a light around us that the lower elementals cannot get through. There must be something else in our makeup, something else that we have perhaps brought back from another lifetime that will give the lower beings a hold to get through to us. Yes, yes.

Mr. R: Have you the power, Yada, to remove such obsessing entities from those you know and observe?

Yada: Many, many times, my friends, many times. But you see while I may remove, they may take back.

Man: _____

Yada: That is so. You know I may take out entities from one's auric light and then cleanse bypasses and the use of certain words (they are not mysterious; they are just a kind of word that creates tone sounds that act upon these beings as a strong pressure to get them out of the auric light) seal the aura. I may do that and people in the physical world, watching all this, some of them not being able to see into the world that I see into will believe that now that person is cured and they shall remain forever cured. That is a big mistake.

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Healers, what you call psychic healers, faith healers, whatever you like to call them, and medical healers with the pills you know, with the knife, healing with the knife by surgery, all we can do is our particular work. What that one does with what we have done for them is their business. Now, if it is in their makeup to destroy themselves, they will do it. they may not bring back the same disease that healing has taken from them, but they will bring a disease you can be sure. And if you put a wall against them bringing a disease, they will create what is nicely called an accident.

Man: To seek attention possibly?

Yada: That is right. Feelings of insecurity. Anxiety is one of the most deadly of ailments that one has, because it leads them not only into ailments of the nervous system and general functioning disorders, but it leads them into accidents. In your modern times being killed with automobiles, falling from high buildings, stepping off curbs and breaking necks.

Man: Or breaking arms.

Yada: Yes, all these things.

Man: On these thoughts - in the destiny of these beings who leave this dimension, is it their destiny to be near this world? They must have other destinies more helpful than this?

Yada: Oh, of course. This world, this physical world that you call the earth is only one island in the vastness of man's doings, one point, one minute point in the vast ocean of man's doings.

Lady: Yada, do the spirits come to the one they choose to come to, to be around?

Yada: I say what is your nature? What do you want? We attract others to us by our needs, by our wants. Now this man here has within him a need for this particular kind of person. She does things for his ego. He does things for her ego. They feed one another and should they ever stop having these needs they will automatically separate and there is nothing anyone in the world can do to stop that.

I came into the world out of a need. That need once started, once felt, had to be satisfied, had to be met with. You know I said a little while ago, a person here, a person there, they are going - hummmmm..... and they have no understanding, no knowledge of one another going, and pretty soon the need for one another.

Lady: I think that you answered the question, but not the one I intended to put to you, I mean after someone has died can they come and be near you, the ones that they chose to be near?

Yada: This depends upon the mental growth of the person that has died. If they see the need for listening to your command to come to you, they will come. If they do not see the need, they will not come, but you will have someone else who is seeking only his personal satisfaction and will not care what it does to you.

Man: Simulates the other one.

Yada: That is right. You see life is a dream. Is it beautiful or is it a nightmare It is a little bit of both to all of us, heh? Yes, a little bit of both to all of us. Now there are some individuals that come into the physical world that it is demonstrated that their life, you may honestly say, is a constant never ceasing hell and perhaps strangely (I do not know what the word strangely means) what is the deeper meaning of the word strange?

Man: Odd, way out.

Yada: You may use those terms, but this does not tell you very much.

Irene: But it is sort of a mystery, isn't it? As mysterious as it may seem, things that should happen will happen.

Yada: Yes, will happen. Who is doing this? That great consciousness that the Christian calls God and doesn't know what he is talking about, he makes a man god out of it and therefore gets very little service from it. This true God, which is not a god, is not a diety, does not need your, or my, putting our bottoms up in the air to it. It does not need that. It has no such awareness. It does not think like that. It never thinks of somebody called Mark Probert or Irene Probert. In fact, there are no such things as Irene or Mark Probert, or Bill or Joe. These do not exist. These are just labels upon an unknown quantity.

Yes, I love you, you hear that. I love you. What do you mean? What do I mean? The deeper meaning of this is a call to myself. How can I treat myself negatively, hurtfully? I cannot. But if I think you are something foreign to me, that you are different than me, that there is a total difference between you and me, of course, it is easy then for me to curse you, hit your or kill you. Easy, nothing to it. 457

Man: Yada, I wanted to bring out the relation of the word strange. The derivation of the word in French is _____ which means a foreigner. It is the same word we have in English, new nation, foreigner. Its is something that is strange, something that is foreign to us and therefore we think it odd, something outside of us.

Yada: Is it not so that whenever we meet one that we think of as a stranger, we are immediately faced with an enemy?

Irene: Something we don't understand is an enemy to us.

Yada: Yes, this is a foreign element, no comprehension. Yes but I do, why do I? Because I know myself. Knowing myself could I treat myself badly? Knowing myself do I think it is necessary to find some equalizations with life by some extras that do not belong to life, like tobacco, alcohol, excessive eating, heh? Do I need these things? Was I born with tobacco in my mouth, either in cigarette form or in the pipe or whatever? No. Was I born into this world stuffing my stomach full of food? No. And doing this is simply shocking to those who know that I'm trying to feed a frustration. I am trying to scratch an itch that will not be scratched! Every time I reach to scratch it, its gone. It may go under the skin, that's generally where it is.

ALCOHOL. Let those who drink it think a little bit. Are they drinking alcohol? Now I speak of those who do these things in excess. For man is given to do anything he likes in moderation. But in excesses he shows his ailment. He is not drinking alcohol, he's drinking frustrations, anxieties, uncertainties. This then results in what is called an ulcer. Very, very seldom does a calm person have ulcers. A person that feels secure cannot have ulcers. A person that feels firm in what they are doing has quiet nerves, so the nerves do not destroy the glands and create diabetes. Diabetes is an inner rage to the stormiest route - suicide.

Man: Yada - what are Mark Probert's frustrations that he has diabetes?

Yada: It started way back in his early childhood. A rage against treatment by his mother who did not know she was not feeding him. How can a baby say, "You are not feeding me?" "I am dying from malnutrition at your breast." It cannot.

So in his frustration he produced the first strike to the glandular system. Then as others are added to this through the years, if he is fortunate enough to live years, comes the final blow with some ailment, not necessarily diabetes. It can be anything.

Let us take one who is ambitious. They feel secure within their own ambition. They know what they are doing. They know what they want and they have all that it takes to get what they want. But some other human being, feeling the tremendous need to be loved, not really loved but to be possessed, and one who wants to be possessed also wants to possess - who does this to such an ambitious person, stops them. And they will turn that creative energy that has been driving them to great things, they will turn it back upon their nervous system and it will affect the glandular system and create a condition called arthritis, that twists the body up like this and over like this (illustrating). This is that persons will to throw themselves upon the

person who gave them such love. "You want to take care of me, here I am, take all of me."

Man: We are responsible, must relax, that's what it is and that we don't do.

Yada: Now the best thing that could happen to that person is to have her or his lover die, that possessing lover who loves no one but himself. The best thing that could happen.

Irene: To at least remove themselves from the presence of this one. 458

Yada: Yes, yes, Go away, you can come back in another incarnation. Perhaps you will have more intelligence by then.

Man: Yada, the test has such a severe hold on us. The frustrations of this man, Mark Probert. He has been a vehicle for you for many years and has permitted you to accomplish a great deal through him. Hasn't this helped to counteract the frustrations?

Yada: Oh, this has done much. In fact, were it not for what he has done, this man would have been dead years ago. Yes. May I please, in all humbleness say, we feed him vital energies, so we help. It is not all us. You cannot give love, no not even sincere honest love, to one who is incapable of taking it. And there are many such people.

Irene: He has a great capacity for taking it.

Yada: Oh, much. He has a deep capacity for taking love, because he has a deep one for giving it. Everywhere around, he truly gives this feeling of love. What a wonderful thing. You know, my friends, there is nothing, nothing in all creation that can survive, that can stay together, if it loses that element called love. It is the key, the golden key, to our returning home to our Christness, to fulfillment. (Speaks in his language) Without it we may as well never have been born. Everybody smile, heh? Yes.

Man: Yada, talking about smiling reminds me of what George Bernard Shaw said about it, a very famous axiom, that we all subscribe to. We have a saying, "Do unto others as we would have them do unto us" and he (Shaw) only said one thing. "Don't"

Yada: Laughs. . . I appreciate that very much. You see, until we are educated, until we come into the light of understanding of what our true nature is, we wouldn't want others doing unto us what we want them to do, or what they want to do. Oh no. Should I do unto you what I want done to myself, you perhaps wouldn't like me.

Man: That's just it.

Yada: YOU see, what is desire, what do I want? You do not know me. What are my feelings. What approach should I make? Many men and women end up in divorce courts and even kill one another because they have paid no attention to what the other wanted. Just each to himself or herself. "This is what I want, I don't know about you, but this is what I want." And you cannot get together under those conditions. I have to know what you want; you have to know what I want. Then we can get together.

Man: Awareness, that's it!

Yada: Yes, yes. People poison one another, literally murder one another with their lack of understanding. In our youth the fires in us are high and we think they will always be high. We think we will always be able to stoke them into roaring flames. And you know, we will if (you like that word if?)

Man: Its a big one!

Yada: If, if we make a conscious effort to know ourselves. What do you think? Is it true that the male becomes impotent after so many years? Is it time that brings on this state of impotency. Of course not, of course not. A mental emotional block or a series of blocks that have been building up slowly causes this. Now sometimes these blocks are instruments of demasculating that the female has and uses upon the male for her own purposes. But this is not always true. It may have happened in early childhood. The child, maybe only two or three years old, may have registered what their parents were doing, having sexual relations, and

the impression a child gets is one of suffering. So the child can be repelled. This experience will sink into its unconscious self and as it gets older, the person will appear normal. They will get married and even have children, and then suddenly impotency. Then perhaps the woman may say, "What's the matter with you." "What is hitting you in the head?" "What did I do to you that you treat me this way?" or "I have loved you, I have taken care of you, I have done everything. I have given you the best years of my life." Haven't you heard it? No she hasn't because if she had, she would never have said that, never have said it.

Perhaps, as I said, she did not have anything at all to do with demasculating him. His parents did it, but they did not do it consciously. They made no effort to do it. This was an experience that he had, or perhaps it was "she". And such an experience may turn one into other kinds of sex activities. We are very sensitive units of existence of life. We are more sensitive than the most sensitive recording machine you have in your world. And we take more strange attitudes to what happens to us. We break down easier than these mechanical things here.

Keep in mind appreciation. But how can you have it if you are afraid of something. What are you running from? What am I running from? Do we need to run? No, we do not, but we do it. Why? Fear, uncertainty, feelings of insecurity coming out of what we do not know, because what has happened to mark us happened so long ago we have no memory of it. The unconscious self does not drop it into the conscious mind. So we do not know. All we get is the experience like a knife in us. We say, "What startled me, what's cutting me?" Why do you suppose in your present day world they are training thousands and thousands of mental doctors, heh? Because man is breaking down mentally much more than he is physically.

Man: So are the doctors?

Yada: Yes, for they are human beings too, heh? They do not often look it, but
- laughs = I make joke!

Man: The world certainly does need the right kind of teachers and it seems to get....

Yada: You see mental doctors that have come from your modern schools are book learned - not experience learned. They have not spent time in meditation, not only upon themselves, but upon the world around them, with the thought in mind, "Truly, what is the nature of all this? What is the meaning of it? What relation do I have with it?" What indeed. (Kethra - speaks to his teacher)

Perhaps I leave now, heh. Time moves on. But you know it doesn't, we do! Doesn't that make you feel happy? - Laughs - This man, the first time I said to him, said, "That doesn't cheer me any." Yes, but remember it. It is something worth remembering. Time does nothing, you do it, I do it. I age myself. I make myself young. Age is boredom.

Man: True.

Yada: Boredom is death. A notchi

Group: Good night, Yada

Yada: A notchi, Gratia.

Irene Probert speaking. It is Friday, November 8, 1963. We are in Alfred and Anita Ganschow's house at Buffalo, New York, holding a deep trance lecture by Mark Probert and the Members of his Inner Circle.

Yada: Au kee.

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Irene: There is nothing mystical about it, but Yada is the only one of the Members of the Inner Circle who assumes a lotus blossom position almost every time he comes and that's how I recognize him. Now I suppose Loa Tze or one of your wise friends will set himself in the lotus position the next time he comes.

Yada: No, no - (his language) - -

Irene: Oh you wouldn't let him do that!

Yada - gives greetings to Alfred and Anita and says "everytime he comes to see us, Alfred looks much younger.

Irene: The more man learns about the Light, the more he learns to take care of his body and the more relaxed he becomes. Am I right?

Yada: Au kee, au kee. you understand yoga, ha, ha.

Irene: You know, as you were saying, there are so many words or expressions or sounds that you have to place feeling to, to know what is being said. And this is what I find in your language. I feel what you are saying, so many times, when we have no words in English to describe that which you are saying. But I have a feeling about what you are saying sometimes, and other times, I know the words that you are using. Do you understand what I am saying? Au kee! (with laughter)

Someone comments regarding speaking English.

Yada: My honorable friends, now I do it. It is an honor to see all of you, of the past, that I had come as friends here into this nice home of the lady and man, the Ganschows. We of the Circle extend our love and our greetings to you; and those of you who come for the first time, also love and greetings that you come now. And it will be our hope that you will find reasons for returning at some later date.

If one does not have hopes for tomorrow, he has no hope for today. Now that may sound a little contradictory to what I have said in the past, but do not live in the tomorrows, live today. I do not say live in the tomorrows, I say hope for them - and how do you do that?

Hope to be an active thing, must be worked at. Do something today that will make your tomorrows the joy that you want them to be. Instead of idly dreaming, or worrying about tomorrow, do something active about it today. Man has always been a worrier.

Irene: I wonder why?

Yada: Because he is afraid. Do you wonder why? So do I. The answer is because he is afraid. It is fear that makes us wonder about our tomorrows and regret our yesterdays. FEAR - nothing more than that. If we keep in mental balance with our todays, our tomorrows will be what they should be.

You see, no promises will be what they should be. In order to keep in proper mental balance with today, your yesterdays should have been intelligently thought out before acted. Then you would not have to worry about them. You see, if you act properly today, your tomorrows must be the results of today's acts.

I have claimed to be some 500,000 years old, or young. Look at all the worrying I would have had to do in all that time if I worried. That's much worry, isn't it. 500,00 years of worry! Ummmm!

Irene: You would look worse than a shriveled prune. You know, Yada, I find that the expression of worry is one of the most aging of all things, except boredom. So if you worried all the time, you would just shrivel up like a prune and have wrinkles all over.

Yada: You know, all the time she is talking like this, I know all of what she has said, except the word "prune".

Irene: You know what a plum is? Fruit? When it's dried - put in sunshine to dehydrate and called a prune. It's a plum shriveled up. So its a prune and its full of wrinkles.

Yada: Even the young ones? (Laughter) It must take much worrying to make a young prune wrinkled.

Irene: (sings) It is said, "No matter how young a prune may be, a prune is full of wrinkles."

Yada: You know prunes, like man, must have it's experiences. And the experiences will mark the surface of the prune the same as it does man. He will also mark his insides - the same as it does to man. That's why it marks his outside, because it has marked his inside. Whatever is inside, shows on the outside.

You have heard of people - with the cards they play - it is called "poker". These people in your English - you say something about them, with the straight face, you call this the "poker face". And perhaps one can hide what they are when they are playing poker but they do not hide it from another poker face. Poker face knows poker face. ⁴⁶¹

Much has been said about how to act, to hide your worries, anxieties, fears. Don't show them, it is said in your world; don't show them because it is distressing to those you are showing them to. The reason is because they are also trying to hide them from you. So it is a battle, playing hide and seek.

Now I think it would be nice, if people who are really looking to find out what life is all about, if they would take off the poker face with one another - stop pretending that they are not looking, stop pretending that they are making believe.

We are all looking. We are all in the one quest - the quest to know ourselves. But there is no doing this by the mystical practices alone - the taking of deep breaths, the sitting in meditation, the doing of Yoga practices and exercises. You know how to find life the easiest way possible? LIVE IT.

This is the trouble with man, he reaches a point, which is perhaps around ten years old when he begins to feel trapped. And in this feeling of trapped-ness, he wonders how he got into the trap. "How I getting here?" In his fear about life, he mocks up a superior being which he calls "God" and you know, you think he would depend upon Him, no?

With all that work of mocking Him up, He is ignored except one day a week - which is a pagan day of worship - Sunday. It is natural that he worship on Sunday, because so do the pagans. The day of the sun - bottoms up! It is a good way to get sunburned - and on the part you have up!

Adoration is wonderful, if you only know what you are adoring, where you are putting your devotions. This is what makes humankind intelligent, or animals - lacking human intelligence. They do not know what they are doing. This is lacking intelligence. This is living in the animal body and ignoring the body of Light - the indweller, the Christ consciousness.

When one starts getting on what he has been told is the path, in the pursuit of the Knowledge of Life, taking what is called the metaphysical road, right away he wants to get rid of the world he is in. He wants to leave. He suddenly feels a pureness. The world around him is not good anymore for him. He feels a sense of - - I think it is called "uppishness": or perhaps to be kinder, it is "upperness".

What is the matter with down? Only one thing the matter with it is to know whether you are down and how far "down" is. There are many downs and many ups. It is almost impossible to know which is up and which is down. We have to start where we are, not where we are not - and this is the trouble with many people on the path - or what they feel is on the path.

I have said in the past and I say it again - - there is no finding the Light of Truth; there is no finding the inner until you comprehend the outer. Until I comprehend. Why do I say you, when I am in it too, you know. Many people think, in talking to me, that because I haven't my skin on like they have, perhaps I know something more than they do. Perhaps different, but so do you with one another. (No one should think he knows more than the one sitting next to him. They only know something different!)

Anita: But this difference, Yada, makes all the difference in the world.

Yada: Shh! You are giving my secrets away. But it is so. There is nothing surer than that. Now look what this can do to those who have been believing for so long that they have so much more knowledge than someone else. It can bring them down off their high horses. It can show them the necessity of each one of us walking on the same level with one another.

The trouble with short people talking with tall people is that the short man cannot talk in the tall man's face. And the tall man is in the same bad position unless the small man looks up. And when we catch ourselves in that position of looking up and looking down, we get an air of superiority and an air of inferiority.

This is what makes so many small people feel inferior. To walk on the same level, to look one another directly in the eyes, and if I know something that you do not know, it is a duty to myself to tell it to you. But it is not my duty to see what you do with it. I don't care what you do with it. That is your business, not mine. 462

I come here; I talk with you. We talk on life with one another. I do not talk at anyone; talk with. Now, what you do with what I say is your business. If it is tasty food to you, you will eat it and enjoy it and ask for more. If it is not, you leave it; for if you try to eat it, it will poison you and then you will blame me.

Under the circumstances, that would be very, very bad for me because it would add to my 500,000 years of making karma. Who wants all that karma - and then add a little more.

Everytime I meet someone that I try to oppose, thereby hurting their feelings, I oppose by giving them my truth. I say, "You eat it. It does not matter whether you like it. Eat it! It will be good for you". Don't you like people who give you things because they are good for you? I love that! Ha, ha.

Irene: They certainly aren't walking in the Light for sure, not in my Light - and my Light shines just about as good as most anyone's. If I didn't think this, I wouldn't believe what you tell me, so this is what I believe.

Yada: Sounds like my teaching giving her big ego, huh?

Irene: No, no!

Yada: I make for joke. But you see you must be careful of the expression, "I make for joke." Many people speak many a jest in truth or truth in jest.

Comment: When you speak of karma, Yada, I find that some people have a fixation toward this word "karma" and I don't see how anyone, animate or inanimate, could escape this cosmic fact.

Yada: Excuse me you made a slight slip, you were going to say karma and it sounded like you said "camera" and that would be very good, because then it would come under the heading of exposing ourselves and that would be very true.

Comment: I think it is wonderful to experience and then we reap the effects of that experience and how can one get away from cause and effect? Nothing does.

Yada: Is so.

Irene: And sometimes the effects are beautiful. It doesn't mean that karma is going to be negative. Depends on what we put out, doesn't it?

Yada: Of course. You see, the western mind, not really looking to see what these words truly mean, they mis-use them. Excuse, please, my saying this about your country, this part of the world, but this is so and I think most of you sitting here know that. Now, if we were to take "Karma" in the same light that the Christian teaches "sin", and make these relative to one another, you could see right away the big mess the metaphysical people would be in. Even though they quit the Christian Church, they simply exchanged "sin" for "karma".

It is not sinning; it is simply a word meaning cause and effect. Whatever you do will be done to you. You cannot escape this. This is a natural law, a natural law. Where there is no natural law working, you are working outside the pale of life; against life, and you will get the natural law results from that too. You cannot escape it.

Man says to me, "Well", to me when I say, "Well then I just sit and do nothing." Many people do that, both in the Christian teachings and in Meta-physics, because they become afraid to move. "God will punish me. I will be sinning if I move." You will be committing the worst sin if you stop moving because motion is a basic law of life. Without it, there could be no life.

So if you tried to stop motion you will start it, but you will start it in a negative direction. It is called vegetating. It is called stagnation. Stagnation - the greater a pool of water stagnates, the greater motion comes back to it, the more life comes into it. Nothing can die. All that can happen is to change - shifting form, one for another kind.

In the ices of the poles, underneath where things have been frozen more or less solid - whatever that word may mean to you - there is life, life in a form of suspended animation as well as active life. Where the poles are now, was one time tropical lands. The shift will take place again in some time.

However, as it is said that it is the shifting of the ice poles that starts the ice ages I say your world is not ever going to have another ice age. All the ages to come will be water ages. Your earth is heating up. Heat is life.

Man came out of the sun. He is a sun being. Your earth is getting something like 250 billion tons of energy every few minutes. Think of that. Of course, billions - not even your best politicians can think that much! And they are good thinkers about money - but not about numbers; they are careless with numbers = that's what makes them use so much money all the time. Ha, ha, ha.

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The life of the earth is going to come into many, many changes, but nothing sudden. Nature - no part of nature acts sudden except man. He is always sudden.

Irene: I suppose you have heard of a quake that took place in the Boston region and this is something I don't think we've had as far as I can remember in the history of Boston have we had an earthquake. Must be quite a few changes taking place in that particular area. Is the crust shifting or something?

Yada: Not the crust shifting. Earthquakes are not started by the simple process of the shifting layers of earth, but starting in the atmosphere, starting in the ethers - not atmosphere. Atmosphere is something the ethers are in.

There is a vibration from outer space coming to your earth this way and one coming up from the earth. And when there is a disturbance in these vibrations, whatever the disturbance is, or whatever land it is, it causes the earth's stratas to shift.

Irene: The ether must shift first?

Yada: Of course.

Irene: Yada, do you remember when I was in the top of a hotel in Los Angeles when there was that terrific earthquake? And I could see, as far as I could see, at least a foot up off the earth there was at least a foot of blue light in all directions.

Yada: Electrical. This is the ethers. When they start breaking up over the land, which is the electrical energy - great quantities of electrical energy is created in the atmosphere.

Irene: These quakes went on for about an hour and this blue flame lasted throughout all the hour and then it seemed a little afterwards. At least I didn't feel the quaking, but the flames still existed on the streets of the downtown area.

Yada: Energy. For this is all there is, is energy. Perhaps I shouldn't say that because the word is wrong. And even if it was right, energy is not energy. Energy is a word. But whatever it is that is back of that word, whatever the real thing is, and what I call it is "Mental substance". Of course, that doesn't make it any better, huh?

The trouble is, with both pupils and teachers, me too, is saving words, naming things, putting labels on things and then forgetting that they are labels and believing that this is what they are in themselves. This is why so many people get in trouble with one another in conversations. "I saw such and such a thing" I am telling it to someone else, and mostly because my words are improper, they are not painting a true picture in his brain.

All of us have a little reception room in here and it receives it by electrical impulse starting up by what is called molecular motion out here, sets up a series of electrical impulses in here. And then, by the time they reach the brain center of hearing, they are radiating already out of the head in heat units - words.

So thinking is done - the end product of thought is heat, like everything else. Now this is what I say, is there anyone here who would care to deny that? You are free to do it if you feel you can. Or would you like to say something different? Would you like to put it in a little different way, feeling it would perhaps clarify something for the rest of the people sitting here. You see, this is a class for learning, not a gathering to make sounds like the monkeys.

LIGHTS IN EARTHQUAKES

Anita: Yes, Yada, what can we do to make ourselves more receptive to these electrical impulses, and at the same time to discriminate of what to receive and what not to?

Yada: The first thing to be done, for almost all we human beings, is to practice stay-ing awake. Very difficult, very difficult, because the way we have received our conditioning in the environment we come into, can or does eventually lead to a kind of boredom that allows us to sleep. This is why humankind has a great difficulty stay-ing awake.

