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Yada: That's what I mean, you mean about words. Sometimes when one contemplates, thinks upon them, doesn't it seem a little creepy to you? LAUGHTER

Man: It seems to me there is always, there's something the matter with me, because I'm always normally thinking in the opposite. Everything is opposite. This thing of opposites must be \_\_\_\_\_, another state out of which this came. 747

Yada: What I think you mean is life sometimes seems or appears to us, like a paradox. (No matter what you say in this direction you can say it in the opposite.) This also can make life creepy to you.

Man: Well, it doesn't make life creepy to me. Its just that I get so I don't care one way or the other.

YADA: That is what is creepy about it! (Some talk about the way Yada pronounced creepy). I know what it is in my mind, but I did not translate it into the right sounding words with my mouth.

Irene: Yes I know. This is like speaking a foreign language. As long as you know what the sounds mean, it doesn't make too much difference whether you pronounce it correctly or not.

Yada: Except for those who are listening. Chuch, you have work?

Chuck: Oh yes, yes I'm working.

Yada: Do you have something you wish to say to me?

Chuck: No, except it is good to hear you speaking.

Yada: Thank you, thank you very much.

Chuck: I'm very happy to be here.

Yada: Thank you. It is most wonderful to make a study of life. It is fascinating, it opens the mind. You may reach periods when you may say to yourself (do you talk to yourself - yes. Many times I do because who is better to talk to) but have you not had feelings from time to time. "Oh I have had it up to the neck with studying and thinking about life. I want to forget it. I want to go leave it for for a time." That is wonderful, to go live it, to enjoy, to stop talking for this is not living. Talking is not living. DO. DOING IS LIVING. DOING. And where are we to do? In whatever we are doing, do what we are doing, put all of yourself into it. Tomorrow I know nothing about. If California is going into the water tomorrow, good! Today, I know about today.

Man: As one of the famous Chinese philosophers said, I don't know which one, but maybe you can tell me, he said: "Time and me against any other two."

Irene: A long time ago, when Mr. Layne was living, he received a scare and came here to talk to Yada about it. He wanted to take Mark and I off to South America.

Yada: To Quatemala.

Irene: Yes, for protection sake. So Yada told him he could go if he wanted to, but if there was every any danger, Yada would let Mark go for sure, he wouldn't leave him here. and they always told us that this is where they wanted our foundation to be.

Man: Yes, people can get panicky on the subject.

Irene: But a lot of them did about that.

Man: But people today, if somebody comes along and says this world is coming to an end such and such a day, they will go off into a cave or some darn thing and lock themselves up waiting for it to happen.

Yada: Yes, oh yes.

Man: What I was meaning was whether you, with your extended vision, could foresee a catastrophic event, which wouldn't necessarily mean it applies to everybody, but whether we could expect something like this to happen because everything seems to point to this possibility

Yada: Not too long ago there was in India and also in parts of China a very devastating earthquake. It flattened the mountains they called "the hump", over which the flyers used to go during the war. It made a place out of it (the Hump). It changed the courses of rivers. It killed thousands of people and animals.

Man: How long ago was this?

Yada: A few (two) years in your time.

Man: Are you talking about the very devastating earthquake that took place in Assam between Tibet and China in the early 50's?

Yada: Aukee.

Man: When 35,000 people lost their lives?

Yada: That is right.

Man: And the world wasn't told about it until about four years later. Is that the one you are talking about?

Yada: Yes, very devastating. Predictions. You know I do not like predictions.

Lady: Well scientists have said this would happen too.

Yada: Oh that is very nice. Scientists are very often as wrong as mediums or sensitives. I predicted the quakings that took place there in that part of the country four months before it happened. But to what useful end, heh?

Man: Isn't there some use to the idea "to be forewarned"? In other words I could do a lot of things I had to do, be prepared to take a trip or whatever it might be.

Yada: But not really. You see this is the unsatisfactory part of predictions. You can never prepare for them. There was not too long ago a man, and I think he is still doing it, predicting the year before this, this is '64, and the year before that, that the world was going to have a big flood, big earthquakes and floods. He said he was warning the world this was coming this year. "Everything points to this scientists say this and that, and they are backing me." Now he suggests for safety sake they get boats and put them at the corner of every city. LAUGHS

Man: Yes, I heard that.

Yada: Can you imagine that if there were such catastrophic quaking and flooding what would happen to those boats? And something more. The interesting thing about this is, that this suggestion made quite a little money for boat builders!

Many people fear what is called atomic war. Now this fright, this fear has become so widespread.....

Man: They are building shelters.

Lady: And they might be miles away from the shelter when it happens.

Yada: Yes, and can you imagine getting into those shelters and .....

Man: And never know when you're going to get out.

Irene: Can you imagine a little boat taking care of people in a whole block. They would murder one another trying to get into the boat.

Yada: It is so. People would kill one another. The Christian spirit would really show up. LAUGHTER

Irene: Maybe this is the answer to overpopulation.

Yada: Could very well be.

Man: People are building shelters in their back yards. Now what makes them think that such a thing would be timed so that they would all be assembled at that particular time to go down into the shelter? The kids might be at school and the father gone to business.

Yada: You see, this comes out of the fear ridden mind. Right away, it panicks. My friends, life is where I am.

Man: Yes, yes, we've got to live in the now.

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Yada: That is right. If this is true, then nothing, nothing can harm you.

Man: You notice how when you say you can only live in the now, people are always talking about the right and wrong, and the good and bad. They're always talking something other than the now.

Yada: Oh yes, and something more, my friend, if a human being, or a group of human beings murdered the number of human beings that nature murders, can you not hear the hue and cry that would be made about murdering these people, or these groups. Man talks about his God and what a protective being he is. Each one of us prays for our own protection - what do I care about you?

Irene: Do you remember my reading about the whole church collapsing in Mexico?

Yada: Oh, this happened a long time ago.

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Irene: Yes, but just recently a new church built by the brother of the priest collapsed. He was building it without a license or having it inspected and as the priest was asking the blessing upon the church and the people, the whole thing collapsed, killing the priest and the people. This was just last week, Yada. I often wonder how people can continue thinking or having the same opinions about this God that they believe in when its so obvious there is no God as they think of him.

Yada: It is the same in Tibet. These people crowd to the temples every day and make prayer wheels go, and write messages to Buddha, "Please please, for me do these things." In your country people crowd into the temples praying, "Please do this for me" and while they are in the act of praying for their needs to be met, the Buddhist, or Christian, or Moslem, or whatever, he throws the mountains on them!

Man: Well, Yada, you see when you talk about prayer, or what people call prayer, I have a wonderful definition of prayer and I wonder if you can agree with me? Prayer is nothing more than conditioning your-self. \*

Yada: Oh but yes, of course. This is why I say about talking to your-self, who could you find better? And if you can talk to yourself sincerely, honestly.....

Man: Oh, now you've said something, honestly!

Yada: That's right.

Man: That's a tough assignment.

Yada: Yes it is, but then, you will get your prayers answered.

The unconscious does not know how to barter. Only the conscious self. The conscious self is a silly ass. LAUGHTER There is no chance to barter with God, which is the great unconscious self, the eternal light within. It knows no bartering, no trading, no excuses. It says only, "I am law, follow me and you cannot go wrong." T.A.

Yada speaks to Kethra. For a moment please, I will leave.

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Yada: So I've come back and now we will have a better chance to talk about some things. I so much want to say that we of the Circle appreciate so much what you have done for this man and his wife and for us. We truly have no words to express our appreciation. Sir, if there is anything at all that we of the Circle can do for you....

Man: Yes, cure me of my ignorance!

Yada: Unfortunately this is one thing we can't do.

Man: It's a do-it-yourself job.

Yada: Oh yes, but I suppose I could do it if I could only cure my own ignorance. It is truly what you said - a do-it-yourself job. Each to his own.

Man: It is what you said before, a do-it-yourself job.

Yada: Oh yes, this is surely true. This is what makes it so difficult for we humans. We have not been taught to do it ourselves, to do anything ourselves. We constantly seek someone else to do it for us. We look for outside authority, we do not trust ourselves.

Man: I wouldn't trust me either!

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Yada: Even though you say that you know the great necessity of it, of trusting in yourself. It is very difficult for us, especially for those brought up in the school of, "Let someone else do it for us." In the beginning we do not know so we are inclined to let someone else do it. We think we do not have the know how. We lack trust in ourselves. Not only in this, the study of life and in the seeking, but in everything.

We feel insecure. Insecurity is the state man has been in since he came here, so it is not something one can get over in a short period of time. There is always that little grain of doubt and this is what holds us back. Where should I turn? What is truth? Truth is what I am living every moment of my existence. That is truth.

Is there something called greater truth? It depends on what you may mean by that. There are thousands and thousands, perhaps millions of writings, books, papers, writings on rocks, writings in sand, everywhere writings. Talk, talk, talking. Man is a talking animal and I think often he prefers to talk than to do. Yet with all the seeming vast amounts of knowledge at your finger tips, and today you have it better perhaps than at any other time, all catalogued in your great libraries, you would suppose if it is there at your finger tips, you would be the smartest people in the world.

Man: You know, Yada, I've found so many works in the libraries that are not truly - - they're far from the truth. I find many things I thought at one time, true, are not true. So that may be one reason you come to feel that you can't accept a particular work as portraying the truth.

Irene: It doesn't portray truth to you, but, if the writer of it is at a certain state of awareness, it's very evident that it is true to him. Perhaps at that time they were in a certain state of awareness and it was truth to them.

Yada: Yes, this is so, but there is another difficulty with seeking truth from books and that is, the fact that many writings are done with tongue in cheek by the author knowing very well that what they are writing is simply for making money and not for giving truth nor for giving knowledge and facts. No, but only for making money and this is why the neophyte, the beginner who is sincerely seeking, can become lost. He can become caught up in the fantasies of the author's mind.

Irene: If he reads enough of it and begins to wonder and try to practice these teachings then he begins to become aware of his own truth.

Yada: This is so. As I said, with all this knowledge, whatever it is written for, whatever the feeling back of it, however sincerely it is written and however true the author felt it to be, and writing with no thought of money but with the idea of bringing some light to others, it is really of no value, or very little value to the seeker. You cannot find truth by reading. You can find it only in action in doing, in living.

TRUTH  
\*

You can get knowledge of a kind, but, if you agree with the writer, then it means you already knew that, and it only pleases you to hear it confirmed by someone else. In the Magic Bag there are ways of acquiring knowledge. You may wade through tons of literature, but we will not envy you your task, and why not? Because we know that the truth of me is not to be written by someone else.

TRUTH

Irene: Nobody can do this. Nobody else can know what is. They can't do it.

Yada: That is right. You may find books very informative, very pleasing to read, but the truth teacher will always say at the end of his lessons, "Go and seek you."

Many people I have talked to all through the years through this man, Mark. The best that my thoughts have done for anyone was to sustain them on their own path, to give them courage to go on. If they take my thoughts to be truth, then it is only so by their acceptance to thoughts (already known to them). So can I take credit for it? And what good is credit?

Man: I'll take the cash.

Yada: Ah ha! Just like the smart man Omar Khay'yam! Let us always take the cash and let the credit go. There have been many bright writers in the past with most profound thoughts of the inner life. What have these done for the world at large?

Man: Nothing.

Yada: Nothing, nothing.

Man: It can't do anything world wide.

Yada: Nothing.

Man: If they have faith \_\_\_\_\_ it must be. That's the way I feel any way.

Yada: Yes.

Man: .....we change our way.

Yada: That is right.

Man: We become our way.

Yada: That is right. In Having a teacher, if the teacher is truly a teacher he will soon find his pupil is smarter than he is. This must happen, otherwise teaching is useless. That is always an uncomfortable thing for the teacher to realize - that his pupil is outgrowing him. To avoid this it is best not to have students!

Man: I don't think the pupil really has any \_\_\_\_\_ or value in that sense. I think to realize that, should make the teacher very glad.

Yada: That's right, of course, any real teacher takes that attitude.

Lady: Yada, do we have our little friend, Bonny around here tonight?

Yada: No.

Lady: Well then we'll blame something else.

Irene: A glass fell on the floor, Yada.

Yada: Yes. She likes stretching and pushing.

Irene: She looks guilty now, Yada.

Yada: Sir, in the beginning of your seeking, have you not come to realize all this yourself? That the truth is what we live, not something we are getting from books?

Man: I would say yes. I would say books help.

Yada: Oh yes.

Man: The books I was speaking of, the books written by this \_\_\_\_\_. When I say good, I mean \_\_\_\_\_. Well no, I wouldn't say I always agree with it.

Yada: Yes, you cannot agree with it unless you accept it. The moment you say "no" in your mind, you have rejected it. You cannot say, "Oh that is truth" of a statement made and at the same time say it is not true, for not true is rejecting. You either accept or you reject.

Man: I think that books will help a person create ideas in their mind that will help them learn how to live.

Yada: Oh yes, this I agree. This is the value of books. It is also the value of talks between yourselves, among yourselves. Also listening to those who are acting at the moment as instructors. They tell you what they have learned. So it is good to listen, to

Yada: No.

Man: I know many, many people think, I know that. I have myself at times. THINK that they will find what they are looking for in a book, that they will find an answer there. I don't think this is so. It will help you, lead you to knowing that you have to live the truth.

Yada: Yes, yes.

Man: You can't just read about it and talk about it.

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Other man: It gets to the point where it comes to "I am that".

Yada: Yes, you see to live is to act. To put into your very life that which you know to be so. To acquire knowledge simply to gain the intellectual set is of no value. It is a very great waste of time. \*

Man: Let us be objective.

Yada: That's right. It is said that one who knows does not talk - one who talks does not know. Now this does not mean you must not sit down and discuss things with others, because we must do this. This talking simply means those who talk to hear their own voices. They do not know, they're making sounds about something they know nothing about, but these sounds sound good to them, so they like to make them out loud to others to attract attention to themselves.

You are not studying very much now, Chuck?

Chuck: Yes but in a different way. I'm not studying so much from books.

Yada: But you're reading? Yes, to become aware of life each day everywhere you move yourself; to become aware of what you are doing; to keep in mind that you are doing it; to be observant, not to walk with your eyes closed?

Chuck: Well I have a basis now and the rest I must live.

Yada: Oh yes. I think now, Ralph, in your cities the people are losing their interest in the studies of life and I find this in many places.

Ralph: I think this is all over.

Yada: Yes. There is settling on the people, and it has been coming on for approximately ten years stronger than every before, a kind of inertia, a loss of will to do intelligent things. Man's fears have jaded his feelings, his tastes, he's missing .....

Ralph: He is afraid to move, he's afraid to live anymore.

Yada: Oh yes.

Ralph: When I say "he", I include myself also, because I'm subject to those pressures to.

Yada: Living in your environment today is very strenuous upon the entire nervous system. It can be depressing; it can be demoralizing and it is. You can observe this widespread state of immorality taking place in your country and in the whole world. Man in his ignorance is becoming more grasping for what he calls freedom.

Ralph: I know the saying is that you cannot see out there what is in the head. But it appears to me, from my observation that there is a definite deterioration on a very wide scale throughout this whole civilization, just taking the average person's values in life. Of course what I really know about it in these few years, my understanding, my values change also.

Yada: Now

Ralph: Of course, that's what I see.

Yada: Many people today see this, many people. We may say this is a very great breakdown in the moral standards and ethical sense, but not really. It is a growing state of insanity. Now an insane person does not understand what morals are. So man does not need to learn moral and ethical codes. He does not need to relearn them. He cannot until he regains his sanity. This is the truth. Look please, you kill thousands of people in your streets with your motor cars. This is not immoral, this is insane. Have you ever tried to go into a mental institution and teach some of those people morals and

Man: I don't think so.

Yada: No. You have a larger, greater mental institution, that is what the world is. ←

Ralph: An institution should be contained in a national local.

Yada: So you will know the difference between those in it and those outside.

Ralph: Instead of benefiting from it, we've reversed that. 753

Yada: That is right, and what are you going to have to do? Because mental deterioration is becoming more and more widespread, what can you do? Your institutions for sickness of body and mind are becoming too small. You'll have to build bigger and bigger and bigger ones. But you should not have to do that.

Man: We don't have to, we've already done that. The whole country, the                      and all these people whining, wanting someone else to do what they should be doing for themselves.

Yada: Of course.

Irene: In reference to the individual that Reggie was speaking about who was prophesying, he also made mention of the hospitals and mental institutions and said that comparatively soon these institutions would be practically empty and that people would be                      and medicines and doctors would be so advanced that these things that have been plaguing mankind up to now would be practically passe.

Yada: I wish I could give such a happy picture for man.

Irene: I read the article in the paper, the one that Reggie read.

Yada: I wish that I could, because I do not like these conditions. But does life wait around for someone called Yada to like it or dislike it? It does not.

Man: No.

Irene: I'm wondering too Yada about these people you were just speaking of that are killed in automobile accidents and so forth and so on. Is it their time? As you have said, if a person becomes frightened in an area where there is a quake and he packs up, thinking he is going to move to a safer place, if it's his time, he'll have an accident on the way and go anyway. What about this?

Yada: Now I may have said that, undoubtedly I did, but I should have clarified my statement regarding his or her time, the individuals time. I do not think that is the entire picture.

Irene: I wasn't elaborating upon it.

Yada: No, of course, but I must elaborate on it. What is our time? We make it by our thoughts or lack of thoughts. Now, you sir, told - - almost made your time., yes?

Man: I suppose it could have been that way, yes.

Yada: But you see, should I then say it wasn't your time? This doesn't clarify anything. I should say my time here is measured by my ability to think and to act upon myself. Now in your modern times you are moving very rapidly in machines on the streets.

Now you know the danger you are in even when very wide awake so you must know what immediate danger you put yourself in should you let yourself fall asleep, or have symptoms of sleep coming on you when you are going to get in these motor cars. You could very quickly end your life here if you do not remember that, keep it in mind, I know now that you will, yes.

Man: I had no previous warning. I didn't feel sleepy.

Yada: No, you do have to. This is what happened to the man, Mr. Guggen. He went to sleep for an instant at the wheel and he didn't know, he didn't feel any symptoms of sleepiness. But it was there, due to the fact that he left his home immediately after working                      on his work, having no rest, and he decided he would do all the driving.

Irene: But you know when he talked to Mark and I over the table... " "

Around Thanksgiving time, he said that he did not feel guilty because he knew that if it hadn't been their time they wouldn't have died.

Yada: This is a good way for him to stay free of guilt for what he did. Now we can be guilty without really knowing it for things we do going speeds that you do on your very busy roads makes you automatically guilty if you kill someone. You're automatically responsible. 754

Irene: Am I right in assuming that your time here on earth is governed by what you accomplish? You come here to do a certain thing although you're not aware of it when you pop into this three-dimensional world? But you really have come here to acquire a certain state of awareness whether it takes 5, or 10, or 20 years, or whatever. It seems after you have finished the particular project that you came here for, you deliberately become careless without knowing that you are. But you leave for this reason, you've completed your project. This is what I would consider the time element and not chronological time.

Yada: But there are many people who go before their time because they were not thinking. They were not awake. They FAILED TO STAY CONSCIOUS. Now in driving these machines, especially at night when there is so much reflection from lights, a driver can quickly be caught in an hypnotic state and lose consciousness. He may go all the way to his destination totally unconscious. It takes effort to stay awake, to stay aware.

Irene: More than in the daytime.

Yada: Oh yes, yes. Sir, for your own sake, because you yet have many things to do in this world, you are still very young - PRACTICE STAYING AWAKE, being alert wherever you are, especially when your body is in constant danger from others who are sleeping.

This physical world is a world of hypnosis. This is why it is so necessary to keep your mind on what you are doing, stay awake, stay alert. Do not let your mind drift off, somewhere else, else than where your body is. If you want to do this, then put your body away where it will be safe. Then drift off mentally wherever you want to go. Otherwise don't let this happen. It is not easy to stay awake. I know, its not easy.

Ralph: Yada, in my mind, there are two phases about staying awake. One is to be perfectly conscious at all times about your environment, the activities that are going on, the possibilities of trouble. But then there is another state of staying awake, which is seeing the reason for this activity and also our own motions and activities, because we are the directors of that motion.

Yada: Of course.

Ralph: That's the most important part there.....

Yada: Oh yes. If the director goes to sleep the body is in great danger, great danger. He will go on \_\_\_\_\_, his time before his time, not only driving the cars but walking the streets.

In your Christian Bible it is said, "Some day the chariots will rage in the streets and there will be no safety going out or coming in." There is a prediction to consider. Has anybody paid any attention to this? No. The Christians so called, the church goes, can tell you that it is said in the Holy Book but then they forget, they do not practice it and they tell you that only the holy can make this prediction, only those inspired by God. Anyone that does any thinking at all can figure the future of other individuals or masses of individuals.

The war that is going on in Vietnam, there are cheerful thoughts about how your country is going to win. Let me tell you, if they do, it will not be for years and more people will be killed than were killed in Korea.

Irene: You mean our boys will be killed?



Yada: Yes. I will tell you this, that your country is going to have to get out of this striving, this place.

Man: I don't think they will do it, Yada, they think too much of their face.

Irene: I think, Yada, you told us that one of the reasons they were striving to hold this, although it seemed to be just a swampy insignificant place, was because of the strategic local. But sometimes I wonder if all these weapons we have are so capable of hitting any part we want to, then why be bothered about this one little local? 755

Ralph: Because that's not the way the real defeat will come about. This whole area controls an immense - - just that little country is the key country of the surrounding countries there.

Yada: One of the great countries of Asia.

Ralph: Just think, two-thirds of the world would go Communistic right there.

Yada: What you see, what is going to happen when I say your country is not going to win, that they will have to get out. I do not mean leave it entirely. There will have to be some agreement made, some compromise made.

Ralph: We already did.

Yada: This is the only way the war will not get any bigger. It is getting bigger all the time, its becoming more widespread and if this goes on for a few more months, it could turn into a war inviting China into it. But this will not happen, because China is also afraid of atomic war.

Irene: She isn't prepared for it yet.

Yada: No. In time, China, if she is not controlled, will try to start an open war with your country. Russia cannot go with her. She must turn to the West for assistance. This will automatically bring communist Russia into the western camp. This will cause other countries to turn against her.

Irene: There is more communist.....

Yada: Communistic yes.

Irene: She's adopting more and more the Western ways.

Yada: Yes, and this is what she will be moving to more and more. China recognizes this and she has come to hate Russia for this.

Irene: Looks like she is balking doesn't it.

Yada: That is right. Now China is making every effort to eat its way into India, more to get land for her people than for anything else, usable land.

Irene: Now India too has an over population. Why is China capable of running over India anymore than India running over China? Why don't they start infiltrating in that direction?

Yada: They are. India, on the border, is making efforts to make inroads into China. But what is going to happen is that both of these countries will keep up this struggle between them to destroy a great portion of their population. There is no hope for these countries growing and becoming self-governing and self-supporting countries. They are dying countries, because of their over-population, which increases every year over twenty million people. So in twenty years look what will happen to the population.

Ralph: But you know it seems to me what happens in a situation like this is that they bred themselves down to just a little above the animal state of mind and then they are vicious.

Yada: This is what is going to happen in your country. This will happen if your government forces do not put a control upon the birth rate and when this happens, little by little, the Catholic religion will begin to lose its grip upon the world.

Irene: Today it was announced over T.V. that some Catholic priest, he must have been more than just a priest, said that he objected to the government using any public funds for any kind of research into a useable application that would meet the requirements of all churches to control birth. The Catholic church refuses to accept this and they object to the United States using public funds for it.

Yada: Let me tell you this, the Catholic church is in a foreign government and their country must either throw it out or suffer the very dire consequences of being controlled by it. The Catholic church is the original tyrant, original dictator, what you call..... 756

Man: Satan?

