

PAGINAS 675 A 889 17-11-1990

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Yada: Senas et Senahas En a Yada de Shi'ite.

Irene: Good Evening, Yada.

Yada: Notchi. We are a little bit late?

Irene: What is late, Yada? It isn't the same time as you came last night, but you are never here exactly the same time every night. This is a different time for sure, but I think it is the right time. LAUGHTER.

Yada: Whatever time we move in is the right time.

Irene: Yes.

Yada: The only wrong time is when we don't move.

Man: . . . and that time does not exist.

Yada: That is right. That is the truth. The wrong time does not exist. Where there is no motion, there is no time.

My friends, it is very nice to see you here, you are looking very well - you feel well?

Man: Yes, I do. **PROBERT-YADA REVELATIONS: 13, 14 y 15**

Yada: Yes, that is the most valuable thing for a human to have, is good health. (To feel good is to not feel. Only when the body is under pressure do we feel what is called badly, ill.) When there is no pressure we have the sense of well being. Wonderful!

**PARTE 13: P. 675 A 746 = 746**

I was listening to you (as always) before I came in, I was listening to you talking on the outside there (Man: Yes sir) and talking on meditation, the use of the Light, the practice of centering the Light and then slowly attempting to move it through your body. This is a very good practice. But if it gains us nothing more than learning to discipline the body, we have gained much. Especially here in your country is man inclined toward fidgeting.

**PARTE 14: [REDACTED] = 747 A 818**

Man: That's the best explanation I've heard - fidgeting is right.

Yada: Yes, not able to get the body centered and quiet.

Irene: Yada, excuse me. For the benefit of the people, and I think I will send this tape to Anita as she needs one, if you will do a bit of explaining what centering the Light and the things you are speaking of here; if you will explain a wee bit on the tape so they will understand.

→ = 819 A 889

Yada: Of course. **PARTE 15: 889 A 889 5-1-2011**

Irene: Thank you. Yada: I am very pleased that you say a "wee bit" - explain a wee bit. This is very nice, does a lengthy explanation explain anything better?

Irene: I think on any subject you can go on and on and on, but I'm sure there are many things in this field of meditating and then centering the Light and running it through your body you know, that would take quite some time, so . . . . .

Yada: Of course, of course. First thing that the student of meditation must know is to discipline the body. Now this is not going to be acquired to any great degree in a short time, because of what I was saying here in your country -- you are very tense. You live under constant tension and most of your people have never been given any training regarding the art of relaxation. So that is why there is so much sickness. And when it is not body sickness, it is mental sickness - and mental sicknesses are on the increase, especially in your world, in your country. The majority of people live under fear, anxiety of tomorrow, so that hardly anyone lives today. If we do not learn to live today, how are we going to live tomorrow? If we become dead in the now - will not every other now in the future be dead?

Man: Yes, that is right. **SON 3 PARTES DE 84 PAGINAS = 71**

Yada: We cannot start helping or teaching others the art of meditation until a teaching has been made regarding relaxation. Now we cannot teach simple relaxation with any effective results to the student, unless we can somehow get at that student's mind to discover what is disturbing him. And undoubtedly when we do get at the student's mind, we will discover that it is not one thing that is disturbing him, agitating him and keeping him jumping around like the Mexican jumping bean. It is many things, many things that he has put deeply into his unconscious self and covered it up and

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it has been rotting there. It has become a festering sore.

Man: A garbage can with a lid on.

Yada: That is right, that has been cooking in the hot sun for a long time.

Man: For a long time. And these meditative processes actually kind of loosen the lid.

Yada: That is right. For psychiatrists in your country, in your world, it is a great day for him. Only trouble is that even many of these people are emotionally and mentally disturbed.

Man: I thought you were going to say that they are sitting on more garbage than the patient. LAUGHTER

Yada: Often that is the truth.

Man: Actually it is.

Yada: Yes, it is the truth unfortunately. As this is the case, you will consider yourself very fortunate indeed can you encounter one that himself is clear enough to take care of you.

Man: Yes. I think Dr. R. says this rather well, "The one who is looking for a doctor is literally taking their own lives into their own hands."

Yada: Of course. My friends, you see what the subject of meditation leads to? Here is a very serious problem. Coming here to your country are people from the East, such as India, and perhaps Persia, who some know what they are doing. They are excellent teachers, they have wonderful knowledge that they can use as a therapist, yes. But their methods become a danger to the people here in your country because they are not ready for it here. These teachings create greater aberrations in the student's mind and emotions. I do not want to name any of these subjects, any of these teachings of that (school of thought), but I say to you in most instances, they are a great danger, especially to those who are starting to walk the metaphysical path for the first time.

Man: Some create great problems. Unfortunately we never know. I'm speaking from my own point of reference, you never know whether this individual has had any pre-conditioning in time and space.

Yada: Yes, of course, yes.

Man: And this only comes out in retrospect, we find it out afterwards.

Yada: Yes. Now teaching the art of meditation seems to be a very simple thing, not at all likely to be harmful to the student, and it isn't if kept to the very simple forms, But when a beginner is taught, or let us say is not taught, but talked to, because to be taught means to learn. . .

Irene: That is right. He is instructed properly when he is taught.

Yada: That is right. When they hear these things, the teacher talks in his way according to his understanding, which is way ahead of that person's ability to comprehend, but it fascinates him. Trouble is with people who get on the metaphysical path for the first time, they are hungry - most of this is unconscious willing - hungry for some exciting phenomena, "I want to learn to project my psyche." "I want to learn how to go into Samadhi." That sounds exciting somehow doesn't it? Let's all do it. "Yes, I want to learn how to breathe a certain way so that I can be buried alive." What a marvelous thing!

Man: You say marvelous, but it is just a lot of trivia.

Yada: It is not a marvelous thing, it is trivia, of course.

Irene: But only the individual, through learning himself, becomes aware that this is trivia. The neophyte thinks that this makes him next to a master. One who is a neophyte and wants to really learn to become aware of himself doesn't know really what is important.

Yada: Of course not. But his eyes are extended in hypnotic fascination at the thought of power that it will give him; how it will give him prestige in seeking to build his ego and get trapped because of this.

Irene: This is true and from what I have heard and a few students that I have seen from what I classify as pseudo teachers, the teacher is more ignorant than the student, the beginner, for he wants to wave his flag higher than the rest of them. So he teaches these beginners things that they should not know and consequently they try to practice them in an effort to become great, as you say, and they lose their state of awareness. their ability to hold onto themselves.

Yada: Of course yes. So what is important about meditation? Some teachers go ahead and try to instruct the student about breath control, controlling the blood flow, the heart beat, the pulse beat, and this person has not yet learned to control his emotions. Many times the teacher who knows these things, has no control over his emotions, or over his ego, so he passes these weaknesses on to his untutored students, his unprepared students. In hypnosis - what a wonderful power to be able to control someone else's mind - how fascinating.

Man: But how many hypnotists will give that mind back to the individual? 677

Yada: And this is not the worst of it. Often the teacher of hypnosis himself has no control over his own mind. How can we possibly, my friends, teach others that which we ourselves lack? We cannot do it.

Man: Impossible until you have an inbuilt reference and that comes from hard work.

Yada: It does. But there are certain forms of yoga breathing that are not for the beginner. It can cause him to develop disassociation.

Man: I was going to say aberrations, but it is dis-association

Yada: Yes, disassociation, which creates more aberrations. To loosen the psyche in the practice of projection, if you manage to do this, you can find yourself automatically doing it, unconsciously doing it when you have no thought about doing it, It will happen automatically, and you will find yourself walking and your psyche walking ahead of your body.

Irene: This is promoted by some of the practices in Subud.

Yada: Of course, yes.

Man: There is an old axiom I think we used many years ago, and the object was to stay in your own meat house.

Yada: Very good thought, well expressed - stay in your own meat house. That's very good, very nice, not exactly romantic but very nice. LAUGHTER

Irene: Some of them get outside and the door is locked before they realize what has happen though.

Yada: That is right, and they cannot get back in. Now you see here is something that student of projection should first know - The psyche is not in the body; mind is not in the body. You and I have said this many times before, that which is called you is everywhere present. You are omnipresent. When I say you, I mean the mental self. So it does not need to get out of that which it is not in.

Man: But if it is going to motivate the body, it must keep in contact with it.

Yada: Of course. Why? What are you doing when you start giving yourself suggestions to get out of the body? You are making the self aware of what you want to do. That is all. You want to move without the physical form.

Man: But more than this, you are making yourself of your every awareness.

Yada: Exactly so. No here is the danger, because should you make this consciousness, this psyche, aware of the need to act outside of the form, it accepts the thought, because it does not think one way or another about it. So it acts upon your desire Now once you feel you have made yourself one with that omnipresent being, if you do not know how to keep your thoughts centered on where you wish to go . . . . .

Man: . . .and where you are!

Yada: . . . and where you are, you will omit where to go, because it is where you are. You will find yourself scattered. You will find the tendency to jump to here and there and everywhere. You will be much like an Indian rubber ball set into motion. And worse, you will find great difficulty in the beginning keeping that suggestion from staying out of the body. It is much harder for that Higher Self to believe that it lives in the body, because it doesn't. The suggestion of being outside, this it understands, because here again it isn't. (It is never outside or inside, because inside is outside and outside is inside.)

Irene: That's the Magic Bag.

Yada: That's the Magic Bag! Do I make the picture clear, please?

Man: Yes, this is clarity with confusion. LAUGHTER

Yada: All right let us see if we can clear the confusion up. The body is atomic substance, is energy. Energy is the building substances of the creator or mind, creative self. So, where is an atom, when it isn't? Inside? Outside? Is there some-

thing different about an atom out here in relation to the atom of the body?

Man: No.

Yada: No, of course not. To begin with, all physical form is simple, symbolic thought It is symbolic of the creative you, every form, regardless of size, regardless of structure, living or dead. For why? Because there is no such thing as dead.

Man: But actually the thing, in the language of physics, is not the organism. Could it not be thought of as a stepped down transformer?

Yada: Yes, of course, of course.

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Man: These metaphysical techniques merely put you in control with that which exists as an overall principal which is fundamentally energy, and perhaps gives you a greater quotient of it than you were perceptive of prior to the advent of meditation process.

Yada: Yes and why? Because meditation means to center, to make aware. You see the creator that you call God, it has no concept of what the form man thinks about, first thinking of something and then making it. No, this creative self, the moment it thinks, it has created. It is not a matter of "Now I am going to make man after my image and likeness." Everything is after its image and likeness.

Man: Which is energy.

Yada: Which is energy.

Man: The configurative pattern really doesn't matter.

Yada: That is right. Pardon me a moment I will speak to my teacher. I said in my language to my teacher: "Is it not so that that which is called the world is also throughout existence of the same nature?"

Man: Are you using existence here as a term synonymous with space?

Yada: Yes, I use this in toto.

Man: This broad sweep of your hand, which is expansive .

Yada: You see I say unka, unka meaning far distant or all inclusive.

Man: For those who will be listening to this, this would be difficult for them to translate, to understand what you were communicating at this point.

Yada: I'm trying to point out that the creator is not conscious. Creation was not made consciously. It is a product of the unconscious creator, or creative self. Now what is the mechanism? This creative thought (self), everytime it created form, of course giving it life, because life is motion, the creator, then, became self aware, and said, if he could have, or it could have, used words every time it created form, it said, "I am that." It became self aware. "I am atom." This is my self awareness, "I am atman, first principal - Ah! Selfawareness!" In order to have consciousness, one must create. The creation, the consciousness, then lies in the creation.

Man: From that point on . . . . .

Yada: Yes, yes. And once created, this creation is never again forgotten. Once it is projected into what is called consciousness, it is never forgotten, meaning it never perishes.

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Now, if the student in meditation can grasp this, then he is less likely to go into the practice of meditation with foolish thoughts, such as asking for something as though the creative self was unaware of what was wanted.

Man: Umm. . . . In retrospect beginners become losers, but is so ignorant of this principal for so many years, or for some time.

Yada: That is right. If the individual is aware that if he makes thoughts about anything, in that instant the creative self is consciously aware of what that person wants.

Man: Also a grave responsibility goes along with this awareness.

Yada: Yes, for what? For how? Because in creating a thought, that thought will never again die, will never vanish. It is yours and you should make yourself responsible for it.

Man: Well, I was going to say, I was going to ask you this, if you pray to Jesus Christ to forgive your sins, from that point on. . . . .

Yada: Yes?

Man: I'm quite sure it would never occur - - as it never occurred in the first place.

Yada: Is right. But if you create the thought, that one called Jesus Christ, or the Gautama, the Buddhi can forgive you your sins if you really believe it, it will

happen, because you made it happen. You became the Buddhi or the Christ that answered your prayer. You see, I can pray to you, and, if I make the image strong enough in my thoughts, that it is you that will forgive me my mistakes, I have made a law unto myself, and it shall be done.

Now, if you hear this all the time, especially from those who are not very intelligent metaphysical people, you will pardon me for saying that, but they say, "I love you, I love you, I love all humankind." They do not know what they are saying. You hear the noise. They make noises to please themselves, to make their ego feel comfortable. Now if we say, "I love myself", with the thought in mind of appreciation of myself, respect for myself, how can I hold these things to me alone, because there is no me alone. I am all there is. I am the all. I am that. But in my untrained mind, I have fallen in to cut everything up, dividing, making belief in duality.

Man: Yet for practical application of experience, it must appear as though it were dual.

Yada: Oh, in doing the practice, of course you have got duality. What the world will hit you with operates through law, so you must abide by it, abide by it. This is why man suffers so much. He tries to go against the world he is in, the laws of that world. The laws of the matter world are governing the individual as well as everything else. So how can the individual break it and not suffer. He doesn't break it, not really, but he suffers by trying, by accepting the thought that he can break it. It goes against him. LAW IS LAW, it is rigid, rigid.

Now let me counter that. When you become a conscious being, then you make or break every or any law, according to your knowledge, knowing how to handle these laws, knowing what these laws are, what they are made up of. Now until I know this -- let us take an instance of what I mean -- man believes in the law of matter, that matter is a rigid thing. He believes his body is himself, that he cannot do something called project. And when I speak of man, I mean the majority of human kind, they know nothing of these things. They believe when I say I am here, that this is a law, and I cannot instantly change and be some other where. But when I know what I am, I can be, in any instant, anywhere I so desire. So in their eyes I am breaking a law.

Irene: They think you are performing a supernormal thing.

Yada: This is right. This is called supernatural. Not only can I project, but I do something else that is even more super. super - take the body with me. Do not project. Why project? Take the body with you. You want to go a great distance from here? The beginner learns how to manipulate, not matter, but his mind. In the practice of projecting many of them are stuck on that plane, cannot go any further. Where am I going to project? Even say just a psycheself. Where is better than here? What am I going to do moving around in another dimension? Is it another dimension or is it not a state of mind? The same as right here the difference being in concept.

Irene: Awareness state.

Yada: Yes. Now what am I going to do? Am I going to become an astral Peeping Tom Is that what I want to do with projection? Am I going to intrude upon the private life of my fellowman?

Man: I said before and was saying, "It's just like a new toy you know, you fool around with it, then you throw it in the corner - you're tired of it."

Yada: Of course, if it doesn't break you before then, if it doesn't throw you in the corner before then.

Man: With all the -- I wouldn't call it progress, but still on every level there must be some basic unit of integrity.

Yada: Oh yes, yes. It is my thought that most people who really master psychic projection become better people morally and ethically. It does that to them. Now there are many people outside of the body, so-called outside, people that have once lived in the physical world, who spend their time snooping on the people still in the body and for no good purpose. These become what is called scandalmongers or spooks. This is the true spook.

Man: I wouldn't wonder though if the true spook can't be scared too!

Yada: Oh, they are most likely to be scared. Oh yes.

S H C

Irene: And I've heard of those who have learned all - they think they can project their mind and become snoopers as you say. They use this almost as a threat on other people "You can't do anything that I don't know you're doing-

Yada: Blackmail.

Irene: Yes. This is a form of enslavement. It is not working in the light.

Yada: Of course it isn't. And more than this, you pay the penalty. Now I do not want to project because I feel it is a useless thing to do, so I am going to take all my body with me, all of myself. Now first I must know a way of breathing that will loosen the matter, the energy, of which my body is made up of. This is not something the beginning student should know about, but I will talk a little of it because I am certain that you cannot use it, not yet. It has a far greater danger than projecting the mental self, because it needs considerable centering of your mind. You have to know how to use these breathes, how to center the eyes here to the root of the nose and at the same time breathe in this certain way that will begin to work upon the cellular structure.

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Man: Hum.....very interesting.

Yada: But once you have learned this, you can take your body anywhere and re-assemble it in a twinkling.

Man: One wonders though, it is a shock, an electrical shock - very severe - as you start moving into this.

Yada: Oh yes, and this is one of the dangers, yes.

Man: Evidently you could electricute yourself.

Yada: Of course, of course. Or burn yourself up. You can start an electrical fire which is so hot that once started it will finish, it will cremate you.

S H C

S H C

Man: Any combustible substance.

Yada: That is right, and nothing can stop it.

Irene: Is this what happened to those who have been found, who have been cremated, and nothing else seems to be affected in the room, Yada?

Yada: Yes. but a spirit-being worked on their bodies, and caused this condition. They were trying to disintegrate them.

Irene: Oh. I see.

Yada: A selfless spirit who knew, not more than he should, but less.

Irene: I'm glad you have informed us of this, because there have been a few who in recent years have been discovered to have been cremated and it hasn't been explained that it wasn't through some act of the individual, not knowing what they were doing, but it just happened like some children who have so much of the fire forces in them that when they get in a room, you know, the curtains catch on fire and so forth.

Yada: But this is the same, and this is something very few metaphysicians know about. It is a fire-being, a fire-poltergeist. It is not necessarily of a human origin. They are fire-beings. Now there are some people that lived in certain ways on the earth, that turned them into fire-beings, when they passed away. They cause children to appear to be responsible for fires. And the way they do this, they pull off the vital energies of the child with the imagination of the child helping, not consciously, because they do not know that it is doing this.

THE CREMATED CHILDREN

Man: This is a cohesion from the other side, the fire-beings.

Yada: Yes, it is truly using the vital substances of the child.

Man: This is dirty business.

Yada: Yes, because the child is held responsible and very often the psychiatrist, if he learns about these things, first, of course, the modern psychiatrist would have to see it, because he has little understanding. . . . .

Man: He doesn't believe in anything he can't see.

Yada: That is right, very little understanding of what is called the paranormal activities of the unconscious mind, or the subconscious mind, if you prefer that.

Irene: I didn't mean to distract you from the subject you were talking on.

Man: These are all solar activities wouldn't you agree sir? Solar activity?

Yada: Oh yes, of course. Now in ancient times, sun worshippers - and various civilizations of man have been sun worshippers, they have all created fire-beings in their

ritual practices, calling on the sun and the energies of the sun. Oh yes, they have made living beings out of these intelligences and they use them in various ways in their occult rituals and things like this. Both the black and white magician have used these fire-beings - - also water beings.

Man: Nymphs?

Yada: Yes, of course. Sometimes they are called elementals without even knowing what is meant by it. We are of the human variety of elementals.

Man: I wish I could say what is going through my mind at this point but I don't think I will!

Yada: You do not think it would record well? LAUGHTER

Man: It might record well, but . . . . .

Yada: . . . but not on somebody else's ears!

Man: That was beautifully put.

Yada: You will pardon me for a little while, I wish to withdraw. I am very pleased this evening to be here, because with the three of you and Irene, we can all discuss things that we have not discussed in other times.

Man: Yes.

Irene: This is what states of awareness are, Yada.

Yada: That is so.

Irene: It's not a different place at all. As many people as there are present there are that many different states of awareness.

Yada: That is right, yes.

Irene: Most of us here have a common interest in that we are all interested in the things that are being discussed this evening. Now there are many people who are interested, but they do not have an awareness of what is being talked about.

Yada: Yes, that is right and we of the Circle, we are happy to have something a little bit different to be recorded to go to our honorable friends, Anita and Alfred and the man, Ralph.

Irene: Yes, and their group that they get together. They are truly helpers aren't they?

Yada: Yes, and for that reason I am happy for tonight. These people have been most devoted, not only to us, to we of the Circle, but to Mark and Irene, they have been of considerable kindness and assistance.

Irene: Yes. We are going back, Yada, the last week of October to the first of November. Ralph has asked us to come back.

Yada: Yes. When I withdraw, pardon, when I return, would you want to go on Sir?

Man. By all means, Sir.

Yada: Thank you very much.

Irene: Thank you, Yada. This is most interesting and it does give you the opportunity to talk about things that these other groups will have the pleasure of listening to also. Thank you, Yada.

Yada: To pick up on the subject you were discussing about the difference of night and day. A very interesting phenomena takes place in the mind. A change of attitude. Few of us are the same people at night as we are in the day.

Man: Yes, I think this is true.

Irene: Evidently that is why we accept these crazy things as being normal!

Yada: And very often thinking of the normal things as being crazy.

Man: That's when the women propose to the men, isn't it?

Yada: Well, I think the female proposes to man at any odd hour (LAUGHTER). It's the male who thinks there is a particular time to be doing that. The female, in herself, if she is left alone and not too badly conditioned by her environment, is very free and natural. She moves according to her nature and this is what disconcerts the male very often. He has romantic ideas, while she has very concrete and down to earth ideas about him. She mostly is looking at her male as a father-to-be of her children. He is looking at her as a romantic one night stand!

Irene: If not that, at least a partner in life to share pleasures with.

Yada: Yes, this is why it is so difficult for a male to give himself entirely to one female. It is not his nature. He is romantic with himself.



Irene: We are certainly getting off the subject!

Yada: We are far from the subject (LAUGHTER) - and yet we are not, because it is part of the nature of creation.

To go back for a moment to what you call the meditation subject, I want to make a somewhat concrete statement right now about it. I feel this: In the beginning the student should meditate solely for the purpose of relaxation and getting away from external noises that destroy or tend to destroy the nervous system in your world of confusion, as it is in what is called the business world. It is therapy and he should practice meditation as a therapy for his upset nervous system.

Man: When you stop charging the nervous system by bombardment and get quiet, then you have a chance to recharge. 682

Yada: That is so. One of the greatest reasons that so many people suffer from nervous disorders is that they have not trained themselves to relax, to meditate for relaxation. They have projected themselves so much on the outside of their lives and their surroundings, that they have no more control over their bodies. So the body gets sick.

2nd Man: But it's old fashioned to relax now-a-days. Its just offbeat a little if you really believe in practicing relaxation. Our society has gone in the other direction.

Yada: Now, I know this to be true so I say that. You see, to begin with, life is not you and me, it's me - so I cannot be concerned about what "they" do or are not doing. I must be concentrated upon me. What am I doing? Now if nations would adopt this thought and act upon it, each being concerned about what they are doing, I am certain there could be no further wars. But it is not that way. Each nation is so concentrated and in a state of anxiety about what the other nation is doing that they do not know what is going on in their own nation.

Man: It is exactly the same with the busy-body in a neighborhood.

Yada: That is right.

Man: His business is everybody else's business and he doesn't take care of his own business.

Yada: And this results in suspicion, because how can I look at another without some suspicion coming to the fore in my mind; suspicion that you, in some manner, are a threat to my existence.

Irene: Yes, if we allow ourselves to become these busy-bodies our energies are used in a negative manner. We are prostituting our energies so we don't even have the energy to think about wanting to do something for ourselves, you know. We are completely ignorant of the value of ourselves and so we neglect ourselves. And this is what nations do. They are so busy trying to find out what all the other nations are doing that they neglect themselves.

Yada: You have no time to mind yourselves.

Man: And meditation provides the technique of becoming acquainted with yourself - your whole self.

Yada: That is so. And once you have acquired this understanding of yourself, then you are of great value to others. Then, you can safely be concerned about some other you. S.E

Joe: You know, Yada, actually meditation is one way to become acquainted with yourself, but you can also be acquainted with yourself by actually examining yourself each day - you know what I mean?

Yada: Oh yes.

2nd Man: My behavior. But most people will say, "Why examine myself?" But actually, they are full of prunes. If they did, they would actually do what they say they did and they don't. They want to do something in the reverse, or something. They don't wind up doing what they say they are going to do. You talk about being conscious all the time, knowing what you are doing, for example driving a car. He gets down and says don't tell me about it. And he's out in a car you know and doesn't pay any attention and he gets bumped off! LAUGHTER



Yada: Your phraseology is most amusing.

Man: Slang.

Yada: But, sir, with the education you have, you can safely use slang and get people to understand you. But when a person does not have an education (not necessarily am I speaking of book education, but an intelligent way of thinking - that is education) they cannot afford to misuse the language if they do not have this. As for instance, when one uses the word God, if they do not know what they are saying, they are using the wrong term.

Man: I agree.

Yada: And it will give them no benefit. They do not benefit by it and other people listening to them will not know what they are talking about, because these other people will know something different, something more intelligent about that word.

Irene: Or less intelligent. It won't be the same thought will it?

Yada: No.

Man: There again you have the problem with words.

Yada: They will not know what you mean when you use that word. Now it is no concern of mine what someone else thinks I mean. It is most important first that I know what I mean. When I know what I mean, I am capable of giving the right picture to someone else. If I do not know what I mean, how can I enlighten someone else? I cannot.