Now some of you, who suffer perhaps from insomnia, will doubt that. But the very thing that is keeping you awake, has you in sleep, a sleep that gives you no rest. It is called 'wakeful' or 'with the eyes open' sleeping. Now most of us go through stages of this kind - walking around with our eyes open because we know, should we ever close them, someone is liable to bury us. Ha, ha, ha.

Irene: Yada, you will get a pimple for telling a fib.

Yada: Oh, I have had many! My friends, while I tell these things in humor, I also speak in great seriousness and sincerity. I speak the truth. For years, years - sometimes for many lifetimes, many of us sleep, sleep, sleep. You find your Christian Churches filled with people sound asleep.

Anita: With eyes open!

Yada: But you find these also in many other religions because what they are following is merely a faith, a dead faith at that, because they do not practice what they have been told. The Christian religion, even as it is, were it put into practice, were the teachings put into daily practice, it would be a living and therefore a beautiful teaching.

But how are you going to teach people when they are asleep? Because these very people who appear to be awake, sitting in the temples, Christian or otherwise, do not know what is being said. They are not being taught anything because they are not listening. They have been julled to sleep from the time they were born. Pardon?

Katherine: You mean we don't think these things out? We just listen?

Yada: That is right.

It is said, according to your holy book, that a God man descended to earth or incarnated to suffer torture and death for what someone else - not, has done, but has failed to do. But you see, the sleeper takes this attitude - he hears these noises and because he has been conditioned to believe that there is something for nothing, he is very glad about that.

"He died for me. I do not have to pay for anything. He bought me and I didn't pay." How can you buy without paying? Does the seller have no part in the buying? Is he not tied up with the buyer? If not, the world is more crazy than I thought it was!

Of course, my friends, there is a price. But the conditioned consciousness is also the masochistic consciousness because it lives in fear and in guilt. This guilt drives the masochist to cry for punishment - "Beat me. I have been bad! God punish me. I have been bad and the only way I can get redemption from my badness is to enjoy the beating you will give me!" Is it not said that to put a masochist and a sadist together, they will have heaven? Yes, one to beat and one to take the beating.

Man is not a sinner. Life is learned by mistakes. Trying is living. To not try is to be dead. Imagine, my friends, imagine - or try to - a God, a superior being that can willfully punish and torture his creation for doing what he made them to do, called living.

The most heinous criminal, on the deepest side of his acts, as far as his higher consciousness goes, the acts that constituted his crimes, make no impression upon this mind, upon this great consciousness. It does not know good or evil. These are words concocted by humankind in their fear and ignorance of life.

Would you - father or mother, permit yourself to be murdered, with the thought in mind that your life will buy intelligence for your children? Impossible! Only the insane mind can think like this. The greater number of us coming here, for years, for lifetimes will live in an insane mind.

What is that mind? The emotional, uncontrolled emotional self is the insane mind. If you doubt that, the majority of the world lives on this mind and in this mind, look at the activities of nations to nations. If two individuals can treat one another in a negative manner and feel free to do it, it is not surprising that nations can do it.

Nations are not made up of a few humans controlling the destiny of these nations. A nation is every human in it. And every human in it plays a particular part in the destiny of that nation, whether they know it or not.

The astral world is but an anteroom for we humans to go into for a period of time before we return here to the physical world. Now some of us, in the course of our lifetimes, learn how to live here, learn the nature of hereness in the physical world and learn the nature of the astral world and see that there are other states of mentation that they can rise into in which they will have better control of their lives. Then when they pass from the physical world and enter this anteroom (astral) they will learn what to do while they are there because they learned while on earth, while here. 465

And in learning that they can rise to the next step if you may call it rising, I have to be careful. Rising. How high is up? You see, it is difficult. It is a mental motion that has nothing to do with height. There are many people who have been students of spiritualism who have tried to locate the astral world and there are many people in the Christian teachings who will tell you exactly the location of heaven.

→ HEAVEN IS LOCATED IN LOVE, not in what is called a - - - I think the word is topographical locality. Is that the right word? Sometimes I am unwise about English Language. But you get my picture, huh? "Heaven is" - - "the astral world is" - - uh um um and just about that time you, who are listening, leave and leave this one with his, ummm, ummmm, ummm. And he is glad you did because he couldn't locate it!

Irene: Yada, a question that pertains to the subject you are talking about. May I read it? Why is it that the godhead which we assume is perfection, has put down innumerable parts of itself to gain experience whereby the units are working toward perfection in order to be reassumed into the unity of the godhead? Will you discourse on this please? And further, to a person who was brought up in the most strict orthodox Christianity, how can I answer this question? Now this person who was brought up in orthodox Christianity isn't asking the question, but the person who is asking the question, wants to tell the one who has been brought up under this orthodox Christianity. How can you explain this to such a person?

Yada: It is not my place to do it, you see. Explain? How can I explain anything to anyone? I can't. All I can do is make sounds. You see, my friends, I am making sounds at you. You make sounds at one another. Then at some time, amid these sounds, our eyes suddenly get open and a light goes on and we say, "Yes, I understand what you are saying."

But it is only because we are taking those sound, or some of those sounds and recalling what we have been conditioned to think about them, not only in the mind to think about them, but in the heart to think about them, and in the emotional self to think about them. Now some words are extremely painful to some people.

Irene: If a person who was raised under an orthodox Christianity to say the godhead - which we assume is perfection - that in itself would be rather staggering to them, wouldn't it?

Yada: No, I think they would accept that, that it is perfection.

Irene: But what would they think the godhead was?

Yada: God.

Irene: But this is not what we are talking about. This person who has written this question - Yada, you already know what I am going to say. Why do you make me keep repeating this?

Yada: To say to the Christian, God is God, will not change anything because that is what he believes it is already. To say it is perfection, he'll accept that and then when you ask him what perfection is, he will just say God. So it becomes an exchange of sounds, that is all, with neither person getting any meaning.

When the godhead put down innumerable parts of itself to gain experience, whereby each unit is working toward perfection in order to be reassumed into the unity of the godhead. It does sound like what is called a paradox, doesn't it? But you see, it is not, not really. The words make it sound this way, the way it is phrased make it sound this way.

But let us look at the three-dimensional existence coming into, being born, being brought into being. Now think of this, my friends. Do any of you sitting here, know a way of explaining the matter world with any kind of philosophical or scientific reasoning? Now if you do, say it.

Katherine: Is the matter world energy? Motion? Isn't it something that is moving?

Yada: This is true but who done it? Life is a whodunit and everybody's playing detective on it. You know, and the only ones I know of who know whodunit are the Christians. They know, oh yes, they have known the culprit for eons of time. They know that. They must because they try to and have been trying to capture Him in their temples. They have been trying to do this in many different ways.

One is building gorgeous temples, sumptuous temples. Perhaps if the temple is just a little more pretty, God would show his face in it, or at least His Son would visit once in a while, huh? But it is not so good. Let us collect some more money from the peasants and make the temple bigger.

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Katherine: More what we call palatial. We refer to a sumptuous home that resembles a castle, as palatial.

Yada: Yes, of course. A palace for God and His Son, Jesus, to go to, go to, sit in, be more comfortable, feel more proud of themselves, feel more holy, more sanctified, and more angry with man.

You know, if any of you sitting here have orthodox blood in you still, you are going to resent what I am saying and you want to hit me in the nose. But see, if you do have that kind of a feeling, that is un-Christian. I tell you this to save my nose. It is one thing to save face, but to save the nose is even more important.

Believe me, my friends, my aim is not to destroy your belief but to bolster it, wherever it is. To bolster it. It is an effort to show you, in greater detail, that your belief is a valuable thing, a gem, whatever it is you believe in, because it is your life. To make the belief a living thing. If you adore a piece of mud, a sacred piece of mud, perhaps you got it and got the Pope to bless it. Or perhaps you took it to India and got one of India's greatest gurus to spit on it.

Irene: They think this is honorable or wonderful.

Yada: Or one of their holy cows to wet on it, you know they have holy cows still today. If you put your consciousness in it, if you believe in it, if you give it power of belief, it will work miracles for you. Miracles for you! And you can pass that sense of miracle on to others with it. The Catholics do it all the time. This is their power of control over the people, is getting them to believe it, not necessary to live it, but to believe it.

Because in believing that Jesus was a holy man, a man of what is called purity; that he was God enfleshed, is to capture their imagination and to hold them spellbound! To think that a tremendous being like that has given his life for me! I can do no wrong! And to prove that I can do no wrong, all I need to do when I do wrong is to go to the place and he will intercede with this Jesus man for me and I will be free again. Magic!

The magic of believing. It is not only Catholicism that has the confessional box you know; there are many tribes of people that do what is called confessing. Even the black man in North Africa - a tribe known as the Berbers - you have heard of them? They have confessions. Go down into the islands of Hawaii. You will have a tribe of people there known as the Kahunas.

Confession. No one can walk on fire without going and getting confessions and forgiveness from those he hurt, or even thought he hurt. One of the most important things that the Kahunas do not know, the Berbers do not know, the Catholics do not know, is this: that unless the person forgives himself, there can be no forgiveness.

Arita: That's the trick, huh?

Yada: There is always a fly in the ointment. That's what makes life amusing. It keeps us conscious so that we will look for the flies in the ointment. Because they are there. But they are there only for people who are looking, only there for people who know there is not something for nothing.

Irene's remarks are inaudible.

Yada: Of course, of course, what are confessionals mainly for? I think you know - to relieve one's guilt feeling. It is called a dumping process, or another title would be "Here, you take it!" - what you Americans call "passing the buck". Because, as long as I have these guilts, I am also looking for punishment.

Now, you see what this will do to someone who tries to walk on fire. It will burn their soles, because it is burning their souls! Only with English can you do that!

Irene: Before you is a picture Anita gave to me - a postal card - that Anita and Alfred received from Germany. Can you see the figures printed on this card?

Yada: What is?

Irene: Well there is the donkey and this is the boy and here is the corn. 467

The donkey is the emotional self and it really kicks up. It thinks it has to emote - and we do - to get the corn. But if you don't do some kind of emoting, you don't get it do you?

Yada: It is the squeaking wheel that gets the grease!

Irene: You might upset your brother over here but you don't worry about who you upset to get what you want.

Yada: Oh no, the emotions just go wild and the first thing you know, in your efforts to obtain that, this little donkey gets the ear of corn in his mouth. That is where to get corn, isn't it?

There is the story of the donkey who starved to death over two bales of hay because he could not make a decision to go to one or the other. Sad isn't it? But this is what happens to we humans when the donkey stands out in us.

Someone comes to us and says, "You are an ass!" And I say, "How you know that?" He says, "I can tell by your long ears." I say to him, "Are you sure you are not looking in a mirror?" The he go away peacefully because this is so. What we see in others, is in ourselves.

Now this should be a lesson, if we really believe this and accept it as an intelligent thought. It tells us don't be critical of anyone. If you feel you know something better, more comprehensive, more intelligent than they do, then explain it to them, tell it to them. But even in this, it needs to be careful because the ego is such, it believes that it knows everything.

This is why some of us do not like to be told anything. "I know it. What you think I am, ass?" In that tone of voice, I would say yes. Yes, but not out loud, because it would only hurt their feelings and will not make their ears any shorter.

Irene: The person who wrote the first question I read to you, has a second question.

Yada: But I have not answered the first, have I? All right, please tell me the second.

Irene: "Can you tell me please, what is lacking in my personal problems, in particular with my sons and my associate?" This person is a very dear friend of ours, not inclined to be helter-skelter in her approach to people and so any little key you might give, Yada, would be very helpful.

Yada: I would say, this one thing especially is her difficulty. She is self-conscious, too much so. And by this, I mean - how I put it - self-conscious in the way that she feels insecure. She feels inwardly inferior. Now she has acquired this quite unconscious way back when she was a little girl. I have an almost certain feeling, not completely certain, never get completely certain - even though you are, don't get that way, don't accept it. If you do, don't speak it.

I think, everything I see about this person shows me that whoever was her guardian, treated her so that she had lost the feeling of adequacy in her life. Later, she passed this sense of insecurity and inferiority on to the man who was her husband, and also to her children.

Irene: Do you recognize this in her?

Yada: Yes, of course. Yes. And not knowing how to handle it properly, they used it as a war between themselves and their mother. They feel inadequate to her, as she was taught to feel inadequate. Now she may not have an outward appearance of dominating or the will to dominate, but it is there, and along with it, no trust in herself. That is a complex condition, isn't it?

Irene: This is a very difficult thing to acknowledge to oneself - that I am great, you know, I am wonderful. Of course, everyone else is too, but we are inclined to think that this one is a little bit better and this one a little worse. All of us are wonderful. Then we begin to feel in balance with everyone.

Yada: Yes, but before we can do that we also have to admit to ourselves that we all, all humans, all of us have the drive in us which is a necessary drive. It is a natural thing to dominate, to control. In some of us, it is used as a whip, it is a dangerous thing, even dangerous to the person who is using it. She is not aware that she is dominating. Yes it is, with some.

Now in your world, I have heard much said about how spirit beings obsess, control and dominate living beings in the physical world. But you know something, my friends, there is not near as much will to possess or obsess, between the worlds, as there is in the world.

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Spooks, in the skin, are just as dangerous as obsessors and possessors, as spooks out of the skin. The skin bag is but a shield. It hides the inner person - or it tries to. We do not have to wait to die to become obsessing beings. Ka-sida! (His language) You wish to say something?

Pardon, please, I talk with my teacher. I am most apologetic I used my own language. It is said it is not the polite thing to do, either to whisper in company or to use another language if it is not the language of the people. But what I said is, this man's body grows a little tired so should I withdraw and stop shining so much of my light in your eyes and I said, yes I will gladly do that.

Anita: Yada, would you come back if you withdraw now? Come back, because people want to to ask personal questions.

Yada: Of course, because I have not finished these questions yet.

Irene: I know Yada, but because I thought you would come back to it. I never know, you know you always answer in a certain particular way, often you beat around the bush before you answer it completely.

Yada: I am most grateful to you for lifting my spirits in speaking of me so highly. It gives me more life. It surely does. It adds to the light of my being. And my friends, why do you not do that with one another? It is just as easy to say, "I think you are a wonderful person", and mean it, as it is to say, "ummm, everybody's crazy but me and thee....." You know the rest of it, huh!

(Yada laughing, speaks to his teacher)

Irene: Yada, does your teacher understand English at all?

Yada: Some, some.

Irene: He doesn't get the full impact?

Yada: No, that is why I use my language.

Irene: You will come back then?

Yada: Grati-ya (Yada withdraws)

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Yada (back): Please forgive me for coming so soon back. You can have sustenance for the stomach after a little while now. We now will have sustenance for the mind. Sustenance for the stomach can make us fat in the body. Sustenance for the mind can make us fat in the head. It is much more difficult to be fat in the mind than the stomach. Fatty head is not too good, huh?

I was going to say, before I left, in answer to the question there, can you imagine a creation being made by any form of human reasoning? I do not think so, huh? Reasoning. The kind that humans do would prevent a creation, especially the reasoning that the humans can do in this stage of his development.

Consider if you will please, the nature of what is called matter, what is called atomic structure, and then try to reason how you can bring atoms together to create a surface, to create one little molecule of chemistry.

Irene: I don't think that we consciously create. We are not aware that we are creating, Yada. I don't think we can exist without creating. We are constantly creating but we do not give ourselves credit for this, so we don't know we are. So if we consciously try to create anything you have mentioned, we think, "No, I can't do this, to create a molecule.

Yada: But yet you are doing it.

Irene: Yes we are.

Yada: But the conscious self is not doing it. The conscious self cannot do it. It is the so-called unconscious self that is the creator. So then the point is, the creation is something that was brought into being very unconsciously. The creator was not aware that he was creating - had no thought that "I am creating the world" or conditions called the world or anything like that.

But your Christian teachings - which is not Christian, it is Hebraic, it is Jewish, it is the Jewish teaching, not Christ teachings. (Christian teaching had its origin in India and in the Greek mystical schools, the Hellenic schools.) But to go back to the god bringing pieces of himself to the matter world. Now, while the expression is all right in itself, it is not making a true picture because there is no such thing as pieces of you and me. We are one. There is only one consciousness.

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Irene: Maybe the thought was that because all we humans we see here seem to be separate from one another.

Yada: You live in a seeming world. That's why you have such a difficult time. Man, in the physical world, has such a difficult time in comprehending his spiritual side, because he lives in a seeming world. The things are not what they seem. Not. . . .

Comment: Did we come - all from one source?

Yada: One source. Is called The Light. Now the Light - the Light of Intelligence, and of course we want to say, the lower consciousness wants to say, "What intelligence." because the lower consciousness thinks only in terms of form, body, container.

It is said that where there is no thinking brain, or mechanism called brain, there can be no intelligence. This is a false thing. Intelligence is in every created thing. And why? Because it is in every non-creative thing. Things that are inspirational, things that are created by inspiration - not the inspiration only of the human mind because most of that is sensory creation.

It is created by reactions taking place upon the sensory body - attitudes from experiences. But there is the creative self which is the prime mover. The prime mover creates by feeling. Feelings create symbols in this great unconscious self. Then these are projected into the dream of matter. Now if I get too muddy, you say so, huh?

Irene: You say, Yada, we don't use unconscious because there is no such thing. But then you say it is just unaware, unawareness state. There is no such things as being unconscious because that

Yada: That is as far as the human being goes.

Anita: It would be better to say the "All-conscious".

Yada: Is right. Is so.

Anita: Would you say that matter is a dream?

Yada: Yes.

Comment: Now don't we have to have matter as a foil for spirit? Isn't that a great paradox? We have to have one in order that the other may exist?

Yada: This depends upon how you think about existence, how you think about that word, existence.

Comment: Semantics, I don't like it, it strains.

Yada: That is so, that is so. It strains me also, because if I am believing myself to be bright enough to be a teacher, I should be able to find some more intelligent words to express my thoughts. Because if I do not, I might lead to greater confusion in the listener's mind. Because also if I cannot find the proper words, or let us say, the more intelligent words, I say to you I am not teaching you anything. I cannot, I am making sounds at you and then you take these sounds and translate them to the best of your ability and according to the way you have been conditioned to comprehend sounds.

And you may say then that I have said something but I didn't, not really. And I want you to know this so that when you are communicating your thoughts, your ideas to another, remember you are only making sounds. That is all. This is all any of us can do, make sounds at one another and then hope for the best.

It is like your scientists wanting to knock off a piece of the atom - what you call fission, so they take another piece of matter called the proton and make a bullet of it and aim it. Aim it? No, there is no aiming. Doing this, what the scientists do, is like you here would have a gun, a big cannon that will shoot many, many hundreds of bullets very fast and then you point it at the sky and say, "I am going to hit one of those bodies up there, aim at the star."

The spaces are, relatively speaking, vast up there as they are between the bodies, as they are between the bodies in atoms. So it is relative shooting, we may say, relative aiming. And the aiming is called, "I hope I hit a piece of something."

MATTER. Reasoning about it, I say to you, it is all a dream. There is no reality per se. Now it is all dream. The reality belongs with the dreamer, not the dream.

Comment: Whatever I think it is but it changes so rapidly, so it isn't what I thought it was but I still have my own opinion.

Yada: Is so.

Comment: I was lost a little bit . . .

I'm glad it's down on tape.

Irene: Maybe I didn't even say anything worth remembering.

Comment: Yes you did, I'd love to get it down verbatim, it was beautiful.

Yada: You see, my friends.

Irene: After you had left Yada, the lady who was sitting next to me said that she had several questions that she was going to ask you. But before she voiced them, you had answered part of every one of them. And this is a demonstration of what you said, "We are all one" She could not have received this thought if there would be two minds.

Yada: Is so, is so, there is only one mind that is why telepathy not only among yourselves on your particular plane of consciousness but between all the planes of consciousness. You here, you are everywhere. The real you is everywhere in consciousness. No plane that are now not on. This may seem strange or far fetching perhaps, but think about it a little bit. How could you move to where you are not.

The same problem do the physicists have regarding the electron. Where is the electron when it is not? Doesn't that give you the creeps? (Laughter) That shows the electron is just as spooky as a spook, every little bit. There is a particle, that is a nasty word too, particle. I'll tell how nasty it is. It is called a neutrino. Have some of you heard of that? A neutrino. It is so ghostly in its nature, that it could pass right on through a thousand ghosts with no trouble; without the ghosts knowing it was there. But, bringing it into the physical world, it could pass through twenty miles of lead, without being stopped.

Irene: What is the purpose of the neutrino?

Yada: You shouldn't have said that! I do not know what purpose there is. I just know it is. It fulfills its own purpose according to what it is doing.

Anita: Isn't it the same with the atom also?

Yada: Of course. An atom is not an atom. An atom is what it is doing. So, what am I? "Oh, I am so and so and so . . ." It sounds like I am saying something and it sounds like I am saying nothing which I am not because there is nothing to say. I am what I am doing, just like the neutrino, the electron. You see, nothing is something in itself. It is only what it is when it is in action.

This table, like everything else, is made of little bits of nothing and the more of these little bits of nothing you pile up on one another, the more surface you have. You can have the head of a pin or point of pin. Head of pin, point of pin, or a galactic system. One is relatively big and the other is relatively small. Having either the head of the pin-size or what is called a galactic system - by themselves - head of pin by itself or galactic system by itself, you could say nothing about smallness or largeness - nothing at all.

People in your world like to listen to creepy stories, and if this is not creepy, I don't know what is. Ghosts, like the atoms, belong in their own world because of what they are doing. Man, the physical form man, belongs in his own world because of what he is doing. You do not have to stay in your world. You do not have to stay in your skin body. You can go anywhere you want. The question is, do you really want? I stop my talking; I listen to you.

Irene: Yada wants you to ask some questions or debate with him what he has been talking about. Did you have something? What is it dear? Who does have something to say?

Audience: The unconscious mind - now we don't have control of that with the physical mind, the objective mind?

Yada: No, but you could. You see, by accomplishing this, you accomplish what is called self-development of self-unfoldment. This is the work of self-unfoldment. Now, when

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you do this linking, almost always you will lose awareness of what is called the conscious out-here self. This is how we move from levels of thought to another, from one plane to another: from one state of awareness to another. In order to be conscious, we have to be unconscious. In order to be unconscious, we first have to be conscious.

I think that is what you call a paradox. But it isn't when you understand it. Look please, in order to get here in the physical world, your first state was unconscious. You were not aware of the physical world.

Audience: Before we came here?

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Yada: Yes. You were not aware of the physical world. You were, as far as the physical world goes, asleep; sound asleep. But this does not mean you weren't still dreaming. You were having your own dream in that state, on some level. Then you had an experience that triggered a desire to move out of that world to come into this one.

Now, you were not aware of this one. Let's go to the dream. You are sleeping, having a nice dream, oh - nice dream. Then something happened in that dream that triggered you into waking up. Yes? Yes. While you were in that dream, in that world, you had no awareness, no conscious awareness of any other world.

Same with life here in this world. You have no awareness of any other world, apart now, I say, from the dream because you have all experienced that - experienced dreaming, so you know there is a world of dream. But to reach it, you have to go to sleep. Going to sleep is simply shifting your state of consciousness, awareness.

Irene: If you do, what we call this is what we do also.

Yada: This is shifting your state of self-awareness. You see, in your world, there is a little rhyme for children. It goes like this: "I have a little shadow that goes in and out with me. What can be the use of it, is more than I can see." What a wonderful thing! The child is not taught the real meaning of this. He is just told to make sounds with it and the parents make sounds at him with it, or whoever it is that teaches. It is an exercise in thinking - not really thinking, in being able to parrot.

Audience: The little rhyme we say, "Going in and out the window", or the game we play, has a similar meaning.

Yada: Now this has yet a little different meaning. You all know that little exercise that children say when they are playing? Going in and out the window - little exercise? This is what we do. It is called reincarnation.

Audience: Yada, am I right in this? Consciousness is really controlled unconsciousness. Is that stupid?

Yada: No, you are not. That is so. Yes, that is so. You see, in the consciousness you have here, it is the thing, the condition that keeps you in this dream. It keeps you here. It does what is called prevents you from dying. If you didn't have a sensory system you would have no knowledge of the physical world.

Now, after you have gained the knowledge of the physical world, when you shift your consciousness to the next step from here, you have had what is sensory experience, that has impressed the consciousness so that you can go on being conscious in this anteroom. Out of what you have experienced here, you can make your dream in the afterlife.

Anita: Yada, is this experience triggered off by an inner experience?

Yada: Yes, for every experience we have, we have picture making for what is called attitude taking. So we soon discover, or we should, that it isn't an experience that hurts us or does us any good, but it is the picture making, called attitudes that either make our lives beautiful or less beautiful.

