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So, we must keep guard on our 'doorway'. Sometimes they come in by the lower psyche; sometimes they come in by the higher psyche. They may pose as very high beings.

(Q: Yada, what distinction is there between what you call the higher psyche and the lower psyche?)

The lower psyche is the sex center. The higher psyche is here, in the middle of the forehead. The doorway to it is here. Sometimes you refer to it as 'The Third Eye'. But sometimes, the forces coming through there seem good. They seem beneficial but they can meet up with the forces of the lower psyche and a battle ensues. That battle may bring harm to you. Psychiatrists call it inner conflict.

Try not to let yourself feel shame or guilt. These are very destructive forces because they start in us when we are not aware. We do not know what they are. Sometimes when we get around to knowing what they are, it is too late. They have become imbedded in us. It may take a long time to get at the source, to.....I think I am losing control over Mark's body.

Would you please excuse me? It has been my joy. You are so thoughtful to Mark, and therefore to us. We so deeply appreciate it.

(I feel so very close to both Mark and Irene.)

Thank you, as I know they thank you.

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You know my friends, without another to share our lives, we humans are truly lost. Our life here or hereafter, is without purpose, without design.

So think of the wonderful, wonderful meaning of the word 'friend'. There is nothing to equal a friend, and the love of a friend. We are truly blessed to have a friend.

Thank you.

(Thank you so much, etc.)

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SPECIAL PRIVATE SESSION in San Diego, Calif., January 16, 1966

Anita: Good evening, Yada. I am happy you have come to speak to me.

Yada: Thank you. It is my honor, it is my happiness. It is very nice to have this opportunity to communicate directly with you again.

Anita: I have been looking forward to this, Yada, for a long time.

Yada: Yes, I know you have been through some difficult experiences. But you have weathered the storm very, very well, for which you should be given and feel free to deserve, much praise for.

Anita: Thank you. I am glad to hear that. I was wondering how well I had done in all this - - that sort of thing, that was not easy.

Yada: That is for sure. Were it easy, you would have that much less credit. But the difficulty of it and the way you handled it, can be a credit to your learning. It proves that you have learned and you have put to work that which you have learned. It is really useless to seek knowledge, acquire knowledge intellectually, because it is of no value. You must have a chance, an opportunity must arise where you can use what you have learned. Otherwise of what good is it, heh?

Anita: Yes.

Yada: Many people come to me seeking knowledge and I give them, to the best of my ability and then they come back again to ask the same questions and expect different answers. That is foolishness, because anyone who thinks at all knows that Truth cannot be changed, cannot get different answers. There is only one answer. Truth is unchangeable.

Most humans, having no education in the understanding of their own nature and of life, walk in an endless state of confusion. Wanting, always wanting, but never certain of what it is they want. So they are chasing the willow-the-wisp.

Anita: Forever chasing rainbows.

Yada: That is right. Always hoping that they will find a kind of special pot of gold at one end of it or the other. (Anita: Yes) But a thinking person comes to realize that there is no pot of gold, special or otherwise, at the end of the rainbow. In fact, the beauty of the rainbow ends at the end of the rainbow, so you do not even get that. In the first place, knowledge is what man has already,

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→ WISDOM is how he uses it. ←

Anita: Beautifully put.

Yada: I think so. Where is man heading? What are you looking for? Many, many people spend a lifetime seeking answers to what they feel to be important questions, only to find at the end of their lifetime a kind of bitterness, an intense dissatisfaction which leads them to say that life is mechanical, or it has no purpose, it is a hodge-podge. They found nothing in it. That all means they failed to find themselves. They were looking outside for TRUTH. TRUTH cannot be found outside - outside is illusionary.

Anita: Yada, there is one point in this so many people cannot grasp, and it is awfully hard to get people to understand, or give them the understanding of the realness of the inside of man that has to come outside, in order to reach this understanding.

Yada: Yes, the only way that being within us can know his external, or outside, world, is through his senses. Now take away these senses and the outside world disappears. This shows that the outside world is a sensory world. It is a world of the senses, therefore illusionary. Most anyone who comes to know, who thinks about life at all, realizes that the senses often lie to us. They give us false pictures, false conditions. So it is no wonder that if we keep projecting outside to find TRUTH that we come to the end of our life with a sense of futility. Now our senses must be trained by the being within to understand the real nature of the outside world.

Anita: Yada.

Yada: Yes.

Anita: Do I have contact with my High Self?

Yada: At times you do, but no one in the physical world has constant contact with the high consciousness.

Anita: I was just wondering, Yada, especially going through this experience of Alfred's

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passing, I felt as though maybe I have had guidance and protection from you people of the Circle?

Yada: To be sure, I can assure you, you do.

Anita: Thank you so much, for without this help, I don't know whether I would have done so well. And I want to thank you, Yada, with all my heart.

Yada: While I am most appreciative of your thanks, is that we together must know that there is no one-sided giving. I give because you give, you give because I give. You give to the extent of your ability to give, and so we (Circle) do. Could either of us do less for one another? No. One can't do less, because we understand, we know that there is no such thing as something for nothing. We also know something that is extremely important, that none of us are an island unto ourselves. So we must be constantly in service to one another, in one way or another, because service to another is service to ourselves. ← S.E

Everytime I come and talk with people on the earth, I too am learning. I am feeling again that which I know is TRUTH and, like the female who always desires her mate to tell her he loves her, we must keep assuring ourselves that we are loved by another. We must feel sure that life loves us, loves us, and is working always in our behalf - never against us.

Anita: You sure have my love, Yada.

Yada: I know. I know when people of your earth give me sincere love. Because why? Because in receiving it, I feel new growth, new expansion and I acquire new dimensions because of this love extended to me. In your world, if you fail to give one another love, you slowly poison them to death and they poison you. Keep food from the human stomach and that person will die; keep the food of love from the heart of the human and he dies. You know, my friend, even to me, it is strange that man on earth has not learned this yet. Had he, wars could not be possible.

Anita: That's right, Yada.

Yada: Murder even by individuals, of other individuals, could not be possible. Murder is brought about through an intense feeling of insecurity, lack. I do not have what that other one has; he has what I want, so I will kill him, to get it. This means he was seeking happiness. He does not do a violent act only to be violent. He knows there is nothing in that. When we violently oppose another, it is always because he seems to have the thing that will make us happy and we feel this is the only way we can get it, by attack, by violence. We do not know that to get love we must give it. So violence comes. It cannot be any other way. (Aud: No) Your work is still unfinished, you have much to do.

Anita: I am glad of that, Yada. I always pray for a healthy body so that I can carry on for a long time and I hope that you will help me from time to time when help is needed.

Yada: Yes, of course.

Anita: Without my calling?

Yada: Yes, yes. But you see there are times when I do not do anything for one on earth unless they do call me, because in some ways this would be interference.

Anita: Yes, I understand, you spoke of that once before, Yada. I did call you when I was in need with Alfred.

Yada: Yes, and I came.

Anita: I knew you did.

Yada: It was a very distressing experience.

Anita: It was a most distressing one, Yada.

Yada: But you handled it very well, courageously, and for that - - I am extremely proud of you.

Anita: Thank you.

Yada: No, thank yourself.

Anita: All right, I'll thank myself. Thank you.

Yada: That is right. You see, it is, I know very difficult for us to thank ourselves because too often we do not see the larger scope in which we are working, we do

not see our true nature, so we think we are not doing very much and we cry, "If I could only do more." More we can't do, we can only do what we can do. Now if we do what we can do with as much joy in it as we can, then we will be accomplishing much. If we do a whole lot with no love, no appreciation in it, we have done very little.

Always, when you have meditation and are giving your thanks, in love, either to us of the Circle, or to the creative mind.....

Anita: I do both, Yada.

Yada: Yes, of course. Then give a moment to the lower-self, the one you call "me" that belongs in the physical world. Give thanks to it.

Anita: For it is the instrument.

Yada: That is right and it needs love too.

Anita: Yada, can you tell me, were you there when it happened?

Yada: Yes.

Anita: What brought it on, Yada? Why did he fall out of bed? Did he want to roll over? Get up?

Yada: No, he felt the condition coming on and in his excitement he lost control of himself when he sat up, he knew that it was something very serious.

Anita: I'm speaking now of when he fell out of bed that night.

Yada: Yes.

Anita: Oh, he knew it was serious and so did I.

Yada: And at the moment this happened to him, he was in fright, in panic, and he brought his body up and lost control of it and fell out of bed.

Anita: He had taken a pill, the doctor had given him a pill you know, to lessen the pain, so he might have been drowsy too.

Yada: Oh yes he was, but he tried to shake off the drowsiness, so tense was his anxiety.

Anita: He was all wet with perspiration.

Yada: Yes.

Anita: It was a terrible thing and for the moment I could not leave him. I only left him after I called you, as you know, to telephone.

Yada: Most of the time when one is on the point of dying, or passing from the earth, the various glands give away.

Anita: Yada, was his time up?

Yada: Oh, yes.

Anita: Did you know about it for quite some time?

Yada: Oh yes, yes.

Anita: I had the feeling that you did and even for me, I don't think it was entirely without preparation, for there were times when I would look at him and I would have certain thoughts. Did I create the thought, or was I impressed with. . . .

Yada: No, you were psychically sensing his nearness to the other side of life.

Anita: I did not contribute to it?

Yada: Nothing, nothing.

Anita: This part of it did bother me a little bit.

Yada: Of course, I understand.

Anita: Because when one gets a thought of this kind, a feeling perhaps in preparation, or a psychic experiencing of it, that it might come to pass, and when it does come to pass you wonder if you had something to do with it.

Yada: No, you did not.

Anita: Did he do something that brought it on quicker than it should have been, or. .

Yada: No, it was simply a condition related to the vascular system and, as a rule, this condition strikes at a human after a certain age, generally around forty-five or fifty years of age.

Anita: Yesterday would have been his birthday and he would have been seventy-four.

Yada: So he had extended his life where he lived longer than most men. Besides this, he had within himself an uneven temperament. Very often he was angry with himself, when he showed anger to you,

Anita: I felt that.

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Yada: Yes. And this, of course, affects the vascular system if one indulges in it, in this kind of thinking, too often. Sometimes it brings on a state called apoplexy.

Anita: Yes.

Yada: There are blood clots that hit the brain, because the blood tries to rush through the brain's veins and arteries too fast. The excitement causes this - the excitement of anger. Now in thinking the blood runs through the various capillary tracks in the brain in different rates of motion. It causes these veins to swell and flow - and open and close. This motion presses on various cells of the brain and produces what is called a thought. By exciting these cells, they discharge heat units, or units of heat, and this clears the brain cells, it oxidizes them as it produces a thought. The brain is very much on the order of the modern computers. So, if you get too excited, either in pleasure, or in anger, you can swell these arteries and cause intense pressure against certain cells and then these arteries can break by excitation alone causing minute clots to form. Then they will break, because nature is seeking to heal the vein, so it clots the blood.

Anita: Yada, the doctors did the very best they could.

Yada: Oh they couldn't have done more.

Anita: I was a little bit shocked, for he had withstood the operation so well and everything seemed to go along so well.

Yada: Sometimes that happens. Sometimes without an operation the person survives for a time, sometimes even for several more years. But this depends upon just how massive the heart attack is, how many arteries it breaks or ruptures.

Anita: But the doctors said it was a massive heart attack.

Yada: Yes, and so it was.

Anita: He had gone over by the time I came to see him, but I whispered into his ear, if you recall that.

Yada: Yes, that was a very nice thing to do. It was helpful to him.