Now, I am very much interested in your colloquial expressions, your slang expressions. They are, when used properly, very often more to the point on a topic than some well expressed saying in good English, or whatever language you are speaking. For instance, one of my favorite expressions is "being bugged". I think that a remarkable thing, meaning being worried, being pestered, being troubled. I think it is a remarkable expression, "being bugged" and you will know how remarkable it is if you are ever in swamp country. LAUGHTER

Irene: You know, when you say this, it reminds me of the "African Queen", a picture that we saw of Humphrey Bogart and Hepburn.

Yada: I do not know who these people are - - -

Irene: No, they are actors and actresses, Humphrey Bogart has passed away. They were in Africa walking down the stream, he was, pulling this boat along and the leeches got on his body. They just covered him and sucked the blood from him. I thought to myself, this is really being bugged. And some people are like leeches. They get on you and you can't get rid of them and you turn on them and say, "Leave me alone", but they won't, you can't get away from them, they're like sticky molasses!

Yada: Many of our habits have become leeches to us or they have become spooks with us. They haunt our body-house and we try and try to dehaunt the body-house, but we find we can get them out for a time, but then they come back again when we least expect them. And we find ourselves entertaining them with great joy.

Now, natural desires, desires that are natural to the individual, though they may not be natural to some other person, but to that person, if he or she expresses their natural desires, then this is the way to live. What is wrong is when we find ourselves getting guilt feelings about what we do. This means that we are not doing that which is natural for us and we know it. Our guilt feelings tell us. When you can do what you desire to do and reap no guilt feelings, you are living naturally. \*

Irene: Well that takes me back to what you were talking about, the atom and the light. We are the lights, so we couldn't possibly do anything wrong. It is just our concept about what we are doing that causes us to believe that we are doing something wrong and we suffer these guilt complexes until we really understand what we are.

Yada: We think we are doing things wrong for us, the thing we are doing is wrong for us to do. If it were not so, we could not possibly get guilt feelings about it. Many people think that the man, Hitler, was one of the most heinous beings ever to come to the earth. But in your modern times very few people think about such people as Genghis Khan who was a monster of cruelty, much worse than the man called, Hitler. Then there was Alexander the Great, now this man was great for murder, yes.

Man: And yet each of these men, the historians have pointed out, were relatively advanced, illuminated individuals.

Yada: Yes. Hitler used his occult knowledge negatively, dealing in black magic.

Black magic is the same as white magic, only it is using the forces in a negative way, that is all.

Irene: For destruction.

Yada: That is right. Now did these people create total negative conditions? Of course not! This is impossible; it is not within the law of life for one to create a totally destructive or evil act. Every one of these I mentioned, the three of them, brought people together just as much as they dispersed them. They changed history, not only the history of man and his attitude to himself, but they changed very often the topography of the earth. They did many things, thinking in their mind it was the right thing to do; though at the time it brought much suffering and deprivation to great masses of people, and death to a great number and yet, when it was all over, the conditions then rolled back to where they should have been and things were much better for the human race. Often much better.

Irene: Yes, it takes one to tear down and gives others the opportunity to rebuild.

Yada: Yes. Irene: So this is a very positive way of change, isn't it?

Man: The way you related it here, it is just gobble animalism, cannibalism.

Yada: That is right, but often the man en masse is like a blind-cooled indifferent machine. It is very much like nature itself, in fact. Nature that makes great quakings of the earth, great storms, and kills thousands and often millions of people, like in my civilization. But were those quakings and dreadful experiences that the people suffered a total loss to human kind? Did they leave nothing good in their way? Oh yes they did! They created conditions in man that brought him closer together. They made him think, for a time anyway, how necessary it was to share himself with his fellowman in a more kindly, constructive, intelligent way. Look please, at the acts of Hitler. It drove people together who would never have gotten so close otherwise.

Man: This is true. We are so today.

Yada: Yes. Now we go to Germany and we find because what he did was unnatural in trying to destroy any race of people, he had to, in the process, bring these people into Germany, into his own land, which originally was not his own land, for this man was an Austrian. Anyway, in making prisoners, in pushing people together, even though it was to destroy them, he brought them closer together. His acts brought out a need for each individual to seek to protect his fellowman in order to assure greater protection for himself.

Man: It is funny though that man will not do this unless he has a common enemy.

Yada: Yes, of course. Also instead of making Germany a land of pure race, it is now even more conglomerated than ever before.

Irene: Do you think Germany will remain divided or will it eventually become one country again?

Yada: No, it will become one country again. East and West Germany will be rejoined. The scars will remain of the operation that separated them and also the scars of bringing them together, will in time heal, but not ever entirely. The scars will be there and therefore as long as there is a Germany or any other nation.

Irene: Do you think, Yada, that the people in East Germany have been indoctrinated into the way of thinking of the Communist regime, or do they still retain their old ways of thinking that they had prior to the separation?

Yada: They, most of them, retain their thought of as they were before the separation. But if you force a people to do something long enough, force them to do your bidding, after a while they will believe that is the way to do things.

Man: Mental conditioning.

Yada: Of course.

Irene: But the race patterns, I would think would stay, like we sometimes inherit ways that our ancestors had of doing things. I know I use word phrases that my mother used, or something like this occasionally pops out.

Yada: Yes.

Irene: And I was wondering if after they got away from Communist domination, if they would gradually go back to their old ways of feeling, because of the race consciousness.

Yada: Of course many will go back, but there will always be some who will never go back.

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Irene: Of course, we find this in everything.

Man: These things quite frankly, are like concrete to break up.

Yada: Yes, yes, and the longer the conditions of this nature go on, or of any nature go on, the more set it becomes, the less likely it is for something to step in there and cause a recall in the minds of these people as to how they once were.

Man: Again, going back to the meditative process, once they become set.....

Yada: They are set.

Man: They are set, permanently.

Yada: ~~That is right.~~

Man: But here in this again, it is merely a recollection of guilt, as we talked of last night, of what you intrinsically are.

Yada: That is so. The people that will remain as they have been so phynotized, are people that would have been that way anyway. They were already that way. They were simply waiting for someone to come along and tell them that it was all right to be that way.

Man; I agree. I agree. That's what - - - - that way - - - - In other words, they go into the same thing in a little bit different degree and start all over again.

Yada: That is right.

2nd Man: Its the very same over here. We have segments of our own population that yield to the pro-communistic way of thinking.

Yada: Yes, you have in all humans the two states of being. One is called sadism and the other masochism.

Now whenever there is a great war, or if there is a rioting of people, a gathering of mobs, this manifests, these things, one or the other, manifests in a very widespread nature. Unless conditions are presented to make it possible for these people to express themselves this way, they will appear normal people that wouldn't hurt anyone, under any condition, you would think.

Irene: In this country, Yada, I think we are what we call a "Mulligan Stew" - we're a little bit of all countries. The mulligan stew is what we call a tramp stew. He puts prunes and leaves and everything in this stew pot and cooks them. This is what our country is, it is seasoned with all nationalities of the world.

Yada: Yes. When I say this about sadists and masochists, I speak of no nation at all, I speak only of people as a whole. Your penal institutions create ample opportunities for the sadist and masochist. Anywhere where there are gatherings of large groups of people, your armies, your navies are filled with people who have these strong tendencies of cruelty to others, or cruelty to themselves.

Man: Or the capacity to receive and accept cruelty.

Yada: That is right. Now all this may seem to have almost nothing to do with meditation, but let me point out something here:- What we are speaking of is our own human nature. We go into meditation not knowing, not wanting to accept consciously that we have the will to masochism or sadism. But these things come to the surface during the time of meditation, especially for the beginner does this happen. And this brings out in them a tremendous sense of guilt, but does not destroy their desire to express themselves in these ways.

Man: What is so upsetting matters. Its your cleaning out the garbage can.

Yada: That is right.

Man: So you let it come up and try to observe it, but not get involved with it.

Yada: Yes, some of the seemingly unselfish, that are thought by the unlooking eye, that most of us have to be very compassionate, kind, sweet people, have in them the monster and they are afraid of it. They are more afraid of it than someone else and this gives them feelings of frustration and tremendous fear, especially if it happens to be one who has been reared in some particular religion and has accepted the belief of gods and devils.

Man: Of course. Treat it with their kindness and sweetness of compassion, which is only a screen, a guise, that the monster gets on us.

Yada: Of course, yes, yes. Some of the great women of history, besides the great men, ones that were thought to be the closest to their religious god, were monsters in mental crimes that they expressed in secret.

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S.E.

Irene: The women of the Berber tribe too. They were more feared than the men of the tribe.

Yada: Yes. Also you get into the Arab people and the Nomad, the true Arab, women are a great fear to other people. They are the last word in cruelty. And you find this in numerous tribes of people living in some of your own country here. There are a number of females that are very deadly. So it is not only a male trait to be cruel, to be heartless. The animal is in all of us. The black leopard hides behind the sweet little man!

Man: All you have to do is scratch the lamb and there it is!

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Yada: That is right, yes. So you must remember these things are our nature, human nature. They go back to the most ancient times in the different civilizations that man created. And here the individual, from his experiences, has created memory patterns that he takes with him from lifetime to lifetime. Now this is sometimes called the race mind. Some of these experiences have spread and many people have had these experiences. Many people have been wonderful compassionate people, rather sacrifice their own lives or their own comfort than see someone else suffer. So they bring that over from lifetime to lifetime. The more intense the feeling of compassion or hate, the more likely the individual is to mark himself with it and bring it over from lifetime to lifetime. And then in one of these lifetimes he learns the art of meditation and if he has not trained himself to accept what he dredges up from that great mind, he is in serious trouble. This is again a reason for not telling people what they were in their past lives. Even though you may be able to bring out something good about them, it would be better if it came to them, than to have someone else do it for them, because in this lifetime they may not be so good, they may not be so compassionate.

Man: Are risks. These are the calculated risks I think, or risks without calculation.

Yada: Mostly. I am happy you changed that! Our memory patterns, whether they are true or false, according to our temperament, our attitude to the thoughts about things, can give cause for much trouble with one another and with ourselves. There are people who have said, after years of being what they call good, of trying to follow the Golden Rule, of being compassionate and kind to their fellowman, because of what they have come to think about other people's attitudes to their compassion and love, people who have rejected everything they tried to do for them, they have come to hate.

Man: These are terms - - - they have transferred . . . . .

Yada: Of course, because people that have come to hate, who have been devoted otherwise before with love and understanding, do not understand. They were not giving their love selflessly.

Man: Unfortunately.

Yada: That is right. Although if you told them that, they wouldn't believe it. "Oh I am, my thoughts are pure about my fellowman. I am loving without any interest in myself."

Irene: But it is the thrill that one gets from loving that caused him to do it. So if he is doing it, it is because of the thrill.

Yada: You see, if we do things for any other reason, any other reason than, "that is the thing to do", or "those are the things to do", they are natural to do.

Man: Or for the pleasure of doing.

Yada: That is right, to get the pleasure out of doing, the act of doing would be the reward, not a secondary reward called appreciation. I do not come here for appreciation. This is the height of egoism.

Man: But to be able to do it, to say, "I love doing it."

Yada: For that reason alone.

Man: And would do it again, that is sufficient.

Yada: That is it, wonderful! In meditation to be able to take inventory on yourself and accept what happens, without any qualms, either feelings of grandeur, or how great you are, or how evil you were, just watch the picture. Let it pass. That is part of me, I accept it.

I am grateful to be aware that I had those experiences. I may have brought hurt, terrible hurt - - undoubtedly I did in some other lifetime to someone else, but that was when I was growing and knew not truth. But now I know, so I see myself in my acts as taking steps out of ignorance, out of the field of ignorance, walking toward the

\* (Light. How wonderful! How can I forgive someone else, unless I forgive myself first? S.E.  
How can I get forgiveness from someone else, unless I forgive myself first?

My Honorable friend, it has been a pleasure to speak with you again. 687

Man: It has been my pleasure, Sir.

Yada: Thank you. And you will not forget to extend my love and appreciation for the man, Mr. Francis Regaeli.

Man: Yes I will, matter of fact, I will tell him about this discussion.

Yada: Thank you very much. I am of the feeling that he is not quite satisfied with myself as being myself. the veracity of me. LAUGHTER

Man: Unfortunately, he does not know you as I do.

Yada: Is so. But if he knows himself, and I am certain that this man is accutely aware of himself, he then knows me.

Man: I am sure that he does.

Yada: It has been an honor. (To another man in the audience) - Sir, sometime we will talk. hoping when I say "we", meaning you will do some talking?

2nd Man: Thank you, Yada. I got very relaxed here this evening, I make no excuses for falling asleep.

Yada: Oh no, of course not. I am aware of your need for relaxation and that you did what was natural for you to do.

Man: Was it comfortable?

2nd Man: Yes it was comfortable, but then there is a time and place for things, but then it happened here . . . . .

(Yada: When it happens, that's the time and the place. Allow it. Yes, you know, let life, let life and what a wonderful experience life will be, let it.)

2nd Man: It's hard for me to do though.

Yada: Oh. I think it is very difficult for the majority of us to do.

Man: That's another thing, Americans have never learned to stop fidgeting.

Yada: Yes, fidgety, fidgety. Thank you very much.

Irene: Good night, Yada.

Man: Thank you.

This is Irene Probert speaking. It is Tuesday, October 20, 1964. We are in our home in San Diego, holding a private lecture for \_\_\_\_\_.

Yada: Senas et Senehas, e na Yada di Shi'ite.  
[Good evening Yada.]

Yada: Notchi, notchi. (Yada speaks first, a few words in the Yu language...) My honorable friends, it is nice to have you here again. I think we are becoming very closely associated!

Comment: [We've always felt that way.]

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Yada: Thank you. We of the Circle feel the same way with you.

Irene: [Mark and I do, too. Yes, we feel sort of like we're with our own people .. There's a great difference in personalities isn't there? You can know one or be acquainted with one, for a number of years, and not have the feeling of closeness that you do when you meet sometime for the first time.]

Yada: That is so. There is, what I like to call, a closer spiritual connection. And when people of this nature meet for the first time, it is always as though they have come home.

Irene: [Yes, there has been a great longing in me to contact M---& D--- for a long while ... and the first time I saw D-- he had on a brown gabardine suit and he was full of vitality and -]

M. : [You know he almost wore that today!]

Irene: [I wish he had! He is looking so much better now and .....]

Yada: That has been several years.

Irene: [Yes it has]

Yada: The reason I mention that is to bring out the thought on what is called reincarnation. Many people wonder why they cannot remember their past lives - and yet, most people do not carry in their consciousness, or are not able to recall that which they did only yesterday. And yet, here is a point to make - you can remember that seemingly simple thing that he was wearing a certain suit - isn't it remarkable to remember that - to carry this kind of picture -

Irene: [I can remember, too, the suit M-- had on - the yellow suit - and I think sometimes, individuals are very aware of clothes. I'm very much aware of colors of clothes - it doesn't matter about the cost of a thing, but if it looks good on someone ...]

Yada: Something else, people, in talking of remembering past lives - well, were not those past lives made up of hour to hour and day to day living? And certainly no one is capable of recalling hour to hour details about what they did even a week ago - even yesterday!

Irene: [We have to stop to think what we did even two or three days ago!]

Yada: Yes, so you do not remember a past life in its details, but simply out-standing events in that life or that day.

Irene: [Mark and I have often said, with L-- and H--, we have felt we have known them for years and years - and I do feel this way - and I don't know whether it is because we have been together in a past life, if this is the way we remember this sort of thing - I don't know -]

Yada: Now there is something else that many people have - and believe it to be remembering a past life. People of the same thought -  
[Same vibration, Yada?]

Yada: Yes. They have association in mind. They perhaps have not yet met, but the moment they do meet they will know that they are mentally related to one another.

Yada: People have experiences which the external consciousness has no memory of. There is a part of the mind, of the larger mind, in which we have experiences and then do not relate it to the conscious self. Then perhaps, sometime later, we will have an experience which we had mentally - we will have it physically, and this will cause us to remember. We ask, "Have I been here before? It seems like I know that person!" And in deed you do - and in the most profound way - much more so than after meeting and having to put up physical walls around you.

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Think of this, my friends, what a wonderful thing it is that we have much more association with one another mentally than we do physically! We know each other better. Also, people meeting for the first time have feelings of resentment and sometimes a very deep sense of antagonism to a person, meeting them for the first time. These people have had unpleasant experiences with them, in the larger mind. What I am trying to point out is that it need not have been in a past life but right here.

[Question: Could it also be, Yada, that two people, who have the same negative pattern, meet and they feel that negativity between them and feel they don't like each other?]

Yada: Of course. We very often see in others, our own selves, and we do not like it; we put up with it in ourselves because we do not look at it - (laughter)

[Comment: It takes one - ]

Yada: To know one -

[Comment: And it takes one with like potentials to stir that within me that I don't like! M-- was saying, before you came, that they are trying to remember some of the questions that she and H-- have compiled - and she mentioned about entities latching onto individuals. I wonder if these entities were drawn to individuals because they did have like interest in some things?]

[Comment: One of the questions was to explain to us about the aura.]

Yada: Yes, of course. To talk of the aura, and how entities latch onto people in the physical world, - it all ties in together because the aura is a kind of protective 'envelope' - I think is the word.

Now, if through sickness or through emotional disturbances which have been carried on for long periods of time, the aura can be torn -

[Question: Is it over a period of time, or an explosion at one time, or is it either/or?]

Yada: It is both. sometimes real anger can instantly rupture the auric light and what happens first is that we let out, through this envelope, a great deal of very vital energy. Then this becomes very attractive to the lower beings in other states of consciousness; it feeds them of course. It is like food to them and they come rushing to that individual who is in a fit of anger; and they draw this vitality up into themselves and can become very dangerous entities. They can be the cause for sudden death in anger.

[Question: Is that why some people get very angry and die, and they think they died of a heart attack?]

Yada: Yes, of course - apoplexy.

[Question: Some people, when they become angry and these entities latch onto them - and sometimes people may commit a murder and they say they don't know anything about it - they blacked out - ]

Yada: But you see, they carry an attractive substance for these lower minds. They have within them, this will to murder. Now under ordinary circumstances, they may have been very fine people, very nice; but something suddenly happens within that person - a tremendous sense of resentment - and they give it out in anger and this attracts these lower beings. But I want to say something here; we must not believe it is only entities who had formerly lived in the physical world - they may not be at all. They may be beings that



live on entirely different planes - may never have been in the body - know nothing about body experiences in the physical world - and something more, they may be the very low thought forms of the mass mind.

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[Question: Are these classified as the elementals?]

Yada: Yes. They are not of the variety you will find in plant life - such as the salamanders and elves - no, they are not of this order. They are of a much lower order, and a very destructive order because their origin is the human thoughts. Yes, it could be most frightening to see these beings, if you suddenly had sight wherein you could see these thought forms that people walk around with all their lives.

[Question: Do you mean they are actually imprinted on the physical?]

Yada: Yes, they are into what is called 'the auric light'. They live in the aura.

[Question: You say these are thought forms that live in the auric light. Are these the ones that cause pathology and disease in the body?]

Yada: Yes that is right. Some of these - remember, these are thought forms, and thought forms existing in what is called 'the mass mind'.

[Question: Fear, resentment, jealousy, and all of these?]

Yada: That is so. Some of these are very dreadful to look upon. Some of these get into the auric light, close to where the liver is, and they cause all kind of trouble with the liver.

[Question: Why the liver? What is the attraction to that?]

Yada: The liver is a source of very vital energy. However, there are some other elementals that attack the kidneys, and the heart, attack the spleen and different organs.

[Question: Which one attacks the sinuses? That's the one I'd like to know!]

Yada: Sinus troubles come basically from anxiety. You need not even be aware of what you may be anxious about. It may be something that started in your childhood, and then is fed through the years with other anxieties.

[Question: Would that affect the whole respiratory system?]

Yada: Oh it is likely to because the sinuses are very much connected with the respiratory system

[A-greater degree of anxiety?] Yada: That is right.

[This is probably why there hasn't been a cure found for the common cold, because these are caused by thoughts of the individual, and each individual has different thoughts that create these anxieties?]

Yada: That is right. A mother may create these things for her son or daughter; create these anxiety patterns that become very strong and very dangerous thought forms for the physical body - or a father may.

If a mother, by her feelings of insecurity, which is basically anxiety, will hold her son to her, and destroy his feelings for his father, in time it can break him (the son) down sexually; because, in his mind, she has built up in his unconscious mind, a desire for her. And this starts a terrible conflict within him because it is said that no normal person has sexual desires for his own mother.

When this does happen, you can see immediately what anxieties and guilt feelings are built up in the individual.

[Question: It is known that there are some children who have a fear of going to school. But they know they must go and these children - some show signs of having colds all the time?]

Yada: These children who have a fear like this - it is not basically a fear of going to school, but that basically school is a strange place to them. Again, you see, security. They feel lost, cut away from the comforts of their pattern of home life.

Now this is what also makes a recluse. In time, the fear of the outside becomes quite great, for everything is unknown to them - or at least, they take on

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this feeling of strangeness - "Everything is strange outside; I feel lost. I go outside and find myself in a state of confusion". This, in time, creates the recluse.

[Question: Is it not true, the accumulation of these thought forms create a great deal of waste in the body?]

Yada: Oh of course. Yet, here again anxiety restricts the activities of the juices of the stomach -

[Anxiety is really a form of anger?]

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Yada: Oh yes. It is a kind of deep seated rage.

[It causes the muscles to tense up; instead of relaxing and giving off the waste matters, it tightens up -]

Yada: That is right. You find, in childred who suffer from asthma ..

(Pause. Yada struggles to overcome a coughing spell in Mark's body)

Yada: Now Mark's body feels a little bit better.

[Irene: While we're talking of people manifesting thought forms and so forth - Recently these things have been happening around Melody and I wondered if you could tell us about these things she saw yesterday. Was this like a thought form or pain form or something like Mark saw one time, or a partial manifestation of an individual -]

Yada: It was a partial manifestation of an entity. And you do not have to be concerned for it is a very kindly being.

[Question: Yada, tell us about our 'Guardians'?]

Yada: Yes I will, but what I want to say - what I was going to say before I have to leave - The asthma victim has - the sickness originates in his early childhood, and it is basically from rages and a tremendous sense of frustration and also a will to dominate. And so, the cild who throws rages and holds his breath - after a while, a pattern is made in the mind and in the nervous system, of gasping. Along with his sense of frustration, this is built into asthma.

Along with this comes something even more dangerous and that is the will of such a child, in its sense of deep resentment, where he refuses to let go of his waste matter. And, in time, this causes a building up of poisons and germs in the lower intestinal tract which gives that one an opening - not only to asthma, but suffering from what you call allergies - and of course constipation for sure. because their resentment and feelings of not wanting to give in, after a while this takes the form of restricting the bowels and you have constipation. And constipation, in time, leads to a tremendous amount of very dangerous bacteria breeding in the lower intestinal tract.

[Question: Is it also true that ..... and this asthma is more like crying on the inside?] Yada: That is right; that is exactly right.

[ And hayfever comes under this too?]

Yada: Oh yes. Look at how suggestible a victim of hayfever or allergies is. It is known in your time, a person suffering from allergies - take pollen for example, and you show them a picture of a flower from which the pollen comes and 'right away they start reacting to it - which makes it obvious that the allergy is not from pollen at all; shows that it is not an allergy. This is just an excuse for something.....

[Person tells the Doctor he is allergic to something.....]

Yada: No, I know that. Because they are still caught in the belief that they are going to find some way of curing these conditions with drugs. They may restrain them for a time, but they do not cure. You cannot get a cure with drugs unless you get at the seat of this sickness - which is mental and emotional.

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[Question: Before we get away from sinus trouble, so many people today have 'post nasal drip'. Do you know what that is?]

Yada: Yes.

[Now is that a form of sinus trouble?]

Yada: Yes it is, but you have other conditions that are making this more widespread today than it has been in past years, and that is waste matter from atomic fallout.

[Why would that make it post nasal? Why doesn't it come out of the nose?]

Yada: It is restrictive; and this causes sinuses and it causes headaches - 692

[Even these are caused by atomic fallout?]

Yada: Yes of course. You see - patterns, mental patterns. For years and years, these have been set up in the mind of the human being. It is not something that just started. And anything that you add to it, any outside effects, simply makes these conditions worse. That is all.

[What would you recommend as a help for this?]

Yada: As long as fallout is here, there is nothing we can do about fallout. Much of it, you are getting in your milk, in butter, and all kinds of animal fats. You are getting it from your vegetables because it is all going into the ground.

However, I think, that if it is possible to find someone who knows the patient's background, what their early childhood was like, and start to re-feed them more intelligent concepts of life, that they would get over the condition. They would get a cure instead of a palliative. The trouble is, the medical men are treating the symptoms and not the causes.

[Question: In other words, we just have to rise above accepting any negative concepts as to fallout?]

Yada: Or as to any other negative conditions.

But, you see, to do this is not as easy as it may sound.

[Comment: It takes knowledge - ]

Yada: Yes, and it takes re-training of the mind in its pattern of thinking - which is very difficult. And it is growing more difficult as more people are coming into the physical world because their thoughts are bombarding you - just as much as radiation is, or pollen is, or dust is.

[Question: Is there anything we can do to help stop this bombardment?]

Yada: Only to keep giving yourself intelligent suggestions, more concrete and understandable and usable concepts of life.

[Can we do that by building a protective aura?]