Yada: Well I will agree with that. It is much worse than communism. You can break one away from communism but once you have one who is deeply afraid for the future of his soul, there is little chance of breaking them from that. It is.....

Ralph: A vicious circle.

Yada: Very vicious.

Ralph: The parents see to it, well of course the church is behind it, but the parents see to it that the children attend the parochial schools and they in turn see that their children attend and all the time this is increasing the population.

Yada: Yes, my friends, the physical world is by its nature a painful a hurtful place for the mind to dwell in. It is the most difficult of all the planes of life, the most difficult. If you can come into it and go out of it even half sane, you are a remarkable person. Facts, let us face facts. Let us stop stepping aside and making fantasies. Let us make facts and face facts, WHAT IS. You cannot get away from something, by denying it.

Ralph: No. We have to grow out of it.

Yada: That's right. You have to, first, accept it, say: (this is it), this is the condition. Then, you can do something about it. 80.

Irene: What do you think of the fate of our country, of the government that is in now?

Yada: I think it will survive all right. For a time there is going to be considerable rioting going on. Many, many of the people that voted to put the man in that is now in, are going to be very disgusted with themselves about it. They will rebel against many of the things he is going to do, but he will do them any way. His life will be in greater jeopardy than any president yet in office. He will have to have constant protection.

It has been a pleasure to come and talk with you, A nochi.

Group: Thank you, Yada. A nochi.

TO ASSUME, ADMIT ITS ACTUALITY  
IT'S REAL EXISTENCE

#89 1/11/1965

34/B-bis

This is Irene Probert speaking. It is Monday, January 11, 1965. We are at our home in San Diego, California, holding a deep trance lecture by Mark Probert and the members of his Inner Circle.

Yada: Sena et Senahi, a notchi, a notchi. (Yada speaks in his language, Irene explaining.)

Yada has been in this lady's home and also remembers her having been in San Diego and is honored to see her now. Lady, Oh I am delighted, to say the least.

It is in English I have managed to get understanding enough to make sense to my talk. It is truly not difficult to learn languages for languages are tones and these tones, if the mind is capable of comprehending these different tones, you can learn a language quite easily.

Irene: Yes, like music.

Yada: Yes. Speak always the tongue of the person you are communicating with to the best of your ability. It makes for better understanding.

Lady: I find it so hard to tell you, Yada, how wonderful it is to be here tonight.

Yada: My friend, it is also wonderful for us too. If it were any less so, how could we intelligently communicate. We couldn't do it. Love is something that is two ways, back and forth. You cannot get without giving. It is only when we try to do so that we get into difficulties with one another. Only when we think there is something for nothing in this world do we get into trouble.

Nations are having their troubles because of the kind of thinking - something for nothing. You do it my way or it cannot be done. It is much better to have the whole world democratic, or the whole world communist, or the whole world fascist. Who is going to give in? You see as long as there is no understanding, there can be no getting together.

Lady: Of course.

Yada: So all this talk of peace is foolishness. While there will not be any wide spread world war, wide spread, the world is going to suffer yet many, many little wars, constant bickering, constant fighting. Why? No understanding, no understanding. And it is truly not just languages that keep people apart, because if you have understanding, the language barrier is the smallest barrier. For man can communicate, if not with words, with the hands - sign method. Notice please, when a man and woman meet who are from different countries, who do not speak the same language, is there a barrier? Not if there is love there, never. My honorable friend, you talk to me please. I am most interested to hear what you may have to say.

Lady: My dear Yada, I really represent three people today, two very, very dear friends, one with whom you have talked, Bernice.

Yada: Oh yes, of course. You will extend to her my love please.

Lady: Yes, I surely will. I also represent another dear friend, Ralpa, whom I hope and pray will some day have the chance to talk with you personally. Now I have three papers with me tonight and each of these friends is asking questions for themselves, but I am going to ask them for them. Is that all right?

Yada: Yes, very good.

Lady: Thank you. My friend, Ralpa, asked this question first. "My son, Jim, is 25 years old, working in a warehouse in San Francisco. He left college after three and a half years and did not receive his diploma. He has a fine mind and I feel he is wasting himself. Also he is high-tensioned and last year experienced an extreme depression, which lead him to seek professional help. My question is:- Will he find himself and is there anything I can do to help?"

Yada: First, it sounds very much to me like what is called self-confidence deserted him. Somewhere, as he was growing up, self-confidence was not given him, but in fact, was taken away from him. And it is my opinion, please, that it was his mother that did it. She wanted more to hold him to her. You know, mothers are inclined to this.

They may appear on the surface that it is all right with them for their children to grow up and get out of the nest, but inside it is not. You cannot spend years and years giving love and affection to your children and then when they walk out of your home - feel happy about it. You have conditioned yourself too much to having them

and having them rely on you. So it becomes not only a great difficulty for the mother to let go, but also for the child to let go, because neither one of them has prepared themselves to separate. In some way we can say, "This is sad", but does that help anything? Do tears change any situation? Of course not.

This young man now, his states of depression rise out of his state of inadequacy to the world around him. Now please to remember, I do not make any blame upon either one of them.

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Lady: That is understood, Yada.

Yada: Again we go to nations. Nations tend to blame each other. Does blame change anything?

Lady: No indeed.

Yada: Of course not. Here's the situation. Who cares who is to blame. That will not change the situation. Let's do something about it. Now I am again of the opinion that the young man, this lady's son, will find himself. He went looking for help on his own, did he not?

Lady: Yes.

Yada: So he understands his problem. He knows something is wrong. Mothers do not seem to realize what they do to their children by coddling them. Because most of the time when they do this, they put the father in the background. They take away from the father his right to be a father to the son. This does easily, and most always does, lead to homosexuality. Sad sad, so - - - I think mothers should get some help from a psychiatrist or a counselor, just a counselor who understands the operation of the emotional self and the mental self. I think mothers should get that periodically from the time the baby is born.

Very often when the child is born, the mother withdraws her attention, say nothing of her affections, from her husband. This causes trouble. This leaves the man feeling like he is an outsider. I am very certain that this young man will find himself and while I may say it, his mother should be less concerned. This will not make her less concerned because she has been with it too long. She has conditioned her mind and her emotional-self to be concerned over her son. I think one of the causes of him dropping from his school and going so far away was just that.

Lady: Yes.

Yada: I speak with my teacher a moment please.

This is a very wide-spread condition, especially in your country. They are closing-in effects that the mother puts upon her children. The child, if it happens to be female, in the mother's eyes it is something superior and it must be very careful that it does not act normal. Its desires must be held down, crushed. The girl child is told that she must be very careful not to let herself have normal desires toward the opposite sex. Not until it is legalized by what is called marriage. How sad! Children, boys, girls, should be taught from little children as they grow up, not to be ashamed of themselves or their sex desires, but to understand them. To know not to give themselves, unless they have understanding of the person they give themselves to, and of themselves. If you have understanding of yourself, you will have understanding of others. You will know what motivates their drives, and you will know, to the extent of what they know, how to control them. So you will not have an innocent daughter which is actually ignorant. You will have an educated child that does not dishonor himself or herself by associating their bodies with other bodies just for the momentary gratification that they have no control over.

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WHAT IS LOVE? People are not taught. They think it is romantic. They feel the fire forces rising in their bodies, and they cannot control. They think in your modern times it is the thing to do, that if you do not give yourself to another you are an outsider, you are not wanted. Better to be not wanted than to dishonor yourself by giving yourself without love.

Lady: Unfortunately, we learn that too late sometimes.

Yada: Of course. And love is appreciation. It is not because a young person is a good dancer, or she is as you say in American slang "hip". The slang and the colloquial expressions are very good, to the point! Yes - people talk for instance of "blowing their top", you have heard that? LAUGHTER This is exactly what happens

to the body when a person lets go in anger; the blood pressure goes up, the heart beat goes up, the whole body system is stepped up and if the blood pressure is too much, the veins in the brain break and you have what is called apoplexy or stroke, or heart attack. This is true "blowing the top". What a wonderful expression it is! You know, ancient motors that ran by steam had a guage on them to see that the engine didn't "blow its top".

Under pressure, anxiety, fears - do we need to get angry over anything? Not really. It is no way to control a system that you do not like, or a situation. No way. You cannot think in anger. Are children taught this? No, they watch their parents do it, so they think it is the thing to do, (lose control). These children get what is called asthma. How do they get this? Mostly by uncontrolled rages in which the child learns to hold his breath. He does this as a threat. "I'm going to kill myself", that is what it is saying. So this naturally frightens the adults and they give in to the child.

Now if the child continues this practice of holding his breath, pretty soon the respiratory tract takes this suggestion and that child will have asthma. And the greater the anger and the more prolonged this condition, the worse case of asthma results. You will find people with respiratory troubles are people who have great inside anger and do not know how to express themselves softly, quietly.

Now, my friend, this young man will find his way, he surely will. But his mother must let him go, let him go or he will not find his way.

Lady: Thank you. Do you have more to add? I'm very happy to know what she must do because she wants to help this boy.

Yada: Thank you. You please tell her what I said is not criticism.

Lady: No, it is intelligent advice.

Yada: It is constructive talk, information for her benefit and the benefit of her son.

Lady: Of course.

Yada: Thank you very much.

Lady: It is wonderful. She has another question. My daughter is eighteen. She also is very high strung and sensitive. She does not seem to have the inner security she needs; becomes hysterical and upset when things do not go exactly as she wishes. There is great conflict and sometimes hostility between us. How can I help her mature so that she can become more comfortable with herself?

Yada: Now this lady, this mother, has wonderful thoughts and ideas. She wants to let go.

Lady: Yes.

Yada: The same condition lies in both the children; both of them suffer from this condition. There is an expression in my language that means a little more than what you say in English, "good heavens". It is "Kasida". It is Ka-meaning like when you say "god", but it also means the psyche, the higher intelligence. I call its name "Kasida". This is when you do not appreciate what someone else does. You see how they have fallen short and it amazes you that they have done this. But when you understand it, that you have, I have, gone through these same things, then you will not put so much emphasis on Kasida, when you see things going as you have seen them in yourself in the past. Can she, at moments when there is no strain between them, ask her daughter to sit down and talk?

Lady: I must say, Yada, she has tried. It isn't always easy.

Yada: But for a stranger it would be easier.

Lady: Yes.

Yada: I would love to be able to communicate directly with her, but it is not possible at this time. I do not think that the mother should try to do anything for her daughter. I think her daughter should have counsel from a stranger.

Lady: Yes, Yada.

Yada: Now the girl has much fire-force going in her. Young, why not? And she is not going to and she cannot control herself until she is taught to control this fire-force which some of your psychologists would call sex-drive. It is high in her,

strong in her and for this reason, I do not feel competent at this point, to give any advice for her or for the mother to give her, except to say, she should have some kind of counseling, psychiatrist, psychologist. I would be a little bit careful in letting her think it is a psychiatrist, because so little is understood by the young regarding psychiatry; and by the elderly too for that matter!

It is right away thought perhaps they are not right in the head and this is simply not true. If you had broken bones would you not go to a doctor that knew how to put the bones in a splint? Or that sort of a thing? Or a drug doctor when the body needs chemistry changes? When the body has sicknesses you go to a medical doctor who gives you the chemicals with the hope, at least the hope, that they will heal. 760

Now there can be no healing in drugs, in surgery, in faith healing, in any kind of healing when the individual does not want to be healed. Many people use their sicknesses to commit suicide. What is it? It is an escape. They have reached points of pressures with the outside world, and they have no where to run, but to get out of the world.

To show how strong this feeling is and how widespread it is, you even write songs about it. One in particular you have, "Stop the World, I Want to Get Off". LAUGHTER And every human being that comes to the physical world wants that done sometime during their life. "Stop the world, I've had enough. I can stand no more, let me out".

But I sincerely do think that she, the girl, should do like her brother has done, have treatments, have counseling treatments, to give her a chance to talk out her inner rages, before they bring on physical diseases. You see, the mind works upon the body very subtly, sometimes and over a period of years, sometimes it takes many years, we slowly commit suicide, not thinking.

There are many, many cases of people whose examination shows the body is in perfect order, nothing physically wrong, yet that person dies. The MIND. An inner process starts burning the fatty lining, the fatty tissues, the encasement that surrounds and protects the nerves, literally burns it up. Leaves that person open to such ailments as neuritis, creates arthritis. Sometimes very little drugs will be administered to people who have sickness, even the most severe heart trouble, cancer, diabetes (which Mark has).

Diabetes is a deadly ailment because it is an unconscious drive to destroy one's self. It is a dreadful thing, because the victim, which she surely is, or he surely is, does not know this, does not realize it. So it continues, the unconscious-self continues, to work and work upon the pancreas gland, the liver, those little organs called the islands of langerhans. Strictures them, destroys their ability to function and do their kind of functioning. It also attacks the kidneys. Have you ever suffered sudden fright?

Lady: Yes, indeed.

Yada: Shortly thereafter were you ever aware of pains around the kidneys? Because they absorb the blow of fright and if they cannot, it can bring a very serious condition to the kidneys.

Men and women. Many men suffer from what is called prostrate trouble. In the female you have what are called the ovaries. They have ovary trouble because of anxiety and fear regarding sex. It tends to atrophy these organs because of the tendency to hold back. Again, angry children, you will find, suffer from constipation. They feel they are not loved, nobody is giving them love, so they are not going to give. They hold on to the waste materials in their bodies. Sad. I use the word again, "SAD" because it is all born out of ignorance.

When I was living in my civilization of Yuga, I was taken from my parents shortly after the weaning period, taken into the temples to become a priest. In my language, a priest, the beginner, is called a Kata. This signifies god-man. When a child showed tendencies to rage, when it could not get its way, it was put in an empty room, not dark because they did not want to frighten, but put in a room and left to rage all it wanted to. But it was told before being put in the room, "When you learn to ask for what you want quietly, you can come out. You do not need to storm and rage, you just need to ask quietly." Observe please, take away an audience from an angry person and his anger stops. We are all actors are we not? An angry person loves an audience.

Lady: Of course.

Irene: That brings to mind the picture of Khrushchev, when he was pounding his shoe on the desk in the U. N. Building. I guess we are all "hans", are we not?

LAUGHTER

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Yada: Yes. You see this picture here is a will to control a situation, and also have somebody to blame. "I didn't do it, you did. How can I be happy with myself if I agree that I did it? It takes thinking, it takes a sense of self-responsibility to be able to do that; to say, "I did it, I understand that." In this way, you can solve a situation. But as long as you say no, and do not accept it, how can you do anything about it?

Lady: We fear the responsibility, do we not?

Yada: Of course. It hurts that little insane ass within us called the "ego". You see, in the practice to awaken one's consciousness in Yoga practice, a special kind of breathing is done. What for? To bring greater oxidation to the brain cells, so it can think more clearly. When we suffer from poisons around us through the air we breathe, we cannot think clearly, our minds, the cells are asleep, they go to sleep.

Sometime you may have much work to do with your mind, with the brain. You may need hours to do what you are going to do. Well, you really want to do that work? Then two things to do. Make your room as fresh with good air as possible, then hang your head down. Perhaps lie on a bed or somewhere. Now in Yoga practice, standing on the head does it, but everybody does not have a flat head! LAUGHTER So it is difficult. But if you know how, you don't stand on your head. You get on your shoulders with the arms this way, bracing this way, and you cannot fall down. If you want to, as soon as you get proper balance - It is the same in sitting in what is called the "Lotus Position". The feet, the legs are locked, so that both the soles of the feet are up like this. You can go sound to sleep and not fall over this way.

Irene: Is it all right to lie on your back on the bed and let your head hang over the end of the bed?

Yada: Yes, but I would lie on my stomach if I were going to do that.

Lady: Oh, you would? That is what I love to do and I have never known why.

Yada: You know something else it does? It makes your skin the kind that you cannot get out of bottles as you do now. Practice every day, five minutes, head over. Also it stimulates the hair roots so you will not get bald. Wonderful! Good for the eyes, it flushes the eyes because it brings blood to them and the blood is forced to work.

Lady: Does it also improve the sight?

Yada: Oh yes, because of this, the blood brings much oxygen to those minute cells, minute capillary cells in the eyes - very good.

Today, especially here in this country, no one wants to discipline themselves. Everybody seems to want to live like the weed-wild and without discipline. Life becomes pointless and when that happens, "Stop the World I Want to Get Off".

Man: Yada, this lady has three pages of questions, I don't know if . . . . .

Lady: Forgive me, Yada, if I seem to push. I'm supposed to use my judgment so I believe I will ask one more of my friend Ralpa's questions, then I will go on to Bernice. Is that all right with you?

Yada: Yes, of course

Lady: Ralpa says, "It took me many years to gain my measure of maturity, now I ask, "Why am I here and what purpose am I serving? I cannot seem to feel fulfilled. I go from day to day, through the necessary motions, but I feel I should know a greater purpose to my life. How can I obtain a small measure of fulfillment?"

Yada: Those last few questions are the cry of many people, many people. First, let me ask please, What does this lady do with her daily life?

Lady: She works, doing clerical work, office work, in a business which her father established about 50 years ago. She dislikes it intensely. She would love to do

creative work. She has a wonderful mind, but since this is the most practical thing for her to do; she is working in this business which she hopes they can one day sell. Then she will be free to do more of the things she would like to do.

Yada: Lady, she must be free, first before she is free from her work. She must find her freedom first, before the work she is doing stops, or she gives it up. We may run as fast and as far as we like from outside patterns, from those who try to dominate and control us and we may think when we escape them that we are free, but we are not - because we are still with ourselves and the energy escapes the self is the worse kind of power. So we must get freedom from ourselves, before we can get it from others. First get freedom from our fears. Oh, I cannot do this either. You know, the busy people do more than the lazy and do-nothing people. They find more things to do, much more. The more work they have - the more extra they find to do. Strange isn't it, but interesting. After she gets through this outside work, does she have free hours then?

Lady: In the evening, Yada, and on week ends starting with Saturday.

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Yada: Do her children impose much upon her time?

Lady: Her daughter seems to demand a great deal of her attention when she is at home.

Yada: Yes. She is not at home now?

Lady: Well, what I meant is, she is living with her mother now, but frequently the child has dates or she may be out of town with her girl friends and then my friend, Ralpa, is free. But when the child is home, she demands a great deal of her mother's time.

Yada: And she is 18?

Lady: Yes, Yada.

Yada: So you see what I said, she needs psychiatric help.

Lady: Of course, you are right.

Yada: The mother though, does she have something extra to occupy her? What you call a hobby of any kind?

Lady: Not anything specific at the moment. She is trying to find something that will absorb her, something she loves to do. She is wonderful as a writer of lyrics.

Yada: That is good, very nice. Why not set herself some time and get away from her daughter and family troubles; and get where it is quiet and let her mind go free. She will do much better than she has ever done before.

Lady: Yes, I believe that.

Yada: But she will not be free if she lets her family sit on her lap. This lady needs freedom from her family - and she must do it while she is still working outside. She must begin now. Take some life for herself. You will please suggest this to her?

Lady: Indeed yes, I will.

Yada: That now is the time, not wait for something else to stop her from what she is doing so she can do this. Be creative now. Every moment of the day that she has freedom, do her creative work. Feel herself in it because I know she will be doing it for the joy of doing it and that is all - just for the joy of doing it. I think that whatever we do, whatever we humans put our hands to, we should do it for no other reason than for the joy we get out of it. Let us say, one has work outside, like she is doing now. Why is it breaking her nerves? Because she does not have any joy in it.

Lady: True.

Yada: Now, she can put joy in it because what she is doing is very necessary. Somebody has to do it. It will benefit her. I think, if she would let herself appreciate it, and think of the wonderfulness of her being well enough to do it. She does not suffer body pains?

Lady: Some, though a great deal less now because of what she has learned through the teachings, believe me. But she suffers greatly with arthritis.

Yada: You see, let us look at this. This lady is an ambitious lady. Did you ever find a person that was not ambitious that had arthritis? You will not find them. And these people that are ambitious and have the drive to do things, to create, if frustrated, will create arthritis. It says no, no, no - so the suggestion goes to the body chemistry and the calcium that should be distributed in balance through the body



is dropped into the joints or along the bone structure somewhere. Because why? Because that person has been saying, or has been told, don't move, don't move, I'll do it for you." No one else can do it for you. "I love you so much." You know, some people can kill other people with their love?

Aud: Yes.

Yada: "I love you so much I will not let you do it." There are many men that do this with their wives. It is marvelous that they permit them to have the babies even! And they wouldn't if they were physically built for it you know! LAUGHTER  
But this is not love, this is domination.

Lady: Yes it is indeed.

Yada: Now if she will break away her thoughts from being stuck at what she doesn't want to do; if she will believe that she can do these things and get active doing them, her arthritis will go away.

Lady: I believe that.

Yada: This is what is poisoning her mind and her nervous system and the chemistry of the body. You say to her please, to work at being cheerful inside.

Lady: She is trying and it is wonderful to see her.

Yada: I appreciate to hear that very much.

Irene: I remember the time Mark used to run the elevators in the bank. He taught himself to love it and as soon as he learned to love running the elevators, he lost his job.

Yada: That is very good. LAUGHTER

Lady: As soon as she learns to love what she is doing, she will probably lose it.

Yada: As soon as she loves it it will stop - if you give yourself to it. This is work someone has to do. It is a responsible position. You are being of service to your fellowman regardless of what you are doing. The cleaning of the streets, the cleaning of the sewers, - is is thought degrading, but if you didn't do it, many people would die from disease.

Lady: Yada, I feel strained because of the time limit, so I would like . . . . .

Yada: Its all right, I will . . . . .

Lady: But don't feel you are limited to two hours. If it goes over, it will be all right. We are lucky to be here.

Yada: You just relax and it will be all right.

Lady: I want to do a good job for my friends because they cannot be here, but would dearly love to be here. Now, Yada, I want to ask some questions that Bernice is submitting. Bernice saw you last year and I'm sure you will remember her?

Yada: But yes. What is her question?

Lady: She says, "My dear Yada, it is wonderful to be visiting with you again; and although I would like to hear your voice, if I close my eyes and concentrate, I almost can. Jess sends his love. He misses you very much and so do I. You know, as I read and reread Inner Circle material a thousand things for discussion come to my mind, but now I cannot recall any of them specifically. However, I do remember in one discussion someone, and perhaps it was you, said that ideally we would one day be able to remember consciously past incarnations, when we were in the physical body, and thus be able to intelligently work at those things we had returned to work at. For a long time I have felt this to be logical.

When I was in San Diego visiting with you last summer, I asked you to tell me of some past incarnation that might have a bearing on my present life, and you were very reluctant. Perhaps I phrased the question wrongly and certainly I do not want to project any responsibility on you for my actions. So I am listing below certain questions and ask only that you give me impersonal, critical answers.

Her first question is: "The Inner Circle tells us that we are reborn when the desire for reincarnation becomes intense. At the time I reincarnated into this present life, what desire, motive or intention was uppermost in me? In other words, regardless of what my life has been since, what desire motivated my incarnation?"

Yada: Would you please permit me to withdraw for a few moments? Then I will come and talk on that.

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Lady: Yes, Yada.

Yada: Thank you very much. Gratia.

