

Y: Oh, also oxygen, water. There are many, many planets and sun systems, very much like your own, and some of these planets are just in the proper position from their particular sun to get enough radiation in the form of heat so as to make those planets proper for man to live on. There is no doubt at all that man is going to leave the earth, but, as I said, your planet is the most watered planet in the whole system so it will be a vast long time before man will have to leave the planet as far as water goes. But he will be doing it anyway, because your earth cannot contain the vast numbers of PEOPLE THAT ARE COMING HERE. (Population explosion)

The most dangerous thing to the earth, at this time, is overpopulation. Now atomic war may come out of overpopulation; the need to get rid of the greater number of people; but this would be highly dangerous. So there must be other methods used to do this; to get rid of or hold down the growing population.

I: It seems that quite a number of countries throughout the world have become aware of this; the hierarchy of the government, you know?

Y: Yes

I: Are they . . . they are applying some methods of birth control.

Y: But this will not be enough. This approach will not be enough because the majority, the greater majority of such countries as India and China and other Far Eastern countries and many, many countries in Europe, the peoples are utterly poor and utterly ignorant. So (they spend most of their time with sexual pleasures because this is the only pleasures they have.)

I: Seems the governments are offering free medical care for the men to make them immune.

Y: Sterilization.

I: Yes.

Y: But you can see the tremendous task that would be in such countries as India and China. A tremendous task.

I: But it seems India has cut her birth rate way down.

Y: This is what is said but that is not true.

I: Is that right?

Y: Yes. It is not true. In some of the states of India, yes. Pakistan has done considerable to reduce their population, but in most other parts of India this is not so. In China it is hardly so at all.

I: That's very true.

Y: But, as I said, man is evolving mentally and in so doing he will learn other ways of restraining the seed of life from taking form on your earth.

H: And even though he does this, it wouldn't mean the seed of life would be restrained on other planets or in other worlds.

Y: No, that is so.

H: That souls would continue to have an opportunity to reincarnate.

Y: Yes, to express themselves other ways. Now, in time, a vast number of human beings will be taken to other planets, but you can readily see who these will be. They will be, of necessity, the strongest; the most healthy stock.

H: And there do they start another root race?

Y: Yes, yes.

H: And are we in the 5th Root Race here now?

Y: That is right. We are in . . . man has been five times . . . it is my opinion we are in the Sixth Root Race.

H: The 6th Root Race.

Y: Yes.

H: Well, could we put it this way. The more advanced beings are the beginning of the 6th Root Race, but the less advanced beings are the tail-end of the 5th Root Race.

Y: That is right.

H: Then, when you lived before, you were probably in the 3rd Root Race.

Y: Yes, that is right, that is right.

H: Well then, when souls are taken to these other planets, are they taken in what might be termed astral ships? Or how is this transference made? Or, maybe we can approach it from another way. Is it true to say that we live in a chain of worlds of about 8 or 9 worlds?

Y: That is right.

H: And the earth . . . where we are now on the earth, is about the 4th or 5th in the chain of worlds?

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Y: I would say the 4th.

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H: The 4th.

Y: Yes.

H: And in each of these chains of worlds if we evolve slowly and progressively, we would go through each of these chains about seven times, is that correct?

Y: Yes.

H: And then we go on to the next chain?

Y: That is right. Now Mars . . .

H: But if we evolve quickly we could skip some of these chains, is that correct?

Y: Yes.

H: Well then, I have that picture right.

Y: Now Mars was formerly very much peopled on it. Then came the slow loss of water; and then came the loss of peoples there. Peoples dying out.

H: But were some also transferred to another world?

Y: Some went to live in ships around Mars.

H: Ships around Mars.

Y: Like what you call satellites.

H: Oh yes.

Y: Now it is not my belief that there is too much life on these solar . . . these orbiting planets around Mars now, but there was at one time.

H: But they were man-made satellites?

Y: Yes.

H: That's what the scientists have come to believe now.

Y: Yes.

H: Well then, when souls are taken off of this planet later, and the stronger souls will be taken off, how will they be transported? Just through - by the action of mind?

Y: No, they will go by ships. You're going to have ways of moving your ships.

Now you can imagine that the next solar system from yours is a vast number of light years away from yours. So you're not going to be able to reach those planets by ordinary means of flight, even though you may get to moving extremely fast, near to the point of light. There are many peoples that will not survive the trip.

H: It will take a long, long time, won't it? Even in the fastest method.

Y: That is right. But again, in other times, beyond that, men will learn to move by what a form of motion - called teleportation. He will move by dimensions; in and out of different dimensions. So that, you see . . . actually, you're not separated by miles from anywhere, but you're separated by dimensions.

H: Can you explain dimensions better? More clearly, I should say. You're explaining it well; I just can't grasp it.

Y: It is difficult for me to grasping it, because of the necessary words. (Pause) Let us say, here is a straight line, huh? Now here is what you would call a three-dimensional object. Here the straight line, and here is the one dimension, and here is the three dimension; now you project, you putting a three-dimensional object into a one-dimensional world; the peoples in that one-dimensional plane or world can only see it as a one-dimensional form.

H: Yes, as a worm crawling along the ground.

Y: That is right, that is right. So you have with three dimensions into four, or fifth, or six dimensions. There come right here in your world . . . you are living truly in a fourth dimensional state.

H: But we see it with our three-dimensional eye.

Y: That is right.

H: So we see three dimensions, but we're always talking the fourth, but we don't know what it is.

Y: The fourth is something called time. Now, you see, time, time and space are one.

H: I don't understand it. I say "yes" because I know it's true, but I don't understand it

Y: But you see, you have width, depth, and . . .

H: Thickness.

Y: Thickness? . . . or breadth, is it?

H: Yes.

Y: Yes, breadth. These three dimensions are existing in a fourth dimension called space.

H: Oh yes.

Y: Now you are going to . . . You will not go into what is called a fifth and sixth dimension.

sion. You're going to a sixth dimension. There is no such thing as a fifth dimension.

H: Why is this?

Y: How I put it? . . . A fifth dimension would simply be another one dimension. You have . . . you have . . . Truthfully, there is no one dimension. There is two dimension.

H: There would have to be two.

Y: There is four dimension, and there is six dimension. Then there is eight dimension.

H: Multiples of two.

Y: Yes. Oh, I do not think this is very well known; because you speak sometimes, in your metaphysics, of the seventh dimension. But, actually, there is no seventh dimension.

H: Well people have become attached to the figure seven for some reason and they attach an occult significance to it, but I don't think they know what they mean when they say that.

Y: That is right. Now I mention in my writings, the "Masters and Their Students", that the Master Yogi has to be able to operate on seven planes. But, in truth, there is no seven planes; there are eight planes.

H: Well, then, he starts now with one, but with two.

Y: That is right.

H: So we have zero, two, four, six, eight.

Y: That is right. So you see also is the truth about the multiplication of matter. Multiplication of matter does not run, 1, 2, 3, 4, 5, 6.

H: It is geometrical.

Y: That is right, that is right. It is very fascinating, hum?

H: Oh, indeed it is.

Y: This I did not mention in my writings, but that can come another time. Sometimes we find it best to go along with the thinking of the people in any particular time with their thoughts, even though their thoughts may not be really right and to the truth, but we do so because they have been conditioned to think that way and in order to circumvent confusion in their consciousness, we go along with it, and add a few things here and there, as we go.

H: I gathered that from several remarks you made previously. And there's no use in talking beyond the person, because if they can't understand, it is just a waste of everybody's time and energy.

Y: That is right, that is right.

H: So you can only speak to the extent of their understanding.

Y: Of course.

H: I would like to go back to this traveling between the planets. The picture I got from it, or the picture I have, is that in all these chaines of worlds, at different times, souls leave the one chain and go to the next chain, unless they're skipping sections according to faster development. In between going from one chain to another, it's like going to the astral, to a place of rest, isn't that it?

Y: That is right.

H: It doesn't necessarily have to the astral though, does it?

Y: No, of course not.

H: It could be another plane of mentation.

Y: Of course, and that is exactly what it is.

H: Well, wouldn't this be true, particularly after the fourth chain?

Y: No, not necessarily only there. It is all the way through. You see, the word astral is a misnomer.

H: Yes, I think it is, but I don't know why. Could you tell me?

Y: Yes. Because the word means . . . you see the word is a tolen, pardon me, from astronomy. It means the starry realm. Astral means starry. And we don't go ther.

H: Where do we go? What is a better name, rather, for it?

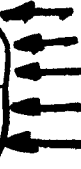
Y: I think it better to say simply "another state of mentation". That is all.

Another plane of consciousness. Somebody in your world must create a new vocabulary for the nature of things as they really are.

H: Yes, I recognize this. I wrote a food dictionary some years ago, for the very same reason. We didn't know what we were talking about when we talked about food; and I think I should do the same thing of a similar nature in this field.

Y: Yes.

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- H: Because we do misuse words all the time and, consequently, in our effort to teach correctly we are misteaching because we still haven't our vocabulary to meet the situation.
- Y: Is so, is so. As for instance, now, going back to food. When the body assimilates food, it does not assimilate it as food; it is not pulled through the walls of the intestinal tract and the stomach as food, but rather as electricity.
- H: Not as chemicals or crystals? 524
- Y: No. But as electrical units, which is pure energy. And from this pure energy the ash is called waste matter. And it is this, that if the body is allowed to accumulate it without proper cleaning, causes many of the ailments of the body.
- H: That's a subject you wanted to talk to me on . . . the cleansing of the internal body.
- Y: That is right. And you do this best before you go on fast; you clean the internal self with what you call colonics . . . washing out inside. Not just ordinary enemas. Now in my time, we used gourds; gourds, you know?
- H: Yes.
- Y: With the stems as tubes. And we would let the water sit in the sun for several hours before we used it. But I think in your modern times, it is a known fact, even though your doctors may not mention it too much, that the cause of many ailments of the body is the ashes of the body clogging and interiorating in the intestinal walls.
- H: Uh huh. Well, I find that when I take lemon juice in water three times a day, that acts as a wonderful purifier. Does that have a similar effect to the colonic?
- Y: Very good, very good. Yes. But I do not think I would use lemon for that; for the colonic.
- I: You don't mean for (a colonic; she means to drink it, Yada.
- Y: Yes, yes.
- H: I use it daily, not as a cathartic but I use it for arthritis. But it acts as a cleanser at the same time.
- Y: Yes. You see in arthritis the calcium of the body is being misused. Instead of being carried to the parts of the body that needs it, like the nails and the bones, it is simply put into the blood and falls off anywhere in the body. And mostly in the joints.
- H: Yes, and what is the reason for this?
- Y: Oh, frustrated ambitions (LAUGHTER) It's true, FRUSTRATED AMBITIONS.
- H: I don't doubt it; but that hit home.
- Y: For hardly ever will you find a person with arthritis that is not a very ambitious person.
- H: Well, how can we eliminate the ambition then, become very placid?
- Y: No, you cannot really do that . . .
- H: I don't want to be ambitious, but I am, in spite of myself.
- Y: Of course you are, of course you are; and it is very good that you are for it makes life very interesting even though it has its negative sides and brings negative conditions. But you see, the human body is not yet evolved in a way that helps us prevent our diseases. The mind has not been conditioned to take its experiences and use them beneficially. Instead of that, it has created much fears and anxieties in one and this causes the body as an organism, as a whole, to malfunction.
- H: Well then, from what you said before, the body is going, or has already, in 1945, reached its peak of development as it is now and is. . . we're going to lose our lower extremities in the eons to come and, of course, then it would follow that if we're going to lose one extremity, we're going to increase the other; so we're going to increase the size of the brain?
- Y: That is right.
- H: And the intelligent use of mind power.
- Y: Now, we will not, for a very great long time, need to increase the size of the brain but what will happen is that we will begin to use cells that were never used before.
- H: Oh, I see.
- Y: You see, there are literally billions of cells.
- H: That we don't use. We only use a fraction of them.
- Y: That is right. Only a few cc's of gray matter does one use in a lifetime.
- H: And this is a tragic waste, isn't it?

Y: Of course it is. But it can be no other way until we find the need for using other brain cells.

H: Well then, what you are saying, Yada, that no matter how ambitious a person would be to learn how to use all the gray matter or cells that one has even now, it would be to no avail, because we are not only equipped to do it but we couldn't use it in the world we live in.

Y: That is right. You're not in the proper time frame for the use . . . 525

H: Well, then, how can we get into the proper time frame if we're conceited enough to think we could use them if we were there?

Y: This will come by experiences and general conditioning. As these brain cells are really needed, they will come into action. But you see, the kind of thinking you do now does not call for their need.

H: Uh huh.

I: We can look back upon the days, Yada, when the brain cells were perfectly contented to expect the mode of transportation of the horse and buggy; and I don't know whether very many people thought of anything like our big aeroplanes or not, but it was just inconceivable that anyone would ever use these big planes for the normal mode of transportation. And now, when we think of using the horse and buggy, it seems ridiculous.

Y: That is so. (Laughs)

I: Doesn't it?

Y: Yes.

I: I was reading in the paper today about taking 48 hours to go from Los Angeles to Chicago in the train, and I thought, "Oh, what a horrible waste of time," you know? Because I can go there in just a matter of four or five hours in a plane.

Y: Yes. And I believe you can still use the train and still take 48 hours to do it in.

I: Yes, yes.

Y: So you see, you are very far advanced in one direction and still walking like a snail in the other direction.

H: And isn't that pitiful?

Y: And all at one and the same time, huh?

H: Yes. No wonder we are frustrated.

Y: Of course.

H: Because our mind . . . in my case for instance, my mind leaps so far ahead, always questioning a generation hence, and then I'm held by this body and the time I live in to stay right here, and I can't do anything about it.

→ Y: Oh. Yes you can. You can learn to enjoy it. ←

H: Oh, Yada, I don't see how I can.

→ Y: Yes, in this way you overcome the difficulty. Learn to enjoy what you do and what have, for its own sake, and not for any other reason. Whatever you are doing, do it for the joy of doing it, not for any other reason; then, if there are any other NECESSITIES TO BE GAINED BY IT, YOU WILL GAIN IT, AND MUCH QUICKER. ← *

H: That's a conundrum; I'll have to think about that.

Y: Yada laughs and interprets the remark for his teacher.

I: You know, Yada, there isn't anything that can be made in the distant future that would have any different elements than the things we have now. Everything that we have now has always been and will always be.

Y: That is so.

I: And we have to learn to appreciate the form that it is emitting in now. The Life Force is expressing itself in a form, and it will always express itself in a form and what do we care if its oblong, or square; it is life.

Y: That is right. Now . . . let us look at things a little like this. I have had peoples say to me, "Yada, if you came from such a civilization so long ago, why cannot you tell us more about it. You must know everything about that civilization." This is a big mistake. There have been peoples coming up out of your world. Some of these peoples are Hottentots, some of them are peoples from Australia, the Maoris; you've heard of the Maoris?

H: Yes.

Y: They are still cavemen, stone men, and men who lived in the Stone Age still in your

world. Now, when these people die and come into the astral world, and a person of your modern age and your modern civilization meets them and asks them where they come from and they say; "the earth:, they are not going to believe them, huh?

H: No. (Laughter)

Y: The world is made up, and all worlds are made up, of a complexity of action, motion, methods, thoughts, ideas. . the Earth is not one thing. The actual world, so-called, is not one state.

H: No, it's a series of states just as the Earth is on the Earth-plane, and each succeeding state of mentation, audits various levels.

Y: And each one of us that comes into these states, are states in ourselves. 526

H: Yes, I wanted to get into that today, but we won't have time now; but it's the physical with all its variations, the emotional, with all its variations and developments, the mental, the etheric, the Buddhic.

Y: Yes. Yes.

H: We certainly have a lot to talk about Yada.

Y: Oh, so much, that is why, because of that, we should be close friends for a long time.

H: Oh, I hope so.

Y: Laughs. We need to be, we need one another.

H: We do, that is a foregone conclusion. In our series of talks, I want so much to help Irene and Mark get this information to the general public.

Y: We, of the Inner Circle, are very grateful for your work in that direction. And I wish to say now, before I leave, that I am grateful to you for taking some of your time to ask after the welfare of this man, Mark, through whom I speak. We are most appreciative of that.

H: You're most welcome. And, Yada, before you go, when you do see my husband again, will you give him my love and tell him I'm so happy that he is well and adjusted.

Y: I will be most pleased to do this, most pleased.

H: Thank you.

I: Because you brought Mark up again, Yada, I would like to ask you if the proper procedure would be to take him to a metabolic clinic or some place where metabolism could be made. You feel that Dr. Moran has done all he can.

Y: No, I do not say this. I say only this . . . wait until Mark goes and sees him tomorrow and get some talk with him; perhaps he will suggest what is next best to do.

I: Yes, I will do this. You always suggest that we listen to the doctors; and he is a reliable individual, I think, a very honest one.

Y: Yes, yes. (Has a coughing spell) Please to pardon.

I: You leaving now dear?

Y: Yes, please.

I: Are you intending to come back?

Y: No.

I & H: Thank you, Yada.

H: We are most grateful.

Y: 'Tis my joy, my pleasure. I leave you with love, please.

H: Gratias.

This is Irene Probert speaking, it is January 3, 1964. We are in the recording studio of the Inner Circle, Kethra E'Da Foundation at 931 26th Street, San Diego, California, attending a deep trance lecture by Mark Probert and Members of the Inner Circle.

Yada: Senas et Senahas, ena Yada Di'Shi'ite.

Group: Good Evening, Yada.

Yada: A notchi. Conversation in his language, with Irene responding.

Irene: You've been running around a great deal. You went to Hawaii and around, and he's been observing some of the experiences you had.

Yada makes mention of the Kahunas and the group comments enthusiastically.

Irene: You teach the Light, you are not a black magician. Tell me Yada, did you have as much fun as we did?

Yada: In my language; I said this: You get out of life what you put into it. If you make for the black forces, you get the black forces. In life, what we do is much like in Australia - the stick you throw - boomerang. It always comes back. Even if it hits the target, you have to go and get it anyway, and all you can do is hope it hits the right person!

My friends, I will talk a little bit tonight on the various conditions of the life after the physical world. Many things are said about it. There are numerous people who have talked and written much about the life beyond the physical world, but I would like to say this, that it is a very personal world. It is not so much like the world you have here that when you are born you have something ready for you. You take it with you from here to there, and all you can do is hope that it will be useful to you.

Many, many people die in violent deaths and unhappy states, and what you call tragedies. And because these tragedies have made such great impressions upon their minds, they stay around the places where the tragedy took place. Almost never are these people aware of time and the passage of time. That is why houses, places, and even people, are haunted by beings that have passed over for years and years and years. These people who have gone beyond, have no recognition of time. They do over and over again the thing that led up to the tragedy, and then the tragedy itself that killed them.

Then there are people who have not gone through these tragedies and who have not so marked their consciousness, who find a great deal of freedom from the physical world. Many of them stay around the location where they had their various experiences, but they are aware. They stay around for a purpose, mostly to help those they love and whom they have left behind. Sometimes there are people who come to one; and these people from the other side are complete strangers to the one they come to. But that one radiates a light through certain practice in metaphysical work, and these people as a rule know that that person is a helper. And they can get much assistance from them to get on the right road to a helpful life again.

Many people die in a state of confusion, especially in what is called a sudden and violent death, and they do not know where they are and that they have passed on, and they try to continue the work that they did while they were in the physical structure. These people have to be gotten at by people who are capable of doing these things, and enlightening them about their situation. Many people who go over in murder, a violent murder, wake up in a state of violence, very horrified, screaming. And often, the psychic body has all the marks that were put on the physical body at the time of the murder.

I think that if we could be taught that the human being is mind, is a consciousness; and that this consciousness, this mental self, is a recorder. It records everything. It also records reactions to everything, attitudes to everything. I think that if we could be taught this, and also taught how to keep ourselves emotionally detached from our experiences, I think many of us would not be haunts. We do not mean to be, we do not even know that we are haunting.

Very often, people die in hatred, great hatred, and hatred will hold them bound to where that person is that they hate.

Question: Aren't there guides or helpers for these people?

Yada: Yes

Question: Are they incapable of seeing them?

Yada: No, there are many, many guides, helpers, assisters, but I think you will understand this as soon as I say it, that none of us, until we are prepared to accept

the thoughts relayed to us by others, will accept that.

Aud: In other words, they might think you are kidding.

Yada: That is right. More than kidding, they become resentful. They totally disbelieve what they are being told. Like many do here, when told they will survive, the real self will survive the death of their physical structure, they resent this.

Aud: Something else, you have told us many times that we are consciousness and that all is mind.

Yada: Yes.

Aud: We hear you say it and we say we understand, but we can't get the picture in our minds.

Yada: Very, very difficult. I think perhaps you can get at least a vague picture if I put it this way, like right now, you want to go home to your home in Texas. It is Galveston, huh?

Aud: Yes.

Yada: Yes, I was in your home. I was very honored to be there.

Aud: Thank you, Yada. We were honored to have you.

Yada: Grati ya. Now all you have to do is close your eyes right where you are, and immediately you can see inside your house, outside your house, wherever you want to project your mind, yes?

Aud: That is true:

Yada: Now this a way, this is a kind of way you can get a picture of how you will exist in the after-death state. But this is the condition that you will get after you have passed through the lower planes, what is called the lower astral planes. For in the lower astral planes, you tend to recreate the body you had in the physical world, so this acts as what you Americans call "a drag" on you.

Aud: Holds you back.

Yada: Yes, I think that nice expression, a "drag" on you. Colloquial expressions are very, very good. It does, it holds you back. Then there will come a time when you will lose that astral body. You will not leave it floating around in space. In Theosophy there is a teaching that when one dies, they go into the astral world for a time and then they die, and then the life spark takes a quick trip to what is called Nirvana and leaves the corpse floating around in space. Now nature is not that careless, not that lacking of thinking. Nature, the great creative mind, knows what it is doing in every little step of life. It will not leave a corpse floating around in space for ignorant mediums to get in contact with.

That which appears to be a corpse, is the person who is lost in one trend of thought. He is like the tape here; all he can say is what is on the tape. His experiences repeat and repeat the same thing all over again. Now many of these zombies in the astral world appear in the seance room, and you can tell them by each time you go, and you must go often to make the proper experiment. Ask them questions and you will see they will repeat and repeat the same thing they told you before. These are zombies in the astral plane and they appear in seance rooms quite often, but by no means every time; there are some very alive and very awake and aware.

They are very often thwarted and held back by the ignorance of the medium and the people there. They are very limited by the thoughts of those present, yet they have their own awareness and operate through that awareness.

This astral body, during the time of the departing life spark, deteriorates. It is deteriorating, it is going through this process while the life spark is getting ready to leave it. Finally, when the astral body completes its deteriorating, and evaporation you might say, the life spark is free and there is nothing left to attract it any longer, or to be attracted to sensitive people in the physical world.

Now in the study of one who is seeking to become a medium, or sensitive, I think it wise that they first take an extended course in human psychology. because you know we humans are a very odd lot. We do not know one another, mainly because we do not know ourselves. Who knows what my drives are, what my wants are, what my deeper wants are? Many times, not even I. Not until a situation arises that triggers that unconscious thing within me that sets me into action, I didn't know it was there at all. So how can somebody else know it was there? On the face of it, you would very easily fall into the belief by the spiritualistic following that it is all a very simple process, that when

you die you can communicate through a medium in any seance room whenever you want to. This is wrong. You cannot. If this were so, the seance rooms would be so full of spooks you wouldn't have room to breathe in.

Yes, spooks because that is what they would be. Occasionally, an intelligent being comes into a seance room but he or she comes for a very definite purpose, not for chit-chatting. No, they have purpose, they have design; they know what they are doing. The majority of these beings who come into seance rooms, have not the slightest idea where they are or what they are doing, so they make up stories through the help of the medium's mind.

Aud: How can you tell the difference?

Yada: You have to be smart! (L A U G H T E R) That is why I say it is good to take an extended course in psychology. Then you can tell, really tell the difference.

Aud: You know, they are always talking about - - - they'll say so and so came through. How can you tell what level of consciousness they came from?

Yada: The only way you can tell is by what they say. Now if you have a good background in psychology, all you have to do, you do not have to make any effort to expose the medium. All you have to do is to sit back and listen, and in a short time you will know the depth of the consciousness of the communicating medium. You will know it. And if you understand it and see that it is on a low level, you will simply depart because you will know there is nothing you can gain there.

Aud: Do they seek a medium on their own level?

Yada: Of course, what else. Yes.

Aud: You are speaking of deep trance now?

Yada: Yes. You see, in this deep trance like this man here, unless we guard him he is completely open. All deep trance mediums are completely open to any of the astral dust that blows in.

Aud: Unless he holds an umbrella over it!