ATTITUDES. Think of that. If you realize this fully, then you can really be free. (You will not be afraid to have any experience that we are faced with.) We will face it. And at the same time, we will watch what attitudes we take because it is from our attitudes that we learn.

Audience: When we are in this anteroom, Yada, can we make a choice of going on, or coming back to the physical?

Yada: Yes, but only those who have learned to think - here - can do that, can have a choice. Because you see, what is wanted, we get by willing it. That is want is - I will. There is a kind of non-getting called I will not, or I won't.

Anita: How can we know now, Yada, that we have reached the stage where we are able to will this?

Yada: Because all of you sitting here recognize the fact that all of this that you are faced with is a surface world. It is not a cut-off reality in itself. It is a surface world. You know it is a dream and you know you are the one who is doing the dreaming, not somebody else. No one else can save us but ourselves. The only thing we can save ourselves from is ignorance, is not knowing, is not wanting to know. That is the greatest sin of the human mind, not wanting to know. You may say, oh ← i

there are some people who can't know because their minds, their brains, have been injured. There are people who come into the physical world and live for many years in it, who do not have the attributes of sight and sound. So what kind of world are they going to make after?

Audience: They are paying a Karmic debt, could that be possible? 472

Yada: I do not like that thought, you know? But whether I like it or not, if it is a law I will follow it. There is no getting around Law. This is where all of us, in our state of student acting, we must come to realize that all is Law. There can be nothing outside of Law.

Audience: Yada, would this be an understanding if we basically accept and know that natural law is based upon cause and effect, then we should be able, with that in mind, to have attitudes that are going to help us and to banish fear by knowing that if we do the right thing, the effect that it will have will help us?

Yada: But the right thing, where rightness is a common idea in a given environment. Yes. Now there is a right thing that has little to do with the environment, the external environment, but it has everything to do with the larger scheme of things, the larger environment, the larger consciousness. So it is what is called a natural law.

Man made laws can be broken. Of course, you will pay for that, but natural laws - it is not nature looking to make anybody pay. There is no threat or promise of rewards or punishments by the great mind. There is the simple saying, do. DO. Doing is acting, without acting, we are not existing; there is no existing. There is no existing.

Audience: And what we feel is punishment, is self inflicted?

Yada: Is self-inflicted with the sharp points of what is called guilt, fear, anxiety, shame. Many, many people think Hitler is in Hell, especially Christians want him there. "He must be there. There is no other place in all the Universe, Universes, all existence, where he could not be. He was a beast!"

Nature does not think that way. Only the lower, untrained consciousness thinks this way. There were tens of thousands, of thousands of Hitlers in your world. They come and go like the grasses in season.

Anita: We are all Hitlers in one way or another.

Yada: Is it any more deadly in the Laws of Life, to the Laws of Nature, to torture and kill one human being, than tens of thousands of them? Not a bit, not a bit.

If there is a field of flowers - let's say they are all daisies - you pull one up. When you do that, you kill it. The process of dying starts right then, when it is separated from itself - the earth, itself. You may as well pull every one up - the whole field, for you couldn't commit a greater crime by doing it. One daisy is all daisies. One oak tree is all oak trees.

Do you agree? Yes, yes. Big crime, little crime, relatively little, relatively big. I cannot harm one little thing of creation without an effect upon all nature. I cannot push an electron here, this way, in this direction, or excite it at all, that it does not excite every electron throughout all space and all time. You see what power you have? The power you have in your hands to move all creation. (Yada speaks in his language) I recognize myself in god, in god I recognize myself. The man in your Holy Book, called Jesus, he said this: "The Father and I are one" We are one. I touch one and I touch the whole. Bring hurt to the least of these and you have brought hurt to the greatest.

Irene: You mentioned the word, "God". Now, Yada, and I wonder how you thought about creation, or this word that we call "God", that I accept as Creator, what you thought this was in your time, for certainly you didn't have this man-made Bible that is in existence now, that you are basing your talk on now.

Yada: (coughing) You see, smoke. Smoke, you pay the price, nothing for free. That is

why I often wonder how people in your world can believe in Santa Claus.

Katherine: Because we want to.

Yada: Of course. We humans get ideas and we start with them in childhood and take them with us all through adult life (and on into the other side of life and on back here again.)

Katherine: We are not original thinkers are we?

Yada: Not really, no. But you see, we keep these things up until it gets too hot for us and then they burn so we let them go.

Audience: - garbled.

Yada: That is right.

Katherine: We have become so befuddled and confused.

Yada: You have heard the story of the man who has set out to climb a mountain. The mountain was not very big, but he wanted this walk so he walked up this mountain. And on the way he picked up a stone, and looking at it he said, "That is very pretty, very pretty." He put it in his pocket and he go on up the mountain and find another stone - this time a little bigger. And next time, to play games with himself, he took one a little smaller so he couldn't blame himself for what was going to happen to him pretty soon. He put them all into his pocket and continued to walk, and only halfway up the mountain he suddenly discovered that the mountain had become much higher, much higher and that he was running out of youth; he was getting older. Why only yesterday he could have climbed right to the top in only one half the time. But today he was getting older.

He went along, continued to pick up stones and put them in his pocket. Then finally he came and sat down. He cannot go on any further. And he cry out, "What is the matter with me!" Not always do we say that. We usually say, "What is the matter with you!"

L A U G H T E R

Then he sit down and wonder to himself, because he is a smart man, wonder. "What is the matter with me?" Then he puts hand in pocket and he pick out a stone and he sit there looking at it. Very beautiful stone. And a light go on in his head! "Oh, I have not lost my youth, I have only lost my mind! I have been putting stones in my pocket. I have been weighing myself down. Mountain has not gone up in the air, it is the same size. I still have as much energy as I ever had, but I have been putting my troubles in my pocket and walking up the hill with them - walking through life and saying I am getting older and I haven't got the energy anymore I used to have. Things are somehow against me!"

There he is. He can hardly stand up, with all the stone in his pocket, much less walk! Being a smart man, he suddenly realized what the truth was and he dumped the marbles and the stones and rock out of his pocket and walked up the hill in full vigor, full life.

Let us know what our troubles are. Let us face them. Let us take them out of the pockets of our unconscious self.

Katherine: How?

Yada: Meditation, in reflection each day. We do not even have to sit and take deep breathing and go take deep breathing or go into any trances or anything like that. It takes honest reflection. So few of us want to do this. We do not mind reflecting, but when something comes up, a picture comes up that says, "You're it!", we say, "Oh, ho, ho, go away picture. Let us change the scene please, somebody else must be it, not me!"

Irene: I remember the exercise you told me to do to help myself do this - many years ago when you first started speaking through Mark. And you said, "Now sit down, when you find yourself putting rocks in your pocket" You didn't call them rocks, but it was the same thing. "and think, what is there right now that you don't have? Try to think of something that you need right now that you don't have and invariably I couldn't find anything I couldn't think of anything that I needed to have right then. And there were a lot of pockets that I emptied, you know?"

Yada: Of course. Of course. You have a saying in your world when people sometime do not seem right in the head, you say to them, "Have you lost your marbles?" The trouble is no, I have too many of them. They are in my pocket! I am carrying my marbles. Hang onto them! Don't let them go. Somebody else would like to have them, would like

to steal them, keep them covered. Hide them, they belong to me.

You know, life is very much like quicksilver and it runs through your fingers. The harder you hold it, the more it does it.

Yada: Yes, yes, that is so, don't squeeze life to death. Don't squeeze life to death. Open hand - this is love, the open hand. (Gesturing:fist) This is possession. That's why you see it as the symbol of a certain government in your world. Guess which.

Anita: And the hammer with it!

Yada: Yes, that's to hit on the head with.

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Anita: Yada, I was so glad that you spoke about meditation. In my Tuesday afternoon meetings, we have been discovering this, listening to a tape and Mr. Reynolds spoke of being meditated upon. Would you please elucidate that a little bit?

Yada: To meditate upon?

Anita: No, we are being meditated upon.

Yada: Upon?

Anita: Yes, meaning we are being observed from the other side.

Yada: Everywhere! You see, some years ago. world wrote, "The night has a thousand eyes." A thousand eyes? A billion eyes, we are being looked at from every quarter. There is no putting up a wall. There is no privacy anywhere. Anywhere. And most of us, because of our badly trained minds, we have such guilt feelings. We want to hide. We try to put up walls. We try to pull shades because we feel nobody else is doing what we are doing. Nobody else ever has.

I say to you of the world, I have done everything that you have done and have done it twice as much. And I say to you that it is not the doing that will hurt you, it is your attitude to the doing. Your attitude.

In the initiations that I got in my temple, we had to sit in meditation and as soon as something came up in our minds this is a different from meditation that you speak of. Soon as something comes up in our minds and we see it and feel it as a guilt feeling, we get up and do it again what made the guilt feeling.

It is like this please: Some people have attitudes to certain words, no, I am not going to do it again - to certain words. Now let us pick out any word you wish and repeat it. And while you are repeating it, say it a little faster each time and you will discover that it has no meaning, it loses all of its meaning. It simply becomes a sound.

Listen please (Yada makes OHM sound) This is supposed to be a great holy word. It is like calling on the consciousness of the universal god, the universal mind. It is calling its attention. It is saying, "Look at me! God, look! Look over here, no, not over there. You are giving that person enough attention. What about me, look at me." OHM

Now you can imagine, where there are several thousands of people uttering this word, what the vibrations would be like. Especially when it is done with a body that has not been disturbed by poisons - where the breath can be held, brought in. OHM.....

Yada hold it for minute. When you learn how to breathe, with the whole diaphragm, that tone can be held for several minutes.

Anita: But isn't there also a danger in holding it.

Yada: What you doing it for. Now it can be a wonderful thing for the body. Its vibrations can turn back on the respiratory self and make it strong. It can also be used to destroy with. It can be so uttered and centered, as to destroy. It is a harmonic.

Harmonics built the material world. Tones, sonics. You know more about sonics today than practically any civilization the world has ever known. Sonics. The wonders of sound, the marvelous colors produced by sound: The bringing together of the little vibrations, called atoms, by sound. The destroying of whole civilizations by sounds.

Irene: Sounds we can't hear with the physical ear.

Yada: That is so. You know the story in your holy book about the Wall of Jerico? Sound.

Sound is a more deadly weapon than your atomic bomb. You have an instrument, a sonic instrument that could kill everybody in a city as big as New York in just a few minutes. Man always creates to kill first, to destroy first. Then, after he is sickened by the blood-letting, he says, "Let us have peace. Let us now be holy. God, we have done your bidding. We have been loyal to you and our country, we warriors, we murderers."

Strange, isn't it? A wonderful country like yours, a country that was founded to be the cradle of the light. It still is. It still is, but it has its ills and these must be taken care of and they will. A country, a nation, like a human being, like an individual, has its troubles and will overcome these troubles and live its life and die its death when the time comes and like all things, galactic systems included, will one day melt away into the vastness of the great consciousness, the great all conscious self. And then will come the tone of Brahma. It will echo out and creation will start all over again. Time is only an idea, an idea that is part of the puzzle pattern of matter.

Anita: It is the Brahmic day and the Brahmic night? 475

Yada: Yes. Sometimes the inbreathing and the outbreathing of the Great Yogan, the master creator called Brahma. (Yada intones) You wish to say something further to me?

Anita: Well if nobody does, I have another question about vampirism. This changes the subject.

Yada: I am the great vampire on life. I seek the blood of knowledge. The great vampire. I lust for knowledge. Knowledge is men's food. You know what he did when it came to what is called the tree in the Garden of Eden? The Tree of Knowledge? he not only ate the apple, he ate the buds, he ate the stems, the branches, the trunk and the roots. For this is his food.

Some humans, who wanted power over others, put on robes and proclaiming themselves the priestly system and writing that man sinned when he ate of the Tree of Knowledge. No he did not sin. He did what was natural for him to do. If he had not done so, the Christian god will have nothing to complain about for there would be nothing. They did what you Americans call, "What came naturally". Ow kee! This is when man is at his best, when he gives himself to that which comes natural to him. He curses himself when he does the opposite, that which is un-natural to him. Please, I am sorry.

Anita: No, this is very beautiful, Yada. My vampirism was of a different kind. I know it is going on between individuals and I know we could be vampirized from the other side of life. Would you please speak of it?

Yada: Yes. What is that?

Anita: Oh, this is my little glass bowl. I have the microphone on it.

Yada: Is nice form, nice shape.

Anita: It is heavy too, crystal.

Yada: Beauty is everywhere. In the occult there is a practice that can involve the practitioner into becoming a vampire. An individual can will himself to this or he can be made one by being put into a special kind of hypnotic trance and buried. There are many what you call fakirs who do this, but they do not become vampires. The burial alone does not make them vampires.

Most of them who do this before the public eye, who permit themselves to be put in the ground for publicity, these people are of a low mentality. Then there is the type who does this in secret for a very special reason, to get his body away from anywhere where he can be found, while he projects his consciousness and experiences weeks and even years on other planes of consciousness while his body lives on very small amounts of air and small amounts of energy that is passed back from the psychic self through a cord, much like what is called the umbilical cord, from the mother to the baby, very much like this, sometimes called the silver cord and many other things.

But this cord is hollow, and the psychic self, wherein the person is master of what he is doing, can pass sufficient energies to feed the physical body while it is in the low state.

Now there is another kind of black magic where one can be made a vampire, sometimes known as a werewolf. Now in your modern times, you would call this all superstition, werewolf, vampires! Ha, ha, ha. But does that wash them out, does that destroy them? Being a jackass and braying at what we do not understand, does not destroy the truth of these things.

This person who is going to be a werewolf or vampire, in black magic practice, is taken into a circle and the initiates and the potentates all gather around him and they do chanting and they have special kinds of perfumes burning and they have special instruments and objects of practice which they not only burn, but mix chemically.

And all the time the initiation is going on, the ritual, pardon me, is going on, the initiate is going deeper and deeper into sleep. While he is going into this sleep, he is told what he will do periodically. He is told that he will rise from his grave and he will go out and seek other human beings and drink of their blood.

Blood is a special substance by the black magician, the occultist, for his reaching the darker forces. Sometimes the blood itself is burned. They call upon spirit beings in the lower planes of consciousness and also black magicians in higher planes of consciousness.

Anita: Could they in turn fester their minds upon us, the living beings, the unaware? 476

Yada: This can be done. Numerous human beings in your modern civilizations have been found dead and drained of their blood and your modern doctors say nothing on their discovery, nor of the true condition of the corpse they find. They cannot afford to, for your modern man is very easy to go insane, very, very easy.

You know, when we are already tottering on it, it takes but a slight push to go all the way. A slight push. Observe the fact in your modern times when some little thing goes wrong and watch the tremendous amounts of energy lost in anger. You are letting yourself be vamparized. One in tremendous anger discharges vital energies from their bodies, sex energies. This vital energy shows itself, when it is discharged in such a way as anger, like blood in the surrounding auric light of that person.

Immediately, not only do people who live on the astral plane that have passed from the physical, but people in the physical world, who are in a state of trance, and projecting their consciousness with the idea in mind of finding such blood, will swarm to that person and drain them of their energies. And they have often been known to kill them, creating in that person a heart attack so that they could not reabsorb that angered energy that they had thrown out. Like sharks!

So you see my friends, you think it valuable to get emotional control? If for no other reason, that reason to stay detached is to become healthy if you are not healthy and to become more healthy if you are healthy.

Anger does not change anything. It does not prove anything. It does not prove you are wrong in something. It does not prove you are right. It is deadly. The only people who get hurt by it are the angry ones. Now if you know enough about certain arts of black magic, you can then let your anger go, build it up. Then as you are building it up and exploding it out here, start breathing it in, wrap this energy in your mouth as you are breathing it in and blow it at an enemy. You do not have to see him. All you have to do is to know who he or she is and hate them and drive your hate, your emotional hate along with energies from your mouth, and you will cause them either death or great suffering.

Anita: But they will pay the price for that.

Yada: Ha, ha. That is why I feel free to tell it to you because you know you could not come here and listen to the talks that we have been giving, that you have been extending here to the people. You could not know and say, "I didn't know". Now if you do know, you will know enough not to try and use that force that way because it will come back on you. It comes back on the blower just as sure as he sends it to them, just as sure.

Now if the black magician wants to guard himself for a time against those returning forces, he has other things he must learn to do. But you see my friends, if we start in black magic, if we start in the black, we stay in the black. We stay in the black.

Now, the other night, I was speaking somewhere else and I said, "Life, the symbol of life is a wheel. A wheel is two arcs." It is not so. One side white; one side black. I say the secret of life can not go over one and not the other. Is true. How can you go over the dark side without getting hurt?

Anita: You have to keep the balance.

Yada: By keeping in mind that there is no such thing as black and white, there is only one. There is no such thing as black and white. There is only white. Now white is degrees of black. Black is degrees of white. Darkness is but degrees of light. Yes? Yes. There is no such thing, therefore, as total darkness. *

Total darkness, to the human eye, is total enough. I agree, but yet there is light. Light there in the most total darkness, in the greatest vacuum possible, there is light.

(Yada speaks with his teacher) Would you mind if I withdraw? I know I should speak more on this subject. I know I should say how easy it is for you in your world to vamparize one another in ordinary life. Ordinary life? What is that?

Anita: Just life would be sufficient.

Yada: Just life.

Anita: If you could, Yada, please touch upon the night side, you know, when people lie there unprotected or seemingly unprotected.

Yada: Seemingly. E grati ya. Nice word you put in there, very good, thank you.

We are not unprotected. Only do we become naked and vulnerable to outer forces by the ignorance of our inner forces. No nation, no tribe of people and no one individual has every been destroyed by outer forces.

For those who wish to be conscious that they are protecting themselves, when you go to bed you take three deep breaths - in - - out - - slow, relax. And as you relax you say, "I am in and of the Light. No negative forces can penetrate the Light in which have my being. I am the Master of my house. I close the door and I alone can open it. I say Tat Tat Sat, Tat Sat UHM: I am that. That I am. I am the reality. If I am the reality, what can not exist? Non-existence in blackness can not harm me. Negativeness is blackness. How can it harm me if I am that which is eternal. Would I hurt myself? As long as I live in my ignorant mind, in my sleeping mind, in my animal self, I can hurt myself like no one else can hurt me. But when I know the truth, I am the Ha, or the king. I am the master.

And waking in the morning, sitting up in the bed, closing the eye and saying again: "I am that, the Eternal Light. Today I am born. This is my hour." Then let me see you getting out of bed with the long face on. You cannot do it. You cannot do it. A peace comes upon you because suddenly you realize your place, the one place, the only plane - I AM THAT. → Who else is there?

A notchi.

Anita: Good night, Yada, and thank you very, very much.

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This is Irene Probert speaking. It is Saturday, November 9, 1963. We are in the home of Alfred and Anita Ganschow, in Kenmore, New York, attending a deep trance lecture by Mark Probert and the members of his Inner Circle. (54 in attendance)

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Yada: Speaks in his language.

Irene: This is Yada de Shi'lte speaking his language and I think most of you who have been here before know that Yada usually speaks in the Yuk language and then he speaks in English later. It is nice to have all of you here in this lovely home, this house of learning, as Yada refers to it, e casi ya, a house or home of learning.

Yada: continuing to speak in his language.

Irene: Yada, they can't understand you, the Yu language.

Yada: Perhaps its because I'm not talking loud enough.

Irene: The noise is loud enough, but the sounds are a little bit difficult to unscramble.

Yada: This is also when we are talking the same language.

Irene: This is right, because we don't all think the same way.

Yada: That's good. My honorable friends, it is with pleasure that I come here to speak with you. We of the Circle are very much grateful to the man and the lady of this house for inviting us and inviting you in here. For I come here, at least for a little time, I come here as a mouth. You came here as an ear! Mouth talk to ear. Then ear talks to mouth. We might turn it around.

Many people do not realize that the ear talks. How is that? When one is talking let the one who is talking listen to what he is saying. If we do not listen to what we are saying, then we are not going to hear what someone else is saying.

Many people, asking questions, are not really looking for answers. So what happens? As soon as they ask the question and it looks like they are not going to talk anymore, the listener thinks they are waiting for them to talk, but all they are waiting for is for that person to get through talking. They do not hear what is being said. They have thoughts going here.

Now, there is an art in talking and an art in listening. If nations would know this, their leaders could settle all the troubles between them. But no, each nation has its own opinions about what is and what is not. So there is no listening, there is only talking, which gets neither nation anywhere; not solving any problems because neither of them wants the problems solved. They are simply talking. No two people can get along this way, and certainly no two nations.

There are many people in the astral world who are this way. They come rushing into seance rooms to pour out their opinions and they do not care what the listener thinks about what is being said. These people often call themselves, "Masters". They are Masters of Ignorance, masters of not knowing, masters of noise. The astral world is made up of earth world people. We are as we were, in or out of the physical world.

Going out a door does not change our character one little bit, does not lend us any more attributes. The mere act of dying is the same as going out a door from one room to another. If we are to advance to higher states of intelligence, we must start here in the physical world to get that intelligence. If we do not have it here, we cannot get beyond the astral world, because we will not have it in the astral world either.

Many people who have been students of spiritualism believe that I am a spirit being. Is not so. Spirit beings are people who have gone into the astral world and are simply waiting for their coming back to the physical world. If you wish to get beyond the astral world, you must prepare for it right here. Otherwise, you go into this little ante-room and first thing you know, you are coming right back into the physical world.

People who run in and out of seance rooms from the astral world, will get their consciousness tied up with the physical world again. It will extend and expand their desire to come back to the physical world and most of these people are not ready to come back to the physical world. It is, for that reason, sad. They are not ready, so when they do come back, they are lost once more, lost in the physical world.

When we are lost in the physical world, we ask such questions as, "Where did I come from?" "What am I doing here?" Have you seen some people in your life, any of you here,

coming out of a coma of some kind or a fainting spell and crying out, "Where am I?", This is exactly what we do when we fall back into the physical world, when we are not ready. We fall back unconscious and we remain unconscious. We returned dead, and stayed dead, and then died again. But only the physical body died; the mental self was ALWAYS DEAD.

Irene: Yada, may I ask you a question about this?

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Yada: Yes, of course.

Irene: You have explained before how the entity, when it is in the astral, in its experiences, it suddenly becomes aware that there is something it needs and cannot get unless it gets another body? Well, is it a sort of unconscious awareness?

Yada: No. The need is much less than what you are thinking. No, it is an automatic for the majority, I am sorry to say for the majority, to return to the matter world, is automatic! They fall in. You know, is like someone walking around, they come to a hole suddenly, but there is so much darkness they do not know there is a hole there and they fall into it. So what is the thing that makes them fall into it? Is a not knowing, is their ignorance.

Q. Is there another process this entity could go through to become aware, so that they could go through to become aware, so that they would be more advanced to your plane? Could they get it on that side?

Yada: Oh yes, of course. But not unless they got it on this side first.

Aud.: That's what I was wondering.

Yada: In nature there is something called LAW. Throughout all nature, is LAW. Now, when we cannot work things for ourself, by our own intelligence, then there is another mind. It is called the "Group Soul". You find it in animals, and many of them do not need it as much as human animals. Ha,ha,ha.

And so this group mind, this group soul, gives them the instinct that pulls them back to the physical world. What is that instinct? The instinct to express again, through a form, through a sensory body. It is lying in the great unconscious self and we never get rid of it. Not even the great Masters ever get rid of it.

But what ones does, without being a great Master, is first is learning. What am I? By meditation, we can discover this. What is the nature of things? What is the difference between this, that and this called "me"?

Now my friends, unless you know the physical world, how are we going to know any other world? How are we going to do it? Coming into the physical world, through what is called biological path, we bring ourselves with us. We bring this something called "me". Now we come here with a brain which is very much like paper, a surface, or tablet. It is blank, it is ready to be written on.

Now you can give a counterfeit story on that tablet - as you can give the truth there. It has no way of objecting to what is written on it. It is like your modern machines, you call? (IBM)? The machine has no way of objecting to what it is fed, but it gives return in a like manner - EXACTLY TO WHAT IS PUT IN IT. It can give nothing different. SAME WAY WITH THE BRAIN.

I have heard much talk in your modern world of how almost human some of these machines are in the ability to what is called "think". It is the kind of thinking that most human beings do - mechanical. Mechanical. We do not know whether we are putting something intelligent out or not, because we have no way of reasoning with what is intelligent.

We have to work to find out. We have to go looking, and it takes thought to look. We have to have discernment, and it takes thought to have discernment. Before we can have thought - intelligent thought, we have to have feeling.

FEELING IS PSYCHIC. It is the mental forces that the unconscious self does, the unconscious self pours into the conscious self what is called that "creative feeling".