In reference to our lady, Bernice, there was once a very good thinker in your world. You know him as Omar Khayyam, and he said like this:

The moving finger writes, and having writ moves on,  
Nor all your piety nor wit  
Shall lure it back to cancel half a line,  
Nor all your tears, wash out a word of it.  
Rubaiyat (Stanza 7)

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Should we feel it necessary to retrace our steps when we are on a journey, we would never come to the end of the journey. We would be forever going back to see how much better we could do than we have done. We would accomplish nothing with this method of motion. It does not matter what experiences we have because experiences per se do us no good, nor harm. It is our attitude to our experiences that do us what we call "good" or what we call "harm" — just our attitude. Two people can have what seems to be the same kind of an experience and one will suffer greatly. It will be considered to him detrimental, harmful. To the other, it is the most wonderful thing that ever happened to him. They will wonder how they ever existed before having that experience. Many people ask me, with the thought in mind that it would be beneficial to know, what they did in past lives. But always I have tried to say this; It would gain you nothing because it does not matter what we did yesterday. The step has been taken; the finger has written. What matters is what we are doing right now. It does not matter what we are going to do. That is not yet done. Life is not to be lived tomorrow or yesterday. If we try this, we find ourselves dead in all three places, in the past, in the future, and in the present.

**REBIRTH.** I go to sleep tonight and all that has happened is that I have shifted my consciousness from this outer dream, you call the material world, to the inner dream. Now when I wake up from the inner dream to the outer dream, I have died in the dream world and have been born in the physical world. What is birth? A projection of a body? Certainly not! It is an experience of the mind, the mental self.

We do not live in separate little boxes called dreams. We have experiences. They do not come to an end because they did not have a beginning. The mind assumes beginnings and ends. It says, "Now I am experiencing this", and later it says, "I am experiencing something else", and it seems to be a stopping of this and a stopping of that. In truth, this is not so. It is one continuous dream.

You know you sit on the river bank and look at the water going by. It looks as though there are separate pieces of water going by. That water up there is now coming down here and pretty soon it is going to pass me. But it is all one stream. Now I had an experience up there. As I came down the stream the experience I had up there is not going to be the same as the experience I'm having here, because my attitude is going to change to what is happening from there to here. My feelings will change my attitude about what I see and feel about the external world around me. \*

Many of us talk about bad experiences. We try to avoid what we think of as bad experiences and while we are in the act of trying to avoid such an experience, we are having another kind of experience that may be equally bad! I cannot go back up the stream and learn anything that will help me down here at this point of the stream. The only thing I can do, the most intelligent thing I can do, is forget the past, let it go. It is done. "You have had it", as you Americans would say.

Now if you can remember any of these experiences in the past that may suggest something to you here, you can relate the past experience to the present, it may help you to a degree. But remember, you are not the same at any one minute, so your attitude is going to be different.

A man once said to me, he comes here to this house, he said he remembered three trillion lifetimes. Isn't that remarkable! But with close observation of this man it was clear to me that he was not remembering what he was doing right now. He was not recording it. It was going by him. His very expression told me that. His mind was taken up with the past, constantly the past, so he was dead in the present.

What are we to do then if we are not to learn from past experiences? Of course we learn. That is if we are awake, if we are conscious, if we keep ourselves aware of what we are doing. We will not need to ask somebody else, "How am I doing?" We will know how we are doing.

I lived 500,000 years ago in a civilization called Yuga. I had one physical life dream, one, I wanted it; I sought it, I found it. I thought it necessary if I was to understand the mind in human form, in the physical, I would have to have the experience. It would be better, more educational to me, give me more comprehension of what the mind suffers in the physical form. Whether it was pleasurable suffering or painful.

The physical world I discovered, is a very painful, difficult world for the human mind. The human mind created it, but it created it unconsciously. It did not know it was creating. Your modern people today talk about the Christian God and that He is the Creator. He? No, not "He", "It", and this "It" creator did not begin to create and then stop. "It" has been creating for "It" - that is "Its" work - creating. So it is when we create and then come and live in our creation, we pull down the curtain upon where we came from, what we are - not who we are, but what we are. And what are we? We are the creator, the eternal creator. What do we come here for? I came, I had only one experience. I knew with that one experience that I need not come back in the physical form again.

Understanding - this is why I have said I am not a spirit. I am like you, a consciousness. You are not a spirit, not a spook, a ghost. You are not going to become one. You are a mind.

Now how do we become ghosts and spirits? Lack of knowing, lack of understanding of what we are experiencing. The creator goes dead inside, he gets caught up, hypnotically caught up, in his physical dream. Now I imagine that you have had what you would say were some "real" dreams in your sleep, heh? So real, that you were amazed when you awakened to find it was a dream?

Lady: Yes, very true.

Yada: Now this is what happens to us coming into the physical world and going out of it. There are many people who pass from this physical world who do not know they have passed, because they have held the picture of the physical world, the senses have, by experiencing through the senses. They have made images and have not been able to change those images because they thought they were real. They call this reality. Your modern psychologists and psychiatrists are still walking in what they call reality - the dream of reality. So they have people who come to them that have become withdrawn from this wonderful reality they talk about and they make every effort to bring them back to that reality, not knowing that that was the very thing that drove them out!

REBIRTH. Let us have a picture here. Here I might draw a room 30' x 30' - or any size or dimension you wish to give it. Suddenly I find myself projected into that space, not knowing how I got there, or what I am. But there is something about it that distresses me. There is too much space. I must do something about it, so I put up partitions - here at this angle, at that angle, and pretty soon I find myself more comfortable, more at peace with myself. I find also, that not only was it necessary to put up these partitions, but to name what was behind each one of these partitions. I call them rooms and then I named these rooms. Strange, the psychology of it. Now I find myself moving from that room to this room, from this room to that room, and someone comes looking for me in this room when I am in that other room, and then come after me. They are not afraid of the change of consciousness they are going through, because they are not even aware they are going through it. They come from what is called (because they have been conditioned to call it) the living room into the kitchen. In order to do this, they have to lose the living-room consciousness to be kitchen conscious. And so it is when you go from room to room, all you do is change your state of awareness. Now I cannot have the same experience in the living room that I had five minutes ago before I left it. When I come back again, I'm going to have another exper-

ience. More than that, in each room I am having experiences that belong to those locations. Does it matter what I did in the living room before I left it? Have I changed very much going from the living room to the kitchen? No. I must give all of my attention when I get into the kitchen to do kitchen things. I cannot sleep in the kitchen, it is not a sleeping place. You see, if you push down all of those walls that you have erected, you would be in the one space just as you were before, yes? So where have you gone? You have suffered illusions of going and coming. (You created the illusions and lived in them.) Now your psychologists should understand this very well, if they would understand why.

Man: I also might be an actor who really feels his part.

Yada: Oh yes, of course. Which brings me a moment to your husband. This man is at heart, an adventurer. 766

Lady: Yes, Yada.

Yada: Thank you. Now if I may say so, this man is at heart an adventurer. He is.

Lady: It is so hard for me to believe that.

Yada: Oh, but he is! But he has been frustrated from it through some form of fear that has been worked up into him. He is a believer in himself. Now I would rather he not know what I say of him, that he is an egoist. S.E

Lady: Yes?

Yada: But he is, he loves himself. He believes that his word is the last word. Now this man could very easily suffer from ulcers in the stomach, because he does not inside believe in himself.

Lady: I have felt that, but I haven't been sure.

Yada: He is afraid.

Lady: He is afraid?

Yada: The position he is holding, in-side himself, he does not feel equal to it.

Lady: I have felt that too, I have sincerely tried to help him.

Yada: I do not think he should go on with it because he has become "set" and more than this, he will not take it from you. Someone else perhaps can reach him. You see, he thinks he knows you and therefore he refuses to take anything from you called advice.

Man: A prophet is without honor in his own town!

Yada: Of course, of course. Lady, the best way to live peacefully with this man, if you don't mind my saying so, is not ever tell him he is wrong, not ever.

Lady: Oh, I won't.

Yada: You may think it, you may believe it, you may know he is, but do not ever do that. Let somebody else criticize, but never let yourself do it, because he will not take it and it will make your life very uncomfortable. He could not stay and hold the position he is holding, if he permitted himself to take suggestions from you. Lady, it is not unnatural that married people do not often have the most important thing for one another, it is called respect. We cannot really love one we do not respect.

Lady: No, I have learned that.

Yada: Yes. This man is extremely ambitious. He has a need to have the feeling that he is being looked up to, not criticized. Even though for his own good, no matter what you see, if you criticize him you will put a wall between you that will get higher and higher.

Lady: It already has, Yada.

Yada: Yes, of course. Something more:- His vital energies (you will pardon me if I get a little free in what I am going to say) his vital energies are low. He has not what he thinks he has, much sex drive. There was a time when he did.

Lady: I believe that.

Yada: Yes, there was a time. But his anxieties and the sense of insecurity in himself has made him feel inadequate to you.

Lady: I'm sorry, I have been aware of it.

Yada: You know, I suppose I have my own particular weaknesses, one of them being not to bring hurt to another. Yes, you see, I know the human nature; I know its delicateness; I know that instead of giving criticism, to give praise is to give strength

is to give encouragement, is to take away fear. The ego is a very timid thing. If the individual builds up his own ego he is almost impossible to live with, but if someone else does it for him and he takes it kindly and intelligently, he understands what they are trying to do. What are they trying to do? Give us love, which without, we are dead.

Lady: Yes, I have tried to do that.

Irene: Did you think that she doesn't do that, Yada?

Yada: Oh, I didn't say that.

Irene: I heard you say that you hurt people.

Yada: Oh, no, no, no, I said I do not enjoy to do that.

Lady: I understand, but I am here to learn Yada. I want to know what to do with the rest of my life, I can't live in the shadow for the rest of my life.

Yada: No, that is what you have been doing for years.

Lady: Yes, for the sake of my children whom I love dearly, I want to do the right thing.

Yada: Well, parents who do things, who put up with, who suffer much from the oppressive activities of their mates for their children's sake, soon find they have wasted their energies.

Lady: I can't do that any more.

Yada: Of course you cannot do it, of course, you should not have done it.

Lady: I'm glad to hear you say that.

Yada: Yes. Look please, children, when educated properly, would not permit you, if they knew what you were doing, they would not permit you to do this because they would know how destructive it is to you. And also how destructive it is to them, because how can you act normally to your husband?

Lady: It is almost impossible.

Yada: That is right. So they sense it even though they do not see it through the eyes. You may have in your home somebody, not you necessarily, but perhaps some people have, much loud noise with one another, violence you know. They think that because the children are not there that they know nothing about it. But, you know, the young are extremely sensitive. They come into a home after there has been a row of some kind and projection of hateful feelings and they absorb these and it hurts their nervous system.

Man: They feel it and clam right up.

Lady: They feel it. I'm sure you are right as I have felt that in my childhood.

Yada: Yes, the atmosphere becomes charged with violent energy.

Lady: But I don't want to hurt this man, Yada.

Yada: Oh, I do not suggest that.

Lady: I know. Forgive me if I seem to have suggested it, I have not. But how can I proceed to do the things I feel I should do with the rest of my life, without hurting this man, because I must leave him.

Yada: (Talks with his teacher Kathra) I have to leave now for a few minutes, please.

Lady: Of course.

Yada: Thank you.

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Yada: It is not for me to advise separating, but when you decide it is time to do this, you will have to act according to your best understanding.

Lady: Yes that is all I can do.

Yada: That is right. Now you may approach it in a very quiet, loving way, with no anger or negative attitudes. Talk. Of course, he will feel hurt no matter how you approach it. But can we keep from hurting others? Can we? How and still attain to what we know we must do.

Lady: That is my question.

Yada: We cannot. Often a mother or father who dearly loves their child, find it necessary to at least physically hurt them. Hurt them in such a manner to wake them up, to get their attention.

You know, there was a student one time of Zen. He went to one of the master teachers and said to him, "What is Zen?" The teacher made a fist and hit him on the head and he said, "That is Zen". Can you doubt it? He got his answer. That is reality. In the

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astral it looks to people here in this world as though the astral body could not be hurt. It could not be hurt by a person in the physical world, but by another person in the astral world it certainly can. Observe yourself in a dream. Have you not suffered pain in a dream? Intensely - it is so. So you must hurt sometimes.

Lady: This might be his lesson to learn. 768

Yada: For the best benefit, for his better benefit as well as your own. We never do to another that which we do not also do to ourselves. Many people think, "Oh, I am going to harm this other person". No, the moment you do, you have harmed yourself. S.E

Lady: That is right and I feel the responsibility to myself too.

Yada: Of course. If we love ourselves, which means to respect and honor ourselves, we will know any motion we make in this way is made in that way, in the opposite direction. The strength of this man to withstand too much suffering from your departing, lies in his own belief in himself. S.E

Lady: I didn't follow you, I'm sorry.

Yada: The strength of this man lies in his belief in himself. When it comes time for you to part from him, I doubt he will let you know that you are hurting him at all. I doubt it, he may show anger.

Lady: Yes, I can be sure of that.

Yada: Yes,, but not really hurt.

Lady: I don't want it to destroy him.

Yada: Oh no, no, you will not do this. He, in his own way, has attachment to you, in his own way. But it is not a healthy way for you.

Lady: No, Yada, it is not, it is not.

Yada: Very often those in the highest places have no security.

Lady: Yes, I feel sorry for that. You see I have felt for years that I have been his strength. I say that without conceit.

Yada: Of course, I know. But if you are to live, you had better soon do it.

Lady: Yes.

Yada: It is hurting you physically. It is disturbing your nervous system.

Lady: Yes, that's true, I know it.

Yada: Look what it has done for the other lady you were speaking of, same thing. She has let herself be destroyed.

Lady: Yes, and that is what I am fighting now, because I don't want to be destroyed.

Yada: Of course not! Now if you desire I'll return to the lady.

Lady: Did you want to make further remarks about her or may I ask another question?

Yada: No, you speak please.

Lady: Bernice asks: Approximately how many years elapsed between my previous earth incarnation and the present one?

Yada: This I will speak of, 32 years.

Lady: Thank you, Yada.

Yada: Now I do not feel I should say anything about her past life. I do not feel it will be beneficial to her and could be hurtful. It will not gain her anything to know. But I know she had a rest period from the earth of 32 years. She may have a much shorter time when she goes again. There is a good chance she will stay away perhaps ten or less years. When she does that she will be able to remember some of the things that happened to her in her past life.

What is an old soul? You have heard this expression?

Lady: Yes indeed.

Yada: An old soul is simply one who is capable of recalling his experiences of the past and benefiting by the knowing, how to act.

The story of the man, Jesus, he was not murdered on the cross. Oh no, he was an initiate and he had returned with memory of what he was. Gathered from those experiences in his past dream, he made the statement, "I am in your world but I am not of it". He is not of it because he knows what it is. He had broken the spell, the hypnotic spell of the senses, the senses that say this (pounding the table) is reality. But this is a sensory world. Every experience is sensory.

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Sensory in the physical world through physical channels, sensory in the astral world, in other worlds, through mental channels, pure mental. And how should I say, the higher you go, "higher" and "lower", these words make people seem too small or too big when they are not ready to feel too big, so I will say a different mentation, that is all, a different state of mind.

Now what is called the lower astral world is the first step beyond the physical. Sometimes I refer to it as an anteroom where people, human beings go and wait until they find themselves back in the physical world. We can't return to ourselves, we can't return to the Light until we come to know. The learning must be done here. We humans, we are adventures into creation. We got lost along the way.

Lady: We surely did!

Yada: Yes. In some ways this may sound bad, sound evil, sound sinister. But how else could the human mind tolerate the matter world if it didn't forget its original state? How else? As it is, we adventurers become insane. Now suppose you could carry in your mind that you are a divine adventurer of the sun. Could you tolerate it? Could you stand it? I do not think so.

Lady: Difficult to understand.

Yada: Yes. When I came into the physical world, I came consciously. I wanted to. But after a time that consciousness was removed, that awareness of my divine nature was removed, I could not stand it, I had to go to sleep and forget it.

Irene: You had lessons to learn here that you couldn't have learned with that understanding.

Yada: That is right. Now that which we forget through necessity, we will in time remember again. When it is time, we will remember and we will consciously make steps to return home. We will be ready, we will know.

Lady: We will know.

Yada: Yes, and there is no need for struggle. There are no mysterious things that we have to learn. We need not spend hours in meditation or secret dialects or even use magic breaths, none of this is necessary. It is not. What is necessary? To stay conscious, to realize what you are doing all the time. Remember as much as you possibly can of what you did yesterday so you will know what to do today. But perhaps you will also know what not to do today and that may be much more important than to know what to do. LAUGHTER

Remember every day, because there is no day, day, day, night, day, night. No, it is one stream, it is one continuous stream, to stay conscious, know what you are doing. When you know you will enjoy, enjoy much more than you do in your ignorance. We cannot get half the pleasure that is there to be had, when we act in ignorance, through ignorance. We are puppets in our approach to life. Our hunger becomes jaded and easily appeased but never satisfied. That is sometimes the fly in the ointment. You hear many people say, "I'm hungry, I need my hunger satisfied." It is not, because were your appetite satisfied you would not want to repeat that. You would not need to. So what happens? You were only gratified for the moment.

Lady: For the moment, yes.

Yada: Our desires are like spooks in the haunted house of the body. It is much more difficult to de-haunt these spooks from the body-house than to de-haunt spooks from an external house made of wood and stone, much more difficult. Especially if we believe our desires are somehow wrong, evil and bad. Then they come back to haunt us worse than ever. Yes, it is magic to know that, heh? To love what I am doing or try, at least try, not to do it. You wish to speak to me please?

Lady: Yada, Bernice asks, "Between 20 and 25 years ago, I was employed by a group of doctors. The head of this group hired me and during my employment, which lasted until after my marriage, he took a special personal interest in me. This man died when I had been married about three years. During the ensuing years he has come to my mind vividly at intervals of time. I can go for months and even years and never think of him and suddenly, for no reason of which I am aware, I will feel his presence strongly. This has happened so repeatedly that I begin to wonder if there is a reason for it. Can you throw any light on this?"

Yada: There is a reason for it. This man has not forgotten you (her) and his memories keep pulling him back to past places and times and experiences with you (her)

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**FIN DE LA PARTE 13**

Bernice.

Lady: With Bernice?

## PART 14: [REDACTED]

Yada: Yes. You know we are always haunting our old haunts. Every one of us in one way or another returns to where we have been before, either having had there a bad experience or a good one. A ghost who haunts a house or a location, does so because he cannot get it out of his mind. It is a strong memory. Now this may sound a little bit odd, but our spirit, our real self, may not be doing the haunting, but we are projecting memories. You see, when I think of some place, immediately I am there. You speak of the speed of light, it has no place with the speed of thought. I return - have you not often returned to places you were as a child? 770

Lady: In memory, many, many times.

Yada: Yes. Now it is not generally known that many people think they see a ghost when all they see is your memory. "I saw her, but I saw her as a child. Isn't that strange?" No, it isn't strange, because that is a memory of what you were. You could not appear as an adult when you were thinking of being a child? I go back, I recall.

Many people talk or think of what they call reincarnation. When they see something or they see themselves in a scene, they say, "I have been there before. It must have been in another lifetime. Everything is so vivid. I remember it." But in truth it may not be that at all. It may be a memory. You may be sitting just as you are right now and while you are thinking the thoughts you speak to me, your mind is building a lot of pictures regarding the past, regarding the future, as well as the present. Well any one of these new thoughts may suddenly dart away from you and manifest itself where that thought belongs. It may go somewhere that you have not been physically before and it will come back to your mind but not tell the conscious self about it, of the experience it had. But later when you physically find yourself in that location, you will believe you have been there before. "How familiar this is!" Oh, but you have been there?

A portion of your consciousness has moved away and had an experience and did not return and tell you right then. Later it said, "You've been here before."

DREAMS. Many people suddenly appear many, many miles away, when the body is lying here. They have walked out of a dream, manifested in the physical form, and whoever sees this form believes it to be real, perhaps because that form can sit down and eat and drink and go through all the activities of the physical body. And suddenly it disappears so that person imagines he has seen a ghost and he also imagines that that person must be dead. You see how we connect things?

I see a ghost so the owner of the ghost must be dead, the physical owner. But in reality this is not so. We are moving around the world and across the whole universe. The human mind explores constantly throughout all creation and into all un-creation. Wonderful! How marvelous, how grand the human mind, or let us say, THE MIND.

Irene: The mind has all things in it, doesn't it?

Yada: Oh yes, the mind creates the body and the human form.

Irene: Can a projected body, Yada, that you were just speaking of, be sort of like an astral projection? It could be attacked by an astral being and bruised?

Yada: Oh yes. There are people in the physical world who either by practice or by unconscious willing are able to separate their astral body from the physical and go wandering in the astral world and there are beings there who are professional astralites.

Lady: Wonderful! LAUGHTER

Yada: And these people are mostly what are classified as magicians and if they do not like you, they will attack your body and beat it severely. They may even break the silver cord and then you will be called dead. But sometimes it is not that severe. Sometimes you manage to get back into your body like a rabbit gets back into the hole. The mental body (astral body) transfers the memory of the beating to the physical body and that person looks like they had been physically beaten.

Irene: When the astral body comes back to the physical body, would the physical being remember this, that he had had a beating?

Yada: Oh, very often does.



Irene: They do! Sometimes someone will have a bruise on themselves and they'll say, "I don't know where in the world I got this."

Yada: Oh yes, yes, sometimes getting attacked by elementals in the astral world; sometimes the astral form of a person can inflict a wound upon the astral body and transfer it to the physical body and kill the person.

Lady: Frequently, in childhood, when we would wake up in the morning with a black and blue mark on our thigh or arm, we said we were pinched by a dead man. LAUGHTER  
Now, I don't want to steal any more time from Bernice, but I am so tempted to say apropos of what you said a minute ago, of the greatness of the mind.

In 1948, I should have died of pneumonia, but I floated off somehow, I don't know where it was, but I recall such an exciting experience that I feel positive, I know, that my life was spared for some purpose, because medical science claimed I should have died. Therefore, I came out of that illness (with a tremendous amount of respect for the human mind.)

Yada: All right, then you did not die, you were reborn!

Lady: I felt so.

Yada: Yes, yes, you had a re-birth. Wonderful.

Lady: To get back to Bernice's third question. How then can you . . . . I sometimes feel like a clown, being humorous, there is so little of it in this world. When situations among humans, especially in families get too sensitive, too tight, and dry like wood, and threaten to erupt into trouble, I try to make a little humor in the situation, because life is so short.

Yada: This is the best way to teach, to inject humor from time to time. Do not permit people to take themselves too seriously. At least not for too long a period of time. The body cannot heal when we are too tied up inside with ourselves, "Be of good cheer". That should always be the slogan. Now you were saying?

Lady: I was saying, Yada, in reference to Bernice's question:- this man who comes to her mind so frequently then, as you stated, this man has Bernice in his thoughts?

Yada: That is right.

Lady: Is he trying to help her, to show her the way, how she should go, how to pursue her life?

Yada: Yes, that is so. Now I do not know that he wants to manifest in any way, other than to impress her with intelligent thought and to guide her in this way. Now I think it not advisable that we let ourselves live in two worlds at one time. We must try to avoid this, because it can lead to splitting of our personality. You live in this world; try to stay in it. Keep your consciousness all the time here and as you experience the other world know its place. It belongs there, you belong here. Have your experience, but keep conscious that you are an earth being right now.

Lady: Yes, Yada. I was going to say, could I suggest to her that this man might be coming to her to instill a certain confidence so that she should believe and trust in her own good judgment?

Yada: This is so, this is exactly so. He is a very kindly person, so I think he would not at all bring her hurtful things, or, "I remember and as I remember I live. I am my fellowman's helper, guide. I have to work always in love." To be of service to your fellowman is the most important work a human can do. He is much attached to Bernice. He never lost it when he left the physical world. He has been with her in times of stress and strain and has pulled her through much, even though she was not aware of it. Can I forget my beloved? Never, never! But I may encounter him or her physically, that is only one encounter. I have always known them. There is never a time that I was not with them. Be it man and woman, or woman and woman, or man and man, love is love. In your world, in your society, you have a tendency to make a shame of it, two people of the same sex showing appreciation and affection for one another. This is insanity; this is the lower mind talking. But I do not want to take up time with my thought, I listen to you.