Anita: He was still warm and I thought he had not entirely left yet, so I took the opportunity to tell him to, and wish him well on his journey.

Yada: Was his pulse gone then?

Anita: Yes.

Yada: Yes, it was all right, he was free and he heard you and he tried to say, "Thank you, Anita, thank you."

Anita: Even though he had passed on. Yada, what is he doing now? You know that I can stand the truth. Where is he, is he roaming about, or is he in good care?

Yada: He is in good care and more, he has been back to see you several times, but he simply can't get through; and it is well that he can't, for a time yet anyway.

Anita: I felt extreme sadness at times.

Yada: Oh yes, of course. It was his wanting to communicate with you, to tell you he was all right, and not pleased to be concerned about him. To think of him - wonderful. To offer a prayer for his continued happiness - wonderful. He would appreciate it.

Anita: This I do. I was just wondering whether he is under your care, or whether he was very unsteady or still....

Yada: No, he is not unsteady now. He is getting his equilibrium very well.

Anita: Oh good! I'm very happy to hear that.

Yada: You see he knows quite a little bit of the Inner Teachings.

Anita: Oh yes, especially during the later years he became more interested.

Yada: Yes, and so it has helped him considerably in coming over here. At first, he was getting concerned, intensely excited, but he soon got over that and already he is in a good steady state of being. He wants me now to extend his love again to you and while your life together was not a continuous happy thing, yet he did what he could to the extent of his knowledge and to the extent of the irritations that went on in his physical system.

Anita: Yes, I understand, and I did the best I could.

Yada: Yes, more: remembering the life he lived as a youth and his earlier years, he

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was under extreme pressure, unkind treatment as a youth. We are so often what our exterior world makes us. Because we have been given no preparation to understand this, therefore, we think there is nothing to protect us. We fall into the belief that much of life is a chance event, or events. We find ourselves without contact with other worlds, so we come to believe there are no other worlds, so we go deeper and deeper into the material world. This causes us more and more confusion, we lose contact with our spirit.

You, from an early age, while you had some ill treatment yourself and very difficult times, you have always had a feeling that there was an inner life, a bigger life, more expansive and more real existence. You have always had this.

Anita: Yes.

Yada: So you have been quite ahead of him in your learning. You had something to learn. What he had was what you gave him. So look, please, at the extreme, the very great amount of service you gave this man.

Anita: I am glad I did. All my life, and whenever I can help, I certainly will.

Yada: I know. This is why we of the Circle say that your place on earth has been a teacher. You cannot stop that any more than you can stop eating.

Anita: No. This is so true.

Yada: Yes, because this is your nature. You have come into the life with a knowing. You already acquired this feeling of life early in another life and brought that knowledge over with you as a feeling. Then when you became conscious again that there were other worlds, that you had existed before, then this knowledge started to seep into your conscious self, and then you gave it out as you learned it, to your fellowman, inspiring others not to go to sleep while they are in the physical world, to wake up, wake up, wake up.

Anita: It is my love, Yada, it is truly my love. You said a little while ago my work is not finished.

Yada: No, it is not.

Anita: I am happy about this Yada. Can you give me a little more on that?

Yada: Only that you will have groups around you again to teach, to bring your understanding to. Now not necessarily teaching your knowledge from us, but giving what you have always known before you encountered us.

Anita: I know what you mean Yada. It is heartfelt, it is an inner knowledge with that work. But it sure helps to have the encouragement of the Inner Circle especially from you and your people.

Yada: Thank you and know that we are always in attendance of you. Try not to let fear and uncertainty creep in on you, because you have to teach other people.

Anita: Fearlessness.

Yada: That is right, to take life calmly. At least make an effort to be detached as much as possible from what is happening to them, because some seemingly very dreadful things happen to human beings and if they have no preparation on how to face these things, they lose their minds. Think what a great work you are doing just to teach people that, to be detached, quiet, not to get excited. You are in good hands wherever you are.

Anita: Thank you, Yada. I have had this experience of recognition. Yada, at the time of our trial, when it happened with Alfred, people came to me and said, "I would like to know more about the teachings you are following, that made you stand up like you did."

Yada: Yes, you see, by your actions you taught much without saying a word. You called these peoples' attention by your actions. They felt you had something that they didn't have.

Anita: That is right, they said so.

Yada: Yes. So what a wonderful experience for them, to say nothing for you.

Anita: Oh, I'm looking forward to being active again, more active than during the past few weeks. I could do only so much to the ones I met. I'll do my very best for whomever I meet.

Yada: I think, if possible, you should make a contact with Mr. and Mrs. Reese, Helen and Bryant.

Anita: All right.

Yada: These are very fine people and we of the Circle have a good deal of respect for them. So if you will.

Anita: Yes, Yada, I will.

Yada: They are in Virginia also, although perhaps not very close to you. I am not certain, for I do not know the exact location, to be able to describe it.

Anita: That's all right, Yada, I will find them.

Yada: Thank you.

Anita: It is wonderful to know. I shall contact them. Is there anything special I should keep in mind?

Yada: Try not to concern yourself with the future. Be aware of each day and the necessities therein. Act as much as you can upon those necessities. What the results will be, do not be concerned, because if you continue to act as consciously as you can, the results will be what they should be and you can not want better than that.

Anita: Have I been doing this?

Yada: Sometimes you have been a little concerned about what the future may hold.

Anita: Especially during the last few months.

Yada: That is right and it is natural, because you have been, due to the passing of your husband, suddenly plunged into uncertain situations, and

Anita: and greater responsibilities too.

Yada: Oh yes, yet I have no concern for your ability to handle them.

Anita: Thank you.

Yada: I have the greatest of faith in your ability to handle whatever needs handling, and if you want to faint later, you will do it or you won't do it. But you will handle the situations as they arrive. You will keep consciousness, I know as they arrive. Many people are extremely capable of handling situations, at least in critical things and they are very valuable at the moment these things are happening. Then when everything is rightly arranged again, they often faint.

Anita: I don't think I will faint.

Yada. Yes. I do not think so. You are too strong of nerves and too strong of mind and too strong of character. You will just not give in to that.

Pardon please. (Yada speaks to his teacher) It is my teacher's opinion that you may return to California very shortly, but he says you have a good home where you are.

Anita: A very good home, Yada.

Yada: Yes, and unless it is absolutely necessary, he can see no real reason for your leaving your home to start one here in California. Not for a time yet anyway. Let other things happen first.

Anita: All right. Is there anything of concern that will happen here?

Yada: No, no, I think not (Yada pauses)

Anita: I can handle it, Yada, you can say it.

Yada: Oh no, I am not thinking of anything disturbing, I'm thinking only of you, please, again to pardon me if I do not say what I thought I might, at least not now.

Anita: All right, Yada, you know best.

Yada: Perhaps. Would you please pardon me a little moment and then I will come back?

Anita: All right, Yada, for we have lots more to talk about.

Yada: Oh yes, much.

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Yada: Well, I listened to you talk and I do not think I need to tell you that coming into this physical world is signing your own death warrant.

Anita: You have spoken of that before, Yada.

Yada: Yes, man is born to die, so that he may live again. I do not think it would be a very good system to be born into the physical world and not die.

Anita: It could be boring!

Yada: Yes, of course. How long could you stand it? The human mind, after a time, tends to suffer boredom and the deeper this boredom is, the more it seeks to

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break the consciousness away from the body. So it produces activities through the nervous system and the various organs causing them to break down, perhaps one or more at one time. Sometimes only the heart will give out; sometimes the kidneys give out. When the heart gives out, we die almost immediately. When the kidneys give out, in reality, you will not die right away. Poisons set in and the body is slowly poisoned. The same way with the gall bladder, or the lungs.

Anita: Yada, is there anything that I can do for my physical condition? 972

Yada: Well, I think you should consistently take what Mark was chewing on here a moment ago. Vitamin E. It is a very vital vitamin.

Anita: Is there any particular kind? Is that a good kind Mark is taking?

Yada: It is very good because it is a natural kind. It is not synthetic. Try never to take synthetic vitamins.

Anita: I don't think I ever have, because I have been buying the natural.

Yada: Yes, protein is an exceptionally necessary vitamin to the body. It is a tissue builder. It keeps all the connecting tissues in good order. It is one of the very basic forms of life. Also, I think in your case, you need more iron. This keeps the blood from thinning out and causing anemia.

Anita: Anemia?

Yada: Yes, I know. Are you taking something for it?

Anita: Not right now.

Yada: I think you should consistently take iron.

Anita: In tablet form?

Yada: Yes, but if you do, be careful you do not become difficult in the bowels, iron tends to create constipation. But the blood needs it and women need it more than men.

Anita: Constipation can be helped with a pill of a natural kind.

Yada: Yes, yes. I think too if you eat prunes at least once a day, every day.

Anita: Stewed?

Yada: Stewed or the juice. But I think to eat the prunes would be better. Black Strap molasses contains considerable iron.

Anita: I have that at home.

Yada: Now some people cannot take very much of it. There is very much iron in black strap molasses.

Anita: Crude molasses.

Yada: Try to eat as little starchy food as is possible, for excessive starch tends to age the body. A baked potato is very good, mashed potatoes are not so good, they are too starchy.

Anita: Now, when away from home, it is difficult.

Yada: But I think most of your restaurants carry these things.

Anita: Now, especially here in San Diego, at Manning.

Yada: Yes, but again, sometimes they leave the baked potatoes stand too long and then it turns very starchy and goeey, so if you find out first how long it has been baked.

Anita: I bake my own, Yada.

Yada: Of course, very good.

Anita: I cook for myself whatever is necessary.

Yada: Now I would suggest drinking milk, but milk has, in recent years, considerable radiation in it, caused by the feeds the cows are eating, which has been heavily radiated by fallout. I think it would be better if you drank coffee with a little milk in it, if you so desire. But coffee is better than to drink milk. Also dairy products are all right if handled carefully. Eggs. I think you should always have one or two a day, never fry them, never.

Anita: Soft boiled?

Yada: Or even hard boiled.

Anita: Or raw?

Yada: Better if you mix it with milk. Also you can put some protein in with it, because you could use the extra protein. (Eggs do have protein, but for Anita more was needed). Then you also get sulphur from the yolk. Ascorbic acid -

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Vitamin C is necessary to take in quantity, because the body burns it up very rapidly and more so if you smoke, - which I know you do not. Smokers should take large doses of Vitamin C, also B¹, B² and all the B-Complex Vitamins.

Anita: These I have been taking.

Yada: And if possible, occasionally get injections of Vitamin B¹². I think most doctors will give it to you if you ask them. I would never advise going on a rigid diet. I would never suggest it. But I do suggest that you keep as much weight from your body as is normally possible. 973

Anita: I'm at it now, Yada, I'm a little bit more careful.

Yada: Yes. Tea is all right if you have it in small quantities, but it has excessive tannic acid in it, which is not very good for the kidneys, nor for the gall bladder, nor for the liver. The liver fights tannic acid. Of course, there is also caffeine in coffee, so if you can possibly avoid too much coffee, good.

Anita: A cup or two a day?

Yada: Yes, all right. But if you ever have colitis do not drink it at all. It is very bad when you have colitis.

Anita: What do you think about lemons and oranges?

Yada: Very good.

Anita: Lemon and honey or vinegar and honey, is that all right for me to take?

Yada: Yes, that is all right, but I would be careful how often you take vinegar, because it tends to thin the blood. And if you tend to be anemic that is not very good.

Anita: Lemons would be better?

Yada: Lemons all right, and oranges very good. But if you are taking ascorbic acid in pill form, then I would not take too much lemon, oranges are all right.

Anita: What do you think of body massages?