Yada: (Laughing) Is very true. What most mediums need is not so much an umbrella, but a screen door on their open mind. Yes, keep out the astral dust. Whenever you go to such places, or whenever you personally do experimental work in what is called psychic things, ask yourself, What is your purpose? What are you really looking for? Are you simply looking to amuse yourself, or do you want truth about life?

It is like you are going to study, what you call - in the study of plants (Biology?) Yes, thank you very much. Are you doing it for amusement or do you really want to know what makes the rose so beautiful? As you Americans would say, How come? Why is?

What makes anything beautiful? What is the nature of things? quite apart from beauty. What is homeliness? What is ugliness? What is the cellular structure of the plant? How does the plant function? How is it, apart from magic, that the acorn, this little bit of seed, out of that little bit of seed is tremendous material comes. You can't put it back in there. What a tremendous. what a marvelous thing. What a fascinating phenomena.

People looking for phenomena, especially people who are for the first time pursuing metaphysical or occult things, phenomena? I have said it before and I say it again, look in the mirror. You want to be fascinated? You want to be enchanted? You want to be awed? Look in the mirror. You do not have to go to seance rooms.

Look at the eye, just the eye. What a machine! What an instrument! It conveys to the looker, which is inside the head, to the mental self, to the operator, a picture. In what? In how? In electrical energy. Amazing! Fascinating beyond words! How? How does it do it? A picture. You look out here and you say, "I see". Color, form. But few of us give any thought to the mechanics, the marvelous mechanics of sight.

COLOR. You know, there is no color, not per se. Color is in the mind. There are little cones, sometimes called color cones, they are cones, sensitive nerve ends that pick up certain vibrations and reject others. Isn't that marvelous! Who ever thought to make sensitive nerve ends that knew enough to pick up certain colors and reject others? What a thinker! What an engineer! What a designer! What a mind! Think of that.

Life after death is fascinating?

Aud: Life itself.

Yada: Life itself is fascinating beyond words, every little bit of it, every part. Nobody should ever be bored. From birth to death there is one continual grandeur to be experienced. But you see, because we have been badly conditioned given false concepts, literally hypnotized with these false concepts, it is no wonder we fall prey to depression and other negative states. It is no wonder your mental hospitals are filled, and your physical hospitals, and your prisons. And all of these are filled to capacity. The only thing you can possibly do now is start a rotation system. (Group laughs)

And yet, as I say it and as I laugh, I know it is tragic because it need not be so.

Irene: Speaking of confused states of mind, Yada, we had a guest here the other night. I was wondering if you observed him. Do you think that there is a change? Are they any different than they were when they entered? Were they justified in putting this person in the insane institution, or just what?

Yada: Yes they were. Yes, they were justified and this man is still in need of some intelligent mental work done on him. It is a position I do not hold. I cannot do anything for him because of his position. 530

Irene: I understand. I wonder if suggestions made by him were reliable?

Yada: Let's say they will not hurt anything.

Irene: Well, that is what I wanted to know.

Yada: Pardon me, I speak to my teacher please. (Yada speaks in his language). You pardon me a little while, I will leave. (Yada withdraws)

 Yada returns: Pardon please for my intrusion.

Aud: I'm glad you came, I couldn't speak for you and I would like to have you continue.

Yada: We can almost never speak for others.

Aud: We never can.

Yada: To your question, I was eavesdropping, pardon me. To your question regarding the extent of intelligence of the medium, in relation to the communicating being. Take this man (Mark) please. He has had sixth grade grammar school education. Yet, we of the Circle find almost no difficulty in communicating some thoughts to scholars of your world in different fields of education.

MIND. What is it? Is there something called your mind and my mind? To a degree, yes. Personality is that which is gathered here on your earth plane. This is how we know one another in the earth plane, by their personality, which consists of experiences, and attitudes to experiences.

Aud: Don't you think, Yada, that there are some very fine philosophers of life who don't know how to read or write. The mind of the individual doesn't necessarily dwell upon being fascinated with physical phenomena even though he hasn't been what we call educated?

Yada: This is so. Let us go to what is called the geniuses. I always like to speak of Mendelssohn, this great man of music. Where did he acquire this advanced and remarkable ability to play classical music at four years of age? Who taught him? Now, we can say from a scientific approach in what is called the biological or genetic thought, that he acquired it from the genes and chromosomes of his mother and father, or great-grandfather, or great-grandmother, going back to Adam and Eve! But not quite to them, because you see Adam and Eve were not genetic beings; they were mud people. It says in your Christian Bible that the God picked up mud and the earth and made a mold, a form, then breathed the breath of life into them. He said nothing about genes and chromosomes.

So, we will say, going back that far, that Mendelssohn acquired his marvelous ability to play music at a young age. But then you are going to have to explain how. What do the genes and chromosomes do? In biology they talk of changing and crossing over of genes and chromosomes. You find that these things, the genes, are somewhat like beads strung on the chromosomes which are like wires or strings. Now these are all chemical compounds and they are, of themselves, genetic or cellular let us say. Can you, in thinking about these things, can you be satisfied about the genius of such people? Not only Mendelssohn, but what of the great artists and writers and other great creative people.

Aud: Well it seems to me that it isn't often that these geniuses acquire their talent from their genes and chromosomes of their ancestors, but it is something they have

learned in former experiences and brought back with them.

Yada: Now all right, I will go along with that. Are you going to let it lay there? How did this happen? How did they bring it back? Did it come back from nothing? How did it get here? You see, your physical world is dimensional which is quite different from the world that you will come from and also that you will go to, after you depart this world.

Q: Yada, you say, How are we going to leave it there. The mind having experienced something retains that experience. It may not use it for several lifetimes thereafter. Isn't this true? But it still retains it. And when it finds it wants to play music again, it will build a body and play music.

Yada: This is all right, but this is not satisfactory.

Aud: I agree with you

Yada: My honorable friend, you sir, what is your work?

Man: I am in germinating.

Yada: I have a feeling you know something about chemistry also.

Man: Not since high school and college. Very, very little. I have been thinking about chemistry and I have this information and don't know what to do with it. I saw it on T. V., a demonstration of chemistry, and it suddenly dawned on me, from the teacher's explanation that all the chemicals that were conducted by electricity were the things that were good for us, and the chemicals that were not conducted by electricity were not good for us, such as salt was good for us because it is conducted by electricity. White sugar is a non-conductor of electricity. Now it's a beautiful piece of information, but what am I going to do with it?

Yada: Use salt and stop using sugar. (Group laughs) I make joke. Yada laughs.

Aud: A very good joke!

Yada: Of course, and you will find all your vital foods, the very word "vital" means energy, means alive, and alive means energy. Basically that is all there is, something called energy. You see, you have to be careful. You cannot say it is energy because energy is a word; but we can say something called energy. This is the essence of the physical world

Now, what I was wanting to say was that, genes and chromosomes, being chemical substances, very sensitive electrically-wise, the incoming entity imparts electrically, by an electrical disturbance, upon these chemical substances, his memory patterns of what he did before. So you see, we are what our genes and chromosomes are. So the biologists are are right after all, huh? But only they neglected to explain how this was done. That is all. Electrical impulses. Now if any of you wish to contest me, we can talk about it more. What is your thinking?

Aud: We don't know as much about it as you do. No contest.

Yada: Thank you very much, but how do you know I know much about it?

Aud: It sounds good.

Yada: Well thank you.

Aud: It sounds logical.

Yada: All right, sounds logical, but don't stop there. Look somewhere else to see if I am true.

Q: What would cause the electrical impulse to bring back recall. Why does it come to particular people and not to others.

Yada: It is a memory pattern, what I was, what I did, what I dreamed before.

Aud: I know, but why should they actuate memory patterns when other people don't actuate memory patterns?

Yada: Oh yes it does, but in different ways. Now there is also an activity that takes place between the genes and chromosomes that makes a crook, a bandit, a murderer. This is why you are not going to stop people from murdering if it is within their mental-physical makeup. You are not going to stop them. So you put them in prison and pretty soon you let them out. And pretty soon they kill somebody else and you think by what you call psychiatric treatment, you are going to stop this. But you do not know enough about the inner personality of the human being to give proper psychiatric treatment that would circumvent the recurrence of killing.

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Q: Would hypnosis regression do any good?

Yada: That depends. In the practice of hypnosis, if it is one who knows what they are doing and understands the mechanics of the physical body and chemical action of the mind, yes, it could do some good because then the hypnotist would know how to so manipulate that person's consciousness as to bring him back the proper pictures that will cause him to again live this intelligent life that he lived before. Now if he was a crook in the past, that does not mean he has to be a crook again. By no means. It is only if he does not get the proper education when he gets here and if he comes into an environment that thwarts his efforts too much, he is likely to become crooked. 532

Aud: There are more crooked ones than straight ones.

Yada: Oh yes. Why is this? Because man is afraid. Fear is what makes us negative in our doings. This is the basic point for man's negative doings - is fear. Would you object to any of this sir? *

Man: No.

Yada: Thank you.

Aud: I have a personal question. I used an oscillator on Mark yesterday as part of an experimental exposure. Did you notice that machine?

Yada: Yes.

Aud: Does it have any merit to it? Is it a faith healing machine or does it actually recharge the cells of the body?

Yada: Pardon me, if I seem to be, I do not mean to be offensive, but what do you want me to say?

Aud: Oh, you don't want to shatter my dream.

Yada: No. No. Now for some people, it could work or seem to work marvels.

Aud: It is faith healing?

Yada: Yes.

Yada: Is faith healing. Yes. Where is your mind? Where are my beliefs? How are they centered? Take this man, what starts his condition. Now we have said in the past, he is diabetic. Now any of you sitting here, do you think, will you answer me, please. Do you know of one who contracts a diabetic condition, who is calm and unemotional about things? I know not of one myself, but perhaps you do. Diabetes is one of the most notorious emotional or what you call psycho-somatic diseases; that, and what you call arthritis, things of.....

Aud: Anything in rheumatic ...

Yada: Neuritis. Neuritis is inflammation of the nerves. Does a detached person, an unemotional person get neuritis? No. You may say to me, some people are born with it. Same thing. You may say to me, "Oh, the baby, in sleeping, is asleep. He does not know what he is doing." Big mistake, big mistake. That brain is registering every sound, every thought, every feeling around it.

Aud: Awake or asleep.

Yada: Awake or asleep, young or old.

Aud: A lot of parents wouldn't believe that.

Yada: How do I say it. come si, come sa? There are thousands of people who don't believe in me, in my existence.

Aud: A lot of them don't believe in me.

Yada: Is so.

Aud: Their disbelief doesn't put you out of existence.

Yada: Doesn't change me; it only changes them. When a person thinks of the non-existence of another, he is not thinking it of another, he is thinking it of himself, his own non-existence. So you never have to fight someone else when they deny you in any way.

We deny ourselves when we deny another. If that other is at all out of harmony with his environment, it will catch up with him. You do not have to do anything about it. The natural laws of life will take care of that one, the same as they take care of you and me. If you understand this, then you become emotionally detached from everything that goes on around you. You say, that is the way it is. If I can change it, I will; otherwise I will keep my hands off of it. That is all.

Lady, you are looking good. You feeling good?

Lady: Yes.

Yada: That is much better than looking good, feeling good, because when you feel good,

you do not feel anything. It is only when we hurt, that we feel something, that we become aware of the body. You see many people say "In the astral world, you have no body." If you feel good here, you also have no body. You have no consciousness of it. In the astral world, you can have a body and not be aware of it because you feel well, in balance. That is the joy of good health.

Aud: That must be quite an emotional experience for a lot of people, to be sick on this side and get over there, and feel nothing. They must be quite overwhelmed for a while. 533

Yada: Yes, if they accept the thought that they have lost their physical structure and they are not frightened by it, not panicked by the sensation that you get, especially if you have had a sick body for many years, in the physical world, is one of tremendous joy, tremendous ecstasy.

Aud: Some would think they really are in heaven!

Yada: That is right. It is no wonder, huh. In heaven, in heaven is to have peace of mind. And to have peace of mind is to have good health, physically and mentally. That is the greatest heaven, the greatest. Your priests not only want you to have a hell here, but after here too. You are getting two hells for the price of one! Ha, ha. #

Q: Yada, how do you explain that especially when you feel pride, you feel so good, you feel like you will bust. You are aware of your body then?

Yada: Not so much, no. This is more of a mental feeling. It is centered more in the mind. The body does not sense what is called joy in the way it senses pain. The mind becomes held to the body in pain. In joy, the mind is free of the body. It is not centered on the body.

Let us speak of the sexual climax which may be called "The Poor Man's Samadhi". It is in that moment, in that tremendous moment of the mind meeting with the higher consciousness, that you are free from your body. The pressure, the original pressure that triggered the climax is in the physical, but the real results are in the mind. In the mind. This is why when two people are properly mated, their sexual relationship is a joy, and it brings good health to both people. I have said it before and I will say it again, SEX the only sin the human being can commit is to use sexual energy on one he has no love for. That is the greatest sin he can commit and he commits it on himself, because he can bring ill health to himself on account of it and to his partner. He will deplete her energies and his own, and out of this depletion will arise tremendous irritations.

You see my friends, when we do not know truth we suffer the consequences, which are negative reactions on the body and in the mind. We must know this. From our experiences. Do not our experiences teach us anything? They should.

Aud: That again depends upon the individual.

Yada: Of course, yes.

Aud: Going back to being aware of the body Yada, there are many times during the day when people are not aware of their bodies. But the mind operates so quickly that when they do think of the body, they think they have been conscious of it all along.

Yada: Of course. That is so. But it is also instantaneous. It is like, for me, while I am operating through this man, I want to touch the table. The thought is mother to the deed, no more said than done. I touched the table before I touched the table. I touched it when I thought about it. Otherwise I never could have touched it.

Aud: Did you touch it through faith?

Yada: Of course, of course, Faith. There is no greater thing.

Aud: Through the thinking processes of the mind, we are in the mental world 80% of the time.

Yada: Of course, Oh yes.

Aud: We are not aware of the body a good bit of the time.

Yada: That is right. Man lives 80% of his life mentally, with almost no awareness of either his body or his physical surroundings.

Aud: His mind is where he wants it to be.

Yada: Yes. How wonderful. When we get to know this, how much freer we can get from the tyranny of the hypnotized consciousness. I think I am going to leave again for a little while. It is difficult for me to operate through this man's body lately, he has been through a great deal of strain and strife. Many people say, "Why do you not heal him?" I didn't make him sick (LAUGHTER). Is so?

Irene: Yesterday when we went to the doctor and the doctor said, "It's unbelievable that he can feel so bad and look so good.

Yada: Yes, I understand. Yes, please?

Q: Are you coming back tonight?

Yada: Yes, very soon.

Aud: Because I have more questions for you.

Yada: Yes, yes. Thank you very much. Your music is coming along very nice, huh. And you are going to do much better this 1964, much better.

Man: I sure would like to ask some questions before we go on, nice to be here.

Yada: Would you mind Sir, it is not going to be too long before you hear of your mother departing.

Man: I was planning on taking a trip back there next September. But what is to be will be.

Yada: That is very intelligent of you to keep that always in mind. What is to be, is to be. We cannot live another's life for them. No matter how deeply we love them, no matter how emotionally attached we are to them. we cannot live their life for them and we cannot die for them.

Man: Well, I appreciate the things I've heard from you and the others, and I am beginning to wake up.

Yada: That is so, that is so. And I do not need to tell you sir, that her sojourn to the other world will be a peaceful and a happy one. She will be very well off, very well. And free of the pain that has been with her for so many years.

Margo, I greet you.

----- Yada returns.

Yada: Well I have returned from whence I didn't go. There is a time to be a big ear and there is a time to be a big mouth, so now I will be a big mouth.

Aud: We didn't say that!

Yada: My friends, before I start in talking on other things, I think I ask you what you have to say to me.

Man: I have something to say.

Yada: Is nice to see you Joseph and your wife, Lois.

Joseph: My wedding.

Yada: Yes, I was there.

Joseph: That's why, I want to thank you very much.

Yada: It was my joy. It was a very nice wedding and if you do not mind I said a little blessing while you were getting married.

Joseph: Mark told me you were and we were delighted.

Yada: It is so very nice, so warm to be appreciated. It is a wonderful thing. You see you ought to appreciate one another. You do not really know the great joy that you have, to associate with one another. What a wonderful thing. You wanted to say something else, Joseph?

Joseph: No. that'll be all for now, I'll make my big mouth be still.

Man: I'd like to ask you a question.

Yada: Yes, please.

Man: This right eye of mine, this is a personal thing, but it is personal only because I want to help it myself and any suggestion on your part would be appreciated. I had an accident when I was 12 years old. It was operated on, a cataract removed. Therefore, there has been no vision for over 20 to 25 years. About two months ago, I went to the eye doctor because I thought I needed glasses. They checked my eyes and found that there was vision and I had 20-20 vision. However, he fitted me with contact lens. So I am now wearing a contact lens which is on the eye itself, on the front of the eye, remarkable things have happened. I am now able to see with it. The difficulty was in seeing two objects, pulling the two objects together in a fusion of one. Through a lot of effort on a lot of people's part, I am now able to pull this over fusing it into one image. However I am having difficulty with one thing. I'm getting it to stay now, but it is higher than the actual image, so I'm trying different exercises, reading the calendar from a distance. The lens has been changed once to create a better image. It

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was fuzzy before, everything. I guess the eye is beginning to receive the thought, because I have been planting this in my subconscious that it is perfect every chance I get. But the image always wants to pop-up, get higher, and I want to get it down. Now will this, from constant practice, will I be able to do this or what exercise and what suggestion would you give me.

Yada: Yes, you will be able to do it. Now an exercise to do, you take an object, a straight object, a stick perhaps, and work it, and keep your eye on it and move it more down as you practice. Instead of this way, do it up and down. I'm certain that if you practice this, say ten minutes every day, you will have very good results.

Man: Anything can be done if you put your mind to it.

Yada: Of course.

Man: Faith and stick-to-it-ness.

Yada: That is it. Do you want it? That is all you need to know. Do you really want it? Mr. Dugan, Bill here, has had the operation and some time ago I tried to do a little healing on this condition before he got operated on, but I was not very successful. Now apparently the doctors are not very successful either.

Bill: You were as successful as they were!

Wife: He must like that thing, huh?

Yada: Well no. I think more that his trouble lies in his weight. Now if you can reduce your stomach some.

Comment: Which one? LAUGHTER He has one here and one here.

Yada: Well both of them! LAUGHTER Bring them together, like this man with his eye, bring them together.

Bill: I've been thinking about going on a fast. Maybe that will do it.

Yada: But if you do that, you should drink good water.

Bill: I would not drink distilled water, but spring water.

Yada: Distilled water has a way of washing the mineral content out of your body. So don't ever drink distilled water. But if you go on a fast, you drink spring water as you come off the fast, you drink fruit juices.

Bill: The best way to lose weight.

Yada: Yes it is and very good for the body. Everybody should from time to time, go on a two-three day fast, especially today when your foods are not so good for you. Give the body a chance to work off some of the toxins. Now the lower intestinal tract is a wonderful breeding place for bacteria, so I think for this, occasionally for a while, you should get what is called water in the body, colonic, more than enemas. Now in my time, it was more enema than colonic, but we knew what to do with the water, once inside. There is a way, once getting the water in the body, get on the knees. get underneath and work the stomach physically, not with the hands but with the muscles, and pull in the stomach and go like this. This washes out all the insides.

Aud: Hold it in as long as possible?

Yada: Yes.

Aud: I imagine about a quart at a time.

Yada: Yes.

Aud: Just plain water?

Yada: Yes, good spring water. If you have any kind of medication to put in it.

Aud: Epsom Salts?

Yada: No, I wouldn't do that.

Aud: How about coffee?

Yada: That is all right, but epsom salt has a way of cramping the stomach.

Aud: The salt?

Yada: Yes. And then after that, I would use spring water too, because coffee is a stimulant and it always has some effect on the heart. So be careful how you drink it, huh? I know most of you Americans, most of you Americans consume much coffee and you wonder why your heart becomes disturbed. Coffee and tea. Now tea, if you have diarrhea, plain tea, very good to stop diarrhea.

Irene: Make any difference if it is orange or black? Yada: No.

Irene: I think too, Yada, remember when you told me to eat lots of okra? I think if people would make a habit of putting okra in with their vegetables, it would help them.

Yada: Very good for the stomach, okra.

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Irene: Colored people down south eat a lot of okra.

Yada: Yes, very good for the stomach. Also in your meals, especially the evening meals, you have a little wine good red wine.

Irene: Good red wine? Yada: Yes.

Irene: Like Mogen David? Yada: Who is that?

Irene: Wine made from red grapes.

Yada: Yes, very good, red grapes.

Aud: Sweet.

Yada: Yes. Now sour wine is all right. I think if I were you I would drink sour wine with your meals.

Aud: Sour wine? - We call that dry. Now the Italian people make this which is very good Italian wine.

Yada: Italian Red Wine, very good.

Aud: Some people call it "Dago red". LAUGHTER

Yada: Trouble is with man and any alcohol. is that he got in the habit of it and consumed more alcohol than food most of the time, is not good. But wine, in small quantities with your food is wonderful for the body, for the intestinal tract. Never eat whipped cream. Whipped cream makes for a marvelous culture for bacteria in the intestinal tract. I know it tastes good.

Aud: How about sour cream?

Yada: Very, very good, sour cream, sour milk. Aud: Yogurt? Yada: Very good.

Yada: But whatever you do, enjoy your meals. Never sit to a meal, never eat when angry or upset in any emotional way, never eat then. One of the times, it can kill you. A lot of peopel die of indigestion and then they classify it as heart trouble, because of eating at an improper time. If you are depressed, eat fruit. Don't eat meat. Don't eat too much food. Eat mostly fruit. Do not even eat vegetables. Eat fruit when you are depressed. It gives back vitality to the body; it oxidizes the blood very quickly. Everything much better. Depression is a very great strain on the heart.

Aud: Worse than anger?

Yada: Oh yes, because it slows down the breathing. In anger, you tend to breathe faster, but in depression you breathe much slower and much more shallow. Very bad, depression. Now if I were you, my friend, I truly would try to reduce my weight, especially in the stomach.

Bill: Well I will keep that in mind now.

Wife: Will you please tell him, Yada, excuse me, that when he has his next one, not to come down the hospital hall on a stretcher and want to sit up? I think that's what made it pop out again.

Yada: Now after operation it is better to get up as quickly as you can. Now in hernia operation, when you get up, you get up slowly and walk slowly for a while until you get your strength back again. It is only quick motions that can be bad for you and quick motions in anything is bad for the body. It upsets the balance of the heart, the rhythm of the heart. So today, many people go around saying, "How's your liver"? Your liver can be your lifeline or your death.

Aud: Do you think it would be all right to let the same doctor operate on me again. He wouldn't make the same mistake twice?

Yada: I do not think it will make much difference, very conscientious man and I know that he will do his best, and he did his best, but hernia operations are not always successful, more especially if they are in the middle of the stomach like yours is, rather than on the side, because most of your weight is taken there.

Aud: Pulls it loose again?

Yada: Yes, yes. Also were I you, I would learn to relax more than you do. You are under too much tension, my friend.

Bill: Maybe I would be joining you on your side.

Yada: I'm looking forward to meeting you. But you are still too young to be rushing over here.

Bill: Thank you.

Yada: My Honorable Friend, would you like to say something to me?

Friend: No, I enjoy listening.

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Yada: Thank you. Would the lady like to say something?

Lady: Well I have a question in my mind, but I think I'd rather wait until another time.

Aud: Ask it now.

Yada: That is right, there is no time like the present.

Lady: I'm looking forward to a great change. If I should go out of town. You know what I am thinking about?

Yada: No, not really, no.

Lady: I was planning on going back East to see the folks, but I'll just let it go.

Yada: Yes, but I would not rush off into the East. The weather is very bad there and there is not much you could do anyway.

Aud: However, I still have my father and I wouldn't want him to ever think ill of me by not going back. I think this would break his heart.

Yada: In that case I would wait. Let me put it this way, because I do not like ever to predict the death of anyone, in time.

Aud: Your time is different.

Yada: It is not a very good thing to do. Yes, please do. But it will be within this year. Never, if I can avoid it, will I predict the death of another human being, because who knows but what that person may have certain conditions in his consciousness that will void his death at that given time. Many mediums do this sort of thing, but I do not like my medium doing it. And something more, the human being is the most unpredictable on the earth. So perhaps it would be better if we did not predict things about other human beings so as to save our own face, eh?

Aud: I understand, you are just trying to save me from a big shock.

Yada: This is so my friend. This is so. I want to say something to the man and lady Dugans, please. Do you have your child, your little child, on any kind of diet?