Now my friends, I have said it before to some of you and I will say it again. This is a class for discussing life. I did not come here and I do not come here to teach you anything. I cannot. I can make sounds at you, and out of these sounds, you teach yourself or you reject learning. It is your job. Life is a do-it-yourself job. You know that huh? A do-it-yourself job.

I think that is wonderful in your modern times, that expression which has been made. Do it yourself. If you want it done, and done to your satisfaction, you must do it yourself. I have had people say to me, "I do not want to come back to this mess", and I can feel their emotional charge when they say it. "This mess is no good. Something is better somewhere else."

Why does one say that? Most of us say this because life has become a pain to us, an unbearable pain. Many people do not even stop to say that. They just walk off the earth - without waiting to stop it either. You know about, "STOP THE WORLD, I WANT TO GET OFF." Many people get off without waiting for it to stop. They plunge themselves into other states of consciousness violently.

What happens? The violence of their plunge impresses their consciousness deeply so that when they find themselves in this other level of consciousness, which is mis-called "the astral", they are in a state of shock and confusion. And again they cry out, "Why am I here!" "How did I get here!" "I didn't do it, I didn't do it!"

One is born. In the consciousness will come the thought, "What am I doing here?" "I didn't do it, it is not my fault, I didn't ask to be born." And that same one, on the other side, "I didn't ask to come here, I didn't ask to die!"

Q: Do they really think like this?

Yada: When you say that, it seems to be a blanket covering of every individual, no - that wouldn't be true. Some people, some who have not educated themselves regarding the nature of the physical world they are in, so how can they know the world they suddenly plunge themselves into?

They were in a state of confusion here, they carry confusion with them. Getting rid of the physical body does not put an end to our anxieties and our belief in pain and suffering. The physical body, of itself, cannot suffer, knows not the meaning of it. It is the mental self that does the suffering. The mental self feels the pressures called suffering. It feels it through the sensory system.

Electrical wires. The wires are not aware of the electricity pouring through them, have no awareness of it at all. And the electricity has no awareness that it is operating on the surfaces of a wire; none at all. The electricity has no way of becoming aware of the body it is operating through. The mental self does not feel. "I, body, am suffering." This is a suggestion given after a person comes in the physical world. The mental self feels the pain but it does not know where it is coming from.

Q: Where the pain is coming from?

Yada: Yes.

Q: I've wondered about the people who are in a similar state of awareness that Gordon Longfellow was in. He didn't seem to be in a state of confusion. He seemed to be just in the state of getting out of confusion. And you know, it is kind of puzzling when they expect themselves, dissatisfied when they go over, as you know he did, and I wonder about people of this type of awareness.

Yada: With his awareness like many other people that have similar awareness, they were still not living in consciousness. He was not self-aware. That is why it was easy, no problem at all for him to burn himself to death, no problem at all.

Do you think, if you have awareness first, real awareness of what life is, that you would smoke tobacco? Now I am not condemning anyone for this, I am simply making a statement. Lacking the awareness of knowing that tobacco is slow suicide, he lacked the awareness of himself enough to lie down with this fire stick in his hand and go to sleep. If this body is an instrument for us here in the physical world, if it is the best thing for us in the physical world, then it seems to me we would be taught, all the suggestions given us from birth, would be to take care of your physical self.

See that you eat the proper foods and the proper amounts of foods. See that the body gets a chance to breathe, not wear it down and smother it with clothes all the time. Give some cleansing effects with water, not to wash away dirt, although that is very often necessary, but to free the body of vibrations that you pick up from one another. We literally become allergic to one another for this reason. Our thoughts are creating chemical difficulties in the body and these chemical difficulties are being broadcast. That is a nice word - very fitting - very picture-making.

Irene: Broad is a very, very descriptive word for that which it means to describe.

Broad - it even sounds broad.

Yada: Yes. Washing away vibrations. From the twelfth to the middle part of the ⁴⁸¹seventeenth century, Catholicism taught not to take baths. No wash, because they thought the Catholic thought, idea hypnotically given would be washed off. You see, in earlier times, man came to the realization that water had marvelous properties. There is no other substance that can do what water does. It is the greatest solvent, *

Water. I am certain most of you know how wonderful you feel after taking water on the body, what you call bath! It is not because you have gotten rid of dirt, but very dangerous vibrations that you are getting from the world around you, not only from other people, but from other things.

Irene: Just to step in and out of a shower makes one feel a weight has been lifted.

Yada: Is so, and gives one a wonderful sense - we do not have it very often, of purity.

Is nice word isn't it, purity. When I feel it, I am up here with the angels.

Even the Christian God recognized the necessity of bath taking when he said, cleanliness is next to me.

So it is, but not cleanliness from physical dirt. When one has cleanliness of thoughts of feelings; when their vibrations regarding life they are wrapped in, the body self can be smudged with all the dirt you can imagine and it will not hurt that person. Germs cannot get through, microbes cannot bite you when the mind is in control.

This is the wonderful thing about getting in your mind a feeling of purity. I do not mean pretense purity, but your own feeling regarding life, regarding the LAWS, for all these Laws are balanced conditions.

Each gland in the body is made of substance that, before it went to make that gland, had that gland in thought. "I am going to build a lung, a heart, a liver. I am a liver cell." You know, this is the Law of Chemistry - chemical balance, so that a liver cell never gets confused and becomes a heart cell. Nor does it ever criticize a heart cell and say; "I am better than you", or "If it wasn't for me, you couldn't be." Never. It knows exactly what it is by what it is doing.

Isn't it marvelous balance? It speaks of a tremendous thinker, a tremendous planner a great engineer, a master architect. With no blueprints, it sits down and makes a liver. It does not even think that it is making a liver, because liver is a word for a special organ in the body, and it is an English word anyway.

In your Christian bible, it is said, "In the beginning, God created." From what? No blueprints.

Irene: From feeling, I guess.

Yada: You guess and you guess right. From feeling. The Master Creator is feeling. Out of this feeling symbols are created. For everything, no matter how tiny it is, nor how vast, for tiny-ness and vast-ness are relative. Are you as big as one of those great galactic systems rushing away into - into what? We'll talk about that later. Of course you are! Because you could also ask yourself are you as small, for without you there would be no galactic system - you the thinker.

Irene: It seems, in the same respect, that you are talking about the creator making the liver without an awareness. It is the same type of thinking in the mind that creates these beings who came to the earth plane, they know not why they are here or the reasoning for it.

Yada: Of course, of course. It is the great mind still sleeping, the Christ-self in Zombie state. In your Christian teachings it is said that one called "Jesus the Christ" came to save you. What's the matter with you? You not like the work yourself? You not like to do it yourself? Because if you do not do it yourself, it will not be done.

Just listen to these words: "Christ died on the cross. Then Christ rose again." Do you believe it? If you say yes, I am going to ask you what it is you believe, so be very careful.

Irene: Is anybody going to answer Yada?

Yada: Oh, you answer - and you know, you may be right; I may be wrong. You want to take the chance?

Irene: This is for discussion with you, Yada. I wish they would.

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Yada: Now, I think most of them sitting here, do not believe it. I will still ask you why you do not believe it. Think my friends, about the expression, "Christ died on the cross." You are using words; I am using words. The words I have uttered put a different thought in each one of your minds.

Q: Is it the dying that matters so much or the coming back?

Yada: Neither really. Not yet. We cannot think about that yet until we unscramble the sentence and get some thought into it. For instance, what I meant. The word "Christ" is not a name. It is not what you would call a proper name. Are there some improper names? I think most names are.

"Christ" is a state of consciousness, a state of awareness. It is a high state, a wonderful state. It is the state of consciousness that every human individual must at some time acquire. For everyone coming into the world must suffer the cross.

The cross is matter - the pain and suffering of the matter self. Once we consciously realize this, we rise out of our Jesus body that is suffering, and gain that marvelous state of consciousness called, "Christ-hood". Christ-hood - the Light. We regain our heritage, our natural heritage. We return to our God-head, to our kingdom of the Light.

So thinking, this way, you can say, Jesus died on the cross but Jesus never rose again. The Christ rose. The Christ rises. Rising - meaning becoming consciously that. This is the purpose - this attainment of the Light is the purpose of man coming here.

Man is god descended. Man is the Divine Light, descended into matter, descending into hell. I think most of you sitting here will agree with me on that. The physical world is the hell that Christ descends into, gets lost in and then must seek his way out; return home.

Irene: It seems so strange that the creator - which we all are - the creator would create a hell for the Christ to experience in, to become aware of itself being the creator!

Yada: Sounds like doubly-talk, huh? (Laughter). Now I must find something to say about that, huh? That is the trouble of trying to act right; you get caught. But when you begin to see more clearly, you will see that there is no doubly-talk in it, that it is the truth. How can I see that?

Ask yourself first, the question, "Is the created world something that was painstakingly thought out by a thinking god, like what is called the Christian God? Did He use the kind of reasoning called human reasoning to create the creation? I think if you ask that question, you immediately see how impossible a creation would be out of human reasoning.

I say to you, creation is an act of the unconscious. This creator was not, had no kind of what humans think of as self-awareness, saying, "I am God". The farthest that this creative mind can get in self recognition is, "I am". Even your Christian Bible stated this. You notice it did not say, "I am" and then say so and so, and so, and so.

Irene: How could it if it is all the same?

Yada: All things. And how could it when it is no thing? How can something be made out of no thing? These are problems you never take up when you are young. You are too busy. You are too busy living - with less fear. Young people, if they were not badly hypnotized, they would not become old people with fear. Or they would not die before their time. They would not suffer from the ailment that the majority of humankind are otherwise heir to.

The creator. Now in order to give a something less than crazy thought on this, we must be careful of words and not believe words are things in themselves. I name this a table. I say table in English, your language, meaning it is a surface, right? In my language, very close - not to table, but to the Spanish - mi'etta, mesa. Mine is "mietta"; Spanish is "mesa", Mi is flat, ta is land dweller - ta is man.

Q: And mesa

Yada: Yes. Mesa, table. Raised surface mostly. But is this table per se? Is it mesa, per se? Is it mieta, per se? They are labels, tags. Is smooth, I say. Smooth to me, from my kind of sense-touch, to someone else, or to some much smaller being, this here is a series of mountains.

Creation. A word that seems to imply a stable condition, unchangeable, a concrete. All these are sensory words and nothing more. There is nothing concrete, not as that word in English tries to imply. There are degrees of density. Degrees. Everything is an idea, the idea in the creative mind.

Suppose you were sleeping and you found yourself in a dream. Everything in your dream seems to be created in an out-hereness. There is a sense of time and space. This is imagery of the creative mind. Everything in that dream is a symbol of a feeling in the dreamer.

How my friends, if any of you think that whatever I say in your is not so, then you say so. How often is one aware that they are dreaming? How often?

Comment: Rarely.

Yada: That is so, Rarely, rarely. Then when we suddenly become conscious that we are dreaming, we are instantly masters of the dream - or, as a rule, we wake up. Doesn't that aggravate you a little bit? Just when you were going to be able to control everything in your dream, you wake up. Oh you could have had such fun. Before, when we are unconscious, in the dream we cannot have any fun. The moment we try, we are in trouble.

The trouble is waking up, for the majority of dreams are created by pressures that the body and mind have absorbed during its active external dream. Now I go back to the dreamer, in having no thought of self in the dream, yet creates. Creates everything that is necessary to teach the dreamer something. Could one read the symbols in their dreams, read them clearly and read them true, they would become masters in their everyday living, because they would be able to read the symbols of their expressions of their feelings in the everyday world.

If you can learn to read the symbols of your everyday world, you will become master in that world. Your sense of confusion will leave you. Your anxieties and feelings of guilt and shame will all vanish. Then you will be in a wonderful position, in a true position to be of help to a vast number of people. And then you will not try to be, because you will know each dreamer, in his or her time, wakes up.

It is not my business to wake you up. The moment I say I am going to, I am suggesting to you, in relation to me, that you are asleep and I am awake. "Look at me!" I have my own sleep to be bothered about. I have my own work to wake myself up. I have got to find out what is keeping me in this state of sleep. How much time do you think I have then to find out what is keeping you in sleep?

Why do you come here and listen? Because you feel there is something you may get, some key to your life. Why do I come here and talk, and also learn? Because I am hoping I will get a key that will open some more doors for me.

Oh I have many locked doors yet, many locked doors that defy my best efforts. I have bundles of keys. Sometimes I think I have more keys than doors. That is what leads to confusion. Each key I pick up, points at a door and I say, "I hope this will be the one." You hear the way I say it? "I hope this will be the one." Sounds pained, doesn't it? Sounds bored, sounds weary.

How much longer must I go on in this state of confusion? Or is it all hallucination? Is there anything behind all those doors? Or are they all facades, pretending to have something back of them. I can say yes and sit down, and sit down until what I am sitting on, the pain of it, makes me get up again.

For it is pain that makes us move, that forces us to think. No pain, no thought. I speak not only of physical pain, or what is thought of as physical pain, I speak of mental pain.

How can I know there must be something behind those doors? Because I have already opened doors, a few, and there has always been something behind those doors. There has always been a room of light and marvelous jewels of wisdom. There were there all the time, simply waiting for me to find the right key.

Many people protest against this hunt. They call it vagaries of the material mind, that there is nothing beyond matter. In a manner of speaking, they are right. There is nothing beyond matter because there is no matter. So you cannot get beyond something that does not exist.

Matter. Your modern smart scientists have discovered there is no matter. So no matter, no matter. They have said, what we have found to be is something called energy 484
How sometime ago, it was believed there was something called matter, but the scientists could not find it, the scientists of that time. So they made up a word. They called the word, "atom".

You see, the mind is very smart because the mind is the creator. It knows, without studying one little book. The Greeks, they sat down and they concentrated. And then they looked, as much as they could, at the surface world around them. And they did a little experimenting.

In that time, the scientists were known more as occultists and metaphysicists. The scientist was a metaphysicist and an occultist. With this thinking, and a little experimentation they could go through, they came to the conclusion that the surface world around them was built up of little blocks of something. They didn't say just what, but they called these blocks of something "atoms" in order to give them a jumping off place, in order to make theories. Your scientists do it today, yes? Nothing is made that is not thought upon first.

Q: What was thought upon in masonry -the trowel and the mortar -what is the mortar?

Yada: The mortar is light, blocks of light, which is energy, and is not energy, because energy is a word. But behind the word, behind the facade of words, is another thing that I can only express in another word, another facade. It is called Light. That is the basic nature of the created world and the non-created world. If you will please forgive me, I wish to speak to my teacher for a moment. (Yada speaks in his language)

Yada: You wish to say something to me? You may change the subject if you desire.

Irene: I wish these people would talk to you. I have a few questions that Ed. Schultz has given to me, but I think it would be wonderful if these people would talk to you first. I take up most of the time because they won't talk to you, Yada.

Yada: My friends, do it, huh? Because later you will be going out of here and saying, "I had something to say to that being, but I didn't know how to put it, or, seemed out of place, or I did not want to embarrass myself or sound foolish." There is no one in all creation as foolish as me. I have had 500,000 years of foolishness. Anyone thinking should be bored by that time, huh? But, I have difficulty discovering what thinking is. So if you think you will feel foolish, please to remember me.

Aud: May I ask a personal question to my spiritual life?

Yada: Yes, of course.

Aud: I would like to know if I have been following the right teacher. You don't know the teacher personally and I would be interested to know if I am following the right teacher?

Yada: You know, every question demands another question instead of an answer, and every answer also demands another question and another answer. So let me ask you the question, "What do you feel about his teachings?"

Aud: Well, up to a point, I have felt satisfied and recently I have not and I wonder if it is me or the teacher.

Yada: You know Lady, and to all of you, teachers are to followed up to the time the student is ready to be smarter than the teacher. And (students must get smarter than the teacher, otherwise he cannot himself become a teacher.) Now "smartness" is a strange thing, because knowledge does not come in quantities. Have you ever heard of a peck of knowledge, or a bushel, or a quart, or a pound? I speak in your language in these things. Of course not.

So is it not foolish for one to say to another, "I know more than you do". More? How much more? This more? Knowledge is quality, not quantity. Now if this is so, it is not a matter of smartness, it is a matter of proper education. What do you feel

about what you have learned? If you feel at all dissatisfied with your teacher, tell him. And if he is a real teacher and learns of your dissatisfaction, he will love you for it and turn his back upon you after doing that, and say, "So my friend, find yourself."

Aud: Thank you.

Yada: I thank you. E grati ya. E grati ya is not a word for thanking the physical self. The last part of the sound - ya - in my language, is spirit, is the higher self. To thank the lower self is like thanking an ass, because it is an ass. You see, it is the donkey in us. It is the thing that is getting us into all kinds of hurdy, gurdys, you know, go round and round, every now and then stopping. What am I doing here? How am I getting here?

It is the puppet who knows not the puppeteer. No, the moment a student feels that he is not getting what he somehow in himself knows he needs, he should turn and go on his own path alone for a time.

You know, you ask me the question, and I do not say this facetiously at all. In truth, and you will see what I am saying. "Should I stay with my teacher?" and you are saying to another, "Should I stay with my wife?", or "Should I stay with my husband?" That is a question that only the wife can agree to herself, or the husband. No other person can tell a nother person that they should stay with any other person. "Should I marry that man?"

Now I have been in and out of all the seance rooms in all parts of the world. In the western part of the world, seances are held only for the communication of friends and relatives, and occasionally a master gets in. But should he say, "I am a master", the door opens and he is thrown out. Because he is not a master. Anytime, going to a seance room, or right here in your physical world and somebody says to you, "I am a Master", you take quick your hat and go quick away, because you will know they are not a Master.

A Master is one who is master of himself so he does not need to tell anyone else about this, and a teacher is not your teacher if you are no longer learning from him.

He no longer is your teacher, regardless. You don't have to ask anyone else should I stay with him or not. But you do learn from everything, even when it seems it is negative expression. You are learning.

Aud: I think what I want to know more is, is that teacher person a true teacher?

Yada: If you have learned something from him, yes. You see, is there something called "teacher per se" of course not. Teachers depend on students. The student is one who makes the measurement of how much the teacher knows.

Irene: One can learn from a blade of grass, so the grass can be a teacher.

Yada: Is so. Especially if it is a sharp grass and you are sitting on it. It becomes a very sever teach, huh? This is what you Americans would call learning the hard way. But is there an easy way? No. So, you would care to say something to me?

Aud: Yes. Is there such a thing as a free will?

Yada: Only if we live consciously. See, if you do not, what you going to have free will about? How are you going to will anything to happen if you do not know how to will it. The thought of saying I will do this or that will not make it so. What are we after? What are we seeking? I speak of individuals. What is the individual seeking?

When we agree with ourselves, what we want, then we will know where we stand in our mentality. We must have what is called basic values and understand these basic values and live by them. But if you are not living consciously, I think the majority of humankind is not living consciously - the proof of that is in your graveyards, from the machines you drive around you kill one another more than you can count. More than wars kill. This is a very obvious demonstration that the human race is living in their zombie minds. We are the living dead. The only reason we do not lie down is that in your modern times it costs very much to be caught dead!

Will. Now, we learn what we are by meditating upon ourselves, going back, letting of our fears and anxieties of what we may discover when we open our own little Pandora's box. Open them! It takes courage, yes, but you must say to yourself, "I am going to

see, without fear and without criticism.

It is very difficult not to criticize ourselves, to say nothing of others. We will criticize others more freely than we will ourselves, but everytime we do, we get guilt feelings from criticizing others because we know we may be even less in our way of thinking and living, our actions may be in our own consciousness. This is so, "Oh, I am not so good, I am not worthy of this" We say, "Oh, God," if we are Christians we say this, whatever we want and then we say to ourselves, "I don't think I should get it. I am not a very good person, I am not worthy."

I wish I could have it, but I am not worthy of it.

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Irene: The wishing for it is negated by saying, I am not worthy.

Yada: Right now you lock the door you just tried to unlock. You have to say to yourself, "I am trying to understand life, that is all I am doing. Now I go into meditation and look reflectively upon myself. I am seeking to know what is my nature."

In your world there is an expression, this person or that person, generally we aim it at someone else. Now we ask ourselves this question. But now if we would ask ourselves this question, sit in meditation and say, "what kind of a nut are you?", or better, "What kind of a nut are you?", because we are saying it without any desire to criticize, to condemn or even to uphold, so we will know what kind of a nut I am. I cannot know this unless I ask myself the question.

Sit and I listen and listen back over years of my life here. I go back mentally to my childhood. I try to picture my feelings toward my mother, father, if I can remember them, if I had any. So many of us do not, we just happen. This is because "sex is evil". We just happen. And how we happen is that "God made us and dropped us here.

Now if we take this attitude of shame, of guilt about anything we did or anything we thought, we cannot learn anything, like right away, quick the dog cover the bone. Cover it up. I do not want to look at it. Once we do, then we come to know ourselves better, not completely of course. To know oneself is a lifetime's work and that is good that it is so long, because who is going anywhere? Who is going anywhere that you do not have the time?

To find myself is to become that which I thought I was, is called human. I am a human being by birth. By species? No. I am an animal by species. Who can deny this is an animal body? I have to find myself, the creator within me. I have to get friendly with him, or let us say "it", let us not give it sex.

Let us say, I have to find IT - that great and wonderful creator. Then I will have free will. Then I will know what I am willing for. Until this time, our desires are "I want this, I want that, I want, I want!" Nobody is getting without giving. This is the law.

Of course, in your modern times people try to deny this Law. They even make up things about this Law that are not so. It is called Santa Clause, something for nothing. There is no something for nothing, this is only the lower emotional self that thinks this, the ass in us. "I am going to get that" Be careful as you reach. You had better want that thing because you will get it. That's the hell of it. It is not - NOT GETTING; it is getting that is hell, or can be.

Irene: Reminds me of the story you tell of the man who was so rich, Yada. But that is a different story.

Yada: Yes, should I tell it?

Was interesting story my friends. It is about man living in Indian and he had vast amounts of every material thing one could possibly want. But is he happy? No. He didn't want any of those things, not really. They were just replacements for what he really wanted. Substitutes. Always in his mind he is thinking, "I will get the real thing later." Can wait too long and wake up dead, huh?

So one day he comes to a decision, "What I need is more spiritual growth." So he gives away everything he has, all his material possessions, until he has nothing; he owns nothing. Then he becomes what is called a meditator on the navel. You have heard of that? Those who sit in meditation, the feet up, deep in meditation. But

what they are studying is right here, the navel. By deep concentration on the navel, they are hoping to yoke the lower consciousness with the higher one, and thereby find peace. Peace of mind.

So this man joins quite a number who are sitting on the street and starts meditating on the navel. Time goes and goes and he is still doing this. Then comes a time when it gets too monotonous for him to be looking at that navel. He is seeing it all the time. It wears on him, "Something should be done, I cannot stand this navel any longer. It was never very pretty in the first place." 487

So because he is a creative-minded person, he decides he is going to carve one out of jade. Good thought. So he does it and he puts it there. Then the man next to him, the meditator next to him, finds himself becoming detached from his navel in preference to this navel and he is thinking, "This man has a prettier navel than I have, I wonder where he is getting it?" So he leans over to him and asks, "Where you getting that?" and he said, "Oh, I made it, is pretty?" "You make me one please." Oh yes, of course, so this man, he makes him one. So easy. Green navels. The man next to him, he looks and he says, "Where you get that?" "You make me one please?" "Oh yes, I make you one. So this goes for a time, six, seven, eight and pretty soon this man who made the first navel, he opens a little shop for making navels.

And then all over India, thousands and thousands of meditators on navels want jade green navels. This man is back in business and is wealthy again.

You see those that have shall always have and that which they have shall be added to. Those that have not shall not have and that which they have not shall be take away from them.

Irene: Your attitude and your value on what you have.

Yada: Of course, of course. If he had put consciousness upon his material things, they would have meant something to him. He could not have gotten rid of them.

Aud: And the person who has a lot of wisdom, if he values that, all the gold in the world would not mean anything to him.

Yada: This wisdom is the only gold there is. Each one of those material things was a mental thing, truly a spiritual thing, but he did not see that. He thought there was something else, something different, something cut off from mind, from spirit. So he wanted to get rid of them, they were burdening him. You make your material gains, your spiritual gains and you will never feel guilty about being rich. And you will be saved from making green navels, ha, ha, ha.

You like stories? Is a man who was very set in his mind about what is called positive thinking. He was certain this was the path to getting everything that is wanted. And this man, walking on the streets one day and meeting another man, and this man have face like a cow, very worried looking. He says to him, "What is the matter? You are looking sad." And he says, "I am sad, and worried." "What for?" "I want a car; automobile." "I have a nice home; I have a nice place to put a car - garage, but no car in it. And this depresses me."

The man say, "Is easy to get, my friend. All you have to do is sit down and meditate upon it. Picture the car you want in that garage." He say, "What kind of car do you want in that garage." He say, "What kind of car do you want?" "I want a Cadillac" Oh is easy to get, sit down and picture a Cadillac in the garage.