Yada: Oh yes, very good. I feel, and many of the Circle in general feel, that the human body should be massaged at least twice a week, if possible, for a time, and then twice or three times a month, and then twice a month.

Anita: Should I find somebody in the Washington area to do it as Mr. Brown did?

Yada: Yes, you should, for there are some here that know their business, but be careful of those places for many of them are traps. Let someone who has authority, to recommend the place to you. Massaging tones the muscles and improves the circulation. Makes more activity in glands that are perhaps slowing down. I think Mark should get a massage ever-so-often. It would be very good for him.

Anita: That's what I think.

Yada: Yes, you may suggest it to him.

Anita: Yes, I will.

Yada: Vitamin A is also necessary for you, for vitamin A protects the eyes. It keeps the nerves of the eyes strong - do not overdo it. Vitamin D, which you get mostly from the sun, take it (Vitamin D) carefully. It causes drying out of the skin, so be careful how much you take.

Anita: And not to be too much in the sun either.

Yada: That is right. If you go in the sun for sun bathing, exposing yourself for more than ten minutes at a time is not very good. It creates cellular changes that tend to produce growths, because it is a continual atomic bomb. That is its action. Try to go for a walk every day. Do not walk slowly. Walk at a brisk pace and keep it up for perhaps a mile. It has wonderful benefits to the body, to the muscles, to the lungs, to the heart and to the kidneys. It keeps the kidneys from being sludged.

Anita: I have a great opportunity in my new home to take walks. The air is clear there.

Yada: Yes. Would you care to say something more?

Anita: Yes, Yada, about cremation. What do you think about my handling of the situation with Alfred?

Yada: I think you did very good, very good. You gave the vital energies time to center themselves and withdraw. You see it is not only the spirit, the vital

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self that must withdraw, but it is the vital energies, giving them time to remove themselves from the body, for all you have there is chemical reaction.

Anita: So that what I did was important?

Yada: That is right, three days is important to have one lying in state.

Anita: So Alfred did not feel hurt about that?

Yada: No, not at all.

Anita: So everything was all right.

Yada: Yes.

Anita: That is good.

Yada: It is better than burying.

Anita: I also had no viewing of the body.

Yada: That is good, because too often it leaves a bad impression in the eyes of the observer. It is better to remember one as they were when alive for most of us psychologically - a great fear of death. No, I think you did very well and I know that your husband was quite pleased with the whole proceedings.

Anita: Is he at present in the Circle?

Yada: No, no.

Anita: He is not?

Yada: Our Circle is something that has very little to do with outsiders. By that, I mean to say, he was not an outsider in that he was deeply interested in us I know, but we had formed this Circle for a very special reason and that reason had nothing to do with other people. Not that we wish to be seen as superior, but there was certain work it was formed to do and that is all.

Anita: But now in Alfred's case - is he still within reach?

Yada: Oh yes. We do not neglect him. We do not neglect anyone with whom we have had contact on earth. And when people show, like yourself, they have a sincere interest, they have our sincere attention more, and for a longer period of time, than others do. Again because why? Because we feel that those who are sincerely seeking are beings who are waking up and so need more of our attention. There is no use giving attention to those who sleep - - they are asleep. When they start to awaken, then we will have those who have interest in them, come to them and assist them further on the path. (Now many people who know of me are hoping to have communication with me and contact me when they come over, but you see, I do not live in the world of the astral.

Anita: No, Yada, I know this.

Yada: Yes, of course you do, but the majority of people do not.

Anita: But those who are in the astral, you could come and visit?

Yada: Oh yes. In fact, I must. If I come this far to the physical world, can I do less for those just beyond? No. I have duties to perform, duties in love to perform in the astral world and indeed on all the planes. Now this does not make me in any way a superior being. We must try to understand that our duties to our fellowman must be performed where they are. We cannot do it any other way, heh? My fellowman is everywhere so I must go everywhere.

Anita: Even for me here, I do not make any differences toward my brother, my sister, or whoever, as you well know. I don't need to say that to you, for you know I have no prejudices, no special choices.

Yada: Yes, of course. No, you act when you know your actions are needed and with whom they are needed, barring no one when you know they are needed. at the time, never stepping in where you know you are not needed, not only not needed, but not wanted!

LAUGHS - Because even a teacher can be embarrassed by doing that. Whatever you do, do it in love.

Now, you can be an aid to many in the astral world. At night, you can depart and enter into the astral world and teach many people, perhaps even your husband. But I think it better that someone else help him now. (Anita: Yes) You can help him some by giving a little prayer for him before you go to sleep each night. You know as we pray for others, we pray for ourselves.

Anita: That's right, Yada. I realize it more and more.

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Yada: It is a kind of boomerang. It soars at others, it touches them and it comes back to you. Whatever prayer you offer for one special individual, it goes out over all creation and touches everyone. Think of that!

Anita: How beautiful.

Yada: Think of that. That is most wonderful. That is the way life is. Here a piece of chemical goes into action here on your earth, the motion of it will be felt and cause another piece of chemical to move on Acturus on a distant constellation.

Anita: It is almost inconceivable

Yada: That is right. And how is it possible? Because everything is so linked with everything else, nothing stands alone. I turn this little knob and it causes actions all over in every nook and cranny of existence. Does that not show the oneness of being?

Anita: Yes.

Yada: Yes, of course. I have a change of chemicals at the end of my toe. The effects are often felt in my head. One foot hurts and the other foot hurts, it feels in sympathetic rapport through the nervous system. Think of the vast distance between the tip of my finger and the tip of my toe, equal to any galactic system. One from the other, one little piece of matter in a galactic system, its motion will be felt by another little piece of matter in another galactic system. The ONENESS OF BEING! These things at times seem incredible.

Anita: Difficult to understand.

Yada: Yes, of course. But as we move around and learn of life, we begin to feel at least the possibilities of it.

Anita: In these glimpses I've had, sometimes I felt I was a little bit overconfident.

Yada: Sometimes that seems to be the case, but we come to know what is what without disturbing our ego, we do.

Anita: That's easy enough to guard against.

Yada: Yes, yes. It is nice to admit to yourself that which you know. Never think you can admit what you know to another. He cannot comprehend what you know, only what he knows.

Anita: Yada, a little while ago you spoke of my coming back to California very shortly. Is this perhaps in relation to what might take place?

Yada: No, but it is in relation to yourself as a teacher (not pupil) but I would rather, at present, that you maintain your home in Virginia as a central point for you to return to when necessary. (Anita: Yes) Sometime even teachers get tired and must return for rest.

Anita: We have to have a retreat.

Yada: That is right, that is right. Whenever you have a retreat you are almost certain to attract others to that retreat. And do not ever tell another that he must do this or he must do that. He comes to you, or she, to the retreat and if you wish to get learning, they know who to get it from. When they feel ready to come to you, to ask you what they should do, you ask them, "What Do You Want To Do?" Then when they tell you, say "DO IT, DO IT." Some people like to ask other people what to do, more so they can blame them if things go wrong. Do not let yourself get caught in that trap. Always accept love with pleasantness and joy, but do not let your student cling to you.

Anita: I have steered away from this.

Yada: Oh yes, is most necessary. Before we adjourn do you have something more to say?

Anita: Yada, I'm concerned about Mark and Irene.

Yada: Well, do not be concerned. Give them love as you always do, but more than that you cannot do. Whatever happens to them, must happen. That is their life. Whatever their reactions to what happens to them, is their life. You cannot promote it, nor can you stop it. It is kind of you to be concerned. All good, intelligent teachers are concerned with those they have communication with and who are in the studies of life.

Anita: Especially Mark and Irene, but especially Mark right now. I am very much concerned because it is through him that I have contact with you, Yada.

Yada: I know, but Mark must face what Mark has to face. He is no different than any-

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one else in this respect. We, as you know, have great love for him and we will guard him as much as is possible and protect him, even against himself, but still we must take our hands off and let him work out his own life.

Anita: I understand that too, Yada.

Yada: Now, if something does happen, that makes it so I do not have him to work through him any longer, and you are still on the earth, you will carry on the work please? Yes?

Anita: Yada, as truly as I sit here talking with you, I will.

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Yada: Thank you.

Anita: I hope and pray I will be able to receive more correctly than I have been in the past.

Yada: You will receive. You do not need to do the work as Mark has it to do. You do not need to trance, you know TRUTH. Teach it as you have learned it. Be faithful to yourself. Do not be afraid. You are capable of carrying on the work.

Anita: And I shall do it, Yada, very faithfully.

Yada: Thank you. We of the Circle will certainly be always beside you. You may have no doubt of this ever.

Anita: And I'm very, very grateful for this.

Yada: Thank you.

Anita: To you and to your teacher and to all the members of the Inner Circle. As a matter of fact my loves goes out to the whole universe.

Yada: Of course, of course, lady. To give another love just one other, the whole universe is taken by it, feels it and expands in it. Yes, be not afraid, the light is with you.

Anita: Thank you, Yada. Will we have another chance, Yada, to talk together?

Yada: I hope we will before you leave here.

Anita: Yes. And one question; was Dr. Sukuto Nikkioi right here with us here tonight?

Yada: Yes, he is here now, yes, and he thanks you for your recognition of him and extends his love.

Anita: Thank you for relaying this. I do thank all the members, as you know.

Yada: Of course.

Anita: And I have great love for each and every one. Yada, is there anything else you would like to tell me?

Yada: No, I think not. I think I have said that which I feel will be most beneficial to you. To talk beyond that is a waste of breath! LAUGHS

Anita: Is there anything in particular I should take up with the Reeves?

Yada: Perhaps they could tell you better about that, but we of the Circle, I mention this because these people have been of great assistance to Mark and Irene and certainly to us. They have done great and widespread work for us, for us of the LIGHT. Not as personalities but as the Light and the Truth of Life.

Anita: Is it permissible for me to tell them that you have advised me to get in contact with them or shall I say nothing and just go ahead?

Yada: You may do either, but I feel I would like to have them know that we did suggest it, yes?

Anita: I do not like to do anything that is not in keeping with the Inner Circle.

Yada: Thank you. And it is only because we feel so grateful to them that I must let them know of our sincere love and affection for them. Yes, thank you.

Anita: Yada, I love you.

Yada: Of course, I of course, return it in great abundance. (At this point Yada bows to Anita with hands in prayer)

Anita: I'm so glad I had this opportunity, I'll always be grateful.

Yada: Thank you. We are of service to one another so I am equally grateful for this opportunity. But if you no longer need me, I will depart for the time being.

Anita: I think we can talk another time. I know Mark's energies are getting low.

Yada: Yes, it is.

Anita: We must consider that. I do thank you with all my heart, and I give my thanks also to all members of the Circle.

Yada: Thank you. A notchi.

Anita: A notchi, Yada.

(Taped at KED Foundation, San Diego)
January 19, 1966

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Yada:

Senas and Senehas, e na Yada di Shi'ite.

Group: Good evening Yada.

Yada: Speaks in his language....Let us speak English.(chuckles)

Speaks to Annie, who has been working with handicapped children:
 I have been listening to you speaking of your children, in the class where you take care of them, and you know, so very little is known of the human make-up - physical, mental, emotional - that it is always a source of amazement - that is, to me - that so little is known about these conditions. Each individual is a separate unit in themselves. This is what makes it so difficult to create any kind of pattern that is usable for everybody.

There is no other animal that I know of that is so separated from the herd. You have what is called the human species, and then you have a variety of animal species. But with animals, you have very little individuality. The problem with the human is that each is so distinctly different from the other that you cannot make a pattern to suit all of them.