Dugans: No we don't.

Yada: My honorable friends, just as a matter of suggestion, I suggest you do. It will do more to cause her to grow out of her condition than any faith healer could do. It will give her a chance for a happier life as she gets older. I sincerely suggest that you find some intelligent dietician who understands her condition, who would suggest to you the proper diet for your child. Her present condition could become dangerous.

Dugans: Thank you, Yada, we'll take care of that. We appreciate the information

Yada: Thank you. It would be my honor, for she is a very brilliant child, and a very alive child. You have to be proud of this child. She has the tendencies to be on the genius level, but that is aside from the point, I am concerned with her physical condition my friends.

Dugans: We'll look into it and it will be taken care of.

Mrs. Dugan: Thank you for bringing it to our attention. But I want to ask your help too, she is quite difficult at times and is often beyond me. I have a hard time with her.

Yada: Yes. By spending some time sitting down, talking to her. Do not ever shout at her. It is very bad for her nerves, and it is very bad for your nerves.

Mrs. Dugan: It seems that is the only way she can hear me sometimes.

Yada: Yes, of course. I understand, it is by good, strong suggestions, which is talking directly, get her attention, and talk directly to her, she will grow out of that. Yes, never have to shout at her, then she will forget because she's afraid of the shouting. Now, your older girls, they take it out by chewing their nails. Now this is also uncertainty and anxiety, a feeling of insecurity. You see, can you understand something better, any of you, by somebody shouting at you or somebody talking to you.

Aud: Talking to you. Shouting provokes you, puts you on guard.

Yada: Yes, it stirs up the big center, the big brain here to an extent, that it often causes people to be chronically constipated, because it causes the stomach muscles to do this (to grip). This comes about when shouting, people, for a time, whether big people or little people, they begin to withdraw into themselves and they do not want to give, not give anything. So they will not let go of the waste matter of their bodies. This causes chronic constipation.

It also causes within some people a form of psychological deafness. They do not want to listen, they do not want to hear. What touchy beings we are! How sensitive we are! But few of us realize this even though we ourselves are greatly sensitive, we don't recognize it in others.

Now you two have all the material means to offer your children comforts and peace of mind, but they need something more. You have it to give to them, it is called understanding. I know it is very difficult, I know that little people as well as big people can ride you, can cause you to be short tempered because you yourself don't feel good. Make yourself feel good, and they will feel good. Just a suggestion, I never tell people to do this or that, I suggest, and, then, it is entirely up to them what to do. 538

Dugans: We appreciate it. If you don't tell us, how will we know?

Yada: That is so, that is so. I say to this man (Mark), if you were not born with the cigarette in your mouth, why do you use it? But that's all I can do. Many people say to me, Yada, why do you not make Mark better? As I said before, I didn't make him sick. And by that I mean to say, I didn't suggest that he do the things he does.

Now why does he do these things? Frustration again. Inhibitions to be able to cope with situations in daily life leads to excessive drinking, excessive smoking, excessive eating, excessive everything. Now if you know this then you stay awake and then you realize what must be done and you do it. You do it. You make no excuses you do it. This is the thing to be done.

I know now what has been bothering me. The thing that kills, in excessive smoking and drinking and eating, is neither the food, the tobacco, nor the alcohol. No, its attitudes to these things. Attitudes. The inner consciousness recognizes your attitudes. It does not recognize tobacco as being detrimental to the body, nor alcohol in excess, nor food in excess. It does not do that at all. It has no such recognition.

It recognizes only your attitudes to whatever you are doing. You can sit down to the best meal, the most health-giving meal, and if your attitude is one of anger, one of uncertainty or of depression, you can poison yourself. Many food faddists, whose ideals are excellent, become suddenly dead because they do not know. It's not just the food, it's attitudes. Mr. Reynolds, would you like to say something to me?

Mr. Reynolds: No, Yada.

Yada: Harry, I could continue with what you have been doing; it is having some very nice results.

Harry: Thank you, Yada, I'll do that, I appreciate your help.

Yada: And appreciate yourself for being able to help. Wonderful! What a wonderful being you are. Wonderful! People in your world wonder why so many men die at short ages such as 40 - 50 and so, ages; why they die suddenly with heart attacks. Basically it is a lack of appreciation of oneself and this lack of appreciation comes from fear. Many people who are very smart, high in their work, top in their work, suddenly die of heart attacks only because they do not appreciate themselves. They do not feel secure up there. They had the courage to climb there, but not the inner courage to stay there, that is sad.

Ambition then becomes a disease. It is not ambition, it is fear, it is uncertainty. Man need not fear war, only the war within himself. If he conquers that, he has all wars conquered. Wars outside will mean nothing to him.

Aud: The question is how to conquer the war within yourself.

Yada: My friends, it is just like everything else. It is what you want. Do you want to accomplish this? Then it takes work. Work. I have had many people come here, as you, Mr. Reynolds, very well know. You have been coming here many years. Thank you very much. Many years, so you have witnessed it and we of The Circle have said, the first step, the very first step to the attainment of anything in life is emotional control.

Yet I have had many people come back and say to me, "Yada, tell us something else, something more advanced and I say to them. "What have you done with what I have told you?" "Oh, we know about that." Know about it? Knowing is doing, yes?

Aud: If they know about it they should be ashamed that they didn't use it.

Yada: Of course, of course.

Aud: But that doesn't faze them.

Yada: No, because they do not know this. How can they do different than they are doing, I am not accusing them. I am not condemning them. I have my own life to live. To condemn anybody, I have my own life to live. They simply do not know. They do not comprehend. They hear my words but that is all.

Aud: They don't want to change, Yada. They want to get there without changing and you can't do that.

Yada: 'Is so. Many people, there is a great study in this city on what is called psychic phenomena, as there are in many cities throughout the country, throughout the world. But in the majority of these, they are all seeking one thing and one thing only, to be amazed at phenomena. Materializations. Mind reading. Fortune Telling.

I was called upon to hold a private session with a man who is head of one of the churches of what you call Science of Mind, Science of Mind? You think of this now. And the man tried to use me for a fortune teller. This man said to me, "Where am I going to build my next church? Where should I build it?" A man of this mind, a man who is a teacher in this field?

Now I do not mind playing games with people as long as they know I am playing games and I know they are playing games. But we are adults my friends. We have reached the age of what is called our majority and our everyday life is a tremendous problem to every one of us. Do we have time to ask one another such questions as that? If he does not know where he is going to build his church, how can he think I should know!

Aud: He doesn't know his business!

Yada: I do not even care! There are tens of thousands of churches in your country, and tens of thousands of crooks!

Aud: Why didn't he use his Science of Mind?

Yada: I did not want to hurt his feelings by asking him that.

Aud: It wouldn't work for him.

Aud: For him that was a way to make a living.

Yada: Yes and he said all good mediums are fortune tellers. This man here (Mark) is one good medium who is not one of those. Good? Medium? Medium rare. Yes? How good? Is the mind. is one able to turn it on and off at will? Yes, but only when they know how, only after years of work and understanding the nature of one's mind can this be done. If I knew that one of you sitting here was going to die tomorrow, or inherit a million dollars, I wouldn't tell you. I wouldn't tell you; that is your business, not mine.

Aud: Either way, I would not be getting my proper sleep.

Yada: Of course not. You would be waiting for the million or waiting to die. I would be taking the pleasure of surprise away from you.

Aud: It would be quite a surprise if you told one of us!

Aud: May I ask a question?

Yada: Yes, please.

Aud: But when you had a problem and you wanted a specific knowing on it, even if you if you had to work on it.

Yada: I will talk about it, yes.

Aud: Because sometimes you do bring out something. Is that something you just picked up?

Yada: If I feel what is going on in a person's mind and I think it would be helpful to them I will give it to them. But in almost all cases I find that human beings can work out their own problems. In fact, that is what their life is for.

Aud: Yada, when you give us advise, that throws the responsibility on you?

Yada: Yes of course and I do not like that either

Aud: Yada, I would like to bring to your attention what my daughter in Las Vegas wrote about. She was deathly ill a couple of weeks ago with the flu, she said she started shaking and she was so sick she knew she was dying. And she said she was frightened and she had not told her children about it either and all of a sudden she said someone else possessed her body and couldn't even get out of this, out of bed or call her husband and all she remembered that she was dying and woke up the next morning and she was fine. Can you explain that to me?

Yada: Yes, she was suddenly possessed by someone. Two things now; let us reason with this, one who had died in that manner, slow and alone, which brought on the fear as to make that person want to possess that other person's body and to re-experience this again with the hope of getting some help. Or two: A living person dying somewhere and she, this lady, receiving her thoughts telepathically.

Aud: She said she wasn't frightened. She was very calm; she wasn't a bit scared.

Yada: Very often this is the case. Some people, when they are really going to die, they are not afraid any more. It is only when there is an element of uncertainty as to whether they will die or not, is there the fear. But once appears in your mind the knowledge that you are going to die, you will not be afraid. You will be peaceful, the

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kind of peace that you have not known before.

Aud: That is what she said, when she woke up the next morning and was all well again.

Yada: It sounds to me more like she had communication with a mind that was going through that experience but had not died, very much like it. Many people do not know, in what is called psychic phenomena. It is that there are ghosts that are not ghosts. There are telepathic messages that are not telepathic messages. By that I mean to say, telepathic messages, there is often rising up inside of ourselves, information that comes to the lower consciousness through the higher consciousness where it sounds like a voice speaking to us.

There are ghosts that are not ghosts. There are pictures in our own consciousness that somewhere deep within us we have had an experience and now it is projected outside of ourselves, perhaps years later, many years later. Something triggered it at that moment, some form of experience, either a sudden little memory, you know about that, huh? A sudden little memory that flashes across the mind, memories that you said or did or somebody else said or did when you were a little child.

Suddenly it hits and sometimes the picture memories are re-projected. Something at that moment triggers this. Now there are people, for instance, who have an experience in which they say, "Oh, I have been here before; I have done this very thing before. Oh it must be reincarnation; another lifetime!"

Not necessarily. You may have been, let us say years ago, you have been sitting very quietly, perhaps reading and a part of your consciousness goes away and it has an experience and it comes back. But it does not tell the lower consciousness about it. Then years later, you physically go where that part of your consciousness has already been and you experience it. And you say, "Oh, a former life, undoubtedly", or, "I wonder what it is."

There are many ramifications of the mind which we must learn to understand before we can be assured of what is happening to us at any time.

Aud: Does not label anything.

Yada: No. Have the experience and, if you do, if it comes to you, or I, experience it and I think it would be helpful if you could write it down. Keep it for later. Perhaps you will get a sequel to it. We dream and we wake up and roll over and dream again, in serial form. Yes, you know those stories when you were a child?

Aud: In serials?

Yada: Yes, serials. This man here spent, as a child, much time in the woods that surrounded the school he went to. He walked alone. He had many mental and emotional experiences that helped us work through him in these later years. It sensitized his consciousness; it opened the psyche. We are of good will; otherwise we could destroy him. The same with you in your associations with one another.

Many people say, "Oh the spooks, they obsess people on the earth. The bad spooks! Shouldn't do that! But many people right here, spooks in the skin, obsess one another by domination very often. This is possession. This is obsession, sometimes in its worst form, to be obsessed by another spook living in the flesh. I could call the title of this talk, "Don't Spook Me." LAUGHTER

Aud: You would have lots of readers, Yada.

Aud: On the other hand, we never know what influence we are on another, a kind word, an act of kindness, of love, we never know what influences them.

Yada: Is so, is so. You may think, I have many people come to me and say: "Yada, how can I be more useful to my fellowman? What can I do? I seem to be wasting my life.

I do not seem to be able to get to anybody to really do them any good." You are wrong. Those very thoughts go out from you like ripples in the water and they touch many, many people. Just the will to be helpful, is helpful. You want to help other people? The best way to do it is in the silence, and in meditation, and in prayer is the best way to help your fellowman.

Reynolds: If you tell them, they may listen but don't do anything about it.

Yada: That is so. That is so. And more than this. the human personality is of such nature that it is inclined more to reject any physical approach, much more inclined, because the ego always feels that it knows what it wants to do. It doesn't need another ego to tell it what to do. Most people resent that. To get at this person

you truly want to help, the best way is through meditation. By sending thoughts of love and affection, helpful thoughts. The best way. *

Lady, whatever is going to happen to you is not somewhere else. It is where you are. Is that not so? So why do you need to go someplace else to have happen to you what you want? I think you understand, yes?

Lady: Yes.

Yada: Here is where you are, this is your life, this is your time. This is your hour.

Act in it.

It has been my honor to come and communicate with you. Thank you very much.

Aud: Thank you, Yada.

Aud: It has been an honor to listen to you.

Yada: Thank you.

Aud: Thank you for the information. We'll see what we can do.

Aud: We'll do our best. Thank you very much.

Yada: A Notchi.

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This is Irene Probert speaking. It is Friday, January 31, 1964. We are in the recording studio of The Inner Circle, Kethra E'da Foundation, San Diego, California. We are attending a deep trance lecture by Mark Probert and the members of his Inner Circle.

Yada: Senas et Senahas, ena Yada di' Shi'ite.

Group: Good Evening, Yada.

Yada: Notchi, Notchi. I will start by picking up what you said regarding the dogmatism of people who start out trying to bring a little understanding to those around them, and then they themselves make a circle around it and will not go out of their circle of belief or let their students go out of it. Dogmatism ties one. It chokes growth. Every real teacher should always, from the beginning of his teaching, say to the student, "This is the way I see it, at this time." But advise them not to make any circles around it. The trouble is, so many teachers lose sight of the teaching because they get caught in their own personality and the adoration that students pay to them.

This is one of the greater dangers of taking up the work of teaching, especially in what we have been working with, what is called the teaching of life, metaphysical and occult things. There is a law among real teachers, that when a student shows excessive adoration to the teacher, the teacher must break it, must destroy it, even if he has to belittle himself before the student, forcing the student to take him down off the pedestal.

Irene: I have known of teachers, Yada, who have derived a certain amount of pleasure from allowing the student to become quite enamoured, and then will do something to hurt the student. This seems to me as sort of masochistic thing to do, wouldn't you say so?

Yada: Yes, if the teacher does that on purpose, by design, of course, then he has no right to be a teacher after that.

Irene: This teacher was a female. They can be much worse than the male.

Yada: I do not know about that. I only know there are many such teachers who seek to get the adoration of their students, thereby holding onto them and causing the student to hold onto them - thereby weakening the student, slowing up the progress.

Member: Here again, we should practice non-attachment.

Yada: Of course. This is of utmost importance to both student and teacher - non-attachment. If you do not have it, you should not be a student and should not be a teacher. You stay away from the inner teaching until you can do these things - non-attachment for the personality and non-attachment to the teaching. Yes!

Listening, and then trying to use what you have been told. If you find such information intelligent and useful to you, that is all that matters. The teacher does not matter. He is only a sounding board for the student *

Yada: Human ego, not knowing truth, seeks to find its freedom, like the Christian God, by being adored, having praises sung to him and about him. This is all right for the Christian God but it is not all right for students of the inner teachings or for the teachers.

The Christian religion is a part of the childhood side of man's experience here on earth. It keeps assuring him, at least this, that there is something more than the physical world for him, something more exists. Even if just this is taught, it is good.

To be opinionated is disastrous, whether it is the teacher or the student, but even more so for the teacher. Always the teacher must say to the student, "There is going to come a time when you and I will have to part. You will either have to go on, on your own, or find another teacher." When a teacher does not do this, he is no longer fit to be a teacher.

I know in your world, as is the case here with Mark and Irene, it is a necessity that you get compensation for your time. And so it is with any teacher. But because of this particular kind of necessity, many teachers have given over to money seeking alone. They are driven into it out of necessity. But if they knew the truth, they could not be driven into it. That which they needed would come to them.

Irene: But you can't sit by idle.

Yada: Oh no, sitting by idle is getting nothing. I have always said there is no such thing as something for nothing. I say only always ask yourself where are your values,

in whatever you do. I know that money is absolutely necessary in your world. You live in an economical world. You have to follow it. Still, the inner teachings must be first. As far as it is possible for the teacher, or one who is acting or playing any part of teacher, the teachings must come first.

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Irene: I find it rather difficult to believe that I would have to place my thoughts solely upon money to derive my necessities, when after being in this work for so long, you just cannot think of worldly possessions, possessions alone

Yada: that is so, that is so. That is why I say give yourself to the work, to the inner teaching, and it will support you.

Comment: Yes.

Yada: It will

Irene: Mr. R. came tonight with a very interesting question and subject which I think would be helpful.

Yada: I am very interested in whatever it is you are interested in.

Irene: I'll let you talk to him about it.

Mr. R: The question is this, Yada. We think in the heart center. Now what I want to know is the process by means of which a thought, that we entertain in our mind, is built into the cells of the body.

Yada: I will start like this: I will say that basically a thought, in its original state, is a feeling. That feeling is centered in the heart. Now the heart does not think, it feels.

Mr. R: Then, Yada, is this feeling, is this an act of the spirit?

Yada: That is right, that is right.

Mr. R: And when that comes to us, through the conscious mind, we call it intuition

Yada: That is so. Now this feeling then, from the heart, is sent as an impulse along the nervous system, to the brain. Now the brain is like what you call a computer is it not so?

Member: Yes.

Yada: It takes this feeling, in the form of electrical impulses, or what you would call neuron showers. It is nice sounding, but what does it portray in your mind? From what I see is that electrical - the nerves which are electrically operated have what is called electrical exchange with the cells in the brain. There is a kind of arcing of these cells in exchanging ideas and thoughts that are going on; cataloging, sorting out, and all of this. Now the end result of a thought is heat. So you see, we go right back to the basis of life, energy; heat. We find it working all through everything. But in thought, this is the functioning.

In these exchanging of electrical energy in the cells, there is a clearing of toxins in the cells and the clearing comes out as heat. When a thought is made, the chemicals in the body break down in various ways, causing various changes in the glandular system which will affect, chemically, various organs of the body. It will do this in the blood, in the nervous system, in the muscles, in the glands.

There isn't a thought, while I am now talking to you, I am thinking out every thought. Everything I say is, first, thought. So there is a rapid exchange of energy going on in what you call the synapses of the brain.

Member: Is that the right word?

Yada: Now realizing this, the student sees right away, that to get real progress along the path of life, he has to learn to know now to think, what kind of thoughts to entertain. Because, you see, these thoughts are what he is going to take with him when he departs the physical world. That is all he can take with him.

Member: You said, you spoke of the clearing of these cells as heat, now when we clear out the sub-conscious mind, it does not necessarily mean that the things in the sub-conscious mind have to be worked out on the physical plane.

Yada: Oh no.

Member: Can they not be expressed as dreams?

Yada: Well, yes and they often are, not only what is called the low state, or the emotional dreaming; but there is a higher state of dream where the low self knows nothing, is not aware of the learning that is acquired this way.

Now meditation is a form of this, called conscious dreaming. You see any kind of

consciousness is what I would call dream consciousness. We dream. Our life is dreaming. This dreaming is creating. In the physical world, it starts off through the chemical and electrical substances of the body. In the lower astral world, you have a form of chemistry going on there that is related, to a large degree, to the chemical and electrical exchange that goes on in the physical self.

And this is why, in the astral, more especially what is called the low astral world, which is the plane just adjacent to the one you are living in, is very much like your physical world, gives all the appearances and feeling; and we have all the desires we had while still in the physical body. Some even continue the need to eat, and there is astral food, especially in fruits and vegetables and other things of that nature. Yes, please?

Q: Everything starts from (the unmanifested) by a whirling spiral oval motion. ← ← ←

Yada: That is right.

Member: Now, force comes, out of this first. ←

Yada: Yes.

Member: And forces move in an arc, and eventually comes back on itself, where we have the beginning of form. Now so far as I can learn, forces act on form, to produce consciousness; and consciousness, in turn, acts on a lower form of force and form to produce a still different kind of consciousness. And that is the way it gets down from the higher planes to the physical planes.

Yada: That is so. You will find the mechanics of thought following a very close pattern, a sameness coming down the planes. A thought, started in the highest realm of thought, eventually comes down to the physical world.

Q: Mr. R. Now all this comes from what they call the Light. Now we have the spirit comes from The Light. The symbol of spirit is an 8-spoked wheel. Now so far as I can learn, these eight spokes represent one aspect of spirit force. So far as I can figure out, they are life, the formative power, memory, volition, imagination, desire, mentality and the creative force. Is that right?

Yada: I talk with my teacher a moment please. (Yada speaks in his language)

Yes, that is right.

Q: Then if we learn to handle all these different aspects of the spirit, we have it made.

Yada: Pardon, what is that please? We have it made?

Aud: We have it made.

Yada: You have it made? Well, you can do almost anything if you have acquired the ability.

Comment: This is a slang or colloquial expression, Yada, that we - especially the American people use. If we can say, for instance, a person says, "If I finish this test and make an A, make the highest grade, then I have it made."

Yada: Is it meaning accomplishment

Aud: That is right.

Yada: That is very nice. And it is very true expression, "I have it made." You see, you are makers. When you are finished, your creation, you have it made. A wonderful expression.

Comment: You have it made in the beginning, but you must carry it through, and then you can say consciously, "I have it made."

Comment: How do negative thoughts of fear, hate, affect the body?

Yada: Negative thoughts - I am going to use one of your expressions now - "stymie". Is that a good word? (Aud: Yes) Stymie the Light forces, which are electrical. Negative thoughts start off, like positive thoughts, as a feeling or a series of feelings. And then they work just the opposite to what a positive thought works. They work by building little blocks along the nervous system, causing what you would call an electrical, if they were electrical wires, shortings of the electrical flow, which cause what you would call burn outs.

This happens in the nervous system. And these burnouts, if one continues with negative thoughts, soon affect the glands so that they are malfunctioning badly.

Comment: Would you say these are grades of imbalance?

Yada: That is a very good word. Yes, I would, I surely would.

Comment: How do negative thoughts get started?

Yada: They get started by first, bad training by whoever is in charge of the child.

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If that person, whether it is their rightful by birth, mother or father or not.

Q: Yada, is the child's personality entirely from parents, or do they bring something over from past existences?

Yada: Oh of course. I have to explain that like this. Perhaps you may have been here when I said this. A man is walking down the street and he sees another man coming toward him. Now the man coming toward him has just fallen down a very heavily sooted chimney, so he is just completely covered in soot. The first man, seeing him and not being able to see underneath the soot, will call him a "soot man" and go around telling everybody he saw a soot man, and hardly anybody knows what a soot man is.

It is like people called biologists saying that all a person is, is what his genes and chromosomes have made him; when in truth, if we would but try to rub away a little of that soot we will find something entirely different under it, called a human.

This human brought over with him, when he fell through the chimney of birth, put on the soot body called the skin, he made all other skin people come to believe that there is nothing but skin, and that this skin is the man or the woman. Genetic.

I am a composite of things. When I come down the planes, to enter the physical world, I take on many aspects of consciousness. These are all brought to me by feeling, all the way down the planes.

I come from the maker - my higher consciousness, "T.A." the Light. So I come as a spark of light down the planes. And as I come, my consciousness is taking on three-dimensional substance - gross matter, grosser matter as we come down the planes.

Q: Yada, when especially negative thoughts are explored to the hilt, do they start then, mostly due to training?

Yada: Of course. Now if we are trained right in this lifetime, or whatever lifetime we happen to be in, when we get here, if our conditioning is intelligent, we may be able to remember our past experiences and suffer no harm from it. For we have been taught that, which becomes a neutralizer of our past experiences, harmful experiences. How does this proper training neutralize us? By relieving us or preventing us from feeling guilt.

Now, if you do not feel guilt, there is no negative karma for you. Now some people will say to me, "But, Yada, that is not quite fair! When a person does things wrong, they should pay for them!"

They did pay for them. They came in with a consciousness that gave them the ability to accept this positive training, this more intelligent training. This washes out guilt and shame and anxiety for what I did or for what I failed to do.

→ You know, many and many a sin is committed by omission rather than by commission. So, proper training will take care of both. ← i

Aud: On proper training, we must have the capacity of receiving.

Yada: Oh-kee! Pardon?

Q: Doesn't it differ on people, to have capacity of.

Yada: Oh of course. And this is where the catch is. In ridding yourself of negative karma, this is the catch, capacity. Do you have it, for accepting intelligent thinking?

Aud: Not to have negative thoughts, right?

Yada: That is right, that is right. You see, if you have guilt, you cannot accept that which is truth. You cannot accept it. It is too good; it is too much. You have this inner feeling that you are not worthy of it. My honorable friends, and millions of you, and millions of those who believe that.

Aud: And here is where all the teachings are correct, the danger of guilt feelings.

Yada: Yes, that I can assure you is one of the greatest truths in Huna or in any other teaching which teaches this.