Yada: Of course, and you can build an effective aura - make it strong if you will, every day. Before you are contaminated by the outside world, as you get up from your bed - before you get up, sit up for a few moments and give yourself some strong suggestions that the day is yours and nothing of a negative form is going to intrude upon you; and also that you will clear your mind so that you can listen to anything without your unconscious self taking a resentment to it.

You see, this is one of the greatest dangers of the human being in the physical world - his mind is constantly open to suggestions: sound, color, light; everything is whirling around him constantly. And all of these - odors - everything that has to do with the sensory self - and if the individual does not practice accepting things that he cannot immediately do anything about, practice accepting them and not putting up a sense of resentment - because you cannot fight things emotionally; they will destroy you, if you try.

So you condition yourself to accept whatever you hear; let it run through your mind, and if you can use it, go ahead and use it. But when you see that you cannot; if that thing is painful to you - those words are painful to you, then you build a strong feeling of acceptance. No words can harm anyone - any more than they let it.

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Very few people seem to really know how words affect them because they have been conditioned against certain words. These words are sounds, and if a person has been conditioned to resent these particular sounds, it can make him ill if he cannot fight them.

[Question: Can we not overcome a lot of these effects by putting our mind on the opposite motion?]

Yada: Yes. Nothing can hurt me, but me.

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You see, the brain is very much like your modern machines (computers). It is being fed all the time. It cannot give off anything that has not been fed to it - either from your plane or any other plane.

So why not, first thing in the morning, keep that thought in mind - that any thing that is said, is acceptable to me. If it is useful, I'll use it and if it is not, I will let it go without any sense of resentment or anger or any of these things.

[Irene: When you told me about this - and I try to do it each morning before arising, for some reason or other this self of me I have talked to, about it being my day, will invariably throw up a protective shield. It reminds me, as soon as something out of balance is presented, I am reminded to discard it - and it seems you are reminded throughout the day.]

Yada: That is right. Now because you cannot stop others from thinking or saying what they wish to think or say, "accept" what you hear. By that I mean to say, don't fight it -

[ Be indifferent - ]

Yada: That is right. Some people make themselves sick by trying to fight the negative thinking of someone else. Why do that? You are starting trouble for yourself if you do that. Let them say what they will; it cannot hurt you if you realize that YOU are the Master, not someone else.

[Question: Now, about thought forms that have gotten into the aura - what can one do about those that are already there and making certain parts of the body sick?]

Yada: You can either go to someone who understands the psychology - especially what is called abnormal psychology, and have them help you to rid yourself of these, by talks with them - with these persons - so that they can clarify the cause of your sickness to you, so you can see it and thereby get rid of it -

[An analysis?]

Yada: Yes. Now if you cannot get some other person to do that for you - that is, one who is called a psychologist or psychiatrist - surely you have a friend that you can tell anything to, who will listen and understand and give you a better understanding of what is troubling you.

[Then there is nothing physical you can do?]

Yada: Of course, you can go on diets of particular foods; and you can also take certain kinds of drugs which will alleviate the condition but will not cure it.

[Comment: I was thinking - long years ago, when you were in Portland, there was someone there who had this condition - backache or something. You worked on that, through Mark, and relieved it.]

Yada: Yes. Now this can also be done but, because you people are deeply in this side of thought and light, I must make it clear to you that this comes under the heading of 'suggestion'. It is amazing. Faith healers are, the more successful ones, are those who are capable of giving powerful suggestions.

[What you were doing was more or less to help those who didn't understand?]

Yada: That is right. You see, one thing I do when someone wishes me to work on them for healing, is I try to get Mark to either wash his hands with sweet smelling soap, or at least to get rid of any tobacco smell on his hands because, even to people who smoke, it is offensive to the unconscious; it adds to their sense of guilt because they know they should not be smoking. They know this because they know it is not doing anything for their health; they know they were not born with this in their mouth!

[Question: Along that line, Yada, is it true that smoking is almost the same as a pacifier to a child?]

Yada: Yes it is satisfactory to the mouth. It is what is called oral comfort. It is a childhood pattern.

[Irene: I told someone what you said about not being born with a cigarette in his mouth and he said, "Now to my knowledge, I wasn't born with a glass of carrot juice in my hand!"]

Yada: Not in his hand but, you see, the body by its nature is conditioned to take living substance into it. Now tobacco - the end product of tobacco - is tar and nicotine; and the body is not conditioned to it. It is not natural to it.

[Anything the body is conditioned to accept, when it is born, are the things that should be put into it? Anything that irritates the body, should not?]

Yada: Do that which is most (natural) for you as a person; an individual, and you will find your life to be much happier, much more comfortable.

[Irene: In reference to these illnesses and things of this sort, is there a 'mock-up', a pattern that is in the blood? A mock-up of the cell before it is manufactured? If there is a mock-up of a malignant cell, how can one dispel this idea? How can one rid themselves of the mock-up? The pattern is there and we have our pattern; the plant has its pattern before .....]

Yada: This is there as a thought form, not as a concrete substance. Then the thought form works on the chemistry of the body and produces the cancer cell or produces the diabetic condition. It is there first as a mental pattern of destruction.

It is - diabetes, cancer, tuberculosis - all these things are suicidal mock-ups, a thought form.

[When a doctor says that a condition is 'arrested' does that mean cells are not responding to the malignant thought form?]

Yada: That is right. Now the person is beginning to fight the condition. He is striving to do something consciously against his inner unconscious drive to commit suicide.

[In other words, negative patterns we are born with CAN be overcome by building an opposite pattern in the brain; it is stronger and therefore will overcome?]

Yada: That is right.

[Is that the reason why you cannot tie up any emotion to any disease?]

Yada: That is right. The moment you do this you have an explosive condition that will bring more trouble.

[You mentioned committing suicide with cancer. I had nothing to live for and I did not want to live. And I got cancer and I was full of it. And suddenly before I was ready to die, I got something to live for and I got better.]

Yada: Yes of course. It is the same way with diabetes. This man has long had.... and was not aware of it, not even now. And I have no will .....

Deep within him, such feelings of frustration, starting at early childhood, that it is suicidal. And this suicidal drive has produced the diabetic condition, and also hardening of the arteries, where the feeling of being 'tied up' pretty soon creates within the will, the mind, a way and means of getting away from it - which is suicide.

[Question: Why wouldn't you have the desire to make him aware of this?]

Yada: Yes, because just to tell him this is not enough. He has to have a reason of his own for wanting to live.

[Wouldn't it be reason enough that this work is so badly needed in the world today and he should want to live and be an instrument?]

Yada: No, I think that is a little bit too much for him to believe of himself.

[Comment: Mark should be thinking all the time that Mark and Irene just must get well! - and stay well!]

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Yada: You see, it is strange - strange is the human psychology. How many leaders of countries see the foolishness of war? How many, even if there is the threat of total destruction for man - do you think that will stop them?

[Comment: No, but that is on a carnal plane.]

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Yada: Alright, now the same thing with the individual human being, who comes on the carnal plane also, is his will to do war - destructive war upon himself. You have the individual drive for suicide and you have the national and international drive for suicide.

You see, the physical world is not natural to man; it is not natural to that higher consciousness. It discovered a vibration that was different and this excited the great mind into wanting to know more about that vibration - in the same way that today you have discovered that you can rub the atom and get all kinds of energies out of it. This is not enough! We want more! We are driven to extremes.

[Irene: I think this is why Mark finds it so difficult to develop the attitude M- has mentioned, because he has had so many truly hard pressures throughout his life - one hard pressure after another - which has created the will to commit suicide. And he's had these from the time before he could even talk.]

Yada: This is right. This was created before he could talk.

[Irene: It's a wonder, with the type of body he has, that he has been able to withstand what he has!]

Yada: Oh I would say that; I would agree to that. But I think it is because he has this greater feeling about life that will not permit him to hold onto a suicidal desire. He feels life to be much more a productive and beautiful thing, a much more sane thing than it seemed to him in his earlier childhood and early manhood.

[Is that the reason he had this type of experience? To make him able to deal with these things, to overcome them?]

Yada: Yes.

[Because, with all life being experience....he'd have been gone by this time?]

Yada: That is right; that is right. And we were with him, as he was a child, giving him thoughts that affected his feelings to the point where he was able to resist the unconscious mind in its attack upon the physical self.

You see, very often the psyche gets enraged and will attack the body, often killing it and leaving no signs of what killed it, because it is weary and frustrated with the way the physical body is 'acting out the dream'. So it breaks it down and brings on all kinds of difficulties.

You see, my friends, what a wonderful title you have to your teachings - "Concept Therapy". Concept. I think, in your teachings yet, it needs to be broadened a bit. I think - if you do not mind my saying this - I think it needs to be impressed on the student's mind that he is - he lives - much more, everybody lives much more of his physical life mentally; he lives much more mentally.

You see, in your world you have been blinded to this. The story in your Christian Bible about two people in a beautiful garden, that they fell into sin and lost the Edenic state. The Edenic state was not a physical garden. It is the story of man, who was still in the higher state of mind; he was still living in it and he discovered this new vibration called three dimensional and he was hypnotized by it. It acted as a powerful suggestion upon him. His 'sin', therefore, if you can call it a sin, was simply cause and effect - you cannot get away from this - the sin was sinking himself into matter - not simply going into his creation, not simply willing to adventure therein. No, he got lost in it by it's suggestibility; for in order to become one with it, he had to have a body that was related to it.

In doing so, he created a great door - a great and strong door that would take him many, many centuries to open again; and he closed it upon himself.

Now many people think that when you die, you go back to where you returned from. Not yet. You go into what I like to call an ante room where, if your hypnotized mind and emotional self is not de-hypnotized, you will find yourself falling right back into the physical world again.

[Question: Just what do you mean by that, Yada? Let us say that people who die in that state, do you mean that in consciousness they are back in the physical world?]

Yada: No, I mean they return to the world of matter, or the world of sensory suggestion.

[Q: To again enter the mother's body or father's?]

Yada: That is right.

[Q: To go through the nine months of pregnancy and is reborn?]

Yada: That is right. Now, when an entity returns to the physical world, he may have gone away "Peter" and is going to come back as "Paul". Do you see the picture? The moment that Peter dies in the astral world, or what I call the anteroom, to come back here, Peter is dead and will never be born again;

Now comes Paul. Oh Paul. He became Paul in the astral world; he learned things there.

[Q: How could he learn things there if he goes into the anteroom and immediately returns?]

Yada: Oh no! "Immediately" is a length of time - like "instantly", you know? Here again, we can get very confused by what is meant as time.

[I misunderstood.]

Yada: Yes, of course. This is very easy to do because, again, in the three dimensional world, time is a suggestion; it is a concept - and I think you will agree to this -

[In the higher sense, there is no such thing as time.]

Yada: Now I will say this: There is time - singular, and then when the three dimensional world came into being - which is what you live in - times; you do not live in time.

Do you see the picture? When you go into the astral world, you will carry with you the idea of time but you will find that it works somewhat differently. For a period you will act in it as you acted in the 3-dimensional world and 3-dimensional time. You will go on with that pattern. But there will come a time (which is not time) when you will have an experience in which you will wash out 3-dimensional memory patterns of what is called time or times. And you will have only memory of your experiences - not as time, but as experiences. You will have no sense of what you call here "times".

[Question: Just what does a person have to accomplish on this earth plane, to not have to return any more?]

Yada: Now for this, you may already have the pattern built up in your wider mind, that you will not come back after you leave this time. Now, coming back has something more to do with time and times. It depends upon what is in your consciousness.

[Whether you have the desire to return here?]

Yada: No, you may have no thought -

[Irene: I want to turn the tape over]



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Yada: You know my friends, on the face of things, what we are talking about - it seems that we should have simple answers to - and in a way, the answers are simple but putting them into words creates the complications.

I have found it very helpful to always find the simplest words to discuss the most profound thoughts, because, if you use complex words for profound thoughts, you are getting nowhere - only confusing.

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This going and coming. When we try to think about it, it doesn't seem to give us very many answers to things, to the nature of going and coming, what is meant by it. Going and coming - to you in the physical world - says that you, by name, are going and coming. But you - by name - does not.

[We understand that part.]

Yada: That is right. To have sicknesses - it is not enough to say they are brought on by malfunctioning of the glandular system. Now that sounds nice but it does not tell us much. For instance, it does not tell us how. What starts the malfunctioning? And this is what we have been talking about here. What starts the condition?

Cancer, as I said earlier, is very much on the same order as diabetes. It is a blocked desire, a feeling of being repressed. This causes the glandular system to not function very well and this causes the substances in the marrow of the bones, that build cells, to not get a sufficient electrical supply in the cells. When there is lack of this, you have hungry cells, hungry for energy. Now that which you call - microbe? - no another word - [Bacteria?]

No, it is like that - Well, let us say like a bacteria - that some form of bacteria, some culture of this kind creates cancer.

This still does not deny that the basis of the activity of this germ or this bacteria is mental. It was started to become active mentally; it activated this germ or microbe, these whatever.

It is the same if I go to the birth of an entity into the physical world. And in your field of biology there is endless talk about how the individual is all that he is because of genes and chromosomes which made him that way. But nobody says anything about what made the genes and chromosomes that way. And the basis is mental, is the incoming entity.

We come here, born into the physical world, with a tablet erasure - no markings on the tablet - called the brain - at all.

[Q: Is consciousness a good word for that?]

Yada: Yes, but I'm speaking for a moment about the brain itself; the physical structure.

[Q: Just a blank piece of paper?]

Yada: That is right. However, this incoming entity is a consciousness in its own right. When it wanted to come into the physical world, it built a thought because the thought was built out of desire - desire to return, to come back from whence it had gone.

That is very much like the salmon. They spawn and go out. And then they come back to their spawning ground, yes?

So it is when we come here. And we come in our own consciousness. We bring with us what we are and we impress the chemicals that we pick from our father's and mother's bodies - which we call genes and chromosomes - we impress our image upon the physical seeds.

Now we may bring with us memories of a sick body, an injured body - blind, or lacking in some limb. Again, we may not bring such thoughts with us, but on coming in contact with the physical world, we become impressed with the conditions around our mother's body - the various emotional reactions to her experiences. And these can disturb us to the point where we can suffer pre-natal weakness towards sickness or perhaps will cause us blindness.

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Perhaps too, in some other lifetime we were sadistic and brought pain to others and, in being born back into the physical world, we carry those things we have done as sadists - which turn us into masochists and cause us to put these same impressions upon the physical body that we gave to others in a former life. Think of what we do to ourselves!

[Q: Do you have any explanation of why an entity would choose to come through an unmarried girl? Or someone who didn't think they desired to have more children?]

Yada: Well, an entity coming into the world, as a rule, the majority of us do not care who we come through; do not care what door we take to the physical world. So we take any that is offered. Only when we have advanced mentally and have a better understanding of our nature and what life is in the physical world, do we have at least latent possibilities of willing ourselves to a particular father, and therefore a particular mother. Now the mother or father may not be legally married -

[Comment: Man made laws are not considered - ]

Yada: That is right.

[Q: Would it be a vibration?]

Yada: That is right, because the incoming entity has a natural affinity for that particular man that he is striving to be born through. Again, he may fail. The first time, he may get to the right father's body - that is, the one he wants - and then through some activity of the father, he may find himself perhaps sown in the body of a prostitute and washed out. And this means he has to try again.

[Q: What about in a case of abortion?]

Yada: Oh this is likely to happen to him. You see, just coming here into the physical world is a constant threat to your existence! Just coming here. And then think of all the other threats you are faced with - constantly, endlessly. Every moment we are in the physical world, we are faced with the threat of immediate death or departure from the physical world.

[Q: Does it make the parents who abort the child responsible?]

Yada: No not really. Coming into the physical world is like choosing that door over there. You want to go outside, so you go outside. The door doesn't care; it is nothing to the door. And the entity - say that you, here, wanted to go out the door. You would not hesitate to go out that door because, in your mind you would not wish for a better door to go through - or some other door - or perhaps if I went through the window it would be better.

No, you do not stop to think of those things; you have the need to go out and so you go out that door. And so it is with an entity coming into the physical world. As a rule, he is not particular about the door he comes through. He knows that his chances are quite circumscribed, of getting here, and once getting here, again circumscribed as to the length of time he is going to be here. So many things depend upon it - his mental outlook before he started to come here; what was back of the drive that made him want to come here again? That awakened him to the fact that there was a physical world to come to? - because many of us forget the physical world after a period of time.

And we couldn't live happily in this other state if we were constantly being nagged by a desire to return to the physical.

It is like you, here, - Mark, let us say. He came from the city of New York. As long as he kept the picture of himself in New York, he could not be happy here in San Diego. So eventually this double life, that he was living in his mind, physically here and mentally in New York, forced him to go back to New York.

[Irene: You have to break all mental attachments.]

Yada: That is right. You said it in a very short sentence.

If you want freedom, wherever you are, you have to break all attachments to where you were.

Now I think the same thing, as I said, happens right here in the physical world. You go to the astral world and you cannot keep the physical world in your mind. You would be truly miserable. This is what makes 'haunts'.

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[Q: Then, in other words, we should release all other people - whether our own family ...] Yada: Yes.

[Let them free and set us free from them -]

Yada: That is right. But, again, if we do not set them free, we enslave, we immediately enslave ourselves to one another and we cannot get away. I have known and I have talked with a number of people through Mark, here in your physical world, who talk about - how you say - lovers' lifetime - lovers? - how do you say this?

[Do you mean soul-mates?]

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Yada: Soul-mates. Thank you very much. Now this is very romantic - and it is also lacking in a sense of reality. It is a very nice thought for some, because they have very strong attachments to one another, or to someone, and that thought of losing them is beyond their comprehension. They refuse to think of it. So these people want to carry it on into eternity - or what they think of as eternity.

[Q: Until they give it up, they have to keep on -]

Yada: That is right. And so they find themselves, in life after life, with one another; life after life, until someone points out to them the lack of intelligence here. It is alright as long as this condition is agreeable between both parties, but let us suppose that after a time it begins to pall on one of them. Then you have trouble because the one it doesn't pall on is not wanting to let go yet.

[Comment: An understanding of the law of vibration I think might bring clearer answers to that question.]

Yada: Yes, of course. But I am thinking something else. When the word 'vibration' is used - now, I understand what you mean, but for the general student it is not yet comprehensible to them because they will ask (if they are thinking about it), "What vibrations?"

[They would have to understand the law of vibrations.]

Yada: That is right.

Now I use another expression. It is a word, and therefore has its limitations, but I simply say 'mind', 'consciousness'. You see, when you use what I call physical words - which give people physical thoughts about what you are saying, then you can find yourself in difficulty because then they want your explanation explained to them more.

Now when I say, 'in the consciousness of one', consciousness is no thing. So it cannot be described with another word. The moment you have something that has an opposite word, you are in trouble because you are going to have to explain, and then explain the explanation. It is extremely difficult.

But you here, who have groundwork in these teachings - I need no explanation and you need no explanation. But in your teaching, with people coming into your teachings, these are beginners, many of them, and so you can find yourself backed against the wall by a student who thinks himself smarter than you are.

[That's right!]

[It is like one person who wants to use the word 'harmonics' and the other wants to use 'vibrations'. They are both talking about the same thing and both think they are right.]

Yada: But you see, the whole of the creative world is made up of vibrations. Take the earth that you are on - in time, these vibrations, this octave of sound that is making up your particular planet, will - and is - and has been going through a change where the sound is becoming higher and higher all the time. And here again, if we are not careful we can involve ourselves in semantics with 'higher'.

[More rarefied?]

Yada: No, let us say just different, just different vibrations. Now the difference in these vibrations is taking place because man's consciousness is vibrating at a little higher rate of -

[Comment: Until we get away from this 'higher' or 'lower', we'll still have 'heaven above' and 'hell below'!]

Yada: That is right. It is like what you call good and bad, as though these were actualities instead of simple concepts of what IS.

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[I remember now what the question was - and it sounded there, the way I understood it - the healthy self re-builds itself well, but the diseased self re-builds itself diseased ]]

Yada: Now this is right, because they have accepted the pattern of disease. So, like the healthy cell which has accepted the pattern of health - which is the normal state of mind - or should be - they cannot be made into unhealthy cells except by continued negative thoughts.

A person who broods upon their ailment is much more likely to destroy himself, in a very short time, than a person who accepts the condition and lets it pass - let's the condition pass, instead of themselves.

[Tell us about our guardians.]

Yada: Now I hope that you will not want me to name them because that would be -

[No, we don't mean that.]

[Is there really such a thing?]

Yada: Yes there are many, and of many kinds - again, depending upon where our mind is.

What is the condition of our minds? We will attract to us those kinds of guardians, helpers.

Let us say, for example, a person who is inclined toward saintliness, giving their lives on earth here, in service to their fellow men. These people attract to themselves very wonderful beings. The wonderful nature of these beings is the freedom that they have from the lower mind of the living entity. They are, in short, not contaminated by his uncontrolled desires. He or she has relinquished their lower desires, for service to their fellow man. They are letting out their desires in this manner.

Now, too often it is thought, especially by religious people, that somehow or other it is the evils of sex - but this is only a very small part of it because there is no evil in sex. It is what we do with it that becomes evil, not in sex itself. Do you use it for your own good health and contentment of mind, or do you use it to destroy one of your fellow men?

SEX

The saint uses it constructively, in service to his fellow men, so he feels no loss. He is getting sexual satisfaction in what he is doing in service to his fellow men.

Some people are that deep; their minds are that set on service to their fellow man. True, that one who is a true saint has acquired that state of consciousness in its deeper sense, by using their sexual energies to turn back upon themselves to further enlighten the mind, in meditation, in concentration. They give it out as a thought for, to heal people who are ill, and may not be around them at all.

So this means they do not have to go traveling, looking for sick people, or for emotionally disturbed people, because even there they would not have to travel very far. Our negativity is all around us, constantly, but the saint, in his state of consciousness, loses all sense of negativity; he becomes one with The Light, which is positive.

Now you take such a being; he attracts to himself some helpers who show him how to be even a better saint. And the one who is bent on self destruction, which is evil; he gets to himself someone to show him how to destroy himself.

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[They do that by - let me ask you how they do that?]

Yada: By mentally working upon them; by the power of suggestion. They know that man, the individual, does not really want to destroy himself, not really, for above all things, he loves life. But they give him suggestions, working through the lower consciousness and the lower emotional self and the lower drives - the bodily drives, causes that person to deplete their energies, to mis-use them - not only directly through sex but through many negative habits - the drive for drugs, for excessive alcohol, for excessive anything. They slowly force that person to destroy himself.

[And that person may not even be aware he is destroying himself!] 701

Yada: That is right. He or she just feels a powerful uncontrollable desire to escape the pain of life. And in escaping the pain, or trying to, they create more pain and more suffering because they do not walk on the path to construction. They cannot as long as they are driven by the creative self to a destructive life.

[You talk about they attract to themselves a negative entity. Are you talking about .... from both the physical and....]

Yada: And the other mental planes too. There are some very powerful forms of negative activity on higher planes than the astral. Many people think that Black Magic, if it is practiced at all, is practiced in the physical world and lower astral world by evil beings, but that is not true. There are (higher levels of consciousness that practice the black arts or the using of vital forces for destructive purposes - such as creating wars, driving nations to suicide.

[You are not talking about the etheric?]

Yada: Yes. You cannot escape positive and negative, no matter what plane you are on. To some, this is kind of distressing, but if you look closely at life you will see there could be no existence, no state of consciousness whatsoever if there was only one, positive.

[Would you say that positive etheric entities are more positive and the negative ones are more negative?]

Yada: No, not really. It depends upon conditions. Where, and what time? And time does enter into it. In the physical, time has one kind of meaning, and in the other planes, another kind of meaning. So the beings who practice either White or Black Magic have to relate their time to this time if they are going to project their forces in a physical environment.

[In other words, the Black Magic they perform would be needful to the earth plane?]

Yada: Oh yes, because it creates such things as violent storms and quakings and also it instigates wars - wars between nations, wars between tribes, and between individuals.

[Which is (necessary) for evolution?]

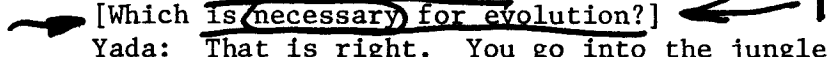
Yada: That is right. You go into the jungles and you will find all kinds of positive and negative action. The lion is a powerful beast but what of the water buffalo? There was a somewhat similar animal in my time, only much stouter, much stronger, much larger - a violent beast, almost indestructible beast, as far as any other animals in the jungle being able to defy it. Now this animal had its place and it was destructive to several forms of living things. And to those living things that it destroyed, to them it was evil, and something to escape from. Its violent nature was black magic forces - and the most violent kind of black magic forces you could want.

In your modern times you have the black leopard. This beast kills for pleasure. It is a scavenger of the jungle; it has no thought of merely killing to satisfy hunger but kills for pleasure. And you have many human beings like this.

Now you also have this condition in the astral world, where an uneducated person, uneducated as to the nature of the astral world and what to expect there, projects himself - projects his psyche - perhaps without willing it, perhaps automatically - which some people do. Their psyche is very loose, a loose connection with the physical body. These people make excellent materializing mediums. Now, to project into the lower astral, without knowledge of what you are likely to encounter, can be a great danger.



EVIL



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[Q: A person projects himself?]

Yada: That is right.

[Well how do they go about that?]

Yada: Again, how wonderful is suggestion! How beautiful is the imagination! Mark is doing some writing on this. He does not want us of the Circle - to help him; he wants to do it on his own. But once in a while, I get something in. (Yada laughs.)