Then you have the problem of environment. The conditioning of one environment of - let us say - a hundred people in one location, affects each one of those people in an entirely different manner. Let us go to a family. Let us say, a family of four children and the parents. One would suppose that all those children in the family would be the same. But again, they are not; for, with the human, each person takes a different attitude to the things that go on in his environment. So if all four of the children become mentally or emotionally disturbed, each one has become this way in a different manner from the other; and their reflexes are different. Their attitudes to their experiences has brought on this unbalance in four different ways. I can think of nothing that is more difficult to get at, than the individual mind.

Basically the individual, the human - it's first response to his outer world is fear. Going back to man in his primieval state - he was vicious beyond words, because fear made him this way. His fear, at that time, was good to have because it was a survival unit; it kept him alert against the endless dangers that lay all around him.

But, those of us who do any thinking, we would like to think that as man has progressed up the scale of evolution, as he has created the civilizations by greater masses herding together, that his fears would be lessened. But instead, they have become more, for now they are of a different kind.

Comment: It would seem that fear is old fashioned, whereas before it was needed to aid man in his growth, whereas now, it is - outmoded - and what it does is hold him back.

Yada: Of course, the reverse. And it causes retardation of the mind and of the emotions. So you have in groups, grouping together, man has created the fear of himself - for those who have grouped with him. This has led to mistrust and has created more uncertainty, and therefore, more anxiety. Because in the beginning man had no patterns to go by, that would teach him not to be afraid, would teach him the destructiveness of fear, he had nothing to work from - no blueprints, no guiding sticks of any kind to go by. So he held onto his fears for he knew nothing of how to get rid of them. It never occurred to

him that this was no way for a human to live - he seldom thought of himself as human - meaning something different from the rest of the animals.

He has carried this fear up the ladder of evolution with him, every step of the way. He has held onto it through all forms of technical advancement, through all of his education. It still lurks within him and needs only the very smallest of excuses to come to the surface and create chaos.

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Looking back through the centuries, I see no time when man learned anything in mass, where there was any advancement in his social life that was not created by the individual - everybody else following later, but always mistrusting, timidly approaching each new idea, never quite being able to realize the use of his new creation, always wanting to make 'gods' out of anything he didn't understand.

Comment: Many people go to psychiatrists but that doesn't help rid them of fear.

Yada: That is right, for the truth is the psychiatrists have their fears also. They are riding him also, but he is capable of handling them better for he knows what they are. That is all. Just because he basically knows what they stem from.

However, will this keep him in emotional and mental balance - just to know that? Of course not, because he is confronted with the sicknesses of the mind in his daily work, and if he gets no freedom from the constant attacks of other beings' anxieties and fears and phobias, pretty soon he gets broken down and becomes ill. The illness rubs off

I do not think you can imagine eve, that man is ever going to be free from his fears. Everything new that is created, creates a fear. It is an unknown quantity. It is an enigma - (I could almost not say that - hah!) So, what we do not understand, creates fear in us. It presents itself as a threat to our continuity.

Comment: Fear of the unknown.

Yada: Yes. It is of no help, to one who is suffering fear, to tell them not to be afraid; because even as we are telling that to another, we have our own fears to work out.

What is the answer? Now you say in your modern times, your scientists say, some of them anyway, that the physical sicknesses of man are becoming less, but at the same time his mental/emotional ailments are becoming more widespread. And I say if mental and emotional ailments become widespread, physical sicknesses will increase. Though you may attack them with all manner of drugs, and cuttings with knives, when the mind is sick the body is sick.

The sickness may not show itself in the body; it may lay dormant, but it is there. It is underneath, and is eating out; it is rotting the body. If the nervous system deteriorates, the body is sure to become ill because the deterioration of the nervous system produces disturbances in the glandular system and leaves it open to attack from its own mass of germs and microbes, and whatever else you want to call them.

Question: They don't need to come from the outside?

Yada: No indeed! What a joy it is to keep a steady mind, to learn to be detached from one's experiences as much as is possible. To push yourself in this is gaining you nothing. It has to come - this detachment has to come naturally; otherwise, the effort may again be something to make you ill.

Yada:

How to relax, when a tiger is looking you in the face? Most difficult! Because, can one get that detachment while a tiger is looking him in the face, the tiger is less likely to attack him because he is not exuding the frightening aroma of fear that acts as a threat to the tiger's continuity.

In ancient times - and even in some parts of the world today - the initiate is taught to go live with the wild animals. And of course, he gets eaten in the process. He has not passed the test - (laughter). Nor has the animal passed the test!

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Now it is surely a fact that none, who have the physical body, can sidestep - or in any way avoid - the act of dying. Those who enter the physical world can only get out of it, for a little rest, by dying.

Let us suppose there was no death. Can you imagine what living in the physical world would be like?!- Everything - not only humans - but everything once manifested could not stop being manifested, could not in any way again escape the physical realm.

Annie:

At last! Something that's worse than death!

Yada:

Yes, worse than death. At last, the pussy cat becomes the tiger!

Annie:

Speaking of this, Yada, we know the Inner Circle is a closed group. What happened - or is there a school for those who have been associated with the Inner Circle in earth life, when they pass over? Is there a school or a place or are they taken care of in some manner?

Yada:

Of course, of course - not because they had contact, and education of life, with us -

Annie: Not advancement?

That is right. Again we go to an expression used by you Americans, that I always like - "Life is a do-it-yourself job". Now while we try to help from time to time - like a carpenter's helper - he does not know yet how to hit the nail without getting his thumb in the way! So he has to be taught how to hold the hammer, where to place fingers when holding the nail, and just how much pressure to use when bringing the hammer on the nail. And that is all we do. From there on, it is yours to hammer. If you cannot learn to be a carpenter, no one can teach you how.

Annie:

Then it is according to your own progress, your own ability to rise above certain levels of consciousness?

Yada:

That is right. Now let us suppose it may be pleasing to some people - again we step into the emotional approach - it may be pleasing to some people, upon death to join what you call The Inner Circle, to be with us. But you can see what this would entail for you, should this be true. You would have no life of your own; you could move only according to the laws and the rules of the Inner Circle. If you moved outside of those laws, by the nature of your motion you would eject yourself from The Inner Circle; and then this may make you very disturbed, give you guilt feelings, make you feel unworthy and all that sort of thing, because your sense of worthiness depends upon how much you want to lose yourself in the Inner Circle.

If you go to heaven - The Christian Heaven - the only way you can stay there is by singing the everlasting praises of the god there - he being an extremely egocentric being!

Comment:

And do not swing on the gates!

Yada: No gate swinging please! And please do not pick up the gold streets - you cannot spend it anywhere, it is only good for walking on!

All of your desires - you wanted so much to have the Christian Heaven and you have an abundance of it. There is so much of it, it is not worth anything.

A man goes looking for gold and silver, for precious stones. He starts out very poor, very, very poor; hardly enough to eat; no place but the ground on which to lay his head. Then he has what you would call 'luck'. Isn't that a nice word? Very disappointing word. And he strikes it rich - so rich he does not know how much he has - and thereby ending up poor again.

If you have plenty of everything, you have nothing, because there is no way of using it; everyone else has got it too.

I have my dreams. Most of my dreams are built on false concepts, but if I do not know it, I think they are very valid. My concept now is gold. So I find a vast quantity of it. But circumstances at that moment find me without water. In the course of time, I will become very happy to give up all that gold for a few sips of water.

What I am speaking of is basic values. What are you looking for? The world of matter is a vanity. It is so transitory. It is steadily in motion, like vast field of quicksand. We work, we suffer for years to gain material things, but in the end we are struck down with a disease in which we would trade all that we have for a little more health, a little freedom from pain of the body.

I go back to someone dying - someone you love. They suddenly, or slowly, depart the physical world, as all humans must in the course of time. I am not a stoic; I am something much more human. I am love and compassion. I understand the suffering of the human traveler, of the material world.

Where are your values? You say "I love this one" but yet when you see them departing from the world, it crushes your heart. Often you want to die with them. But to what end? We hope to be able to stay with them. If they must take the road to another world, we want to walk out with them. We cannot imagine a life without them. Our existence becomes intolerable. We have so linked ourselves with them - perhaps not by intention, but by birth. By life, by death, by birth - from one step to another step; from one plane to another plane, and back again, we have linked ourselves together.

It seems that this going and coming creates a condition called Karma. The karma between us becomes the chains we cannot break, not until we have fulfilled our destinies together. We may not go together. There may be a span of years between one's going and the other's going. Some sit and wait for the one they left behind; and the one left behind sometimes gets over their attachment and makes attachment with someone else, thinking they are free from that one who has gone.

But, if there is something of a Karmic nature that binds them, they will come again, meet again, mix again, and depart again, until that debt is settled. Now it may not be a debt of a negative nature; you may not have hurt someone in a past life, or life before, but you may have that kind of love - it is a feeling of completeness which you cannot get with someone else. Now, until that is balanced out, these two people will continue from life to life, from death to death. It is the same with hate, with pain, with suffering of any kind.

Question:

How do we know? How can we measure it during a lifetime?

Yada:

We cannot really. Sometimes we get a spark of memory and know what we have come together for. When that happens, we know, the tie may be broken: or these two people may still choose to be together. Now it becomes a conscious choice, with no debts - either love or hate - nothing to hold them but their will to be together. Their togetherness is now not cut off from everyone else, but includes everyone else. When the debt is not balanced it includes only the two people in question; when the debt is balanced, we find we love the world, the whole entire world.

We see no difference, no separation of one thing from another, one person from another- But this is an individual experience; it is not a mass experience. It is the drama of the two actors. Only they can bring it to balance.

Annie:

Let us say this description of karma means an entity puts himself together in a particular way with unique circumstances going into the construction, Then, because he must keep on building, he says "I have to learn about the fabric out of which life is woven and I call it love and I am ego bound in this particular way I choose to learn it, by a counterpart - male/female type of thing." And because it is easier having an ego to learn this way, when I go through it far enough I come out in the end.....Can I come out there?

Yada: That is the way it goes.

Annie: A poor description but -

Yada:

Yes, I admit that it is a poor description but it fits the picture. You see, we can only use the tools we have at hand. A good artist, a good carpenter, a good anything uses what he has at hand before he starts crying for more or for something different. And your explanation is most assuredly to the point with truth.

When we understand it that way, we stop battling; we move with life. We do not become less human, less compassionate because we do not emote as much; we become more.

Now I do not say you should not become emotionally upset when someone we love deeply, who has shared your life with you for years, that they can walk out of your life without your turning an emotional hair. You cannot do that! You are not a stoic. You are a human. You have human qualities; it is your nature to so respond.

But little by little you begin to comprehend. You know why you love that person more than someone else. You know that is a deep part, a deep unit of yourself that is going from you. Then you realize it cannot go from you. That which is mine, is eternally mine, as long as it is mine.

Annie:

Would you say 'as long as I choose to keep it a part of me'?

Yada:

It is exactly what I mean. When I say "as long as it is mine", I have made it so by choice - perhaps not conscious choice - and this is where much of our pain comes from - we do not realize what our choice is; we do not know we have made it.

Now, everyone - or every two people who come together - certainly do not belong together. It is rare indeed when this does happen - that two who belong together, come together. And when they do not belong together, there is violence that drives us apart - in one way or another there is violence. And when I say 'drives us apart' I mean each goes into oblivion, his own kind of oblivion where he knows not of the existence of the other.

In the majority of people, one person meets in a lifetime, dies before they die - by separating, by each going his own way and in time, forgetting the existence of another. And surely, when this happens,

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these two people may just as well have died, as far as each one is concerned; they may as well have died.