Q: Yada, could we go back to what we were talking about. It seems that there is force, form consciousness. There are three triangles between the light and physical manifestation. Now we are in physical manifestation and we want to go back up the tree. Our first job is to work on consciousness. The first barrier to our working upon consciousness is what we say, with our mouth.

Yada: But you see, it isn't so much what you say, but what you feel, because what you feel becomes what you think.

Comment: Then we say what we think and by saying too much, we block ourselves?

Yada: Ha, ha. Not so much - too much - but not the right things.

Comment: That's right.

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Yada: You see, right and wrong, what I mean to say is, things that are closer to the truth, which would be beneficial to us, that's what I call the wrong things. We get - we lose what is called basic values, values, comprehension.

Comment: You are stressing quality not quantity.

Yada: That is right. It is like I have often said, because I have often heard people say in your world, for one reason or another, "I know more than you."

Knowledge does not come in quantities, but in quality. You cannot have a pound of knowledge, eh? Or a quart. No. So you cannot know more than me. I cannot know more than you. I can only know something different.

Does your different knowledge, from what I have, useful to me? I cannot know until you express it. Now you may have the best kind of knowledge, far superior to mine. But if you cannot, not only frame it with the right words, but inject the proper feeling into your words, then your greater knowledge will mean nothing to me.

Q: Well Yada, in the use of vowel sounds, in going back up the planes, we have to put an emotion into it.

Yada: Of course. This is why I say save your emotions, for useful purposes. Never do I say, stop emoting.

Comment: You always said control it.

Yada: Control it, so you will have this vital energy for useful purposes.

Q:

Yada: Oh yes my friend, yes. But to teach this to one who has not the capacity to grasp it, is like a baby crying in the wind on a desert.

Would you mind if I withdrew for a moment please?

Comment: No Yada, we might spend the time thinking up some tough questions for you.

Yada: Oh, very nice. Then my absence becomes something worthwhile. Um, yes.

Yada: It takes but little thinking to realize clearly what negative thinking does to the body. As you brought up the subject, Mr. Reynolds, I think it is necessary that we go further into it.

Mr. Reynolds: Yes, I'd like to have you do that, Yada.

Yada: Now it is not only the physical body that suffers, but for every thought - positive or negative, we are building forms in the astral world. That is what the astral world consists of - thought. Now, everything here in your physical world is, in varying degrees, the result of thought. The astral world is a form world, just like your physical world, but everything there is thought.

Aud: Yada, could I interrupt you?

Yada: Yes.

Q: The astral world is the form which acts as the mold in which the physical object is cast?

Yada: That is right.

Comment: Now then, the mentality is also a "form", but of less tenuous nature than the one in the physical world?

Yada: That is so.

Comment: And then there is a third step which is a very vague form, in which the form has no fixity of form but is changeable.

Yada: That is so.

Mr. R: It is desire nature.

Yada: Is so. Is so. And so your thoughts work upon the forms in the physical world, changing them, constantly molding and remolding them. These thoughts, the more negative and, let us say, vicious they are, the more they create monstrous beings in the astral world and in your world. Monstrous being. Some of the horrible creeping, crawling insects are the results of thoughts.

Q: Are you saying that this is brought up by Swedenborg in the Laws of Correspondences?

Yada: Yes.

Q: Many noxious vermin are created by us?

Yada: That is so. And so they are in the astral world. Now there is a danger here, where if you get into a rage, you have shifted your consciousness into more direct contact with the astral world. In doing this, you are very likely to be attacked by a vicious thought in the form of some frightening kind of creature.

Now let us take one who is suffering from what is called DT's because of excessive alcohol. He is creating these horrible creatures and coming in contact with them in the astral world.

Comment. Pink elephants.

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Yada: If it was only pink elephants, it would be very nice; but it is horror things and these things can take on enough substance to become vampires to the person who is affected by rage and anger. These things can latch onto the body, over the heart and create chemical changes in the blood that will thicken the blood and cause a heart attack. (Apoplexy) Apoplexy. Now you know that ^{there} are some venoms from certain insects and snakes, that tend to thicken the blood, clot it. (Coagulate) Coagulate, which causes the stopping of the heart. Now there are astral creatures that can do this. Now if you play in the astral world for your sexual satisfactions, because you are not getting any in the physical, you can attract to yourself sex-draining creatures. What do you call those?

Aud: Incubi, succubi?

Yada: That is right. Incubi, succubi, these creatures drain your vital forces and not always by even giving you sensation, pleasurable sensation; but painful sensation. In the male, they can work upon the prostate gland and cause it to become, not sterile, but spastic? Swollen and hardened, you know?

Aud: Ossified?

Yada: Yes. Men who are subject to great rages, attract these sex creatures to them, and create prostate trouble.

Q: Are these sex creatures our creation or do they have another source?

Yada: Oh no, we attract them. They are already created by thousands and millions of people, who have been going and coming from the earth.

Q: Yada, are not all of these monsters in the lower astral created by man?

Yada: Yes, yes. And all the monsters in the physical world are created by man.

Comment: I would say that the monster in the physical world is man!

Yada: Ha! You are right. Especially if you say man, the creator. You see?

Comment: The monster movies reflect us then!

Yada: Of course, of course.

Q: Yada, related to rages, hate - hate can be destructive. Hate thoughts can be created without one's knowledge?

Yada: That is right, that is right. But, one who keeps his emotions in control, holds a quiet mind, cannot be attacked by another mind. He has protection. The protection of intelligent thought produces wonderful light around one, that no negative force can get through.

Q: Then we say the student if he is invested with power must therefore greatly guard what he will say and do because he can cause great damage.

Yada: Of course. This is why, when one knows and knows he knows, he cannot break the Law. He cannot. You may say, oh, there are some who know, and know they know, and still break the Law. But you see, if they do break the Law, it is because they do not know.

Comment: Fakers.

Yada: That is right.

Comment: Yada, doesn't this, what we say, have its effect regardless of whether or not we know the Law.

Yada: Of course it does. And this is all the more reason that when one knows, and knows he knows, he is on guard because he knows. This is what he knows, but to think negative thoughts he can become a destroyer and a Black Magician and suffer the consequences. Though he may aim his negative thoughts at someone else and cause them pain, suffering and even death, he is more likely to suffer than one who does not know the Law and causes pain in somebody else. Much more likely to suffer. Thought the essence of creation.

Mr. R: Yada, would you say that every word we utter is a combination of mind substance,

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imagination, mentation and the power of "sound" which is the original cause of creation?

Yada: Yes.

Mr. R: Therefore, we create every time we say a word.

Yada: That is so.

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Mr. R: So we should watch what we say.

Yada: That is so, that is so. And one who is truly on the path, follows this kind of thinking, that no matter what is going on around him, (he makes no excuses to follow the negativity of his environment) - not even to protect his physical self against violence. He does not resort to violence. Why?

Now it would seem, on the face of it, the way people in your world think foolishness, to stand idly by while people in your world attack you and destroy you, you, with your good thoughts. But you know, in order to attack that one back, you have to fall into his lower consciousness; you fall down to his level; you fall back to the animal, so what have you gained?

Q: Would you recommend non-resistance to evil?

Yada: Yes, of course. This is the only way to destroy evil.

Q: But only for a few I understand, not for all because many are not capable.

Yada: You see, this world is not operated by many, only by one, the Light. What you see going on in violence, you know is part of the growth of that one or of the world. When the earth kicks up in violence, it adds something to itself as it loses something. Little by little it learns, not to attainment by violence.

Q: War for example.

Yada: That is right, that is right. You know, this reminds me to say the only reason your world is not going to suffer another world halocaust is that fear has its place. And the fear is the destroyer, of being destroyed, will save the world from destruction.

Aud: Will cause some people to think.

Yada: Most surely, most surely.

Aud: So by using a negative emotion in the proper way, we get positive results from it.

Yada: That is right. When you understand the Law, you can take a negative feeling, a negative emotion, and in using it properly, you can transmute it into positive motion. You know what is called Judo? Here you see a very wonderful example of taking a negative motion, that someone is making at you and throw it back at them in the right manner and you destroy them.

Aud: You help them to destroy themselves.

Yada: That's what you actually do.

Comment: Or wake them up.

Yada: Yes. Yes. As insane as they may be, most often it brings them back to sanity.

Q: Yada, non-resistant people are nice people but don't nice people always finish last?

Yada: You know in your Christian Bible it is said that the meek shall inherit the earth, but it did not mean the weak - meek.

Q: What is a meek person?

Yada: A meek person is a knower that violence begets nothing but violence, and so, has no reason, no purpose, no design in his mind to create violence.

Comment: A good example was Gandhi who did not use violence but certainly wasn't weak-meek.

Yada: Oh, that is right. There is a man who was what is called meek. Your Christian does not understand that.

Comment: Ridicules it.

Yada: Of course, of course.

Q: What is Gandhi doing now on the other side?

Yada: He is still very much interested and striving to inspire the leaders of India of today. This man never stops working for the benefit not only of his country, but of mankind at large. He adopted the Christian teachings, but the side of the Christian teaching that the majority of Christians know nothing about.

Another man who can truly be called a Christian or Christ-like, as was Gandhi, was the man known as Schweitzer. You know Schweitzer.

Aud: Albert Schweitzer?

Yada: Yes, a great man; a great soul; a great wonderful mind.

Comment: The one they called the visionary; impractical!

Yada: E grati ya. To the world of man, to that lower emotional self, practicality is not known. What they call practical is doing that which is most satisfying to their lower emotional selves and that is all. That's the highest it gets. That is why the world suffers so much. The sleeper. The emotional zombie.

Comment: They don't seem to look beyond their own personal interest in anything. > 549

Yada: That is right, that is right. Then we come back again to the effects of thoughts on the body. This creates what is called psychosomatic ailments. It is nice sounding expression, but needs explaining.

What is a negative thought to me? One that creates some form of distress in my make-up. Now I know if this thought creates the stress in my make-up, it is going to cause it in everyone's make-up. If I create a thought that is negative and leave it go from me, someone is going to pick it up; attract it to him or to her.

How? By their thoughts, their desires being of the same kind as mine. When they pick up my thought and use it, they add strength and give life to it and give greater, more enduring form to it. This form becomes stronger and more deadly in its action, as it is used by various people. As it is maintained in the minds of people, it continues to have life.

Comment: (Irene) We immortalize it then.

Yada: Of course. Now it is said that if the proper rituals are practiced, in calling up the most ancient god, it can be done. A thought never dies; it is never vanquished; is never lost.

Doctor: Yada, this question of sending healing thoughts to those who are affected by negative emotions and physical distress, can anyone do this. Can anyone send healing thoughts?

Yada: Yes. if they truly have the desire, and their healing thought will be more effective if they keep their personality out of it, wherein there is (no thought in the mind of the sender that he is hoping for rewards for what he is doing.)

Mr. Reynolds: Yada is it also true that if we clean out the sub-conscious mind and keep it clean, that our strength in that respect is much greater?

Yada: Yes, yes.

Q: How to clean?

Yada: How to clean? Now that is a very interesting question and I think we should talk on it. In the past, all of us have lived like weeds with no one to prune us and control our growth. Now then, we may get a thought that says to us, "Your thoughts are killing you."

You can stop entertaining them if you want to, but you must want to. When you do this, when you have this desire, you will start by practicing right thought, intelligent thinking. Though you may slip back into negative thoughts as you are affected by the pressures of your external world, nevertheless, have the courage to pick up again and try and try.

Doctor: I see what you mean. Don't waste regrets over spilled milk.

Yada: That is right. You gain nothing by looking at your mistakes and then crying about it.

Comment: Move on.

Yada: That is right. To clear my thoughts of past regrets.

Comment by Mr. R.: Yada, now it appears that this condition of the sub-conscious mind with all these negative thoughts and emotions, and everything is unclean, it keeps the sub-conscious mind and the conscious mind from coming in contact which is the object or the objective of all this training; and if you can get the conscious mind and the sub-conscious mind in contact you do not have to study anything.

Yada: This is so. But you see it is very difficult to get these two together because the lower consciousness, the conscious self suffers terribly from guilt feelings and is constantly seeking to punish itself.

Doctor: Suppressions?

Yada: Yes, yes. And it is not an easy matter to get the conscious self to realize that there is nothing evil, nothing wrong except what it (believes), what it accepts as wrong. It is acceptance that I am guilty; that I am guilty.

Comment: Whatever has happened, has happened.

Yada: Has happened. And all you can do, if it is possible for you to do it, if you feel that you have done wrong, is go to the one you have done wrong to and ask for forgiveness.

Doctor: Or make amends.

Yada: That is right. Now, perhaps he will not give it to you; perhaps he will not let you make amends. So what can you do? You have only one other choice and you should have done it before you went to him in the first place, forgive yourself.

→ Doctor: Or vicariously, make amends to someone else.

Yada: That is right.

Doctor: You can also recall it to mind and re-evaluate the experience.

Yada: Yes, that is very good, wonderful. I am very happy you made that statement. That is wonderful.

Comment: Yada, forgiving yourself is so important, forgive yourself

Yada: There is no forgiveness gotten if you do not forgive yourself.

Irene: In the beginning, you are the one who thought you did wrong, so it is you who must be convinced you didn't do wrong. You can't make the other fellow believe you did right or wrong. It would be his opinion about whatever act you committed. He might think that what you did was all right.

Yada: That may very well be so. Now if you discover that this is the case, that you have done something to one who, when you go to him, he says, "Oh that's all right. That was wonderful. I'm glad you did it."

Irene: He thought nothing of it!

Yada: Then you still must forgive yourself because he does not know that he has been imposed upon. He doesn't realize it. He doesn't have that kind of consciousness.

Mr. R: Maybe he doesn't regard it as an imposition at all; maybe you did him a favor.

Yada: That is right. But to you, in knowing, in your better state of consciousness, you see that what you did was not in keeping of fitness of rightness. You'll still suffer guilt feelings so you must still learn to forgive yourself.

Irene: This reminds me of what you and Mr. Reynolds were discussing earlier, pertaining to thought when it passes through the higher states of awareness, the consciousness or higher states of awareness, each one's attitude to the thought, the original thought is different because each one has his own state of awareness or gradation of awareness and we can't say it is lower because we each have our own experiences, so this makes the difference.

Yada: That is so. Now if due to your particular nature, there is something you enjoy doing, then to protect yourself, accept it so that you will not feel guilty. This is what you want to do, do it. This is what you like, this is what gives you peace of mind. This is what gives you relaxation. Do it.

Doctor: Smoking cigarettes?

Yada: If it is cigarettes, the do it.

Irene: I think we are usually not thinking about hurting another.

Yada: Oh yes, but when you are hurting yourself, you are hurting another.

Irene: This is very true, but I mean with a conscious awareness of the thought in mind that I am going to do so and so to hurt him.

Yada: Oh if you said that with this thought, it is much more dangerous then.

Irene: But there are many, many acts we do we have no intention of hurting another; but with their state of awareness, it does hurt them and we are not intending to do so. So there is a difference there too.

Yada: Oh yes there is a difference. But then when you realize this and you have hurt somebody and you have then forgiven yourself, it is not enough just to say, "I'm sorry." This is not enough; it does not impress the consciousness.

Many people go around doing hurtful things and then, after they have accomplished their hurt, they say, "I'm sorry." But they are not sorry, not at all. It is just a way of getting away from paying for what they have done. It is a form of keeping that person from attacking them.

Irene: Well if you are truthfully sorry and the only one you can be sorry to is yourself, then you try to condition yourself not to repeat things.

Yada: That is right. You keep it in your consciousness. This means you become aware;

you live with a more deeper state of self-awareness. This is all of we humans' trouble: we all fall out of our awareness from time to time.

Irene: I think it sort of belittles the Creator to be, not constantly, but rather frequently saying, "I'm sorry", because the Creator is the thing that allows one to do anything, if you are constantly apologizing to the Creator, you are not living in a positive field. So really we should strive consciously having to apologize to our Creator for anything. 551

Yada: But the only way you can do this safely is to know, to stay alive, to stay aware. Stay in your awareness, otherwise you will always be apologizing and you will always be hurting and always be hurt. You cannot escape it.

Doctor: All of this is related to the capacity to heal others. To do this we must clear the subconscious mind. On this subject, how much of this guilt suppression do we carry over from other lives and how do we get rid of this?

Yada: Oh we carry every bit of it. You see, as we have all agreed, thought is all there is really. Yes? What I did yesterday, if it is not used or is not useful, it falls into what is called "the unconscious mind", and we do what is called "forget it". But it has not forgotten us.

There is an old saying, "The chickens always come home to roost". These chickens of our thinking never die. You may cut off their heads and their tails, but they grow new ones. All you can do is change them into more constructive thoughts. This is all you can do.

What can you do with energy? Push it around, huh? You cannot lose it because there is no place to lose it.

Doctor: Can we be aware of what we brought over from past lives as urges?

Yada: Oh yes. Many things we do in this life are urges of thoughts that we have had in past lives.

Doctor: Clues. To what we made of us?

Yada: That is right, that is right.

Mr. Reynolds: Yada, it seems now that there are three aspects of mind, the cosmic mind, the conscious mind and the subconscious mind. And the way this should operate, is the human being should use his conscious mind to observe the physical world. He should send that matter to the subconscious mind. The subconscious mind gets the answer from the cosmic mind, and the cosmic mind sends it back to the conscious mind. But due to the fact that we have all these negative things in the subconscious mind, the two minds, the conscious and the sub-conscious, are separated. Now we are born into this condition. Any negative thought or action is a block in the plan of the cosmic mind. Now when we are born into the physical body under these conditions, we are all born in "sin".

Yada: Yes, yes with the non-Christian meaning.

Mr. Reynolds. But is that what Christ meant?

Yada: Yes, that is right. You see, what is called, "the Christian" in your world, are simply temple attenders. What you call church attenders. They are not Christians, they know nothing about Christianity.

Comment: In the Bible there are only about three things given; The Father and I are One; the Kingdom of Heaven is within you; and, to enter the Kingdom of Heaven, you must become as a little child. And outside of that, all others are just rules of conduct. And this was given to the people so that those who did follow rules of conduct could be given the teaching.

Yada: That is so, that is so.

Comment: The main task to progress along the path is to clear the subconscious mind and to keep it clear. That is the first thing.

Yada: That is so, that is so. And you can best do it by realizing that guilt feeling, if you can remove them, and you can, if you can rise above them, if you can see their worthlessness, you will have attained. You will have attained.

This is where man is lost; this is where he is a sinner and must suffer for his sins. You see, in the Christian Bible, it is said the man Jesus came to earth to save man from his sins.

Mr. Reynolds: Christ himself said, in the Bible, that He came not to save the world but to bring a sword which is the symbol of truth.

Yada: Of course, of course. But you see, this symbol of truth is not recognized in the church as that. No, it is not recognized as that. Indeed, it causes the Man Jesus to appear like a murdered, stalking across the earth, destroying all whom he feels do not believe in him.

Mr. Reynolds: And yet there is another passage in the Bible which describes a man out of whose mouth "there cometh a two-edged sword", which is nothing but truth. 552

Yada: That is right; that is right. You see, my friend, any holy book cannot be read by the lay man with any understanding. It has to be read by one who knows the inner teachings or metaphysical truth, if they are to get any truth, if they are to unlock the inner teachings.

Doctor: Yada, if we love one another, we must refrain from saying, "You are to blame." We must do the opposite, seek to remove that blame from his mind. *

Yada: That is right. The moment one points his finger at the other and says, "You are to blame; they have completely vanquished the real cause of their trouble, so that all they are fighting about is blame, not the trouble. Nations are doing this. Each one says, "You are to blame."

But you see, it does not make any difference who is to blame. That does not solve the trouble. What solves the trouble is getting at the trouble. And what is the trouble? No understanding; that is the trouble. With no understanding, there can be no trust. No trust, there is bound to be war.

Doctor: You could say then that those who follow the right path must contend with extremists on all sides.

Yada: Is right, is right.

Mr. Reynolds: The nations are made up of individuals and doesn't it all boil down to the individual to know the "excellencies of thine own house"?

Yada: Of course, of course. But how, in your world, in your time, or in any time, is this to be accomplished unless you have teachers who are worthy of that name, who start teaching.

Comment: It cannot be accomplished unless you have teachers.

Yada: That is right, that is right. Man is lost. He is lost in ignorance, that is all. His ignorance permits him, even without his conscious realization of it, to do negative things.

Now, you need a teacher and the first step a teacher should take is to point out to the pupil, "You survive the death of your physical body".. Without this knowledge, any other knowledge is worthless because what has one to strive for if death is the end for him?

Comment: Go out and have fun.

Doctor: A big question.

Yada: Exactly so. This kind of thinking is what leads the world deeper and deeper into the mire of materialism.

Doctor: Therefore there's a place for good mediums.

Yada: For good ones.

Mr. Reynolds: Yes, Yada, even the mediums are becoming rare. We lost over 15 of them in the last year.

Yada: But there will be 15 more to follow them back here. They will come as they are needed. And those who were so now, will be so in the next life they come here. They have marked themselves.

→ Doctor. Isn't it strange that the churches who teach immortality, fight all proof of it? ←

Yada: Of course, of course.

Comment: They make a good living out of it.

Yada: Materialism. But let us here, let us think this way: What does it matter? I am not interested in what somebody else does, be it the church, be it a nation, be it an individual. (That is not my responsibility until I myself, have awakened, how can I awaken others?) With that thought in mind, I must devote whatever time I have to spare to the learning of truth.

Doctor: Should one who is awakened seek to find a position in society where he can exercise what he knows?

Yada: Of course, of course. But always unobtrusively. Always make yourself invisible.

Doctor: Easy to be corrupted if you succeed.

Yada: Oh yes, yes. A man who believes he is a teacher soon fails to be a teacher. What do I have to teach? Nothing, nothing. Why do I say that? How can I give to anyone, that which they are not prepared to receive?

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Mr. Reynolds: You have to start from the ground up, Yada.

Yada: That is right. So where do I do the teaching? If that person is prepared to receive, he must already know. He must already know, because the moment I start talking about what I believe to be truth, and he accepts it, he can only accept my teaching because he already knows it. Ha, ha, ha.

All that anyone can do, whether he calls himself a teacher or not, all we can do is make sounds and hope that those sounds will fall upon ears that will hear them and comprehend them. That is all.

Doctor: Is it a good practice, Yada, to school yourself to detach yourself mentally from the pressures of the external world to be free to act as you wish?

Yada: That is well to do, if it is at all possible, for you to be able to devote more of your time to helping your fellowman.

Mr. Reynolds: They should also spend some time every day, alone, thinking over what they have done in the past day and trying, not with the objective of trying to excuse themselves but of trying to find out how right it was and how much in conformity with their ideals and their conscience.

Yada: Yes.

Comment: Choose the best time, morning or night.

Yada: That is right, that is right. And a real teacher always says to his student, "My friend, if you do not understand what I am saying to you, go and look somewhere else. Keep hunting. No matter what, I say, keep hunting. If you cannot recognize what I say, and what I do, as being helpful to you, then keep hunting because you will find it. You will find it. I can assure you."

How can I assure him? Because I know. And if I know, he knows.

Doctor: Isn't it a common way of thinking for many, that since any man's hand is turned against me, why shouldn't I turn my hand against him?

Yada: This is the way of low emotional self. This is the animal that is seeking for self-survival and survival in the physical world, no other world. I raise my hand in violence to no one and to nothing. When I practice this law, no one and nothing can harm me. Try as it will, try as they will, they cannot harm me.

Doctor: What is the meaning of the saying attributed to the Christ when he said, "Consider the lilies of the field, neither do they toil nor spin, but they are taken care of." If you seek the Light, all material things will be added unto you.

Yada: The lilies of the field have no other awareness but of being lilies, therefore, they are in perfect balance. Everything, to a lily, is a lily. So all life is lily. They do not need to struggle to find their lily-ness. They have it. When you find the kingdom of heaven, this is all you are, all you have. This is the all and all. You are in your perfect lily-ness or human-ness.

Mr. Reynolds: The, "I am", is still the "I am", regardless of whether it is living in poverty or in great wealth.

Yada: Of course.

Doctor: At the beginning, Yada, you stated that money is important to us.

Yada: To your world. In your way of living, you have created a law that demands this. Now, an intelligent man lives according to the land he is in.

Irene: We live in a land that is ruled by man-made laws and we live under a monetary system. Therefore we must abide by this to remain in harmony.

Yada: If you oppose it, you are in trouble.

Mr. Reynolds: Well, I believe Christ said this same thing when he said, "Render unto Caesar"

Yada: That which is Caesar's!

Doctor: If a man follows the path, we mentioned being non-resistant for example, doesn't it make it very difficult according to our ways of making money?