Lady: But they are what we need to hear.

Yada: Thank you.

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Lady: Then I would like to go on to the question of mine. It might seem foolish, Yada, but when we are suffering stress from doubt about something, then I feel it should be asked. All during my marriage I have felt a heavy doubt in relation to my husband and I beg you to consider telling me if this is true or untrue. I have felt that he, before I married him, fathered a child who is now a young lady, by a woman that he could not, or would not, marry, and that he regularly contributed money toward her support throughout our marriage, because he has been very tight with money. I feel that he has supported this child until she was 21, until about June 1963, because suddenly, it seemed to me and I could be wrong, that he had a lot more extra money than I had ever known him to have before. Am I correct in this feeling of mine?

Yada: Permit me to speak with my teacher please, who is much wiser than I am. Just a moment please. (talks to his teacher) Since there are some things that it is not just fitting that we should speak of, they are not educational or would not be to your benefit. I do know this, that the time cannot pass wherein you will not know of this, the truth of it, through other means, physical means. You will come to be certain one way or another. But even so, I do not think it would do you very much good. In fact, it will <sup>raise</sup> a feeling in you that will not be beneficial to your improvement, to your growth.

Lady: Yes, I understand.

Yada: Yes, I'm sure you do. You see again, to go back into a past experience benefits us generally more trouble than good.

Lady: You see, I'm what they call still human.

Yada: Oh yes, if you were not, I would be most surprised. LAUGHTER Yes, it is very human to ask. Yes, and I appreciate your confidence and your trusting me. It makes me feel big, my heart, in my mind.

Lady: That's good. I think a little of that should be very welcome, because we ask, we use you to learn and if you claim it makes you feel "big", I'm glad.

Yada: Of course. Let me ask you, does it not make you feel big when sometimes (there is a saying "You feel ten feet tall") when you do something that is so pleasing to others and so gratifying, so helpful? You see them come alive and it brings you alive

Lady: Yes, Yada, I have felt that. My greatest satisfaction and growth has come from a few such experiences as you described.

Yada: Yes, how wonderful! How very glad I am that you give me more life.

Lady: Thank you.

Yada: You wish to say something more?

Lady: May I proceed with one more question. I have loved these teachings. I have read them as quickly as my eyes can follow the words on the paper and while I am not a writer, I want to learn some day and I should go back to school to study psychology; the little bit I have learned, I love to transmit to friends, to other people. I would like to know how I may help Mark and Irene Probert publicize their work in a dignified way. I want to write something. I want to write a book. I was thinking of writing the philosophical discourses of yours, Yada, but I don't know how to proceed.

Yada: Since there is only one way to proceed and that is as you see it. To act, to do. You may remember that we of the Circle often have said to people that have come and we have had the honor to talk with them, "You have something to ask, you want to say something?" "Yes, but I do not know how to put it. Perhaps the way I say it may sound foolish." I say to them, "Put it, put it." There is no special way.

I speak as I see it, I speak the best way I can. Perhaps it is with lisping or stuttering, perhaps it is with gasping, but I speak. Perhaps it may sound foolish to the ears of someone else, but I speak. You lady, you want to write, write. Write! Write like you write.

Many people go to school to learn something they call journalism. Very nice, very nice, but if only to get a better grasp of English, to express the English better. All right. But if one expects the education in the school is going to make them a writer, it will not. Express clearly as well as you can in your words. Perhaps in a humorous way, but in your words. Perhaps in a dignified way but with your words. There are no

words as good as your words, no phrases, no thoughts - that is you, that is you.

This man (Mark) does painting. You have seen the paintings? He did not go to a school to learn; his real paint is his feeling. Your real writing will come from your feeling. I think you have fairly good academic education, yes?

Lady: Thank you, Yada, I have not gone to college, I have read and read and read.

Yada: That is the best kind of education, yourself, yes, your own self.

Lady: I have imposed on your time and Irene and Mark's and I don't want to keep you more than a minute. Do you have any general remarks to make about me as you observe me tonight?

Yada: Yes. I think you should do more conscious thinking about your health. Eating. You have a tendency at least to goiter. You have been to a doctor lately?

Lady: Not lately, Yada, no. Many, many years ago when I was a young child.

Yada: Have any of them expressed the possibility of goiter? 773

Lady: I believe so. One said yes and that was why my eyes were popping. I was told to take a few drops of iodine in water for a length of time, but then . . . .

Yada: The tendency is still there but I would try to eat only the best foods.

Irene: Are you having trouble, Yada?

Yada: Yes.

Irene: Can I help you?

Yada: Try also to reduce your smoking. Try to get away from it if possible. Many people tell me I should stop Mark from smoking. I cannot stop anybody. It must be the person's choice, otherwise there is no stopping.

Irene: Why don't you go out and come back dear?

Yada: Yes.

Irene: I know you want Mark to do his coughing.

Yada: Yes.

Thank you very much. But I must remark that not all of us learn by experience! It is said, experience is the best teacher, but that depends upon who is being taught! LAUGHTER Now, do you have something more to say to me?

Lady: Well, Yada, if you will stay with me, I'll be delighted. I thought then I could pick up some questions I neglected to ask you, of the other lady's first. Ralpa asks:- Is it necessary to have a supreme goal in each present life or will the answers evolve at a later date? It disturbs me sometimes to think that I must go on and on from one life to another when so often I think it would be a blessing to sleep an eternal sleep. Is this because I still have not learned how to live?

Yada: Not really no, no. Each of us lives to the best of our knowledge; to the best of our feeling and ability to think and reason about things. And truthfully, honestly, there is no special goal for any of us. No, as you Americans would call it, "Big Deal". LAUGHTER No, we learn day by day. One way or another by our experiences, or intuitively we come to know that certain things are not to be done, while other things must be done. They are natural, they are right to do. I think that if we know that, all that we do is by law, is to follow law, we can't go wrong. It is only when we neglect to know there is law, that everything is governed by law, that we may go wrong, we follow that (the law) and we live much better, more content.

You see, the Western mind has had some contact with the East and Eastern philosophy. The man called Jesus came out of India a hundred years before anything was even thought of about someone called Jesus. He was an initiate. But that is another story. He had what he had to do. You have what you have to do. You must do it. I have what I have to do. I was talking to a man on the Radio in New York and he berated me for what I was doing; for what he thought I was doing. That's what he had to do. I had to do what I had to do. I could not stop because he didn't like it. I could not stop because of his lack of understanding of me.

Irene: If we could get people to know, Yada, that the individual who is doing the berating is exposing his state of awareness. We cannot make him change his state of awareness, but if we understand we wouldn't become disturbed.

Yada: Of course not. But you see that is only because sometimes our ego gets in the way.

Lady: Yes, because of our emotional self.

Yada: The ego, which is childish, wants to fight back. If it gets hit, it wants to hit. No one can disturb me, no one at all. There is only one person that has the ability to do that and that is me.

Lady: Yes, that is the greatest lesson I believe that I have learned from the Inner Circle Teachings, nobody can hurt me, unless I let them. That is a most wonderful thing to learn. I try to teach that to my children.

Is there anything further you wanted to say to Ralpa's question? 774

Yada: Only this, not to strive for . . . for what? Many people call it a pain in the ultimate. You know what the ultimate is? Something else - a vacuum. That is the ultimate.

Lady: Not a very pleasant place to be.

Yada: I know the world can be very painful to one, so they may wish to escape it and stay away from it - go into endless sleep. Pain, constant pain, drives the entity to oblivion, or the desire for it. Mark's brother, his older brother, often makes the statement to Mark, "If there is continued life from here, after the physical world, I don't want it. I want to forget. I want to lie down and dream the dreamless sleep." }

Lady: That is exactly the way Ralpa put it to me.

Yada: Yes, but you see this cannot be. Even while we are in the physical body, when we go to sleep many people say upon awakening, "I didn't dream, all night I slept fine." But they did dream. Only thing is they didn't recall it. The mind is constantly active, constantly alert, constantly in motion, for motion is life. Now we really do not want to escape life, we want to escape pain, yes?

Lady: Yes, that's it. This friend has suffered a great deal.

Yada: Yes. To be able to bear it, to go with pain, for when we fight it, it gets worse.

Lady: Yes, I see.

Yada: When you hurt your leg and you limp, you do it no good. You will get in the habit of limping. Walk, for legs are made for walking.

Pain. Suggest to her to ask for patience with herself, with life, with her pain. "Give me the strength, O Light of me, to bear with it" Peace of mind is what we seek. For when we have it, we have attained our highest goal. Peace of mind.

I know pain, oh yes. There is no living form that enters the physical world that does not experience pain. It is so hard, I know, to go with it, to bear with it. Do what we can to stop the pain. Every measure of effort is counted. Try not to live in pain, because pain impresses the mind very deeply. It holds the mind to the body. It cannot get away. That is what makes it so much worse. So it is intelligent to do what you can to relieve pain. When you feel it, always do what you can, whatever method.

Now this is not good advice for some. Why? Because some enjoy pain. These are called masochists. They make martyrs out of themselves with it. This is what Job did in your Christian Book. He had boils and believed his God was chastising him, trying him, testing him. And he had a hundred other frightening things. How did he bear with it? By believing that his God was punishing him so that he would seem more pure in God's eyesight. While it wasn't true, it was helpful therapy. Whatever method you can employ, use it to rid yourself, to rise above pain, for pain is strong in the big mind. Almost everything suffers some form of pain. So the big mind is filled with it and so we can easily tune in on it. But remember too, the big mind is filled with joy, with pleasure, with happiness.

I am most honored to communicate with you. I hope that we shall have talks again soon.

Lady: I hope and pray, Yada.

Yada: Thank you.

Lady: It has been a wonderful, wonderful experience. I will convey your love to my very dear friends.

Yada: Please do.

Lady: And I hope the third one will soon join you in a similar session such as I am having this evening. Thank you so much. We think of you often and those of the Inner Circle.

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Yada: Thank you. My friend, you keep the strong positive thought you have wrapped yourself in these many years. Hold on to it.

Lady: To me, Yada, do you speak, or Irene?

Yada: Yes, to you and to you sir (Ralph), you are learning very rapidly. You are beginning to take detached attitudes to things that once troubled you greatly. This is growth. Wonderful. You see, if we can learn a little each lifetime, just a little, how fortunate we are because the human consciousness is steeped in this illusion called the matter world and it is most difficult to reject. It is in the Great Mind. A pattern has been formed. For one person to pull away from the mass, mass mind, from the suggestions of the mass mind which is the low mind, it is most difficult. Never think that you have failed to accomplish what you came here to accomplish.

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INNER CIRCLE KETHRA E'DA FOUNDATION  
Transcript Number 148 January 22, 1965  
San Diego, California

1 APR. 1986

34/C

Irene: This is Irene Probert speaking. It is Friday, January 22, 1965. We are at our home at 931 26th Street, San Diego, California. We are holding a deep trance lecture by Mark Probert and members of the Inner Circle. To Mark: We are attending the lecture; you are giving it! (Mark laughs)

Yada: Good evening my friends. You see I am talking English right away!

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Irene: We feel honored. When you come in and speak English right away, we know you consider us friends.

Yada: Yes of course. Ralph, it is so very nice to see you back here again, my friend. Perhaps we will discuss some things that you would like to hear about, so if you feel inclined at any time you speak to me. It is so nice to have you here, ---. You have been a very busy woman?

Lois: I'm going to have to settle down in my job now.

Yada: I am happy for you about this new work you are doing. It will be less wearing on you and, more, I think you will enjoy it better.

Lois: If I just get to stay there. A few days from now I may not be there.

Irene: You must not say that; you must think you ARE. Yes Yada?

Yada: You are going to stay there. You are there, which is nine points of the law, eh?

Lois: I hope so.

Yada: Yes of course. We will all wish for it, for you; keep it in mind; see you there.

Lois: Thank you.

Yada: I have not had the pleasure of communicating with your husband, Joseph; he has not been here in quite a while.

Lois: He'll be here tonight, later.

Yada: Yes of course. Perhaps I will be here then. Everybody has to attend to their own business first. First things first, it is said. Ralph, pretty soon you take the big bird and fly away from here, yes?

Ralph: Yes Yada.

Yada: Well I guess you know that space and time will not separate us, yes? So we will be together. You give a thought of me and I will be there and do everything I can to be of assistance when you need it. Your boy is all right now, the ear trouble?

Ralph: Edie said she took him back to the doctor and the doctor said he was coming along all right.

Yada: Good. The ears are very, very delicate instruments, especially in the young, and they are one source of infection if not guarded against.

Irene: I had so much trouble with my ears. My mother used to wash my ears out with a syringe and warm soapy water. The ear infection is not as common now as when I was a child. We had so many illnesses then that children of today seem to be immune to.

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Yada: Yes. I think it is because of your more sanitary conditions. Medicine, as such, has not healed anyone of sickness; it is the sanitation, making the environment cleaner to live in.

Irene: And diet too, Yada.

Yada: Yes of course, proper diet. You have big goings on today about diet.

Irene: When I was a child, our parents gave us bread with just sugar on it - butter and sugar spread on bread! It seemed that most of our diet consisted of mucous forming food and consequently our bodies had to throw it off somewhere.

Yada: Yes of course. Now I am certain you are all aware that you have only one body for a lifetime! Knowing this, is it not smart, intelligent, to take care of it to the very best of your ability? Now I know there are many, many people who do not do anything active to take care of their physical bodies, and yet they spend most of their lives comfortably, with no sicknesses. But they have a normal built-in good constitution, a body that has anti-bodies that are quick to destroy antibodies and things like this. But where do they get this from? From their parents, perhaps great-grandparents. It is an inherited condition; it is genetic.

It is the same as many people who have good teeth all their lives and they do not do anything in particular to keep them that way; it is inherited; they couldn't help it! It is the same with the mind. There are some people who have excellent powers of the mind; they can do things with their thoughts without even trying. Many times these people are thought to be some special breed, gifted by God or gods, but this is not the truth of it. They were gifted by nature, in the realm of thinking - wholesome, strong, healthy.

Now going back through the history of human beings, because of his animalistic tendencies that he had no control over, man spread syphilis across the world. This came mostly from man's cohabitation with animals, sexual communication with animals. This created all kinds of filth and breeding of germs. But sometimes the syphilis germ lies dormant in the body, and instead of showing up as syphilis, it may show up as some other weakness in the body and produce some **other** kind of disease, **attacking the glands** and producing some other forms of sickness. Man lived for thousands of years without any form of germ killing. Soap - man did not learn to use soap; he did not even think of it until almost the 17th century. Seems strange, yes?

Ralph: What did you use in your civilization and in the other civilizations before ours?

Yada: Sand, ashes from wood, and substances from some plants - sweet smelling substances from plants. Used for cleaning would be ashes and things like that.

Irene: Is it possible that some of the other civilizations that have now vanished from the face of the earth, could have invented something like soap, and when they disappeared there was no record of it? It is very likely they may have had something similar to soap, don't you think? Didn't you have something similar to soap in your civilization?

Yada: No, no, we had what I said - ashes, sand - a very fine grade of sand that was found in certain parts of the valley not too far away from my city of Keoti.

Irene: Did you mix some oil with it?

Yada: Yes, oils from trees.

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Ralph: Well I was just surprised that our use of soap was such a recent development.

Yada: This is so. And many people, when soap was first produced, thought it was to eat - not to wash with, but to eat.

Lois: Soap?

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Yada: Yes, to eat rather than wash with. There are tribes of people on the earth today, who will eat soap if you give it to them - your modern soap.

Ralph: Any people who like fat would do this.

Yada: Well at least they get clean inside. (Laughter). I do not enjoy saying this as it is simply not very romantic, and everybody in your world likes romance, but man is possibly the dirtiest animal on the earth. Leave him alone and he will be far worse than the dirtiest animal!

Irene: It seems that cats are the cleanest, from observation.

Yada: Many animals are extremely clean about themselves, but more particularly the cat family.

Lois: I remember my grandmother made her own soap and she used ashes to scour the pots and pans.

Irene: Yes, my mother did too.

Ralph: Yada, did you live in the time of Buddha?

Yada: Oh much before that. I lived in a civilization called Yuga, which existed in the Himalayan Mountains, 500,000 years ago - half million years ago! But I am very aware of Guatama, the Buddhi. This being had no thought in mind of creating a following, a religion. He was a seeker of life, even as yourself, and he spent many years roaming the country - looking, questioning, communicating with many of the then known teachers. Mostly he got no answers from them - not what he wanted, not what he felt must be so. This being was followed by many because they thought he had something they wanted and couldn't find out for themselves, like he did. We cannot give anything to anyone. If they are incapable of taking it, how are you going to give it to them? \*

Ralph: They wanted his experience but he couldn't give them that.

Yada: Of course. They didn't want to pay the price that he was willing to pay to learn.

Irene: They don't want to work for it.

Yada: So they would sit at his feet wherever they could find him. But half the time, he couldn't be found because he knew there was only one place to look and that is within oneself. That is where he finally found what he was looking for. But his followers turned his thoughts into a religion. This, he had no intentions of doing. It is kind of sad. It is the same thing the modern church does in your country, to the man called Jesus, the Christ. There was no such person but there was one who was given the name Aesus when he entered the Hellenic schools of Greece. He entered as an initiate to take his last initiation in the temples. This man had traveled, had covered a good portion of the then known world. He originated in India. He was already an advanced \*

JESUS



being, in knowing, in the wisdom of life, before he went to the Hellenic schools. As a little boy, he already knew the truth.

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The ancient Hebrew people, a certain class of them, had a mystical school of their own. They stole the story and turned it into a man who permitted himself to be murdered. They created a god of vengeance, a god of wrath. The great initiate knew the truth. He would not have given himself to be an object of pity in the sight of the rabble, which means the unknowing, the ignorant, the peasant minded, the sleeper. Let us suppose that it is true that he did this. How did he get on the cross? Only through the betrayal of Judas Iscariot. So what happened then, to this man Judas, this poor illiterate being? He was hated by everyone else - "oh what a bad man he was for betraying the man Jesus and having him killed." Does this make sense? Were it not for Judas, the man called Jesus could never have made the cross, which it is said he came to do. Now if this is so, then the man Jesus should not have first place, but Judas Iscariot should have it. They should build monuments to him for his wonderful fearless nature. Do you wish to disagree with me, my friend?

Man: Not entirely.

Yada: If however you do, in part or entirely, it is your right to do it.

Man: Well I agree with what you said but I'm not certain I'm right in agreeing with what you say.

Yada: (laughing): That is very good!

Lois: Well he probably had Jesus sacrificed. He probably went through the rest of his life in hell for doing it.

Yada: Guilty? No, no. Now, if he did do this, he probably did the man Jesus a favor; for without him, Jesus could never have made the cross, he could never have gotten on it.

Irene: But Yada, when you make a remark like this, it gives one the impression that you are agreeing that he was hung on a cross.

Yada: Oh, but I'm not giving that impression. I said "IF" it happened.

Irene: But what part DID Judas take?

Yada: His was the part of betrayal. So if this is so, if it is true, were it true - which it is not -

Irene: Well then what part did he play?

Yada: In the Inner Teachings, he played that part, that so-called betrayal. Now what is the betrayal? The betrayal is the lower self, the lower emotions.

Irene: This is not another person then?

Yada: It is not a person, no. But in the initiations there is another human being that plays the part of this side of our nature - human nature. This is the animal self, the low self, and it seeks to destroy the higher mind. It seeks to persecute it, to literally hang it on the cross of life, cross of suffering, the cross of the physical uncontrolled drives.

Irene: Well we humans go through these experiences daily in making our decisions. What shall we do? We are tested with two problems and we make our decisions.

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Yada: You have to make your decisions and do what you feel is the INTELLIGENT thing to do - not the **RIGHT** thing, because who knows what that may be? You may have to do certain things that in the eyesight of others is anything but right. But, because you know better, you cannot stand on the grounds of what other people think. If you know life, you **KNOW** you cannot do anything that is going to be harmful to others or to yourself, and be free. You cannot do that and be free. So you act according to your knowledge. Many people have things to do. Sickness for instance - some treatments, some medicines for sickness are very disagreeable to take, but you have to take them anyway, if you hope to overcome your condition. So right, wrong, good, bad? The man **Hitler**, like the man called Napoleon, and before him - Alexander the Great, and before him - Genghis Khan - they moved across the then-known world, creating all kinds of havoc, pain and suffering. It may appear that they were entirely evil and, undoubtedly in the Christian mind they are all in hell; but you see, no one - no matter what they do, can commit total evil anymore than they can commit total good. The man Hitler sought to create a pure race. This was not his thought but what he gave to the public - that he was trying to create a pure race in Germany. First, there is no such thing as a pure race. We humans have something mixed up in us with others. Man has been on and off the earth for **millions** of years - not a few thousand, and he has blended and interblended himself throughout all these years. So the concept of a pure race was **against what is**, the naturalness of life. There is no other one for man but man.

Ralph: Well their egotistic tendencies lead them to believe it. 780

Yada: Oh of course. They were going to save the world! No, these people had a tremendous ego. They sought self aggrandizement. However, the very effort, the very thought that this man **Hitler** had in bringing Germany to a pure race - the actions that he forced so many other nationalities to take, went against him; and pretty soon he was stealing people from other countries. What do you call it - taking people, enslaving them, putting them in big prison camps and all this? So what did he do? He brought to Germany a greater variety of nationalities than were there before. So you see, instead of having a pure German, today it is a greater conglomeration of races than before in **many years**.

Ralph: But I don't think that he really believed what he was pulling off as propoganda. I don't think he himself really believed it; I think he knew better.

Yada: Of course he knew better, but he gave this story for public consumption. His whole thought was for himself to be the leader of the world - another saviour.

Ralph: Yes, but doesn't the leader of any nation or any group reflect the attitude, the minds of the people themselves?

Yada: Of course!

Ralph: Many times he instilled in them what he wanted and they followed. They had not the insight to see what was happening.

Yada: Look please, if you go back to ancient times, to those ancient conquerors, up to your modern times, you will find them all with one thought in mind - self power. Now if we cannot command ourselves, how can we command another? If we cannot be masters of ourselves, how can we hope to master others? \*

Ralph: Well as soon as you're a master of yourself you don't want to master others. ←

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HRENDEL: SONATA EN Re Mayor. Opus 1, para Violin. chelo y clave  
R.N.E., 2F-4-91

Yada: That is the secret which very few people know when they start out on the path. The path, to them, becomes all glitter. They're soon going to be masters and this means they seek to master others and they lose out. They start telling others how they should live and they are not satisfied with simply proselytizing what they think is truth. They persecute it and persecute their fellow man. (When one is a master, he never lets one who is not also a master know that he is; never.) You have many books - the world is loaded with books, but the unthinking get trapped in what they feel is the romance of it - the wonder of being a master. They think it is no problem at all. I seek not to influence another in his life; I seek not to tell him what I know because what I know is for me. If you want to know what I know, then you must come and talk with me. I can only tell you what you are capable of retrieving. That is all I can tell you. So what would it gain me to say I am a master? Not a thing. I know myself. I have learned by a great deal of thought and effort to rise above the lower drive. But you see, this is no effort - effort as you understand it. I knew these things BEFORE I came to the world. I planned coming; it was an arrangement. I came only one time to the earth. Now this does not mean I have not been interested, in one way or another, in the activities of earth-man down through the centuries. I have, from time to time, manifested a physical body, but not through woman; I was not physically born; I was not genetic. I manifested. Now there is nothing mysterious or holy about the ability to manifest a body. You manifested the one you have right now, but you were not aware of it. In time, you will come to know it. When the man called Aesus returned from his higher state of consciousness, which he entered into during his initiation, he said to those who put him through the initiation, "I am now in your world but I am not of it". He now knew the nature of the physical world - "I am not of it".