They separate. Weeks and weeks go by and he meet the man again and the face was a little longer than cow. He say, "What's the matter with you? You look worse than when I saw you the first time." And the man say, "I feeling worse that's why I am looking worse." He said, "Why? You do not do what I tell you to do?"

He say, "Oh yes I did. I sat down and I concentrated and concentrated and pictured a Cadillac in my garage and because I became so inactive, I making no money, I lose my house and garage too! And the person who bought the house from me has a Cadillac and it is now in the garage - positive thinking.

How if this man had told him to picture himself in the Cadillac, driving, driving, sitting in it, feeling owning it, possessing it, he would have had it, and he would have had his house, because he would have gotten up and moved. He would have done something about it.

You know, in your Christian Bible, it is said, "God helps him who helps himself. This is so. Helping oneself is doing, getting into action. Positive thinking without action is dead.

Irene: How true that is, Yada, when you start working toward a thing, suddenly things fall into place, things begin to happen, begin to take shape. 488 |

Yada: Is so. Somebody in your world say, "I want work, I just cannot get it." And so they don't get it because they sell themselves on that thought. Now more than this, they don't do anything to get it. They sit down and think. Then take anything so long as it gets you started, gets you into motion.

It puts a stronger picture in your mind of doing, action, do something and that something will lead you to what you really want to do. Many people say, "Oh, I cannot take that kind of work because it is not what I want to do. I'll wait. That very poor, very poor psychology.

Irene: I know about a man who was in the very position you are now describing, Yada. He didn't take the occupation offered him but he was waiting for the right one and he was afraid to take the other job. And, by taking the position offered him, he would be occupied with something else. He had two children very much in need of support, but he was afraid to take it because he was waiting for this invention to come through. So was keeping himself in a negative condition?

Yada: In a positively negative condition.

Irene: Lady wants to ask a question.

Yada: I have returned from whence I didn't go.

Practice is making perfect. Now the first time I attempt to come in here this evening it took me a little longer. That is because the first time, I didn't have control, but the second time, I already had control. I didn't go away from him, I sat right there in the middle of his head, waiting for him to satisfy the inner man. So when time for me to come again, all I did was start playing on the instrument called the "brain", and right away I get music.

Aud: Right away you got results.

Yada: Of course. Now I wish to hear the questions the man, Mr. Schultz, asking.

Irene: Excuse me dear. Before we ask this question, we have a lady here who would like to ask a question first.

Yada: Are we getting behind?

Irene: But this lady had her question in: just before you left.

Yada: Is story in Bible that say, who do so first are last and the last are first. That is putting the tail in front of the dog.

Aud: About self-centeredness. Is there anything beneficial from long periods of depression, also being the character in ego builder.

Yada: My friend, I am going to say something that I hope will not sound offensive, because in this study of life, very often we encounter things that are not asked. I mean to say, that are not of our kin. And so we feel hurt if they impose themselves upon us strongly. In seeking life, (we must put aside our ego, we must quiet the ass, otherwise we cannot learn.) I understand, did you or have you made a study of astrology?

Aud: Yes.

Yada: I suppose you know it was the original study of astronomy was astrology. There are many keys to a variety of doors. Now I want to say that sometime you will open the door of astrology and you will discover that it was a shadow door that has no substance in reality. By that I mean to say our destiny does not lie in the stars, but it does lie in the stars so long as we live in our emotional consciousness, in the lower consciousness

We are controlled by vast variety of things. There is a string that has itself attached to us, called numerology. It causes us to dance in a certain way. There is another string that seems to be very real, it called "reincarnation". Now, I say, as long as you believe in these, very good. You will find they are like magic, they work for you.

But comes a time when you will see through them. There is only one thing that can possibly influence me and that is me. When all the stars have quit shining, the planets have stopped pretending it is they doing the shining; when all has passed, I will still be because I was, before the stars, the planets and space itself.

There is a saying in sanscrit that goes like this, "Tat, ta sat, Tat sat ohm." You know the meaning? "I am that, that I am. I am the reality." Now that sounds like I have a big ego, huh? It sounds like I am seeking self-agrandizement, Or as I said earlier, it sounds like what you Americans would say. "What kind of a nut are you?"

I am the nut of life. That's what kind of nut I am, from me springs all. I am the point and the circumference. Let us ask ourselves in reason, if astrology is the path, then there can be no other path. If the study of it could really lead one to his goal, could really take one back home, why is it it has not done so in all the thousands of years it has been used? If my destiny lies in the stars, what are the stars waiting for? And if my destiny lies in the stars, then I have no control over what I do, I have no will of my own apart from the stars, or apart from numerology, or apart from reincarnation and karma. I will be forever on the rounds of cause and effect. I will never be able to find myself.

Aud: Is a form of enslavement.

Yada: Of course. But it is again, a part of the nature of our existence. It is through the lower self that we become enslaved to ourselves. My honorable friends, believe me, YOU ARE YOUR OWN DESTINY.

DEPRESSIONS come to us in cycles, like every other mood, in cycles. They are produced by chemical changes taking place in the glandular system. These changes are brought about by forms of activity of the mind upon the nervous system and then upon the glandular system.

Trene: When you say activity of the mind, this mind - could it be the influence of another individual who's thoughts are on you?

Yada: Of course. If I still live in my ass self, I am open to all manner of being controlled by spooks, you see this man - spooks (pointing to himself) by spooks, if I am a spook, then you are. I say, "Good Evening, fellow spooks, the only difference between you and me is, you have your skin on. Suppose I would be minding my own business and suddenly without any awareness of why, I begin feeling depressed. Could it be that another (tape garbled)

Of course this can happen. You see, as long as we live only in that emotional self, we are open to everything imaginable. Now I have heard people saying, "Keep your mind open." It is wonderful to have an open mind if you have a screen door in it. This way you are keeping out dust and flies.

Comment: And the bugs.

Yada: Oh especially the bugs!" I am controlled by astral beings, my mother, my father, my sister, my brother, my friend. Mothers, fathers, sisters, brothers are not friends are they facetiously? That is why they do not get along with one another. They think only of being relatives and who wants to live with their relatives.

They have passed into the other world and now I am going to use them to tell me what to do. When they were here, I wouldn't have gone across the road to ask them if I should change my shoes. And if they had come on my side to tell me what to do, oh - oh - Out - please - out. Roust - (Laughter)

We'll teach you - - - - German yet, Yada.

Yada: Yes. You think it and I will learn it. I will pick it from your mind. You see, we are all in one way or another mind-pickers. Many of us do not realize this, that we are picking one another's minds. And the trouble with this is, we are

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not careful or choosy about what we are picking. We are just putting hand and taking out and looking, oh is no right. Sometimes no like, does not get rid of it. 490

Aud: That's what you call grab-bag consciousness.

Yada: Is so. To be real humans, which is a wonderful title, we have to live with ourselves first. Then we can live with others and have a real living. Not many people in your world can stand to live with themselves. We must cultivate our own company. We must come to love ourselves. Then we can love others.

But how can we ever love ourselves when we do not know ourselves. It takes time to know ourselves, it takes work. I want to know me. You see, I am going back to what I said earlier. I must spend a little time looking inside, taking off cap, looking inside, "What's going on down there? What you doing down there, huh?"

Well if you think about the things you want, the things you need; to want is one thing; to need is another thing. Many of have the - not bad habit, but rather the amusing habit of wanting something we don't need. And when we get it, "Oh, how I get this! This is not what I wanted." But at a distance, it always looks like what we wanted.

Distance - beautiful things. As we think, our thoughts cause our bodies to move, bringing us physically closer to the things we want. It automatically does this because the body cannot resist the commands of the mind. Now, if we are not operating ourselves, we only have a zombie operator, that zombie operator will walk us into death, into sorrows, into pain, into sicknesses.

A man say to me, "Yada, I have a sickness. Would you heal me?" It is not a matter of whether I will or will not heal you, I must say, it is a matter of whether you will or will not heal yourself. If you do not let me, I cannot heal you - and the moment you let me, you are healing yourself. Think of that! What a wonderful thought, it tells what marvelous power you hold in your personal hands - You are the Master.

All right you say you want me to heal you? Of course, of course, so I do it - or I seem to do it. Now, when I practice healing, I make passes around the person's body and I chant. And the tones I use, I try to choose them according to what I feel this person would be in harmony with, the tone. Because if you make a tone that were not in harmony with him, or them, to heal them, they will make you sick. They will hit you in the nose! It irritates them, drives them crazy.

Q: They would know their own harmonics?

Yada: Of course, and we will not respond to any that is not ours. So the person gets better and who gets the credit? Me, I walk off with the credit, I get all the laurels and applauses. But as you Americans would put it, it buys me nothing. It takes away from you though.

Aud: Sometimes if you try to convince the person who has been healed, it will immediately set them back into the same condition they have had previously.

Yada: Of course. You have to do what you call in English, "hood-winking." And yet people cry out, "Oh there is so much fraud going on, we fraud ourselves so it is easy to fraud someone else. When we cannot fraud ourselves, when we comprehend life so that we would not insult ourselves with that sort of thing, then, we would not fraud others. We couldn't fraud others.

However, I go back to what I was talking about, I heal that person, so it seems, after a time that person gets the same ailment again, if not a worse ailment. So that person says to himself, I was healed for a time, only temporarily, the being who healed me, I don't think he knew his business very well because it didn't last. You see how you are getting blamed for doing such things? If you want the "Lime-light" also remember there are bricks that go with it, and they go at you. So he goes down to the medicine man, in your times you call it medical man, same things, witch doctor (practicing), yes, always, especially on you. You cannot blame him.

Where else can he practice? So then the medicine man looks at you and says, "What you feel?" Ah if you are alert you say, "You tell me, I am paying you to tell me. You are not paying me, you are the doctor. "Oh", he says, "You give me symptoms. What are symptoms you have?" So and so and so and so. "Oh, let me see in the book what you got there, yest, I see, you are in a bad way. But perhaps you are not in such a bad way. Perhaps it will not take me so long to treat you. Let me put my stethoscope to your pocketbook

to see how long I can treat you." So he finds out and he gives you pills, concoctions, draught or potion; or he is cutting out something, and taking apart and putting back together again, with having pieces left over, is the work in your world. You go to your grave piecemeal.

So this person gets better for at least perhaps two or three months and he gives the doctor credit until he gets sick again. The he says, "Oh, he didn't know so very much." Never saying, "I do not know so very much", never saying that I am killing myself. 491

My friends, no matter who heals you, if they do not get at the cause, that cause will keep at you until you are dead. Medical men work on effects, not causes. There is a man in your world who can remove poisoned organs such as the appendix, tonsils, eye coverings - what you call cataracts, by wiping them away, putting hands in here (gestured) bloodless surgery it is called, taking out appendix with the hands, leaving no holes, no blood.

Now of course this is serious competition for your medical men who have to use knives, they won't have that sort of thing. Nevertheless, whether the appendix is taken out with the knife or with the fingers, if you do not get at the cause, what caused the appendix to become infected, you will have another ailment and another and another until one of these will kill you. There is no ailment that does not start in the mind, no ailment.

A man who comes against a sharp instrument - it is said it has germs on it. He don't go to the doctor and get put into the bloodstream anti-toxin, so he gets various kinds of sickness such as lockjaw, or some other blood poisoning. So it is believed that what poisoned him was the germs on this thing. I am certain that some of you here know, you have had the experience of being cut, gouged badly by things that most certainly had those little imps and they got into your bloodstream, but you didn't get lockjaw. You didn't get or take any anti-toxins either, because at that time they didn't have any. So that's why so few people got lockjaw, because they didn't have a cure for it then. When they have a cure for cancer, there will be no more cancer, people will not get it.

Aud: That's why they don't acknowledge that they have something?

Yada: Of course, because as soon as you get a cure for cancer, the medical world will go broke, they don't like to get a cure for cancer. My thought is, my only point is, that unless you get at the cause of infection, you will not keep from getting infected. You will believe in infections and it is not something the conscious mind does, because the conscious mind is an ass. It knows nothing. It doesn't even have the ability to poison you.

It is that unconscious self. The ideas that make it up, over hundreds and thousands of years, over many lifetimes of millions of years, of eons of time, that's what we are made of.

Irene: Question pertaining to cancer. In one of the talks of the late Edgar Cayce, he says, that a few almonds a day would serve to prevent cancer. In view of the importance of this information to us on the physical plane, could you possibly confirm this fact in one way or another?

Yada: I would like to, I would like to say yes, this is so; but this is not so. Almonds do not give cancer so they do not take cancer away. Almonds know nothing about cancer. The mind knows about cancer. Hate, deep burning self-hate causes cancer, causes TB, or any other eating ailment. Hate of self-disrespect and this regard, because this kind of thinking about ourselves was planted in our minds in the environment we came into by our parents, guardians or whatever, frustrated us, giving us, the creative self, feelings of inadequacies, puts one down, preventing them from doing their best - creates cancer.

Diabetes is a feeling of being cut off, not understood, inward fury, burning fury that soon begins to become so hot, it dries up the body. It causes severe dehydration. I ask you, any of you sitting here, to say yes or no about what I am going to say regarding diabetes. Can you think of anyone you know who has diabetes, who is an emotionally stable person? Who is well balanced in their emotions? Can you tell me? Of course you can't. Therefore, you must know that diabetes cannot be had by a person who has not been tortured in their emotional selves either in some other lifetime or in this lifetime, the torture began, the fires were lit, the fury within wasting the body.

My friends, there is only one catalyst for the world, one catalyst that will save it, that will cool the storm of insane hate, is called love, LOVE meaning UNDERSTANDING.

Aud: This question has a word in it I'm not too familiar with - botulism - a teaspoon of that living organism (botulus food) would be enough to poison and kill the entire earth population. What is the role and evolutionary purpose of that kind of life on this planet?

Yada: You know, everything is killing everything else. There is nothing that is not killing something. The universe, the whole vast universe, is a parasitical universe. Everything is eating off everything else. Eat, eat. Can you not hear the snapping of the cosmic teeth? This is only one substance that has such killing power.

You know, hate has power to kill that is greater than anything else, for it not only kills the body, it not only brings death upon the physical structure, it destroys the mind. It wounds the soul, the spirit, the mind - it crushes it. There is no physical substance that is so deadly. When we understand, we suddenly realize the truth that hate is the real killer.

Aud: Can you explain this substance a little to me please? (botulism)

E.S.: It's an organism in the ground, usually in earth ground and it gets into vegetables. It is processed at a high heat and it causes botulism poisoning and there has been a rash of these poisonings across the nation and Canada - for some people have died from it - violent deaths - was in the newspapers.

Yada: These living organisms - the reason they are deadly is because they eat deadly things. They are scavengers of filth and this is what makes them so virile in their ability to kill. Hate is a scavenger of filth - same thing. These things, in their place, do a service. They destroy by consuming filth. Now if the substance you eat is grown in the ground where this is, you will become a victim of these things. They are in the bottom of the sea. They cause many fish there, many organism, to be deadly to eat. They act in the internal body of fish, as scavengers, cleaning the fish, keeping it alive.

There was a time when the earth was surrounded by vast, vast swarms of organisms, living organisms. Man was one of these, that which was to become man, I should say. It was a protein-enzyme, the first living organism. It got its life in space, not on the ground. Its life is ultra-violet radiation. That is the basic nature of that which is called life - ultra-violet radiation.

Man did not appear on only one little section of the earth, but he seeded himself in great amounts all over the earth. That some of these seeds did not take, at the time, is to be expected. I do not think that any farmer expects all seed he sows to grow up, huh? And so nature, the great creative mind, in bringing life to the earth, did not expect every seed to grow up. But that life force which was in the seeds, that didn't grow up, still proceeds: and went out from that matter body so it would have a chance to come in again in another matter body. Want to say something else?

Irene: Yes, Yada. Scientists have just discovered, by means of a space rocket, that the constellation of Scorpio is pouring out a tremendous quantity of high energy xrays, more than the rest of our giant galaxy combined. Could you say something about the nature of this phenomena?

Yada: There is a more rapid decay of the matter that goes to make up this Scorpio constellation than in some of the other bodies in space, other constellations and other galactic systems. Now there are some galactic systems that are going through one another, but you know something, no one piece of either one of these are touching one another. It gives you some idea of the vastness of space between each of the bodies.

Space. What a hollow sound. What an empty word. Space. Space? Can there be space by itself? I do not think so. Space is the resulting action of that which is not space. Does that sound brilliant? (Laughs) Almost.

But let's look at it. An atom, of course, is not an atom. But whatever it is, we will call it for convenience sake a series of energy fields. These energy fields are stresses and strains of the field that they are in, called "space!" Greater stresses, greater strains. Like you have a pool, very quiet, but if you drop a pebble in, then there is a higher series of ripples than outside from that. But it is all the same thing anyway, eh? Only thing is the pressures have become changed.

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You speak of fissioning the atom so you get a piece of it which you call the proton. You want to stop me because I am not right? You see, I have to be careful also of making a fool of myself. Now you see, if we all had to worry about that, we shouldn't say anything then.

This fissioning, it is said you take a piece of atom, called a proton, and you put it in a machine - what you call accelerator - and you make it go and go and go; faster, faster, faster, until you have what you call two or three million, ten million volt motion, which is but a little faster than when it was working by itself. Then you let it go at an atom. Oh? You know, if you had a machine gun here with an endless number of bullets in it, and let us say it is possible - it had power enough to shoot right out into your galactic system and you were hoping to hit one of those bodies there, your chances of hitting an atom by such aiming is almost nil. So much space

Life is made up of much of nothing, isn't it? I look in the shiny glass and I say, "What are you?" Often I get the answer, "Nothing". Nothing at all. So relax. Relax. But then the thought occurs to me that if it were not for this nothing me, there would be nothing of anything else. So I am everything. So you want to come back to the anything I am. Is all right, I am not lost.

Irene: I'd like to come back to it. You gave me the shining glass, are you speaking of the mirror? I get the answer, "nothing". This cools my ego off.

Yada: You know, we go around with hot ego all the time. Kethra - I talk with my teacher.

I say, when I be big ego, some other ego come along and hit me on the chin; fall down. The atom is aimed at, we will say. Then we will say an outer field of the atom, called the electronic body, or one of them is hit and knocked off.

The question is, into what is it knocked off? Is there something different than itself? No, it is not knocked off, there is no piece knocked off, because there is no other place to knock it into but itself. So what happened then? Why all the to-do about nothing? Simply this: The truth is, in aiming at the atom and seeming to knock a piece off, what really happens is the field of the atom is expanded. These stresses that make up eddy in space called the atom, is expanded by volume.

When you look and see the much heat and light and energies coming out of this, and the big clouds you see and tremendous forces, it makes you think that all of this was wrapped up in that little body. But this is not so; this is sham; this is appearances. What happened to all the energy that hit that atom? If all that energy was in the atom, what happened to it? The atom is only responding to the attach put upon it.

You know there is something in Japanese called Judo, where the person turns his opponent's weight against himself? This is what happens when a proton bullet expanding the atom it has been aimed at, it is getting a like response - energies thrown at it - with added - some of itself added. Would you not say so?

Aud: Trigger energy?

Yada: What a marvelous thing to look into nature, into the godhead, into the Light out of which all that you see, feel, hear, is manifested. My friends, would you please excuse me? The time runs quick now and my colleague, Professor Alfred Luntz, would like to talk a little bit. Thank you very much for lending me your ears and lend me your mouth occasionally with thoughts, with ideas. Kind of you. I leave you in love. E grati ya. A notchi.

#133 - November 29, 1963

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This is Irene Probert speaking. It is Friday, November 29, 1963. We are in the recording studio of the Inner Circle Kethra Eda Foundation, 931 26th Street, San Diego, California, attending a deep trance lecture by Mark Probert and the members of his Inner Circle.

Mr. Lauglin, if this is the leader of Mark's Group, if this is Yada de Shi'ite, he will speak in his own language for just a short while and then he will revert to English. It is Yada....

Yada: Au kee (speaks in Yu language)

Irene: Do you remember these two ladies, Yada?

Yada: Au kee (answers in his language)

Irene: He says to you ladies that he is very happy to have you here again with him.

Do you see who is sitting over here on the couch?

Yada: Continues to speak in his language.

Irene: He says the last time he saw you was at the wedding and he says he is glad to have you here this evening.

Yada: (Asks about someone in his language)

Irene: This is his wife's sister, this is Mary.

Yada: (continues to speak in his language)

Irene: When we were at my brother's house in Santa Anna, we met Dorothy, Murray's wife and this is her sister.

Yada: (Asks question in his language)

Irene: He wasn't married to her then, but he married her shortly after that.

Man: Isn't that a shame, Yada?

Yada: Laughs

Irene: And, of course, Tony, Mike, Vernon and Mr. Reynolds, we couldn't leave those people out.

Yada: (Answers Irene in his language)

Irene: That's right. He says he is right here with us always.

Yada: (More in Yu language)

Irene: Yada, will you speak in English to our friends?

Yada: Au kee, au kee.

Irene: He says to guest man, he knows you do not understand the Yu language, so he will speak in English to you.

Yada: That's very good heh? It is better so or we sit here all night and nothing happens! My honorable friends, it is difficult enough when we are talking the language of the land. Very difficult to talk of life, for in truth there are no words to talk of life. Only thing that can be done is to live it. We do not learn truly from talking, but from living }

Irene: Sometimes it is very hard to really live, Yada. We just exist don't we?

Yada: Au kee, au kee, for we are so badly conditioned in the environment we come into that we are missing half our life. We're not living we are just existing. And this is the trouble with the world in which man is. He gets no instruction on living and the result is he is dead before he dies. In your times, of course, it is cheaper to stay alive. LAUGHS So be careful, do not lie down and stay too still. Someone will bury you. LAUGHTER My honorable friend, it has been a long, long time, many years that you have been a student of life, yes?

Man: I didn't understand you.

Yada: It has been a long time that you have been a student of the studies of life, yes?

Man: Yes.

Yada: It is my honor to communicate with you. Now, my friend, if you have any questions to ask me, I am most open and happy to answer whatever I can.

Man: I would like to know when I am going to get a new house.

Yada: Oh LAUGHS - that is one question I cannot answer. Why? Because I am not a fortune teller.

Man: No, but then questions come up.

Yada: You see, my friend, there are many people that do this sort of work. They are known as fortune tellers and that is for the mundane life. I think you are aware

that you will get your home when it is time for you to get it and not before then. I am certain you are aware of that so surely it is not a real question with you.

Man: Would that be sometime in December?

Yada: I talk with my teacher, heh? (Talks to Kethra) My teacher says in the latter part of December.

Man: That's good.

Yada: I hope for you, you will enjoy it.

Man: Well, I hope so.

Yada: I think you have learned to enjoy life wherever you are. I do not think you are too concerned or that your happiness depends upon your getting the home now or any other time, for with you, you live in your mind mostly.

Man: Is there a new car in the garage? LAUGHTER

Irene: He wants you to answer questions for him that you won't answer for Mark and I!

Yada: You want one there?

Man: Yes a new Cadillac

Yada: LAUGHTER You know why I laugh like that?

Man: No.

Yada: Let me tell you a story that I have told many times in the past. It is a story about a man who had a nice home and had a garage but no car. This man was very depressed because he could not see how he could get a car in his garage. He did not have enough money. One day he met another man who was a student of what you today call positive thinking and this man said to him, "What are you so worried about? Your face looks long like a cow." The man said he was depressed because he had no car and the positive thinking friend said, "What kind of car do you want?" The man said he wanted a Cadillac. The positive thinker replied, "All right, concentrate and picture a Cadillac in your garage. Picture it there. Every day concentrate, see the Cadillac in your garage." time passed, two or three months went by. One day this positive thinking man met the man with the long face again and he had even longer face than before. "Oh, my friend, what is the matter? You not get your Cadillac?" The man answered, "No and worse than that, I spent so much time sitting and concentrating, picturing the Cadillac in my garage, that I lost my job and had to sell my house and the man who bought the house has a Cadillac that is now in the garage! LAUGHTER

Man: Well I've already had 13 of them so....

Yada: So there is no reason why you will not get 14 heh?

Man: That's what I want you to tell me.

Yada: If you want it you will get it. How can I tell you when you know from experience how to get it yourself. You know you will get it. You do not have to ask me. You see, I think that you try to make test of me. I am not a very smart person, but I am sensitive and I am aware when I am being talked to and when I am being talked with. you, my friend, have been in many parts of the world, yes?

Man: Yes.

Yada: So you must have seen similar conditions to what you are now witnessing, yes? What do you think of people that do this sort of thing?

Man: Do what?

Yada: What do you think of the many people you have seen do this sort of thing? What do you think of them?