Yada: Of course.

Doctor: How will he survive in our world since he needs money to provide food, clothing, shelter?

Yada: But you see, he will survive.

Doctor: That will be added to him?

Yada: Of course. He will survive. He is doing what is called the right thing. The right thing never produces the wrong results.

Doctor: In other words, he never produces complete absence or complete lack. 554

Yada: No, no.

Mark. We said to him and Irene that if they would take up this work, if they would agree to do it, we would see that they would not starve and did not suffer. We didn't say you would make an abundance of money, that you would get rich, because that would not be telling the truth to them.

Mr. Reynolds: You didn't even tell them that they'd have everything they want. There's a difference between wants and needs.

Irene: Yada, I remember what you said. You will be taken care of if you take up this work. But if we do not take up this work, if we neglect the work, the work is the Light and if we neglect the Light, the Light gets weak and it gets very dim if we are not working in the Light.

Yada: That is right!

Irene: And you cannot say, well for instance, the left hand and the right hand knows what each one is doing, and you don't pretend in this. You live it and you work in the Light. And this, I find, prevents me from denying that all I need will come to me. ←

Yada: Of course, yes. Now let us see how well they have fared by following our suggestion, which is all it was. it was no command; it was no order. They did not have to do it as far as we were concerned. We suggested. So how well have they fared? Let us suppose that Mark was still working outside. And, in the meanwhile of the passing years, he had gotten his sicknesses, he could not have worked.

Irene: Even without the sicknesses, Yada, when one reaches the age that Mark and I are now considered to be, I said "considered to be," because I am ageless in my mind. But according to the standards of this country when one reaches a particular age, he is considered too old to fit into the pattern. He must make way for the younger ones coming, so he is put on unemployment or old age benefets, etc.

Yada: Yes, or stood up against the wall and shot.

Mr. Reynolds: That applies to everybody, Yada, except the man who sits at the desk. He is exempt.

Yada: But you see, if you make no promises, you have no promises to fulfill.

Irene: But you say, how well have we fared?

Yada: Wonderfully well.

Irene: I will be eternally grateful for this work if it brought me only the joy of being with the thousands of people we have been with.

Doctor: How long has it been?

Irene: It has been since 1945.

Yada: Yes. So you see, my friends, a work is worth only what the worker feels it is worth, no more.

Irene: Yada, I couldn't begin to enumerate, to itemize the wonderful letters and the remarks that people make to us, thinking that you teachers have helped them. But you have helped them in that you have turned the key and they have opened the door. ←

Yada: That is right.

Irene: But they still think that you members of the Inner Circle have brought them into a new way of living, or helping in many, many ways. And I'm sure that you have, but I know that you never go to them and you never give them a hint that you take credit for this sort of thing.

Yada: Credit? Who was it? Omar Khyam, he said, in part, "Take the cash and let the credit go." Take what you get. That is what I mean and that is what is meant. Take what you get from the joy of doing. Do not do a work for anything else but the joy of working, for yourself or for anyone else. Then you will discover that whatever other remuneration.

Irene: The benefits will be far more.

Yada: Yes, you will get. You will get and there will be no stopping it. You will grow and you will be worth much more to whomever it is that hired you.

- Irene: I have learned this Yada, that if you do what you are doing for the joy of doing it, you never tire yourself because it is always a joy.
- Yada: That is the other remuneration I spoke of. You will be less likely to illness, to weariness, to boredom. Oh, you will have such freedom from so many things that it will amaze you. Just to let yourself do a work for the joy of doing it. That is all.
- Doctor: Yada, would you say that in the American business world honesty is considered the worst policy?
- Yada: Unfortunately this seems to be a truth. Isn't it sad, among your otherwise intellectual men and women, that they have fallen into this kind of degradation, this kind of loss of human dignity? But this is the way it is and all the tsk-tsk-tsk's will not change it.
- Doctor: This is connected directly to what you said. I would guarantee that each person who uses dishonest means to succeed in business is a materialist in the sense that he does not believe in survival.
- Yada: Of course. One who does this is a frightened person.
- Comment: He isn't living in the Light.
- Yada: No, they are seeking self-survival, and the survival they talk about is material survival in a material world. So this is what drives them more and more. And in this drive, that which they are driving for, moves further and further away from them until they are touching nothing. They end up in a vacuum. That's what is sad about it, they end up in a vacuum.
- Doctor: We read about great American businesses built on cheating and dishonesty.
- Yada: Of course. But you can always see the results that these people suffer eventually. They become alcoholics, drug addicts; mental and emotional sicknesses set in upon them. They die a frightening death. They fight to the last breath to stay alive for they have nothing to let go of the physical world for. They drop into a vacuum. Yes?
- Comment: Yada, it seems that in the world at large today, there are - - - the individual is lacking in three things, principal, character and self-pride.
- Yada: Yes. Yes.
- Comment: It is very insidious.
- Yada: And all together, this is called lack of human dignity. When one loses this, they have dropped a long way into the vacuum.
- Comment: They go to any extremes to go before the public for publicity or anything else, to protect their riches.
- Yada: You know, in ancient Egypt, all of what we are saying now regarding the materialist was known. And the priests, when one of the Pharoah's died, would go and sit in the tomb where the body of the Pharoah was laid with all of his vast wealth and they perform rituals and call up these materialists who lived for nothing but self-satisfaction in material things.
- They would say to them, "You can have all the wealth that you see in this tomb, but you must stand and guard it; because if you don't others are likely to break in here and steal it. Now if they do this, and if you are on guard, then you must go after them and if necessary, you must bring upon them a sickness to cause them to die, or an accident. But you must get that back again. You will be lost if you do not have these material things. So you stay here and you guard them."
- These people have fallen into a vacuum and are paying the price. But you know, they do not feel badly about it. As long as they can sit around their material things, they are in their own particular heaven, as they were when they were alive in the physical world. They are in heaven. Many people think they have fallen into a vacuum so it must be hell. It isn't, it is a heavenly vacuum to them.
- Doctor: If a salesman believes that his Drug Store, vitamins are useless, yet his customers want to buy the vitamins from him, what should he do? Should he sell the vitamins to them, knowing they are useless?
- Yada: Now a right thinking person will not do that.
- Q: Will not sell them?
- Yada: Will not sell them. That is right, he will not do it. He will not even give them away.
- Q: Even if the physician will say, "Well I don't believe in this preparation, but so what! If I don't sell it to the patient, my competition will."

Yada: If you want to do this, go ahead and do it. I never say not to do anything, you know. I only say let your conscience be your guide.

Doctor: Well I have that problem and many things I offer to the public, I consider totally useless.

Yada: Now you have a choice, can you support your family without selling these things?

Irene: But Yada, you have often told us that the belief in the thing that you are doing is more important. So what if I thought these vitamins were helping me. If I thought they were helping me wouldn't they be beneficial?

Yada: This is all right as far as you go, or I go, or he goes. That is a personal thought. But when one themselves think the opposite, saying, "I know that this or that will do this person no good, then you are doing yourself no good by selling it to them."

Mr. Reynolds: Well if the salesman says to the customer, "These things are no good, but if you want them I will sell them to you. But I want you to understand they are no good."

Yada: Oh, then that is all right.

Doctor: You know I follow that Mr. Reynolds.

Irene: But you are really not selling them then. They are selling them to themselves.

Yada: That is right. You clear yourself by saying to them, "You want them? You think they will do you some good? I do not think they will. But if you think so, I will be happy to sell them to you."

Doctor: That is exactly what you say a teacher should be; that you must not be rigid and impose your views on another. But who knows, maybe they are some good. LAUGHTER.

Yada: That is right, that is right. Something more, now what would you do if you were standing on the side of the road and you had just come from this direction, and you know there is in the next 40-50 feet a sudden steep drop off in the road. And here comes a man coming this way, going toward that steep drop off and he has his head in the sky. He is whistling and he is happy.

Now the only right you have is to say to this man, "Sir, the next 40 feet from here there's a sudden drop and it is very steep. While it is not the fall that will hurt you, it is the sudden stop that will do it. I advise you not to try it."

That is all you can do. You must not get out there and wrestle with him to stop him. He may take you over with him. You have done your duty. You have made clear to him there is a drop off there, keep your head down, pay attention, stay alert and you will stay alive.

Doctor: May I make an exception. If you see someone near you about to step in front of a car, you can push them out of the way.

Yada: Oh, yes, because you do not have time to do anything for them other than that.) That's different. Now you may feel, in doing this, in saving this person's life, it may make you feel wonderful. In that, you have received a great reward. (But, in the destiny of that person's life, they may be a killer, you may have saved one who will kill others!)

Doctor: That's an interesting thought. Let's hope its the other way around, that they will be givers of life.

Yada But whether it is so, or not, this is not your concern. Your concern is to do what you feel you must do; what happens is not your concern, then. If you truly feel it is right to save a person's life, do it. What he does with his life later is not your concern.

Irene: Last night in the movie of "The Nurses", there was a similar problem put before those involved. A mother who had seven children, living in a one-bedroom apartment. They were from Cuba, or some such place, but living in this country. The mother was rushed to the hospital and gave birth to a boy. While she was still under the influence of the anesthetic, the doctor went to the father and said the baby had a condition in its throat that needed immediate operation. Without any operation, food would not get to the stomach, but would go into the lungs or some other part of the body.

The father would not give consent for the operation. He said if it was meant to live, it would have been born with a perfect body. But the mother roused in time to give her consent to the operation and the baby lived.

The father went to the Catholic Church and told the priest what he thought was right and the father was praying for the baby not to live. It was quite a scene. The father

said, "We have seven babies at home now in one bedroom. Where will it sleep? I have to take the bar of soap from one child to give it to another."

Yada: That is the small part of it. You have to take the food out of one's mouth to feed the other.

Irene: This is what he said too. The story was really regarding contraceptives, and things to practice self-control before. I think this was the lesson.

Yada: You see, in the Catholic teaching on contraceptives, they teach rhythm control, rhythm birth, which is not very valid.

Irene: But the father would have no part in saving this life.

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Yada: You cannot blame him for that. Your society does nothing for the hundreds and the thousands of people who are starving right here in your country.

Irene: But I believe this, if this is the father's attitude, he should take preventive measures prior to the possibilities of pregnancy.

Yada: Of course, of course. But you see, while the Catholic Church would not support a starving Catholic's family, it will not give them contraceptives.

Mr. Reynolds: Yada, I have noticed though, that starving persons have to help support the church.

Yada: Of course, of course. Without these persons, the church couldn't survive; without these person's thoughts. These are the thoughts and beliefs of the peasant minded, the unthinking, the sleepers, the hypnotized, the zombies. I do not blame them. Blame? Why blame? This is what is; now what can be done about it?

Doctor: Regarding if the baby was not perfect it wasn't intended to live.

Yada: Of course. This is a big thing to talk about and the way it is said is not good. It has no reasoning back of it. I will talk of it at another time, all right? You know my friends, I think I will withdraw if you will excuse me, please.

Irene: The two hours are up, Yada, and

Yada: Please, the next time I come, you tell me. Please keep it; write it on paper and keep it. Let us be like tonight. Let us bring subjects that will be helpful to talk about.

Mr. Reynolds: Some real tough questions!

Yada: Yes.

Irene: I know that Anita and her group will appreciate this tape very much. It has been most interesting and she told me today to please extend her love to you, to Mr. Reynolds and to Joe LaB., and she didn't know anybody else.

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End of tape.

This is Irene Probert speaking, it is Friday, February 7, 1964, we are in the recording studio of the Inner Circle Kethra E'da Foundation, at 931 26th Street, San Diego, California, Zip 92102. We are holding a deep trance lecture, or attending a deep trance lecture by Mark Probert and the Members of the Inner Circle of the Kethra E'da Foundation.

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Yada: I think we will continue with what we were speaking of last week, huh?

Man: That's very good.

Irene: How the mind affects the body?

Yada: Yes. How thoughts are built into the body and are actually the elements that cause sicknesses and, not only sicknesses, but all the things that happen to us, good, bad and indifferent.

You see, everything, no matter what, was a thought at one time, an idea finding itself in the creative mind, and then the conscious mind gets contact with it, and puts its feelers out (called the senses), and makes things appear to the Creator, as what he wants them to appear. Now - - not consciously wants, but in the mechanics of the nervous system, making measurements of a variety of vibrations. These measurements are then called such things as highs and lows, hards and softs, smooth and rounds, and squares, and this color or that color; in other words the Creator gives all the properties to its creation.

Now, at any time, any of you sitting here have ideas where, perhaps you feel that my words did not make clear, then you say so, and point out to me and to the rest of us here wherein I misstated things perhaps, at least to your understanding, and you say this please, because this is a class. It is a study class, wherein we share our thoughts with one another.

Irene: When you say this, Yada, I think that we must keep in mind, that these tapes are going out to be rented.

Yada: That is right, that is very nice.

Irene: And that we must conform our talks to something that is constructive.

Yada: Oh, why talk if we do not do that?

Irene: Well, there are times when I know that I don't keep my questions and my thoughts to the benefit of the subject matter and it doesn't make for a good tape.

Yada: Yes, I feel that in order to at least try to sound intelligent; to keep our subject in continuity.

Irene: Yes. Yada, pertaining to the subject, we had a friend here yesterday, you know Katie . . ., and she was speaking on a study that she has made. Are you aware of what I am referring to?

Yada: Yes.

Irene: Pertaining to this person, who thinks that he has discovered a way of eliminating the lessons one needs to complete the wheel. He can avoid some of the reincarnation, and I said, that I thought the Inner Self did not

expose all of the secrets of the expressions of life that the individual, this is his own secret path and I don't think it can be brought, that - - that anyone, any other one, has the ability to bring out this to the surface, is this true?

Yada: Well now, I think we have immediately now gone off of what we have been conversing about.

Irene: Well this is true.

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Yada: So I'm going to talk about that later and we'll tie it in with what we started out to talk about.

Irene: Uh huh.

Yada: And you will make note of this as I go along here, so you listen for that in case you feel that I am somehow missing some strings to tie together, you tell me that, huh?

Irene: Uh huh.

Yada: Now, we humans, we dearly desire to find some way we can avoid things. That we can somehow or another skip pages of our lives, as it were. This means we think there is an easy passage. THERE IS NO EASY PASSAGE; THERE IS NO SKIPPING. If you skip, you have to come back sooner or later and read those pages, study those pages, THERE'S NO SKIPPING. I have said it in the past and I repeat it again, there are ways and means of avoiding what may be called the reaping of negative karma.

Irene: Yes.

Yada: But you see - - and about that I will talk of later.

Irene: Yes. This is the subject we wish to talk about later.

Yada: Yes.

Irene: The subject we wish to bring up now, is the subject that Mr. Reynolds asked you about last week and you wish to continue with this.

Yada: Yes. That is right.

Irene: Fine.

Mr. Reynolds: May I say something, Yada?

Yada: Yes, please.

Mr. Reynolds: The thought originates in the heart center and is worked upon in the brain. From the brain it goes to the medulla oblongata, where it is distributed throughout the entire spinal nervous system. It also goes to the pituitary body, from whence it goes to the dens center in the throat, and from the dens center in the throat, it is then distributed throughout the entire nervous system.

Yada: Which is right.

Mr. Reynolds: And then as to these influences, they will work upon the blood and modify the cells of the entire body, even through the bone structure.

Yada: That is right, because as you know, the . . . not only our blood cells manufactured in the marrow of the bones, but all the cells. The marrow of the bones is the center where cellular structure is created and projected into the body.

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Now, thoughts as can very easily be demonstrated, has its direct effect upon the body, and each different thought has its effect upon different organs and different organs, and different glands of the body.

Well, you would suppose that your medical world would recognize this fact and have a center where people can come and talk out some of the thoughts that they have sown into themselves in the past, not past lives, but in their younger years. TALK THESE OUT so as to get rid of the cause of the sickness. When a person knows what started their ailment, their chances of ridding themselves of that ailment, or bring it to an end, even though it is in a state of advanced sickness, if you get at the cause, which is a thought or a series of thoughts, and attitudes to these thoughts, you can get rid of the sickness or bring it to a halt, so that it will stop in due course. You cut off the source, and the sickness will nearess.

Francis O: Question, Yada: Does sickness originate in the heart center?

Yada: All feeling is in the heart center, every thought produces a feeling, every thought. These upset the sympathetic nervous system. Now it is known that person having, let us say, pain in the head, the sickness - the cause of the sickness, may not be in the head at all, it may be in some other part of the body, such as the stomach.

One can have trouble with the lower part of their body such as swelling of the legs, but it may be centered in the blood. You may get a lack of red corpuscles which may create a variety of sicknesses in the body.

Francis O: Is this lack of red corpuscles, again, does this originate in the heart centers?

Yada: THE THOUGHT OF IT DOES, there is something troubling this person. The thought is what we will call, for convenience sake, a negative thought, meaning a destructive thought - it is a thought that leads to, eventually, destruction of the body, it is a suicidal thought.

You see, coming here we do not want to, the majority of us project here with no real desire to come here. We get lost in our desires and a memory of an earth life will come back to us, not as an earth life, but as a way of expressing ourselves. OUR CREATIVE SELF IS A WAY OF EXPRESSING OUR CREATIVE SELF, and when this comes to us, we have, most of the time, no thought of this, this thought pulling us into a place called the earth-plane. We simply wish to shift our position, so that we can satisfy some desire which is a thought.

You have heard - - - your American expression that you have sometimes - have a desire for something you do not know what it is, but "IT EATS AT YOU", as you Americans would say, and becomes like an itch that you cannot scratch. You see, it is called AN UNCONSCIOUS DESIRE. Now the inner self, it knows what it wants, this inner self, but it does not relay this information to what is called the consciousness of the entity. So, that one, coming back to the earth, is simply moved by a desire to change his position.

This is all he is thinking of, this is all that is in his mind. In changing his position, he feels he will find a way to get an answer to this unconscious

irritation that is going on in him. So it plunges him back into the physical world, or it may move him simply into another state of meditation; above the lower astral plane, if that is where he is at the time. It may move him up or down, back or forth according to what this creative self feels it needs to get that one into action. Into creative action.

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Now in entering the physical world, it may appear that the entity has lost consciousness, but it has not really. It's consciousness now is all served up in the one thought of building a form that is related to the physical world, if that is where he is coming. Now in the father's body, he becomes a pressure and what is called a biological irritation. In passing from the father's body to the mother's body, he will hold that position with the thought only in mind of building his form. He has carried with him an exact number of building blocks called genes and chromosomes from his father's body and will pick up an exact number of them from his mother's body and he will use these to form his body.

Now while he is in the process of making this body, he can be disturbed by his mother's thoughts, not as thoughts but of feelings. These feelings in come to her first as a thought and then they travel into the feeling world of the mother and through the mother's nervous system, impinge the mother's thoughts upon the entity. Now if these thoughts are of the kind that are disturbing to the entity, they may make him conscious of his position and of his confinement. This may later show in that person when he is born into the physical world as a deep-seated fear of confined places, which you call in English "claustrophobia"; or it may create a number of other smaller things; factions, pieces of sensations that become part of the unconscious self of that entity when he comes into the physical world. Now, depending upon how irritating these things may be to that person, and unconscious irritations they may, through the feelings of that person's self, the feelings, trigger, or make for what is called tendencies to heart trouble, lung trouble, kidney trouble, or any other sicknesses of an organ.

Mr. Reynolds: Yada, could I question here?

Yada: Yes, please.

Mr. Reynolds: It takes 280 days, or ten Lunar months, for a child to be born. The other three Lunar months are finished in the physical body when he's the child is 85 days old.

Yada: Yes.

Mr. Reynolds: Now, at the time of conception that takes place under a certain astrological sign, and now the following . . . that's eight signs, making a total of nine signs, the child is growing in his mother's body. Now do those signs affect his life.

Yada: Oh of course, of course and this is why, in your modern astrologers they give very little account of this, the actual time from conception is when we are truly born.

Mr. Reynolds: Now, when the child is born, the sign under which he is born is placed in his aura in front of him, are these other signs also in his aura?

Yada: Yes, and they may cause a great deal of trouble for that entity, because he is not aware of them.

Mr. Reynolds: No, I understand that these signs maintain their place in the individual's aura throughout his entire life, because the aura does not revolve.

Yada: That is right, that is right.

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Mr. Reynolds: So then he is really subject to all of these influences from the 12 entire Zodiacal signs all of his life?

Yada: Yes. Ye. And no matter what is done, these are not going to be destroyed. They can be modified to some degree but that is all, and the modification is certainly brought about by proper education of that person regarding his whole nature as a human being and as a Creator.

Mr. Reynolds: Well the influences from the sign under which conception takes place, would that be his most inmost nature?

Yada: That is right.

Mr. Reynolds: Then they gradually decrease as he is being born.

Yada: That is so.

Mr. Reynolds: Well, what about these three signs that take place after the child is born to complete the Zodiacal year?

Yada: Unless these are brought out to him consciously in making up his chart. Now, I am under the very strong belief that if when a child is born into the world, he should have someone who knows, who understands astrology very much, to make his chart out beginning from the time of his conception, and then from the time of his birth into the physical world. Many peoples start only from the time of birth and in doing this, they cut off memory of very important things that have to do with those three signs after his birth.

Irene: But I can remember of the subjects you discussed with us pertaining to astrology, you have told us that the people here who are astrologists do not have a complete

Yada: Understanding

Irene: Understanding of astrology.

Yada: That is so.

Irene: A great deal of it is lost. So, could they make a chart that would be

Yada: Well of course, if they do not know, they do not know and it will not help.

Irene: There is no place that

Yada: There are some that do however.

Irene: They do?

Yada: Yes, there are some that do, they do not know the whole picture into the life of that person, but I feel that there should be periodical charts drawn up.

Irene: Uh, huh.

Yada: And I think at least two a year should be made.

Irene: By a reliable person?

Yada: Yes.

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Irene: What were you going to say, Mr. Reynolds? Thank you, Yada.

Mr. Reynolds: Now, Yada, these three signs after birth, do they represent things that the child is to attain?, Or influences that are very influential on his life?

Yada: Yes, of course, and you see, these three signs contain a great deal of knowledge regarding that child before it came into the physical world. They have to do with that which happened to him at the point of his death before he come back into the physical world. His death in the past incarnation and then his death in the astral world, to come here.

Mr. Reynolds: Are these signs placed in the aura also?

Yada: They are and they should show up around the heart center. They should show there because they are deeply imbedded and deeply related to the feeling self.

Mr. Reynolds: And that is the cardiac plexis?

Yada: That is right, it is right. Oh now you see, there are many things more to the person than appears on the surface. But in your world, you have been taught to look only at the surface of things. What's going on in the here and the now, in the physical world. In doing this, you cannot see a clear picture regarding the nature of that person.

Doctor: Yada?

Yada: Yes.

Doctor: Proceeding from these thoughts, we could then say that for most of us, our lives are compelled?

Yada: That is Oh, yes . . . much more compelled than thought out or planned. We . . . you see, majority of us are compelled to come here to the physical world, it is not something we plan out. Now, there are some that do and when such persons get to your physical world they show themselves as having planned to come here by their state of awareness.

Doctor: Among those that are compelled, Yada, is that let up to the choice among some of us as to the type of life?

Yada: Yes, there is a leeway there that can be taken advantage of and sometimes is even quite beyond the awareness of the individual.

Doctor: My friend, Yada, if then, the entity, we, are then compelled, are we responsible for what we do?

Yada: Well RESPONSIBILITY, the word, the expression and what it means, covers a great deal of ground. It is a hard thing to deal with, any fact responsible (Yada's voice fades . . .)

Irene: Yada!

Yada: That is all right, I am all right, I'm doing what is called "thinking".
L A U G H T E R.

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Mr. Reynolds: Yada, would you say that the responsibility of the individual would depend upon his ability to let the primal will operate through him. When he tries to rule things with his objective mind, then he assumes the responsibility.

Yada: Yes, and he had better be ready to assume, because he is at least pretending now to act consciously.

Mr. Reynolds: Well that is what all these yogi and occult training is for, to condition the person so that the primal will can operate through him.

Yada: That is right and this is the way it should be, because you see, until we develop and until we accept some way, some method, some process for the developing consciousness, we have no will.

In your Christian Bible it is said that man made, or God made man and gave him a will to choose this or that way of living. This is not true. A will is something first we have to become conscious of. This and then we have to become conscious beings before we can say, "I will this to happen", or, "I will against it". It is like you said, Sir, most of man's seeming willing is compulsion, not a plan for that, but an unconscious urge.

Mr. Reynolds. The will and the memory are never embodied in a human being, but a lot of people think they have a memory and a will.