[Good for you Yada!]

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Yada: Thank you. Because he feels he needs to create on his own. Yes. Who creates on his own, huh? You have a paradox there. Because truly, if you have guides and teachers on other planes - and you do - not only on the lower astral, but throughout the planes there is a connecting link where each of us gets some help.

[You can give us some help here. We often have to write articles and we have to write speeches and we have great difficulty, getting down to writing what we ought to. Then how can we, ourselves, contact this string of helpers to get help?]

Yada: I have become very familiar with the modern physical world since I have been communicating through Mark and I have watched many of your pictures on the box called television, and listened to music on this machine here, called the radio.

And in one instance I remember there was a - a show? I think you call it a show? And there would be a man, with a man and woman standing before him, and he would say, "Do you trust your wife?" or "Do you trust your husband?" -

My question is "Do you trust yourself?" How much faith do you have in your- self?" How much real belief in yourself? S.E.

And you should have a profound belief in yourself in the work you are in. That should have given it to you, if you did not have it before. I think we all have it in a latent state within us, a very profound belief in ourselves; but things happen to us and destroys our faith in ourselves. So how can we have it in someone else?

[Q: How can we get it back in ourselves?]

Yada: That is the question! An it is not a difficult question.

Every day, you want to keep in your mind: I AM THE DO-ER. I AM THE ACTOR ON THIS GREAT STAGE. THIS IS MY DREAM. I AM THE STAR IN IT. That means, I think in your language, the top man!

[Irene: No one can take your place.]

Yada: No one.

[You might be indispensable to others, but not to yourself!]

Yada: There is a condition in your physical world, in that you are needed. You cannot - you the individual, cannot be dispensed with; you cannot. You - physically - may die, for this comes to all of us, but even so, you have not been dispensed with. That which was physically you, and mentally you, in the physical world, you have left it behind. It did not die with your physical self. Until that - which is you, is not further needed in the physical world in that particular period of time, you will not be dispensed with.

[You don't die until your time has come that - ?]

Yada: No. You physically may die but, you see, you are not physical anyway; so it would not matter very much because all you are, truly, is a shadow on the world, physically speaking. The greater mind that is you, casts that shadow and it casts it in a form of what you would call a physical form.

[Irene: Every time someone has a thought of you, and what you have helped them to arrive at, some concept you have helped them with, then regardless of whether you are physically present or not -]

Yada: That is right.

[And you continue to live, whether you are physically present or not.]

Yada: That is right. You see, you cannot die. You cannot be dispensed with. Because you step out of the light, the shadow disappears, but you - the sun, are eternal; you cannot die. Because a cloud passes over the sun, does not mean the sun has gone, right?

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Now, do you trust yourself? We must get back to this for all the guardians in all existence will do you no good, will not be able to help you one iota, unless you - something in you wants to go along with what they suggest.

[How would we know?]

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Yada: What would you suggest for yourself? What seems the best in your mind?

It is of no use my saying this is the best or that is the best, because I have no way of knowing what you could do with my suggestions.

Now I am saying these things - think of this my friends and you will see a picture right away - I am saying things and if YOU, individually, sitting here, if you do not see the intelligence in what I am saying, how could you use it?

You have basic understanding so that you can see the truth of these things. If you did not, the most intelligent person in all existence could not cause you to see; by no means, no means. You see, this is what all tyrants - do not listen to, will not listen to, do not comprehend.

All tyrants - go back to Ghengis Khan. Do you think the man called Hitler, the modern Ghengis Khan, do you think any advice would do anything for this man or change what he was doing? This Hitler, or Schicklegrueber, this was his nature. He came to do this. He was an instrument - like all tyrants - of Black Magic.

Now if Germany could have thrown off the chains, the shackles of the international bankers which were destroying Germany, breaking them down financially - [Were most of them Jewish?]

Yada: Yes.

[I can't understand why he didn't see the logic in dispelling of the wealth - take the wealth away from those Jewish instead of disposing of the masses of Jews.]

Yada: You see, that is easy. Again, he or she, the Jews - destroy them. How lacking in sane thinking! How lacking in the Light!

There are no Jews. There are no Germans. There are no Greeks. There are only human beings - human beings that are still in the embryonic state.

[And color and race would make no difference at all?]

Yada: No. There is going to come a time - and I mentioned this some time ago - the entire earth, all mankind will be born in one color. At first it will be a hodgepodge - but is there not now? Everything is going back to, returning to, itself. So it will be with skin, with color. In time, when this earth is over with, the end race will be very white, very white indeed.

[Will they inhabit all of the different -]

Yada: All parts of the earth. Yes. And something more. There will be one language. Though there will be memories and records kept of these variety of languages, and a greater variety of dialects; these will all be recorded and kept. There is going to come a time when these will be recorded - the memory of this race recorded on light waves.

[Isn't that what your civilization is recorded on?]

Yada: That is so. But you see, in time it will all be recorded and there will be a great change. The earth, the body, the individual body of the human being will become less dense. The cellular structure will be more separated. The atoms, the very atoms that go to make up a molecule, will be wider separated - and by wider, I mean less dense. All of existence is (energy) - or what you Sir - what you call vibrations

[We'll look like one huge egg, with maybe very small arms and legs?]

Yada: Yes, and have a head - perhaps not a bigger, but a better one. Everyone will be going around saying "You have a better head"! But practically no legs. The body will slowly disappear, like the very earth itself.

[Because we will learn how to transmit ourselves from one place to another without -?]

Yada: That is right.

[We'll be transparent to a certain degree?]

Yada: Of course. But again -

[You have to define transparency?]



Yada: Yes, because to you who live in it, it will seem just as solid as what you are now in. To people in the astral world, everybody seems to be solid and real; it is only when they enter into the physical world, if he is not careful he is likely to look like a spook - and this frightens everybody!

[Will there be a time when we will know our teachers?]

Yada: Oh yes. And by that time, you will have a much different teacher than you now have.

[Different?]

Yada: Much different. Higher rate. Greater understanding because these teachers also will be moving on to higher understanding

[Then there is a difference between a guardian and a teacher?]

Yada: Not really, because a guardian has a variety of work to do with the one he is guarding. His guardianship includes teaching. So teacher and guardian are - as you say in English - synonymous.

[Yada, we have about ten more minutes and I wanted to ask if they have any more questions?]

[I want to ask a little further on race. You say eventually all will be white.

What will happen to black? I realize these are just words again.]

Yada: Well the black will be lost - will be blended - that is the word - washed out. Many people think that if the black and white marry and have a child, the baby will be black, and so this frightens them. But in the majority of cases, this is not true. The child is usually white.

[In genetics they teach us that black is the stronger color.]

Yada: But not in birth - not in babies. Now sometimes there may be what is called a throwback where the baby is black from a very blonde mother, but this is rarely the case.

[Usually after the fourth generation they are practically all white.]

Yada: That is right.

[So white predominates over black in most cases.]

Yada: Now why were there dark skinned people in the first place? Because of where they were born. Heat, sun, conditions around them.

Once there was a being on earth that had masses of what you call negro hair, masses; a race of people like this and they had much wiry hair on the body. Now these were not missing links. They were not descendents from monkeys.

[Were they that way because of their environment?]

Yada: Yes, it was entirely environmental production.

Nature, the greater mind, sometimes experiments in producing a new species of life on earth. Now in the beginning this may be called a spore - [Hybrid?] - Hybrid, yes, because it does not fit in with the surroundings, with the general scheme of things. But the great mind is trying to make a change and produce a more enduring form. This is the way man came up the ladder.

In the beginning there was a great deal of what may be called spontaneous generation; in a variety of species this may happen. Other times, life took thousands and thousands, and millions of years to bring a species to a more perfect or enduring form.

[Irene: Just one moment, Yada. I'll put this new tape on here.]

Yada: Then, of this creative mind observes that this change is not satisfactory, it may destroy it in just a short time, or leave it go until it wears itself out. But as long as it is in existence, it will always be a spore or a mis-product - but not entirely, because it was an experiment.

The creative mind does not take emotional attitudes to anything in form. It gives all form, all species of life, protection of its own. After it brings it into creation, it implants in it protective elements, so that it does not need the Creator to be sitting on it to see that it doesn't get into trouble. How wonderful that the Creative force, the Creative Mind is so willing to let go of its creation - to let instead of to force; to let.

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#92 - 10/20/64

[That's the pattern the butterfly lives in. It is first a little fuzzy worm, then a cocoon that turns into a butterfly.]

Yada: That is right. And in all instances you will find that you have a perfect caterpillar because it's entire consciousness is caught up in caterpillar consciousness. Then it becomes the cocoon. The reason you can cut open a cocoon and find nothing there inside but a little liquid, is because the thought is there - the pattern of thought that will make the butterfly is not destroyable. It is there and in such perfect form that the cocoon has no care, no anxieties about what it is going to be. It is only fascinated with what it is. How wonderful! 705

That is what makes it such a wonderful cocoon and nothing can harm that thing except outside forces, other beings. But in itself, nothing can harm it. And observe, the butterfly that comes. Why is he such an attractive being? Because all his consciousness, again, is butterfly-ness. How wonderful!

You see, you have here, the cat. How is it the cat consciousness can be so relaxed at one moment and the next, he is going? Because he is a cat. He is not concerned with anything else but his cat-ness. His cat-ness will make him jump in an instant to be on guard in a split second, as well as make him relax perfectly.

[Our trouble is we don't have enough faith in ourselves to be ourselves. ←

Yada: That is right.

[If I had consciousness enough, the worm that I am could really become a butterfly?]

Yada: That is right. You have heard the Chinese story, one of the great and very admirable Lao Tse? He said once a man was wandering through the forest, enjoying himself, and he grew tired and lay down and slept. He dreams he is a butterfly and has a wonderful time as a butterfly. Then he suddenly woke up and being a thoughtful man, he sat and pondered the question: A little while ago I was a man dreaming I was a butterfly. Now I wonder if I am a butterfly, dreaming I am a man? Wonderful! It is these kinds of things that make the difference between the human and the animal.

[I have a question on thought forms. Once we have created these thought forms, with our emotions, what happens to them?]

Yada: They stay created as long as there is any part of us that needs them. Now this may seem that in some cases they would stay a whole lifetime - and in some cases they do. Then they follow us around later. But in the majority of cases, as we lose interest in them because they are of no more use to us, they go deeper into what is called the unconscious self. Now here they can make themselves felt years and years later.

[After we no longer have need for them?]

Yada: That is right. They can, by what is called 'unconscious urging' get us into similar situations.

[We really pay for it, don't we!]

Yada: Yes and no. If you think of it as paying, then of course the cost is heavy. But if you think of it as an experience, and accept it as such, it is very cheap. In fact, I'm always grateful - sitta qua e da e grati ya - I said, Thanks to the Light within, for every experience that presents itself to me. E grati ya, e da. Do you see how I take the sting out of something that may be very stingy. ←

A person who has a sickness, - it may kill one person, and another person may thrive on it, and it does not bring near the harm to him. Basically, the reason is that they do not accept it; they do not accept its destructiveness. They keep in mind that they are improving - not getting worse, or not even sick, not really.

I am that I am, and that which I am is thought. I am a concept unto myself. I know it is difficult because there are people who suffer dreadfully and you wish you could do something for them; you wish you could show the path.

#92 - 10/20/64

[Q: Are the thoughts that others think about you.....  
you are many things because you are.....?]

Yada: That is right; I am not only what I think I am, but I am what you think I am.

[Irene: We received a letter today from a friend who writes, "It would be impossible for me to describe how I feel about the presence of the Yada and I wonder how many other people are also in love with him." That is a thought form; she is sending her love to you.]

Yada: Yes, think what this does for me! Think of the life it adds to me. Think of how it brightens my consciousness, what it does to my concept about myself. Oh, E grat ya, E da! Yes, how wonderful. E grati ya.

[Irene: This is what M- was saying a while ago and it reminded me of this letter. So many, many people express themselves in a similar vein. You are greatly loved!]

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Yada: Thank you very much.

[Irene: But you give it out, Yada.]

Yada: Thank you. But you see, you here, to appreciate is to love - is to add life to yourself and the one you send love to. Can you do less for yourselves, between yourselves? Can you give less than you give to me? I hope not. Love. It is the essence of life. Love. E grati ya. A notchi.

[Group: A notchi, Yada.] [E grati ya. E da.]

Yada: E grati ya.

[Group: Thank you for The Light. You are The Light.]

Yada: Of course.

[Group: We certainly appreciate being in the nearness of The Light. Thank you very much. You have done very, very much for us.]

Yada: You are getting back only that which you have given.)

The atom. Mark, again, was talking of this in his writing. Can the atom give forth any more energy than that force which was brought to bear upon it? It gives back the millions of electron volts that were aimed at it, and hit it in the first place. By itself, the atom is nothing. It is an empty bag. But when work is done on it, it becomes The Magic Bag.

You also, when the work of love is done upon us, we give back in like kind. Kethra.....(Yada talks with his teacher).

[Irene: D- and M- are going to leave about November 1st. At this time they are not sure they will be with us very soon. But I say this because things are always changing, aren't they Yada?]

Yada: Yes of course. ....

[Group: Yes, we'd love to.]

Yada: Thank you .....you will give me a little of your thought.

[Group: We do, lots of time.]

Yada: Thank you.

If you ever feel distressed or disturbed, give me a thought and I will be there.

Group: Thank you Yada. Thank you very much Yada.  
E grati ya. E da.

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This is Irene Probert speaking. It is Friday, November 13, 1964. We are in our home at 931 26th Street, San Diego, California, attending a deep-trance lecture by Mark Probert and members of his Inner Circle.

Yada: Sinas et Sinehas. E na Yada di Shi'ite.

Irene: Good evening, Yada.

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Yada: A notchi, a notchi (speaking in his language)

Irene: This is their first night here, Yada, the Le Moy's brought them.

Yada: I think perhaps I should speak English, huh?

Irene: I'm sure we would all understand a lot better.

Yada: I think so, ha, ha. How, please, are you?

Guest: I'm fine.

Yada: Looking well. How are children?

Guest: They're fine too.

Yada: It is nice to have them here. Come for the first time, huh?

Guest: Yes.

Yada: Have you had other experiences speaking to ghosts? L A U G H T E R.

Irene: Did you ever have any other experiences?

Guest: No.

Irene: Only Yada doesn't call himself a ghost.

Yada: Only I am ghost of my former self, yes. My friends, while it is very necessary that we humans in all that we do, try to keep a feeling of humor for life, we must not at the same time, forget the seriousness of experiencing life consciously; knowing what we are doing. It appears, in your world, that ourselves and others around us are conscious. We look that way most of the time, but as you know, looks can be very deceiving. It is very difficult to tell whether we are conscious or not.

First place is, very few of us know what is the meaning of consciousness. Certainly it does not mean having the eyes open, huh? That is not all of it. Many, many people walk around with their eyes open who are very unconscious. They are not what you Americans call "with it". Ha, ha. To be aware right now. It is a false thought to believe you are communicating with a ghost or a spook or a spirit.

The word "spirit" means breath, is that not so, Joseph?

Joseph: Yes it is. It comes from the word "spiritus".

Yada: Spiritus, yes - the breather. So is it the breath that survives the deterioration of the physical body? Just breath is not enough. There is no breathing beyond the physical realm.

Joseph: Yada, I think they are "spirit" in the sense of breath, because they don't know how to name it, and since you can't see breath and what happens, they figured that maybe the soul, the spirit, the mind - whatever you want to call it - we use this term because we don't have a better one. Of course, life is not a spirit in the sense of a breath.

Yada: No, of course not.

Joseph: A physical thing that we recognize and that we become conscious of, and then we use it to signify something else.

Yada: That is so, that is so. Right. There is something very important to be concerned with. It is called sematics. This is where man goes astray, he gets lost, in many different subjects because of lack of proper words, words that have meaning.

Irene: Sometimes, Yada, one word (or shall I say sound), because it isn't spelled the same - but they sound the same - and unless you know several definitions for the one sound, you're not aware of what another is saying (you know).

Yada: Yes. So man has been confused all down through the centuries by false teachings. Not so much that the teachings themselves are false, but the way they have been taught, gives each individual a different concept regarding the same thing. This is what leads to the splitting up of religions or philosophies. This is why there is such a vast variety of philosophies and religious beliefs.

Aud: Could you say, Yada, that everybody has his own understanding because they, the

individual, has to go by what he has experienced and what he happens to understand?

Yada: Au Kee, of course. But so many people do not realize this at all.

Joseph: That's why there are groups going to churches, because so and so says this is the way to do it. Somebody else goes to another church because they say this is the way it has to be, this is God's will; or this is the party to belong to, or this is the social system you should follow. You should be a democrat. But some other countries are not democratic countries and probably are suitable also.

Yada: Is so.

Aud: Don't you think . . . . .

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Joseph: Now that's right.

Yada: Is so. In fact, the most profound thoughts cannot be projected in the form of words. Let us take the religious thought regarding what the religious teachers call God. This is a word put upon an unknown quantity with an effort to make it known, to bring it down to the physical level of thought. In truth there is no such things as God.

Aud: In thought?

Yada: In thought, not in words, It cannot be named. It is therefore called "the nameless". Now man, when I say man, I mean the uneducated man, I speak of the mass mind, the man who knows not. Because he knows not, he can have no comprehension of Gods or God. So when you hear the term, "this is the Will of God", or "this is what God wants to be done", very, very few human beings have any concept of what a god is, much less what "it" is supposed to want. Churches, temples, they are all for the illiterate, the unknowing, the sleeper, the human still in his childhood, the lover of fairy stories, one who is afraid of truth.

Now, even as I am expressing my thoughts, you must express yours. If in any way you feel that what I am saying is in part, or entirely wrong, it is your duty to yourself to say so, to speak up. For who holds all of the truth? No one. Whatever your concept is, that is truth to you. You cannot do any different than you think, is it not so? This is why it is not intelligent to try to stop someone else from thinking their kind of thoughts, even though you know those thoughts are simply conditioned thoughts. They are thoughts that belong to the ego self, the lower emotional self. They are completely lacking in intelligence, but that is not the question. The question is how well is that person living with his thoughts, how comfortable do his thoughts make him. That's important.

For man's aim is to have peace of mind. Until the individual can have peace of mind, he cannot know life; his life is a torment, a confusion. We would much better help another to know truth by first talking his language, not our own.

Aud: But do you really think that a person is asleep that gets some benefit - you're talking about developing himself - that goes to church? I don't go to church, but I'm just asking - if he gets some benefit out of this, why is he asleep?

Yada: Asleep, because he is merely touching on a very low side of himself. It is called fear.

Aud: Do you think that is why he goes to church?

Yada: He does not know, he does not know why he goes. He goes because he has been told to go, because he has been what you Americans call "conditioned" into it. His parents, his parent's parent's, and his parent's, parent's, parent's went before him, and most of these people, they go once a week, and once they are outside the temple, they are no different than they were before they went in. They have gained nothing, it has done nothing for them except for the moment to further lull them to sleep. Proof of this: watch how people act who go to the temples and call themselves devout Christians. Watch how they live, watch their fears, their anxieties, their guilts, their shames.

Aud: Everything is a sin hun?

Yada: Of course, none of these have been lifted from the general church-goer.

Aud: But sometimes people go and they get some kind of moral, or some kind of satisfaction. It's almost like a communication for them. Or maybe it helps them for more than an hour.

Yada: Of course. However long it helps them that isn't the question. What kind of help have they gotten? The kind that keeps them asleep? Has not relieved them

of their fears because it has not told them what they are - not WHO, but what they are. If one knows what he is, really knows, fear vanishes, it has no further place in his life. He feels at one with life wherever he is, or, whoever he is sharing his life with; he feels at one, which is at peace - no concern for himself - he knows he is safe. Man suffers most dreadfully with his fears and uncertainties. One who cannot make up his mind, one who cannot make decisions finds himself in a constant turmoil. TO BE AT PEACE IS TO LIVE IN PERFECTION.

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Irene: And who does that?

Yada: Ha! I do. You see, I cannot speak for others, I can only speak for me, because I am the only one that lives.

Irene: You're the only one that you know about that lives.

Yada: No, no, no, I am the creator, there is none beside me. All that seems to be in my out-here-ness is my creation and if I am at peace, my creation is at peace. I see no turmoil. Do you please remember in your Christian Bible, there is a story of the Man called Jesus, he is walking with two of his disciples on the road and suddenly his disciples see a dead dog in the road. Quickly, they do not want to have their master's eyes offended by seeing this terrible sight of decaying animal, so they advise him, "no look please, it is very bad, no look". And what did he do? He looked, Why? , because he is always looking, he was conscious, he was awake, therefore, he was at peace.

And he said, "What's wrong?" "But the stench, the decay". But the Master said, "Isn't his teeth as white as the snow?" At peace - - but the others saw turmoil and they smelled stench, bad odors. They were looking wrongly, they were looking with the physical eye because they knew no other.

You, today, look at your world. What do you see? Turmoil, chaos, hate, jealousies, envies, occasionally you become aware of love, of kindness, of understanding, occasionally it is observed. LOOK AT YOUR WORLD, I don't see turmoil, chaos, decay, I see (growth). What appears to be chaos and turmoil is a process of (growth). The struggle to attain a greater state of consciousness, greater state of awareness, greater state of understanding, this is what the struggle is all about. EVERYTHING THAT GROWS, SUFFERS GROWING PAINS. The bigger the thing is, the bigger the pains.

MARRIAGE. The word is a very nice word, it speaks of uniting, uniting speaks of denying - what you call two or more - - what you call this word?

Irene: A group, Yada? Two or more . . . . .

Yada: One has the feeling of two - one second, two seconds. . . .

Irene: What did you say, dear? One second . . . . Joseph: Separateness? Two or more, . . . .

Yada: Yes, separateness. The moment I look out here, I see two, me - - one, here - - two. This is deception, there is no two, there is only one, the eternal light. Tat, Tat, Sat, Tat Sat Ohm, I am that- - I am the eternal - - DUALITY is the word I want! (Chuckle) DUALITY! Marriage speaks of one, not two. You do not unite to become two, you unite to become one, - huh?

Joseph: That's rather difficult.

Aud: How many really do?

Yada: That is what I meant, just what you said. Because why? Why is there such widespread divorces? Because marriage as it is being done in your world produces distrust and very often contempt. Why? Because within us we have a sense of shame, we are ashamed of ourselves, our desires. Man being taught that sex is evil makes him ashamed of his most natural desires. Then being two people together who are reared in shame and the shame becomes twice as much, because each is afraid to express his own, or her own, feelings about sex. One form of sex is evil to another. Evilness is not in sex, as such, it is in our conditioned minds, as we have been taught by the priestly system of all religions. Could man know himself, the churches would go down and disappear. Schools would come where teaching would be taught, teachings of the inner life and of the outer life, teachings of truth about our source; from where we came, and what we are here in the physical world for, and where we shall go to after departing here. When told the truth, fear, anxieties and shame leaves us. We see clearly the purpose of our drives, whatever they may be.

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Perhaps you could give her some saccharin, huh?

Irene: You can't keep anything from Yada. Yada's one big ear. Would you prefer saccharin? (Irene was serving coffee to the visitors and Yada observed)

Guest: Yes, I would, I'm sorry.

Yada: No, I'm glad (laughs). This man (Mark) he used it, he is already too sweet (laughs). All things have their place, regardless. It may seem that I am talking against things, that I am saying this or that should not be, but fact remains, it is, huh? We cannot deny that which is and that which is - - even though we have been conditioned to so believe - in the conditioning it becomes is.

Irene: It became is . . .

Joseph: Yes, it became that....

Yada: It became that which is.

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Joseph: But that is the reality, Yada, when you say this is and that is and, in fact, sometimes it really isn't except to the experiencer. The one who is aware of that at least he says that which is, he's making up his own world, really, in a way.

Yada: Of course. Go to sleep, have dream and in the dream, to the dreamer, it is real. No one can enter into that dream and say to him, "Are you crazy". What kind of a dream is this? "What kind of a dream do you call this?" Nobody dreams like this but you - something in the head, please. That dream is real, that dream is to that person. The only way he is going to find a better dream, what do I mean by better? a dream that is more helpful to his growth, to his understanding -

that's what a better dream is and he cannot know this from me or from you, he can only know it from himself, by his own experiences. You may talk, talk, talk; I may talk, talk, talk, man is always talk, talk, talk, but most of the time he says nothing, it is just noises. One man in the world, he called it, "the sound and the fury", the great Shakespeare, of course you are aware of him, huh? Yes. The dream - - your psychologists will tell you that there is one thing called reality, and another state which is not reality, but to the dreamer, whatever he dreams is real, yes? One big dream. And as you seek to know, you will find your dream expanding, growing. The dream that you have will become more comprehensible to you. You will put more intelligent thought into your experiences. Most of the time we dream and then we wake up and say, "I had a dream last night, it was very important too, but what was it? (Laughs)

Aud: I can't remember my own dream!

Yada: Yes, that is exactly it. So, if I can't remember my own dream, who can remember it for me, who has not had it? Reality? You may tell me all you please that my life is not real, that my experiences are not true, but I dreamed the dream, not you.

To imagine, what a wonderful word that is, to imagine what a wonderful word that is. Too often it is passed over by someone saying, "You just imagined that".