Question:

But still..... have karmic ties?

Yada:

If they separate and forget, there is no karmic tie.

Comment:

But seldom do we forget.....

Yada:

We forget by the thought that this person is not of our ken. We do not belong together. So I owe you nothing. If I do not belong to you, I owe you nothing. If we belong together, by that thing called love and understanding, we belong together, and, no matter what happens, we cannot be separated.

You see, we cannot be separated, and we cannot be bound together, if we do not belong together. Think of that. How wonderful! Nothing in all existence can tie us, if we do not belong. If we do, nothing in all existence - including death - can separate us. We are linked, and in the most balanced way. The only way we can be separated is by having that balance disturbed, which means bringing in hate or repulsion.

Question: There is no one-sidedness?

Yada:

No there is not. Examine any part of nature; wherever you find one-sidedness, you find separation coming. It will come. Nothing can stop it because these two things - be they people, animals, I do not care what, or bits of matter called chemical substances - they cannot stay together.

Now if two things do belong together, but they are of such odd nature that when they start trying to come together, the oddity of their nature forces them apart. They will continue to try to get together, if they belong to one another, but they cannot make it, unless something else enters between them - it is called a catylist. This will balance them, and bring them together, as they should be, in the harmonious occult. The catylist is called Love.

Question:

I have heard people say, "I love so and so but that one doesn't love me". What happens in this case? They are not just saying it; they really seem to mean it.

Yada:

Oh of course, of course. Sometimes you have that condition which I was speaking of a bit ago. They tried and tried to get together. One tries. But one is out of balance. They cannot find the proper catylist to bring them together, so they will stay apart. In due course, that chemical substance which has the desire for the one rejecting it, will have a quality - will come back to life to the world with a quality that is needed to bring these two together.

Intense hate is very much like intense love. We immortalize ourselves; we immortalize one another with intense hate as we do with intense love. We keep those we hate in our minds. We give them 'love'; we surround them with protection - imagine that! - with protection, with our hate. The protection is our consciousness. We have

I will leave please.

(Comment: All right, Yada.)

Yada speaks to a departing person: My friend, you are to leave?

(Answer: Yes Yada.) Yada:- All right. It is well. Do always first what is to be done. First things first. Never be afraid to let go. Move with life and life will move with you.

Yada:

When we are young, especially, we are inclined to put things off. It is not so much a laziness, but rather a feeling for life that is so strong in us, we desire pleasure. We reach for the stars. That is the nature of youth. It cannot tolerate slowing down, cannot tolerate half measures. It wants to express itself.

Question:

Do you think that is good?

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Yada:

Oh that is the best, the very best. When we guide these drives of life, we produce things of value to those who are coming up in back of us. When we let ourselves run wild, we waste ourselves; we fail to produce that which we came to produce.

Question, Young Person:

How come when we are living we can't remember when we weren't? If we could, wouldn't that drive us more?

Yada: Drive us to do more?

Youth: Yes, to finish our goals.

Yada:

No. See, how much of the 24 hours of yesterday do you remember? Just highlights of your experiences, yes? Just the highlights of it that is what stays in our conscious minds. But much more - all of yesterday, every split second of it lies in the unconscious - is recorded and held there.

To remember is not always a joy, does not always give us the peace of mind we are seeking. So it is a blessing - perhaps a mixed blessing, but a blessing that we cannot remember.

What you will need, from life to life, will fall into the conscious side of your mind when you come here, or each time you come here. It comes as it is needed. Sometimes it does not come as we desire it to, as a memory, but it comes sometimes as a pain - a pain that may slow us down so that we begin to think.

While we are running wild, we are not thinking. So should you suffer pain, do not curse it - at least not right away. Look at it carefully. Why are you suffering this pain? Pain is pain; I do not care what creates it. I want to know why

Perhaps, only to slow me down, to cause me to think, so perhaps I will consider other people around me. The pain may suggest that now is the time for me to start thinking of others and serving them. Perhaps the thought comes that I will forget my pains, or be able to bear with them better by sharing myself with someone else who may be suffering greater pain. In that measure, I am learning something.

Question: And that will be good?

Yada:

And that will indeed be good because to think is to become human. To earn the title, to deserve the title of humanness, my drive to destroy grows less. I begin to see the purpose of my being.

You spoke of a man a little while ago; I have talked of him in the past - a man called Steinmetz - a great German scientist and electrician, yes? Look what this man's condition aided him into doing - into creating things of worth, for those coming behind him. Perhaps if he had come into the world in full health, strong of body and of mind, he may have only been a wrestler! (laughter)

Learning has nothing to do with age; it has only to do with one's desire to advance his understanding, his will to learn.

Yada: Do you wish to say something?

Annie: I was wondering ... meditation - and considering meditation just in order to receive, would it be best not to have anything at hand to write down what one receives?

Yada:

Yes, for meditation is an act of the inner consciousness and belongs only to the inner consciousness. You will remember whatever is needed for your conscious self to remember.

Comment:

And I have found it so, be it just a few words.

Yada: Yes, so writing it down will only break your contact.

Comment: This is why I am asking, for this has happened.

Yada:

Yes. Too often, when we write things down, we tend to forget them; and if we lose our writing, we have truly forgotten.

Train your mind to do the thinking, to do the remembering. You can do this by concentrating, paying attention to the little highlights of what you are experiencing in your meditation - or in your sleep and dreams. Try to recall the shock of things that you experience in your sleep. This way you will remember in detail the entire experience. Give me just a few words of a story and I will know the entire story.

Annie: Sometimes we just remember a few words or a picture, and it is hard to bring the whole picture together, no matter how hard we try.

(Side II)

Yada: If this happens, do not try to remember. Wait. It will come again if you are not afraid it won't.

Annie: No, I am not afraid, and I like to recall them. As a matter of fact, I do ask for the memory.

Yada:

Yes. When you go to sleep, tell yourself you are going to remember your dreams. It is an experience of the mind. We call losing consciousness of the external world, a dream; but the true dream is when we are awake. That is the dream; that is illusionary. That will pass. Only then do we wake up to reality.

Annie: Yada, we have been to see Irene today, and I was wondering, have you been with her?

Yada: Yes, of course, thank you. I have been there. Part of me, while here, has been with her.

You see, if we think of ourselves as a single being, there can be no other parts to us. This is the nature of your Greek atom - it is a single being. Your modern atom is anything but single. It is made up of many parts. We are not single. We are not atomic - not in the meaning of that word being a single indivisible piece.

Question: Well how is she (Irene) now?

Yada: Better. Better.

Annie: Well we can tell Mark about it; he has been upset.

Yada: Of course. He lives there mentally; his physical self being somewhere else. Most of the time he is there with her, mentally. You know it is truth - we are where our heart is. To have patience. To talk with you again through Mark, because of circumstances through which I work in your world, I have to have patience.

Comment: I hear you have lots of 'patients' here!

Yada: Yes the world is filled with them.

So, if I do not become one of them, how can I work with them? The doctor separates himself from his patients by considering himself a doctor. The true doctor becomes one with the patient and understands the patient's sickness.

Yada: One doctor works solely for money; the other works because he enjoys his work, he loves it, thereby becoming a greater doctor than the one who works only for money. Where we give no love, we give death.

The present. When the time comes to rest, rest. Leave all work where it is; rest. When working, work. This way you get all that is necessary of life. }

Annie: The strain is not so great.

Yada: By no means.

Annie: Function in accordance with law, which is now

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Yada:

This is right. That is exactly what it means. Now. Move as the spirit moves you. Now.

Comment:

A man who attempts to create something when he is not in the mood makes a mess of his creation.

Yada: (to someone present) - How are you?

Man: Very good, Yada.

Yada: Do you have something to say to me?

Man: No.

A: He had a lot to say all during the day!

Yada: Yes, and he said it to Mark.

Man: When Yada is speaking, I think it is much better for Yada to talk than me. He seems to have much more to say and can say it better I think.

Yada:

Thank you my friend. Now remember when you are talking, you have something to say. You see, it is not who is saying anything, it is what is being said. That's what is important. So when you are speaking, I am listening. I am doing my side of the work and you are doing yours. When I start speaking, you are the listener; and you know, there is just as much an art in listening as there is in speaking. It is an art to listen because many many people listen but not everybody hears.

When you talk, listen to yourself talk, so that later someone cannot accuse you of saying so and so if you didn't say that.. You will know you didn't, because you were listening. Also, if you listen to yourself talking, you will never later suddenly hear what you said several hours ago, and cringe and say "Ka-sida! Did I say that?!"

Annie: Oh if I only hadn't!!

Yada:

Ha ha. Oh what a big mouth! If only I had not said that. I did not mean it that way. How do you know that way? You are talking about the listener. Only the listener could know how you spoke. You are trying to become a listener when you say "I didn't mean it that way".

Now if you were listening when you talked, you could say it; but you wouldn't say it because you wouldn't say that sort of thing. You wouldn't have said something to make you cringe, to make you embarrassed. And if we are not listening, it shows we do not consider ourselves. When we talk, if we fail to listen, it shows we do not consider ourselves.

S.E.

Many persons may make sounds with the mouth, and at the same time keep their ears closed. This creates trouble. Then when we are listening to someone else, do everything in your mind to hear them - meaning pay attention to the words that are being spoken. When you do this, you will know, you will know when another is speaking truth. You can hear it in his voice - though he may try to use words to baffle you. You will know.

Yada:

The tones, the little subtle variations that are produced by the feelings of that person - you can tell how deeply he believes in what he is saying. This comes under the heading of the importance of listening and the importance of speaking.

"The world is filled" - as the great bard said - "of sound and fury". And do you know why he said it signified nothing? It means because nobody was listening.

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The Russians could tell - or the Americans could tell, when each was speaking truth. If each would put aside his mask that he keeps in his ears - the mask of deceit, the mask of pretense, the mask of make-believe ...

Comment:

I had a terrible time listening to the President's State of the Union address. I heard him not being sincere, and making double talk.

Yada:

All right, then you know he was being false. You know what to guard against regarding this man. You also know that (he is in a position where he cannot always speak the truth.) He cannot. Why? Because many people, listening to him, do not hear him, thereby having no understanding of what he is saying. Or, because of thoughts of their own, they are not listening to him, but to beliefs of their own. They are just waiting for him to stop talking, so they can start talking. They haven't heard. They are so filled with their own opinions, their own desire for being heard, that they cannot tell between the false and the truth - not because they do not want to - it will profit them nothing, either to know he is speaking the truth or telling lies. They do not care. They have but one thought in mind: "What will I profit from what he said?"

Now the question is, What will you profit? You will profit to the degree that you heard, that you really heard - not what you wanted to hear, because those are untruths. Wanting to hear, comes sometimes from the emotional side; we want our own opinions expressed.

Now this man, because of the vast dishonesty among those he deals with, finds it extremely difficult to give out truth. He gives only what they want him to give. Perhaps his own greed creates the same condition - or heightens it.

If you feel he was not speaking truth, then this should cause you to guard against voting for him again. And I would say that is good, but do you have a man or woman who is so honest, so sincere, that they will speak what they know to be true regardless of who it hurts?

Comment: Yes we do, Yada, but it is impossible for them to get into the political arena. You cannot even get into the race called politics, without being dishonest ... because how did you get there?

You went to a school

So it is almost impossible to have someone who would speak the truth.. destroy the business

Yada:

So, what are the bombs made of, that will fall in the course of this kind of association, man with man? What is their nature? Do we call them pure physical radiation? Or will we say these bombs are destroyed by hate and greed and avarice?

Annie: And by apathy.