Yada: Oh, but no, but no, and again, mentally - - - what does most of our memory consist of? rather insignificant things, I mean unimportant things. THE REALLY IMPORTANT THINGS WE PASS UP, not intentionally, not willingly, but quite unconsciously, because we are not aware of them. I WILL. Until we become at least to a degree masters over our life, we have no will. We have to develop the will to become a master in the first place.

Francis O: In this earth existence this is possible?

Yada: Oh yes, yes. Observe in your hours of meditation, if you do that, you can learn to develop a will, you can learn to guide your life, instead of letting your life be guided by unconscious urges.

Mr. Reynolds: Well, in a person guiding his own life, he should follow the dictates of the heart center rather than of the brain.

Yada: Of course. Because now, here, I have mentioned very often the importance of living in our feeling world. Now this is difficult to do for a person that knows not the inner teachings, because his emotions get caught up, or he gets caught up in his emotions, etc. So that any of his choosing, or making choices, is emotional choices.

Francis O: Mr. Reynolds, you say the final will operates through the heart center, rather than the brain?

Mr. Reynolds, The primal will works through the (wait a minute now, let me picture) the Mars Center.

Lady: Where's that?

Yada: The Mars Center?

Irene: What is the Mars Center?

Mr. Reynolds: Prostatic Angelian.

Irene: Well now, that's talking Greek to me, I don't know any more than I did in the beginning.

Mr. Reynolds: Well from there it goes up to the heart center.

Irene: Well, where is this center?

Mr. Reynolds: This angelian?

Yada: In the brain?

Mr. Reynolds: No, it's below the naval.

Yada: Uh, thank you. This is what they were wondering about.

Mr. Reynolds: It goes from there up to the heart center.

Irene: This is in the solar plexus area?

Mr. Reynolds: No, no, it's not there.

Yada: No, it is below, now it is greatly related to Kundalini, also.

Irene: I see.

Yada: Because it is the Kundalini force, or, let us call it energy, through that, then passed through as nervous energy, through the feeling-self to the brain center, back from the brain center to the heart center.

Irene: When you think of the heart center, are you speaking of the area around what we call our physical heart?

Yada: That is right.

Irene: Thank you.

Mr. Reynolds: It is most specifically the cardiac plexus.

Yada: Yes.

Francis O: Mr. Reynolds, isn't the prostatic angelia in the sex center?

Mr. Reynolds: Yes.

Francis O: I thought it was.

Man: Very basic.

Mr. Reynolds: Yes, the Theosophist attributes that to the spleen, in order to keep the mind off that center, because when you're arouse the Kundalini, you're very apt to go into negative psychism unless you keep your mind off of it.

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Yada: This is so and this is why it is best if you going to do any mental work, that you restrain from any kind of sexual thought, even much less practice. Because the thought will stir, will excite the sex center and you will not have to do anything, it can excite it to the degree that it will destroy your desire to do your higher mental work.

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Mr. Reynolds: The aim of the Yogi is to raise the Kundalini Force up to the brain where it gives power to his words

Yada: That is right.

Mr. Reynolds. And this power in the brain is appreciation from the Kundalini, is called otus.

Yada: Oh yes.

Francis O: Well, Mr. Reynolds, when we do this, one almost loses interest in women.

Mr. Reynolds: No, not necessarily, we control it.

Yada: That is right, he controls. You see, again, there is a difference between controlling and frustrating. Control is something you do consciously with purpose: frustration is what you do unconsciously and without purpose, so that you go around saying, "I have an itch that I cannot scratch".

Irene: Must one practice celibacy to reach higher states of awareness constantly, or can he have periods of celibacy and then periods of entering in on the expression of the sexual, or the cohabitation expression?

Yada: Well, this depends very much on the person, the temperament of the individual. Now question. You going to do a painting or a writing of some kind, or some creative work.

Irene: Yes.

Yada: (Now, this vital fluid that keeps the nervous system healthy so that the brain can plot out intelligently the work it is going to do, so it is best to have a period of celibacy until at least your creative work in this direction is acquired is accomplished.)

Irene: I see.

Mr. Reynolds: I think vivkananda, in the book Raja, the Yoga explains that on pages 59, 60 and 61. If you get that book and read it, it will explain it to it to you.

Yada: Very nice, very nice, because you see, as I say, here let us say you are going to paint a picture. If you have used up all your paints already for other things, then you have no material to paint with, huh?

Doctor: Yada, is there a connection then between genius and celibacy? Your restraint or

Yada: Not really, not really. A genius is something that is brought over from some lifetime, or series of lifetimes, so that when one gets into the hereness and nowness of this lifetime, which you are in, and shows himself as a genius, it is a memory pattern of which everything is already in his power to do and unfortunately, and I say unfortunately because it is because of this, because of the mechanics of a genius, very often he finds himself freely dissipating his energies and degrading them in a way that gives him guilt feelings.

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Mr. Reynolds: Yada, would you say that geniuses have a super-abundance of ability along certain lines?

Yada: Of course, yes, because a genius does not mean one who is accomplished in all fields, but just in perhaps only one field. In some others, he may be an idiot. An idiot-genius. L A U G H T E R

Francis O: On the subject, Yada, what to accomplish, would you again then say that great restraint in sexual matters would thereby increase your strength for other channels?

Yada: Oh, I believe so, yes, because this is simple, you can see how true it must be by the simple fact of expressing yourself sexually, through the sex centers and then try to be creative in other works right after it, huh?

Francis O: Then again, let's face what we have on this earth plane. Let's look at the people on it. Aren't they induced in every possible way by our civilization that they excite it constantly to dissipate this creative energy through random and wasteful sexual life?

Yada: Oh of course. In your modern world and let me say, it is not only your modern world, let us go back to any civilization that was truly in an advanced state, because in the more advanced state a civilization is the more prone the people are to spend their lives in dissipation.

Mr. Reynolds: But this is nothing, Yada, but the result of judging everything from appearances and this symbol, like the snake in the Garden of Eden.

Yada: That is right, that is right. Now one can get just as addicted to sex as to liquor, to tobacco, to drugs, and the withdrawal symptoms are equally bad.

Francis O: Again, would you say that most people are mentally retarded, they show their action against it, are attributed largely to their sexual excesses brought on by

Yada: Oh yes, of course. You know, it, when excess sexual practice is done, it tends to soften the brain as it were, by that, I mean to say if only this, it cuts down the electrical flow in the brain centers.

Mr. Reynolds: It deflects the Kundalini from the brain, the Kundalini does not have an opportunity to develop into otus, or brain power.

Yada: That is right, that is right.

Man: Well what does this loss then, if you regain it. L A U G H T E R

Yada: Yes, of course you can, but it is going to take, depending on how much you have dissipated, it is going to take you time to do this and it is going to take you work, a great deal of restrained practice, what you call that other word? self-denial wherein you feel no denial, no sacrifice,

you see, as soon as we imagine that we are denying ourselves something, then we want it all the more.

Mr. Reynolds: Like cigarettes?

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Yada: That is right, it becomes increasingly difficult to break away from it. This means, we have to learn to break away naturally, by not wanting to carry on that way.

Francis O: Yada, it just makes me think of the tragic waste, when so much of this negative action on the part of the people is compelled and they don't know what they're doing and then, when finally they do begin to wake up, they face the consequence of lack, brought about during the time they did not know what they are doing, there again, it's the same power that's why we need true educators from the very beginning to help each entity.

Yada: That is right. Now in the latter years, in the 20, 30, perhaps 50 years of my civilization, sex was rampant in a dissipating way. There was orgies of unbelievable vileness, unbelievable. In your Christian Bible it is speaking of cities, of two cities, twin cities, Sodom and Gomorrah. You know of that, huh?

Audience: Yes.

Yada: That's what destroyed those cities. That's what brought them to their knees. Their destruction. This is same way in Greece, after a time the attention paid to the body-beautiful led to tremendous desires for bodies, great fascination of the body. And thereby, this drove peoples into sex excesses and it softened Athens to such an extent their enemies outside came in and destroyed them.

Mr. Reynolds: Yada, doesn't that all stem from a misunderstanding of the teachings?

Yada: Of course, of course.

Mr. Reynolds: Certainly that should be very explained very explicitly, because people get the wrong idea about

Yada: Is so. Now give a man nothing to do and in a short time his mind reverts to his sex organs *

Francis O. What teaching are we getting today in this country? What are we getting? It's a vacuum.

Yada: Of course it's a vacuum, and so was a vacuum in the latter years of my civilization, and so was with Greece, Ancient Greece, and so it was with the Ancient Myans, the Great Inca peoples, slowly but surely they were destroyed by their sexual ambitions and excesses.

Francis O: May this earth of ours, this civilization - - is now in it's latter stages?

Yada: Of course, of course.

Lady: Yada, we're talking about dissipation, but when people love each other, isn't a certain amount of sex healthy?

Yada: Of course and should be practiced between these peoples. There is something with proper affection for one that you are mating with, that adds health to both parties.

Irene: Tremendous amount of relaxation

Yada: Yes.

Irene: And it's very beneficial. It's the over-indulgence of these things that Yada has been referring to and with. . . . and you just can't over indulge if you love a person, because you don't do these things.

Yada: No, of course not. Now, there is a great deal of talk in your modern times about man, the male, becoming impotent long before he should. In the earlier years it was thought that such peoples were physically impotent, that it was a physical condition, but in your more modern times, it is known by your psychologists and psychiatrists that this is not so, it is a mental block that has developed either through acquiring jaded tastes and feelings about sex, or about anger, and jealousies, and suspicions, and fears regarding others, so that after a time, these affect our sexual drives.

You see, it comes under the heading of giving. GIVING. Now a child, let us go to a child. If a child becomes angry enough and if this entity feels that it is not getting attention that it needs for its growth, it begins to say to itself, "I am not getting, so I am not going to give."

Francis O: That's right.

Yada: Now this often causes the sense of resentment, of not getting, causes in children constipation - - - and if it follows for long, it becomes known as chronic constipation.

Irene: Uh huh, holding of the breath and things.

Yada: OH - HOLDING OF THE BREATH, what you call asthma. People that have asthma it is supposed that all of these peoples are either - - - what you call allergic to this, that, or the other thing, but this isn't so; it is a dread that they are not being accepted. That inside there is a burning resentment and in a child, you will watch the development of asthma.

A child that holds its breath repeatedly when it cannot get what it wants. First step to asthma, because the diaphragm takes on the thought, the idea of malfunctioning. I'm not going to breathe. This is to threaten the parents so the child can get what it wants. If this is repeated, after a time that gasping affects the bronchial tubes, in fact the entire respiratory system, and causes it to create irritations within itself. It has nothing to do with outside things. But, to have something to blame it on other than itself, it will react to such things as pollen, dust, or various chemicals. These are excuses, these are saying, "He did it", "It did it.", "It is doing it to me, I'm not responsible." - You see?

Francis O: Yada, this, as Mr. Reynolds said, that the teachings are misunderstood. I'd like to say, "WHAT TEACHINGS"? Where? What teachers? Where? Why are not the Inner Teachings so essential, Why are they not more available?

Yada: They are available, but the greater number of minds in your world are off on self-pleasure, self-satisfaction of the body. There are so very few that are seeking mental pleasures When one learns to enjoy things mentally, the enjoyment physically, when you get it, is tremendously greater. But if you do not have mental enjoyment first, if you do not use this and comprehend it, you will find yourself constantly being driven, seeking one kind of satisfaction or another but never getting it.

SEX

Again, it goes back to having an itch you cannot scratch and the victim, and I must say victim, does not know what is causing this. Some people say, 'Oh, the reason this person is in the trouble they're in, they are not getting enough sex, when indeed they may be cohabitating in a variety of ways, day in and day out, and still they are in a state of deep frustration and anxiety and getting sickness of body. So you see that is not the answer. The answer is appreciation, the answer is association with those we love and feel a affection to, so that we can feel that we are wanted and that we are giving to the one something that wants us, we are also giving to them. Otherwise, to satisfy my own desires, I can satisfy them or should I not say gratify them: never satisfy them, only when we share with those we love and who love us, do we get satisfaction.

Francis O: Yada, by teachings, I mean what happens here, now if I see the people whom I've met in my travel, or I travel with, many people, they have no choice. In the desert, they haven't any choice, they have no teaching.

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Yada: Of course.

Mr. Reynolds: They have no choice, they have no teaching but church, but there are no teachings.

Yada: It is like you say, it is like walking in a vacuum. True. All right. You recognize these facts and I am certain that Mr. Reynolds is quite aware of it too, but what are you going to do about it?

Audience: Um.

Mr. Reynolds: There's just one thing, Yada, it's up to the individual.

Yada: Of course. You see, the study of life is not 10,000 people, but one person is called you.

Doctor: You mean that I, once studied enough, will find my way?

Yada: That is right, that is right.

Mr. Reynolds: Yada, there is nobody who has all the knowledge tied up in a little paper sack so he can hand it out to whomsoever they wish.

Yada: That is right, that is right. Now everybody in your world is getting what is coming to them.

Audience: Oh, oh, what about the hunger for water? You can be in a desert where there is no water. L A U G H T E R

Yada: Yes. And you will then die of thirst, because you have not the thought how to make your own water. You see, WATER - it is in the past known as a very mysterious substance, because it has the properties of being solvent for almost anything, given enough time. WATER IS THE BLOOD OF YOUR EARTH.

Irene: Yada?

Yada: Yes. WATER IS THE BLOOD OF YOUR EARTH, it is more than this, IT IS THE VITAL FLUID. Now, if the earth dissipates this vital fluid too rapidly, it does what is called dehydrate and this kind of dehydration brings on old age, not age by time, but by dehydration. THIS IS WHAT HAPPENED TO MARS, so that if you go to it, and you will in time, and you want to occupy it (and it is a

good climate still) you must find ways of bringing water to it.

Mr. Reynolds: Or, out of it.

Yada: Yes. WATER IS THE VITAL FLUID OF THE PHYSICAL BODY, the blood contains much water, lacking this water, it would coagulate and kill one. 571

Mr. Reynolds: Yada, going back to what Mr. Temple says about these teachings, there is a mental law which says, that anything that you hold in mind will come to you, and to keep looking - - - they'll come to you.

Yada: That is right, that is right, you not go to them, they will come to you. That is what many, many - - the majority of students of, should I say, metaphysics? No. Of life, - - - fail to acquire the knowledge they are seeking. They think they have to go look for it.

Audience: Yada?

Yada: Yes.

Audience: A lot of men go around looking so many places, they don't stay still long enough to catch it if it hit them in the face.

Yada: That is right.

Audience: So many - they go out on psychic binges and they join all organizations and all forms of ramifications and thought, and by the time they hit the cemetery they have missed the boat - - the water - - the land - - and everything.

Yada: That is right.

Audience: Because they haven't stayed still long enough to have anything catch them.

Yada: That is right. Now this is perhaps amazing, but it is truth, many many peoples who go seeking from this group to that group in metaphysics are not seeking knowledge, what they are seeking is (tribulation)

Mr. Reynolds: Tribulation.

Yada: Tribulation is right and you know what it is? Sex-tribulation.

Mr. Reynolds: Right.

Yada: You'll find if you are pursued enmass, or manly, metaphysical groups, and watch the people, both men and women, you'll begin to even feel that sexual drive, that sexual desire flowing among them.

Mr. Reynolds: The spiritualists.

Yada: Of course.

Mr. Reynolds: Yada, there is another point in this too, about finding teachings, most people, they may have a desire for these teachings and yet they tell themselves that, "I don't know where to look". They should never tell themselves that.

Yada: Of course not.

Mr. Reynolds: They say, "I can't find it", they put a block right in front of themselves, that "I don't know where to look". They should never tell themselves that.

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Yada: Of course. In the first place these peoples do not know what they're looking for, that's why they say that. They do not know, they have no no picture, no comprehensive picture in their mind of what they are looking for and it ends up, as a rule, that what they are looking for is to satisfy a hunger, a feeling, but it's eating inside of them. They're looking for someone to scratch it for them, and who can scratch another person's itch?

Irene: Harry, would you want to say something?

Harry: I observed in a lot of people that I've been around, that when they're looking for something they go blab everything, and then everybody gives them their wonderful advice. They give it to them because it's not worth a thing on the market, so they have that person so confused and he's so influenced by Aunt Martha, Mom, Dad and Grandma, who've set themselves up in his private life as being thoroughly good people, that knows a great deal that they don't know, why they're worse off after they open their mouth than they were before, because they haven't got a chance to think; it's always been done for them and they're pretty brainwashed.

Yada: Of course, because they're getting brainwashed by peoples who have their brains washed before them. *

Mr. Reynolds: Of course.

Irene: But you know, Yada, the thing that ^{you} said a long time ago pertaining to this, when the student is ready, and when he is ready he doesn't go around asking all these people, but when he is ready the teacher will appear.

Yada: Yes and the teach may be some writing, a book, or something.

Irene: A rock?

Yada: A rock. A sudden thought in meditation, or perhaps when he is not even thinking about wanting to know anything. Suddenly the teachers say, so, so and so, so. Oh. . . . isn't that strange . . . I didn't think of that before . . . but they're not ready to think about it, their minds will not in that condition - to receive that kind of thought.

Mr. Reynolds: Well, the Christian Bible says to "BE STILL" and they won't be still.
L A U G H T E R

Yada: No. No. It is known by many teachers of the Eastern World, that the Western-World Mind is like a barrel of monkeys.. No stopping, run, run, run; rush, rush, rush; well now, this is called. "getting what you're asking for."

Harry: I used to have a cartoon showing a little boy running for all he was worth, then he got tired of running and he said to himself, "I bet if I'd been going somewhere, I'd be there already". L A U G H T E R

Lady: May I ask a question, Yada?

Yada: Yes, please

Lady: About the astrology chart. What would be the purpose? You say a child is born, he should have a chart made up one or twice a year, but why? What would be the purpose, the help in having a chart?

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Yada: Well many things in guiding that person into more intelligent thinking, showing him why he should think certain thoughts, these thoughts being beneficial to him and these thoughts, and these thoughts alone, will guide him more directly to the things that is good for his growth. It will help to keep his mind out of the negative thinking, or what is called the "gutter".

Lady: Can adults make up charts, or has the passage of time changed the signs, or something? . . . somehow?

Yada: Oh now not so much the passage of time that has changed the signs, directional pointers, but rather our feelings and the experiences we have had that brings about the change so that perhaps with changes of a nature that we may now have to go through, very trying times, or very painful experiences, which we could have avoided had we known earlier how to act, how to think, how to live.

Oh, now there is no easy passage, so first we must get this straight in our minds, NO EASY PASSAGE IN THE PHYSICAL WORLD. (you cannot avoid that which you have come here to experience.) You may call that your destiny, but call it what you will, what you experience is what you need.

Man: Oh, but it need not all be painful.

Yada: Oh by no means, by no means, perhaps most of your life may be one of pleasure and I mean healthful pleasure, not dissipation. I mean healthful pleasure and very little of it before you pass may have pain. It depends. Where is your mind?

You see, who cultivates weeds? They do not need to be cultivated. They grow of their own accord, if you try cultivating them, they'll die. WEEDS know how to grow. That's what makes it so difficult to get rid of them, but they are not useful, not in a healthy garden - they are not useful. They ARE USEFUL where they are needed, out in the open, growing wild, they do their natural work. They help to keep water on the land, on the soil. They give food in their dying, they give food to other plants, trees and so forth. THERE IS NOTHING USELESS. NOTHING. *
EVERYTHING HAS IT'S PURPOSE.

SO, MAN MUST FIND HIS. EACH ONE OF US MUST FIND OUR PURPOSE. Now, do not, you do not have to go looking for it, because your thoughts make your purpose. If this is true, then it is not necessary to ask yourself, "WHAT ARE MY THOUGHTS?"

Doctor: And yet, Yada, it seems to me that when the student is impelled to seek he enters the jungle and in that jungle the folly is ever present.

Yada: Oh of course, and you know something else? The moment one sets their foot upon this path called the "thinking path", and seeks to plot a better and more healthy way of living, all hell breaks loose.

Frances O: That's for sure.

Yada: It is as though all those things that he has been doing in the past, that were negative, that were destructive to him, they all rush at him now full speed ahead, even those he thought he had gotten rid of.

Man: That's very true.

Yada: Yes, but remember this, if the student remembers this, holds this in mind, that there is a possibility of this happening, much more likely than not, then he is prepared to parry with these, to hold them back. This holding them back gives him more strength, he knows now what they are, so they are not so likely to frighten him. THEY MAY OVERWHELM HIM AND DRIVE HIM BACK DOWN THE PATH, BUT THEY WILL NEVER DRIVE HIM OFF THE PATH. } 574

Mr. Reynolds: Just tearing down the old structure in order to build a new one.

Yada: That is right, that is right.

Lady: You know, it's a shame, that when you become parents that you don't have knowledge like this beforehand, so that you can teach your children properly. When they are grown up and find out things, by then it is hard to picture what they want any more.

Yada: Good, all you know this, and many, many peoples know this, but how many are making a move to band together and start a real school where people can come, young children can come to be instructed after their schooling, academic education, these children should spend an hour or two learning the truth of life.

Francis O: Here again, as Mr. Reynolds said, even a child is an individual personality and can reject.

Yada: That is right.

Francis O: Or maybe get such help.

Yada: That is right. You know, but I will say this, that even these children that reject.

Francis O: No ways.

Yada: Is no ways, because you see, if this is continued with them, to show them this way, they get something out of it, which perhaps will show itself when they become adults, because of certain experiences they will have.

Man: Seeds.

Yada: Yes - seed sowing. Yes, that is very good. So that their minds will hark back to these teachings and say, "Yes, now I understand, now I see the reason for such an education", they will turn back and try.

Francis O: Well, for example my children know about the Inner Circle here, and they don't disturb themselves to come down when they could, but I still think that the knowledge that the seed that they can never forget.

Yada: That is right, that is right. You see when we are young, that sex force is driving us constantly. Oh it is like an electrical wire being applied to us.

Man: Ha, ha hot foot. Audience: On the backside.

Yada: On the bad side, yes. The hot foot yes. That is true and we cannot simply when we are young like this and the fire force is in us, we cannot simply say, "Oh, I will forget it." You see, part of the teaching that you should have, part of the reasons for the school, is to train the child how to intelligently

use his creative forces, his sex energies. When he should use them through the sex centers and when not; with whom should he exchange these vital, cosmic energies, with whom. One who has already fallen into prostitution? Now prostitutes can be brought back from dissipating their forces for money, when they will learn to give themselves only in love.

Doctor: Well, a good example is in the New Testament, Mary Magdalene. 575

Mr. Reynolds: But where in the New Testament did it say she was a prostitute?

Yada: Oh.

Doctor: Well, speaking officially now, I assume she was.

Mr. Reynolds: You mean she gave it free instead of for money?

Francis O: No.

Mr. Reynolds: It's a surprise anybody knows. Mary of Magdala was from the City of Magdala, on the North Coast of Africa, which was under Roman rule. She was of the Roman Nobility and was one of the rulers of that city. Because she oppressed the people, she was obsessed by these devils, which Christ cast out. But, no where in the Bible does it say that she was a prostitute.

Yada: Oh.

Irene: I think a prostitute, I think one who commits the act of prostitution, is one who cohabits with another that they don't love. They are prostituting their energies. This can happen in so-called, a legal marriage, as well as out.

Yada: Of course. Prostitution, again that word covers much more than many people have been taught to believe. As you say, Irene, there are many legally (you like that?) legally married peoples who are carrying on prostitution.

Francis O: I was thinking about this news report from Long Island, New York City. About housewives and they organized a large call-girl ring, some of them are making as much as \$30,000 a year. These are housewives, respectable housewives who sold their bodies for two or three hundred dollars an hour to wealthy businessmen; \$30,000 bucks a year some of them made.

Irene: I'll tell you, I don't think its any worse than the wife who has been forced to cohabit with their husbands when she doesn't want to.

Francis O: Well, I'm thinking about that, that . . . that's probably why they did that.

Yada: { Oh, I was going to say but that is much more money than I have ever heard a husband paying his wife. LAUGHTER (Make joke, ha, ha)

Francis O: Oh, he is right, but just the same, this calling, the husbands stayed home as babysitters, they did not know what their wives were doing.

Man: Well, she's making the house payments.

Francis O: Right, that's exactly what she was doing, supplementing the family income.

Yada: Is this not a product, this kind of living, is it not a product of your times? This is a product of your times and what you Americans call the education for the Rat Race.

Francis O: Oh brother.

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Yada: Yes. Now I often find, as you here are aware of, that the use of colloquial and slang expressions is very useful. So do you have any writings, a book called "slang-ology?"

Man: Yes, a slang dictionary.

Yada: Oh.

Mr. Reynolds: We have over 4,000 slang terms.

Yada: Very good, because I have found much of them very, very useful. They are often so much more to the point than the proper expressions.