Man: I don't think anything. Its all right if they want it, let them have it.

Yada: Of course, of course. But you see man makes a big mistake when he tries to make fortune tellers out of spooks that come from the other side of life. Too often it is believed that because a person is sensitive that they must be the source of all knowledge, especially every-day knowledge, the common variety which most people live in. The majority of people are so concerned over tomorrow that they cannot live today. Our work is to try to waken the individual to live today. It does not matter about tomorrow, it is not here yet, if one lives intelligently and thoughtfully in this hour, these moments.

Man: Will I have five new books, for me, and I'd like very much to get them in there and get them out?

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Yada: Oh, you will do it. You have done it before. A man that has had plenty will always have plenty. Here is a book we have spent many years patiently and slowly dictating to this man. Now I suppose because it is what you Americans would call "my baby", that I should be worried about it, that I should be greatly concerned that I should struggle to see that this man and his wife "push themselves" to make it happen and published. What happens to it after that is not my concern. Then comes their part. If they manage to give the book to the public, that's their work. If they do not, that is still their work, not mine. Do what you have to do now, because there is no tomorrow, none at all! THIS IS THE ETERNAL MOMENT. Comes a time to die, comes a time to be born, and time to live, so comes time to die. How many people are prepared for it? The majority of human kind coming here are not prepared to come here. They are not prepared to be born, so they are not prepared to live, so they are not prepared to die.

Man: Question, Yada?

Yada: Yes.

Man: Do they come into this world not thinking?

Yada: Not thinking. Coming here, each one of us every time we return, we pull down the curtain behind us. We shut out the world from whence we came and the knowledge of the nature of our being, out of what we have come.

So we come blind, we come unconscious. All creation was created by the unconscious - the unconscious struggling to become conscious. Every time it created form, it became conscious, yes, but only of form, not of thought. And that is the work of every human being that comes here, to become self-aware. The great divine self, the great creative self has to become self-aware.

Form is not the SELF. This is the story in your Christian bible of man's fall - not sex. It is not a sin. He cannot commit sin, nor does he commit any. He lives. His only sin, if you wish to call it that, is coming here unconscious. Now there comes a time when he will learn to be born conscious. He will be self-aware. But then there is another self-awareness that is of the utmost importance. We may come here knowing of the world we have just come from, but still that is not being self-aware. We still have to seek that higher consciousness, the buddhi, to awaken the buddhi, or if you prefer, the Christ.

I don't think I can tell you something you do not know. You have been in the world a long time. You have been conscious and a great student, so I cannot be so presumptuous as to believe that I can speak to you of something you do not know. May I say this please?

Man: Yes.

Yada: This is your last round. You will not be born again.

Man: I'll be born again.

Yada: Not into a flesh body, no.

Man: That's all right with me!

Yada: I am certain it is all right with you, because your studies, your meditations, everything that you have been perceiving about the nature of life, has told you that this is a trick by the lower consciousness. This is an act of magic by the lower consciousness. You have come to see through the trick of it all.

Man: Some trick!

Yada: LAUGHS. Au kee, au kee, not O.K. au kee, meaning "yes" in my language a u k e e. But not O.K. Now your O.K. in your language means "all right" "agreeable" heh? And so all right, O.K.

Mr. Reynolds: Yada, is the symbol Ohm pronounced in the throat the same as you say AUM?

Yada: Ohm, ohm (intones) But I do not think this word should be used when not living it. It is a call to the Great Mind, the Great Creative Thought. It is what you would call the God Consciousness. (again to man): Are you afraid to die?

Man(Mr. Laughlin) No, are you?

Yada: I have been out of the physical world for 500,000 years, my friend.

Mr. Laughlin: We die every night when we go to sleep.

Yada: Oh yes, every time you change your consciousness, every time you change your sense of awareness you have died to what you were aware of. This is not something

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the body does; it is something the mind does. Its a shifting of your awareness, it is that simple. Of course, if somebody (how you say in American?) knocks you out of the world with a motor car, you do not feel your consciousness has been shifted, but that it has been shoved. You have what is called shoved consciousness. LAUGHTER

Mr. R: One of the big difficulties is that the people think of planes as being places, but it is really a condition and it is everywhere.

Yada: Of course. So somebody says to me, like you said, Sir, "Are you afraid to die?" Of course, I'm certain you do not mean that, for you must be aware that I have died and died and died a thousand, thousand times. But in the use of that word, the real meaning of it is ignorance.

That is what it means, ignorance. In your Christian Bible the man Jesus said, "Go not to the dead, for the dead know nothing." True. The ignorant know nothing and they are on both sides of the veil. There are as many sleepers, dead people, ignorant people in the Astral world as there are in your world, because they come from your world. I do not know if some of you are aware of this, but many people are born into the Astral world before they are born into the physical world. Being born is coming down the planes - birth.

Man: Doesn't it all stem from the Astral before the physical, Yada?

Yada: Not the Astral, the astral is a bad word. Astral means starry realm, and who goes there? Even astronomers have a very difficult time getting there except through their telescopes! The next states of mentation (let's call it that, I think it is better, heh?) is very much like this one you are in. It is very closely related. It is the world that feeds this world.

Lady: Don't we skip all of that, Yada?

Yada: No, not likely, because you see there is no real demarcation, no real lines, to separate this except the individuals consciousness. When you reach a certain state of consciousness starting right here, then you can skip it. But skipping is also a misnomer. It is not a good word. First you have to learn what the next step is from here before you leave the physical world. There are different ways you can accomplish this. One of them is by what is called projecting your psychic body and leaving, while your physical body is still living, leaving your physical body and projecting your psychic body in the so-called Astral world. Then you can go beyond after you have learned how to move around in this next plane, how to master the next plane. Then you can move on up into other planes of awareness. But you cannot do that until you have learned to do it right here.

Mr. R: Yada, we know that in order to do that, we have to hold onto our five senses. And how can you do that and still stay awake?

Yada: Very difficult, heh? With practice, and it takes certain kind of practice. First, the important thing is to get the body clean. If the body is poisoned inside the mind is poisoned. The Psyche does not dare go away and leave it because of the poisons in the body, it may suffer sudden death. This means proper eating of food, little amounts, not much food ever. It means learning proper breath so as to keep the lungs clean, purified. Then you can begin to practice projection. Then you can begin to practice projection of your awareness.

Mr. R: But when a person projects, Yada, don't they simply go on a different vibration?

Yada: Is so, is so.

Mr. R: They don't necessarily move in space, but they get on a different vibration.

Yada: That is right. You see there is no space, consciousness is space. Space is consciousness. This is something that your scientists are going to have to come SPACE to understand if they are really going to travel in space. There is no travelling because there is no place to go. No place to sit, per se. You want to debate it?

Mr. R: Well then a place is simply a position on a certain planet to prepare us for all kinds of things?

Yada: That is so. You see it is not as easy as it appears. You Americans do not want to give the time or effort, you do not want to deprive yourselves of your jaded desires. So in consequence you cannot get off the ground.

Man: Earthbound.

Yada: Earthbound, you can't get into orbit! LAUGHS

Mr. R: Yada, now you take a person on the earth plane and he thinks there is such a thing as place, so he wants to go from here to there. He gets in a car and he goes. Now, if that person was on a higher plane and of the belief that there was a place on that plane, wouldn't he have to do the same thing?

Yada: Of course, of course. To accept the suggestion that is already in the minds of humans, to accept the belief that there is place, there is time, and that these are entities themselves, can help. But you have to know also the modus operandi. If you do not know this, you cannot do it.

Man: Where can we learn all of this?

Yada: Sir?

Mr. R: No schools, Yada, no schools.

Yada: We of the Circle have been trying to start one in your world, in your country, which needs it badly, but you see what happens trying to get people to realize their basic needs.

Mr. R: Well, Yada most of them that come here want something to talk about. They don't want to do any work.

Lady:

Mr. R: Well they will have to in this case.

Yada: Yes, you must. You know what you Americans will say? "Life is a do-it-yourself job." LAUGHS

Mr. R: There is another big fault with starting a school. When people start to study they project themselves into it. They shouldn't do this.

Yada: Of course not. They are not ready for it.

Mr. R: No. They say, "I this" and "I that". I think they ought to forget the "I" and see what is. They should look for the truth, instead of support for their own theory.

Yada: It is difficult to know this because the human beings coming here learn to appreciate what they see with their eyes, the lower-emotional self, the sensory self. They say, "That's solid" (knocks on table). He says, "This is my body, its real, I know it." I, I, I. But he doesn't know it. Its a function of the lower-consciousness of the sensory self. Man keeps looking out here for solving his difficulties, hoping, hoping that his life will be what he thinks he wants it to be. But he does not know what he wants it to be, so he never gets it.

Lady: How is he going to find out?

Yada: You need teachers, need teachers.

Lady: From where?

Yada: How you say it? Come se, come sa. There are many teachers that come to your country from the East, the far East, from India, China, but most of these....

Mr. R: They're all mixed up!

Yada: Of course, of course. Most of them have become conditioned by the Christian missionaries.

Man: They had a great teacher 2,000 years ago and they crucified him.

Yada: And they will crucify the next if they can recognize him! This is why that being will not come again. He will not come again because he did not come to man in the first place. He, like you, came to himself. He thought to become that which he is and was and always will be, THE ETERNAL GOD, THE ETERNAL LIGHT WITHIN. T.A.

Man: He became the Christ because he knew this.

Yada: He knew this. This is what it means, CHRIST THE LIGHT.

Lady:

Yada: Of course, but not the man called Jesus. Jesus is a concoction of the Christian priestly system. But Easus, the anointed one, the man that came out of India, Easus, a hundred years before there was anyone called, or thought of as Jesus. The story of the crucifixion is the story of initiation of an avatar, a great master. (Talks to Kethra). My honorable friend it has been a long time since I have had the joy of communicating my thoughts with you. JESUS

Man: Yes, I'm sorry to say, Yada, I'm still in this old world.

Yada: I am very happy that you are, very happy. While it has been our destiny to be physically separated, separated by sound, or physical way, you have been doing a good work. You have been carrying on from time to time, letting little thoughts go out here, drop here and there to help others to come out of their sleep. 499

Lady: Why is it so hard?

Yada: Oh lady, thank you, thank you, hard yes. The most difficult work there is. There is none more trying, none more.

Man: Well, I've found out if you give a person a little light, that's all you can give them.

Yada: That is right. All we can do is try to expand their light a little bit more so they can see a little more clearly where they are going. That's all. It is not anyone's duty or right, or any of these things, to save the world or to try to. That is a vanity and belongs to the insane mind. That is the mind of self-aggrandizement. No teacher came to save. They came to awaken that is all. Yes?

Mr. R: There is also a symbolism in the crucifixion about how people crucify themselves every moment of their lives.

Yada: So easy to crucify a saviour killer.

Mr. R: Yes, they look out on the physical world and they judge from the objective senses and that is represented by the two C's. When the consciousness which is in the middle, knows if they would only let it speak. But they won't do it. They shout and they say, "This is this way", or "This is that way." We'll do this this way. Everybody does it that way, that's right, and at the same time if they go inside themselves, they know its very wrong.

Yada: All this is (what you call it in America?) Yakety yak, yakety yak, LAUGHS very good. This is what I call hogwash. In your Christian Bible it speaks of babble - the Tower of Babel. Man lost his ability to understand his fellowman. He didn't have it, he didn't have it! If he had had it, he couldn't have lost it. He wouldn't have tried to build a tower to heaven. The tower to heaven was created out of ignorance of the priestly system, who pressed it upon those around them.

My friends, many people think I am what is called anti-Christian. How sad! How can anyone be anti- the Light? How can he do that, because we are in it and we are of it, even though our eyes are closed and we are not aware of all the light. Some of us, not really intentionally, put their hands over their eyes. If they could do it intentionally, they wouldn't do it. It is something born of ignorance, of not knowing.

Lady: When we try so hard to get the Light, why do we keep our hands over our eyes?

Yada: Lady, let me say this please, that you have all the Light that you need right now. When you really need more, you get it, when you really need it. Pardon?

Man: If we get any more now, we would _____

Yada: LAUGHS You Americans, very good.

Mr. R: Yada, that bright light, everyone brings that into the world with him in the form of ideals and a consciousness, but they will not pay any attention to it. They look around again at the two C's and they say, "This is the modern way to do it. Your way is old fashioned." And at the same time, if they go inside themselves, they will find it.

Yada: Of course. You see, you come into the physical world and you have here what is called tabularasa (blank tablet, clean slate). Now this is not good for man yet. But there is you, you are in there waiting to have the eternal world right for you and the brain. But you, you're there, you're aware. Yes, yes. You will never find that in what you call the field of biology. They are prone to say that all that the human individual is, is what his genes and chromosomes make him.

Now this reminds me of the man who fell down the chimney and there was so much soot in the chimney that when he came out he was covered from head to foot with soot. "Oh, a soot man. He's all soot." "He's all genes and chromosomes." Now the biologist or the ordinary person, what you call the lay person, seeing the soot man, he will not

try to scrape off the soot to see what is underneath. Nor will the biologist try to look beneath the genes and chromosomes. He will not say to himself, "What causes the chemical actions of these little bodies? What causes them to do what they do?" They have a key cell and that key cell is controlled by the mind of the incoming entity. That key cell is the cell upon which is written the thoughts, the desires, the feelings of this incoming being. This is in the physical. This is the physical side of it, this key cell, and it is controlled by his consciousness. All cells are controlled by the consciousness of the incoming being all through that one's lifetime.

This sounds a little crazy heh? It does not fit as you Americans would say, but would it fit any better if I said that just chemicals, chemistry, the action of chemistry makes a genius musician or artist, just the action of the chemistry? 500

Mr. R: If it only gives the ability.

Yada: The scientists are going to find a cell. In recent years they have been talking about it, I think they call it D.N.A. This is the key cell that is controlled by the mind. It is through this that one can control the condition of their body so that sickness can go away and one can have a healthy body without outside physical help - chemicals. "I am the master of me." But the majority of human beings have lost this knowledge.

Mr. R: Yada, doesn't most sickness and disease get into the body through the emotions?

Yada: Of course. If you get emotionally attached to what is going on around you, you are going to get sick. You cannot help it. It is through the emotions that a path is made to these key cells. You are getting emotionally attached from other minds around you; you are communicating unconsciously. All human beings are constantly in communication with one another but not aware of it.

Man: How do you find this key cell, Yada, and control it?

Yada: By meditation. Something more: First get to know what makes you this way. You find this out in meditation.

What makes you afraid? What are you afraid of? What gave you the feeling of guilt and shame? Do a bit of meditating, go back into your early childhood. Do what you call retrospective thinking. But here again, there is trouble for you see nothing is had for nothing. There is a price on everything. What is the price? Are you afraid to look into yourself without horror?

Mr. R: Most people are, Yada.

Yada: Oh me, think of my horror, 500,000 years of life! Do you think I have nightmares from it? LAUGHTER But the creator of dreams, which we all are, must have the courage to look at his dreams, to study them and try to understand them.

"Why did I take this kind of attitude to an experience?" (You can have any kind of experience. There is nothing you cannot do, if you want to do it.)

Mr. R: But you pay the price!

Yada: Oh, be always prepared for that. And do you know what the price is? It is wrong attitudes?

Lady: Guilt complexes.

Yada: Yes. No experience hurts, none at all. It is the individuals attitude to his experience that hurts him or does him good.

My honorable friend, as I am talking you are being a big ear and you are very attentive to what I am saying. So I say this: If you think or feel that anything I say is not in keeping with what is called truth, you say so, heh? Please, yes?

Mr. Laughlin: Speaking of the soul, in our consciousness do we retain a soul?

Yada: Now that word is used in many different ways. One of them is called, "This is the soul of things", meaning the core or the heart, yes? I call this core or heart of me buddhi, Christos, Krishna, the Christ. I call it that, but what is it apart from what we call it?

That's the rub. You see, man is too caught up, he does not want to be, but man does very few things because he wants to. We are, largely speaking, moved around, pushed, shoved, driven many times against our will, because we have no will. We do not know what to have a will to or for. It takes time, it takes work, it takes concentrated work.

There are many teachers who come from the east and west, the north and the south. They try to tell you that all you have to be is pure and you will know it all.

Mr. R: What do they mean, pure cussedness?

Yada: LAUGHS Au kee. They do not know what they are talking about. They have found an English word, its called "pure". It sounds good to them. I have never found anything pure. I do not know what is meant by that word, pure. Pure what?

LAUGHTER Yes?

Irene: We tend to classify everything else, so all things are either pure or all things are evil.

Yada: And we can have a little bit of both, we can become Gods again.

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Irene: Yes, we are well balanced.

Yada: Yes, of course, for what is good to you may be evil to me, or what is good to me, evil to you. What do you mean by this word? This is why we who seek learning have to come together in understanding what you call vocabulary. We have to know what we, each other, are talking about.

In your modern times and from now on, there is going to be a necessity for a new, more intelligent vocabulary. The words you are using today, most of them are inane, empty, foolish. It is no wonder this man, Mark, gets very emotional over being called a "medium". To him it is a silly word. So because of this silly word, he has attempted to write a book called, "Medium Rare". Really amusing.

MEDIUM. Because foolish religious people have gotten ahold of the thoughts and ideas and truth of man's survival, they have turned it into a religion, when in truth it is a science, a beautiful science.

SURVIVAL. If the rose dies, it lives to bloom again? Should we put our bottoms in the air over that? LAUGHTER Men all over India, China, Tibet, the Holy City of Lasha and all of it, you see the human being with his nose on the ground and his bottom in the air. Tens of thousands of churches all over your country, tens of thousands? The priests and layment with bottoms in the air. The priests do it. They put their faces close to the ground so the layman will not see them laughing! LAUGHTER

Now if he gives adoration, and if he is to give it intelligently, he must give it first to himself, to love and to honor himself, his fellowman. Until man can do this, he cannot worship God. Not at all, he knows not what he is doing. He is like a monkey on a stick! You know what is called puppet? (Aud: Yes) The strings upon which the majority of human beings are dangled are the strings of their emotions BLIND. We do not know what we are doing. The puppeteer, if he is crazy, the puppet is crazy, heh?

Irene: I've thought of that many times, Yada, in watching and listening to the low mass that seems to have been broadcast throughout the world the other day and I wondered how so many people who were supposed to be thinkers would believe that this was required for him (Pres. Kennedy) to get out of so-called purgatory.

Yada: Oh, it would if anybody ever got in there! LAUGHTER It would take that and much more. This unfortunate man slept and he will sleep for a while. The blow, not so much of the belief, but the blow of discovering that no amount of the chattering of the priest could get him into heaven was a terrible shock, more shocking than the bullet.

Lady: Did he hear and believe, Yada?

Yada: He did not know what to believe. The man was a man of the world.

Irene: That's what I felt that he was. I felt that he was a thinker and some thinkers go along, as you say, "don't fight the current."

Yada: Oh yes, very smart. Bow down with the wind. You see what trees survives the storm? The tree that goes with the wind, not against it.

Irene: And I think this is what Jackie Kennedy is doing now. She is bending more than over with the wind and she is attracting a great deal of attention from the masses by doing this, because she knows what mind and thought can do. This is like food to the body.

Yada: Yes, he is and she is a product of their parents. It can be no different.

Lady: Products of their parents?

Yada: Yes, products of their parents.

Irene: Well, why do we get these particular parents?

Yada: Because we do not know, we are not aware when we are born, we do not choose our parents. You have heard a lot about this, heh? It is only after we have had growth, after we have awakened, that we can come back to the physical world, or go to any plane of consciousness consciously. We can come through consciously. We can choose our own parents at a particular position on this piece of dust, or any other, floating around in space. What is your choice?

Now the question can be asked and now the question can be answered. Who can ask this question of another who is not prepared to give an answer? There are some questions there are no answers to. Can you give me the answer to the question, "How high is up? How long is down? How far is sideways?"

Irene: How broad is a broad, Yada?

Yada: LAUGHS I had better not say anything. I have become Americanized and quick to make what you call a pun. Yes, puns are good for us.

My friends, life is not difficult, it is not complex. The learning of it is all written and very simply. That's the trouble, man with his big ego stumbles over it, because he wants complexity. "Oh, I am a smart person, something as simple as that, I know it." I have had people come to me and say, "Yada, why don't you teach something more than emotional control? You have been speaking of it, speaking of it in every talk you give. Why do you not tell us something more complex?" I say, "What have you done with what I have told you? What do you mean you want something new?" LAUGHTER

Mr. R: We have good emotional control when everything goes all right. It is only when things go wrong that we lose control of ourselves. In other words, when we should have it, we don't! LAUGHTER

Yada: No. And this again has a very simple answer. We do not try for it when we don't need it, so how can we have it when we do need it?

Like the story about the man whose house had a leaking roof. You know? His friend came to his house and it was raining and water was coming through the roof. He said, "Why don't you fix the roof? What's the matter with you, are you lazy?" "Oh no, I'm not lazy, but when it's raining I can't fix it and when it isn't it doesn't need fixing." LAUGHTER.

So we are not ready "Oh, I'll be ready." Oh that's nice, You have much time to do it in. I do not insist, who am I to insist, oh no. Can I know you? No, I only know myself and to the degree I know myself. I can know you, but no more than that.

Mr. R: But, Yada, isn't it also true that no person really likes or dislikes a person. Its the things they express.

Yada: Of course. But they see something there and it is that something that they think they can see that gives them the will to throw bricks at that which they think they see.

Mr. R: We think we see an expression of the person inside. We see a lot of things that are not so nice.

Yada: That is so. You know the great honorable human being, Lao Tse, said, "Man who seeks the limelight or applause, also seeks to get bricks thrown at his face." He can't have one without the other, oh no. In fact, the more attractive you are, the more you had better make shadows over yourself. Yes! There is an old saying, that the gnarled and the worn and old dried up tree in the forest, is the one that stays standing the longest. Tony, do you want to say something to me?

Tony: No, Yada, it just is nice to have you here this evening.

Yada: How is your honorable mother?

Tony: She's fine, the last I heard anyway.

Yada: Then she still is?

Tony: Yes, she is still alive.

Yada: That's nice.

Mr. R: Yada, what is the object of putting a guard on a person?

Yada: For their own good and also for the good of others. Sometimes there are men that have their face look good, but their minds are kind of dark, it walks and lives silently in clouds of hate. The face looks sweet. Strange the mask!

Irene: If I don't see the face, can it affect me?

Yada: Yes, unless you are protected.

Irene: Well, if I protect myself it can't affect me?

Yada: No.

Irene: So who sees the hate?

Yada: Your mind sees it, but not the conscious mind, so you know what is going on.

Irene: Now when you say this, Yada, when you say the mind sees it, is it the mind that I make aware when I say, "I am in and out of the light?" And it protects me even if I don't consciously see it?

Yada: You see, there is a little bit more to things than this. There is a practice called magic, not necessarily black. In fact today, black and white magic have integrated. LAUGHTER How many human beings do black magic on one another without knowing it because of their jealousies, their little petty fears about losing their spot in the sun; seeing others get where they wanted to. Why?

Why do we humans do this? Because our basic nature is love This is the essence of life and we die without it. But not knowing that this is what we are after, we destroy ourselves and destroy others in our effort to get second best; what the low-emotional self thinks of as applause. Applause is a secondary kind of affection that we feel the applauder has for us when indeed, he doesn't. He is applauding for his own amusement, not for your joy, for his own satisfaction.

Mr. R: Sometimes just to be polite.

Yada: Yes, and that is the most dangerous kind of applauding. Applauding - you have heard of two hands clapping. Have you ever heard of one hand clapping? That's when we do not need applause. One-hand clapping.

Mr. R: But, Yada, in case a person develops along these lines does he ever have a guard put on him?

Yada: Oh yes, yes. Even those who develop along the higher lines, working up into what is called the Christ consciousness, attracts what is called God, if you wish to call it God. But there is a better word - watchers - so that one does not bring hurt to another while he is in the process of learning. Now hurt to himself will not be stopped, because this is part of his learning, but to project the hurt on another is guarded against as much as possible.

Mr. R: I understand that when an adept accepts a student and when the student develops, the adept is responsible for what the student does.

Yada: Of course. If I rush out to save another man from going over the cliff, if I make this my work and there is something in him that makes him want to go over the cliff, he'll take me with him. So I have to approach him a little more intelligently than grappling with him.

Mr. R: It also makes the adept a little more careful doesn't it?

Yada: It certainly does. It keeps the adept on his toes. Yes even adepts have to be on their toes. In fact, more so than others. You see the smarter you become the more you have to be on your toes, because there are so many others who are ready to trip you up. They are not only ready, they are willing and they are able.

Irene: As an adept becomes, Yada, does he in his process of becoming aware more or less forget all his buddhistry?

Yada: Oh no.