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YADA

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Lois: Yada, each time we come back, do we start from childhood in waking up again or -?

Yada: Yes, yes, but what brings us back and sends us out again? Surely not something other than ourselves. Our drives, the memory patterns of life that we gathered in a lifetime, pull us back into the physical world, create conditions as time moves to drive us out again.

Man: Isn't it, in both instances, that both are our states of consciousness?

Yada: Oh of course. But you see, the physical world is like any other world - a state of consciousness. It is no more than that. There is no more reality to it than any other state. I am where my consciousness is. Reality is in ME. I AM REALITY. But until we grasp this, we cannot comprehend; we cannot use it.

Irene: What you are saying then is this: I am reality. Everything that seems real to me is real, and so I make my dream.

Yada: This may sound simple to you or to someone else but it certainly is not, in the minds of most people. They do not comprehend it. You see, they have had their minds captured by their teachers, those who willed them no good but willed to enslave them. How better to do this, than to keep a person in ignorance of his own nature? It is said that the man Jesus, when he was called to raise Lazarus, said to his students, "How long must I be with you? Why do you wait until he stinks? Why didn't you do it yourself? Why call on me? How long, how long must I drive this into your heads?" But he really did not say that. This was part of the initiation. How long must one wait before their lower self creates a stink in their nostrils, before they bring themselves up from the dead?

Ralph: Out of the ignorance, not :knowing.

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Yada: That is right. How long? How long are we going to wait? No man can say it. He doesn't know, but in time he will find out. This is why it is not intelligent, if you know the secret and you see another acting outside of the secret, stumbling along in the dark - do you think you are going to improve him by criticizing him? The reason we are in the dark so long is that we are criticized by the ignorant, those who know not but think they know. You have in your world those whom I call teachers of ignorance, teachers of things that can't be done in their eyes. YOU are the initiate. YOU are on the path. Even though people do not know this, they are not aware, yet they are on the Path. And the cross becomes heavier for those who are ignorant, much heavier. We find it impossible sometimes to carry the cross another step. We fall down with it and we get the lash of the lower self, the terrible lash that brings us pain beyond measure - mental as well as physical pain. Then we cry out, hoping for a voice to say, "You're all right. Come on get up. Don't be afraid". There are very few to say that to us. This world is like walking in a labyrinth.

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Do you know the story of the Greeks, the masters? We need someone who loves us, to hold a cord that will lead us back out of the labyrinth. Otherwise we get lost and the monster of our ignorance attacks us and destroys us. My friends, I can say no more to you than you yourselves can understand and use. When we cannot (use) our knowledge, it is no knowledge. The value of our learning is to put it to use. I do not look for you to agree with me. My hope is that you, in time, agree with yourself. That is much more important than agreeing with me, much more.

Man: When you say look within - the majority of all spiritual leaders make reference to that. It has been my experience that the flower opens out. Rather than looking within, if you close your eyes you see darkness but if you open your eyes you see light.

Yada: Oh it's true. What you say is true but did you ever ask yourself where the powers were that caused the flower to open out? Nothing outside of it pulled it. It was knowing from within, in the entire make-up of that flower, its cosmic knowledge, its cosmic understanding of itself. Notice this please: you cannot make a rosebud open and still have a flower, a full blooming flower. The moment you force the rosebud from outside, to open, you destroy it. It must come to bloom naturally; otherwise it dies. And so it is with man; he must come to bloom naturally or he dies.

Irene: Doesn't the sun have an influence on these things?

Yada: Oh the sun, yes. But again, that is not outside; it is inside. Yes, the sun is the power of life, light; it is the source of all light, the source of it. Man is born of radiation. Man started as a protein enzyme in the outer spaces where he was radiated with ultra violet light from the sun.

Ralph: This first protein enzyme - wasn't that the first form?

Yada: Yes, the first life. Then it came to earth in water drops and it drew, from the water, } energies that were picked up from the earth.

Man: Magnetic chemical?

Yada: No, not so much chemical. If you consider that everything is chemical/magnetic or chemical/electrical; the whole body is an electric body. This is universal cosmic energy which has its origin from the sun. So man is a SUN being, yes. I, the sun, descend to earth so that life will be more abundant. But this is not understood in your Christian bible. They say that a man, son of god, came to earth so that life would be more abundant for man. This is foolishness.

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Ralph: That's when the masses got control and didn't understand these things and that's what came up.

Yada: Of course, yes.

Ralph: Let's go back to the other point of consciousness. If you have the flower you were speaking of before - the consciousness that is within the flower itself - that in itself goes through an evolutionary stage, progress from one stage to the next stage. So each individual consciousness, as we know self consciousness, has gone through all this evolutionary stage.

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Yada: That is right.

Man: That is correct? Where then does the ignorance in the mass mind come in? Between that evolutionary chain - why is that ignorance so strong and so thick? Why doesn't the knowledge of that experience come with man in his own consciousness?

Yada: It does, but - especially where man is concerned - the life forces, in creating a form like this, created what is called the first self conscious being. Now, self consciousness is due to the ability of remembering. Not only can man remember what happened to him in the past, but he can think about thoughts; he can think on thoughts. He not only thinks about things, but he thinks things about things, and thinks thoughts about thoughts. This is a point, at least, that we can say shows that man is a cosmic being, that he is the creator. And I mean THE CREATOR. But, coming here into the physical world, he first started out as a protein enzyme. Then he created himself amoeba-like when these living things, instead of being born by sexual relationship, were born by division. This created a condition, in the world, for a period of time, when there was no death, because there was no birth. Everything was in the state of dividing, and dividing again. Only since the sexual practices between two separate beings, did death come into the world. Do I make myself clear?

Ralph: Yes, can now produce itself.

Yada: That is so. Man tried many different ways to enter into his creation and become the dominant power of his creation. When he left his higher state of consciousness, and came down the planes into his creation called the matter world, he came here with the thought that he would understand it. But the moment he borned himself into the world, he literally died in the higher conscious world; and when he woke up here, when he became earth-conscious, he pulled down the curtain on the great cosmic mind within him. He shut it out for the sake of experimenting and living IN his creation.

Now, he could not keep consciousness and remember his source. To have retained the knowledge of his origin, he could not have stood this kind of life; he could not have endured it. As it is, you can see what a tremendously difficult work it is, even without this knowledge. Working on the lower self, working the lower mind, the physical world is a tremendous pain to the creator.

Lois: Now we cannot see where we have been, but when we die, can we see -

Yada: No. And here again is something to consider please. Many people are hoping that they will go into eternity, into a higher state of being, and not come back to the physical world, but this is a false hope. Dying just puts us in the anteroom, one step beyond here. Now, if you cannot learn in the anteroom, so you can go on to a yet higher state of awareness, you will come right back here. You will fall right back into this world, and not because you will it. Very often you will not want to, but you cannot resist it.

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because the emotional self does not have the knowledge to keep it from wanting to feel the physical world, to feel through the senses.

Ralph: To experience that strength of stimulation?

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Yada: Yes, yes. Look please - going into a dream- you are awake now and you go to sleep and you go into a dream. Do you have any thought how often - very rarely do you have thoughts that you are dreaming. You do not know you are in a dream state, or what is called a dream state - do you?

Man: No.

Yada: It is the same thing when you come here. This is a dream you are in. Very few people know this.

Ralph: But we're so interested in it!

Yada: That is right. It has become so real to you through the senses; and the senses give you false measurings; but they are not false for the dream you are in. They are true for the dream you are in. (Yada talks to his teacher.)

Yada: My friend, how do you feel please?

Irene: Me, dear?

Yada: Yes.

Irene: Well I can't say that my shoulder feels very good. It has been hurting me. The first day or so, the pain was very sharp but it has gone into a condition - a sort of bursitis ache - but I don't have bursitis.

Yada: This growth is pressing on a nerve there.

Irene: Is there anything that can be done to make it shift? Coughing or anything like that is very painful and of course I've eaten things that don't seem to be in balance with one another. This causes me to regurgitate and any strain like this just about takes me apart. But I don't know what to do. I'm almost afraid to eat because it seems there are so many things that disagree with me, even those that are in the diet list. Last night I ate a raw carrot and I heaved until it just made me weak.

Yada: But you see, the condition of cancer itself is one of the causes for the stomach acting sick, or trying to reject food, because the whole body is poisoned.

Irene: But it is necessary that one eats!

Yada: Of course you must eat. Even though you bring it up, you must eat.

Irene: Well it's the pain, while bringing it up, that causes me to renege - and I don't want to do that and I consequently -

Yada: This is bread you are eating?

Irene: This is millet bread with Mazola margarine on it.

Yada: This will stay down; this will not bother you.

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Irene: It's the first I've had today, except for some orange juice this morning.

Yada: You kept that down all right?

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Irene: No I didn't. But you see, I ate a slice of millet bread and a small dish of tiny Chinese vegetables when I took my pill.

Yada: I don't think you should do this because you have the enzymes in your body. What your body naturally produces is sufficient for you. Adding enzymes, especially when you're not eating much fat - these enzymes are used mostly to help the body digest starch and fat - you do not need that.

Irene: Maybe that is what has been causing this. I've only taken one a day and it suggests three a day - before each meal.

Yada: You should try to eat more and stay away from the enzymes for a time. I will tell you if you should need them, all right?

Irene: I would be most grateful if you would do this.

Yada: Yes I will do that.

Man: May I ask you, why don't you cure her?

Yada: This I cannot do. You see, this is something very few people know about. In your Christian bible it is said a woman touched the garment hem of the great teacher and called his attention to her. He said, "Go woman, and sin no more". Sin - meaning making herself sick, with her attitudes, her feelings, her fears, her thoughts.

This is truly a sin - sin, meaning what? Go and be not ignorant any more. KNOW yourself; know what is intelligent to put in your body. Do not put anything else except what you know is good for the body. The body is a physical/chemical body. It is a chemical machine. If you do not put right chemicals in it, you have trouble. You cannot expect anything else. All right, suppose I heal someone. For how long?

Irene: If we haven't learned our lesson, it will just keep right on creating the condition.

Yada: Is so. There was a lady who said to me: "Please relieve me of the sickness, arthritis. I have had it for 15 years and all this time I have not been able to raise my hands to fix my own hair and I do not dare bend down for I would not be able to get up". So I said: "You really want me to heal you?" "Oh yes" she replied. So I did. This lady stayed well, free from this ailment, for six months!

Irene: It took her that long to create the ailment again.

Yada: That is right. Her old fears and frustrations within herself, her old fears. But who does not have them in the physical world. This is why I am against healers, especially those who heal, with no thought of the disease. What started it, in the person? How did they get it? If you do not know that, how are you going to heal them so they will stay healed?

Ralph: Well, if you use the physical organs as a symbol of certain things, then you would know the source of the problem in itself.

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Yada: Oh, I know. And so they bring back upon themselves the ailment because they do not know. To heal a person, only to have them hurt themselves again, is a vanity. To me, it is a vanity; I gain nothing, not only for them, but for myself. I do myself no honor.

Irene: You interfere with their learning, too.

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Yada: That is right.

Man: Have you ever heard the expression, "Heal through teaching, and teach to heal"?

Yada: I have heard it, of course, but this is not taking human nature into consideration.

Irene: This lesson can be applied to the self; you can be telling yourself.

Yada: That is right. Why should you heal one who is equally capable of healing themselves?

Man: Well that is the option. The person is unaware that he can heal himself.

Yada: Then you cannot do it; you cannot do it. You may create a period of time when they will be free of the ailment, but I can assure you my friend that they will be back where they started from, in no time, unless they are using their head.

Ralph: Or, unless you devote all of your time from then on -

Yada: Yes, I would have to stand there and keep my hand on them all the time. But this is, of course, against intelligent life, intelligent living. This would be forcing my attention. No matter how good I think it is, it does not help.

Ralph: I think perhaps or possibly you think the cause is basically organic?

Man: No I don't.

Ralph: Then go back in mind.

Man: I know exactly the nature of it, but it has been my experience - I shouldn't say experience because I haven't experienced anything to any degree- but it has been in my studies, it's been the experience of others, that as one progresses in the spiritual world, the teacher or guru has the ability to assist the student to do anything to make their way in life easier; not as a gift, but as a means of understanding.

Yada: This is very nice but I am certain that the guru, who is in attendance on the devotee, knows that all he can do is lend a hand for the time being, until the devotee gets his own strength to heal himself.

Irene: This is to help the devotee to understand that the devotee must gain the understanding; and if he doesn't understand, then the teacher cannot take away his experience. He must keep experiencing until he understands not to go through these experiences. And honestly, Yada, I often wonder if I am learning what - well, of course I can't help learn what I am supposed to learn, but I don't know what it is I'm learning from this experience. I know that I have patience with it, but I don't know what it is I have to learn. I have no fear of the cancer, but at this point I truthfully don't know. For many years prior to the time that I learned of this malignancy, I was more careful than most people, about what I ate. So it was a thought form, in a way, was it not?

Yada: In a way, yes. And it was very suicidal. You were not aware of this, that its inner nature was a death wish, an effort to destroy yourself.



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Irene: Are you aware of when I wished this upon myself?

Yada: Yes, and I will tell you more about it when I can speak with you alone, all right?

Irene: I would be honored to have you explain it to me. I know that my attitude toward cancer - which in fact, I thought I would have - you know -

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Yada: I will say this to you: Had you not had that much understanding, so that you did not fear it, you would not be here now. You would have been destroyed physically, 2 or 3 years ago..

Irene: The fear of it causes a condition that causes the body not to be able to function properly.

Yada: More than three years ago - **five years ago you would have been gone.**

Irene: The first show was in '55, which was ten years ago. But it's five years ago that I would have been gone?

Yada: That is so. So, you see - (Yada speaks with his teacher, Kethra.)

Lois: Should one, having got something like that, go ahead and get it over with and go on to the next plane and come back again and re-live - or should we try to protect ourselves and live as long as we can?

Yada: Always try to live, to stay in the world as long as you can; for, every experience, every life you have here - the length of it helps to sow in the mind, the **nature of you.** It gives you a better understanding so that next time you come here - this does not mean that you will be able to avoid that which is you. How can you do that? Whatever is you, you will experience here.

Diseases. They are all of one kind. They are an instrument to kill ourselves with. The psychology of the human being, deep within him - I say 'him', including myself, if I lived in the physical world - has the seed of our own destruction within us.

Irene: What I understand, from what you have said to me, not just tonight but other times also- and from what I am observing at the doctors' clinic and so forth, it seems that some individuals can completely overcome the idea or the matrix that is in the mind, that builds these cancer cells. In some people, they can be completely overcome and not manifest any more in the body.

Yada: That is so.

Irene: And in other individuals, they just keep manifesting.

Yada: Yes that is so. Now, diabetes, which Mark has, is one of the strongest instruments of suicide. It is a suicide disease. It is a rage against life.

Irene: Yes, I'm glad you brought this up because Mark is wondering if the drops, the doctor is giving him, are beneficial for him?

Yada: They are doing some good for his glandular system, yes, but they are not balancing the activities of the pancreas gland and the Islands of Langerhans. These have been inactive for so long that - I do not want to take all hope away from him, that it will

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do him no good, for it is doing him a measure of good. The condition which his body is in - he can stand every measure of good he can get.

Irene: Well he was just saying the other day, that he didn't think this was being of help for his diabetic condition.

Yada: No, it is not.

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Irene: But it seems, from observing him, it is helping in so many other ways. He can walk for blocks without complaining about his legs, and his color is better; and he certainly doesn't have the number of shocks he used to have. And he sleeps through the night now.

Yada: He feels very good, eh?

Irene: Yes. So I was hoping that when he said he should give these up because they cost so much - ten dollars for a little bottle - and he said they didn't seem to be doing him any good. But if they are helping him in other ways, I would like to have him change his mind about this. Yet I know, when another person tries to encourage -

Yada: Yes of course. But you say to him, for me please, that I said this substance is doing him good. Even though it is not overcoming his diabetic condition, it is doing his body, as a whole, much good.

Irene: And it is worth taking.

Yada: Yes, and please extend my love and appreciation to the Doctor Contrares.

Irene: I certainly will. You were with us at the lecture the other night?

Yada: Au kee. Yes. I listened to him. A very wonderful human being is Dr. Contrares. You will please excuse me for a little while. In just a little while I will come back.

Irene: Is Mark all right?

Yada: Yes he is.

Yada: My friends, I realize my time is limited right now, yes? Our time is always limited to this or that. To you Ralph, I come now in this short time, only to say that I will be with you on your flight into the other country, into the other states. I know you get rest, going on th big machine ( airplane)to the east. I have great joy for you coming here now and being with Mark and Irene. We of the Circle so much appreciate your sharing yourself with them and being such a help to them, for it is a help to us. Is there something I may do for you?

Ralph: You have been doing it right along!

Yada: Thank you very much. I will be most happy when comes a time soon when I will talk with you again in the East. We will come there with Mark again. We of the Circle will be looking forward to that time.

Ralph: Thank you.

Yada: Thank you. My friends, there is much I would like to say to you and much I would like to hear from you about your life, about your feelings for life. Whatever it may be, if I can be of any help -

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Man: I intended to ask you this evening, if it were possible, if you would know what the obstacle is, that is preventing me from making spiritual progress, and what would be the easiest way to overcome it - if it would be possible?

Yada: My friend, it is not within my thought that you are making slow progress, but that you are doing very well - better than you know.

Ralph: Better than he realizes?

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Yada: Oh much better than he knows! Something more - Can we hurry our education, whether it be academic or the study of life. Can we hurry it? There is no short path and there is no quick path and there is no easy path. I am certain that you are very aware of this. If I could tell you of an easier way, I wouldn't do it. It would be hurtful to **your growth**. If I hurt someone else, intentionally or unintentionally, I've got it to face. We cannot produce a pressure this way that we do not get an equal pressure that way. If I harm someone, harm comes to me. I sow the seeds for it, and ignorance is no excuse, unfortunately.

Ralph: Yes but I want to stop sowing the seeds!

Yada: My friend, you can't, for this is the very nature of life. That is the only way you can do it. How can you not make mistakes, if you do not first make mistakes?

Ralph: Well if you remove one seed from a bushel, that's one less in the bushel.

Yada: This is perhaps so, as far as numbers go. But you haven't reduced the life force by taking that one seed, because you cannot take the life force out of the seed which you took out of the bushel. You can only take the material seed out of it.

Man: I know. But if the bushel represents a bushel of mistakes that you were going to repeat, if you remove one, then you didn't plant it and you have made that much progress.

Yada: You could do this but (I couldn't do it FOR YOU because, you see, I do not recognize your mistakes as mistakes.)

Man: When I say mistake, I mean ignorance. Ignorance, of itself, is a mistake.

Yada: True, but what is ignorance? It is not knowing, and (if you do not know about something, how are you going to avoid it?) More than this - I may help you keep from making one kind of mistake, and while I am helping you to do this, I am leading you into another kind of mistake. Do I make this understandable?

Man: Oh yes.

Yada: You see, there are many people who are seeking to do this. It is said by some metaphysical students that you must be careful you do not make karma. How are you going to do that and still live? You cannot do it. I will talk to you another time, at great length, on the theory of rebirth, reincarnation. It is something I think is very necessary to know about.

Man: It is something I would like to know a great deal about. As I understand it, we work our way out of it by being born and reborn to work out mistakes we have made in the past. I want to get to the point where I can quit making mistakes. It's one thing to

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make mistakes, but when you get to the point when you're tired of making mistakes, at least you've made a little progress. Then there is something you can do.

Yada: Oh yes, I will talk to you more at length on this subject because you are a seeker of light and you must know. But for now, you will forgive me; I must leave now.

Man: Thank you very much.

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Yada: Thank you my friend, thank you. (Yada speaks in his language). A notchi - the light is with you, in my language.

Group: Good night, Yada.

INNER CIRCLE KETHRA E'DA FOUNDATION  
Transcript Number 150 January 29, 1965  
San Diego, California

1/ABR. 1986  
34/D

Irene: This is Irene Probert. It is Friday, January 29, 1965. We are at our home attending a deep trance lecture by Mark Probert and members of the Inner Circle.

Yada: Sine et Sinehas e na Yada di'Shite

Group: Good evening Yada.

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Yada: A notchi.

Irene: Yada speaks in the language he spoke when he was living on earth and he welcomes you people and thanks you for coming tonight. He will speak English in a while.

Yada: English - or a reasonable facsimile, huh!

Irene: I think that refers to the majority.

Yada: I am happy to see you here, young man. How are your studies going? Also it is nice to see you here, Lady. You are looking very well. In your world of sickness, that is the most wonderful thing - to be not sick.

Irene: This is the trick of it isn't it, knowing how to stay well?

Yada: That is difficult to say. Knowing. What is knowing? One may, under certain conditions, be able to talk themselves out of ailments. But it is not a thing one is apt to do if the ailment is a manifest one.

Irene: I wasn't referring to that Yada. I was thinking about the I of me.

Yada: Yes, but when the body is sick, the mind is under constant pressure from the sickness of the body and the mind finds it more difficult to get detached when it is ill. This is one of the unhappy things about sickness of the body; the mind is constantly held to the body and it makes it difficult to do other things while held to the body sickness.

My friend, it is the first time you have come here, yes?

Irene: Are you an M.D.?

Man: PEdiatrist.

Irene: And this is his wife. You remember our friend who used to work at Consolidated Aircraft, Dr. \_\_\_?

Yada: Knowing about the feet, you certainly know when the feet are sick, the whole body is likely to be sick. Getting the feet in order, is to make the rest of the body in order. There is a treatment or a practice where things rub with the centers of the soles of the feet.

Irene: I think it is called Zonal Therapy. = REFLEXOLOGY

Yada: Is it included at all in your practice, no? Have you, Sir, experimented with it at all?

Doctor: (reply inaudible).

Yada: Whatever we do in the physical world, first what is most necessary is to know everything about our particular work, everything that is possible, and use it - whatever we learn. There are things that some people get caught up in; and they do not know

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too much about these things and yet they act as though they do. That is all right. Whatever one WANTS to do, if they put their heart in it, their minds in it, give themselves to it, understand it and work to the limitations of their understanding, they will do some good somewhere, yes?

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Now, myself. Many people have doubts of my existence. But do not many of us doubt one another in the physical world, in many ways? Do I stand alone, in being doubted? There is a teaching, a practice, in your world - psychology and psychiatry - and the majority of these students certainly doubt my existence. But I cannot wait for someone to agree upon me; I have work to do. This should be true of YOU. If we wait for everyone to agree with us, to put their hand on our back, we will most likely never succeed in anything.

How I exist - I do not exist in what is called the spirit world. I am not a spirit, not in the sense that you understand that word, because I did not die an ordinary death. I did not come to earth in the ordinary way, although I am not a product of virgin birth either! You find, in almost every religious teaching, there is a savior or master or avatar who is born in the virgin birth. This does not mean virginity of the mother's body but means pure of mind, pure of understanding, wisdom, knowledge - born with it. Today you would say 'genious'.

I came to earth and had only one experience here. The majority of humankind suffers many experiences on the earth. Now, there are numerous people who do not believe in reincarnation, rebirth, and I find the majority of these non-believers do not know anything about the subject. They just heard. "I heard". ha! We humans are most amusing. We talk without knowing. We believe.

"Believing" means: we accept it, because someone else said so. How difficult it is for us to believe some things, and disbelieve other things - and strangely enough, both of these things may be just as strange, and even ridiculous. What to believe? Believe in Yada? Do I look for someone to believe in me?

No, I hope only that the listener to my words can comprehend what I am saying, and find these thoughts useful. I seek no personal rewards or accolations. This is most foolish; this is man's greatest vanity - looking for rewards. It leads to much suffering, confusion, unhappiness. But many religions teach this - reward and punishment.