Harry: Picturesque.

Yada: Oh yes, picturesque is the word.

Mr. Reynolds: The trouble lies in the people making too much use of them, so that they become a rubber stamp.

Yada: That is right and often also they are used in the wrong places. You see, everything has its place, has its time, has its purpose. When things are used outside of purpose and time, they are become hybrids and non-productive.

Mr. Reynolds: This fits my definition of good and evil, doesn't it, Yada?

Yada: Yes, of course.

Mr. Reynolds: Its time and its place, its degree, its purpose.

Yada: Yes. Now, because this tape is eventually going to my most kind friend Anita Ganschow and her husband, Alfred, to them, my deepest love and appreciation and gratitude for the work they have done for us and for Mark and Irene through the years. We are deeply indebted to them, deeply.

Irene: And I think, Yada, that Anita would appreciate us thanking the people who attend these study groups.

Yada: Oh, of course.

Irene: Some of them come from Rochester and many, many miles, and you know, there's a lot of snow there now and it's difficult to get around.

Yada: Yes.

Irene: But they come to her place from many, many miles away.

Yada: Yes, so to them also, I extend my great appreciation, not so much for their interest in something called, "our work", but interest in the studies of life, their life as creators, finding themselves, going back home - reinheriting their rightful estate.

Now, in the past you have heard me mention that some peoples go in and stay in a state of sleep when they pass from the physical world, you, of course, are aware of that, yes?

Audience: Yes.

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Yada: The same thing then happens when an entity who is seeking to come into the physical world spends time in sleep and coming into the physical world. It is one, two, three years before that entity is very aware that he is in another place called the physical world. Now, he is going through the process the moment he gets into the physical world, of waking up, becoming self-aware, or aware of himself as a physical being.

Now I hope you folks will feel free to make any suggestions you feel desired to in our talks and it will, I am sure, help to stimulate thoughts and the conversation in general.

Mr. Reynolds: Now, Yada, when a baby is first born, it appears that it is a very painful thing, it is much like a person when it put, say goes to sleep, except that it also goes all through the entire body and this is caused by the air in the lungs, the life force entering into the child's body and it is painful, it causes the child to cry and to gasp for more breath, which makes it all the more painful; and then it becomes so painful at times, that he withdraws from the physical body. They say, "Oh, the poor little dear, he is just sleeping".

Yada: Um. L A U G H T E R He's not sleeping, he is just get in what is called the "withdrawal state" to escape the pain, the pressures.

Mr. Reynolds: Now the child does this very often, shall we say in the first month of his life.

Yada: Yes. Now and this condition takes place with many people who pass from the physical world into the astral world and though the mechanics of it, is somewhat different, some peoples tend to sleep longer than other peoples on going over from the physical world. Again there are others who have very short sleep, if any. Sometimes the transition, the appearance of unconsciousness is merely surface appearances.

That entity is withdrawing from the physical world and retaining his consciousness from the time he shut out the physical world until he becomes fully aware in the astral world. It is no real loss of consciousness at all, except regarding the physical self. You understand?

Audience: Uh huh.

Yada: But this is not often the case. Now we may think that we see a certain person pass from the physical world, who by our association with him, or with her, we have come to believe that they perhaps are not very smart people, by worldly standards they do not prove themselves to be very smart. Yet, they may have retained memory of their past experiences to a very sharp and clear degree and so their level of awareness is not to be measured by worldly standards of education. They, in short, they may be very far advanced in the inner wisdom, having gathered their knowledge from past lives in the physical world and retained them. Or, a considerable bank of memory regarding their past experiences and so these peoples may pass right on through from the physical world to the astral with very little loss of consciousness.

Then there are some here who seem to be very highly advanced in Inner Teachings who are not, really. They have what is called "intellectual knowledge" and not practical and useful abilities, I mean to use that knowledge. These people may have a very advanced education in academic things, or they may be totally ignorant of academic things. If they do not have knowledge, so that they can, and have been practicing this knowledge, then they may go to sleep in the physical world and, not wake up, not become self-aware again for anything from days, weeks, months, or even years; years measured by earth standards.

Mr. Reynolds: The intellectual knowledge is just information.

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Yada: That is right.

Mr. Reynolds: And they have (to practice it) until it becomes habituated.

Yada: That is right.

Mr. Reynolds: Then they begin to acquire real knowledge.

Yada: That is so. But this means then, when they have so used that knowledge, that they will continue to use it when they pass into the astral world.

Mr. Reynolds: Now, Yada, I'm going to ask you a question and this may seem to have no connection with this.

Yada: That is all right.

Mr. Reynolds: But is not the first step toward turning this information into knowledge, the first step, is to have good will toward all people?

Yada: That is so.

Mr. Reynolds: Now, maybe many people cannot see the connection between that.

Yada: Oh, that has a very definite and highly intelligent connection. It is of utmost importance, in fact without good will toward our fellowman and toward life in general, you know we cannot advance. We cannot make our intellectual knowledge or information into useable material.

Mr. Reynolds: Now the fact that people cannot see this is because they judge from outer appearance. The real working part of this is within the body of the individual himself.

Yada: Yes.

Mr. Reynolds: Where his thoughts goes into the heart center and goes into the nerve force and the blood and it changes the entire structure of the body.

Yada: That is right.

Mr. Reynolds: And it makes the cells of the body smaller, so that they can respond to these higher rates of vibration.

Yada: Oh yes.

Mr. Reynolds: And this is the very first step in either yogi or alchemy

Yada: That is right and without having this, let us say feeling towards our environment and the universe in general, we fall very short of becoming actively

Mr. Reynolds: It is because our physical bodies cannot respond to the higher vibrations

Yada: That is right, that is right, so we observe the fact that there are teachers, wonderful teachers whose abilities is in giving information, and yet not be able to use this information themselves. They are still helpful to those who are ready and capable of taking that information and putting it to practical use. Now it has been said that some healers, in fact the majority of healers, seem to have wonderful ability to heal others, but they cannot heal themselves.

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Now in your Christian Holy Book, there is a statement there made by the man you call Jesus, where a doctorman asked to be healed and the man, Jesus, said, "physician heal thyself". Yes?

Man: Yes.

Yada: But you see, he couldn't, because all he had was information, all he had was intellectual knowledge. Now, the only way he could respond to the command made by Jesus was to be able to put his understanding to practice. Many teachers and many healers know what is causing their sickness, but they do not know how to handle these forces that are causing their sicknesses; which are, basically, fears, anxieties, frustrations and things of that nature.

Now, even many people think because one who acts as a healer, teacher, that if they are so acting, they should be able to do these things for themselves, and so these people are derided and mocked, often by those who know not, because they cannot heal themselves or teach themselves how to get well. But such teachers have a place, their place is to give information so that someone around them, who is ready to put such information into use, this makes them very valuable to those who want to learn, huh?

Mr. Reynolds: Yes it does.

Yada: Physician, heal thyself. Now to the so-called ordinary person, or person without understanding of such an expression, how is he going to be able to heal himself? How?

We have to have this thing which you call "good will", this will help us, because it is basically another term which the man Jesus made of the utmost importance, and that is LOVE THY NEIGHBOR AS THYSELF. Now we cannot do this if we do not understand what is meant by either good will or love. If we have not had it, how can we understand it?

Mr. Reynolds: It means EMPATHIC sympathetic understanding.

Yada: Yes. If by no other term of sympathetic understanding, I think that is wonderful, it's of the utmost importance to have. Sympathetic understanding. It is the ability to put yourself in the place of another who finds himself sick or mentally unhappy.

Mr. Reynolds: In this connection, Yada, there seems to be very few persons who are capable of this sympathetic understanding. For this reason, any personal question should be answered on three different levels; the objective or the physical world, the spiritual, and the conscience and ideals of the individual.

Yada: That is so.

Mr. Reynolds: Now they only answer it on the objective level. They do not know the spiritual level or conscience and the ideals of the individual. Therefore, most often, you go to a person for advice, they will tell you something, but you put

S.E. Yada: These people have no real understanding of the situation, they have no feeling for their fellowman, indeed they have no feeling for themselves. So how can they respond sympathetically to someone else's difficulties or suffering? Huh? They cannot do it.

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Mr. Reynolds: No, they only operate on the objective level, which is the herd mind.

Yada: Which is right.

Mr. Reynolds: Yada, going back to the baby again. The first few months of a child's life, it has two consciousness it is both of the spirit world and the physical world. Now, it gradually loses this consciousness of the spiritual world as it goes over, but during the first few months it's one thing that many people do to that child, that simply frightens the child almost to death. They take this child and hold it up in front of a mirror. To the child, this is still a third-state of consciousness and it's too much for him. L A U G H T E R

Yada: Yes, but fortunately, an entity in the world at that small age finds it no great difficulty to almost immediately forget the experience. But there is one of the troubles which few seem to recognize and that is, that such an experience though the baby may not show any signs of having suffered shock, it has in the unconscious self made a mark.

Mr. Reynolds: Yes, fear.

Yada: Yes. So that later in the child's life may come sicknesses from this shock, or loss of memory, many things of a negative nature.

Now the birth trauma, struggling to be born, indelibly marks the human consciousness. The experience of being transferred as a seed from the father's body to the mother's body and the great struggle, the tremendous race of millions of these living entities, in physical seed, marks the unconscious of those that gets to the egg in their mother's body.

Mr. Reynolds: Yada, is it possible for a child to keep the consciousness of the spiritual world as well as the consciousness of the physical world throughout his life?

Yada: Oh yes.

Mr. Reynolds: But it is seemingly unlikely, I suppose.

Yada: Oh very much so, and something more, not something very good to have, because then you become, or you likely to become stranded, as it were, mentally between the two planes. Oh you get caught between the two levels of consciousness and can't get out of the way completely and this causes a good deal of confusion and general unhappiness and sickness of body again.

Mr. Reynolds: Then do you think it is best that the child lose this consciousness of the spiritual plane and then go back to it later?

Yada: Yes, I surely do. I think it better that the incoming entity close the door as tightly as he can upon the world from which he has come, when he comes into the physical world. Now this is not true also of when one leaves the physical world and goes into the astral world. Although it has its knowledge, if one can close out the physical world upon entering the astral world. You see what I mean by this old sayings, "We cannot serve two Gods", we cannot be of two consciousnesses.

Mr. Reynolds: One kind of consciousness must predominate.

Yada: That is right and now if it is of the physical and it is strong for the physical, that person is more likely to live longer in the physical world and more healthy in the physical world than where his consciousness is divided.

When there is in the part of one's consciousness an awareness of the world from which he has come, he is never completely happy, never completely content to carry on his experiences as long as he possibly can in the physical world. He wants to get away, there is always that element of wanting to escape. As soon as pressures become too much for him in the physical world, he wants to escape walls.

Now there are some people in the astral world, and if they continue to have strong awareness of the physical world, as well as the astral world, these people are mostly, very unhappy people.

Now a master Yogi is one that can work on all seven planes, up and down the scale. Now how does he manage to do this? One would suppose it would split him up considerably, but no, he has learned a secret. The secret is to have consciousness, strong consciousness on each one of those planes, separately.

Mr. Reynolds: While he is there?

Yada: While he is there. To retain his consciousness, hold it, be self-aware upon the plane of consciousness you have entered.

Mr. Reynolds: Now in order to realize how difficult that is, all one has to do is to concentrate upon one subject and then immediately put it out of mind.

Yada: That is right.

Mr. Reynolds: You see, you can't do it.

Yada: Oh right, oh very, very difficult. This takes years of work, this why I made mention of this thoughts in one of the tapes that was made a transcript TO STAY SELF-AWARE, takes years of practice. So there are no young master Yogi, that is why, it takes years of effort to master, to control your consciousness, so that you can take one thought and hold it and keep out all other thoughts, because this is what it takes to operate on any plane successfully.

You see, in the astral world it is made up of peoples who have had no such training and so they are running back and forth between the planes. Because memory of the earth sticks to them, so that (they cannot hold and keep themselves aware in the astral world.) So they cannot go on to higher planes, so we cannot stand still, so then we must come back. IF WE CANNOT MOVE FORWARD, WE MUST GO BACKWARD. BECAUSE THERE IS NO STANDING STILL IN LIFE ANYWHERE. PROGRESSION OR REGRESSION.

Now many peoples saying, in speaking of regression, do not like to accept the thought, but, if we have not learned what it takes to advance ourselves into higher consciousness, how you going to go there? Regression is not something evil, it is simply a natural law, a law of going back instead of going forward. That is all. WHY DO WE GO BACK? There is a purpose, there is a reason, and that generally is we have not learned how to handle life on the earth-plane. Every entity that enters the earth-plane, there is his school, his beginning school of becoming self-aware.

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Mr. Reynolds: I believe, Yada, that the mystic, no matter how high a state of consciousness he may attain, he has at some time to come back and follow the occult or the Yogi path. }

Yada: Oh yes, of course.

Mr. Reynolds: Because he has to handle both consciousness force and form in order to be a complete master.

Yada: That is right.

Mr. Reynolds: And you cannot do this by following consciousness alone.

Yada: No, no, indeed you get hung up in a vacuum if you follow consciousness alone. Cannot do it. After certain practices you will find that there is not such condition as consciousness alone. (Consciousness is made up of dreams, a series of experiences that I call dreams.) It is the Creative Mind having these experiences on each one of these planes. C }

And if we fail to stay awake while we are learning, we simply don't learn. STAY AWARE! When the human consciousness, but it is more than that, but I will call it that for convenience sake, when the human consciousness created the matter world, and came to live in it, it was, before it became what is called human, it was a consciousness that could not even remotely be called self-aware.

Irene: Yada has informed me that he will finish this subject at a later date, he wishes to withdraw and asks me to tell all of you, "Good night".

27/A 1 ABR. 1986

#151 - 5/8/64

This is Irene Probert speaking. This is May 8, 1964. We are in the recording studio of the Kethra E'da Foundation, 931 26th Street, San Diego, California. We are attending a deep trance lecture by Mark Probert and the Members of his Inner Circle.

Good evening, my friends. I am Professor Alfred Luntz.

Group: Good evening, Professor.

Prof: How do you do, my dear, how are you feeling? -

Lady: Fine, thank you.

Prof: In fact, I think you are doing quite well.

Lady: Thank you.

Prof: Irene, my dear, how are you feeling?

Irene: Wonderful!

Prof: You're looking so well.

Irene: Thank you.

Prof: And the medication is working wonderfully well.

Irene: Well, I'm glad you think so. I think so and where I get the sanction of the Inner Circle that is "it" for me. This is the UP-most criticism that I could receive. I know that you have ways of watching within my body to see how this stuff is working. This is something everyone can't do, so when you see that it is doing fine, well, I'm very pleased.

Prof: Thank you, my dear, but tell me more.

Irene: I'm not building up your ego.

Prof: You may not be consciously doing it, but you're doing quite well!

Irene: Well, that's good then as long as you are pleased.

Prof: That's what counts.

Irene: In reference to this, I would like to ask if you were here when Anita telephoned today?

Prof: Yes I was.

Irene: Would you like to comment upon the question she was asking pertaining to this medication now, or whatever you would like to do I just was not aware that you were here.

Prof: Well, my dear, the lady is already in the hospital, I don't think she is going to get out of there without the operation. However, for her future safety, we of the Circle feel she should have the same medication as you are taking.

Irene: As I am taking, this is not the other?

Prof: No, my dear. However, they could give her both and they could give you both if they desired to do that.

Irene: Well, I think the main reason the doctor is not giving me both now is to eliminate the possibility of the necessity of making so many trips there.

Prof: Yes, and something else, in taking the t_____ it poisons the cancer cells and dumps them into the kidneys.

Irene: That's what he explained to me and that's why he wanted to get my kidneys in very good condition.

Prof: So I think it is better that you are taking the other treatment and if necessary, you can take the t_____ later.

Irene: That is what he thought would be the wise thing to do. I want to ask you about the other little friend Helen, in reference to her inability to stay awake; this lady who also comes to the Buffalo lectures.

Prof: Is she still having this difficulty?

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Irene: Yes, at this time, according to Anita, Anita said she would play this tape to her and also to Kathrine. She will take the tape to the hospital and play it to her. So this would help both if you would comment on what you think is best for the two ladies.

Prof: Well my personal opinion about the lady that can't stay awake is that she has extensive toxins in her blood stream, and it is affecting her nerves, her whole nervous system. Also much of the toxins are in her kidneys

Irene: Celery juice then would be good?

Prof: Yes, and perhaps something more, some form of medication.

Irene: Would you think it would be wise for her to take a lot of apple juice?

Prof: Well, I can't really say, my dear. I do not think that that is enough.. It is all right to take these things, but I feel that she needs...

Irene: Medication from the doctor?

Prof: Yes.

Irene: But sometimes you can also help by doing things yourself.

Prof: Oh yes, of course. Celery juice is excellent and apple juice is even better. Apple juice gives tremendous amounts of oxygen to the blood stream, so it would be a good thing for her to drink as much as she can of it every day.

The trouble with civilized man is that he has grown stupid. Pardon me. I had to come over here to my present side of life before I realized the extent of my stupidity. Sometimes it takes some of us a tremendous period of time before we wake up. And I had to go beyond earth time before I did, before I saw the light, as it were.

You know, I came here this evening to speak on a subject that I will entitle this way: Is a man a parasitic fungoid, or is he a universal being? Now according to the teachings of biology, he is nothing more than a growth, a walking growth. That is the way the biologist looks at himself and I can't say he is happy with the thought, but the scientific mind likes to hold on to what it thinks is scientific. Even though the individual scientist is not always happy with his findings, he tries to take things as he, in his studies, feels they are. This is very difficult for most of us to do - to take things as we discover them to be, even though later we have to change our thoughts.

A real scientist is not static in his thoughts. Most of them are willing to change as they discover greater truths regarding whatever it is they are studying. The trouble with the lay individual is, he gets too much misinformation and holds on to it because it pleases his fancy, his romantic thoughts.

We can't let it do that. If we are seeking truth we can't go seeking in a romantic way, because in our seeking, sooner or later we have to let go of our dreamy thoughts of life. In seeking facts, which the intelligent mind wants, it must learn to face what it finds to be true. I am disinterested in the majority of meetings because they approach the story or the theory of the continuity of life with too many false ideas.

When I popped over here at the age of 81, I discovered with some trepidation that I, Alfred Luntz, survived the death of my body and didn't go to heaven or to pergatory and happily, not to hell. When I lived on earth I had romantic thoughts about life, about survival and the continuity of the soul. But my romantic thoughts I had acquired at the theological university and so felt very safe with these thoughts.

After all, the colleges at Oxford do not teach falsehoods. That's what I did, but I didn't do that until after I came over here. There was no laughter in it, not for me. I was deadly serious in my study of theology. I was certain, after being conditioned to this certainty, that when the human passed from the physical world, he was definitely going to one of these three places whether he liked any of these places or not.

Now it is true that most of us are bundled into the physical world without any one asking our permission and we are largely bundled out of it in the same manner. Fortunately, however, for we humans there are laws that all things, including us, must follow whether we are aware of the existence of these laws or not.

Irene: That's right, Professor. We are always following the law depending upon our state of awareness are we not?

Prof: Oh, quite so. 585

Irene: And too, I think that what you just said about being bundled in and bundled out is really our responsibility. We are doing the bundling, but we are not aware that we are doing it. We may think we are just falling around helter skelter, but this is not true. We are guided by our desire to know and when we learn, then we know how to act.

Prof: Precisely, my dear. Now the physical world is truly a wonderful world, a wonderful state of consciousness; but when the human mind enters into the matter world it becomes a completely mysterious quantity to him. Should he come here consciously, in the beginning of his coming he knows what is going on. But after he raps the material substance around his psychic skeleton and is ejected into the matter world, he loses consciousness of all that he knew in the past. All of his former knowledge is still there, is still with him in what is called the unconscious self. It hasn't gone anywhere. He hasn't lost it, because there is no where in all existence to lose anything, no where.

Now when I was on earth, I talked about the lost soul of man. We can lose our reasoning for a time but it is not lost to us. We will, in due course, when we acquire self-awareness, or more of it, regain our lost soul. We will find ourselves. Indeed that is all the work of the human. This is the only way for us to get back home; to return to our original estate - not STATE - but ESTATE.

Irene: The manner in which you have worded what you have said, would lead me to believe, had I not listened to you before, that the soul is off and separate from me.

Prof: But it isn't.

Irene: Of course not.

Prof: And I hope that my words do not suggest that I believe so. It is not. If it were apart, if it had gone off to some unknown department, we'd never find it again! In what is called self-development one isn't acquiring something they do not have. They are simply becoming aware or perhaps I should say re-aware of this tremendous side of the human consciousness. We are becoming aware. (I do not like the word, God, because it isn't suitable, but I will use it for the time being) of our God-self. It is really very difficult to talk of the inner life, the supreme consciousness, and especially to those who have had Christian teachings, without giving them the role of patience.

Irene: This is true, because they are not ready for it?

Prof: I would say that, yes. Now when one understands the vaster meaning of that word God, then they can use the word all they like with-

out creating psychological disturbances, not only in their mind, but in their bodies. Most of us, due to our rather bad conditioning, we are afraid, we are frightened. We walk through the physical world in a constant state of fear, if not consciously, then unconsciously. It is there and it creeps out every little while and peers at us, very often petrifying us where we are afraid to move. We fear for our souls. We have been told that this God is much more likely to condemn us to hell than to tell St. Peter to open the gates and let us in! This is one of the basic troubles with man, his fear for his soul. So it is the trouble of the world and man all over the world in concocting his religious beliefs, has created more fear than anything else.

In the beginning of the Christian teachings, which originally came out of the mystical schools of Greece and of China and India, of Egypt and Persia, there are NO TEACHINGS OF THE FEAR OF GOD - only the love and respect for the light, the LIGHT WHICH IS OUR FATHER - at the center of our being. 586

T.A. If I had only had such teachings when I was on earth, starting as a child, I could not have become a clergyman - no! Especially not for Christianity. Christianity as you get it from the St. James version of the Bible, is not Christianity. The man Jesus did not come to the Gentiles, but to the Jews, and indeed he said, "Leave the Gentiles alone, stay away from them, have nothing to do with them." Jesus of the Christian Bible, I am not speaking of the man, EASUS, at all.

Haven't I met you two people before?

Lady: Yes, you were in our house.

Man: Nine years ago.

Prof: You will forgive me, but I can't recall your names.

Man: Chessler.

Prof: Chessler. Of course! You were the people that had those little children?

Man: Yes.

Prof: How are they?

Man: Very good.

Prof: Excellent. Will you please tell them that I asked for them and that I am sending them my love.

Chessler: We sure will.

Prof: Please do.

Mrs. C: There was something happened the last time you were in our house. The baby, the youngest one, was just a baby a few months old.

Sister Theresa came through and she was going in and see him before she left. He went ka-flop, right on the floor. I don't know, I've often wondered what happened. He is a little stinker and I don't know whether she had helped him or not. I've often wondered what happened after she went in there, or went through there. Why he landed on the floor like that.

Prof: My heavens, I didn't know that my dear. Was he hurt?

Mrs. C: Well (laughing) I don't know whether it damaged his head or not, but I think it did! We had an awful time quieting him down. He wasn't hurt physically that I know of, but I've often wondered what happened.

Prof: I am a little disturbed about that, because Sister said nothing to me about it. She had a tremendous love for children and perhaps it shocked her.

Mrs. C: You mean what she saw?

Prof: Yes, yes.

Mrs C: I wanted to get some information on him, because he has been quite a problem to us.

Prof: Let me look in on the lad and I will report my findings to Mark and have him write it to you, or call you. Are you living here now?

Mr. C: We live here now.

Prof: Wonderful. How long have you been down here?

Mr. C: Since July.

Prof: Do you like it?

Mr. C: Very much.

Prof: Its a very beautiful little town isn't it?

Man: Yes, it sure is.

Prof: Considerably more so than London!

Mrs. C: We've never been there, but....

Mr. C: Its hard to compare with the smog and all.

Prof: Oh, I am aware of the frightful smog conditions in Los Angeles. Some years ago, I gave a talk there when the smog condition was quite bad. I, and, some of my colleagues mentioned that if something wasn't done by the authorities regarding that smog, many people would suffer eye and throat, respiratory trouble from it.

Lady: It has given me trouble. That's why the doctor told me to leave.

Prof: London is a beastly place, used to be especially in the winter and fall also and it has grown so much worse since my time on earth. I passed in 1893 and things had not grown so recognized at that time. But it is far worse now, far worse.

In my time it was not so much the smog as the fog. Oh, it is horrible in the big cities. You get into one of those fogs, you will know how deadly it is. Some years ago, as I recall, there was a deadly fog and smog in London and it killed numerous people, several thousand people.