Yada: By apathy can do it; can be even worse than those who move in negative action; can be worse.

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p.11.

Annie: Because these politicians say "Never mind dear citizen, the 'great society' will take care of you. Lean on me." Just like the books we read in the 20's and 30's that told about 1985 - those terrible monster worlds - and all of a sudden we are in it!

Yada: Yes, and you have the monsters, the avarice, the apathy -

Annie: But then in contrast, is it not possible in one's daily actions, to really combat what you do not like by doing what you believe in? }

Yada: That is the only intelligent way to combat it - by doing what you know is the intelligent thing to do. Surmounting fear for your own self, because if you do not, you cannot do these things. I may be destroyed physically but this cannot stop me. Truth is all there is. No matter how often a lie is spoken, it will not make it the truth. ←

Yada:

Anita, I do not think you will have very much difficulty when you return home, but you will have considerable work, so try to remember to conserve your energies whenever you can. Try periodically, as you work, to find 10 or 15 minutes to lie down, with your legs propped up; and think of nothing that will bring you pressure in your body, for those 15 minutes. 987

Anita: On the floor - or what would you suggest?

Yada: Whatever is a more comfortable position for you to get in. Sometimes it is difficult - especially in clothing, to lie down, to get down on the floor. The weather, back where you are going, is not so good.

Anita: I am going first to Buffalo.

Yada: So you must wear clothes that will keep you warm to prevent the possibility of chilling.

Anita: All right Yada, but I haven't got too many warm clothes with me.

Yada:

There is one way to make yourself warm, that is quite interesting - even though you may not succeed in its practice right away. Do you want to make your body warm? Increase heat? Put the tip of your tongue - get a little saliva on it and breathe in deeply. Now in the summertime, you can make yourself cool with it and in the wintertime give yourself extra heat.

Anita: Oh you mean breathe out?

Yada: Yes, and breathe in. Make your body warm, but be careful who is looking at you at the time! (laughter) And periodic rest - several times during the day.

Anita: Because there is physical work waiting for me.

Yada: Yes, I know this. And this is exactly the reason why I say take time out and try to relax. Also wear clothes that are comfortable and will keep out possible chill.

Now when the body chills, it does not mean you are going to catch a cold. The cold will come only if your body is not in good condition. Chilling keeps the body temperature inside; it closes the pores so as to retain the warmth in the body. That is why chilling happens. You know, you get the bumps? (Goose pimples.) Yes, and that is all right because have you ever seen the skin of the goose?

Eat a little meat in the winter; it will add much protein to the body and help to keep it warm. Vegetables and fruit - eat much of these in the summer; try not to eat meat in the summer. Eat nuts - very good - peanuts, very good. (Fresh peanuts?) Yes, but always chew good.

Anita: I do have a little mill, Yada. Is it good to grind the nuts and put them on salad, or is it best to chew?

Yada: I think it better to chew; I think it mixes better with the saliva, causing first beginnings of digestion in the mouth.

Will you please express the love of The Circle to Helen Collier?
Thank you.

Anita: Yes, Yada, I certainly will. She will be happy to hear this and I also bring greetings from the Buffalo group, and they would like to hear from You.

Yada: Yes, of course, to all I send my love and the love of the Circle. We have been well served by all of them.

Anita: They feel likewise, Yada. They have great love for you.

Yada: Thank you.

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Yada speaks to Annie:

Pretty soon you lose some more weight.

Annie: I am trying to do that - I mean I AM doing that!

Yada: And when possible, take some breathing exercises. It will strengthen your lungs, respiratory tract, and make less chance for colds.

Anita: You spoke of breathing exercises in one of your last talks, and the tape didn't - there was nothing on the tape. Could you..?

Yada:

Yes but I will speak only on the breathing exercises which make the body better. Under normal conditions, you would not need breathing exercises; you would have learned to breathe from babyhood. You see, the body knows how to breathe, but the parents destroy that breath by creating little emotional anxieties in the child so that very often, by the time he is an adult, he is panting for breath. He breathes only hal-way down the lungs, leaving the lower lobes open to infection.

In practicing breathing, one must learn to breathe with the entire diaphragm. But let me suggest to you that you do not try to change your natural rhythm; it will cause you trouble.

Anita: But once in a while to breathe deeply?

Yada:

Breathe deeply, especially if you can find some fresh air. There is still a little bit left in your world here.

Do not breathe deeply in a smoke filled room. Never sleep in a room that has been smoked in.

Yes, the lungs, the respiratory tract, are much more open to infection when one is asleep. If you smoke in a room where you must sleep, air it out before you go to bed.

Annie: Yada, could you show us one or two..?

Yada: Breathe in - like this (demonstrates) - hold it for a little while, perhaps to the count of 10. You keep the acid in balance; it purifies the lungs more, so that when you breathe out you carry out more carbon dioxide.

Question: How to breathe to clear the brain?

Yada: When you breathe in, as you do that, you feel the breath going out - instead of down into the lungs; up into the head, to clear the brain; up in the blood - you are forcing it into the blood.

Question: What is the purpose of breathing out through the mouth?

Yada: You are blowing out the conditions in you, the impurities.

Blowing out. Now this is more psychological than physical. When you breathe in, the blood passing through the lungs takes the oxygen of your breath to your brain. Breath, in concentrated thought, you send breath up into the brain. Feel it turning back, up through the passages in the upper throat, through the brain.

When you heal, breathe in on the hands, blow and make passes in front of the person who is sick. Again, this is psychological, but there is still some energies that come in breath that have healing properties. Now in some forms of Yoga breath, you stop one nostril. Have you ever practiced that? (I have, Yada, years back.)

But it has its dangers. You can change the natural rhythm. Also you can stir the brain cells so much as to cause you to pass out.

Comment:

I was getting afraid of it.

Yada: And well you should. Sometimes this kind of breathing - one with the finger held to the nose - (and then counting?)

Then counting out - in again - out again - back and forth - It stimulates the brain; it excites the nerves. Do not ever do this an hour or two before you go to bed; it will keep you awake all night.

Comment: I don't think it necessary to do that sort of thing at all.

Yada: No.

Anita: But it was different 20 years ago.

Yada: When young, we can be foolish too.

Anita: I was guided not to do it.

Yada: Very good.

Annie: I thought it was wonderful - what Anita said the other night - talking about Gurdieff's teachings and the harshness of this. Anita said, "Well there is so much to do with love, we don't even have to be bothered with that. I have enough to do right here."

Yada:

Exactly so. Harshness belongs to the sleeper. It is offensive to one who is awake. It hurts the nerves. It does not promote interest in following anyone's teachings; it causes them to resent you, if for no other reason than the ego does not like to be insulted - it is very touchy.

Yada talks in his language to his teachers, then chants a mantram.

Yada:

I have given a mantram for the health of Irene. (Anita: Thank you Yada.)

The Light of Life descends on us; the darkness of ignorance goes away.

I stand forever protected by The Light.

My spirit rises up to the sun, the god of creation.

I am indeed blessed by life. I go, I go, where it moves me.

My trust, my trust is eternally in it.

O god of sun, The Light, protect me.

I am, I am the all in all - great god - Sun - Creator

E gra ti ya. I thank you.

Anita:

Oh Yada, this was most beautiful!

Yada:

My friend, you saw your heart; you saw The Light. You spoke of it and called it most beautiful. Thank you. Thank you.

(Note:

Yada gave this mantram for Irene who was in the hospital. She passed over, a few days after this gathering.)

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Yada speaks to Anita, who has just returned from a lengthy visit with her family in Panama, and will journey on to Buffalo before returning to her home in Virginia; (after the death of her husband)

Yada:

May your trip home be beautiful, be blessed with peace of mind.

Anita:

I think it is Yada; I think it is.

Yada:

I know it is. You know it is. It is much more important that you acquire that knowing, than it is for me to tell you of it.

Anita:

.....but we are so weak now; we like to have the assurance.

Yada:

Of course. Like all females who love their mates; they know they are loved in return, but they get more peace of mind by being told it, every so often.

Anita:

My family and I - to you, to your teacher, and to all members of The Inner Circle - again I thank you. I think these blessed moments are so wonderful, and I hope that we will have many more.

Yada:

Yes of course. And never feel concerned for your husband's destiny. It belongs to him, and he is safe in it.

(Note: Alfred Ganschow passed over on October 15, 1965.)

Anita:

That's nice to know.

Good night Yada, and thank you again.

Yada:

How can I accept, unless I can give? And, if I give, I am indeed glorified. Glorified because I can accept. When you can accept love, you are safe. You know, it is not so much giving it. Many people can give it, but not many people can accept it, because of their guilt that weighs them down. They do not feel worthy of it.

Giving it, they often feel a sense of atonement. In that manner, it frees them from other negative feelings.

Have you ever given something to one you know has never had it before? And doesn't it make you feel good?

Group: Wonderful!

Yada:

Oh yes. Now if you can get the one you have given to, to take that which you have given, with that wonderful feeling of acceptance, what a wonderful thing that would be.

Annie:

That would be complete!

Yada:

That would complete the circle.

A notchi.

Group:

A notchi Yada.

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Introduction: This is J.L.B. Today is January 21, 1966. This lecture is coming through Mark Probert, deep trance lecturer, from his home at 931 East 26th Street, San Diego, California.

YADA: Senas et Senehas, ena Yada di Shi'ite.

Good Evening YADA!

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YADA then speaks in his language; Greetings to the people.

YADA: Thank you so much, all, for coming here especially this evening. It may be that all of you are aware that Mark's wife, Irene, is very ill. The doctor men do not give her much hope, but I do. I do because I am certain of one very important thing - to never, never say, 'dead', until you are dead. And then, of course, it is too late to say it.

We must not emotionally push another into any position that they have not yet gone into of their own accord, and in their own time.

Pushing another, causes them to be unprepared. They are not ready yet, so you are pushing them into a time they are not ready for; the environment into which they are going is not ready to take them yet.

More; pushing another into an environment when they are not ready for it, pushes yourself also into that environment. It is like the man who is making a great struggle with another man to keep him from going over the cliff, and he goes over the cliff with him. If he is to go over the cliff, let him go in his own time, and the chances are much less that he will fall over. He may not be aware of the cliff until almost the last moment, but that would be enough to save him from going over until he prepares himself to land in a manner that would save him from utter and complete destruction.

I must extend my apologies for not having enough seats for you.

(We're all right, fine)

YADA: Irene is her own destiny. So are we all, each in our own way. We may, with sincere desire to be helpful, give suggestions to another regarding the move they should or should not make; but we must not imagine them making it. Leave it to their own imagination. In this way, we not only save that one from a great deal of suffering they are not prepared for, we also save ourselves.

Like me, when pupils ask me to delve into their lives to tell them this or that about their future, I object. I say no. I say this is not my business. Because if I do, or you do, with another, you are going to have to suffer some of their karma. Now I don't want to do that; I have enough of my own, and I think most of us do.

Life and death. Going and coming. If we believe in going and coming and life and death as separate and distinct things or conditions, then we are truly caught in the trap of this illusionary world. I say to you, as a suggestion - you do not have to accept it and (you can not accept it, unless you have a background for understanding what I am saying.)

YADA: There is only one life, one consciousness, but the nature of being is duality. It is sometimes called positive, negative. That is the way it is. That is the mechanics of it. When we go to sleep, if we become aware that we are dreaming, we lose awareness of the state called 'not dreaming' - which we call the physical world, the external world.

But in the dream state, we seldom realize that we are living in a separate world, that there is some other world called the wakeful state. And often this is what happens when we lose our bodies and we go into this dream we have been taught to call death - we lose awareness of the external world which we call matter. And so, because of this, very very few humans have any more communication with the physical world until they are reborn into it.