Irene: Well then I was wondering why he could be so easily led over the cliff?

Yada: Oh no. But let me say this: What are adepts? Ones who have learned to master things, master life. Do you think, or can you imagine that they are free, that they are no longer subject to distortions? Of course not. Only in spiritualistic seance rooms will you find the perfect master, no where else.
LAUGHTER

Lady:

Yada: Oh, I wouldn't say that! LAUGHTER Thank you very much. You have heard in your world of people who are adept in many field, heh? Is it not so that many of these make the most grievous blunders from time to time in their own work? Of course. Who is most likely to drown, an amateur swimmer or a champion?

Aud: The champion.

Yada: Of course, because he thinks he's so good he cannot fail. That's when life comes up and hits you in the nose!

Irene: Well I think, Yada, when an adept can fall down and get bumped on the nose so to speak, he needs it or he couldn't get it.

Yada: Oh I have no argument with that.

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Irene: So I think that he is still progressing even though it seems that he has fallen down, because everything you learn or experience is just one more pebble out of your way along the pathway to knowing.

Yada: Of course. In my civilization a shinga is a beginner on the path. A shonanga is known as a master or one who can live consciously on several planes of consciousness. Now if you are not careful this is likely to trick you into believing that a shananga has had it, that he is now free and will never make a mistake again.

→ What is life for at all, if it is not for making mistakes? ←

Irene: Yes, I think you told me many, many years ago, and truthfully it puzzled me, "Do not be cross about the hardships you have and the lessons you have to learn. Be grateful for them, for all the work that you have. If you didn't have anything to learn, life would become very monotonous." Well we just wouldn't exist if we didn't learn something.

Yada: Of course. I had had, as I have said, 500,000 years of self-awareness. What do you think I have done in all that time? If you find the few short years you live here boring, what about 500,000 years? LAUGHS What would you do with it?

Mr. R: Yada, the trouble with these difficulties is that they last so long that life becomes just one big bundle of gratitude and that gets so monotonous!

Yada: Of course. Gratitude is a wonderful thing if it is placed in the right place with the right heart and a true sense of meaning in the word. Appreciation.

Appreciation is something you have to have for yourself before you can have it for anything else or anyone else. Man thinks he is born a human, what a joke. } S.E

Lady: Its no joke.

Yada: No, he is not born a human. We have to struggle to gain this wonderful title, human. It is a marvelous title - HUMAN.

Mr. R: The thinking diety.

Yada: Yes, the buddhi come awake (Speaks to Kethra). Please pardon me, I will withdraw for a little while and give your ears a rest from my cantor.

Irene: Thank you, Yada. Some day when you feel its the right time, I would like to have you talk on the seven planes of consciousness.

Yada: Yes, thank you, I will do a little bit of it. I will come back in a little while because I do not think I have too much time now, I have all the time, but you don't! My honorable friend, if perhaps for some reason I cannot get back here, please accept my love and appreciation for your presence. Thank you.

Man: Thank you.

Yada: Gratcia, gratcia.

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Prof. Luntz: Could it be that I am in a position to top the evening off. LAUGHTER Anyway it is a pleasure to be here. And how are you my dear?

Irene: Who? Oh me?

Prof. L: Yes, you.

Irene: You know me?

Prof. L: Yes, I do! LAUGHTER

Irene: I'm always just grand LAUGHTER Professor I feel wonderful, which is feeling nothing, heh?

Prof. L: Yes, I think you're right. When we feel good we feel nothing. It is only when we are in pain that we feel. Rather odd way to put it, heh?

Irene: Just very briefly I would like to ask you, for I have very few chances to, ask you if you have been with Mark at the doctor's office.

Prof. L: Yes, I have.

Irene: Do you think that Dr. Moran has been given the proper diagnosis on this?
Is he on the right track?

Prof. L: I think so, yes. I think the lad here, due to his diabetic condition, he or individuals like him are in dire need constantly of vitamins and minerals. They are being destroyed by the body very rapidly. Of course, you know the glandular system suffers quite dreadfully with this ailment? It has the propensity of breaking the glandular system down and this is the sorrow of this kind of ailment. 505

Irene: Well, its not only this that I was interested in, but that he, Dr. Moran, has cut off twenty units of the insulin. Dr. Ford has recommended that Mark take sixty units which was twice as many as he had been taking, and now Dr. Moran has cut it down to forty and I feel that this is the right thing.

Prof. L: I also feel the same. Insulin is very good for the body. It is a necessity it is a vital substance for the body, but its of vital importance that the glandular system, the pancreas gland manufactures and puts this substance out in a very definite formula, a very definite quantity and as needed. Now the glandular system here, the pancreas gland and the _____, they are defective and it is not functioning even nearly properly and so he has to take it by outer means.

Irene: Yes, but the thing that is so puzzling, Professor, was the constant sensation of having been sunburned that Mark has been going through for weeks.

Prof. L: This was caused by an over amount of insulin and was burning the nerves of the skin.

Irene: I am glad that you agree, because I have felt this all along but was afraid to suggest that Mark cut it down before the blood test came back, and Dr. Moran cut it down twenty units. And this burning then should subside, shouldn't it?

Prof. L: I believe so, I believe so. Especially with the taking of the vitamins and minerals it will start building up the nerves again.

Irene: Thank you Professor. I won't take up any more of your time.

Prof. L: Thank you very much. I know that you have been worried and I do appreciate your anxiousness over the lad here. Thank you very much.

Well, my friends, some of you I have seen here quite some time ago. You, my dear, it is so nice to see you again.

Lady: Thank you.

Prof. L: And also the rest of you. And there is a gentleman here, would you introduce me to him.

Lady: Yes, this is Mr. Laughlin.

Irene: (Aside to Professor, He doesn't hear very well)

Prof. L: Sir, it is my pleasure to have you here. I am Professor Alfred Luntz, or should I say I was? Ex-human now - ghost, a ghost of my former self. I used to weight between a 180 or 190 pounds. I was six feet, a little better, not very much better, but a little! And a stocky lad really. And now I weigh a few ounces. LAUGHTER I've thinned down some, hey what?

What is the weight of a soul? What would be the use of knowing? What would you do with it? LAUGHTER

Mr. R: It is measured to be three-quarters of an ounce, Professor.

Prof. L: You are quite right. Now you can get this measurement and it has been done by experimental work I do believe, hey what?

Mr. R: Yes it has.

Prof. L: Now you put the dying person on a scale. Sounds a little macabre doesn't it? And as the spirit leaves the life, breath departs, you will find the measurement - the loss of the soul which is the weight of the soul. So you see how little of us God gets after we pass the gates, hey what? LAUGHTER

Mr. R: That's the essential part, Professor.

Prof. L: Excellent, yes. It is like, let us say, the kernel of the atom, the nucleus. It is the most powerful part, the most dynamic. It is the life force. I do not really like the word force. Even where the atom is concerned, there is no such power in the atom itself. That power comes from the work done upon it by

outside forces. When a proton bullet, which is a part of the atom that has been stepped up considerably, by, what you call those blasted machines?

Aud: Cyclotrons?

Prof. L: Cyclotrons - thank you very much. Speeding it up, giving it tremendous electron force or power. And then it is driven at the lowly little unsuspecting bit of nothingness. And your scientists have come to believe they are knocking a piece of the atom off, or a shell, one of the outer shells. But that, of course, is nonsense. All that happens is that the atom is expanded. The volume of space that it was operating in has become tremendously larger.

Irene: Excuse me, Professor, I want to turn my tape over.

Prof. L: My dear, I don't know

Anyway I do want to tell you that the most wonderful thing about myself was my experience of withdrawing from the clergy. When I came here, I thought I was going to have to take my collar off, that backward collar you know? Instead of that, I simply turned myself around! LAUGHTER And I think this is what most of us learn to do. We do not try to change ourselves, not really, we just turn ourselves around and start going in a more intelligent direction. Mostly - I didn't say in the right direction, because heaven only knows what the right direction is, but mostly in a somewhat more intelligent direction. And by that I mean, I started to live a more intelligent life, a life which has brought me that which I had been seeking, without knowing it, for many lifetimes, peace of mind. PEACE OF MIND. And I think that is what you are seeking.

Lady:

Prof. L: Yes, I know. I also think that is what the gentleman that came here this evening, for the first time, I think that is what he is seeking.

Irene: Mr. Lauglin?

Prof. L: Peace of mind. Can you hear me sir?

Man: Yes.

Prof. L: When you have peace of mind, sir, then you do not have to be concerned about going anywhere or accomplishing anything. You have accomplished.

Mr. Lauglin: Oh, I know that. I know I've got everything. Right now I don't need anything.

Prof. L: That is quite right, sir.

Mr. Lauglin: I'm one of the _____ with you, that you should begin to take your giving and if you let it open it will come out into you.

Prof. L: Thank you very much.

Mr. Lauglin: _____ have it but you are a little bit reserved and well _____

Irene: I think he is speaking of Mark now.

Mr. Lauglin: He has got it and it ought to come out. He ought to have a church.

Prof. L: Perish the thought! LAUGHTER

Mr. Lauglin: I don't mean the regular church.

Prof. L: Of course, I know you don't sir. Because I am certain, if I am not certain of anything else.

Mr. Lauglin: _____ we have to have a house of the Lord. There's nothing like it. Don't try to tell me, sir, I won't take it.

Lady: That's Professor Luntz speaking.

Mr. Lauglin: _____ if you don't do it, you're not going to get it. Whose going to do it for you.

Prof. L: You're quite right sir. This life, as my colleague said a few minutes ago, is a do-it-yourself job. How remarkable the Americans, their ability to express themselves in many different ways, how remarkable! I think this and this alone is what makes Americans so different from all other beings on earth. Makes them, if I may say so, something special, something set aside, something quite different. This is what makes America a great and happy land. It may not appear on the surface that your land is a happy land, what with the many unhappy things that are going on around you, but basically and in truth, America is the very core, is the very center

that has been chosen to hold the light of the world. Now I know your country has many ills, but your country is young so it has time to overcome these ills.

We of the Circle, as smart as we sometimes think we are, we were not prepared to have your late ^{KEENE BY} President come so early. We were not prepared for it. It was shocking although my colleague, Yada, is not taking that attitude. He doesn't think it is shocking at all. He thinks it was a natural thing to happen. He thinks this is the best thing for the man, and the man that shot the man, and the man that shot him. It is quite different to my beloved, Yada, than it is to the rest of us of the Circle. I can't take that calm attitude that he does to such a beastly act. I must learn, and I am certain I will, given enough time with my beloved teacher, I will absorb some of his light and joy of life.

Mr. R: Professor?

Prof. L: Yes.

Mr. R: Does Yada look at it from a cosmic point of view, while you look at it from a human point of view?

Prof. L: I'm afraid that is it, sir. When I say I'm afraid that that is it, I know that, but I know it only intellectually, blast it!

Lady:

Prof. L: Yes, that is the fly in the ointment. We may learn many wonderful things intellectually but we are not very much better off with this knowledge.

Mr. R: Professor, is it not true that one of the principal reasons for having the human path of evolution is to introduce humanness into the cosmic?

Prof. L: Yes sir.

Mr. R: Therefore, it would be wrong for us to act from the cosmic point of view?

Prof. L: We can't do any more than we can do, heh?

Mr. R: No, its our place to act like a human being and we should act as such.

Prof. L: When we become gods thats time enough to act as gods, hey what?

Murray, how is your wife sir?

Murray: Oh she is fine. She's wonderful, Professor.

Prof. L: Wonderful.

Murray: I try to give her a little bit of light but it is like leading a horse to water you know, you can't make it drink.

Prof. L: Yes, thats right and she must be left to go to the trough alone if she is going to drink any water. We all like to do that with one another. Keep our hands off blast it, or we get ourselves into difficulties. Instead of becoming saviours, we become preventors. I beg your pardon.

Irene: Condemners?

Prof. L: Condemners, yes quite. the man Jesus said, "Follow me, for I am the way and the Light." "I am." He did not say, "I, Jesus, am the way and the light." He said, "I am" and that is the name, the mystical name of God. Yes my dear?

Irene: This is Murray here on the couch and this is Murray's wife's sister.

Prof. L: It is my pleasure.

Irene: And she has had quite a number of experiences that have helped her to understand these teachings and Murray's wife just hasn't had enough experiences, you know.

Prof. L: Yes, yes. As I say, we can't do any more than we can do and that is all. We must recognize this not only in ourselves, but in others and let them carry on, carry on. It is your life, live it. You know the story do you not, "This is your life." ?

Lady: Oh yes.

Prof. L: So I do not have to repeat it.

Irene: Are you having a little difficulty with Mark's body?

Prof. L: Yes. Sir, you didn't come here to find out anything at all from the lad. You didn't need to, but you came to associate yourself with him and that we appreciate deeply, for you recognize in him that which is in yourself, a great joy of life. Even though he suffers physically, he still has that great joy of life and that will to do and serve his fellowman just as you do, sir.

Man: Thank you.

Prof. L: Yes. I know the evening is wearing on and so I do not want to wear on you. Before I go, I will ask you, my dear, do you have something you would like to say

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to me? It has been quite a little time since I have had the pleasure of communicating with you.

Lady: Well, I know so little, I really don't know what to ask.

Prof. L: That is my problem! I know so little

Lady: I want to know too much.

Prof. L: Just ask yourself just what exactly do you mean by that expression. "You want to know too much, Now you have been in the world for a few years, yes? What is it that you would like to do that you have not already done? You see, most of our lives, our lifetime is given to repetition, so much, repetitious activity, heh?

Lady: Yes. How do you stop that?

Prof. L: I understand that, my dear, but you see I didn't understand that before I came over here. It was only after, and after I got rid of my smugness as a clergyman and my imagined closeness to God. I did not realize how unclosed I was to him until I popped over here.

Lady: I don't think I have too much of that.

Prof. L: Of course you haven't but I did, and so when I came here I was prepared in my mind, I was certain, that the Lord was going to greet me with open arms. "Come on lad, let me give you a bit of a squeeze. You have saved so many souls you even deserve a kiss. LAUGHTER

Irene: Ego.

Prof. L: Yes, yes. I having a beard myself, didn't appreciate being kissed by a beard! I was told and I did believe, that God was like that, he had a beard. LAUGHTER.

Lady: What church did you grow up in?

Prof. L: The High Episcopal Church of England, not the low.

Lady: Well, I wouldn't know about that.

Prof. L: Oh, there is a difference. God does not recognize the low. There is a second God that recognized the low Episcopal Church and then later on, as the low becomes high, then God gives a nod to it. LAUGHTER I had to get over all this nonsense when I came here. For five years, I roamed the earth. I just roamed around with no where to go, not really. Most of the time around jolly old, foggy old London! And the churches and my parishioner. And Peggy, if you want to know about yourself, die! LAUGHTER

Yes, and go to your own funeral and set on the coffin and listen to the eulogy! It's a wonderful thing, a wonderful experience. But then comes the fall! After the party is over in the graveyard and you have been planted and they think they have gotten rid of you, then those who went around telling you to your face what a wonderful person you were, they, not knowing you are there, I hope you have the courage not to get too emotional about what you hear, because you will want to swat them in the face! LAUGHTER

Lady: We will learn about our reputation?

Prof. L: You have a marvelous reputation, my dear, a very kind, a very clean, a very good reputation, but

Lady: They don't believe it?

Prof. L: They don't believe it about themselves, so how can they believe it about you? S.E.

Lady: I see, yes.

Prof. L: Yes, if we want to know about ourselves, all we have to do is die! But you know, I had a jolly time. There I was sitting on my coffin and all around were people weeping and ----- created all these ----- Look at all the people that love me! And then I rode back with some of them in the carriage and from time to time I became a carriage hopper and I learned about myself.

Lady: That's wonderful, that would be wonderful.

Prof. L: Oh it is, it is if you can take it.

Lady: I feel somewhat that way about people.

Prof. L: You see we are, we humans have a peculiar feeling not only about ourselves, but about others and we do not like to give over the light always to others. As

my colleague, Yada, said a bit ago, those who get in the limelight, those who seek applause should be prepared to receive bricks thrown at them. But I wasn't prepared and it did shock me. But there were some and I know too those who truly loved me. For the first time, I loved those who truly loved me.

Mr. R: I'll bet they were not the same people that you thought they were. 509

Prof. L: Of course not, no, no. My teacher took me around the world. He instructed me; he helped me; he guided me. He would put me in a position where I could hear and see my fellowmen. Sometimes I wanted to scream - so shocked, so horrified was I. I cried out, "In God's name, surely the great Jesus Christ, my Lord, my Master, one who bled and died for me could not have sacrificed himself for that." These animals, these creatures of horror, these creatures of the devil. Surely not. And then I remembered the great statement made by the man, Jesus, when the woman was taken as a harlot and the giver of herself, when she was married to another; when these others wanted to stone her. You know what the man Jesus said, "Those among you without sin, throw the first stone." It took courage for me to overcome the teachings that had been drilled into me from the time I was a bit of a lad.

My father was a barrister. I almost became one. I spent a few years in my father's office in Hanover, Germany. I almost became one, but as a real small lad I acquired a very deep feeling for the church, for Jesus the Christ. I wanted to serve him in the very best way I could and so I became a clergyman. Well we do what we can within the limits of our knowing. I know now that it is as Jesus said, that heaven and hell lie within us. "The Father and I are one." How else could it be? But I did not understand that when I lived on earth. Somehow or another when I would read the passage it would make me feel ashamed. I found myself avoiding it.

Irene: You didn't feel worthy of being one with the Father?

Prof. L: No, I had imposed upon me the feelings of shame and guilt concerning God and concerning sex. This is where man tears himself apart, in these two fields, sex and God. Truly speaking, they are one. God is love and sex is love and love is life. How else could it be? The great creative force, the cosmic energies that touch our bodies and make us creators.

My dear, there is nothing to seek. You have played your part and you have some years now ahead of you to continue the show. You do much in service to your fellowman. Not knowing the good that you do do, you sometimes feel shut out and feel uncertain and feel futile. But permit me the joy of assuring you that you have done all that you can do and you will continue until you also follow me into the world of light and wisdom. Be cheerful. Every day when you pop out of bed, feel the joy of a new day. Blast it, I haven't the time to do as much as I have to do. What a wonderful world to live in, what a wonderful world! It is the most beautiful, the earth, is the most beautiful planet in your entire solar system. It is like a multi-colored gem in space. There is no other planet like it, that can compare with it. The one that tries to and can come remotely close, I'm told, is Mars, and that is a planet that has been dying for years and years.

In the latter years, I'd say about 15 years or a little more, beings have been popping into your earth's atmosphere which you have come to call the flying saucers. Isn't that a ridiculous name?

Lady:

Prof. L: You do? Well I think the name is rather stupid because the man, Mr. Kenneth Arnold, had no intention of calling them flying saucers. He said that these objects were saucer shaped and so the idiot reporters (pardon me for being critical) they called them flying saucers.

Lady: Well, what about the one in the book of Elijah that took up Elijah?

Prof. L: It was not a flying saucer. But the holy books, not only our Christian Bible, but several other holy books mention these space dwellers. They do not come from planets neither near nor far. They are space dwellers. They are Creators in their own right. They are beings who come to study the nature of the various bodies in your solar system and also in your galactic system. They take a kind of, what you call it? Census.

Lady: What do they do with all this information if they don't have planets of their own?

Prof. L: They keep them on record. For when a civilization or a planet, entire planet, when it is to be destroyed, they know that in due course another planet will come to take its place, another planet will come into being, or another civilization if the planet survived. If the civilization is destroyed another civilization will rise out of the ashes of that one, and these beings will bring information, scientific, religious and

Irene: Philosophical is what you mean to say. I think you are going to want to say, "Good Night", aren't you?

Prof. L: I am afraid so. I can't hang on longer. It has been a joy. May the Light attend you.

Group: Good night, Professor.

Irene: Good night dear.

Lady: Thank you.

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This is Irene Probert speaking. It is December 3, 1963; it is 1:30 p.m. and we are in our home at 931 26th Street, San Diego, California, holding a private lecture.

Yada: Sina, ha da ci. I think I speak English right now, huh?

First, I would like to say how happy I am to have you here, it has been some little time since I had the pleasure of communicating with you in this way.

H: Yes, it has been a little time.

Y: Your husband, he pass on, huh?

H: Yes.

Y: It is . . . If death is sad, birth must also be sad.

H: I would think so.

Y: The dangers to the human being is greater coming here than going. Very difficult to come into the physical world and have a life of freedom from pain; this is the great trouble with the physical world, that a large part of it is suffering.

Irene: Is it possible, Yada, that when an individual who was ill in the manner in which he was, is it possible that their mind can be quite active and yet, because of the physical condition they can't express themselves normally, so their keepers treat them rough.

Y: Of course.

I: . . . they misuse them, don't they?

Y: Yes. of course, The brain, not functioning properly electrically, causes the individual a great deal of distress, but, after a time, the kind of functioning that goes on seems normal to that person so that it is no great pressure upon him really.

H: I wanted to ask you . . . at the time I heard that he had passed on, I immediately called on you and other friends in the astral to help him.

Y: Yes.

H: What kind of a transition did he make? Is he still asleep or is he conscious of his condition?

Y: He is conscious.

H: He knows he is in the other world, does he?

Y: Yes.

H: And he's adjusting to it nicely?

Y: Yes, yes.

H: That I'm glad to hear.

Y: You know . . . in passing, what happens to us is a very individual thing; for some, going through a kind of sickness like your husband suffered for so long, they may very well sleep for a long period of time.

H: Yes, that's what I gathered from something you said previously.

Y: Yes. Yet, in other cases where the same condition, the personality may, at time of complete separation, find themselves awake and knowing what has happened. And I would like to convey the message that he is not at all unhappy about it.

H: Good. Wonderful!

I: From what you say, Yada, he is here with us now

Y: It is not my

I: Well, he has given you the information that he wants her to know that he's happy about going. Is this right?

Y: Yes . . . it is not my opinion that he is very religious man, no?

H: No, no. He wasn't religious in the orthodox sense.

Y: That is very good for him that he will not have to struggle to overcome those illusions.

H: He wasn't interested in occultism or metaphysics either; but he was a good man, he was a kind man.

Y: Oh, this is, I think helpful, above and beyond everything else that we may believe or disbelieve in. To have a sense of kindness and appreciation for your fellowman and those around you is, a tremendous help, it does more for one than all kinds of beliefs, religious or occult or metaphysical. Does much more.

H: Well, then, he shouldn't have too hard a time learning because he doesn't have a lot of emotional problems to overcome because he wasn't an emotional person.

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- Y: This is well for him and I think this is another reason for his having good consciousness in passing from the body and not having to go to sleep.
- H: Is he in a . . . I don't know how to put this . . . but I know there are certain levels of consciousness in the astral. He's not in one of the astral slums, I hope.
- Y: No, he is not. He is not of that mind. We go where our mind is, you know? And he was not of that mind. This man had a great deal of respect for himself besides for others. So his thoughts did not run on the lower levels of the astral. He is quite awake, but he is not yet too aware of the physical world yet again. This may take some time before he becomes too aware of the physical world, and I think it better that one does not become too aware of the physical world at passing time.
- H: Is there any way in which I can help him by sending certain thoughts to him?
- Y: Yes, of course. You can send your love and affection, and hope for his well being. And I am certain it would be appreciated both by him and by others who are around him. (Pause) It is not an easy thing to forget one with whom you have had association with for many years.

H: That's right.

- Y: So, instead of carrying sad thoughts, feelings of unhappiness, why not feelings of joy? You realization that he is better off than he was before and blessings to him and may he always find himself better off.

H: Yes, I am sure he is better off.

- Y: Also yourself; give you a greater needed freedom. Too often we are, through our attachments for one another, held . . . the ties are too strong, we are bound too much; and we should not be, should not permit ourselves to be so bound. For in tying ourselves, we tie the other. You understand?

H: Yes.

- Y: So now it is better for you that he has departed; it will give you a greater sense of freedom and, I feel, peace of mind too.

H: Yes, it will. I won't have to worry about him being mistreated.

Y: That is so. That is so.

We, of the Circle, greatly appreciate your work on the transcript. It is very nice, and we have been with you from time to time, watching your work and also trying to offer you some helpful thoughts and some protection.

H: Thank you, Yada.

- Y: All of us need this, both in the physical world and out of it; we need one another's more kindly thoughts to act as protecting agents against forces that are not so kindly to us.

H: Yes.

- Y: Now, if there are any thoughts that you would like to express to me, I would be most happy to talk of them.

H: Oh, Yada, I have a million thoughts but we won't have time to go through them all. And I have made a lot of notes, but we won't have time to cover them all, but I do have something immediate that I would like to ask about.