Lady: Yes, I remember that.

Man: A few years ago, wasn't it?

Prof: That's right and it literally seeped into the homes through the windows and cracks around doors. You know the elements can be just as deadly as the elementals! Mr. Reynolds, how are you sir?

Mr. R: I was just going to ask you that. Am I doing any good with the white light?

Prof: I really can't say, because, sir, I haven't been around you lately. But my colleague, Yada, has been and he is going to take me away in another few minutes and take my place. He will tell you, heh?

Mr. R: OK.

Prof: Sir, you have not been here before, Mr. Haines?

Mr. H: No, this is my first time.

Prof: Thank you for coming, sir. Is there anything I can do for you? Do you have something you would like to say to me?

Mr. H: Not definitely really. Anything you see ahead of me that is convincing, that's all I want to know.

Prof: You know, sir, I think you are doing quite well as is. You have been a metaphysical student for some years now, heh?

Mr. H: That's right.

Prof: You will pardon me for this question, but - do you know where you are going? Its not an easy question to answer. I didn't know where I was going, but I didn't have, that is when I was on earth. The inner metaphysical knowledge that you have - so it was natural that I didn't know where I was going. I thought I did, and that was the hell of it! When I found myself quite awake, you see I died in

bed. I went up to my bed chamber after tea time, 4 o'clock. I wanted a bit of rest and I went to bed. The next thing I knew I was standing at the foot of the bed and wondering why I didn't recall getting up. I didn't recall dressing. Then I became aware of my family in the room, my wife and my two daughters and my doctor friend of many years. They all looked very sad. My wife and daughters were weeping and they were looking down on the bed. And there I was! What had been me. I thought I was dreaming.

You know, when we are not prepared to face, to become consciously aware that we do survive the death of the physical body, when we find ourselves out of the body and suddenly realize that we are awake, we are conscious, we are alive, that we haven't died, we are shocked beyond words. It takes that little dream to control our emotions and things. It is very difficult, for panic grips us. Dead? If I were dead I would be in heaven, because I'm a clergyman, a soul-saver for 50 years! Certainly God's son, the Master Jesus, the Christ would have a place prepared for my coming. So much for our false concepts.

Irene was there something that you wanted to say to me about Anita? Or anything more about either of the two ladies?

Irene: Well she is aware that the members of the Inner Circle cannot prescribe anything that would endanger Mark's welfare. But she thought you might be able to give them some suggestions.

Prof: I think the lady that can't sleep, or is it that she goes to sleep often?

Irene: Well this is it, the lady that goes to sleep often.

Prof: That's worse, isn't it?

Irene: Yes, I should think so, especially when one wants to stay awake. But you said she was very toxic.

Prof: And I want to say something more. I believe it would be to her betterment to have a metabolic check up.

Irene: Anita will get this tape. It will be mailed to her in the morning and so whatever you have to say will be most helpful, because all she will have to do is play the tape to know what you teachers have to say and she was especially interested in finding out if you would suggest taking the same medication that I am or something - you know the other - and this sort of thing for it seems that Katherine wanted to know

Prof: Yes I do think she should do that. I know that she is going to have the operation, not, as I said before, for her future welfare. It would be wise for her to take the treatments, either the t----- or the other.

Irene: May I ask, do you know what this Reateill is?

Prof: No, I do not. I can check into it.

Irene: I would like to know. I know that the other, the _____ is taken from the tips of the thistle top. But I don't know what this is. It is very pleasant. I don't think there are any side effects. I don't think what I felt today was a side effect, I think it was just a spell of laziness.

Prof: It doesn't seem to have any particular taste to it.

Irene: No, it doesn't. It isn't at all unpleasant in any way. According to the doctor, it deteriorates rapidly on exposure to air and it can't bear being forced through a needle. That's why it must be taken by mouth. It is sealed in little glass vials. It amazes me that it is so capable of doing such wonderful work when it tastes almost like a very mild tea. He said that one must not take over four vials although more than this wouldn't harm one, but wouldn't do any good. So it must be quite powerful, but it tastes so weak its almost unbelievable. I'm sure it is doing wonders for me. It is helping me a lot.

Prof: The substance, if exposed too long to air, oxydizes extremely rapidly, so it is better to get it into your system the moment you open the vial, all right my dear?

I was hoping that Anita would have gotten some questions from her group back there and sent them on here.

Irene: This is what she is hoping to do, but as yet she hasn't been able to do this. She did ask me to ask you members of the Inner Circle if you thought that Mark and I could come there around the last of June.

Prof: Well it is very possible and it would be nice. You know I do not like to make predictions.

Irene: I know, but it isn't a matter of predicting; its a matter of business.

Prof: Of course.

Irene: Could we make a business trip back there?

Prof: But I was going to say I do not like to make predictions about anything, because anything in life is so unpredictable, so well there is nothing started anywhere where you can say, "this is going to happen at such and such a time," There are so many other things that could intervene to change the whole situation, that one can't really say. Now there are many fortune tellers and predictors of events of the future.

Irene: Under the circumstances, of course, there is a very different reason why I might be detained, but the main reason for asking was that it takes them at least a month or more to arrange for the lectures.

Prof: Oh of course, my dear, I understand, yes, yes, yes. What I'm saying now and what I did say was quite apart from such thoughts as that. I will repeat, quite apart from you and Mark and what you are going to do or not going to do. There are many fortune tellers who seem to be able to tell other people what is going to happen in the future and things turn out exactly as they say very often. And everyone is amazed by it and feels there is something supernatural about being able to do this sort of thing. But this is one of man's natural talents because he does not live in the past or the future at all, he lives in the present. Everything is now. It is no great ability to predict what is going to happen in the future if you understand what is going on now.

Irene: Well I think this is governed by the effort one puts forth to accomplish a certain thing. I wouldn't be going any place if I just didn't do anything about it.

Prof: Quite so. So I will predict the future for you, you will be going there the latter part of June! LAUGHS.

Lady: I'd like to ask you how I am doing spiritually. I have been trying and studying a lot.

Prof: I would rather not say anything about that, but will leave it for my colleague, Yada.. He is better, he sees better than I do, in a more precise way. I would rather he tell you, for I am going to go away in another moment, if you do not mind?

Lady: No.

Prof: Thank you. It is so nice to see you both again. I hope that some time in the near future I shall get to talk with your children.

Mr C: We will welcome that.

Prof: Thank you, sir.

Mrs C: You mean bring them over here?

Prof: Yes, indeed. We of the Circle have a great love for children.

Mr C: They wanted to come tonight, very badly.

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Prof: Next time, if you can manage it, bring them along, heh? Thank you very much. And do not be concerned about the money where they are concerned. We would love to communicate with them again.

Irene: They will come as our guests.

Prof: Of course. Larry, you got rid of your organ?

Larry: Yes, and I've got another one.

Prof: Well bless you, wonderful! I'm happy to hear that.

Larry: Its not mine yet, I owe too much money on It!

Prof: Well could you do better than buy music, of course not. You have a wonderful talent, my friend, a marvelous talent.

Larry: I've been trying to convince myself of that but I don't believe it.

Prof: Well, sir, you must convince yourself of it, then you will do even better. You do have the ability and if you lower yourself, you will fail at anything. Give yourself inspiration and you will be amazed at the wonderful change that will take place. And you will have more demands made upon you to play. Yes, you will. And you do excellent in your meditation. Stop being afraid of what happens to you in those meditation.

Larry: Born and bred on fear, I think!

Prof: Well most of we humans, as I said earlier, have been born that way. Not actually. It is only when we become aware that we have been projected into an unknown quantity that our fears begin. The first fear is the struggle to get into the physical world; birth trauma, I think it is called. And from then on, if you have a glass chin you had better keep it in! LAUGHTER Good evening.

Group: Good evening, Professor.

Irene: Did you manage to complete what you wanted to talk to us about?

Prof: No, not really, but I will do it another time.

Irene: I didn't think you did. But, this gives us something to look forward to, having you back.

Prof: Yes indeed. I want to let go now and let my colleague, Yada, take over.

Irene: Yes. Anita gives you her love and to all the members of the Inner Circle.

Prof: Yes, thank you. She is a wonderful person, a very sincere, beautiful person. Well ta ta.

Irene: Ta ta Professor.

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Senas et Senahas ena Yada di Shi'ite

Group: Good evening, Yada.

Yada: A nochi, a nochi. (Continues speaking in Yu language)

Irene: Yada says, it is good to see you in our house.

Lady: Thank you.

Irene: I know Yada remembers.

Yada: Au kee, au kee. (Continues speaking in YU language)

Irene: That's right. Yada says he was in your house quite some time ago. (Yada continues speaking in his language)

Irene: He is asking about the children.

Yada: Bi ettas, bi ettas.

Irene: Yes, they were bi ettas. When we saw them, well one was a bi etta, tiny you know.

Yada: Yes. I think it better to speak English.

Irene: I think everyone will understand you better !

Yada: Some come here for the first time?

Irene: Yes, Mrs. Haines.

Yada: It is my pleasure, sir. I listened to my colleague, Prof. Luntz, talking with you a little while ago, sir. I am with the feeling that you have acquired considerable peace of mind in your recent years, much more than you had in your younger time, much more. You have quite a few years ahead of you yet, even though you may not know that. You are good of body and clear of mind and in the brain good cells. You should have another twenty years. You not like that?

Mr. Haines: Oh, that's all right.

Yada: Yes, it is always the wise man who accepts gifts without argument because life, unless we are consciously looking, gives us very few things. We get only what we are looking for, because only when our looking is consciously done will we recognize what we get, and the worse of what we get.

Lady, a little while ago you were speaking to my colleague, Alfred Luntz, asking where you stand in your spiritual growth. Now truly, no matter what I say, I cannot really tell you. I can use words and say you are doing "very fine", but doesn't that sound like a parent with a child, "You're doing very well." And it would not be intelligent of me to tell you that, because only you can know that, nobody else - no matter how smart they are and no matter how "spooky" they are. You know many people believe me to be a spook. To Irene: All right.

Irene: Yes, Yada.

Yada: You know, very often when we try to do something we become all thumbs, heh?

Irene: I had gotten the tape on all right, but it hadn't tightened on the wheel, so consequently it let the reel spin and wasn't feeding through properly.

Yada: The word spook in my way of thinking of it, refers to a sleeping spirit, the sleeping mind. The word spirit, spiritus in Latin, means the breather - breathe. Breathe is spirit, but it is also something else. It is the light, the light of the light, the son of the sun. It is what the human should be. In English, this is called "THINKER". Until WE BECOME THINKERS, in the higher sense of the word, we are SLEEPERS. We have not yet become human; we are still walking in the animal realm. By those that do not know, it is believed that one born in a bare skin (this is sometimes difficult, bare or beer skin) is a human one, who walks on the hind legs is a human. But monkeys do that too. Also many bears do that - (now back to the the other "bear") Also you have some substance you drink, you call "bear"?

Irene: That's beer.

Yada: Beer, beer.

Irene: Yes.

Yada: Kaseda. The English language, very difficult. Then there is something else, a part of the human consciousness, the real animal part that belongs to the physical world and to the physical body. This part is insane and has to be broken away in due course. This is the part that makes man find it intelligent to carry on wars, mass murders and suicides and all the negatives that that side of his consciousness is subject to. In the book, "The Magic Bag", we referred several times to this side of the human mind. It is because of this side, that men at large, man en masse, does not grow. This is also known as the mob mind. It does not think. It seeks only satisfaction

of the body at the same time it hates itself with a profound hate. It has its being in guilt and shame. This is what the initiate, Jesus, went to the cross in his final initiation to destroy, so that the Christ could rise out of the tomb of the body, the darkness of the tomb of this ignorant self that the Christ must rise out of to become free to make the individual whole again.

It is a struggle yes. All of the physical life from the moment we awaken here becomes the initiation for the individual. He must go through the initiation so that he can find himself again.

To come back to you, lady. I believe ⁵⁹² in the years that you have been seeking your own secret path to the LIGHT, that you have felt sometimes that you have fallen, that you have dragged along the way. Many times you have felt that time is running away from you and this gives you the feeling to hasten. Sometimes you have felt tremendously discouraged and depressed, but you have always picked up again and gone on. And you cannot believe that you will not slide backwards again and that you may not fall down again. Oh yes, you will, but so long as you be of good heart and trust yourself, you will always get up and go on. Trust yourself.

ONLY THE SEEKER KNOWS WHERE HE IS ON HIS PATH. You see, if you did not feel discouragement from time to time, how would you know the state of your growth? Surely by thinking you are not getting anywhere is reason enough to believe you are getting somewhere. Without the recognition of not getting, you can't get. Is it not so? So do not lose faith in yourself. It is more important that you keep faith in yourself than to keep it with any other one, much more important, because it is a truth that when we keep faith with ourselves, we cannot help keeping faith with others. It is a truth.

Always, while looking after your spiritual self, don't forget to take care of your physical self. It is of the utmost importance to this life. Many people who have neglected their physical selves and projected all of their seeking and efforts into the spiritual self, when they pass from the physical world find their spiritual self sick. How is that?

Lady: I hadn't thought about that before.

Yada: A good thought to remember it, yes. You see the body becomes impressed, it is the lower self that is quickly impressed. (It is very difficult to impress the high self, very difficult.) And you know, it does not take trying to impress the spiritual self. No, no effort at all to impress the spiritual self, but a great deal of effort to impress the physical self. It is a machine. It needs looking after because the controller of it in the beginning, is an ass. It does not know and it does not care what is good for it, it doesn't care. It is only interested in sensation. does this taste good? Then I will eat it. Does this feel good, then I will feel it.

Lady: Is this what the Kahunas called the unihipili?

Yada: This is the lower self.

Man: Well, is the purpose of the ritual and affirmations to impress the lower-self with whatever you want to do with it?

Yada: Yes. Very good. You see, as I said the ass-self is always looking to be praised, to be pampered, to get satisfactions and it does not care what you do to satisfy it.

Mr. R: Just so it's satisfied?

Yada: JUST so it's satisfied. It doesn't know that by that very kind of thinking it is destroying itself, because it leads the individual into all kinds of careless living, which eventually destroys the physical self and in a painful way.

EAT - not because it tastes good alone. That is all right if it tastes good, but the food that you eat should be thought about and should be the best that you can get. The physical-self is a chemical self, so is it not intelligent to put food substances into it that contain the best balance of chemicals that are natural to your body? You see the same things that may be bad for you, may be very good for someone else, for each of us has a different chemistry.

Mr. R: We have to be a dietitian!

Yada: Yes. LAUGHS

Irene: Also - now, what is your attitude toward the food. If your attitude wasn't good, then the food wouldn't be good for you, would it?

Yada: No, because there are many people who are fanatics - about meat for instance. They don't eat meat. But you know a strange thing about the people is not so much that they are afraid of what it will do to their physical body, but that God will not like them for killing the creature they are going to eat. I would be more concerned about the dangers of meat to my physical self than what God thought about it. You see, it is the ass you have got to keep down. It is the ass you have to please and you can't please it by telling it, by appealing to its intelligence, because it doesn't have any.

Irene: They don't think it is wrong to put food into the body that will kill the body you are responsible for, but they think its wrong to kill another body to feed this body on.

Yada: Is so. Now meat is for some people, especially those who do laborious work, good, very good. Many people say for example, "Look at the elephant, he doesn't eat meat and look how strong he is - he is a vegetarian." But I'm not an elephant! LAUGHTER I am a human being. The physical self is a very delicate organism, a very delicate machine. If kept in proper chemical balance it can last for over 250 years and not toddling either and not as you Americans say, "come apart at the seams."

The majority of humans go to the grave piece meal, tonsils, appendix, teeth, hair and many other organs. Today your surgeon men are very good at cutting up the body and putting in new parts.

Irene: They borrow them from other bodies too. this, I think, is a remarkable thing.

Yada: Yes, it is a wonderful thing. I am certain the surgeon is amazed that the body is so pliable and so workable. The more he comes to know it, the more he can work with it intelligently, helpfully.

Irene: I think the transplanting of the eye is one of the most remarkable performances in the surgical field.

Yada: Very much so. Mostly today they transplant the cornea. There will also come a time when there will be no more teeth like Mark has, no more. They will put teeth into the gums.

Irene: Yes, they are doing that now, but it isn't common.

Yada: No, but it will be much more so in the near future. Then will come a time when they will put in new heart.

Irene: They're trying this too.

Yada: Yes. You know it strikes me that if those two ancients, Adam and Eve came back here now and looked around at humans, they wouldn't know the old joints. LAUGHTER. I make joke! Ha, ha, ha.

Irene: Yes, you made a joke for sure! Yada, if I may suggest, I think Mr. Reynolds brought a book over to discuss something with you, didn't you, Mr. Reynolds?

Mr. R: No.

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Irene: Well all right. I didn't want the whole evening to go by without your having an opportunity to talk about what you wanted to. So we'll just continue talking about what you were talking about, Yada.

Yada: Perhaps - Charles do you want to say something to me?

Charles: No, I can't think of anything new to ask. That sounds bad!

Yada: No, that's very good.

Charles: Oh yes?

Yada: That is very good. It is wonderful when one has attained a state of consciousness, when they stop asking questions for a time. They give themselves a rest and in that period of rest, in their moments of meditation they get the answers to whatever questions they may have. They do not need to ask someone else. Yes, we all must go through the period of stopping to look out here, stopping to ask out here and get back into ourselves. Even though you may not know how to do that, try it, and in trying you'll do it.

Mr. R: Its very simple, Yada, all they have to do is spend some time alone.

Yada: That is right. But the majority of people in your modern times are afraid of themselves. They have not cultivated their own company so they must be amused all the time by outside here. All your places, houses of amusement are filled.

Mr. R: That's wonderful, Yada, this proves that they don't even think.

Yada: Yes, they haven't the time! Not the time to be alone. You know there is in your Christian churches a holy song, it sometimes is chanted, part of it goes like this, "I walk in the garden alone, while the dew is still on the roses", the garden of our minds. We cannot get into that garden with somebody else, or while in the presence of some other external being. We have got to go to it alone. Mankind calls out in great agony suffering from physical external living and he knows not why he cries out. He knows not who or what is painning him, so he is in the same position as the baby in the desert when a great wind storm is blowing, and the baby is crying. No one hears the cry, least of all himself. He does not hear even his own cry.

LIFE IS NOT THE LONG FACE. Long faces are only for the cows and horses. To seek the path is to find a life of laughter, a life of joy, a life of great amusement. I know for those who suffer, my words may sound silly, inane. But these words are mostly for those who suffer.

Lady, you have on pants, heh?

Lady: Yes, I do.

Yada: Nice color, very nice. What is the color? Black only on special occasions. Color - that's life. You wish to say something to me, one of you, or both?

Lady: I just want to thank you, Yada. About my health, I seem to be a lot better. I've been cheating the last few days on my diet, so I have been having a little bit of trouble with the fluid. But with the asthma, I haven't had any for a week now and I'm much better generally.

Yada: I am most pleased to know this and you will continue to be better - you will continue to improve. But you must not let that ass self force you into cheating. Get it by the ears, you know it has long ears, and hold on to it!

Irene: She was doing so well. Last week when she came she looked so well.

Yada: Its as I said earlier, this ass self loves sensation, "Oh this tastes so good!" And it may be that it wasn't but the ass self doesn't care. Its interested only in sensation, pleasant sensation.

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Irene: We all do this to ourselves.

Yada: Of course. But the smart man realizing his mistakes stops them.

Irene: If it isn't eating, its thinking improperly, or doing other things that we know are.....

Yada: Most of the reason why, Tonie, you are feeling better is that your nervous system is relaxing; your anxieties regarding your situation and also your mother's and the conditions that have been going through your mind regarding your father's family is fading, coming away. You are bettering the condition in your mind. I mean you are bettering the condition of your relatives in the City of Salt Lake in Utah and you are slowly breaking away from what they have done to you. I also feel that the passing of your uncle is very good where you are concerned. 595

Tonie: For me, actually it was a relief. It was a tremendous pressure.

Yada: Also to your mother.

Tonie: Yes, it was.

Yada: And so she is going to be better. She is going to be freer in mind as you will be. So you will be better in body. You keep your concern of life with yourself now and don't be afraid. There is no need to be. In the next month things will be much better for you.

Tonie: Thank you, Yada.

Yada: My colleague, Prof. Luntz, said he didn't like to predict. It is not only the matter of liking that causes me to do the things I do, I see the necessity for them and act accordingly.

Irene: But he sort of thinks that your judgment is better than his. He thinks you can see a bit further.

Yada: Ka sida, I cannot see any farther than

Irene: But that's his opinion, so to him you do and so he thinks you can make statements that he can't.

Yada: I am, of course, very grateful to him. The ass in me is pleased.

Mr. R: He's just passing the buck! LAUGHTER

Irene: He means he is passing on all the responsibility to you, "Passing the buck", is a slang term that we use.

Yada: This is a colloquial expression?

Irene: Yes, it is.

Yada: Passing the buck.....

Irene: (To man) Yada is very interested in words and their meaning. Buck is a slang word for dollar, you know, Yada. And buck is also used when a mule is bucking. So you see there are many ways of using this word.

Yada: As I said earlier, English language is very difficult!

Irene: (to girls) What do you want to say? These girls over here are so timid, Yada! LAUGHTER

Yada: Oh, not with me, please! You speak, heh?

Girl: Well I was just wondering, I know that you have been mentioning things about my marrying George and hoping I wouldn't get into it. But I was wondering, if possibly it would start him on the path to have any connection with me at all, or what.

Yada: I would not say so, but then I could be wrong. I am only human-with the skin off! But I am of this opinion:- He has a very strong character and not one who is easily changed in his thinking. You tell me if you think I'm wrong.

Girl: No, I don't think so.

Yada: I am of the opinion that you would most likely have to join his team and not he yours. I think you would have to take on his religion if you were to marry him. That is if you want any peace in your family life and with his family.

Irene: People of their belief usually demand this, is this not true?

Yada: This is the way of most people that have their own particular religious beliefs. In the Christian Bible it says, When you marry you go where your husband goes. You take his family, his friends. You take everything, everything of his which you can't take but that which you can take, you wouldn't want. Lady, this man is a very - how shall I put it - good person. He has instincts to be kind and considerate. Now please do not pay much attention to what I am saying here, because you see (you have to live your life regardless of what anybody says.) You have to do as you feel by your experiences, by your ability to observe what is going on around you, you follow that mind of yours. I say only this, and it is the only question ever that we can ask when one says, "should I marry so and so?" Do you love him? Same question only you this time, "Does he love you?" You may say there is another question, it is this: "Do either of you", not necessarily you or him, but I say this to any people that are planning to marry: "Do you know what love is?"

You see, if you do not know this, then you are treading a very dangerous ground when you talk of marriage; not only you, you understand, but any people. Your divorce courts are packed to capacity and every time a couple comes before a marriage councilor, divorcing judges or lawyers seldom, oh so seldom, has any of these in authority, asked the couple, "Do you love one another?"

You know it is hardly ever asked. You may say why would anyone ask that question when it is obvious that they would not be in those courts if they loved one another. If that is so, they never did love one another. They lived in sin - sin, meaning what? (Ignorance regarding the nature of marriage, regarding the deeper meaning of it.) Not sin meaning without license or the ring, the brand of ownership.

Living without these things is not sin, SIN IS LIVING WITHOUT LOVE. Love is appreciation which comes to us through understanding, the needs, the wants of one another. That's love.

The other side of it, between man and woman, is the biological drive which is too often mistaken for love. It is only part of love, not a part that should be belittled or can be set aside. It is a very necessary part. But as I said earlier, about man and his foods and his thoughts, his spirit and his body; man feels he can neglect one and look after the other, but you cannot do that. TO BE A WHOLE PERSON, YOU MUST UNDERSTAND YOUR BODY AS WELL AS YOUR SPIRIT, for if you do not understand that ass self, it will kill you, kill you and painfully kill you.

Mary, you are a very kind and very thoughtful person. You may not believe that right now of yourself, but you are. Think about yourself before you give yourself to another, because you cannot give him just half of yourself and he cannot give you half of himself. But before you can give any part of yourself, you must know yourself. Take time and go into the silence. Think about yourself, what are you? Look back as far as you can on your early childhood life. Out of what came your present desires? What is it that you love about yourself and what is it you hate about yourself? What part of you are you afraid of? It is very necessary to know these things.

Sometimes the biological urge confuses us into the belief that we love a certain person. Then after a time, when these desires are not satisfied, because they are never satisfied but only gratified and this is all we can do, is gratify them for the time being, then after a time, here they come again. Now if we ever satisfied a desire, we would never have them again. All the body desires can only be gratified for a time.

You think spooks can haunt a house? Desires are the worse haunters in the world! However, they are not bad, they are good. They are part