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Now many of us have an argument to make regarding rebirth or reincarnation. But I have no argument with it. I know it is. But you cannot know it is until such time as you, in the physical world, have some cause, some experience or some feeling that will bring this to your mind - "I lived before!"

Sometimes in the dream world, we become aware we are dreaming. Then we become masters of the dream. We have control over it - conscious control. When I get this same kind of awareness about this external world, this physical dream, I have more control over my destiny in it.

To be born again, is not simply physical activity. You can be born again without losing your physical structure - and you are, everyday that you learn something new about yourself, about your world, about your existence. Every change our consciousness goes through, we are born again. The old self, which was made up of concepts that were not so true, has died.

People talk about the great struggle it is, to learn everything. We feel there is not enough time to learn everything - and many feel there is not enough time to learn anything! And to some extent for some, the latter is true. But time has nothing to do with it.

Learning is not needing time. It is something that happens to us - to our feeling self, wherein we come to know certain things, and know we know. This means we have no further argument with those things. We have no need to further contest their reality.

Struggle comes always when we feel the necessity to oppose something or someone. You will come to know what is. There is only one thing to know. Now this is a little bit - you Americans would say 'tricky'. It is called know yourself.

But you have heard that for how long, and how often! And then you say to yourself, "I do not understand what is. What is myself?" Now if I seem to be telling you, I want you to know that I am not telling you what you are. I am not. I am telling you only what I am. I can't tell you what you are. Only you can know that. *

But, by relating what I call myself, perhaps some of it will give you a little picture of what you may be. I do not know that you are going to grasp this right away, but that is not my business. (My business is only to tell you what I have to tell you. That is all.) Whether you grasp it, is your business and it is your work.

YADA: You know, we are truly what is called - again, you Americans say it 'nosy'. When we become too active in someone else's life, this means that we do not have much of a life of our own. Let us first probe into our own life before we probe into others.

Now to begin, I say to you I am Yada di Shi-'ite - ena: I am, Yada di Shi'ite. That doesn't do anything for you. I do not think it does. It has become a kind of familiar title to you, coming here and listening to - to Yada talk? Let us stop right there.

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There is no such person: there is no such thing. There is no such thing as Yada di Shi'ite. Mark is always concerned with this - "Is there a real Yada di Shi'ite? Is there some part of my mind that is making this all up? Or, what's going on around here?"

I tried to assure him, like I am with you, in saying what I am, there is no such thing or condition called Yada di shi'ite. It, as it, is a stamp, a label upon an unknown quantity. We have to, in our daily intercourse with one another, we have to have some sort of identification. So we put a stamp on ourself - "Oh, this is so and so."

We are afraid to lose one another. We often misplace one another. We often misplace ourself too. What self? The personality. Now, what is the personality? Think a little bit about this. It belongs in the dream called 'the matter world'. It is a handy thing. It is a tool for the matter world. It is made up - not of our experiences, but our attitudes to our experiences.

- o So, we are a composite of attitudes recorded through a nervous system upon a brain system, which gives the in-dweller a sense of existing on a plane of consciousness. Again, it gives me, myself, a sense of being in the matter world.

When I come and say to you, "I am Yada di Shi'ite," you think of me then a personality. And I am a personality, by my attitudes to my experiences a cheerful personality? A sad personality? A depressed personality? But are we any one of these all the time? Of course not. Again, we are broken up in pieces, but this is all the mechanics of our nature.

Now I cannot say anything about myself, regarding the word 'soul'. "Spirit or spiritus, means breath - the breather. "Soul" is the psyche. Psyche is the mental self - the mental self that creates these various planes, and acts in them.

When I find the need to stop acting, I stop and move to another plane and do the work that needs to be done on that plane. But, if I get frightened while I am on this plane, I find myself in a state of anxiety that never seems to end. So, this anxiety frustrates my will to act, and to act intelligently; I am harassing myself.

But, I do not like to think that I would do anything like that to myself so I say somebody else did it. "I was minding my own business, and somebody else came and did it to me - or made me do it!" This is nice: it is called escapism from the rather distressing need to be responsible to myself.

YADA: It is distressing. I have been so conditioned to believe that I shouldn't have these responsibilities. Not me! You perhaps, but not me. Where can we go? How can we obtain that which we say we want, if at the same time we shift our responsibility for ourselves - as travelers, as actors, as adventurers - or anything else you desire to think of yourself! Where can we get - I mean where of value, where of sanity, if we refuse to be self-responsible?

Now considering Mark's grief for his wife and her condition - basically it is not because he is afraid of what is happening to her death but rather in her life, the pain that he feels she is suffering. And because of his sensitivity, he suffers these pains along with her. That is called - what is the word? (Group: Empathy.) That is one word. (Compassion?) It is more vicarious. That is vicarious suffering.

And this is what is said the man, Jesus, had himself put upon the cross so someone could suffer for him and atone for their sins by it. How can we cause another to wake up, with our suffering? We cannot understand another's suffering. There is only one way we can suffer with them - not for them, with them - and that is by our compassion for them, our love.

We can only become one by love, appreciation, understanding, by feeling. As I feel, I know what another must feel. Looking at myself, I see that, that, that which is me - or more nearly me - has been brought out of my will to understand; to not be frightened; to have all experiences and yet not involve myself with the experience.

You know, you have in your world a big screen for putting a picture on - (Projection?) Yes, a projection screen. All kinds of violent emotions are portrayed on that screen, through lights and shadows. Just think of that! That is all it is - various degrees of lights, darks and grays; and where now you have color, the various colors.

The screen is not affected by it. The screen has no awareness of pressure. Yet, it seems to reflect all these emotions. It appears to be alive with them! How much reality is there, in these reflections on the screen, appears by looking at the people in the audience giving their own reflections about what they think is happening.

We become hypnotized by the actions of others, be it through the 'shadow box' or through what we call reality in the external world. But the Christ consciousness, the Buddhi, is like the screen; it stands in perfect poise through it all, through all the violence, all the storm of our many worlds.

It comes to our rescue only by our willingness to seek it, to make it aware, to bring it into consciousness so that we, the lower self, that personality self, that Jesus self - can lose itself in it - the Buddhi, or the Christ, which is one and the same thing.

YADA: Those of us who understand our own being, understand life; and, so, we live according to that understanding. Such people, when they are faced with the death of another human, who perhaps by association they come to love especially, more than someone else; if we can face that one's departure from our little dream world, in quietude, in peace of mind - the peace of mind coming because we are conscious of the Buddhi, the Buddhi who knows that nothing or no one is lost, that we are transferring ourselves to another state of awareness - or seeming state of new awareness - that is all that is happening to us.

Let us lean to the one who is passing, or has already passed, and whisper in their ear, "Go my beloved. Go free. Follow the Light. You are perfectly safe. Go. I am with you forever, in love, or the Light. There is no darkness, so be at peace in the Light out of which you have come. In time, we will meet again if so be our destiny. Go with my love." 995

My friends, if we would do this, the astral world would become peopled with sane humans who would not be in a panic to get back into the material world. They would not let their early physical drives so cling to them as to drag them down into the physical world again, like stones tied to a body in water - no resistance - I fall back asleep, I go back into the Jesus body and lose the Christ.

Now let us say perhaps what I am saying is not true. Perhaps what you are watching is some more drama of the psyche.

Question: What if they didn't believe you, Yada?

YADA: That is not my problem. I must not be concerned about that. And if they have no background for accepting my suggestions, they will not accept them. They will reject them, and find their own path anyway. They will be served anyway, whether I say it or not. I am not the Master Creator; 500,000 years have not made me infallible. Only the Pope is infallible! Ha, Ha!

Comment: I wonder if the Pope believes it!

YADA: Of course, I doubt it, because most of those men, while they follow whatever is given them to do, they also have their own thoughts. This is what has made it so difficult for the Catholic Church to have popes, or even priests. More men entering, or trying to enter the Catholic teaching to become priests, become very poor priests or quit the work. Because why? Because they are thinking beings, and the only way most of them can go on with what they do, is by shutting up their consciousness, saying, "It isn't happening. What I am teaching is the way it should be." Not, "that it is a fact" but, "the way it should be."

All right, why not? Somebody wants it, otherwise it could not have lasted all these centuries. Somebody has a very deep passion for it. Is it my place to say to another, "Wake up!" Come, come! "Wake up, you are asleep!" What do I mean by that? I am trying to wake him up to my dream. Perhaps he is asleep, but it is not for me to wake him up.

You see, there is fact and there is fancy. There is truth and there are, what you call, fairy stories. Do we want fact or do we want fairy stories? Are we still children or have we come to the end of our childhood? I cannot tell this about another. I can only tell it about myself.)

YADA: Falling into this dream world, I have the kind of body that responds to the stimulus of this world. And unless it comes into my consciousness that this world is not all it seems to be, not what you Americans would say "cracked up to be," but what seems to be. This has to come to me before I can have any notion that there must be something that is true. If I see this world as a fallacy, as a shadow, then I am saying there must be a reality somewhere, yes? Yes. If I think that, unless I am a little wrong in the head, I will start looking for that otherness. For, only by seeking can we find it. 996

But we must want to, and want to very badly; for if we do not, we will lose interest in time and fall asleep again. We will become discouraged and despondent. The storm in us will rage again. This time it will be worse. Once we have come out - even for a little while - of the storm, and we fall back into it, it is much worse. And the struggle to find the secret door becomes greater, more confusing; more despair.

If something seems helpful to you where it didn't before, is it intelligent to reject that which has helped you? Of course not. (I give you a key to open the door with, but I do not know if you have the right touch to move that key with.) There are some people who can take what is called a puzzle and seemingly solve it in a very short time. And there are others who, in this lifetime, will never solve it. Am I going to be distressed because I give you a puzzle and you cannot solve it? No, then I can't solve it either.

It is yours to solve and I must leave it with you. I may feel distressed as I watch you work at the puzzle. I may want to very badly rush in and console you. When I see you in violence, in great grief, in great despair, I want to comfort you and I want to take the key out of your hand and say "This is the way you open the door!"

But, if I do that, and you get in that room, and you are not ready, you will be projected back out again, and in great pain - perhaps in great horror, because you were not ready to witness what was in that room.

You know the story of Pandora's box? My curiosity may drive me to open that box, but if I am not prepared to face what is in it - ka-sida! - I am in great trouble. You want to know something; I want to know something. And as I have said, there seems so little time that I am in a panic to know, to act, to do, to learn, to have!

I say to you, you have all the time necessary to solve the puzzle, all the time, for the Creator knows nothing of measured time. Only that actor, who has projected himself into the room called the world, for which he has no conscious awareness, no conscious preparation of how he is to act in that room.)

Let us try to learn what we can by each day of living. I know, sometimes our days of living seem so painful to us, so wearing on us, we say "What is it all about? Why all this trouble, only to fall into oblivion? Or, perhaps not that bad, but to die and to enter a world which we are not, again, prepared to enter. What for? I haven't learned anything here yet!"

YADA: Now is the time - not tomorrow, now! This is the day; this is the moment. I do not live in the next minute. I live in this minute; this is mine; this is where my being is. This means I put all my consciousness upon this minute - this minute, not as time now, but rather as action - action without anxiety about that other hallucinated thing called death.