Of course I imagined, how else you think I got it, huh? Does, because I imagined it, make it less real to me? No! Just imagination, in fact, is no good. It becomes good only if you can apply it to your life, bring it out, put it to work, use it.

Mark is writing a story. In it, he mentions the big pyramid in the land of the Egyptians - Giza pyramid. It is supposed to be done by a great Pharaoh, but he did not do it. It was designed, what you call architecturally designed, not by the Pharaoh, but by architects. But you can imagine the architects imagination! What a heavy problem he had on his hands - ha, ha. Here is this very big, grand big building made of tremendous blocks of stone. Beautiful sheets of marble cover it. Inside is intricate story of life-signs and symbols. How many people know the meaning of this pyramid? there has been much written about it. In writing in his book, Mark has a young man say to the architect, "What good is that big pile of stone?" The architect knows he cannot tell this unlettered individual what good this big pile of stone is, because he would not comprehend it. So he says to this young man, "If nothing else, this pyramid will become a great conversation piece". (Laughs) I think that is very interesting.



Irene: I think, Yada had something to do with this remark! I think it a wonderful thing the approach Mark is taking in writing this book called, "Medium Rare".

Yada: Yes, yes, it is very nice, it interest me very much, I do not like to say anything to him when he is doing it all by himself. We all need to feel that we can do something by ourselves, without the help of man or God.

Irene: Yes!

Yada: We all want to feel independent and creative.

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Irene: He is getting a great deal of joy and satisfaction out of writing this book. He loves to do it.

Yada: I know, I know.

Irene: But he knows, Yada, that he is receiving impressions from you Teachers because he'll say, "I think Yada must have had a little bit to do with this" (you know), but without feeling offended about it. He laughs, he gets very amused about some of the things he has written, and when he reads what he has written to me, he laughs about it. I feel that he knows that it is probably something that you have impressed him with and he sees a great deal of humor in it.

Yada: Yes, yes.

Irene: He isn't laughing at what he has written but something you have said that he has written.

Yada: Yes, yes, a writer of comedy surely must get some amusement out of his creation, huh? Otherwise he would have no sense of comedy.

Irene: That is right.

Yada: Something more, many people remark about people who talk to themselves, but the question always arises, "Do you know of anyone better"? (Laughter) and comment -

Aud: I'm the only one who can understand myself.

Yada: That is right, yes, yes, you must first be your own good friend before you can be a good friend to another. To love yourself is to appreciate what you are, but you first must know and accept what you are. You may not be a great musician, a great writer of music - what is called?

S.E.

Joseph: Genius?

Yada: Yes, genius - like Beethoven - a medium for music. We are all mediums for something, yes? Genius - meaning a good creator, an intelligent creator.

Aud: Genius - a creator?

Yada: One who brings things into harmonious balance. But notice please, geniuses are seldom geniuses in many things, only in one or perhaps two things. A master in music, have you ever found one that is also a master cleaner of the streets, a master in making of iron things or in doing some other things that are totally different? I don't think so. A master is one who knows and knows he knows. He does not have to ask for someone's opinion - HE KNOWS. The man Jesus, that you call in the Christian teachings . . . ('phone rings)

Irene: Excuse me, Yada. Hello, yes, yes. O.K. (gives 'phone to Yada). (Now this telephone call was from a man who had lost his wife and youngest daughter in an auto accident a few years ago, and he was driving the car).

Yada: Oh very nice, you have something to say to me please? (Voice on 'phone indistinguishable). Yes, yes, I know (voice) I cannot say about what they can do. Sometimes, of course, it is possible to have these talks, but sometimes very difficult for them (This man wanted Yada to bring his former wife through Mark) - or sometimes they cannot do it at all, but I will assure you I will try to help one or both of them to use Mark's body to communicate with you when you come here. (Therefore the suggestion for a private meeting) I will try to have this done - (Voice) Whatever it is that I can do, I will do. It is my honor. I hope to talk with you in the near future, yes? (Voice) Thank you very much, and please to extend to your children my love please, huh. (He has two other daughters) - (Voice) Thank you very much, thank you.

Irene: Hello. . . . (Man had hung up)

Yada: Very kind of him to think of us in this way.

Irene: He has a great deal of regard for you teachers, you know, Yada. We all have our faults and if we didn't know we couldn't be in this work, could we?

Yada: That is right, and something more, it would be unfair to the Christian devil if we stopped having faults. We would put him out of work! (Laughter) And unemployment is already very bad in your world.

Irene: It is already bad here now.

Yada: And there is no use making it bad in the devil's world too, huh?

Irene: That's right, he would have to start contemplating his navel! Can you picture the devil doing this?

Yada: Yes, he needs to do it. (Laughter) When the devil in us starts to contemplate his center, he ceases to be the devil.

Irene: Yes, he ceases to be the devil then (a question by a guest, Irene explains) When one begins to contemplate, that is when you begin to study, then you are beginning to get on the pathway of life, you can't be the devil and also on the pathway of life, so the devil disappears and you begin to become . . . . .

Guest: Oh I see, when you start to know yourself, . . . .

Yada: That is right, that is right, we are where our mind is. If my mind is on the devil, I am the devil. If it is in the gutter, I am in the gutter. It is that simple. But people as a whole do not see this, do not comprehend this. They think the devil is something separate from them. Yes! like they think their God is something separate and they are going to go to God or to the Devil. T.A

Aud: Which reminds me, I always feel so highly elevated ... (cannot understand tape)

Yada: No, no, this, walk the middle path, give the devil a little something to do too. (Laughs) Be! Live! There is left and there is right - you cannot deny this - there is positive, there is negative. What is good for one is bad for another. Evil and goodness are relative terms and have only relative meanings. Stay within your own consciousness. Love that which you call yourself - otherwise it will kill you.

Aud: But sometimes you can't love yourself.

Yada: Why?

Aud: Because people in certain states are not very lovable. I don't mean sensual lovable, I mean likable.

Yada: I understand what you mean. There is love apart from sex, but sex is the life force, without it there is no life.

Joseph: Are you talking about physical life now, Yada?

Yada: Yes, and if there is no physical life there can be no spiritual life, they belong together.

Joseph: Just like there is no up, unless there is a down!

Yada: That is right and yet, if there is nothing to compare the ups and downs with, you cannot have an up or down.

Aud: Does the well-balanced person have both?

Yada: Both, of course. The well-balanced person is not critical of the actions of another. He may make an effort to change the way of another, but not be critical of him. He does not stand and criticize, he sees there is something to do, he does it. He does not wait for someone's opinion about whether he is doing right or wrong; he knows what's right and what's wrong and he acts accordingly.

Irene: And that's when he loves himself. If he loves himself, he's not going to do anything he cannot love himself for. \*

Yada: Of course, that is right. But sometimes a most wonderful person, a master, is often hated. Hated by what? Hated by the unlettered mind, hated by the uneducated, hated by those who lack intelligence.

Irene: But he is a true knower, Yada, he is not disturbed by this, he understands.

Yada: He is not disturbed by it - it means nothing to him. He knows the position, he knows the place at which that person is standing.

Irene: He understands him, so that what the other fellow understands about the Master makes no difference, does it?

Yada: No, none at all. The Master is not interested in what someone else is thinking. He knows, and when you know and know you know, you do not stand around waiting for someone to applaud you or be afraid they will criticize you, condemn you. It makes no difference, I accept condemnation in the same manner I accept praise. I stand, find a balance, and let both of them pass - they pass. If I try to stop either one of them by emotional acceptance then I am lost. PRAISE! (Yada claps hands)  
 How about one hand clapping? Have you ever heard that? That's the way life is - one hand clapping. We humans, until we know, are always looking for praise, or afraid of condemnation. We tremble over it. "What do my neighbors think?" What do you care? Question is, what do you think, if you are thinking, what do you think? That's what matters. An intelligent person does not need moral and ethical laws to follow. He is already aware of the rightness of things. Does he have to be taught? No, he knows, experience has taught him. 713

Go back to the man Jesus, the world has been taught by the priestly system, that someone called Jesus came to save them. These very people crowded around the cross, watched this man hung up; watched him bleed to death, while one eye cried crocodile tears with no meaning. In fact was masochistic, feeling they had, this man is suffering for me. Wonderful, give him some more pain! With this other eye over here, they made believe they were sorry, they made believe they understood, but they didn't No one dies for me but me. Every day of my existence, every moment of it, I suffer the the cross, the cross of my experiences. Only by so suffering the cross can I come to know. Jesus

A man that the story about Jesus was stolen from, came out of India a hundred years before the story of Jesus appeared. He suffered the cross, but not murder. It was an initiation. This was a man who had attained the higher state of consciousness and was fulfilling the rights, the rituals of his life so that he could go on to the higher life, the higher world of understanding. How much more wonderful is that story than someone being murdered for you, or for me. (Yada speaks this in a tone of sadness). What a pathetic story, if it is true. Let us say, pretending. If it is true, the man who betrayed him is the greater man. We should build statues to him because he enacted a part so great that had he turned it down there could have been no Christianity! To comprehend this is of the utmost necessity, for then you will see the reason for such mistakes. He came to die so that he may live. The ass died, the ignorant ass. Until that dies in all of us we cannot rise to our higher sense of being, there can be no attainment, no freedom from the wheel of life. You want to say something?

Aud: How long did you say it was before Jesus - -

Yada: A hundred years. A man came out of India. He was going to Hellenic schools, mystical schools (in Greece), Greek mystical schools. Here, this man was put upon a cross. The high potentates of this order put him through the initiation. He was tied to the cross; then he went within his mind, expanded his awareness, entered a higher state of consciousness; went through an initiation in this higher state of being in which time his physical body was dead for three days. Yes, the body was dead, meaning the consciousness was out of it.

Irene: Excuse me, Yada, I'm going to turn the tape.

Yada: Yes, I go too huh? (Meaning he will withdraw for a while)

Irene: Oh, good Yada. I'm always so glad to have you be with me to see the doctor.

Yada: I have to get an injection, Ha, ha.

Irene: Oh good, I know you need that very much!

Yada: So I can get into the spirit of things!

Aud: Laughter.

Irene: I'll tell Dr. Cantinras you are over there and he can you a check-up.

Yada: (Serious again) You please to extend to him our appreciation and our love, please.

Irene: He would like you to tell him whether you see any change, any results from the medication he's got me on. He was very concerned, you know, that I felt as good as I feel now....

Yada: Yes, of course.

Irene: And he wanted me to be serious, but you know, Yada, when you don't feel bad,  
→ it is very hard to be serious. ←

Yada: Yes, I know.

Irene: But he asked me the other day how I was and I said that the first time I had the opportunity I would ask you if you saw any change?

Yada: There was a little more growth there you know?

Irene: Yes, I know, that is what disturbed him.

Yada: Yes, of course, but it has stopped again.

Irene: It has stopped?

Yada: Yes, I feel now it should be for the better; things will change and the growth will begin to be smaller. So you have no worry there, huh?

Irene: Could you give me some idea what activated them, so that I will not re-activate them?

Yada: Your diet, your wrong eating. You were eating some pork then.

Irene: Yes, twice I was eating pork.

Yada: Yes, you not eat pork, never, pork is no good for you. As much as you can, you have fruit, and have vegetables, with once in a while a little bit of meat, but not too much, hear?

Irene: You think I'm eating too much meat?

Yada: I think it better that you have meat that you roast, you know roast? I think it better. I think that steak and chops, I think it has too much fat in the meat.

Irene: We always cut all the fat off. Mark got a couple fillets yesterday, he cut all the fat off. But you think in the meat itself, still has too much fat in it?

Yada: I think so, roast is better - you know roast?

Irene: Yes, I know what you mean by roast. I haven't roasted a roast in years. Yada, unless you get a large piece of meat it doesn't roast very well, it dries too much.

Yada: Perhaps you could get some and take it to one of your eating houses. There is a name for them, what you call them?

Irene: Restaurant?

Yada: Yes, restaurant. Thank you.

Irene: You mean buy it there?

Yada: Either that, or buy one and have them roast it for you.

Irene: Oh, bless your heart. I know how to roast them, dear, it is just that it is so much for just Mark & I. It would take a long time to dispose of as a roast, because I only eat about four to six ounces at a meal, and it is very difficult for Mark to eat roast, because he can't masticate it. (And so this is why he buys round steak and has it ground, because his teeth do not allow him to masticate meat or roast you see) So it would be up to me to devour the whole roast. (Laughs)

Yada: No, I think he could alright with this, yes.

Irene: You think so? Alright, I'll get a roast. Would you say that lamb would be good?

Yada: Lamb is very good.

Irene: Lamb is alright. Usually you can get a smaller leg of lamb than beef roast. I'll do that Yada.

Yada: Baked potatoes, but also eat carrots, very good - carrots. Beets very good, yes, very good

Irene: Just boiled, yes? Carrots - is just the juice as good as the carrots themselves - the whole carrot?

Yada: Is alright, yes.

Irene: But you don't say it very convincingly, dear. You say it as the "if that's what you want why drink it, but I prefer the whole carrot."

Yada: I do not think that carrot juice, I think too rich.

Irene: Too concentrated?

Yada: Yes, I think better to have the whole carrot. Cook it.

Irene: I see . . .

Yada: You know how to cook carrots?

Irene: Oh yes.

Yada: Very nice, green vegetables very good.

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Irene: Most green vegetables have a lot of ruffage and I try to avoid too much ruffage for .....

Yada: But is good for diabetes, good. Stringbeans . . . .

Irene: But you know Mark eats vegetables twice a day, at least, he usually gets mixed vegetables- every kind of vegetable in them. I know that you have told us stringbeans are very good for a person, have everything in them.

Yada: Very good. I think, if possible, you do eat too much fat in the eating houses, not too good, and too much seasoning in the food.

Irene: I agree, Yada, I agree. 715

Yada: But you are all right.

Irene: Thank you, dear, this will make the doctor feel very good. Mark feels wonderful too, don't you think?

Yada: Much better. He's gaining some weight.

Irene: Yes. You know he is so proud of it, he struts around without a belt on! You know just about a month and a half ago, his trousers wouldn't stay up!

Yada: This is true (Laughs)

Irene: I don't know why that he must suffer when I become ill, but it seems as if this is his lot. He just suffers you know, and then he loses all the weight. I was so afraid when he found out about this new set-back of mine, but he has done very well.

Yada: Yes, getting better control of himself.

Irene: Yes, I'm so glad. It is difficult not to discuss things like this with him, you know.

Yada: Yes, and it should be done, always be done. Whatever is affecting you affects him: whatever affects him affects you. This is the way it should be. People that really have affection and understanding are this way.

Irene: Yes, of course, but he becomes emotional and it is hard for me.

Yada: That is not good.

Irene: No, it affects his physical self, it is harmful to his physical self.

Yada: No, that is not good, that is right.

Irene: Oh, the oven, I'm cooking Mark something so that he will have something to eat after the lecture is over, dear.

Yada: Very often women have baby, men do the suffering. (Laughs) Yes, men have birth pains! This is the way man is, especially if he has real(ly) close feeling for his wife, huh? There is very little of this in the world today. In a way, it is sad, but in another way it is growth and that is all that can be said about it. We come to learn in different ways, at different times. Nothing happens out of place or out of time. Whenever something appears out of time, or out of its time, it is a "freak", a "sport", and it does not last long. It is a hybrid, you understand hybrid, yes? Everything naturally belongs in its place and time, its naturalness is that place and time. For instance, you could not find in fifty-sixty years ago the big birds that fly now, these very fast birds, what you call? - - - Jets! Did not belong then. Everything in its time. Who would build a pyramid today? Pyramids would have no place in your modern times.

People! There are some beings come into your world at this time, they feel themselves out of place. Many people have a strong feeling for some other nationality than the one they are born into. This causes them to collect things that belong to that nationality. Strange, huh? So what is your interest?

Guest: Mine? Along those lines, I'm very interested antiquary, I collect antiques. Early American (laughs).

Yada: Does that tell you something about yourself?

Guest: That I'm out of time?

Yada: Yes, you are out of time (Laughter)

Joseph: Maybe she remembers something of another time?

Yada: This is what I meant. You are remembering what you once were. This man collects things. You see this, and it would be much more if he had the money for it. (A hankering to surround ourselves with what we once were, what we once surrounded ourselves with.)

We are strangers in a strange land, strange land we call the "world". "Something is not right here", have you not found yourself saying that? "What's going on?", and you have an innerfeeling that "this is not my home".

This is what causes the salmon to go back to its spawning ground. It goes away from the spawning ground, is away a long time. Then comes a time, "hummm. . . what am I doing out here in the ocean? How did I get here? This is not my home, I must go home." So he starts the trip and he fights against all odds. Many do not make it, they have to wait and try again in another life. That's man, the salmon going home. 716

Have you ever stopped and looked at the material of which your world is made? The rocks, the trees, the flowers, the animals, everything around you. What is that, strange, how did it get here? I feel nostalgic for something different. Out of what is this dream life? Am I dreaming the dream or is it somebody else? How did I get caught in this dream? Did I fall, or was I pushed, ha, ha, A little disturbing because if I am pushed this means I am owned by something; something owns me. Every move I make, every thought I think, this something that owns me is moving me, and thinking for me. Oh, I do not like that do you? No! This is my world; this is my thought; this is an idea; this is a feeling - the color, the texture, the substance itself is a feeling. If you doubt this listen to yourself when you go looking for things to furnish your home with. "I do not like the feeling of this chair", so the chair is no longer a chair, it is a feeling. "I do not like the color", "the vibration of that thing repels me", the smell of that thing (a little while ago Mark was talking about smells), it repels me. Or. that is - how you say in English? - - that is "heavenly" ha, ha,. I am so attracted to it that if I do not get it my life is miserable. There is something that holds me to it; That which holds me, may repel someone else. This is a thought, that is why you feel comfortable with those things you collect. That's why he, Mark, feels comfortable with these things. Have you ever found yourself suddenly in a location somewhere and had come upon you the feeling, "I have been here before".

Aud: Lots of times - especially in dreams.

Yada: Wherever. Now many people think that this, perhaps is a memory of a former life, that, "I was here before in a former life", not necessarily so. You were there, yes, many times, but in fact our mind, the mind of the individual roams around...

Aud: That's an interesting thought.

Yada: Yes, and it may not come back at first and say, "I've been so and so and so," or, "I've seen so and so and so." It may not come back and tell the conscious (self) of that. But later, when you are somewhere in which you find a sense of familiarity you say, "I've been here before, perhaps in a former life." Why put it way off there when it may have been only a few moments ago, when your physical self was somewhere else, your mental self was visiting this place. The mind is not localized in the head, you are everywhere present. All you need to do if you want to find yourself somewhere else is to become aware of where your mind is, or are. Now does that make understanding please? Is that clear?

Joseph: Where our consciousness is, there is where our sense of being is...

Yada That is right.

Joseph: . . . our realization of what is, to that extent, in that proportion we are aware, awake.

Yada: That is right, that is it, aware, that is it. We are many places. The mind of this man is active a thousand miles from this body right now. It may not come back and tell him about it, not now, not ten minutes from now, perhaps not 20 or 40 years or however long he may live. For the mind is the creator, it knows everything. You can be walking somewhere and drop something, you may not consciously know you lost it. Later when you seek it you find you haven't it any more, and you wonder where did you lose it? Your conscious self is an ass, it doesn't know anything, it is not aware. But this greater mind, it not only knows what was lost, it knows where it was lost.

Aud: It doesn't often tell us where we lost it.

Yada: Of course not, because we hardly ever know we have a mind, so how can it tell us, we are not familiar with it, it is a stranger to us.

Aud: So we put up the block, don't we?

Yada: Of course, yes.

Irene: You know, I think I know I have a mind, Yada, but there are a few things I haven't found yet that I sure would like to, I wasn't aware of misplacing.

Yada: Of course, yes. Under hypnosis you would tell where you lost it.

Irene: It would not be a foolish thing to do, you know. It would be most helpful to know if I could get them back.

Yada: (Speaks in his language) Au Kee, Grati ya.

You want to say something to me?

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Lois: Well, nothing of consequence, but before you came, Yada, Mark said that I wouldn't be at my employment long. What did he have in mind? Do you know what he was thinking about?

Yada: His mind was living in the past where you were concerned in a work you once had. He was in that state of consciousness and saw you not being there. You have not been there for some time though.

Lois: Right.

Yada: Yes.

Joseph: Mark wasn't aware of that, he didn't know?

Yada: No, no - you see how the mind is?

Irene: Mind doesn't have a time-consciousness.

Yada: No, it is not aware of yesterday as such, or tomorrow as such, it is aware only of what is called nowness the ever present. (Speaking to a guest) You have made some studies in Metaphysical things, yes?

Aud: No, I just read a lot. I don't study anything (Laughs).

Yada: Well, I think the majority of people in the beginning, their study is mostly reading. So you see, you have been studying, (Laughs).

Joseph: Seeking information and then after you have the information you go to the next level. Maybe you organize it and you get some type of feeling that this is what you like or this is what you don't understand, so you can't appreciate it.

Yada: That is so.

Aud: But also if you just read it and don't use it you have the excuse that you didn't study it, you just read it!

Joseph: But it is quite true that in the proportion that you can use it, that is the wise . . . .

Aud: That's true.

Joseph: If you use it, you get something out of it.

Yada: That is right. The person that needs to be concerned is the person that is making no effort whatsoever to look beyond the veil, to look beyond the facade of his physical life.

Aud: But it is very difficult.

Yada: Oh yes, very, very.

Aud: Because you are striving for perfection and it is impossible to obtain.

Yada: Let me say this and, please, I do not wish to seem to contradict your statement, "We are striving for perfection". No, you will pardon me for saying this, but this is not what is to be - - - how you say?

Joseph: It is not the purpose, not the goal right now to be perfect.

Yada: That is right.

Aud: And who is to say what perfect is?

Yada: That is exactly what I was going to say. Only the person that thinks of it can assume what perfection is, what it means to that person. What is perfection to me would not necessarily be perfection to you. In fact, I would be way off where your yard stick of perfection would measure. Perfection, no. Man isn't seeking to become, he is seeking to know what he is.

Aud: But that is perfection - - to know yourself.

Yada: No, no, it is not what is called perfection. There are some English words that are meaningless, like that very word - - perfection. After you get there, let us say there is a state of perfection that you can arrive at - - if this is so, this

means, the moment you have arrived you're through. Like you Americans say, "You've had it". Laughter. American expressions very interesting and to the point, very much so.

Irene: We are striving to become aware of that which we are. I think of myself as being mind, Yada, but how can you say what state mind is. But I think mind is perfect. 718

Aud That's my point.

Irene: But we can't become aware of all the things that mind contains so we could never reach a state of absolute perfection could we?

Aud: That's what I meant.

Yada: I am in perfection right at this very moment. There is no greater perfection than what I am now in. And I speak of you, you, and everybody. In this moment of my being I am perfection. There is nothing greater, because if there were, I would be it, yes?

Irene: You couldn't be any different than you are.

Aud: They're doing what they have to do.

Yada: Of course. Not necessarily what they have to do, but only what they know to do. Now you may think to yourself, "Oh that person knows better than that." If they did, they would do it. So to that extent the person is in his particular state of perfection, he has arrived, that is as far as he can go then.

Aud: But he has to make an effort, doesn't he?

Yada: No, he has already arrived.

Aud: Isn't it a better person that can come out of these things?

Yada: You can say this, but let me ask you a question, what is the difference between one tick of the clock and another tick of it?

Irene: What is a better person?

Yada: No, that is not what I meant.

Aud: State of mind?

Yada: That is all, because there is no such thing as time. Time is the state of your consciousness, your sense of awareness. Outside of that, there is no outside of that.

Joseph: But at the present moment you are all that you are, you are the everything.

Yada: That is right, that is right.

Joseph: You can't be something else, it's impossible to be something else. If you are what you are, you have your perfection in that very moment. \*

Yada: That is right.

Joseph: It's the only thing that is, as far as you are concerned, that's why you think you are perfect and we think we are perfect, although we may have a different quality perhaps. We will be different, in our own expression of our perfection, but, to the extent that we are completely what we are, then we are that perfect. ||

Yada: That is right.

Joseph: We can't be anything else but what we are, we can't do anything else, but what we know.

Aud: That's frightening.

Irene: There is nothing more permanent than change, you're constantly changing but, each second that you change, you are perfect in that particular second.

Aud: But if you feel yourself going into a fit of anger, for instance, why can't you tell yourself not to go into that fit of anger?

Yada: But, if you could, you would. There is no use saying he did so and so, but he knew better. He didn't know better. If he had known better, he would have done better. KNOWING IS DOING, otherwise he becomes hog-pog, chaotic nothing. \*

Irene: Yes, I remember what you used to say about the person who knows it intellectually: but he doesn't really know it, until he can use it. And no matter how much you know, how much you read, become aware of, you do not really know it until you put it to use. THEN - WHEN YOU PUT IT TO USE, you know it

Yada: This is right. This is the art of imagining. Imagine a painter - the painter imagines his thoughts upon a flat surface sometimes called "canvas". If he could not imagine both the thing that he is going to paint and that he has the ability to do this, he couldn't do it, could he?

HE BELIEVES HE CAN AND SO HE CAN. Someone says, "Oh if he has taken much studies",



there are many great painters that have never studied from anyone but from their own imagination - the great creator, the great teacher.