I have a brother who lives here in San Diego who has been an alcoholic: and he has joined a society called Alcoholics Anonymous and hasn't had a drink now in three years. And he has become very much imbued with the work this Society does and he, in turn, is spending all of his spare time evenings helping others do this . . .

Y: Very good.

- H: And he gets a great deal of satisfaction out of helping them. What I would like to know is, what is the basic physiological cause of alcoholism?

- Y: It is not really physiological, that isn't the best. The best is psychological. Then the psychological takes effect upon the body, the physical self. Now when one becomes a habitual of anything, alcohol or food or drugs or sex, of any of man's natural drives or natural needs, you can readily know that that person is suffering a mental frustration of some kind. Now, this mental frustration leads to the actions of taking alcohol, if it is an alcoholic; and from this excessive alcohol produces chemical changes especially in the liver, that increases the demand for more alcohol. Now, there are many peoples that are alcoholics that do not drink a great deal; but what

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But, basically, every ailment is of mental origin. The mind creates chemical changes in the one or more of the glands and produces physiological effects or creates organic disturbances.

H: Well, once these physiological changes take place in the liver, can that be converted back into a normal liver again, or is it too late? You know what I mean? Can the liver be restored to its original condition?

Y: No, not really; no. But you can keep the condition from progressing further into deteriorations or radical mutations there by abstaining from the alcohol; but something should be done to get at the seat of the trouble why the person started drinking in the first place. 513

H: One thing that strikes me about this situation. . . I was completely unaware of the alcoholic problem until now. . . After they get into this Society, they are given what are called Twelve Steps to help them rehabilitate themselves. And, among these steps is their reliance, their complete reliance on God. They acknowledge that they have reached the end of their rope, that they can do nothing for themselves and neither can any other human being, and they must throw themselves completely on God's protection.

Once before we talked about the "divine discontent" leading us to the same thing. Now, could it be that alcoholism is another path that leads men to God. It seems a drastic one, but could it? *

Y: We might ask the same thing about drugs, about the drug-taker.

H: Yes, that's right.

Y: Yes, of course. The answer is, of course, yes.

H: Anything that makes us throw ourselves upon God, as an extremity, if it comes to that. Mostly, I find, when people do reach the end of their rope and do this, they do adopt eventually another philosophy that really leads them on the Soul Path, don't they?

Y: Yes, of course.

H: So there are many paths and some of them are just terribly drastic.

Y: This is so. But you see this does not always work even. There are many peoples that have tried the path of this organization, Alcoholics Anonymous I think you called it. Is that right? Alcoholics Anonymous?

H: Yes.

Y: But it has done nothing for them.

H: Yes, that's true; they keep slipping back.

Y: Yes. Which shows further that the trouble is basically a mental and emotional problem. Mostly an intense feeling of inadequacy, insecurity, or lack of trust in one's self. And if you have no trust in yourself, how are you going to have it in someone else or in God?

H: That's true.

Y: You see, this is the difficulty of this.

H: Well then, the rehabilitation really begins to become effective when these individuals reach a point of soberness or sobriety long enough to dwell on these subjects and realize that until they begin to respect themselves, they will make no progress.

Y: Is so. You see, in these things, where our tastes become excessive, after a bout with these things, alcohol, or excessive foods, or whatever, we suddenly realize that what we are doing is much more painful than joyful. Now, if we can retain pain memories of what we have done, we are less likely to repeat our mistakes than if we forget the pain and remember only the joy.

H: But isn't that usual? We always remember the pleasant things and forget the unpleasant ones.

Y: Well, this is what one must do.

H: This is our trouble then, isn't it?

Y: Yes, it is, yes, it is.

H: If we are going to remember at all in these situations, we should try to remember the more painful side.

Y: That is so, that is so. It is the pleasure that pulls us back to doing and redoing all of our desires. Now, the moment pain becomes dominant in our minds about what we have done, that is the moment we begin to stop doing that thing.

H: Well now, following that trend of thought, let's talk about Mark Probert for a minute.

He's suffering from a skin burn: that isn't a burn in the physical sense, but his body burns all the time, and, if everything is Mind, what is the cause of his condition?

Y: Again we go back to inadequacy, insecurity, deep-seated fear that has been of long duration with him. These things wear upon the nervous system.

H: This burn is really a nervous condition, isn't it?

Y: It is.

H: It couldn't be a virus?

Y: I do not see it as such.

H: It's purely psychological then?

Y: I feel so.

H: Just in what sense does he feel insecure and inadequate?

Y: You see, the original cause started shortly after his birth. It started by his mother not feeding him, but she thought she was. This, in a very short time, brought about a state of malnutrition. Now, in his baby state, he could not say anything what was wrong. It was not till the doctors examined his mother and found out she not have milk. . . .

H: He was just getting air.

Y: That is right, that is right. And so he built up inside him a great sense of rebellion, frustration, wherein the great desire to call out for what is wrong with him could not be met with. This, with malnutrition, creating changes in the glandular system which is long lasting and has continued through his life. 3

H: And it's too far to do anything about now, is that it?

Y: I do not see what can be done now.

H: Well, what can be done to help his psychological condition so that he will be more at ease in his present situation since nothing can be done now to overcome the frustrations of his childhood. But how can we help him now to understand himself?

Y: This would take some time and the need for a man who understood this man's psychology. It's very difficult.

H: A psychiatrist?

Y: Yes . . . Who can go through the world without the need of help?

H: No one. We all need help.

Y: Is so, is so.

H: It doesn't show on the surface always, as that happens to be showing now, but sometimes the things that don't show are even worse.

Y: Is so. Is so. The mental self can literally tear the physical self apart. . . .

H: Yes, I know.

Y: Can kill it. In its anger against what is happening.

H: And against what has happened.

Y: More so.

H: Because it's resentment.

Y: That is right.

I: All these years, then, Yada, the pressure of anxiety for not knowing that his needs would be supplied is the greatest pressure, and not knowing how to get them because he didn't know what to do when he was a baby. This is the seed that has been carried through all his life.

Y: Yes. And then came times of great deprivation, when your country was suffering lack of things that were necessary for the people.

H: During the depression, you mean?

Y: Yes. Starvation again struck him, and struck him earlier yet than that . . .

I: He's always suffered from this frustration of not knowing how to provide for himself the bare necessities. He told me that one Christmas he had a cup of tea and a piece of toast.

Y: Yes.

I: And he has gone through this - - this pattern has been with him even if it hasn't appeared on the surface; and now he has his necessities taken care of, but he still isn't assured that he will be taken care of.

Y: Is so.

I: So he is constantly under that pressure.

Y: Is so.

H: Well, I can understand that because I went through the same sort of thing myself. . . .

Not having enough in childhood. During the depression I was down to my last quarter. But what I'm trying to get at now . . . when I type this record, and he is able to read it, it will help him to understand what happened in his babyhood of which he is not aware, and

Y & I: Yes, he is aware.

I: He's been aware of it for a long while.

H: Oh, he is aware. Then perhaps it will help him to understand that this is the basis of his trouble and if he can more rely upon God for his daily needs, perhaps, in time, this sense of insecurity will leave him.

Y: There is just one little difficulty there. The word "God": it upsets him very much. Yes, he resents the word. There is something about the word that causes much emotional conditions to take place with him. And it is mostly because the way his father acted when he was teaching him about God.

H: Well, actually, we don't want to use the word either; I use it for lack of a better word. What should we use that would be more inclusive?

Y: Mind. I think MIND would be very good. THE GREAT MIND.

H: Well, that's actually what I meant.

Y: Yes. And . . .

H: Excuse me. Does he understand that he has this aversion for the word "God"?

Y: Oh, very much; very much. You know it is not always when we get to understand what our trouble is that we are able to let go of it.

H: No, I know.

Y: Especially if it has been of long standing. You see, the will to punish oneself is called masochism; and it can be a very, very difficult thing to break away from for it has its form of pleasure in the mind of that person that has suffered with it for so long.

H: Well, is there anything you can tell us that would be helpful to Mark?

Y: I feel that he needs man who understands glandular condition; perhaps some time he needs the metabolic examination.

I: I'm sure you have been observing what Dr. Moran has been doing. . . He is not a glandular doctor. He has suggested to Mark that he send him to someone else, but Mark said, "I would rather stay with you". So I feel that Dr. Moran is doing the best that he can according to his understanding.

Y: But it still may be that he will have to go to another doctor.

I: Doctor wants me to call him Thursday and have him go for some kind of X-ray of the liver.

Y: No, not of the liver; of the gall bladder. Wants to make fluoroscopic look at gall-bladder. But I do not see that he will find anything there; I do not see that this will be the trouble.

H: You mentioned the mind, and I have some questions on the mind. Could you give me some clues as to how to use the mind properly, to contact the stream of consciousness that is the Great Mind?

Y: One of the beginning ways is to first discipline the mind; not to permit yourself emotional reactions. Try to train your consciousness to take things as they come to the best of your ability with the least amount of emotional reactions to it. Because then, if you do this, then you can learn to meditate better. *

H: To be placid?

Y: Yes. You see, without having this placid approach to life, the mind is in a constant state of confusion.

H: We don't call it confusion; we call it enthusiasm. (Laughter)

Y: You can learn to detach yourself from events around you to the point where it does not affect your nervous system in such a detrimental way. This is the trouble with the majority of humankind. They are wasting their vital forces by emotional reactions over the smallest things.

H: But you know, Yada, if we don't react with enthusiasm or joy or sorrow or whatever, then the people who are around us who have no awareness, they say that person is a "dead fish".

Y: Oh now, for joy or laughter, yes, give your heart to it. Give all your emotions to joy. Very nice. *

I: It's the negative reactions that Yada is speaking of.

Y: That is right, that is right. When you found the difficulties coming your way, instead of getting yourself in emotional . . . what you call?

I: Tizzy?

Y: Tizzy, yes, very good. Try to see what is happening, try to understand it and in this way you can do something about the difficulty. But, if you just throw much emotional upheaval, you will not know what the difficulty is really, so you will not know what to do about it.

H: That's true.

Y: May I withdraw for a few moments, please?

H: Yes, indeed; please do.

Y: Thank you.

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Y: It takes no great ability at observing to see the whole world of man is sick, huh?

H: No, that's too true. You said that once before that we are all insane, and, Yada, I believe it!

Y: Ha, ha. (Laughter)

H: It doesn't take much to make me believe that at all.

Y: It is a little bit sad because it need not have come out this way. Had man become more interested in the welfare of his fellowman instead of all his gods, man would be a much better being today.

H: And all the work that he's done for his so-called gods has always seemed to come out evil.

Y: Of course, of course; because they have nothing to do with man's welfare, only with the welfare of gods; so in order for it to work out for the betterment of gods, man must be neglected.

H: Then it follows that they are antipathetic.

Y: Of course. When man learns, and he must come to know, that his sole interest must be in himself. Then, after he has accomplished everything of worth for his fellow-man, or for himself, then he can look after gods and be concerned with what gods want.

H: By that time he should have learned enough to know that gods were not important.

Y: That is so.

H: Do you think we will ever learn that, Yada?

Y: Oh, I do not think the masses will learn; I think many people have learned this and many will learn it, but as far as the masses go, things will go on pretty much the same. Man, now the world at this time, he's now in what is called science, material science; and he is getting deeper and deeper into material science. And here again will be more trouble for man because it takes him away from his greater and real self. He gives everything to matter.

H: And the path becomes narrower and narrower.

Y: Is so. Now your world is going to become a very dense jungle of strife and difficulties, the further man goes into the study of physical sciences. While he will discover many ways of getting rid of certain ailments, he will have other ailments to take their place and ailments of which he will know less about than the ailments he had before.

H: That's interesting because with the pursuit of science toward the cure of cancer and one thing and another, as you say, he will develop other areas of trouble in the body and he will have to start his search all over again instead of searching within himself for the bases of all trouble.

Y: That is right, that is right. Now, in the next year or two at the most, a cure for cancer, cancers in general, will be found. And this cure will be very much like the cure for polio; it will be a preventative. Now this is what man has done in almost all of his ailments, the more virile and malignant ailments. . . he has created conditions which have prevented the ailment from taking place, such as his anti-toxins and things like that. These are not especially cures for an individual sickness, but a preventative of people getting it by masses. Now much of the work in this direction has been to create more sanitary conditions in his environment. This, in itself, has destroyed such things as the black plague and cholera in greater parts of the world anyway, and so has eliminated other and less virile ailments. But his biggest problem is going to be mental ailments. To conquer these will be

his greatest war. For almost always mental ailments lead to physical ailments.

H: But to prevent mental ailments that may end up as forms of insanity or neuroses, he would have to get at the basis of his trouble in not understanding the difference between the material world and the world of the mind, wouldn't he? 517

Y: That is so, that is so. Now many mental ailments have much of their bases in changes in the chemistry of the blood. Now how is this brought about? By mental attitudes again. Such as anxieties, uncertainties, guilts, fears, and these things. They create chemical changes in the blood through the glandular condition, glandular changes.

H: That brings up a question I wanted to ask you about today. How can a person overcome these fears of insecurity?

Y: Very difficult because they are almost a natural part of our life in the physical world. It is facing the unknown.

H: Well, how can we make the unknown known to us then so we don't have to think of it in that way?

Y: You have to have schools wherein the people will be taught on how to think intelligently. This is what you need, is schools: Like you have schools for academic training, you will have to have schools where these students will spend certain hours everyday in the classroom learning how to think.

H: I believe the Rosicrucians have that type of school, don't they?

Y: But they are not enough, and they are not under intelligent control either. For if they were, you would find that those who belong to this order would be different from other people. Would be more healthy, more intelligent; but are they?

H: I don't know enough about them.

Y: No, they are not.

H: Well, what about the schools run by Christian Science people?

Y: This is a very good approach; only one difficulty with it is, once more these peoples give credit to God instead of to man.

H: Can you explain that.

Y: Yes, for instance, they say God is spirit and spirit cannot get sick.

H: And man is spirit, too.

Y: Of course.

H: So man cannot get sick.

Y: Of course.

H: Unless he makes himself sick.

Y: Of course. So why not say that and leave God out of it?

H: Where did this word "God" originate that we have come to use it so widely? And so erroneously?

Y: Actually, it originated in very ancient times when man first became aware that he was alone in the world and he needed something to reach out to that he felt was bigger and more protective than himself; so he made idols. And from idol worship came the word "god", or gods.

Now, in the early Christian teachings it was not one called "Jesus, the Christ" who brought to man the story of the one invisible God; but rather Amenhotep the IV who belonged to the White Brotherhood, who lived long before one called Jesus the Christ.

I: But even in your civilization, Yada, especially in the City of Keoti, you people of the temple knew of the mind force and applied the inner teachings and knew nothing of the word "God", did you?

Y: That is right, that is right. We used a word in reference to the sun, E'Da, the Light: the light first as the source of our physical being on the earth. The light of intelligence which meant right action, thoughtful existence, wisdom - E'Da - the Light. Then came E'Ka, meaning the spirit, the higher spirit of physical man. Later, in the other civilizations, the word Ka was used to represent a higher state of consciousness. Then in the Egyptian, in ancient Egyptian, the Ka was the psyche that was represented with the body of a bird and the head of a man that hovered over the dead body.

H: Yes, I remember seeing that.

Y: Yes, Ka, the psyche. Trouble is with man, in his seeking to know life, he puts words on things and then he becomes lost in the word and believes the word to be the thing.

H: So we'd be better off if we talked less and thought more.

Y: Of course, of course.

H: Even though we think in words, if we were silent in our thinking, even though we used words, we would probably come to more intelligent conclusions than if we put them into verbal words.

Y: That is so, that is so. For the moment you think of a thing that you are going to speak of, you use the name of that thing as you have been taught in your sounds and words; but in thinking the thing, you picture the thing itself. As for instance, like this. 518

Let us suppose there were ten to fifteen tables in the next room from here and you wanted to convey to me the idea of bringing you one of those tables in there. Now, let us say, there are all different kinds of tables in there. You would not have to describe it to me, all you would have to do is think and I would know which table you are wanting. But if you have to say to me in words, bring me the table in there, or bring me a table, that wouldn't be enough, you would have to then describe the table, yes?

H: Yes, the table from Arabia, or the table from India, or the hardwood table, or the maple table.

Y: That is right, that is right. But in thinking about it, and when I receive your thought, I know exactly what table you want, yes?

H: Let's follow that a moment, if we may, Yada. When I sent you my thought to help Jay make this passing, you got it immediately, didn't you?

Y: Right away, right away. And so, as you know, there are many Jays, no?

H: Yes, I suppose so.

Y: Many. Now, I would have to know something else, a something called personality. Now, personality is a very indefinite thing; but, in your thinking about your husband, I know exactly who you were referring to. . .

H: So it wasn't hard to pick him out. . .

Y: Not at all.

H: From all the other Jays making the crossing at the same time.

Y: That is right.

H: I thank you so much for that, Yada, for that help. I'm sure it was very much appreciated by him too.

Y: Yes. I am certain, for he was a man of alertness and good mind before all this happened to him.

H: Yes.

Y: And I wish to assure you, before you go away from here, that he is very well off, very well; you have no further reason to be concerned about him. Yes?

H: I feel that anyone going into the next realm is better off than they were here. I may be wrong, but that's the way I feel.

Y: No, you are not wrong. Even those who are supposedly very evil people, they have a better chance if they depart the physical world than if they stay here and try to make the transition from their evilness to the goodness; a much better chance.

H: Well, in this case, Jay will probably stay over there until he has learned whatever it is that he must learn, whether it's a long or short time, and then come back again.

Y: That is right. It depends solely upon him.

H: What he wants to do.

Y: That is right.

H: Well now, can a person, a soul, make a choice as to not come back again?

Now, I could say "yes", but this would not tell you very much. It depends again, what is his past lives, what has he learned by them. How much understanding has he acquired and stored from other lifetimes. Whereas, from this lifetime, it is obvious that he does not have enough to save him from having to come back here again; but, what about the experiences he has accrued in the passing lifetime, hum? Any one of which may give him the symbol of freedom from the physical world.

H: Well, if this should have taken place in a lifetime previous to this one, then I don't understand why he came back to this one.

Y: Of course, one can get that in a lifetime, get that knowledge, and not be able to hold onto it, lose it.

H: How could this happen?

Y: Become unaware of it. Other conditions being more pressing to bring him back here.

You could have knowledge, very highly evolved knowledge in a past life, and then, coming back here, could block out all that memory.

H: Would you pursue that. . . I . . . pursue this subject, Yada, all the time, because I don't, I feel at this time, that I don't want to come back through this physical life. So this is one subject I am very, very curious about.

Y: Oh-h-h, you know, lady, it's truly nothing wrong with the physical world; the wrong-ness is in our individual selves. In our attitudes to life, to our experiences; yes, in our attitude to our dream. There's nothing wrong with the dream, it's our attitude to the dream.

We can acquire certain understanding wherein we gaining knowledge on proper attitudes to take and we will find that one life is no better than another life. The physical world is no better and no worse than the next step from here, the astral world, or world beyond, or worlds beyond. Because, where am I? I am where my consciousness is, hum? And I am what my consciousness is, hum?

H: What's wrong with my consciousness then, what's wrong with my attitude? There must be something radically wrong or I wouldn't be so unhappy.

Y: Yes, bad conditioning in childhood, bad conditioning in childhood . . .

H: Negative conditions.

Y: Yes, that is so, which left painful impressions that you have carried up with you through the years; and these painful impressions take their effects upon the physical body as well as upon the mental self. No, do not look forward to a better life; look now for better attitudes to take. Don't be afraid; there is truly nothing to be afraid of. Everything that is, you make what is by attitudes.

H: Then I should be more afraid of myself, or my thinking.

Y: If you are going to be afraid. . .

H: . . . than of anything outside of me.

Y: That is so; that is so. Let us look down through history at races, tribes, nations, and all of this, in their wars; and in their being destroyed. Is the seed of their destruction outside of themselves? Never! Every nation, every tribe, and every individual that has been conquered by others, has been conquered from within by unintelligent attitudes.

Now, I do not say that in any sense of depreciation, for you, as a human being struggling in the world of matter, but much the opposite, in very acute appreciation for your situation. For I have lived through it, I know what it is. I know what you're going through. Because I do, I make these suggestions.

Practice every day to try to know what is happening around you and try to acquire a better attitude to all your experiences. Live life; do not be afraid of it.

And you'll not be afraid of this life if you tell yourself the truth that there is no better life than the life you're in. Do not hold in your mind there is a better life somewhere else; because if you do not have the better life right here, it is nowhere else, you can find it nowhere else.

The problem then, or the lesson we must learn, is to condition ourselves to have a good attitude toward things, then no matter what we're exposed to, we will see it for a lesson and try to find the lesson within, and not become dissatisfied.

Y: That is so, that is so. "Why did this happen to me," instead of "Why does this have to happen to me?" Ask yourself, "why does this happen to me?" and you will find it happens to you, or it happens to me; because of our attitude.

H: I want to talk as much about the mind as we can, and I have some other questions: let's see what I can find here.

Since there is evolution in various other directions, is there also an evolution of our emotional and mental selves, and how about the etheric selves?

Y: But, of course. There is what man has been through from the beginning of his so-journ here on the earth called physical evolution. Now, in the year 1945, he came to the end of his physical evolvement where he will no longer, the body self, will not be evolving into a more complex form, but into a less complex form because the mind now will be in its evolution, or evolving.

H: More emphasis on the evolvement of the mind, is that it?

Y: That is right. The body-self will lose many of its present organs, appendages, yes; and there will come a time when even the legs will be less needed. So, the legs will slowly go out of use.

Y: Yes. (Laughter) You see, it is even working in that direction now and has been ever since man started his motions around the earth on vehicles, on mechanical vehicles.

H: Yes, I suppose that would follow, since, in the past, we have gradually eliminated the appendix, because of it being a vestige of the tailbone, is that right?

Y: That is right; it is no longer needed.

H: And now as we drive around more in vehicles with wheels and use our legs less and less, they will gradually atrophy.

Y: That is right. Then man's body naturally itself will become considerably lighter in structure, more delicate, the bone structure will be more delicate; and he will need this because he will be living much of his life in space itself.

H: Well, how will we get around without the use of legs then and certainly we'll be dispensing with wheels too, eventually. What will be the means of locomotion?

Y: It will be controlling the pressures of gravity on us.

H: Oh, I see; by the use of the mind; the understanding of it.

Y: That is right. Yes. Come a time when this earth itself will be no more.

H: But that is a long way hence, isn't it?

Y: Oh, a very long way hence. Yes. But, you know, tomorrow has a way of coming.

H: Yes, thank goodness.

Y: So, no matter how distant it may be, it's still coming.

H: And some humans will be living on the earth plane, no doubt.

Y: That is right.

H: But it will, like everything else. . perhaps it has already reached the point and is already disintegrating, even though it may take a millenia to do it. Is that correct?

Y: This is so. You see, the moon, for instance, is moving away from the earth, between 2, to 3, to 4 inches a year. Now that does not sound like very much, but when you stop to count up the years you can see that eventually the moon will go beyond the reaches of the gravity of the earth, and there is a very great chance that it may be pulled into the sun. But if not, then it will be pulled into some other body close by.

Now man is learning how, and he will learn, how to control the weather. First he must learn to do it here on the earth. Once he masters it here, then he can go to other planets in your solar system and create the proper weather conditions for him to live there. Now this may take very long time. In the meantime, the chances of his being able to go outside your solar system and find another planet is very good.

H: To find a planet that we don't know about now?

Y: That is right. Outside of your solar system, but still in your galactic system called The Milky Way. There are thousands and thousands of such planets and such planetary systems, where there is life very much like your own here. But there is nothing, no body in your present space, in your present solar system space, that is adequate for man's living. They are all dead and useless bodies. Now, Mars is the closest and the best chance that man has to go to a planet and live; but he will have to change the weather conditions there. You see, Mars is not necessarily older than your earth in time in years, but is older in chemical decay.

H: I see. Was it because of a faster rate of decay?

Y: Yes, a greater rate of breakdown. And it has lost considerable of its water and most of the water that is there now is buried under ground. And there is some oxygen among the rocks there, but man may be able to, and I think he will, replace oxygen on Mars. He will learn to do this by seeding and getting the atmosphere to give off its water to Mars again. See, Mars has dried up. Now there are many great storms raging on Mars most of the time. And these storms send up vast clouds of oxide dust, rust-like, you know?

H: Oh yes. Well, the oxygen could be taken from the oxide rust, with the proper procedures, couldn't it?

Y: Yes, yes; and so water could be brought to Mars again. And man is going to learn to do this. But you see, your earth is the wettest planet in your whole solar system. There is no other planet in your solar system . . .

H: And everything in our solar system must have oxygen, is that right.

Y: That is right. Without oxygen man cannot live.

H: Well, in other solar systems, what do they live by?

**FIN DE LA
PARTE 10**