Do you my friends believe in reincarnation? Not certain? This, to me, is most wonderful, for what are we ever certain of?

Man: The greater majority of us come into this great mystery called the earth. And it is a mystery to us what we should do while we're here, and a mystery to us where we GO from here - if anywhere. With all the talk, with all the religious teachings that make promises of heaven and hell, or points of destination - who can say I KNOW!?

Yada: I think if there are any who know, they do not say, because they know the non-knowers are in no position to understand them. How Sir, could you talk to the lay individual regarding your work, and get any intelligent response from them? You can't do it - not while using the words that belong to that kind of teaching. Now I can say to you I KNOW. I can say to you I have had 500,000 years of existence, conscious self-awareness. I can say that, but does it do you any good to hear me say it? Because, one thing is certain; you will ask for proof. "Prove it!"

Most of the people I speak to on earth - I know, in their minds, that they doubt if I have had ANY existence, much less 500,000 years of it! Many people who have heard of spiritualism - they think I am a spirit, and they think all spirits are seers, fortune

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tellers. I do not tell anyone's fortune. It is difficult to tell my own!

Why is that? If I already knew everything that was to make up my tomorrow, what would be the sense in waiting to live it? What a bore that would be! No surprises. It is unthinkable. \*

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I have had many talks with those who are in the study of anthropology and archeology. They ask me about my civilization. I tell them, what can they do about it? My civilization - what is left of it - lies buried under tons of ice and rock and earth. It was destroyed by what you now fear - earthquakes - not one, but a series. My civilization had 180 million people. This was half a million years ago. When I say this to the anthropologists and archeologists - that man descended from the monkey, they look at me with a jaundiced eye. It makes no difference to me. It is not important what HAS been, or what I WAS. The only importance is what I AM and what IS. And I think if man today would make an effort, a conscious effort to live in the NOW, he would live more contented with his daily life. There would be less effort to live in the past or be afraid of the future.

This is the time; this is the moment. This is LIFE, where life IS. Life is nowhere else but NOW. The mind is not the body. The body is a product of the mind. It is not a creation of god or gods. It is a creation of the mind. Now if you want to think of the mind as god, that is all right - or whatever you want to think; it is not for me to say. You, individually, have to live with your thoughts, live with your creations. So do you think that I can stop that or I can change that, or anyone can change it? Of course not!

Doctor, do you wish to say something to me? When you are ready, feel free to speak. Lady, you are pretty! How wonderful to be pretty, for all the world is pretty and when we have ugliness in us, we are against life. Prettiness is within and it shows on the outside - real prettiness. Sometimes the mask we wear tries to deceive, but for those of us who have discerned them, we are not deceived. We know.

Look everywhere - the vastness of the skies - what you call time and space - how wonderful, how beautiful! Everything in place. Everything working by law. Each atom knows how to move, to associate itself with other atoms to make up certain kinds of chemicals. Hardly ever do they miss. When one kind of chemical moves against another, if the law is not in harmony, the law that goes to make up these two different chemicals, if there is lack of harmony, what happens? **Big explosion!** So, you chemists, knowing this, knowing that they must somehow or other get these two chemicals together, to perform a certain kind of work - only the kind of work THEY can do, the chemists have to put a catalyst between them to soften their rage against one another.

(So it is with man. I say man is born of love - not of sin, not of hate. He is born of love. Love is the law. Now, where there is hate, it comes from misunderstanding, not knowing. Those who know, wanting to get these people together, have to inject a catalyst. The catalyst is called love, which is understanding. ←

It may seem strange to you that I come with this kind of talk - that I should have something more fascinating - that after 500,000 years of conscious life, certainly I should have something more phenomenal to tell you. What is phenomena? Everything, and nothing. It depends upon what you FEEL about it. Feeling is where we live. What do you FEEL about it?

You sighed. Are you weary? Are you tired?

Person: No.

Yada: Then you must be lacking in oxygen. Sometimes our chemistry overcomes our best efforts in thinking.

Irene: Sometimes, what you have to say, gives us a lot of food for thought. And thinking upon these things makes one sigh occasionally. Sometimes it seems to promote a feeling of overwhelmingness.

Yada: Sometimes I am overwhelmed! VERY overwhelmed. Existence is overwhelming - if you think about it, that is. The majority of people, however, do not think about it - not until it is time for them to die. And then they begin to wonder what they did with all their time - "It all seems so short and now I must GO already. Why didn't I do something important?"

\* You did! You lived. That's important, you lived. Whatever you did, you did according to your understanding, and no more than that. That is important. Can any of you sitting here, tell me something that is MORE important?

You see, I KNOW your feelings. You wonder. The days pass. Periodically you find yourself wondering "What am I doing with my time? What am I accomplishing? What HAVE I accomplished? What is there to do?"

Nothing more important than what you ARE doing. To save yourself this wear upon your nervous system and creating such anxieties, there is a way. It is called LOVE. Love what you are doing. Love it; put your feelings of joy in just doing - not for any rewards or any other kind of gain. Do, for the love of DOING, and that's all.

Comment: For yourself.

E. Yada: That is right, for if you love what you are doing for yourself, you will love others and what they are doing.

Irene: Mark is inclined to pester himself by the idea of not accomplishing. He often remarks that half the day has gone by and he hasn't accomplished anything. This seems to bother him. And it seems to me that he must, at some time or another, have left behind something rather important to him; for there are very few times that he starts out for town without turning back to the house for some reason, often insignificant.

Yada: This is born out of a very deep and long standing sense of insecurity, going back to his childhood. Many things the individual suffers today, have their origins in early childhood. Now, some people, who believe in reincarnation, like to put some of their faults back into other lives - this is what they did in other lives; this is what they experienced in another life - and this is rarely true.

What they THINK happened to them in another life, is an activity of the mind in the present. Part of the mind goes away and has experiences, without ever saying anything about it. It gathers experiences and returns to the body-self again and, perhaps some time later, that person will be in a place and the place will look familiar to him and he will say "I have been here before; I have done this before, exactly this."

And if he is a believer in reincarnation he will put it off to that far ago thing that he did. But the truth is the mind, in this time, had experiences without the body, just the mind. Do you not often roam away when you are busy with something else? Part of your consciousness is busy and suddenly you find - not that you are gone, but that you are back again! It is sometimes called day dreaming. This kind of day dreaming is not done consciously however. There is, as you know, conscious daydreaming and



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tellers. I do not tell anyone's fortune. It is difficult to tell my own!

Why is that? If I already knew everything that was to make up my tomorrow, what would be the sense in waiting to live it? What a bore that would be! No surprises. It is unthinkable. \*

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I have had many talks with those who are in the study of anthropology and archeology. They ask me about my civilization. I tell them, what can they do about it? My civilization - what is left of it - lies buried under tons of ice and rock and earth. It was destroyed by what you now fear - earthquakes - not one, but a series. My civilization had 180 million people. This was half a million years ago. When I say this to the anthropologists and archeologists - that man descended from the monkey, they look at me with a jaundiced eye. It makes no difference to me. It is not important what HAS been, or what I WAS. The only importance is what I AM and what IS. And I think if man today would make an effort, a conscious effort to live in the NOW, he would live more contented with his daily life. There would be less effort to live in the past or be afraid of the future.

This is the time; this is the moment. This is LIFE, where life IS. Life is nowhere else but NOW. The mind is not the body. The body is a product of the mind. It is not a creation of god or gods. It is a creation of the mind. Now if you want to think of the mind as god, that is all right - or whatever you want to think; it is not for me to say. You, individually, have to live with your thoughts, live with your creations. So do you think that I can stop that or I can change that, or anyone can change it? Of course not!

Doctor, do you wish to say something to me? When you are ready, feel free to speak. Lady, you are pretty! How wonderful to be pretty, for all the world is pretty and when we have ugliness in us, we are against life. Prettiness is within and it shows on the outside - (real) prettiness. Sometimes the mask we wear tries to deceive, but for those of us who have discerned them, we are not deceived. We know.

Look everywhere - the vastness of the skies - what you call time and space - how wonderful, how beautiful! Everything in place. Everything working by law. Each atom knows how to move, to associate itself with other atoms to make up certain kinds of chemicals. Hardly ever do they miss. When one kind of chemical moves against another, if the law is not in harmony, the law that goes to make up these two different chemicals, if there is lack of harmony, what happens? Big explosion! So, you chemists, knowing this, knowing that they must somehow or other get these two chemicals together, to perform a certain kind of work - only the kind of work THEY can do, the chemists have to put a catalyst between them to soften their rage against one another.

( So it is with man. I say man is born of love - not of sin, not of hate. He is born of love. Love is the law. Now, where there is hate, it comes from misunderstanding, not knowing. Those who know, wanting to get these people together, have to inject a catalyst. The catalyst is called love, which is understanding. ← )

It may seem strange to you that I come with this kind of talk - that I should have something more fascinating - that after 500,000 years of conscious life, certainly I should have something more phenomenal to tell you. What is phenomena? Everything, and nothing. It depends upon what you FEEL about it. Feeling is where we live. What do you FEEL about it?

You sighed. Are you weary? Are you tired?

Person: No.

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unconscious daydreaming. We are not locked up in our heads. Everyone here in your world lives 80% of the physical life, in the mind. Do you want to say anything for that or against it?

Doctor: I have been wondering why, in all this 500,000 years of existence, you bring up the subject of zone therapy? ~~XXXXXX~~ 795

Yada: Oh it is because I have become familiar with this sort of thing, among other studies concerning the body and mind. This is just one thought I have heard of and talked of, to some degree. Because you are a doctor of the foot, I brought it up now. There are talks I have had with groups of psychologists, psychiatrists, and of course I talk along their thoughts and studies and feelings. C

The body as a whole has many centers that, when manipulated, can cause other centers to be stimulated. This is natural; there is certainly nothing mysterious about that, as you know. Zone therapy - this is in the foot. And there is head therapy too - with the fingers, you massage certain zones, nerve nodes in back of the neck, and along the spinal column, affecting the different nerve ends and nerve centers throughout the body. The body is a wonderful instrument and can be made to play a beautiful tune, under an experienced hand.

Also, look please at what the eyes do. The eyes - one who knows the nature of the body, can look in the eyes and tell coming diseases. The eyes will show it.

Look into the throat - tell of coming disease or disease one has suffered in the past. The eyes also tell much about the inner feelings of a person. But you see, the eyes do not tell anything. Some in your world say the eyes are the windows of the soul. Take them out, put them down, and they look like fish eyes; they tell nothing.

Yada: (points to ?) HERE is where the talking goes on; HERE is where the story is read. But when we do not know, we can get very romantic about things. Unfortunately, the romance of things is not always true. This is where many a man and woman suddenly wake up with one another and discover that which they thought they saw, was entirely within themselves, and they are not always happy with it. Yes? Do you wish to say something? C

Man: Flying saucers. I know you spoke on the subject before. A friend said that those who make flying saucers, live in the ground -

Yada: We humans have a peculiar way of putting everything far away from us, huh? Even as I did when I say these things do not come from planets, but from space itself. Now, space itself is nothing? Is this vacuuous? Of course not. All of space is alive with living forms.

Man: But not as we know living forms. If it was, we would be aware. What type of living things do you mean?

Yada: First let me speak of basic life forms such as bacteria. Long before the earth grew what you call solid, there were living forms in the atmosphere. This is where life started, in space. As the earth solidified, these living forms came down to the earth - or, let us say, attached themselves to the earth. This was bringing life to earth. Every living thing started in space. Various kinds of protein enzyme, born of ultra violet light from the sun.

In my civilization of Yuga, most of us were sun worshippers. We did not worship it as an idol, as a symbol of god or gods; we worshipped it knowing that it was OUR center.

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SUN (We descended from the sun, We are sons of the sun - or the father which is in heaven, meaning the sun - the center, the source of our being.)

Flying saucer. It is a most ridiculous title. In my language, karita. When you translate that, your thoughts about 'GOD' makes it very difficult. Karita - Ka meaning god in your language, Ri means flight and Ta means man - or, god-man in flight. Creators. Which is what man is.

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~ This is a human-made universe, but from mind. Man was, before he manifested in form. That which is called the atom - that was, before it makes form. That IS. Man is. Tat tat sat, tat sat ohm. I am that; that I am. I am the reality.

Phenomena. Most people are fascinated with what is called physical phenomena. Let us not say that; let us say certain kinds of physical phenomena. They think it is AMAZING. They want to be awed! They want to stand with the mouth open; but the brain is not working.

Everything is phenomenal in its own way. Life in matter, if you want phenomena, is one of the most ASTOUNDING, most amazing of phenomena. Would you disagree with that? Of course, you take it as a matter of course. There it is, and - because that is all you can say about it. Who is going to stand around, jumping up and down - Ah, Ah Ah!!? (laughter from group)

I think, when one is seeking something to be truly amazed at, they should go look in the mirror. Yes, just look at the eye - or, you sir, at the foot. What a phenomenal thing the feet are; what an amazing thing! Keep the body balanced. We walk. How do we walk? In a series of falls - we are always falling down. Amazing, the muscles and tendons - how the mind, without effort, keeps these under control. Wonderful! Phenomena.

Yet, I have talked to people who say to me, "Oh why do you not make a materialization of yourself?" I did that once. Yes, once. It took me 9 months to materialize myself. That's what birth is - the birth of the human body is a 9 month materialization. Now in a seance room, where you have the spirits, it takes only a very few minutes and a full form is developed. It is birth, just as much as a 9 months birth. The only thing is it takes a much shorter time; and the operation, the mechanics of it, is different.

In materialization, the incoming spirit takes, draws from the body of the medium - and often, from everybody sitting in the seance - draws out protoplasm, vital energy of the cells. When it is exuded in this way, it is called ectoplasm. The medium suffers greatly when this happens, for seldom do they get back all that vital energy into their body. Much of it is lost by evaporation and this leads to a breakdown in the cells, creating fatty, watery cells. So, materializing mediums almost always die of excessive weight, deterioration of cells.

Irene: Could their helpers on the other side, if they were aware of it, restore this energy which has been exuded from the cellular structure so that the body wouldn't become flabby?

Yada: In some cases, when spirit beings know a little more than most human beings know, yes.

Man: I've heard a number of mediums refer to their helpers as being the keeper of the door. I have never heard you people refer to yourselves as being the keeper of the door.

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Yada: No. It is difficult enough, and presumptuous enough, to refer to ourselves as teachers!

Irene: You have, from the very beginning, made me aware of the dangers of manifestation and the mis-using of the physical body. And you always told me the reasons for using Mark's body only a certain number of times, and these are things I have never heard of before.

Yada: All work done upon the body exhausts the body to some degree - meaning the mind works upon the body and this energy which is used up, is vital energy. When you are doing just what is called thinking, the deeper your thoughts, the more exhausted you become as time goes on. Mental work is much more exhausting than physical work. It is so because it does not resupply the body. In physical work, the body can be resupplied, revitalized; just the simple act of resting will do it. More than that, working - physical work re-stimulates the body; just the work does it.

Irene: Quite often a person who does manual labor, hard labor, can lie down and get much good out of a rest, a sleep, while one who does mental work cannot cast off fatigue so easily. His body isn't tired, therefore he cannot relax so readily. Physical labor is harder than mental.

Yada: Oh much! You will live a lot longer doing physical work than if you give yourself entirely to mental work. You will live longer for it activates the body by stimulating the blood and it keeps the circulation in action, in going, restimulating the nervous system. All these things make the muscles more supple.

Man: Then you don't believe in fate?

Yada: Fate? I am my own fate. I bring to my life my own, what you call, bad luck or good luck, happiness, sadness, sickness, death. I am the do-er. Tat tat sat.

Man: Sometimes I go to bed at 2 or 3 in the morning, and I say my astral body is going to move far out and pick up a lot of vital energy; and I will have more energy. That's fine and it works. Why is it that when you do go out farther and you are unconscious, that you pick up more energy?

Yada: Mostly because the body - the more the mind becomes detached from the body, the more it tends to become relaxed. And in relaxation, the body is charged more than at any other time, when in complete relaxation. It rebuilds the energy quicker, the physical body.

Now the astral body - if the practitioner of astral projection is not adept at doing this, he is subjecting his astral body to states of exhaustion, especially if he has anxieties and fears. Then his astral body will send these feelings back to the physical body through what is called the astral cord. Then when he comes back to his body, he is in a physical state of exhaustion.

Man: When I'm staying up late and I'm tired, I do that and tell myself I'm going out far. I may only get two hours sleep but when I get up in the morning, I don't feel tired.

Yada: That is all right if you find it possible to do, very good. But do not forget the dangers that lurk in this practice. It can subject the practitioner to hallucinations, to splits in the personality.

Lady: Can you remind yourself that you will be safe - or you can just say that everything will be in harmony, without going through a great deal of detail? Can you just think this?

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Yada: But always remember what you are. Remember yourself. You can get in the astral world and forget yourself; and this means you will die.

Man: I mentally tell myself that I will be unconscious and out at a great distance. ? claims the farther out he is, and the more unconscious he is, the more energy he gains for his body.

Yada: You mean the more unconscious the physical self is? 798

Man: Yes. He said every time he goes out, if he remains conscious out in the astral, no matter how far he goes out, when he comes back he is just completely exhausted. But if he goes out unconscious and comes back in, he feels completely rejuvenated.

Yada: Please, I must get this more in my head. You are referring to the state of trance that the physical body is in, or the loss of consciousness that the astral body is in?

Man: The loss of consciousness the astral body is in.

Yada: Where you bring back no memories?

Man: No. Just unconscious.

Yada: This is very easy for most of us - to get unconscious!

Irene: While you are here, Yada, and Mark is disassociated from his physical body, when he comes back he is completely rejuvenated, within a very short time - within 5 to 10 minutes he feels like he could - the longer Mark is in trance, the more relaxed and rested he is.

Yada: You see, we do not permit him to roam around the universe; this is not good for him, his mental self. This is not healthy for his nervous system.

Irene: On a very few occasions one of the members of the Inner Circle have taken him someplace they want him to know about - but this is very rare.

Yada: We are always with him and we do pay close attention to the time that he is out from the physical body. All these things are very necessary, and while this is going on, we watch his blood pressure, circulation, his respiration. We keep close watch on these things for it is very important. When you have a tool, especially if it a useful tool, you take good care of it or you lose it. And Mark to us is a very good tool. We honor the tool we have.

So, to go back to the statement you made about me not believing in fate, what of you Sir? Do you believe in fate?

Man: To some degree. And I wonder if this is written in the book - when you will die and how you will die, or do you have some control over your own fate?

Yada: Yes you do. And HOW do you? To say yes you do, or no you don't, is not intelligent. It tells the questioner nothing. What guides us into this, that, or the other thing - whatever it may be - good, bad, or indifferent? The way we think. Now not by any means are all our thoughts done on a conscious level. Is that not so?

So, this mental self is doing all kinds of living while the conscious self - or the self that operates in the out-here dream, the everyday life - this self knows very little. It

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is a kind of ass. But the real leader, the real guider - this knows everything which I am, in minute detail, and it sends one impressions, sends my conscious self impressions. And if I am awake, if I have practiced living consciously, every day - all the time, be aware, stay aware, then this lower self tends to listen to the higher self. And it - this inner self, or the light within, can guide me intelligently so that my life will be more intelligent, comprehensible - and therefor, more a sense of fulfillment in it. 799

In your modern books of the psychologist - he says there is a kind of person who is accident prone. Now we ask ourself, what is accident? If we are prone to have accidents, this means it is there for us and we will walk into it and we can't stop ourselves. So something must be doing it! It cannot come out of a vacuous state of mind - or perhaps that is what it comes out of, which is not thinking. This anxiety inside a person makes him careless. He is not aware what he is doing and the most dangerous kind of existence the world has ever known is what you are living in now.

You have to stay aware. Man has to practice this. You have heard the story in your world, in your country - perhaps it is also in other countries - that more people die from machines hitting them, than any other thing. It is said the machines kill thousands, thousands every year. This is incredible!

But not only accidents, what of diseases? Did we catch them out of nothing? Is there not some form of accident proneness that brings us illness to the body? Notice please, one who understands pressures and can read pressure marks; can take a pair of shoes that have been worn by someone and they can tell by the markings on those shoes, what is worrying that person, whether he is a worrier or whether he is or whether he is open and free and happy, by the markings on the shoes, by the body's pressures on the feet. Not only in walking and standing; in sitting and lying down; the feet go through many forms of activity, quite unconscious to the individual, most of them. The position of the feet, whether flat-footed or high arched, tells a story to one who understands the feet.

Fate. If I am not thinking because I am worried, anxious, afraid, ashamed, guilty - all of these things lead me, unconscious to me - because I do not want to die; I do not want to get sick. That is what my mouth says; but inside of me I am being led to the accident, I am being led to disease.

This man, Mark, has diabetes. This is a hateful ailment, hate born of fear - insecurity, anxiety about his future. These mental activities take their feeling out upon the various glands of the body. In some people it breaks down the pancreas gland and upsets and negates the normal activity of the -?-, upsets the spleen, the liver. Unconsciously it is a drive to kill oneself, unconscious suicide. ←

Irene: Speaking of Mark, can you tell me what is causing the fluttering in his diaphragm?

Yada: It isn't the stomach. He is getting gas.

Irene: What is causing this?

Yada: Tension of course. When getting tense, anxieties, it causes one not to chew the food properly. You are eating unconsciously - improper mastication. His food is all right but I think he drinks too much coffee.

Irene: I think he is concerned about the fluttering. Yada: It isn't the heart, but you have nerves - here - and the pressures against the aorta, the large valve of the heart, can disturb the heart if it continues this way. You say to him, "no worry, no anxiety".

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Irene: I had a similar problem - no pain, but a disturbing feeling, like fluttering of a butterfly moving.

Yada: You know what is bad and what is good depends upon the individual. 800

Irene: I know it is worrying him because he carries this expression, anxiety expression. I want to have him go to a doctor.

Yada: Yes, you have him do that. You know, it would be nice my friends if we could say, "No I am not responsible for what happens to me". YOU are. How nice it would be, and how many people do this, "Everyone else is to blame but me. I didn't do it!" Of course, if he did something good - "I did it!" That is the ego.

Irene: We have a friend who would like to talk with you privately. He is sure that someone put a hex on him, as you well know, and he is not going to let this go because he does not want the responsibility of feeling as he does.

Yada: I am most sorry, as much as I can be, for this person.

Irene: He really is very ill.

Yada: Of course. He believes he is hexed, has a curse on him, when he does not. I know he does not because the person who is supposed to have put it upon him, hasn't the remotest idea of how to do it! When you are going to do something, you must know HOW; you must know the mechanics of it. You cannot simply point your finger at a person -

Irene: A friend says well whatever it is that Yada would do, if he HAD been cursed, could Yada do that?

Yada: No I would not because I would simply increase the belief that he was cursed!

Irene: I know, but you see, they cannot believe that it is their own making. They cannot accept it.

S.E. Yada: Of course. Unconscious will to suicide. They curse themselves. Fate? I am my own fate. Do you trust yourself? Do you have faith in yourself? Because if you do not, you cannot have it in anyone else. It is said in your Christian Bible that a woman touched the hem of Jesus' garment and then cried out that he had made her well. But he turned to her and said, "Your faith in yourself has made you well" - not her faith in him, because she could not know him, she could not understand him. I cannot understand you; you cannot understand me. We cannot know one another. We can have relationships, after a fashion. If our fears are not too tight in us, we can find it comfortable to associate with anyone. But if I do not have faith in ME, me the creator, me the Light - not me/Yada. Yada is simply a title. Yada di Shi'ite simply means liver of a tribe of people known as the Shi'ites. Yada - Ya, spirit - da, light, life. For light is life and life is light.