The man who was making the pyramids, it was in his head, he imagined he could do this. Please look, these blocks of stone, each weighed tons, tons. Suppose this architect in thinking about the pyramid made of such stones stopped to say to himself, "How silly I am, ha - we do not have any derricks today to move stones like that". Right away, there would have been no pyramid, he would have erased the picture. "We do not know enough about the law of balance, gravity, the law of levitation, the law of teleportation, the law of fitting things so precisely together as to not need any other substance to hold these blocks in place." Look at all the problems he had to face! Suppose he had said, "Perhaps I had better wait until 1964 to do this, only then would it be possible." But then a big problem would arise in his mind, a much bigger problem than all the others he had to deal with then, it is called taxes (Laughs) Can he afford it? Could he make a building like that today? 719

Irene: I wanted to ask you about the architectural structure of a building in Pompeii, I saw in a movie the other night. It was called The Last Days of Pompeii, and you know when the earthquake came and all these buildings began to fall apart, they fell apart in blocks of marble and just big pillars would come down. They did not seem to have any mortar holding them together. Did they have this same kind of knowledge?

Yada: No, they also built with mortar and they used fillings and things like this. Compare with quite advanced times. Very smart people but living only in their emotional selves, still with much of the animal in them. But look what man can do with all the animal in him yet! Think of what he can do when he gets rid of more and more of the animal.

Now go back further, into my time. We used fillings of clay, things like this in my civilization, but we also knew how to balance things so not need fillings, sticking together substance. Man has been building great and highly evolved civilizations for millions and millions of years. Then these civilizations go down and disappear.

Irene: Yada, the pyramids were built after your civilization, is this not so?

Yada: Oh, yes, I think these Giza Pyramids somewhere in four thousand years ago. 4.000 y.  
Do you know?

J0seph: No, Yada, I don't know. That's about right I would say, 5,000.

Irene: What would you say of the pyramids other than the Giza?

Yada: Man has been building pyramids for thousands and thousands of years. There is in the North Pole, under the ice, sometime you will find pyramids there. In the Gobi Desert already, pyramids have been found in the Gobi Desert. Pyramids have been found all over the world.

Irene: Yes, this I know but I was referring to ones in Egypt.

Yada: Oh, this is what I would call modern times, four, five, six, 10,000 years.

Irene: Would you say the ones at the poles are (what you would call) the earliest?

Yada: Yes, very old. It was at one time different pole, the poles, no ice, no snow - tropical. Big animals there. The ones that are here are elephants, what you call mammals. Mastodon.

Irene: What were those pyramids built for? Were they built for the same purpose as the ones in Egypt?

Yada: Yes. Pyramids have teachings of the inner life. They tell stories of other civilizations man lived in before he came to the earth. Man was once a dweller in space. He is still a dweller in space, but now he rides a body called the "EARTH". Perhaps knowing this caused somebody in your modern world to write a song that says, "Stop the World, I Want to Get Off". LAUGHTER. Yes, it is so.

Irene: What type of people, Yada, were those who built the pyramids at the Poles?

Yada: These people belonged to an order, what you would call today a mystical order.

And they had communication with one another all over the world, wherever they were.

Irene: Mental communication?

Yada: Yes, these people in time, began to band together. At first there were a scattered few, like in the land called Egypt, like in the land you call the Black Forest of Germany, in India, in the great poles, both north and south, and in the ancient Gobi Desert, before it was a desert. These people started to band together, each in their own location, and formed societies. For a time, these groups came to be known as the Order of the White Brotherhood, or the people of the Light. Then later, as civilizations became more complex and man began to lose his sight regarding his inner nature, they became groups for the purpose of making money, for the purpose of promoting business; for the purpose of making temples. Man lost his knowledge of his endemic state. A few of these mystical orders that exist today, contain some of the Inner Teachings such as Masonry.

Irene: The writings in the Bible are just remanents of the Inner Teachings then, aren't they?

Yada: Is so.

Irene: Yada, would you like to step out for a little bit and then come back?

Yada: I think I go if you don't mind. Yes. I do not think I come back this night.

It is late for you, it is never early or late for me, but with the man's body, I use energy.

Irene: Have you a word or two to say to Anita in reference to the question she asks or would you rather . . .

Yada: No, I think not. I think I would rather wait and talk of it again later.

Irene: Alright, I thought maybe you might like...

Yada: It is too personal.

Irene: I thought perhaps you would rather dictate it to Mark and he can write it in a letter.

Yada: Yes, I can do that, yes. It has been a great joy for me, thank you.

Joseph: Thank you, Yada.

Yada: Thank you, I hope ladies, if you feel in your mind to come again here, so I can communicate with you, we can talk with one another. Not at, never talk at anyone, you lose them when you do that. Talk with them and you will find harmony this way. Thank you very much.

Irene: Thank you, Yada. Good night, Yada.

Yada: A notche!

Irene: A notche!

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34/A 1 ABR. 1986

This is Irene Probert speaking. It is January 2, 1965. We are in our home at 931 26th Street, San Diego, California, holding a lecture for Louise and Harry Morgan and a group of their friends.

Senas et Senahas e na Yada di Shi'ite.

Irene: Good evening, Yada.

Dr. M: Good evening, Yada.

Yada: A nochi, a nochi. (Speaks in his language.)

Irene: What a wonderful group of people, Yada. I was so amazed when I walked into the house. I didn't think anyone was going to come except Louise and Harry, all all these other people. Isn't it wonderful?

Yada: Au kee, au kee. (Speaks in his language again.)

Irene: Yada says, "If Mohammed won't go to the mountain, the mountain will come to Mohammed!" And so the mountain is here, a whole lot of people.

Yada: (Laughs) No, I think Mohammed is here!

My honorable friends, it is a pleasure to have you here this evening. My friend, you could not attract the interest of so many others in the study of life if you yourself were not sincere and having understanding of your own teachings, your own learnings. We cannot do more than our mind and our feeling tell is the thing to do. We are very grateful to you and your wife for your sincere interest in - - should I say in our behalf, we of the Circle? No, but in the interest of TRUTH from wherever it comes or wherever you find it. This is the only truly important thing to the human being, or I should say, it should be, because when one sincerely starts looking at his world around him, he begins to feel that there is something more than this, that there is something hidden behind the facade of his world.

This is generally the first step, the first feelings we have in our pursuit of life and of truth. The real seeker does not go out and proselyte until he has advanced himself. He makes no great effort to interest others, but he walks among those who are not yet of this knowledge and they begin to feel what it is that he has learned and so they are attracted to him. He does not have to what you Americans call "sell" them. Unless we are already aware to some degree that there is more to life than meets the eye, no one is going to convince us, no one is going to at all change our way of thinking and feeling. Any change that we go through we must make ourselves, no one can do it for us.

There is still today, among the greater number of people, no knowledge of the fact that man survives the death of his physical body, the psyche, the mental self survives. It is this mental self about which "it" is said in your Christian Book that God made man, fashioning him after his own image and likeness, the mental self, for the mental self is God. IT IS THE LIGHT WHICH MAN CALLS GOD. But when we are not educated to know otherwise, our fear of the unknown causes us to fall down on our face and worship and shout praises to what we think of as God. In the true sense of the word, man-made god, not God man, God the Light, is not made, it simply is. "It" has no opinion about man, only man has opinions about man. "It" is completely detached from what - not only man, but any other living thing does or fails to do. "It" is the creative mind at work. When something is made, created in form, then that form is left to do what it was made to do by the nature of its form. The Light, finally, after great periods of time, attained to this kind of form called the human form in the process of evolution. You have had the evolution of form and now you are going through the ever-be-coming of mind, the expansion, the growth of mind.

HOW IS GROWTH? By awareness. We are already so much grown as we ever will be, but each of us has to come to this awareness on our own, of our own. As you Americans would say, and I say it very seriously my friends, life is a do-it-yourself job! There is no escape from it. What you leave undone now, you will get to finish sometime, somewhere.

Now there are many, many people who will question me on that, because it seems I am at least hinting of re-birth or reincarnation of the human being. And so I am! Not only hinting, I am stating - - this is a fact. Do you like facts?

Oh yes, but do not ever forget to ask yourself always, about whatever, "What is factual about it?" Wherein are the facts? Now I have already admitted and I've done it many times in the past, that re-birth is a fact. But is it not helpful to ask yourself the question, "How is re-birth?" I think so. What is the process? If we do not ask these questions then there is some blind alley for you. You cannot know, because you have no facts, nothing to base your belief or your suppositions on, or your opinion on.

But I am not going to go into that right now. I think I wish to say now that I am most pleased to meet all of you that I have not met before and to those I have met before "greetings and my love".

Dr. Morgan: There are four here, Yada, that you have not met, Dr. and Mrs. (not clear) and Claire and Bonnie. You have met all the rest, as I have had them here to a lecture before.

Yada: Welcome.

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Mrs. Morgan: When they found out we were coming they wanted to come with us.

Yada: Very nice, very nice. We of the Circle appreciate new interest. I think I will stop for a while. This man.... (Yada was having trouble with Mark's body)

Dr. M: All right, all right.

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Yada: I had to get out of the body while it was quaking.

Irene: You had a big quake, body quake.

Yada: Yes, made me tremble - LAUGHTER - - When the earth does that you know how it shakes the earth; so it shakes me when the body does it. It is a small earthquake - body quake.

Irene; Earthquakes come loose at the seams sometimes.

Yada: Yes, I was a little afraid that he would! Now my friends, I want to listen to you. Do you have something to say to me?

Dr. M. Yes, Yada: Can you tell us how soon they are going to find this Wheel of Mesa Arebica? Will it be soon, or are we going to have to wait a while? You said in about a ten-year period and that ten-year period is just about up.

Yada: Did you say its just about up? Perhaps so, so we better hurry, heh? LAUGHS

Dr. M. You better hurry.

Yada: If for no other reason than to keep us from seeming to be story tellers. LAUGHTER Yes, one must save face, very important to save face. The ego is like a mole. You know the mole in the ground is always covering up, seeking to hide itself, especially when it is proven to be wrong. When he's proven to be right - up out of the hole, "I did it, I did it". No, I really cannot say because man is very nosy. He is always poking into here and there for he does not know why, most of the time. But he generally finds what he is looking for and sometimes a little more. But how soon this will be discovered I cannot say.

Dr. M: You said it would be very important to us at this time.

Yada: Yes, yes.

Irene: Could you tell us why it would be important, Yada?

Yada: It will tell of a civilization that was very far advanced in many of the things that you have today. In it will be found symbols showing that man has been on the earth a great deal longer than he has any knowledge of now. Again it is important to the human being to know how long he has been coming and going from this earth. If nothing else, it gives him a greater sense of importance. It shows that without him, the earth would not be much more than a zoo. There are known civilizations that already have told of man's ancientness on earth, but these stories have not been given out to the people. It would make the modern religions seem to be foolish. In almost every civilization there has come a helper, teacher, to assist that civilization in its time of crisis.

A little while ago I heard you speaking of California going into the water, but that is something that lies way ahead of your present time.

Man: It is good to know that, thank you.

Yada: Yes. How would you like to know also, because it would save you a great deal of worry. That in approximately 30-40 million years, the earth will be sucked up



That which still stood was destroyed by quakings. After this came great fire in the sky, electric fire. It destroyed everything for it was not way up in the sky, but low in the sky. It burned everything. My civilization was buried under tons, tons of rock, ice and earth.

Irene: It seems that most of the tremendous quakes that the earth has suffered were in this area of the oriental part of the earth. Is there any particular reason for this?

Yada: Yes. Because in those sections of the world there are great underground caverns and the tensile strength of the layers of the earth are much less strong and have less ability to grip, to hold, and so they have these quakings that are more violent than in this part of the earth.

But now you have here in your California the great fault, which runs far up into what you call Utah and it goes far up into northern California. It is a very big one. It is for this reason that many people speak of the possibility of the destruction of California- California going into the sea. But not yet and it will not do it in one big lump. It will go in sections, but before this happens, the quakings that will take place will cause the ocean tides along your California to suddenly go out.

Irene: The ocean tide will recede from what we call the coast line?

Yada: Yes, and Japan and all the islands in the sea will be gone.

Irene: I would ~~think~~ then we would have a tidal wave here.

Yada: Oh then it will come back, but before that a great section of California will start sliding into the water.

Irene: This will happen many thousands of years from now?

Yada: Oh, a long time from now.

Irene: Just recently, Yada, San Diego experienced what I would say was about the greatest shake since I've been here - since 1923 - and I don't know of any records that show that we had a stronger shake here and we are on the outer peripheral of wherever this happened. Where was the center of this?

Yada: Part of it was down in what you call the Imperial Valley. Also part of it in northern California near San Francisco.

Man: San Jose?

Yada: Yes.

Irene: In that area, yes. Well you know right after that, it was reported that 15 to 18 hundred bodies were washed up on shore over in Indonesia, or what country was it?

Yada: India.

Irene: Was it India? Had the earthquake here anything to do with that tidal wave?

Yada: No.

Irene: I was wondering. They haven't elaborated about the cause or the center of this earthquake we had and you know it cracked quite a number of windows here, which is most unusual for San Diego.

Yada: Now sometimes when there is a violent quake in Japan, California will feel the effects of it and so will Alaska. These effects can be very violent as was shown in the last quake in Alaska. Whenever one part of the earth quakes, in a relatively short time there will be quakings in opposite directions.

Man: That goes back to the law. When something recedes, something must rise?

Yada: That is right. I will also add that when the part of California goes into the ocean, in time there will be a rising of a very large island close to the California coast.

Man: What is the composition of the moon's surface?

Yada: It is mostly silicate. Of course there are many other chemical substances there and quite like the earth, but the surface of the moon is mostly silicate, very powdery silicate. Now the mountainous parts on the other side of the moon are more like burnt coals, not very much like what you call lava, but more like what you call burnt coal.

Irene: Well its more like volcanic rock isn't it?

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MOON

Yada: But it looks more burnt than the lava rocks you have.

Lady: Ashes?

Yada: No.

Lady: Clinkers?

Yada: Yes, what you call clinkers. That is an odd word, isn't it. LAUGHTER

Lady: We don't hear about them any more.

TLP

Yada: Now the moon has fire in its internal self; deep in it and sometimes there are periodical eruptions. Not too long ago there was a very big-sized one on the moon. This was not made known to the people, but some of your astronomers wrote papers on it.

T.L

Irene: How can this happen, Yada, when there is no ionosphere to hold any atmosphere around the moon?

Yada: No, but heat comes up out of it you know?

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Irene: It seems to me it would be smothered almost as soon as it reached the surface of the moon.

Yada: No. This is perhaps what is thought, but it is not entirely true. The craters which you see on the moon are not so very much from volcanic action as it is from bombardment from debris from outer space. Now you may wonder that these holes in the ground are not very deep, yet they are very big around. This is understandable because coming into the moon's atmosphere, of which there is none, the big things lose weight. They come very fast and then they slow up and \_\_\_\_\_ very much. I think in certain parts of the moon especially, that you can see from where you are, that look like big valleys, this is silicate and very, very deep. If you send a rocket and land there, it would be advisable not to land with too much force, because you might disappear into this powdered silicate.

Irene: Wouldn't we almost float down anyway? The meteorites are very heavy are they not?

Yada: Yes, some of them are very large too. Now the moon, in fact all planets, are constantly being bombarded by things from space.

MARS

Mars is a dehydrated planet, but it has considerable water deep inside, but very little on the surface. The oxygen content of Mars is very small and very close to the rocks but in time, you people of the earth are going to go there, and by the time you are able to go there to land and all of this sort of thing, you will have such knowledge on how to control weather conditions, that you could turn all of Mars into a livable planet again.

Irene: This reminds me of something I was listening to about controlling the clouds, the rain clouds. A man was talking about this on T. V. yesterday and he said, of course we will never control the clouds. This reminded me of a talk you gave us one time pertaining to this very thing, and you said that man will control the weather.

Yada: Of course, because he will make the clouds so he will know how to control them. If you know how to make clouds, then you know how to control them. Man is a very strange creature. Some with all their scientific knowledge still tend to belittle their own ability. It was not too long ago on your earth, when it was said that you could not travel more than 30 or 40 miles an hour on the ground, you'd burn up.

Man: Go to hell!

Yada: At least that! LAUGHTER There is nothing that the human being cannot accomplish. If the individual who thinks about it, if he can truly imagine it, can make mental pictures of it, he can do it.

Man: This is the trick though, to be able to imagine, to make that mental picture and see a specific image.

Yada: That is right. Without the imagination, if the human being had not developed this marvelous attribute, the world would still be only a zoo. I say attribute instead of "a gift" because I never know who gives it to you. Everything is worked for. There are no gifts. With his ability to imagine, man made the

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world what it is. He brought the beauty to the zoo. This was only a zoo. You may call it "God's Zoo", because that is all it was at one time. The only living creatures on it were blind like mechanical instruments and their only feeling was for their stomach and their sex, that's all until man, until the creative force, came to earth to make it a garden.

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It was a zoo, a very dirty, terrible place to live in. So you can quickly see why man, when he became aware that he was different from the rest of the animals, the moment this awareness came to his mind, he was horrified at what he saw, completely horrified. This horror drove him to create something that he could communicate with other than the animals. He couldn't communicate with them. To the animals, he was food.

Marvel of all marvels, man came to earth. Man became aware that he was the dreamer and not the dream. The moment he became aware of this he was separated from the zoo. He was chased out of the Garden of Eden for his stupidity. Wherein Adam and Eve in their blindness, like the rest of the animals, were driven by sex and food. Adam and Eve means simply the name of races of people, not two individuals. I am certain any of you here could think up a better story than that. It is for the child mind. But perhaps I should not say that because all of us are, in one degree or another, in the child mind. When we come into our adulthood mentally we will know this for ourselves. We will not have to have someone tell us.

No, I think you should not worry about quakings. Always keep in mind that the earth is shaking, so you will be prepared when there is a shake in your location and you will not get so frightened. You will keep a clear mind and act according to what your mind tells you to do, otherwise you will get killed. Yes?

Man: Do eclipses have any bearing on the earthquakes?

Yada: Yes, because at that time there is a very strong pull going on between the moon and the earth, a very strong pull and it can set up.....

Man: Magnetic force?

Yada: Yes, a magnetic force that would throw the earth - you know there are some motions that are.....

Man: Attract and repel?

Yada: Yes, but that is.....

Irene: Throws them into an imbalance?

Yada: Yes, that is right. It throws these bodies out of alignment with one another. It is like when you hit a ball at another ball and it only hits it a glancing blow that sends it spinning in a crisis motion.

Lady: You mean it ricochets off?

Yada: That is right, thank you.

Man: The force itself, ricochets it off?

Yada: Yes, that is right, which causes the ball to absorb all that crazy motion, that ricochet motion and throws it all out of kilter.

Man: What method do you think a person should follow to evolve more in this human phase of our life?

Yada: My friends, have you ever tried - and I think most of you sitting here at one time or another have - to make a rose bud blossom before it is ready?

Lady: That's very well put.

Man: No, but I've thought about trying LAUGHTER.

Yada: I know you get very impatient. You want to tell it to open up, stop waiting. Isn't there some secret method to force the bud to bloom? Well you know there isn't. You take it and start to open the bud and you have to use force and it falls apart.

Irene: And the inside petals are immature also.

Yada: They are not ready to blossom. What I mean, Sir, is there is no secret way of hurried, quicker development. Only by living can we grow. Only by experiencing can we come to know. We may have all kinds of intuitive feelings and thought about things but the very best teacher is experience.



The practice of Yoga is of absolutely no worth to the individuals growth. It can stimulate his body and keep his body-self in better health, but by itself it will not bring him any closer to the Light. What will? By living, by experiencing life, instead of rebelling against an experience. Many people do by crying out, "Why did this happen to me?", as the "me" was something very special; which of course it is, but they don't know how special when they cry out like that. Many painful experiences we rebel against. Naturally who wants pain? But is not the very basis of life in the physical, pain? Every motion creates pain somewhere.

Now you may take special courses in Yoga and be able to enter into that wonderful state known as samadhi. While you are in it wonderful, but remember you have to come out of it and there's when the pain comes!

Now there are tons and tons of literature on seeking the Path, on becoming and on growth, but not one of these will do the individual any good unless he or she has some other knowledge of life, so that they can comprehend what someone else is saying and in that manner be able to use it. For, if you cannot use a truth, it is no truth to you. There are many philosophical writings, but man still goes on getting sick and cursing and fighting with life and with himself - and hating. Occasionally he gets sick of it and starts loving a little bit, but mostly he is in a violent state of mind - mostly. That is what creates war, constant war.

Look please, you have much talk in the western part of the world about the wonders of the Christian Religion. But if you look into the history of the Christian religion you will see that when it came into being, it became one of the greatest causes for hate, for violence, for blood letting than any other thing, was it intended? Not the true Christian Teachings, no. But the true Christian Teachings were never taught from churches or religious temples, but from mystical schools wherein each member had to, in the course of time, become a master.

Irene: Don't you think, Yada, you've told us on quite a number of occasions, that the only thing you could tell us to do to become masters would be to live consciously now, to wake up and say to yourself, "this is my day" and then you become aware that it truly is your day.

Yada: You stay awake. It causes you, just this thought, as you are getting out of bed, pause for a moment, relax and say to yourself, "A new day, a new life, a new birth, a new chance, I must stay conscious, I must stay awake." When you are awake, stay awake, stay aware. In this way you will not be caught off guard, or not so likely to be.

Irene: You become more and more aware, Yada, that all the things you experience through the day you really do create these things.

Yada: Of course. When you realize this, then you begin to make your dream, what you want it to be, instead of drifting with the dream. When we drift with the dream, we do this because we are not conscious, we are dreaming. We think we are living in reality.

Man: I'd like to go back, you were talking about the Christian religion a while ago. Was that in Constantine's time when they began to change this Bible?

Yada: Yes, that is so. The Constantine man was a very vicious creature and his empire was vicious like him. Everybody was enslaved. And in that empire there were hundreds of priests of different religious beliefs and they were fighting among themselves as to who had the truth. In the mad house, man does not know he is mad! LAUGHTER.

So the man, Constantine, thought, like most humans would, that as dictator, if there was anything to dictate he was going to do it. So he told these priestly people, "Now you get together and come to some agreement among you, because it is causing too much trouble in my kingdom". He did not know, of course, that he, Constantine, was the greatest trouble in his kingdom. Between 1,500 and 1,600 of these priests were brought together and it was hoped that they would come to some agreement. But how can you get agreement about anything between 1,500-1,600 peoples, when it is practically impossible to do it between two people?

Irene: Just a minute, Yada, I want to turn the tape.

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Yada: My friends, when I left a little while ago, I didn't leave. I stayed right here and was eavesdropping! Whenever you do this as a rule, you never hear anything good about yourself. LAUGHTER

Irene: Did someone say something naughty about you, Yada?

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Yada: Oh no, no, no, I make a joke. No, what I was going to say is, a man here said that Adam and Eve were not the first of this world, and that is right. This is so. This was man coming into conscious awareness of his physical being. When he saw himself naked he was ashamed, meaning that he was not in his psychic body. He was not ashamed, but he felt some guilt. Why? Because he was told by beings of higher levels of consciousness than what he came here from, that if he entered into his creation called the "Physical world" he would suffer greatly until the day that he died, meaning until the day he left the matter world. This is what he thought and man has had this to live with ever since he came here, these feelings of guilt, very unconscious feelings, not knowing what caused them or where they came from. When he put on the body self, he immediately, the very process, caused him to lose consciousness of his own divine nature. The very process of becoming physically aware caused him to lose awareness of his psychic nature, his spirit self.

Now the word SPIRIT means, breath or breather. Coming here is very much like going down deep into water. You put on a suit, otherwise you would drown, because you need to breathe. Now departing from here you do not need to breathe.

When he first came here, his first awareness was of being an animal. He did not know the difference between himself and the other creatures that were here before him. He did not know that those creatures were his own creation! Every one of them. Observe too that those times were not a few thousand years ago, but millions of years ago, and there have been many races of people that have come to the earth in those millions and millions of years. Many great civilizations, very old, old civilizations formed on the earth and disappeared, like individuals come here and disappear. After a time, those who are on the earth know nothing about those who came and went. Man is an adventurer into his own creation, and adventurer into his own dream.

Now, please, do not let me say these things if you think otherwise.

Man: Yada, could I ask a question?

Yada: Yes, please.

Man: The biblical story of the Christian religion is based back about 6,000 years from what we know. Is this the story of one of these civilizations?

Yada: Yes, yes, it is one creation, one beginning let us say, of man's sojourn here on earth.

There was a time long before the form that man has now, when he came as a giant and he was hermaphroditic. You know there was a time on earth when there was no death. Every living thing was in the form of amoeba. Life was by division and so there was no death, nothing died. Part of this knowledge is in your Christian Bible where it says that God put in the Garden of Eden the Tree of Knowledge, and the Tree of Life. Man did not eat of the Tree of Life, he ate of the Tree of Knowledge. And why? Because knowledge is his only real food. When man has knowledge he has all that he needs to know about life, so, he does not need to eat of both trees!

Now, let us suppose he ate only of the Tree of Life. He would be like a mechanical animal, go on and on and never get free from his physical machine, no death.

DEATH is a way out. Death is awaking like one who is sleeping and having a nightmare. What a wonderful thing it is to be able to wake up. Have you not had that experience? "Oh, I'm so glad it was only a dream"! Yes, and so when you wake up from here you will say the same thing.