I will come back soon. I must withdraw for a time please. You will forgive me. Grati ya.

Irene: Do you see what she is doing, Yada?

Yada: Cats and humans never learn. Good thing too, we do not learn.

Irene: I wish I could speak cat language and tell her not to be so frivolous.

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Yada: Oh it would be no better than speaking to a human.

Irene: They don't pay any attention anyway.

Yada: Of course not. When the fire is upon us, who can talk the fire out of us?

Irene: Well you would think, with five kittens to take care of, she wouldn't be so frivolous at this time.

Yada: You see, they do not comprehend the connection of sex and birth.

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Irene: I think it would be natural for a cat or dog, who has babies, would not have this fire force within them; that nature would provide that they take care of their young. I do not understand this.

Yada: Animals are much more natural than human beings they do not think about what is happening to them. They go along with it, without question. Where humans have greater trouble, is they question everything, making more objections instead of agreements; making objections to life.

Irene: Humans suffer from inhibitions and animals don't.

Yada: That is the secret. Annie, is so good to see you. How you enjoy Mexico?

Annie: Ole!

Yada: Ole! Good. I am happy to know it.

Annie: It was so beautiful there to see children who are loved and don't have to run around frightened. It's wonderful! Mexico has a wonderful future coming up, if she can sustain her family unit, I believe.

Yada: Yes is true. There is one thing very wrong with that country, same thing as with many countries. That is the majority of the wealth is owned by a very few. You see, in Mexico there are not three classes of people, but only two - the very rich and the very poor.

Now, no country need have any starving people in it. Every country has enough resources in the earth and ground, and in the minds of the leaders, the scientific minds, where they can take care if their own - and, in a good way, where man is not losing his dignity. For the loss of dignity turns us into animals - the worst kind of animals.

Annie: Fortunately they do maintain their dignity, even in their poverty. A very poor maid will not be humiliated by her rich American employer. If her whole family depends upon her income and he tries to humiliate her, she'll put down the tea and walk out. Even though the value of human life is little - if I have a fight with you and we both have pistols, we may kill one another off. Yet it is a fight with pride, a fight with dignity, which is much better than being beaten up on the streets here!

Yada: Yes of course. Your country especially has little or no excuse for the lack of education in the greater number of people, the lack of proper and natural comforts - has no excuse for it but greed and ignorance of the people you put in control, the rulers. It is sad. But I am hearing of this new man, the president, that he is doing things. Is he?



Annie: Backwards I think. It seems very bad to me to encourage people not to work for their money.

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Yada: But it seems even worse, especially for those people not to HAVE any money, and worse, not to have proper education. A human needs education; this is his only saving grace. Without it he is lost and when humans are lost they are generally enslaved by the priestly systems of religion.

First, they are made afraid for their souls, and this becomes a wonderful sharp whip to keep them in order, in control. Communism. The word has wonderful meaning to it but the activity it is doing in Russia, and other countries under its influence, is killing the spirit of man.

Comment: It isn't TRUE communism then.

Yada: No of course not. Your country was not founded as a democracy but as a republic, yes? But it has been called now a democracy. But it is not.

Comment: It depends on how you define democracy.

Yada: What is the meaning to you Sir?

Man: It is just a way of -?-

Yada: But who knows that? Apparently nobody knows that because very very few are living it. Democracy, I think, basically means a teaching whereby the people are interested in one another. So does Communism mean that. But how much interest do you have, do the people have, in one another - in your country or in Russia. How much real interest? Very little. There is much fighting and people are fighting for what is called freedom. You hear - at least I hear it - very loud, all over your country, people saying, "We want freedom".

• Now please tell me something. How is it possible to have freedom from the pressures of others if you do not have freedom from your own pressures - pressures of greed, avarice and hate and fears and anxieties. These are greater enslavers than any tyrant on the outside could be. And until the individual learns to master these things and rid himself of them, he will have no freedom from outside tyrants, none at all.

My concern is with my fellow man, because it is with me. I am deeply and constantly concerned about me - ways and means of improving my understanding of life. And, if I want to be improved, surely I know that my neighbor wants it - not only wants, but NEEDS it. Many of us want things we do not need. To need - this is sthe thing that moves us into action, not merely want. Greed can drive us to want, but greed is not what drives us to need.

Lady: Did you have electricity like we have?

Yada: No not like you have but in glass - in sticks, we put it in. We had a way - it came towards the last years of our civilization - the last 50 years, we had a way of lighting a room by what you would call exciting the free electrons in the space of the room. This produced a very white white light. But you have something like this in the stick light - what do you call it?

Irene: Fluorescent? You mean neon?

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Yada: Yes, is gas. This is in sticks - tubes. This could be extended to big room, but this was very very white light and made for everything no shadows; no shadows under or behind, everything light.

Question: This would be contained in a room?

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Yada: No it was so as not to go beyond a room unless more was done to stimulate.

Question: Can you explain mechanics of it?

Yada: Is like machine - like dynamo. It set vibrations going and made some of the electrons shine. I do not know much of the mechanics but this is part of it.

Question: You have seen it in operation?

Yada: Yes.

Question: Did you light the temples?

Yada: Yes. And only in the homes of the very rich people. Others had no light other than the burning of fat sticks - the candles.

Question: Why did not everyone have it? Was it too expensive? Did you have a monetary system?

Yada: Yes it was known as the greed system.

Question: Why haven't we developed that dynamo contemporarily?

Yada: You have, in a way, contained in a tube. We had an interesting thing. We learned how to turn light waves into sound waves, and sound waves into light waves. We also had a way of making sound with the light from the stars. We had a building - an astronomical hall. On the top - which was build like a pyramid, on the top was a dome on a pivot which swung the dome away. In the base of the building, put in a stone block, was a big round copper plate - highly polished, and there were degree markings, down to very small in the center of the plate. When the dome was moved away, stars shone on the plate and you could tell where the stars were in the sky by the markings on the plate.

Irene: You called this your observatory?

Yada: Yes.

Irene: You said you could chart the stars with this plate in the lower chambers of this observatory?

Yada: Yes. We used sticks with dye on them to make chart marks on the papyrus.

Question: You wrote on paper?

Yada: Yes, papyrus. We made this from plants; roll them out flat and make papyrus - like paper.

Lady: What kind of wild animals did you have? Any different from what we have?

Yada: Most of them big. The big cat that lived in the jungle. In the upper levels, in the mountains, we had creature that is like cat but not much hair.

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Irene: Wasn't the Himalyas covered with snow at this time?

Yada: Yes but the animals were not as high as where the snow was.

Irene: Hide animals?

Yada: Yes, more hide. Of course that was hide like the hippopotomus, only animal was like cat

Question: Many years before the dinosaurs?

Yada: It was after all that.

Question: 500,00 years ago?

Yada: Before my civilization was founded - and my civilization lasted only 1,024 years - very short for a civilization - but the people who came to this valley we called Yuga, came from another civilization, a small one that existed in the Gobi Desert. This civilization was called Nalli, meaning river of great force. This civilization was destroyed by flood. The only people, I think, who survived it were people who left before the flood.

One of these was called Nesepnika. He was the seventh son of the ruler Ha. He took a big caravan of many people with him, animals with him. He had a great number of people who had great copper plates - go boom-boom (cymbals). They used them to frighten away the wild animals. Crossing the Gobi Desert at that time - it was not a desert. Most of it was very tropical, very much alive. The caravan was often attacked by creatures - upright, with many teeth (tyrannosaurus).

Yada: Now this creature was not afraid of any living thing but noise made him very uncomfortable and he ran away. So we had these big plates to make noise and drive these animals away. Of course I wasn't in that caravan; only as a thought I was in it. There were big creatures like the big apes - gorillas.

Question: Larger than we have here today?

Yada: Yes. We had snakes. They have been here on your earth for a very long time; they are very old beings. I think they started in your Christian Garden of Eden - the first and last talking snake!

Question: What was the cause of the downfall of your civilization?

Yada: One word: **greed**. Greed creates fear, creates most awful pressures on the human mind and body. It drives people to try to own one another. That which is called love vanishes. My friends, when the individual is not getting love, he dies. When groups of individuals do not have love between them, they die; nations, they die.

Annie: Hasn't this been true in every instance, in the downfall of a civilization - one of the basic causes of the downfall of a civilization is greed or the mis-use of the life force?

Yada: That is right. You see, something that it leads to - you here today, do not have understanding of this but it still exists. It is called the practice of **Black Magic**. **Black Magic is actions without love**. Because why? It is the misusing of the white light, which is vital force.

Vital energy. When you mis-use your vital energies you are not only destroying

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and a war there, is to think the opposite kind of thoughts than they generate? Isn't it more effective when more than two people think the same kind of positive thoughts at one time? If you had four friends, would it be more effective for those four friends to think simultaneously something beautiful - or would it be just as effective for them to think individually?

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Yada: But you see, there is only one mind. The brains of four people can be thinking what are called creative thoughts, and keep a balance in their surroundings, but there is only one mind which these four brains act IN.

Annie: Yes, but do four channels connected to one stream make a stronger flow?

Yada: Of course, because you are taking four times the energy to create the thought, yes? Now you take four more, now you have eight. Now keep this going, twice four, twice eight, twice sixteen - and you can see the tremendous force behind it.

When we understand, my friends, we work according to our understanding; we produce the events we wish to take place. The power of thought, to make another sick, can make yourself sick. If you think negative thoughts to make another sick, you are going to bring that sickness upon yourself. I suppose it seems in your modern times, to be ludicrous to believe these kinds of thoughts - but have you got a better answer for how storms are created and quakes are produced?

Man: Maybe we don't. But this doesn't necessarily mean that what you said is the cause of it.

Yada: Hah! Of course not! And this is why I have made the statement often: Just because I say something, doesn't necessarily make it so.

Question: Regarding certain thoughts through the ethers - experiments have been done with plants. All conditions were kept the same except one group of plants were prayed over in a positive manner and one group in a negative manner. The results were that the group subjected to the negative fashion, died.

Yada: Of course. Does that not tell you the power of the mind? The power of thought? Surely it must. If we can so control the life and death expectancy of plants, think what we are doing when we work negatively and project these thoughts into the big mind - the ethers.

Question: If it can upset ethers, why doesn't it affect a plant that is five feet away?

Yada: Oh but it can, and it does. It can and it does. Because you see, where am I? Where is the big mind? What do I mean by big mind? I mean existence in toto - what you call space and time. And you often say 'all space and time'.

What is 'space and time'? I am. If you want to get an idea of how this space and time is me: When you go to sleep and dream, you find yourself in space and time, yes? You are walking around, moving around. What do you think you are moving around IN?

Question: You can have one dream and you can have a point of action in the dream - whether actual time exists in the dream, I can't answer that, but as far as the mental thought of what I consider time, I am aware that happened 'in the past' and I call it time. So time does exist in the dream state. But how do I know this is really time? I label things as happening at different times - is this an illusion?

Yada: That is so. It is an illusion born of the nature of the senses. You take every different

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yourself, you are destroying others. You are aiming these energies consciously at others to destroy them. Now you may think, "Oh we are scientific today!" Very good, very nice, but only what you understand. What you do not understand, you try to ignore. But you can use your vital energies, you can use your breath in certain ways and you can fire it at another and bring them sickness that starts in the solar plexus and spreads out all the body, disrupting the natural functions of the body through the nervous system.

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Annie: I have a friend who says each person is constantly affecting people or infecting them!

Yada: Ha! **Infecting** sounds very good because this is exactly what we do. Do you think only germs can be infectious? Ha ha. How about our thoughts? Our thoughts that work upon our feeling world and send out very negative forces, breaks us down. Do you think greed is not Black Magic, that fear and prejudice? Black Magic! And Black Magic is destructive.

Annie: Does it go like this?: Man has free will to do whatever he wishes, wherever he is; but nature will allow him to go only to the limit where she can no longer tolerate it? And then she takes over in the form of flood, fire, earthquake?

Yada: Au kee! You said right! That is most correct.

Annie: Then, when the balance can no longer be maintained on the while, nature must right herself?

Yada: Is so. Is the essence of truth you speak.

Annie: Do you think in 1967 or 1968, if we proceed at the present rate, that California will experience the earthquake which has been predicted?

Yada: More than that. The whole world will experience very violent changes, very violent.

Annie: As far as you can see, according to calendar time, is that around 1968?

Yada: No. You are of course going to have a number of quakings in this part of your world, but not here alone; and some of them **will be very violent**, yes, but will not be as violent as the predictions made - where California will be swept into the waters. No. The whole world is undermined with faults. There is not just one here and one there; there are many. But it is not these faults that will cause the quakes. In truth, quakes start in the ethers, start in the spaces above the ground, not in the ground.

Annie: Well what is it that stimulates the ethers? How about the thoughts of the people who live in and under the ethers, are they the ones?

ACCIDENTS

Yada: Yes, of course. You see, getting many people in a high pitch of emotions, creates all kinds of activities on the spaces around them; changes weather conditions, creates tremendous storms, floods - quakes also, yes. But do your scientists understand this? No, they are waiting for something called The Weather - which they think is separate from them. They are waiting for the weather to do things all by itself. I am the weather, and get masses of "me" together and watch changes in us take place in the weather - outside. You know my friends, THIS is not 'outside'. **There is no outside to life.** 'Outside' would have to be a complete vacuum, and your best scientific efforts have not been able to create a perfect vacuum - a near vacuum, yes.

Annie: The only way really to change this is to change thoughts? And the only thoughts anyone can control are his own? Then the only way to negate or offset a riot here,

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and a war there, is to think the opposite kind of thoughts than they generate? Isn't it more effective when more than two people think the same kind of positive thoughts at one time? If you had four friends, would it be more effective for those four friends to think simultaneously something beautiful - or would it be just as effective for them to think individually?

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animal - bug, fish, fowl - all have a sense of time, but not as time but as action, motion. They live directly in their acts. Man, because not only can he think thoughts, but also can remember, he can recall his experiences. So he creates another entity, or what seems to be another entity, and he calls it time.

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But, apart from the sense, time is non-existent. It goes back from whence it came - which is only a word or a sound. It has no reality in itself. We all live in our acts. Now, in the other planes of thought, one of which is sometimes referred to as the astral world, the person has very little sense of time. He is completely caught up in his acts. There is no added thing called time to it. Only if they become aware that they are caught in the physical world, then they get a sense of physical time. TIME

But, if their minds do not get caught in the physical world, they can go on to higher states of mentation. They are free, wonderfully free. Now some people carry over with them tremendous hate, tremendous fear and they punish themselves with these thoughts. Their fears and anxieties here on this earth, that they would not get what they want or that they have been cut off from it, sends them into a very very painful sort of hell - which very often is far worse than the fire and binstone of the Christian! Can you imagine a greater hell than one of guilt?

- GUILT is one of the worst hells we make for ourselves. Love life. Try to avoid fears. Try to be happy with whatever happens to you, and try not to just LET things happen to you. Try to create, because this is what you basically are - a creator. Create consciously. Know what you are creating. This is giving your creation intelligent life.
- It is giving it a purpose. Monstrosities are created from no thought - or from thoughts of fear. #

Life is all right to everybody. It is giving us all what BELONGS to us, and nothing more. Sometimes we will have compassion. We look upon others' suffering and we say, "Surely they didn't want that!". "That" depends upon what you mean by the word 'want'. How is it in the mind? I fear, therefore I get what I fear. ←

Comment: That's good.

Yada: Yes. Grati ya. Lady, do you want to say something?

Lady: I can't think of anything. That's unusual for a woman, isn't it?

Yada: I was thinking that. You see you are a mind reader and you didn't know it.

Lady: No I didn't.

Yada: But you read my very thoughts. What do you do, what is your work?

Lady: Secretary.

Yada: You like that?

Lady: Very much

Yada: Then you should do very good work. To like, to love, to put your heart in your creation, makes the beauty, gives us humans contentment, peace of mind. That is what we seek, nothing more. Contentment makes the body well, keeps it well.

My friends, that which is not, is going by.

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Annie: I want to ask about algae. In Mexico the people are very undernourished and the animals even more so. The peons make their living from the animals - eat and sell the chickens or hogs. The Japanese have done wonderful work making hundreds of food products from algae and have found it very inexpensive to produce. For instance, couldn't each family have a small algae pool by their home, and feed the animals quite inexpensively? Could you go a little further with the algae or name an alternate to feed these people and animals?

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Yada: I think if algae is going to be used for production of food, it should be closely studied because some of these algae - especially those coming from shell fish, have a tendency to create chemical changes in the cells, which is possible to produce cancer.

Irene: Is that why Mark is not supposed to eat shellfish?

Yada: Yes.

Annie: What are the origins of those algae non-affecting? - the algae that do not produce that?

Yada: They all get some from plant life in the water - the seaweed. There is also some in the desert. You know, much of the desert was once a bed of water, so many of these **desert plants have living forces in them that are extremely good for the human body.** Some of these are found in certain kinds of cactus, very good. Some are found in growth of vegetables - carrots. Carrots are very valuable to the body; also other yellow vegetables - pumpkins are very good.

You see, I do not feel there is too much known in your world about the causes of life, in chemistry. This life, this living force is basically electrical -

I think I better go. Mark's body is tired.

We can talk more about this most interesting and necessary subject when we have more time.

Goup: Thank you Yada.

Yada: It is my honor. It is my thanks to you my friends. If we do not share our life with one another, we spend it alone. And who can last very long standing alone? We need one another if for no other reason than to keep one another propped up - a leaning post. Yes, because we get quickly discouraged and tend to fall over.

My friends who came for the first time, thank you very much. We of The Circle deeply appreciate - not your interest in us as related to this man Mark, but your interest in life. We appreciate it, for everyone that we meet, with sincere interest, adds life to us. You add life to those you associate with by showing sincere interest, by becoming a living consciousness, a self aware being. It is not easy to stay conscious, I know. It takes effort; walking around with the eyes open, is not necessarily being conscious.

E grati ya. A notchi.

(End 650129)



#137 - March 16, 1965

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1 ABR 1986

This is Irene Probert speaking. This is Sunday, March 16, 1965. We are holding another private lecture for Anita Ganschow and Helen Collard. Our friend, Dr. Carl Ray is with us tonight. We are in our home at 931 26th Street, San Diego, California, attending a deep trance lecture by Mark Probert and the members of his Inner Circle.

Yada: Senas et Senahas, Ena Yada di shi'ite.

Group: Good evening, Yada.

Yada: That one was not so bad, heh? (Commenting on a plane noise)

Irene: No, it must have been a little private plane, Yada.

Yada: Sometimes it sounds like all the devils coming down.

Group: Right!

Irene: There are tremendous jet planes that usually fly overhead.

Yada: You're reading a very noisy book.

Irene: But a very interesting one.

Yada: Fascinating. The most scientific of any time in the history of man. But all of these things, the noises, produce within the body nervous disorders without anyone even realizing it, which then automatically increases your sense of tensions and irritations with one another and with yourselves. In the growth of man, in his evolution, it took many millions of years for physical evolvement. Now you are in mental evolvement and it is not going to take so long on the trail, mental evolvement will go faster.

Doctor: Is this the evolvement of the frontal lobes of the brain?

Yada: Yes.

Doctor: These lobes are fairly well developed during this century?

Yada: Yes.

Irene: Won't men invent things that will automatically protect him from these pressures? Won't he start doing this?

Yada: Of course, he will out of necessity. For one thing, there are going to come birds that fly in the sky that will make no noise at all.

Irene: What kind of birds are you referring to? Man-made birds?

Yada: Yes, the planes.

Irene: That will be a wonderful thing and the ability to take flight in a very small area will be a great help too.

Yada: Yes, and that is upon you right now. But there will come a time when the planes will be so designed that they will go up slowly instead of having to use all that power to lift them against the gravity pressures. The planes will be so they will go up and up to a great height, but they will go slowly, slowly and the pattern will be spiral going up. And then after they get to a given height, depending upon how great a distance they have to go, distance that they continue (what you call like - go quick and some go slow?)

Irene: Speed?

Yada: No like local or extended distances

Irene: Oh yes, I see what you mean.

Yada: If it is going non-stop, you know?

Irene: Yes.

Yada: Then, after getting up to a certain height there will be a "boom" noise and then the plane will be almost there, wherever it is they are going.

Lady: When will this be, Yada?

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Yada: Oh, possibly within the next 10 or 15 years. Why do I say so soon, because that is relatively soon? Because your scientific minds in the fields of aerodynamics are moving faster, this form of transportation is moving faster, developing very fast. Their understanding of space and time and what can be done with given weights to move them at greater speeds with less friction. Now more and more is known of this. There will come a time when they will take man into space slowly at first and then quickly. The big thrust will come in the upper spaces so there will be no need for great pressures down below to lift, to get to the outer edges of the atmos-

phere and then they will not need nearly so much drive to project them into longer distances further out into space.

Irene: We won't have the sonic boom to contend with, will we?

Yada: No, because it will go above the atmosphere and in outer spaces you do not get noise reflections.

Doctor: There is a negative pressure there too.

Yada: Yes, but the force that will be needed will not then be driven down in a series of shock waves to the ground. The shock waves will dissipate as they come toward the earth and dissipate very rapidly. Right now you are making the first little steps into space. I have mentioned before the fact that even your scientific people, your greatest scientists, do not know or realize that man is in his first step to spreading himself out first through the solar system, which is tremendously big. Perhaps one or two of them know or realize this, but the majority do not and certainly the man in the street does not. Many people do not realize the vastness of your solar system, except the astronomers and the physicists and these people. But there will come a time when these will be explored and is it reasonable to suppose that man will limit himself to the solar system in nosing around?

Irene: He never has stopped. He has been perpetually going ahead for as long as we know.

Yada: He is much more nosey than the cat. LAUGHTER And that's nosey! He will stretch himself out into the great vast universe and universes. He has a drive to explore all the nooks and corners of the universe, the created universe.

Doctor: Is this also a drive to get away from himself, do you think?

Yada: Yes, this is the great benefit of this and back of all of his will to get out into space. It was his reason to get out of the water onto land.

Doctor: Of course to me this has great psychological overtones.

Yada: Oh yes. There are many, many reasons and purposes, some of them that he is not aware of as he explores his matter world. One of the great things he is now seeking to do and the reason for his going out into space, is to study the nature of the universe, the matter world, to see if he can find out how it got started. This thought has been itching him for a long time and he makes desperate efforts, but he hasn't been able to scratch it.

Doctor: Satisfactorily.

Yada: Yes, satisfactorily. That's exactly it. It's like an itch under the skin, when you try to scratch it, it goes away. The moment you take your hand away again, there it is. So now they are going to try to peel off some of the skin to get underneath to see what is causing the itching. And in their discoveries man will come to realize that he has come to the end of his childhood.

Doctor: This implies that he must face himself then?

Yada: That is exactly it, my friend, that is exactly it. All the temples will disappear all of his mere philosophizing will be unsatisfactory to him. He will want more and more and he will do it - to know truth, to understand the Law that governs the world he calls matter. And as he comes to know, he will realize that it is his creation, that he made it, he done it!

Irene: He will lose most of his asinine fears too.

Yada: When he no longer needs to blame everything on God which he created himself.

Doctor: Or on his fellowman.

Yada: Or his fellowman, or the other side of God called the devil. Then he will begin to grow faster because his fears will be leaving him. He will let go of his ancient taboos.

Irene: He won't be afraid to go ahead.

Yada: No. The taboos of the priestly system he will no longer fear. He will see the light and the light will be radiant.

Irene: The light will set him free.

Yada: Yes. did you hear what I said? The light will be radiant. In the beginning was the word and the word was radiant.

Helen: God rays.