Now there is another thought there that I think is necessary to mention. Do we wake up after losing the physical body? Is death the secret to knowledge and to growth

and to self-mastery? No. All that happens in death is that you enter an ante-room and if you do not have the knowledge of how to stay away from the earth, you will fall right back into it again and again.

Man: Do we have any choice about coming back?

Yada: The majority of humans do not for a time have a choice, because what is choice. Choice is knowledge. Without such knowledge there is no choice. You're not free. There is much cry in your world, "We want freedom". Everywhere, I hear it especially recently.

All races of people and individuals and little groups are crying, "We want freedom". But how can man have freedom while still ignorant? That's what makes him a slave; that is his prison bars, his ignorance. And should I say willful ignorance? No, in each civilization it has been the same. He has been held down. Wherever you find the priestly system in religion, or priestly system in politics, or priestly system in science, or whatever, you find the masses held down.

THE MASSES ARE TAUGHT TO LISTEN TO AUTHORITY. Don't think for yourself, that is not nice. You do not serve our position if you do that.

That is why the Christians have put aside what was once in the Bible, the story of survival and communication. They took it out and hid it, put it away, because the priestly system wanted to teach man that when he died he goes a long way from here, either to hell or to heaven, or sometimes he gets caught in the middle floor - purgatory. But in any case he could not get in contact with the world, and this the priestly system thought was wise, because if spirits kept coming back and denying what the priests had to say, they would lose their position and have to go to work. LAUGHTER

Man: If man is not taught of this reincarnation, or has no consciousness of where he goes, so what?

Yada: My friend, when you say "man" you are making a blanket statement, but if you say "the majority of us do not know where we came from, nor where we are going; and even more of us do not know what to do while we are here", is more correct. There are some in every generation who come to conscious awareness of their source and that they will return to their source in due time; and they also know what to do while here. Now there are no barriers to keep anyone from learning.

Man: That is what I mean. And there are numerous such people. Many more than you hear about, because when such a person is heard about, as quickly as is possible, the authoritative voices are raised against him and he is denied. Like the story of the man, Jesus. He was denied at every hand. It is said that his very apostles, when he was entombed, were gravely doubtful that he would rise again on the third day, his apostles!

Yada: But you see, my friends, the true story is that the high potentate put Asus, not somebody called Jesus, but Asus, the anointed one, the initiate, through the initiation. He was put upon a cross and went into this deep cataleptic state and he transferred his consciousness into a higher state of mentation, not to a place, but a higher state of awareness, a more expanded state, an acute state of knowing who this "me" is. In that higher state of consciousness he was put through the last part of his initiation by advanced teachers who live and have their being in that higher level. He was unaware of the physical world or his physical self for three days. Now what he has to do in coming back to his physical awareness is to bring back memory of his experience of his initiation in this higher level of consciousness.

Now, sometimes, when an initiate goes into this state of being, this cataleptic state, something may go wrong in his mind and he will not be able to come back to his physical body and therefore he will be called dead, and his physical body will be taken care of and put away. But this rarely ever happens.

Man: Yada.

Yada: Yes, please.

Man: In the Christian Bible it states that after this Jesus rose again. Did he come back into the physical consciousness and appear to his disciples and then went away to this so-called heaven. It says, "As you saw me go away, I shall come again in like manner." Did he go away in his physical body?

Yada: Now you see, in the first place, this man also said (and I think you know of this) "I am in your world, but I am not of it." Do you remember this?

Man: Yes

Yada: Does that not tell you that he was not a physical being, that he had already made his transfiguration?

Man: Yes.

Yada: Yes. I am in your world but I am not of it. When he said your world, your world is what is called the sensory world. You see you only know of your world through the senses. Is it not so?

Man: Yes.

Yada: And so this initiate knew this when he made this statement. Your world is a sensory world. I am in it through your senses of me, your sensory measurement of me. But I am something more than just that, which you are not yet aware of. Now this is the story. Each one of these beings as they made their ascension into higher states of consciousness became symbols for all of human kind. Symbols of the truth that man is not matter. He is not born of matter. He operates what is called a sensory body but he is not in it. I am not in this man's body. The real self, you, is not in your body.

Your doctor men, your medical men, your men of science, many of them will tell you the body has been drawn and quartered many times, but they never have found a soul. So they say man is just like any other animal; he is a chance of matter, a chemical being and when these chemicals cease to inter-play with one another, that means you are dead, and that is all there is to it. But what they mean is that that is all there is to their mind, that is all they know; that is the limit of their understanding.

Man: Man's mind is his builder.

Yada: That is right. It is his creator, his builder, his everything. It is the core of his existence.

PRAYER. Did the Christian religion make prayer. Were the Christians the first to pray? Is that the only religion that prays? Of course not! Long, long before the Christian religion came into being, the mystical teachings, the inner teachings, knew the value of prayer, for prayer is the physical man's way of communicating with his center. It is the only way he has. You do not need to do this (illustrating) or get on your knees, but you need to know within yourself. You need to will. You want something? Will it. What is willing?

Willing is saying to yourself, "I would like to have this thing, but..." The moment you say "but" you have destroyed the chance of getting it. There can be no "buts". You cannot make choices with the thing you really want. You cannot say, "Oh to get that thing, I may have to do so and so, which my environment would say is wrong. You cannot say, "What I would do would be evil and therefore I cannot do it. You can make no "ifs", no "buts". Do you want what you want? Let nothing, nothing stand in your way. But in following this law, please remember there is a price. (There is no such thing as something for nothing.) You want something? Look for the price tag. Its real. You better look for it because if you will strongly enough, you'll get it. Then you will only need to pray that that was what you really wanted.

Occult laws teach us there are no obstructions to life except our own intelligence or lack of it. Think of that. How wonderful! How wonderful is man created. Created? I think that is a misnomer. I think it should be manifested from one dream to another dream, for all is dream. Reality is (in the dreamer), not in the dream.

Man: Yada, you were speaking of the price we pay, the compensation for getting what we will. Could this be that sometimes you want something, but you must go back down to man's level of understanding in order to obtain this so that you won't feel the spiritual value. Is this the price you pay, that you must ignore the man about you?

Yada: Yes, you must not permit any obstructions to stand in your way. Why are the great dictators down through the centuries, even before the infamous Genghis Khan. Why were they all successful up to a point? Because they let nothing stand in their way. No pity, no fear of retributions, none of these things. They had one thought in mind, one end, and they held to it until they could hold no longer. The great

Alexander marched across the then known world very lacking in pity for the individual. Everyone of them were the same.

WILL what you want. If you really want it, you will let nothing stand in your way. But I say this, that when we move without compassion, we build our own destruction.

This I know, it is a law.

Look, please, it was the destruction of Genghis Khan, of Alexander the Great. It was the destruction of Napoleon, of Hitler, of Mussolini, of Stalin. I don't need to go on! Do I necessarily mean the destruction of their bodies? No, but of the things they stood for, of their dreams, their ambitions.

Go to Hitler - this man was not having a big drive for people, for the improvement of people. He was having (a drive for himself, for his own dream, for his own satisfaction, for his own glorification.) This is true of every one of these dictators, great and small. It is the destruction of their dream, that's when they are destroyed, not when the physical body dies. It is when everything we desire dies.

Lady: Which is the worse death?

Yada: By far, because it is the death of the very soul, the very spirit of you. It is the death of your creative self. So if you want to pay the price, all right.

I have no objections, I never tell another one "don't", never. I just say look at the price tag, are you willing to pay it?

Man: What is the price if a person works in such a way as to give other people a feeling of happiness, satisfaction, fulfillment and contentment? If a person works in that manner to give that to other people, of course, it comes back to him. What is the price tag there? The killing of those feelings?

Yada: The price is well worth paying. You are willing to pay. How do you pay? You pay by effort, by conscientious effort. Sometimes it is very painful, sometimes almost as painful as pain in the negative way. To give of your vital energies to heal another is not easy and it can deplete you. It can lead to the destruction of your physical self by cellular deterioration.

But can you stop? Of course you cannot, because you are working in the Light; you are working for the benefit of others. But with that thought in mind, you can be misled by letting the ego get way up high. Do not ever think, do not ever permit yourself to think that you are doing something for others, just for them. You are doing it for the glorification of yourself. Knowing this, I am willing to take the cross, to bear it for myself.

You see the wrongness of the Christian teachings regarding the man, Jesus - was in teaching he was murdered to assuage the wrath of a God who would surely destroy his creation because he was so sinful in his eyes. This is ridiculous. It is against nature and they build the churches on the supernatural, on miracles and they teach miracles are supernatural. Miracles are not supernatural. Miracles, when they happen, are natural. (Yada hears Irene saying something from another room) Pardon?

Irene: I said miracles are happening all the time.

Yada: That is right. (The distant voice speaks)

Irene: I \_\_\_\_\_ a while ago, Yada.

Yada: That is so. Always remember law. When you try to work outside the law, you're in trouble. That is natural. Always ask yourself, whatever you are going to do, Is there a law here somewhere? What is the law? If you learn this, you cannot go wrong, you cannot.

Man: What do you mean by law?

Yada: The law that moves everything, the law that governs every motion, every action, the law of attraction and repulsion. Are you working with the law of attraction? All right, you can't go wrong. Are you working with the law of repulsion? All right, you can't go wrong. For in order to have attraction you must have repulsion. But know what these things mean. In which direction would I be repulsed so that I am not sent back with greater force than I am capable of handling. Am I doing what is best either for an individual or a group of individuals? This is what you, as an individual, have to make up your mind to.

The first question to ask yourself: Do I think what I am doing is right? If it affects me in balance with everything else around me, wonderful. If it doesn't I'm in trouble and will not know how I got into trouble; and I will cry out, "Oh God, why did you let this happen to me?" Because I was letting God live for me, instead of living for myself. Only then can we make such a remark. The law is no respecter of persons. It cares not, it is not emotional.

Quakings. Quakings obey the law. How can we stand and curse them, though often they kill thousands and sometimes millions of people. Who stands and curses them? Who tries to bring them to some form of justice for such merciless attacks on we humans? Surely we would bring another human to judgment of some kind that did such violence. But we seem to feel helpless against the forces of nature and in our feelings of helplessness we rebel and often we do the wrong things and get ourselves killed trying to oppose the storm.

Did you ever see a tree that was capable of standing fighting the wind, moving against it? No, it lets go and goes with the wind and the more a tree is capable of bending with the wind the better chance it has of staying up. The more we learn to go with life, the better chance we have of survival, intelligent survival.

Man: resist not evil.

Yada: That is right. Let it happen, it could not happen to a better person. LAUGHTER

Lady: Yada, you hear of people when you speak about nothing happens by chance ask why do innocent people have to suffer like in these quakes where many lives are destroyed. People find it very difficult to understand and this explanation doesn't seem to be adequate as to why these people, who are apparently innocent, suffer also. Is this the law of attraction? Would they be somewhere else if they were not supposed to have been there?

Yada: If they were (not to be destroyed), they would not be destroyed. Look please - it is a vanity that is in us and especially in those of us who believe the forces are working in our particular favor but not in yours, because you're evil, you're a sinner you're bad. And while we are pointing our finger at someone else, the wind blows us down. LAUGHTER

What is the justice? Law is law. The quake does not kill. It is not a consciousness that says, "I'll take you but not you." The wind doesn't care. The waters do not care, no. These are natural forces of life and they will take anything that opposes them.

Man: Anything that opposes them.

Lady: If they don't oppose they might be left standing right there.

Yada: There is a much better chance with less opposition. You know there's an old saying that a man who runs into a cave to get away from the lightning, the lightning goes in and hits him. You cannot hide from that which is. And what is? LAW.

Man: If these people that are destroyed in an earthquake or a tidal wave hadn't reached the state of higher consciousness, would they have to come back and reincarnate and experience this thing again?

Yada: Yes. When you say, "have to", think of this, because it is of great value. What is having them to do it? What is moving us? Now if we are not moved of our own volition, then there must be another force that moves us, because moving is life no matter where we move does not count. What counts is moving, that is all.  
Motion is life.

Man: In other words it took this earthquake to wake these people up?

Yada: Even this will perhaps awaken but a very few, because many of them do not even know for quite a long period of time that they are dead. They were dead before anyway, before they died, so how could they know? And what is death? It means ignorance, not knowing, asleep, walking around asleep, mechanical dolls, zombies.

Now do I say that in condemnation? No, this is the way it is with them. How can you condemn that which is? The wind destroys, the quakes destroy. Does my condemnation of these forces do anything against them or for them? It doesn't move them one little bit.

These people and most of we humans have by our own nature, our own hungers to express ourselves, become hypnotically fascinated with the touch world, with the sensory world and if we have not learned what these conditions are, that the world is a sensory world, and that that is the only reality there is in it; if we think it has a reality by itself, then we will come back and come back and come back, because we hunger to express ourselves through the senses, touch, feeling, etc.

Have any of you ever experienced life out of the body, called psychic projection?

Man: No. That is what I would like to attain to, to find out what it is like.

Yada: This would be a valuable experience to this extent that it would give you some idea of what it is like to be conscious outside a sensory body.

Lady: Do you mean the clairvoyant state?

Yada: No. I mean like the spook! LAUGHTER You see we are, for the moment I am also, spooks in the skin LAUGHTER Then sometime we get skinned and then we go.

Irene: Is it possible for a person to experience psychic projection, but not knowing of these things think that he is just having a dream?

Yada: Oh yes, and also you can learn to project. Now you do not project the body, not really. You make a mental image of yourself, of your physical self, and this is what you project. Now you can make this physical image so physically real, that you can sit with a person that is not aware that you are a projection and eat with them and dance with them, talk with them, hold any form of physical intercourse you may desire and they would not know that you are a spook until you suddenly vanish, if you foolishly do that. Sometimes spooks do spooky things you know and this way they get into trouble. LAUGHTER

Irene: We read in - I think it was Fate Magazine - of this individual that had gone to sleep sitting in his rocking chair and projected over to a relative of his many miles away. He sat down at the table and ate and then left. I don't recall reading in this article that upon waking this person recalled having gone through this experience. Do you remember this, Yada?

Yada: No, but I know there are two things that can happen to you. You can come back with memory of what you have seen and done, or you can come back with no memory of it and you will not think that anything happened until sometime later - you will come to a place, go visit some place and you will say to yourself, "This is familiar to me. I've been here before." And if you are not careful you will jump to the conclusion that it was in another life. But you didn't, not in another life. You projected while your conscious self was busy doing something and the more attention is held on what you are doing, the more likely it is for you to have a part of your consciousness suddenly move away from you and have an experience in some other part of the world; and come back and not say anything to the other part of your consciousness it had left behind.

Irene: Now you know, Yada, many people have asked Mark if he puts himself in trance. It is just the opposite, when he is least thinking of it, that's when the teachers can sneak in easier isn't it?

Yada: That is so. We have taught this man not to concentrate on us, not to try to go into the trance condition, not to try to let go. Just be natural and keep your attention going out here and we will grab you when you least expect it. Because you see when your lower self is distracted, then the higher self can become more active.

Man: Could you talk through Dr. Morgan if you wanted to?

Yada: Yes, yes, but for certain reasons which I cannot express, at least not at this time, I would not do that. I would not communicate through anyone on the earth but this man. Until he is through with the earth life, I would not do that.

Man: May I ask a question then?

Yada: Yes.

Man: Are you his guardian?

Yada: In one sense of the word, I am, yes.

Man: But he has another guardian beside you?

Yada: Yes, for his lower self.

Man: Oh, for his lower self.

Yada: You see, every person has two guardians, one for the lower self to help the lower



self express only its lower desires. The other is for what is called the higher consciousness, the more evolved state of being. This stands to the side and does not interfere with the drives of the lower self, because it knows those drives are natural to that person, however long that may be, they are still belonging to that person. You may say a person is crazy because of certain things they do, but craziness is not something in itself, but degrees of awareness.

Irene: I think you're crazy, but I'm not.

Yada: Oh, this is always the way it is!

Irene: That's always the way isn't it? Everyone thinks everyone but themselves is crazy. So really everybody could be what we call mentally unbalanced. Well we all are or we wouldn't be here!

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Yada: How could you live in the physical world and not be, of course.

Lady: Do we have to go on? You say the lower self and the higher self. Will it always be so? Can't we combine them eventually when we bring our awareness up?

Yada: Oh yes. When we do this, this is what is called the marriage to the cosmic lover. This is the great oversoul. This is the eternal lovers meeting at last. The great eternal lovers that were lost to one another when man came to earth.

Man: This can only be accomplished when the lower self and the higher self merge as one?

Yada: Yes.

Man: And this is when the marriage takes place?

Yada: That's right.

Man: Only then the two become as one?

FUSION WITH THE THOUGHT ADJUSTER

Yada: Yes, that's right. You see, the attainment of the man called Jesus to Christness was the marriage of the lower self with the higher self. He put the ass off of him and sat on it. You see the lower self is the ass. It is the most insane schizophrenic ass that drives the world to murder, to its own destruction. It is of itself very mad.

Irene: Isn't there a certain wave length in the mind that creates this condition? If its in mind, it must manifest. It must be in mind before it can manifest in the three-dimensional form. If that is so, there is a form or wiggle in the lower mind that causes it. This is a law also?

Yada: Oh, of course. This is why I say there is no such thing as the supernatural, no such thing. Everything is within law. Whatever the wiggle is, it is because of some law or something started it. You go into physics, every force that opposes another force you know there is a reason for it. In certain forms of insanity, it first starts by chemical changes taking place in the body. But is that the basis of it? No, certain attitudes, mental thoughts, feelings about one's experiences triggers some chemistry in the blood, and this particular chemistry - the change that takes place there - may cause a shorting of the electrical flow to the brain when we are trying to think or do something. So you can be given chemical substances to cause a change back to a normal state, but if you let this condition grow until it has adjusted itself to seem right, then all the treatment in the world will do very little good.

Irene: This reminds me of the time you were talking to someone about breathing exercises, Yada. You said that there is a law, everybody, every human individual body has a law of its own for its inhaling and exhaling and it does it naturally.

Yada: That is right.

Irene: And if we try interfering with the law and breath consciously, we will find ourselves in a position where we will have to consciously remember to breathe, or you will not breathe.

Yada: You'll die. This is one of the dangers of Yoga practice. When you start Yoga breath you are deliberately trying to transfer the rhythm of your breath from your unconscious self. If you cannot handle this and you go to sleep, you're dead.

Man: But we still have the ability to control our body. As we increase the chest cavity we are going to have to breathe deeper.

Yada: Oh yes, this is different.

Man: We have a sunken chest, or a chest out. We control that by breathing, don't we?



Yada: Oh yes, this is very good, because you are consciously working on your body, not unconsciously. You are not projecting your breath away from your unconscious to the conscious. No. You are not making the transform. You are using your breath consciously. You are directing it to make your body well. Most people in your civilization breathe only from half their lungs up. This is why there is so much respiratory trouble, or what you call sinus trouble, and trouble in the lower cavity of the lungs. This is why you can survive the very bad smogs of your civilization and become accustomed to them. The lungs are marvelous censoring machines and so is the liver. The liver is a wonderful organ. When somebody says to you, "How's your liver", and you say, "good", you are very fortunate. LAUGHTER

Man: What about self-destruction, suicide, to change things?

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Yada: Oh, suicide certainly will change things, yes. There is only one useful reason for taking your own life, one intelligent reason that is working within the law. It is pain, intense pain, when you know you cannot survive anyway. If the body has become deteriorated to the point that there is no hope, why suffer? Why go on marking your mind with pain which you will take over to the other state of consciousness and you can make yourself believe you are still suffering. Is that intelligent? Now in your world, the Christian teachings say, "Oh, no, don't take your own life, God won't like it." You're not taking God's life, you're taking your own! He has nothing to do with it, he doesn't care. Or should I say, it doesn't care; for the real creator is not of a sex gender, it doesn't care.

Man: What happens to the soul?

Yada: It finds peace if they do not take the memory of pain with them. Now most of the time we do not. The majority of people, people that know nothing about the Inner Life at all, people that have no belief whatsoever, do not take with them their pains, their sorrows. They find great peace. What is peace. Peace is lack of torment of the body. How wonderful LACK OF TORMENT. Very often the mind alone torments the body; its anxieties, its quilts, its shames, eat the body up.

Irene: I think sometimes, Yada, the pressures of torment of mind are far greater than those of the body.

Yada: Oh yes, of course. But I was speaking of the reactions upon the body of these torments of the mind. It may look, you may examine a body and find it very healthy, but mentally, that mental self, is killing its body self.

Man: But the person with knowledge can control that, can't they?

Yada: Oh yes.

Irene: Excuse me, Yada, I want to change the tape.

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Irene: Yada, I'm ready.

Yada: Gratcia. My friend, in order to make my answer to that intelligent, would you repeat it please, because it is doubtful it was recorded on the tape.

Man: I said that you undoubtedly know what kind of a group this is. It is a kind of closed group. What we have been studying, and we would appreciate any guidance, anything along that line that you would be willing to give us that would help us.

Yada: My friend, I am very grateful to you for even thinking that I am capable of this. Remember please, that it is no small thing we do when we seek to guide others. It is a great and very grave responsibility and we should always keep this uppermost in mind. I would be dealing with your life so I must be very careful how I do it. Again law comes - if I am not, it comes back on my life. It can destroy me. Oh yes. In your Christian Bible it is said to love your fellowman. What is love? To give service, to give aid. This is the only hell there is, the physical world, but it is only so because we make it so.

Man: Because of our beliefs?

Yada: That is right. So you can see how we can take it, wherever we go because we are taking ourselves. I take me, and if me doesn't stay aware, doesn't stay conscious I find myself in hell, oh yes.

Man: Would you say there is any way that we can attain to know the difference between projection (and what?) when we are still working to keep this memory of where we go. Is there any law that will allow us to do this, or must we gain this in con-

sciousness first and it will be added to us?

Yada: Oh, I think the latter. It is natural for the mind to be active. Now the mind is not locked up in our heads. It is not tied to this little point in space and time. It is everywhere preeent. You and I, we are everywhere present. Now do you agree with this, can you see this?

Man: Yes sir. With my limited knowledge I can only see to a certain degree, but I am not able to perceive deep enough yet to know exactly what you are talking about, even though I can understand it limitedly.

Yada: Look please. Here is a point and here is one. In your world these points are divided, they are speparated by whatever amount of space you may think, a little bit, a big bit, little bit. Do you understand what I am saying? But in reality there is neither here nor there.

Lady: But it appears to be to us.

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Yada: That is right. So because of your sensory belief, you feel it is necessary that you spend some time walking between here and there, or rushing in a great flying ship. It will take a little shorter time that way, but nevertheless a measure of time.

Irene: We don't think we can communicate unless we make the trip from one spot to the other.

Yada: You think it is necessary to go there physically.

Lady: Its just like we drove to San Diego, but we could be in bed and dream we were in San Diego and still be in bed.

Yada: That is right.

Man: Its not a state of becoming, its a state of being?

Yada: That is right. It is a state of being. Now this also should tell us that there is no such thing as becoming, because if we are not (already) what we are to become we would never become it. What we need to become is simply more aware, aware of our own being, that is all. PROJECTION? What is there to project? What it truly is, is an extension of our awareness.

Man: This is what I was getting at. How can you recognize the extension of awareness?

Yada: You do it all the time and don't know it!

Man: There is no way that we could recognize it sooner, until its handed to you, until you have earned it so to speak?

Yada: You do it all the time. Let us say it like this: Right now the physical body you is sitting here, but mental you is just as much in your home right now as it ever was. It is still there, if you doubt it all you have to do is close your eyes and you will find yourself standing in your front room or any room in your house and you will be seeing everything as you left it. Just close your eyes, did you go anywhere? Is there any place to go? That home you have is in your mind, not localized in space. Thats only for physical convenience - the localization of things.

Irene: Thats for the ass self. Its certainly convenient though, Yada.

Yada: Oh, yes, of course - LAW - its conforming to what is.

Lady: Yada, I was wondering how you can tell the difference between when you perceive what is, or when you're setting up something that's happened?

Yada: Oh you can create illusions and these illusions will lead you into very much trouble, both physical and mental trouble. What we seek to, in all of our drives to live consciously, we seek to learn reality for ourselves. We seek to become aware that a nightmare is only so because of fear, insecurity, or uncertainty. Have you not had a dream in which a big monstrous being is pursuing you? When you wake up you are very happy to know it was only a dream. But what is the monster? Where did you leave him? Did you get away from him? Not really. The monster is still there waiting for you to lose your conscious self, which is your barrier against insecurity, fears and anxieties. When you throw an anxiety back into the unconscious self, you are almost certain to meet it again in a dream.

Man: We can do a lot of dreaming and not remember the dream.

Yada: Oh the mind is constantly in a state of action and this action is called dreaming whether you are awake or not. (Chants in his language)

Now you can do much help for your fellowman that seek, make passes, make chants. You do not need to use sounds that I make. It would be difficult for you to do that

anyway. Make chants that you know, that make sense to you and to the one you are treating. There is much energy comes from the hands, much vital energy.

THE LAW. You want to go somewhere else and be conscious? You want to dream and be conscious in your dreams and remember them? It takes time, it takes effort; it takes wanting. Practice. When you go to bed at night, say to yourself, "I'm going to stay awake in my dream. I'm going to be awake. I'm going to have a conscious dream. I'm going to know I'm dreaming." When you find yourself in your dream and you know you are dreaming, you will discover you have mastery over everything that happens in the dream. Nothing will happen to frighten you; nothing will happen that you do not know that you caused it to happen and you can erase it. MAGIC, the magic of the mind.