Yada: Rays took a while. Man will know. He will have a vast amount of what he used to call time, because he will realize that time is not a separate entity from experience, (action, motion) his creative motion. He will then devote more time to \*

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becoming, to living and acting as a conscious creator. He will learn that this, which he calls energy, is not something separate from him, but is the creative "stuff" of God, the Creator self within. He will learn how to manipulate it by concentration, by breath.

Doctor: Will he become reacquainted with his own reasoning resources?

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Irene: He will merge with it.

Yada: That is right. How man, the hidden god, the blind god struggled in his blindness; how he walked in the cage of fear that held him back for so long!

In the "Magic Bag" we mentioned that when one dies in the physical world they do not automatically regain their lost paradise. They get lost again. They enter an anti-room which in our childhood state we believe to be the eternal life; where we are with God the man God the Christians call diety. I think we have mentioned this before. This is naturally a way, a method to keep us going until we become adults, until we grow out of our childhood. The summer land, or anti-room, largely much like the physical you have departed from. This then gives you a feeling of natural attachment to it. Only it is so close to the physical world in likeness and association that often a psychic door becomes open back into the physical world. Then we, while still in this summer land or anti-room can have, periodically, contact with the physical world as such.

Anita: It is still the world of form, Yada?

Yada: Oh, yes, still . . . . .

Doctor: Well more than this, is this done without the responsibility of another physiological vehicle?

Yada: Oh no, there is still a vehicle, it is related to the physical.

Doctor: Well the ingress and egress between that level and this does not necessarily mean rebirth?

Yada: Oh of course not, not yet. We stay in that state. The more the mind is let to come into the physical again, to the reality of it while we are living in the summerland, the greater and sooner comes our drive to come back to the physical world. Of course, this is again natural.

Irene: I have a question here that Anita has presented to me, referring to this that you are speaking of and although she told them to put another question first, because you are on this subject, will it be all right to put this in now, Anita? Is it possible for anyone to reach a state of consciousness, when although he no longer needs or uses a physical body, he can and still does get the equivalent of physical body experiences by merely overshadowing whenever he pleases those who still operate in the physical and in this manner, manage to keep up with everything in the physical world he wishes to learn or experience? In what stage of being or consciousness would such a one be?

Yada: Now I think the word was not "psychical" but "physical" experiences.

Irene: Yes.

Yada: Now yes, of course, there are physical world experiences, as I was telling you a while ago, had by some who depart from here and leave their psychic bodies in the summer land. But when this happens, where one has experiences again with the physical world, they are often thought of as ghosts, spooks. But they do not feel like spooks or ghosts. They feel just as real as you feel in the physical world.

Doctor: Well do they become involved in the electro-magnetic fields of people they have been with before?

Yada: Oh yes, of course.

Doctor: Is it just that it is difficult to escape from these electro-magnetic fields once they are . . . .

Yada: Not always, but sometimes yes, depending upon the nature of the person in whose electro-magnetic field is also known as the auric light. Sometimes there are beings that are so thirsty for physical satisfactions that they literally fling themselves into the auric light, or magnetic field, of a physical individual and get caught there like a fly in a spider's web. And they live off the energies of that person

and often get physical satisfaction in whatever way they had been seeking to be satisfied when they were in the physical world. Through that person that they become entangled with, either consciously, willingly, or unconsciously, they can get the pleasure or satisfaction, whatever it may be. This form of obsession is not known by the individual that is being used this way. He does not know he is being used and this is the worst kind of obsession there is, because this entity can in time so deplete that person's mental energies as to cause forms of insanity, split personality

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Doctor: Is this what is referred to as psychic energies?

Yada: Yes, oh yes.

Irene: These types of individuals are usually taken into insane institutions aren't they? It seems though from what you have said, Yada, that these entities that get entangled in the web, so to speak, are almost helpless. Its hard for them to get loose, isn't it?

Yada: Yes, of course.

Irene: So when you go to help them, you really have to help them get loose from the web.

Yada: That is right.

Anita: I wish you would explain this a little bit more.

Yada: This is very . . . . .

Doctor: In other words, the person has a highly charged field. This makes it much more difficult for the entity to extricate itself.

Yada: Yes. But something more: What truly holds them there and makes the bind tighter is their own unsatisfied desires, the tremendous power of desire which we may call Lust. Now in your Christian Bible it is said sometimes the flesh lusts after the spirit and sometimes the spirit lusts after the flesh. And when there is this strong desire or lusting by both the physical person and the spirit being it is almost impossible to do anything with this condition from your side. It must then be done from ours.

Doctor: I see. These people must be of a great possessive sense to use this vehicle, all its function this way.

Yada: That is right. The shock treatments given to people in your mental hospitals usually are not lasting, because all the shock treatment does is to drive the possessing entity out temporarily from their comfortable position in the auric light. As soon as they feel that they are not going to be disturbed again in this violent way they come back. Schizo

Irene: Yada, when you approach an entity on your side that has become entangled, do you dissociate them by reasoning with them, or do you do something like the mantrums that you do, or what method do you use to help these people?

Yada: Sometimes it takes more than mere talking with them. They often feel that you are simply interferring and they they are not doing anything wrong. Some of them are very offensive, very abusive, when you try to remove them. We then use a kind of electrical charge on these people that fight us. This from our side does not disturb the physical brain in a violent way, but it does upset the entity and force him to let go. He drops off because he becomes unconscious. He sustains a kind of paralysis and then he is taken kindly, carefully away from that person's surroundings and even from the surroundings of many people that live in that section of the astral world. He is taken to a kind of hospital and treated there.

Irene: A way station, as my father said?

Yada: Yes, a way station. That is a very nice thought.

As a rule, these people are kept unconscious, or asleep, for given periods of time until they have washed out the memories of their past life on earth. Then when they wake up, they know nothing about the physical world as some place different from where they are and they are comfortable and happy. They feel refreshed and have a tremendous sense of well-being. Then, if or when it is going to be time for them to return to the physical world, they can do it more freely without bringing back memories of having lived before, or even having lived in some place called

the astral world

They wake up in the physical world with the feeling when they are capable of thinking about their surroundings, past the baby self they have no memory. They are fresh and swift. That's why babies are this way. They come with no memory of suffering, pain or anxieties.

Now they are immediately acquiring these things again, but they do not realize that it has always been going on, they think it is something new. Sometimes these anxieties and guilts and general fears start in us the moment we start moving from our father's body to our mother's body. The transition into a new environment, what they think to be a totally new environment, creates a fear right away. This is the beginning or it, not when we are born from our mother, that's not the beginning. It is when we are moved from our father's body to our mother's. The transition, the passing, is so breath taking, so much energy is used in the race to the egg in the mother's body, that it is a tremendous thing to witness.

Doctor: This is what we call the product of radiation?

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Yada: Oh yes.

Irene: After the entity is attached to the physical egg is when a tremendous amount of pressure is felt? Until the entity hooks onto the egg it doesn't feel any of these pressures?

Yada: Oh yes, it starts right away, before that it is . . . . .

Irene: Before it enters the father's body?

Yada: No, when he is making the transition from his father's body to its mother's body. Then the race to the egg.

Irene: Oh, I thought you said it was after he makes it to the egg.

Yada: It is not before he enters the father's body, but before he enters the mother's body.

Irene: In the father's body he feels no pressure, does he?

Yada: No, no. He has but one thought, one thought alone, one drive. There is no anxiety with it, no other thought, no other feeling; just the will to be born in there; just the will to get back into the matter world is there. That is the only consciousness he has as he comes as a point of light into the father's body. Sometimes it is called a spark of light. And indeed it looks like a spark and it is electrical in nature. It is a positive and negative force and the total consciousness of that electrical field is to get into the physical world again.

Anita: It must be a tremendous struggle.

Yada: No not to get into the physical body.

Anita; But to the seed.

Yada: Yes. Often when the entity gets into the father's body and mates with the chemical substance in the sex centers, he is in great danger of being put somewhere where he will never make it into the physical world. The physical sex drive with many people and perhaps most people, very often is so great that they cannot always wait to transport the seed where it should be, so it can get into the physical world. By this I mean, it is often sown in the belly of prostitutes, or in many other places.

Irene: Masturbation would cause some of these lights to go flitting off somewhere.

Yada: Oh yes.

Anita: What happens then to this entity?

Yada: Then they have to try it again. If the entity makes it to the seed and then is projected where he cannot manifest and be born, then he suffers some trauma, so that when he tries to be born again this trauma is real and if he comes back to the physical world, if he gets into it this time, he has memories, not of having been misplaced but it impresses the consciousness, when he is forming the body, with the idea of rejection. This is the only harm that is done by misplacing the seed.

Anita: A little while ago you spoke of certain forms of vandalism. How can we protect ourselves against it? Living in the physical world how can we protect ourselves?

Yada: Now this is a very "ify" thing to do, that is to get complete protection, even for the great master who understands things. Sometimes there are entities that have such an insane drive to satisfy themselves on human substance, physical substance, that they get by even those who are very efficient at keeping most beings out. So you can see the position of the lay individual who knows nothing about how to protect themselves. But there is a way to keep most of them out, by keeping detached from your experiences. You must be detached, because to give an experience a big lot of emotional energy, is to invite the vampire entities to dine at your door. Do not permit envy, hate, malice, guilt, shame or greed - do not permit these to be part of your mental-emotional self.

Anita: But there is so much of it around, even among our so-called friends, envy and ....

Yada: But you who realize this can build a wall against what they throw at you by yourself being detached. Only if you try to give back what they give to you, if you try to give it back, will you get caught in the web. Don't permit yourself to do this kind of thing. Mentally you must not, you do not have to. What do you gain by it? Just ask yourself that. If you think how to do this, it is easy, you need but ask yourself, "What will I gain by acting that way?" Will such action change the condition? Of course not.

Anita: Distrust is the greatest of them all.

Yada: Of course. And the first one to trust is yourself. When you are detached then you can almost always know what motivates others to emotional display, because you are keeping your mind free from emotionally displaying them yourself. You automatically come to know why others do it. You know, because you know why you did it at one time.

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What's bothering that person is envy, What's bothering that person is greed. What's bothering that person is jealousy. What's bothering them is a sense of guilt or shame. You can know it by the way they act. So stand away, because remember when one gets in that state of high emotional pitch, they are throwing their vital energies the lowest form of it, at you. They are taking sexual forces, sexual energy, and they are pulling it up into their heart centers and their stomach centers and they are throwing it at you. If you doubt it gets into the heart center, just stop someone, if you could, who is in the midst of an emotional turmoil and put your hand over his heart.

Doctor: Its hot!

Yada: Its hot and the beat is faster. And look at the eyes, because they become flooded with blood. This will, if it keeps up, flood the little capillary tubes and spread them and burst them and cause hemorrhages, what you call strokes, because there is no way for the blood to escape quickly from the brain.

Doctor: Cerebral hemorrhages.

Yada: That is right. Many people that your doctors would say are in perfect health, suddenly drop dead.

Doctor: With a lousy temperament!

Yada: Laughs That is exactly so. They have been eating their hearts out with vengeful feelings. Eating resentment.

Now thought is produced in the brain, first by a feeling to an experience. This feeling is transferred from the brain to the nervous system, and whatever the feeling is, depending upon the depth of the feeling, or the shallowness, it will produce a pressure in the blood that will expand high, low, lower or very high and cause a stroke, blood passing through the capillary tubes.

Doctor: Of the \_\_\_\_\_ bodies.

Yada: Oh yes.

Doctor: It depends upon how much adrenalin is associated.

Yada: That is right. And if you do not have the amount of adrenalin that can balance the heart, you're in trouble. The trouble may be called death!

Irene: Its too late to try to remedy that trouble, isn't it?

Yada: Yes, of course. Now when the blood pushes through these little capillary tubes and then into larger arteries, there is an expanding of them that brings pressure upon the cells in the brain, causing them to discharge energy or exchange energies. Do you get the picture please? (Aud: - Yes) So what truly causes a stroke is a thought and the feeling that goes with it. Think of that.

So a thought is a thing called energy and if this energy is too violent, it reacts upon the cells and destroys them by exploding the blood vessels. Minute ones cause minute clots, blood clots. Sometimes they may be only pin size, but if they cannot get through the capillary tubes, so they can flow on then they stop the blood and you have a piling up of the blood in the artery. The blood then clots and when it breaks it creates a bigger clot somewhere else.

Doctor: Sounds like a capillary occlusion.

Yada: That is right.

Irene: I have several questions. If we have enough time after you answer these questions, perhaps we can devote it to talking about some similar subjects.

Yada: Yes, of course.

Irene: Under today's conditions, what is the best way to prepare young adolescents to cope with the desires of their growing bodies?

Yada: Now would you not suppose that as long as just your civilization has existed, that this would not be known? That the world is still floundering in the swamp of their sex life? Your laws, your governing laws, create crime. Would you not think that adults would be truly adults, enough so to realize that (when a human gets to a certain age, they should be given the conditions to express their sexual desires intelligently.) But can this be when you have put such fremendous taboos upon normal sex life. When you put pressures against normal activity, it is going to break out in abnormal activity.

REPRESSIONS. You see to a young person in their teens, when the sex life is highest in them, you say "no, forget it"! Wait until you get legally involved with one another. Your laws say a child born out of wedlock is illegitimate and is what you call a bastard. Very often the bastard is frowned upon more than the people who made him. You teach that males are free and they should (although you keep it quiet) go and have all the sexual satisfaction they desire. This you call "sowing wild oats". Ha, but you tell your females, "No, you shouldn't do it." So you cause frustration between the two.

This is insanity. Teach people what sex is, its normal function. And then teach them that it is depleting to give yourself to another sexually that you do not have any honor for, any affection for. That is the only sin man can create. He lies in his mental creative self, he debauches his mental self when he seeks another just for the momentary satisfaction, self satisfaction. Because in the majority of cases, a male does not care whether the female is satisfied. He is not thinking, not seeking to satisfy her. He is only thinking to satisfy himself. So this keeps her constantly in fear of his advances.

Doctor: He \_\_\_\_\_ high and dry.

Yada: That is right. Pretty soon he makes a nervous wreck of her, creating what is called "the frigid female". There are more frigid males than your society pretends. And why are they frigid? Because they are thinking only of themselves. These males can get just as much satisfaction by masturbation as they could with one of the other sex. And why? Because they are only thinking of themselves. An educated person could not do that, would get no satisfaction this way because their drive would be to share themselves. For only in sharing can we obtain paradise, which is a state of advancement in love.

The animals, the four-footed ones, sense no feeling of shame whatever. Nature designed it so, the creative mind designed it so, that they have seasons for their sexual expression. They sense no feeling of shame ever. They cannot even be taught shame about sex.

Now this is man's curse. He is taught to be ashamed of his sexual desires. And who teaches him? The priestly system of your Christian and other religions. They make him ashamed by connecting sex with God. And then they tell him God doesn't like sex! You teach in your Christian Bible that the real sin that took place in the Garden of Eden was that these two people discovered their sex of one another and proceeded to act

upon it, to create, to become conscious of their own ability to create after their own likeness and image. So the very things we were talking about, happened.

Irene: Maybe that was for demonstrational purposes, Yada!

Yada: Yes, I think so. (Irene fell and Dr. Ray was trying to catch her, help her)

Note: Now what happened with him was direct connection with Mark. He had a sudden charge of fear and he discharged it from him and it came toward Mark in a spiral motion. It was very violent and it came this way from your solar plexus, and it was very much like he said, very much like you put your fist deep and hit him.

Doctor: Was this when I was trying to catch Irene?

Yada: Yes.

Irene: But you doubted him. Very rapidly too, weren't you over there with me?

Yada: Right now.

Irene: Right now, you were there.

Yada: I made an effort to catch you, but didn't do so good.

Irene: But I didn't fall hard, Yada. It was the fear they had of my hurting myself that caused the spiral of fear. Is that right?

Doctor: \_\_\_\_\_ but I couldn't see her falling.

Yada: You see this is exactly what I was talking about, if you're not prepared. Keep yourself prepared and like the Maharaja Natcha has said, "Be prepared for the unexpected."

Irene: Well that the \_\_\_\_\_ too, with equanimity.

Yada: Yes, that is big to say isn't it?

Irene: Yes. What it means is, no show of the emotions whatsoever.

Yada: Be detached from it.

Irene: Completely detached.

Yada: Now look what happened. The same thing can happen to someone getting suddenly jealous, a tremendous jealous feeling. It is then thrown from them at the person they are jealous of and it can kill them. It can literally kill them right now.

Irene: This is probably why the person involved hates so badly to have someone become jealous of them.

Yada: Oh, yes, it becomes something fearful to that person.

Irene: You are right, live your own life, if you don't like what you're doing, forget it.

Yada: We of the Circle have had it projected at us. One time so strong, that we found it difficult to overcome it right away, so we could speak through Mark.

Irene: That happened here in this house.

Yada: Yes, that is so.

Doctor: When was this?

Irene: It involved this man who also thought he was mediumistic, is this not true?

Yada: Yes.

Irene: And these entities, were they truly operating through him?

Yada: No, no. What was operating through him were elementals - the elementals of his own emotional thoughts. These mentally created entities have a very large charge of vital energies taken from the body of the person that is jealous or angry, or any of those things, and it becomes a living entity.

Irene: Well you know he used to talk to us so he recognized them as being what you just said, a living entity. He'd say, "They're telling me this and they're telling me that."

Yada: Many people hear voices and they feel that these sometimes are discarnate beings talking to them, when in fact, they are not. It is their lower nature talking to them, trying to get them into action to do something about their fears and anxieties. This is called "split personality". What they can do is blank out the mind of a person and cause them to suffer amnesia.

Irene: Tell me, Yada, this man was giving us the impression he was contacting entities who were helping him in higher mathematics.

Yada: This man has a great mind for mathematics, he is literally a genius.



Yada & Irene are conversing, but it is not loud enough to be transcribed.

Yada: Yes, of course. But you see again these are of his own creation. They are not entities even crossing his auric light. They are not human entities from the astral world. They are of his own mental creation.

Irene: You know, he seemed to be such a different person.

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Yada: Mostly to keep yourself detached, so that your ego does not override your mind, your intelligence. You see, the ego is constantly seeking to be foremost, to be up in front. There is an advertising slogan that says, "What is up front is what counts." And so you have come to believe this when the truth is it is what is behind that counts, not what is up front. Up front is false, is pretentiousness, is a shadow, is delusion. Yes, the ego has a tremendous need to be needed. This causes individual murders and mass murders in nations. Do not let your ego pro-

trude.

Doctor: Even accidentally.

Yada: Even accidentally. That is the worst way, because if you do not realize it, if it happens unconsciously, you are in more trouble than if you pushed it up there consciously, because you will not want to accept the responsibility for your acts. Many people are in mental hospitals by obsession by their own ego. Many more of them are in there by obsession by actual discarnate beings.

Schizo

Irene: May I ask you, Yada. When I had this tumble here, were you discussing then the question Helen wrote asking how to help adolescents?

Yada: Yes, yes.

Irene: I thought so. It just occurred to me that you really didn't finish answering her question, did you?

Yada: That is so, so I will speak on it now.

If mothers and fathers were more awake, aware to truth instead of fairy stories, the fairy story not only of a man that came to save you, but the Santa Claus sotry, The Santa Claus story like the man who came to save you story, is taken from the individual self-responsibility. When the child is brought up in an atmosphere where self-responsibility is lacking, he is open to all kinds of weaknesses. It spoil character, it makes him feel frustrated. This produces abnormal desires. No longer is sex a drive of love or affection. It is what I said earlier, a simple drive to satisfy his own unconscious urges.

I said also that at a young age, the fire forces are very strong in us. So we should be taught early to respect ourselves to think of sex as a sacred thing, which it is. And why? Because it is a giving away of our vital energies, that's why. Not because some God will love you or hate you for doing it or not doing it, but because if you do you come to hate yourself, you become disgusted with yourself. And when this happens, when we get disgusted with our sexual desires, we begin to lose them. It creates mental blocks so that we cannot respond naturally to love, to affection. Then what happens? These frustrations lead to sickness in the lymphs, then in the glands. They affect the heart, the kidneys, the respiratory track, every part of the body.

How are you going to teach this respect? How are you going to give a sense of honor to children? Who is going to teach it, when the very teachers are morally loose and uncontrolled themselves? It is going to grow worse among the young people and also the older people.

Crime is increased by this lack of self-respect. I say it to you as seriously as I can, that respect for one's self must be taught, taught so that the child believes it and believes because he knows the effects of loose morality. But how can the children learn it when the adults, the parents, the teachers themselves have no control, because they have no respect for themselves.

Doctor: This is non-verbally communicated to the child.

Yada: Oh yes.

Irene: They haven't been taught, the teachers haven't been taught. We have no teachers because we have no one that has been taught.

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Yada: That is right. You have taught one another fear, that is all, and fear produces a sense of shame where sex is concerned. You have been taught to be fearful, ashamed of your sex drives. No animal, no other animal in all existence suffers from this sort of feeling regarding his sex nature.

You are going to have to have schools where this sort of thing will be taught patiently and carefully taught. And what is the first thing that will have to be taught? Getting fear out of the mind of the child regarding his body and his body needs.

Almost all homosexuality among humans comes from lack of self-responsibility. 818  
Their normal drives have been misplaced, misplaced by fear, by anxiety concerning their normal drives. The more secretive you make the functions of the body to the young, the more they are going to be abnormal later.

We may say if we please that homosexuality functions among criminals too and it is true, but man is not an animal. He is brought up to this time with this animal drive. It is the beginning approach of the animal to its mate. Sometimes it does not stop but goes on simply as homosexual activity. But man can think, he can reason, he has brought it (homosexuality) with him from his animal state. But he does not need it and it is not therefore a normal function, since man became man by waking up from the dream of the animal. It was and is part of his physical evolvement - - evolution. But that does not mean that it is natural to him now.

What is natural to us is what we can do without guilt or shame. Even normal sex if it produces guilt or shame is not normal. The person will have to be brought back emotionally, mentally, to a normal state of thinking. His shame will have to be removed from him or the normal is no longer normal to him.

Man is a creator. He was once lost in creation. He did not know himself as a creator so he acted like the rest of creation, whose only thoughts, whose sole thought was in the stomach, in the belly and in the sexual organs. That's all. When he freed himself by waking up, by recognition of his divine nature, he then became responsible. But he has in the process of his growth brought along with him all of his anxieties, fears and taboos. As I said earlier, you have in your present time advanced higher than any other civilization the world has ever known in technical and scientific ways, but you are still among the animals.

Doctor: Emotionally.

Yada: Emotionally, thank you, exactly so. Can the animal teach the human to be human?

So long as we keep the animal uppermost in us, can we teach one another how to get rid of the animal? How can the animal teach the animal?

You want to say something else please?

Irene; I have one more question here, Yada: "I understand that each species of birds operate in or get their highest intelligence from a collective intelligence called the group soul. Is there any way that I could attempt to get into simple but intelligent communication with the group soul of a particular species of birds or animals? There is a very serious reason and purpose motivating this question.

Yada: There is first this question, before I can make an answer and the question is: Can the questioner get in touch with himself?

Irene: Do you know who wrote the question?

Yada: No.

Irene: Ed Schultz.

Yada: This is important. How can you get in touch with another mind if you are not in touch with your own mind? You wouldn't be able to recognize it. There have been some people of such understanding that they have communication not with just one species, but with all species of animals because if you can communicate with one, you can communicate with all of them, for they all function in that mind, that so-called group soul. Like humans, humans function in the one mind, the creative mind. I know of no way you can get in touch with the group soul, or the group mind of any species, until you have had communication with your own mind.

What is your nature? Do you understand it? (I speak to him) It has been my honor in past years to speak directly to this man and he is a thinker, but he is also (Pardon me, Ed, Sir) out of control with himself. He has many anxieties which plague