Irene: Yada.

Yada: Yes.

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Irene: When you speak of dreams and symbols that we dream of, it reminds me of a dream I had night before last. I was standing on the street corner of 4th and Broadway and on the sidewalk there was this little lamb lying on some newspapers and this little lamb looked like it had been submerged in gooey mud and it looked as though they had picked it up out of this mud. I thought they had scooped the mud out of the nostrils of the little lamb so it could breathe. Its eyes were wide open but they were covered over with mud, but it couldn't see. I thought that its owner was standing by the side of it and looked down at it as though he, well he had compassion in his face, as though he was anxious to get the little thing home and wash it off.

I can't comprehend why I would have this dream of this little lamb. The symbolism of it, it seems to me, of some innocent covered up with this, some kind of very unpleasant, well engulfed in this obstruction. But I don't know what it is and I thought if you could help me analyze it, it would be rather interesting.

Yada: I think this is a problem wherein we are seeking to hide ourselves from ourself - not from someone else. The lamb's eyes covered with mud is symbolic of not wanting to see certain things, our own rejection of certain unpleasant thoughts. The taking away of the mud from the nostrils is the bring-back to life, bringing back to awareness. You will have much better understanding of things than you have in the past.

Irene: I don't want to take up too much of your time, but you know we were talking of dreams and symbology, and sometimes even if we remember what we have dreamt, we still can't interpret the feeling - - -

Yada: But I think you did. When you have dreams - and I speak to all of you - and you remember your dreams, write them down and keep track of the dream and as nearly as you remember it, write what happened to you in the dream and you will be most pleasantly surprised that you can foretell things for yourself. You do not need to go to a medium. You can become your own by being aware of your dreams and what they mean.

Man: In other words, all dreams are aspects of the dreamer.

Yada: Oh yes.

Man: Each symbol represents the dreamer himself.

Yada: That is the truth, that is so.

Man: This is the main thing to remember, anytime you interpret your dream, or someone else's. They have something to do with your personality and your life.

Yada: That is right. Many times you will see things that you will not think possible. You will see more clearly. You will be less afraid of things that happen to you. To advance ourselves, we must first learn what we are physically.

For instance, we must know our own psychological nature if we hope to make any forward steps and educate ourselves. For instance, why would I get angry over certain things that perhaps you would not? Why? Is there something about me that I should? Oh no, this is my feeling, self-speaking. This feeling self has been developed through lifetimes of experiences. And you know, my friends, it is not our experiences that help us or do us any good, it is our attitude to those experiences.



Man: The attitude toward them.

Yada: That is right. How do you react to certain things you see, certain sounds. There are some people who make themselves very upset when they hear certain words. They are offensive to them. Some people go into a great fit of anger when they hear certain words, certain sounds even. Why?

What is the difference between this word and that word. They are only words. It is our attitude and we have been conditioned to take these attitudes by other experiences that we have had beginning at birth. My mother or my father said this thing is good, or it is evil; it is clean or it is dirty. And if I accept without question that this is so, I can hurt myself. Nothing out here hurts me; me hurts me Me is giving me a great pain, but I do not like to admit that I was hurting myself. Of course not me! You did it.

Man: Thank you.

Yada: As you Americans say, "You're welcome." 738

Irene: Whoever makes a movement out here, we blame it instead of blaming ourselves, because of (the attitude) we take.

Yada: Yes, that is right. It just takes certain sounds, sounds not words, because that is what words are, sounds, especially high-pitched sounds that can drive some of us completely mad if we have to listen too long. There are certain colors that can cause us to lose our foods. There are certain smells that can be very exciting or very destroying to us.

Irene: I think though that there are things that seem to go against the laws of our body, for instance, certain sounds, if out of harmony with our body can really disintegrate our cellular structure. The same applies to colors. Some combination of colors will make me feel very bilious and this is not an imaginary thing!

Yada: Not imagination? What would you call it?

Irene: Well everything is imagination. LAUGHTER

Lady: Put you on the hot seat?

Irene: I'll find a way out of it.

Yada: Why get angry. There are people who go around that look in complete control of themselves and then suddenly they stub their toe.

Man: They blow their top, they don't control themselves.

Yada: Oh yes, that is very good. I like those expressions - "blowing the top" - very good. Because this is what happens to us. The blood comes up quick and off goes the top! This is what kills too, causes high-blood pressure. Uncontrolled anger, high blood pressure, causes apoplexy, causes heart attacks, causes instant paralysis, causes ulcers in the stomach, many things.

You see, you are your own master, but until you know this, until you recognize it, you will not do anything about it. You can't. You'll say God did it, God willed it so.

The man in your Christian book called Job. You know Job? Every evil that happened to him, God was chastising him. What he didn't know was that his own ignorance was chastising him. Ignorance of what? The food he was eating and the way he lived was poisoning his blood stream. The people in those times lived in filth, lived in ignorance. Is it any wonder that they had hallucinations?

Man: Yada, I have a question to ask. I had a dream, or what I call a dream. I talked to a person that was deceased. I said what are you doing here? And he said, "I'm coming back to look for something." And I knew he was dead in the dream and he knew that he had lived on earth and was dead in the dream. What would be the significance of that?

Yada: Just exactly what he said, that he was looking for something. Did he tell you what it was?

Man: I don't remember. He rattled the door and when I opened the door he was there, elevated about four feet off the ground. "What are you doing here." I said, and he said, "I'm looking for something." I said, "You're dead", and he answered "I know that, but I'm here to look for something." That's all there was to it.

Yada: Very interesting. Now if you want to find out what that person was looking for, try to know what his nature was. What did he hunger after, what did he feel he was without when he died. You'll know then.

Often, my friends, we meet in the world of dreams. The living meet those who have departed from the world of matter. They come to us the only way they can, and we go to them mentally. It is much better to meet your loved ones in a dream than in a seance room, much better. You will have a closer relationship with them, a more real relationship. Oh yes.

There is a lady here with the Doctor over there. She has said nothing to me yet. Would you like to say something to me, lady?

Lady: I don't know what to ask you, I'm sure you are speaking to me.

Yada: Yes.

Lady: I've just been interested listening.

Yada: That is very wonderful. I think there is an old saying, "We learn much when we listening and almost nothing when talking."

Man: I want to ask you - there is a certain word we use, called "indifferent". Can you explain this to us so it would be reasonable. What to try to attain to be indifferent to things.

Yada: Yes, there is another word for it, or two words - lack of attention. Now lack of attention which is indifference is very natural. That which has no appeal to us has an opposite effect called boredom. This is why very often it is best not to marry! LAUGHTER Because when most people marry without love, without any real affection, they have one thought in mind and that is a sex partner, and to try to live with such thoughts, becomes very tiring after a time. Boredom.

Unless you love what you are doing; love the one you are married to, you will suffer indifference and he or she will suffer the same for you. It is simply a lack of interest. You do not interest me. Is there anything worse; is there anything that can age us faster than boredom?

Man: Not that I know of.

Yada: Of course not. This is why it is of great necessity that you love what you are doing or don't do it for you will kill yourself.

I think, my friends, I will go please. It has been most wonderful to come to talk with you. You are very kind to share with me a part of your life, which is your attention. It adds to my life, it broadens my awareness. You do me honor.

Dr. You do us honor. Thank you very much, Yada.

Group: Thank you.

Yada: E gratcia.

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#147 - 1/8/65

This is Irene Probert speaking. It is January 8, 1965. We are in our home at 931 26th Street, San Diego, California, holding a deep trance lecture by Mark Probert and the members of his Inner Circle.

Sinas et Sinehas en a Yada di Shi'ite.

Irene: Good Evening, Yada.

Yada: A notchi.

Man: Good evening, Yada.

Yada: Speaks in his language

Irene: He says, "Its been a long time since you have been in our home. This is the first time Roxie has been here." No, this is Reggie from Santa Monica.

Man: No, from LaJolla.

Irene: Oh, from LaJolla, I beg your pardon.

Yada: It is so very nice to have you here. It has been quite a little while since I was in your home.

Man: No, it hasn't been too awfully long.

Yada: Well, it seems like no time to me, because time I do not have until I come here into your physical world. So whenever I speak of long or short about time, I speak according to your understanding of time, as you think about time. Your wife and children, very good?

Man: Yes sir, they are.

Yada: Little boy have trouble?

Man: He had some trouble with his ear, but its all cleared up now.

Yada: He had infection?

Man: Yes. Everybody in my section of the country is coming down with colds and various things.

Yada: I think there are certain parts of your country, and I think this has always been true in different parts of the world, that there are epidemics periodically, of different kinds of sicknesses, according to the world you are living in and in the part of the country you are living in. In countries where there are changes of the seasons you get sicknesses that belong with the changes of those seasons. Colds when it becomes cold, especially people of older years are subject to infective colds.

Man: I won't buy that, Yada!

Yada: That's all right. I won't sell it to you. LAUGHTER

Man: You're dealing up a law of limitation and I won't buy it.

Yada: No, my friend, I am speaking about the laws you have set up in your world.

Man: Yes, this is true.

Yada: Now while this does not hold with those who understand the nature of their life, of their being, of their surroundings, you are certainly aware that the vast number, the masses, have no such understanding.

Man: Yes, right.

Yada: And so they become subject to the laws that they create.

Man: That's right. They create the laws themselves.

Yada: That is so. Sometimes in some part of the country there is an epidemic of some so-called very violent disease. But observe the fact, that the doctor men that go into these parts of the country to help these people almost never get the sickness.

Man: That's right. The same thing applies to the oriental people who have the reputation of being in a starvation situation. They created the starvation situation themselves.

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Yada: Everywhere you find this, that we, individually speaking, create our own conditions. Now unfortunately, if I may use that word, the majority of the people, not having proper understanding of life, and their own nature, become subject to the laws that they do know, that they do create. They make these laws out of ignorance, out of not knowing. (Phone rings)

Irene: Hello. Just a minute, here's Yada. 741

Yada: Please to pardon me. Thank you, yes, Oh no, no, no bother. Her trouble is mostly in her stomach, which has a very strenuous effect upon her stomach and her intestines. This causes her to have tensions there and create a little condition that seems like having indigestion. Yes. Now I would suggest that she gets a close examination from one of your doctor men. You see she lives in the physical world, so she should get physical information. I think it would be better for her mentally to do this, to set her mind at rest. Yes I do. No, of course. Yes. I think if I were her, I would make the break, I would express this to him. She needs this kind of freedom, so you suggest this to her please. Yes. Yes. I cannot really say. We would most enjoy to have you come here and perhaps you could make it sooner than Irene and Mark could come there. Yes. Yes very much. Yes, I will be with you. Thank you very much. Yes. Thank you and we also give our love to you. Yes, we appreciate so very much your devotion to truth, not to us, but to the light. We are very grateful. Thank you, yes, I will do that. Yes, thank you. Good night. (End of phone call). I have become very modern.

Irene: Yes, you have.

Yada: Nothing like this in my time.

Irene: No telephones?

Yada: No.

Irene: Some people in your civilization were capable of using thought communication were they not, Yada?

Yada: Yes, but not many people could.

Man: Mental telepathy?

Yada: Yes. This would be called in my time, talk to box.

Man: Oh boy!

Yada: Everything in its own time. Everything is a product of time and place.

Man: Yada, you mentioned time. I think of time as being a \_\_\_\_\_ We think in a certain manner so this gives us time. I assume when you retire to your state of awareness you are still aware of events?

Yada: Yes.

Man: How is it you say that you have no time there? Its just a matter of mentation really.

Yada: You see here you have made a law, you have created it. Not time, you do not have time. Your kind of existence has times, the "s" creates plural. Now there is a condition called time. Out of this condition called time, times has risen. Time is \_\_\_\_\_

Man: Or \_\_\_\_\_ or awareness.

Yada: Yes, but you see in your time and thought you have found it a necessity to become conscious of times. What I mean to say is, you have found it necessary to measure your actions.

When man in one of his beginnings on the earth, of which there have been five and this is the sixth, and in each one of these beginnings of man on earth, man has found it a necessary quantity to him. He looks into the sky and he sees the sun coming and going, coming and going, getting light, getting dark. For a great period of time he thought nothing else did, but as his life became more understandable to him on this plane, he saw the necessity of measuring. He saw living things come and go.

Everything to him was in the process of coming and going. This got him after a while to think about time. Why does it seem to take something to go from this point to that point? Something more than he is.....

Man: Something \_\_\_\_\_

Yada: Oh this is \_\_\_\_\_ enough, but something else was bothering him. It took a certain amount of something, he didn't know what, to get from here to there.

Irene: He would start here and the sun would be in a certain position and when he got there it would be in a different position. This impressed upon him that something was moving, time or something of this sort. <sup>742</sup>

Yada: That is right. And he saw changes of seasons. He saw the sun come up and go down. He saw the moon beams coming around at given times and he observed that each living thing reproduced its kind in its own measure of time. But he did not know what to call it. It took a great deal of thinking and languages, thoughts and words. Time is an American expression, an English expression. After these experiences some men, comprehending what was going on physically did so, because they saw behind the picture. They grasped the occult nature of life.

These beings became teachers of man regarding man's true nature, but of what he has come and to where he would go from here. Out of this kind of thinking the mystical schools developed to teach the true seeker the nature of his being. Of what value is it to know my nature and the nature of the world called matter? The better to free myself from it.

Now I may get free of this because of my knowing, but this does not mean I am going to leave it for a better condition because there is no better condition. There is only one life. All that one needs to do to leave it, this physical, is to know what it is. You do not have to go physically anywhere. Just to know what it is, opens the door to freedom, freedom from the hallucinated state that the human suffers. Everything that has a nervous system, that is sensory, suffers. \*

The ancients, all down through the eons of time, in every race, certain individuals in that race came to know the truth and they became the teachers of their race.

Irene: In speaking of time and the ancient teachers, you know the Aztec Calendar usually had the signs of the Zodiac and different inner meanings - - that have inner meanings to them. Now many years ago you told us of a wheel. I believe you said a time wheel, and you said it would be discovered very soon. This is quite old isn't it?

Yada: Yes.

Irene: Was this type of calendar the most ancient of calendars, or was there a calendar that preceded it?

Yada: The Mayan Calendar is old where the Mayan people are concerned. but there are more ancient calendars than that.

Irene: Were they the round type of calendar?

Yada: Not all of them, no. Some were square, some triangular within a circle. You see these are all symbols.

Irene: Yes, I understand.

Yada: Symbols of the nature of existence, not only the physical world, but should I say the mental world. That is a difficult question, because we are faced with semantics and there are some who just do not know what they are saying when they use the word mental.

Irene: Well, I just wondered, do these tie in with the ancient teachings?

Yada: Oh yes, of course. All down through the ages, not for thousands of years, but for millions of years, man has been coming and going from the earth. He has been making civilizations and destroying



them for millions of years. Man has been coming and going from the earth for upwards of one billion years. The scientists of today are still childish in their minds. Not that they mean to be. This is not a criticism of them. It is just a statement of facts. You do not criticize a child by calling it a child. In every race of people there are certain individuals that grow and others that stay behind. Now those that do grow, have to stay behind themselves to help the others grow.

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Now every civilization has produced some kind of calendar because man has always been intrigued by E Da and all the lamps in the sky.

All those are gods. But you see there is only one God and you cannot call it God. This is a foolish term. It is a term for the child mind. Again, I say that without condemnation, without criticism. Man created gods in his not knowing, in his fear of life.

Man: Isn't this a matter that in so doing they have forgotten the is-ness of things. This is to me, the crux - what is and you cannot change it.

Yada: That is right.

Man: Its just an expression. You can call it god or anything you like, but it still is what is is what counts.

Yada: That's right. And this is the difficulty that the greater majority of people suffer. They do not know that. They think the thing unknown is the thing.

As you know, this is a trap and it can become a most confusing and painful trap. It has to every one that has fallen into it and the greater majority of human kind have fallen into it.

Man: Again, Yada, it seems to me as I observe life, people today want some kind of authority. They want either the government, or church, or wife, or husband, or whomever, and if they can't find an authority they are going to trump up an authority, so that they can have some authority outside of themselves.

Yada: That is right. And what is this born out of? FEAR, a very deep seated sense of insecurity, born out of not knowing, which is ignorance.

Irene: These individuals don't want to accept the responsibility that is theirs, so they want someone else they can blame their failures upon. If you give a person suggestions and they try them out and they fail, they say, "Well, he told me to do it and it didn't work." } (C)

Yada: Yes, no sense of self responsibility. And if you try to encourage them, not make them, because you can't make anybody do anything, but if you try to point out to them, even in the most kindly way, to see what they are doing to themselves, they may very readily attack you. They do not want to know. But again is this true? No, because (how can we not want something, if we do not know what it is we are supposed to want.)

Man: What we want actually is this knowledge of something beyond ourselves and our own limited scope of consciousness. That's what we are after.

Yada: Oh yes. And what you say now has been expressed to me many times since I have been communicating with man through Mark. I speak of just one instance of this. I talked to a group of people in the City of Los Angeles and I said, "You are responsible for your life and for what you think is. You are responsible for it; you created it."

Now you see many people tend to make remarks like this to those who are not hearing what you say. They are listening but they don't hear.

Man: Right. They reason they don't hear is because to come to grips, to face this thing makes them too uncomfortable, too uneasy, makes them squirm too much.

Yada: Yes, oh yes.

Man: Well, they have no self-reliance of their own within them. He can't blame anyone. He puts himself in that position

Yada: Oh, of course. Man upon his first coming here found himself in this position. He did not know. He could not grasp, because he did not know the nature of the world around him, so it frightened him. This drove him to seek some higher authority to relieve him of his fears. For everything he looked at, he realized could not comprehend him. Everything else had something to talk to, but he had no one to communicate his fears, his anxieties with.

It is natural that he created gods, natural. <sup>744</sup> Whenever there is a need the human mind, even in its lowest form of thinking, becomes tremendously astute about what he should do to solve the problem, to solve his difficulties. Wherever a real need arises, no matter how low the thinking, it will create something to fill that need. The mind is the creator. This is its work. This is its existence, creating, for it can do no other. It could not fail to create gods, devils, or whatever he needed.

~~Think of it, man started on this earth without knowing what to do.~~  
 "What am I doing here?" And then he said, "Who said that, what am I doing here?" The moment he asked that question, he started to become something more than the four-footed animal. "What am I doing here?" He shouted it into the great mind which is what you call space and time, which is what all the so-called modern world exists in. The modern world is a sensory world. It does not look like the senses tell you it is, it isn't. This is all sensory. Everything that is, is pure energy. This is a kind of...

Man: Well, the basis of all that exists, is the reality.

Yada: Yes, but even so, this is a kind of wrong expression, wrong thing to say. When I say wrong, I mean it is not the basic truth.

Man: You mean it's erroneous?

Yada: That is right. <sup>THOUGHT</sup> Pure energy, what are the two words, pure energy. Pure - what is pure? You have to have something.....

Man: That's what I say, you've got something.

Yada: You've got something. What is that - something - a feeling, a feeling. That's what all existence is, is feeling

Man: Well, I don't know about that. I question it.

Yada: All right, question it.

Man: I'll tell you why. I'm wondering whether all is not mind, which is what you referred to earlier.

Yada: That is all right to say that, but is mind, is mind, is mind? You see words. The word mind is not what is.

Man: Mind is. That's all there is to what is. That's what I think.

Yada: Yes, but you see this can lead to difficulties because mind is only a word.

Man: Well yes, that's true, but when you say mind or when you use any word you are projecting a concept.

Man: We're trying to name something that is pretty hard to name.

Aud: Well we have no other way to communicate except to name something. This is our only way of communication.,

Yada: In my language, time - tempietto - time - tempietto, is where your English word comes from - tempo, or heat, or pulsation. In order for we humans to communicate we have to rely on two or three approaches. What you call in English, telepathy, lightings and words which are sounds.

Now I have said this many times. I do not tell anyone anything. I do not teach anyone anything. I just make sounds and the listener takes these sounds and makes of them what he will. But as we here are a small group we need not hold back our thoughts from one another. Anytime you feel like saying something to me, say it, so that we may debate it. This is the way we learn for nobody, nobody knows everything, because there is not everything to know.

Man: All we ever see is our own concept.

Yada: That is right. You may say to me, or I may say to you, life is that which is. All you can say about anything is "is" what is? A thought? It is no use saying it is only a thought. What do you mean by that? So is this thing I am leaning my body on (table). So is this body. Every form is a (thought), an idea, a symbol. This body form is one kind of symbol to you and to another something else. So it is with all form. A form is only what it is to the beholder of it. Is this debatable?

Man: No, its credible.

Yada: Thank you. Now in order to say many positive things, you have to say many negative things, so as to play one against the other. What is? In order to have an "is-ness" you must have a "not-ness". Can you possibly have a not-ness without an is-ness or an is-ness without a not-ness? The only way I am capable of perceiving a form extended seemingly in something called space, is through my senses. I have to take it for what my senses tell me it is, even though I know my senses, in one sense of the word, are lying, are not giving me truth. But does one who is alive debate the question that he is alive? Is it intelligent to do that? Alive, aware.

Man: Well it seems to me when we use the expression alive, we are really saying the expression of a life at this particular point rather than saying the expression given is that a life is only for the time being and its going to have an ending and a beginning, so is this not truth?

Yada: Now if we imply something has an ending, we are implying it has a beginning and vice versa. So while this is so, it is intelligent to teach those who are willing to be taught, that there is no beginning or end, that life is eternal, it is a constant liver.

When I come into your world, and years ago I used to do this quite often, mostly because the reaction I got amused me. I said "I had come back from where I didn't go." Life is for laughter. Life is for joy. Worries, fears, anxieties, what is going to happen tomorrow would be too bad, heh? Nobody likes you if you talk like that.

Man: Do you find much else but that today? Very little else.

Yada: Because man is getting lost. Yes, he is getting lost in himself, for anxiety drives him to go faster and faster and faster. He's not going anywhere. He's not looking to go any where. He is looking to escape himself. That is what is producing great numbers of of suicides. This is what makes some take their own life or take someone else's life. Insecurity. Where am I going?

Man: Well look, since you got into this area, I would like to ask a question.

You probably know of a person by the name of Jean Dixon in Washington, D. C. who at the moment is being talked about because of certain prophecies she made. She is the one who told F. D. R. that he would have but three months to live and it was true. She also pinpointed the assassination of President Kennedy to almost the day, I believe, and warned him that it would happen. Now she has predicted that very shortly, from June of this year to June of next year we will have a catastrophic event in California in the nature of an earthquake, that will destroy very largely the Southern California coast, as we know it. Are you able to go along with any of this and tell me what you think? Because there is a lot of fear tied up with this situation.

Yada: Of course, of course. A moment please, I will communicate with my teacher. (Speaks in his language). Yes, of course there are possibilities of quakings and some severe, oh yes.

Man: Well, I realize the possibilities but I thought that you, with your ability could say "yes" or "no".

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Yada: It is not going into the water. No big quakings are going to throw California into the water. No. Now I do not like, I do not enjoy to make contradictions to someone else's predictions.

Man: Well this woman isn't necessarily right by reason of the fact that you have already stated, but because she has been right about some major events, naturally one wonders how accurate she is about this.

Yada: Oh yes, when a person is accurate in predicting some things it gives one great wonderment as to whether they are accurate in some other things which are even more dangerous in a widespread manner. Very creepy, heh?

But no, that is what I say, but I do not know if it will give any more security or return a sense of security to people who listen to the lady. I do not know. It is not my business to know. I say what I know and to you what I know. 746

Man: Well, that's what I was getting at. I wasn't necessarily asking you either to confirm or contradict, but I wanted to know your opinion of it, that's all.

Yada: You see the earth is a very porous body. There is nothing solid to it at all. The most solid is in the core of the earth which is heavy metal, a core of molten metal. Now this molten metal you might say is like liquid. It is many thousands and thousands times denser than the upper crusts of the earth, thousands, thousands of times. A cubic inch of this substance weighs into the thousands, thousands of tons.

NOT  
HOLLOW  
EARTH

Man: Let's say by some chance you could bring a cubic inch of that to this level, would it stand?

Yada: Not necessarily \_\_\_\_\_ but perhaps, only perhaps. I have not thought of that before Sir.

Man: Well what I'm trying to say is: \_\_\_\_\_ What is really dense? Compressed motion or .....

Yada: Yes, it has greater mass density. Now this mass density has greater magnetic density where the forces of inward pull is stronger.

Man: The \_\_\_\_\_

Yada: What did you call it?

Man: The \_\_\_\_\_

Yada: Yes. Now there is substance in space, out in the depth of space there are vast fields of substances with density that runs into billions of tons per cubic inch.

Man: The fact that they are so dense is this then a magnetic field, and will attract matter or .....

Yada: Yes, attracts to the core tremendous speed, so you have a tremendous mass density there. So great is this that your scientists thought for a long time that it was "empty space". Then came the modern machines that look into the spaces, not with the eyes, but electronically - and they realized this is matter and they found a way of going through it with the electron scope. They discovered there are great galactic systems going on and on and on indefinitely. Isn't that a frightening word?

Man: Yes, indefinitely.

Irene: (speaking from another room) not understandable ..... indefinitely means forever.

Yada: I don't know.

Irene: If I said forever, it also means never.

Yada: But that is only a word.

Man: But its a meaning.

Yada: But it could equally mean never. Never is forever.

Irene: That's right.