I live in my acts, not in how long it takes me to act. Let me enjoy now, and my life will be complete, if the next minute should find me not here.
 * No one goes from the earth without completing what they have come to complete. It may seem to you that someone has been cut off in the middle of their doing, that they haven't finished yet. And it seems so unfair. "He, or she, were so young." They hadn't begun to live yet." 997

Well I say to you, if they hadn't begun to live yet, its a good thing they died, because they would never have time to live. But they did. They lived all that was necessary for them to live. A baby is born and perhaps takes only two breaths; the third breath fails to come. It seems so sad, after all the pain and travail of the mother - to say nothing of the anxiety of the incoming being to get here. It has all been wasted.

Many entities, "born" ^{SPERM} into the seed, never get a chance to enter their mother's body. They never even get that far before they become lost. But are they lost? No. The act was complete in itself. If it was not, it will be repeated; they will come again. The life force will withdraw from the physical/chemical seed and re-enter another seed and wait to try again. It isn't lost. Even the physical/chemical seed is not lost.

Lost means to perish, to enter oblivion. Think of those words - enter oblivion. Its kind of a paradox, isn't it? Because the moment something enters nothing, it becomes something. Let us take what you call the vacuum - scientists spend many sweaty hours, trying to get a vacuum. They not only sweat their skins, they sweat their brains. That good! When you see a sweating brain, you know something is being done!

They have never yet created a complete vacuum, or zero inertia. When you get zero action in a little matter, or in a little energy or whatever you like to call it, you have nothing. How can that which was, stop being? It cannot. It has only entered a different state of action. JA

Live now. Be active now, so that you will not become a vacuum.

Now you would like perhaps to say something to me? Anything, I listen.

(Comment: We were discussing earlier this evening, and you touched on everything we talked about. Yes, It has been informative for me.)

YADA: Thank you.

Comment: In the process of waking up, of knowing yourself.

YADA: That is it, and this is not as complex as it seems. You see, when we come into the physical world, we are responding immediately to outer world stimulus - or stimuli?

Is that one or two? Stimulus-es! Laughter

YADA: Now these reactions are called attitudes. Very few of we humans are born stoics. By our natures, by the physical nature of our being, few of us ever become stoics. And it is not a good thing to become. We must have compassion. That is one very necessary emotion we must have if we are to remain humans.

Question: Can we be emotionally detached, and still have compassion?

YADA: Oh yes, because we will not involve ourselves excessively with another's problems, or with our own problems. We will not become so emotionally involved that we lose awareness, consciousness. We lose our humanness.

Question: How do we not become too emotionally involved? Sometimes you are, before you realize it.

YADA: Of course, because we have not yet trained ourselves otherwise, and also we do not yet know what is the meaning of "emotional involvement". It seems to say "the stoic has no feelings," that he cannot be that.

But where are my values of life? If I know - like in Mark's and Irene's situation, there is going to be a separation, (turn tape), if I am aware of this; if I know that life is right, life is justice, life is mercy, life is not death, light is not darkness, if I know the darkness is ignorance and therefore cannot exist, how can I at the same time believe that one I love is going to be plunged into darkness or oblivion or ignorance? One who once was, is now not going to be anymore? That once I was attached to them but now the attachment is broken and they are drifting off into some unknowable neant?

Lost in space. The expression should - in your world - seem quite a dreadful thing. But think of how much more dreadful is the thought 'lost in mind! UMM. Where are my values that I can believe that? Or, "I will lose physical contact with them!" How can you do that? You never had physical contact with them.

No two pieces of matter ever touch. You see, it looks like Mark's hand - I borrowed it for a while - looks like it is touching the table. This is what you call tactile activity. How illusionary! But it is a necessary illusion. There is so much space between the skin of the hand and the object I am touching, that it is relatively as vast as the stars to the earth.

So, I touch by feeling, not feel by touching. I touch by feeling. I love you by sensing, or again, feeling. We live together in our sense world - not sensory, now, but 'sense'. As you would say, "I sense this is going to happen." I sense your feelings about me. This is mental, not physical.

Now if I believe this, and believe that I have never touched you, how can I believe I have lost physical contact with you, when I never had it! By whose summation have I accepted that I have had physical contact with you? But I can have contact with you no matter where you are because I know there is only one place you can be. Therefore you cannot become lost to me. You are in the eternal mind. Therefore, this is why I have said I am not different from you. We are one and the same.

Comment: Yada, we all believe this way and we want to believe this way. But then when we are pushed into a corner, we begin to doubt.

YADA: Oh, do you think I do not know this. Oh yes, I come to know these things. I come into your world for that purpose - to know what my fellow man, my fellow creator is experiencing. The only way I can know this is by becoming one with it, by experience. Before that, I could imagine and I could assume, but I couldn't know.

Question: How long does it take us before we know for sure? When we are sure, then we don't have to fear anymore. That will take a little more experience.

YADA: Experience, Experience. 999

Comment: We are in such a hurry, you see, How do we learn to really know ourselves.

YADA: But you will make enough of it for now - enough for now, for this moment.

Question: In line with what ----- is saying, if knowing ourselves, how can we know ourselves? How can we learn really to know ourselves?

YADA: I come back. You know, this man (Mark) has so created in his mind the need for coughing, that I cannot stop him even. So, I leave, and let him do his own coughing. VOLUNTARY, NEEDED

YADA, returns: So, here comes the person who doesn't know himself! Ha-ha.

Question: (You mean you have the same trouble we have, Yada?

YADA: Yes, things are still at the same status quo.) Ha, ha. You know, there is a saying in the world - I hope I can do it right - "If you can keep your head when everyone around you is losing theirs-" What is the rest of that? Do you know?

(I have heard it but I don't know how it goes)

YADA: That's my trouble.

Yes, either that or - and this is what I am trying to say, you do not know the situation. And this is so true. This is so very true. We do not know the situation. The lady asked, before I left, "How do you know yourself?" HMMMMM.

I have not seen you for a long time here. You are looking very well. Yes you pardon me for saying it, but you look like you have a little more of yourself.

(Yes, I have, I lost a little, but gained it again)

YADA: That is the better way of saying it. You look more like yourself. Who can get upset with that? But that is all right. When it is necessary you lose it. ()

That would be nice for me. I cannot tell what it would be for you. 5 19

(That would be nice)

YADA: Thank you. But if you were not ready for it, it wouldn't be so nice. Heaven is a wonderful place if you are ready for it, but it turns into hell if you are not.

How to know yourself. First, you have to know what self you are talking about. Like the man, Chuck, he said "tonight I was with you, eating a little bit" - very good food. You know what makes good food? It is good company. We lose awareness of that nervous, uncertain little self when we have other little selves to lose ourselves in.

(We are having escapes sometimes Yada)

1.000

YADA: Oh that good. Anyway you can get away from that silly ass, that schizophrenic ass, is legitimate (

YADA: No, that's the trouble, you associate with that too much. This is the hallucinated self. This is the lower, physical, sensory self. This is the self that is constantly, incessantly seeking to gratify itself. This is the self that can never be satisfied. (We ignore it as much as we can)

YADA: Yes, but first know what it consists of. It consists mostly of frustration, fears, anxieties, hate mostly. We must ask ourself: "how did I get frustrated?" "What started it?"

Somewhere, from birth, we felt rejected, not wanted. The truth is, few human beings are wanted by those who act as helpers into the world - speaking of mothers and fathers. They do not mean to hurt the incoming being; they are thinking about themselves - themselves, being the emotional self, the unhappy self, the fearful self, the self that says "I can't do this. This will not be done." "You can't do that. That isn't being Done"

We pass this kind of thinking on to the entities who are using our bodies to come into the physical world. If a child comes naturally into the world - naturally, meaning not putting excessive pressure on it's mother's body, it's birth traumas will be far less serious and will be less likely to follow them through their life on earth, causing them to respond negatively to their experiences, wanting to reject responsibility for what happens to them.

The child that has to fight to get into the world, and probably even comes in backward, has a great deal of trouble - breech foremost birth has a great deal of trouble, because the activity of getting into the world was frustrating. Now if he succeeds without killing his mother or himself, everything that happens to him will seem equally difficult. He has to struggle for it - he believes.

A person born this way often suffers from intense claustrophobia because they were made aware that they were enclosed before they were born. Claustrophobia is a sign of insecurity, with an intense feeling of inadequacy, of futility. Like one going out of the world, if they are intensely afraid of passing, their birth into the astral world is a storm.

They often enter the astral world in great fear, great intense anxiety. When a person is killed instantly, most often he is obsessed with the fear of insecurity and he is driven to seek someone in the physical world to tell them of his passing. So he becomes a haunt. If he cannot get through right away, he will go on seeking to get through. He will hang around the old haunts.

Question: What about people who don't believe in life after death?

YADA: Most of them arrive and are pleasantly surprised to find they didn't know what they had been talking about, and they are very pleased with it. Some, if they had a sense of insecurity in their daily life, may sleep in death for a period of time. And that period of time, whatever it may be, washes out any memories of having lived on earth, so they know nothing about death. Nature, the great cosmic mind, takes care of us.

Comment: I don't recall anyone mentioning what they were doing in the astral world, in this physical life. I don't know of one person who knew all about the astral. Of course, I haven't met everyone! 1001

YADA: And too, that makes me think that everybody talks about the two slices of bread, meaning one slice being the physical world and the other slice being the physical world again - reincarnation, coming back. Everybody talks about that but hardly anybody has anything to say about the meat between the two slices of bread, called the astral world.

The reason for this is that when you come into the physical world, most always the act - the method used to come here - we lose consciousness of having lived anywhere else before. It is like you go to sleep and you have a dream, and you may be very interested in the dream - nice things happen to you. And then you wake up and you have no memory of that dream whatsoever. So you say, "Oh I didn't dream last night". But you did.

Many people enter the astral world and they say "Oh it is wonderful here." But they haven't really awakened. There is awake, and then there is awake.

Question: Do you mean awake while you were dreaming?

YADA: Yes

Question: Would it be an advantage?

YADA: To be awake?

Comment: Yes.

YADA: In the dream or in the astral world or both?

Comment: To be awake when we go to -- - - - -

YADA: Yes, of course, but only if we know ourselves. You see the importance of this is what do our dreams consist of? Mostly of impressions we have gotten while awake. Now some of these impressions have created fear and anxiety in us - you know, the impressions that we got from our daily moving around. And we take these into our sleep and we make monsters out of them - turn our dreams into what you call nightmares.

These monsters are made up of our anxieties and fears and shames and quilts. It's sad isn't it? Why not have them made up of all our joys and pleasant things? Why should the human plague himself, awake and asleep both, and in death also? Because that is the nature of us, until we get mastery over ourselves.

YADA: Now it is not a great problem to get mastery over ourselves. We first must come to know why we are afraid. What are we afraid of? Really what are you afraid of? What am I afraid of.

Comment: That's a big thing for us to overcome - fear. 1.002

YADA: Yes, of course, because fear - when we have fear, it is an effort to secure ourselves, to know what a thing is. That's why we have fear. It becomes a survival unit. Do I make myself clear or am I getting a little muddy?

Comment: You are clear but it is difficult for us to overcome fear, at least for me.

YADA: Only because you do not know, really, what is going on. You imagine you do, and out of this false imagination you created fear. Out of the anxieties and fears, which the imagination creates, man has created his 'God'. Now if we create our gods, surely we create our devils, Yes?

Now people who are raised, not only in the Christian teachings, but in any religious teachings where gods and devils are concerned, if you try to tell them that no such beings exist, they go into - a colloquial expression - they go into what you call a "tizzy."

Why? If they really know what they are talking about, if they really understand their beliefs, why should they get upset about it when someone says no such condition exists? If you tell me something which I know - if you tell me something against it, if you object in a negative way about it, wouldn't it show that if I got angry or acted frightened, that I did not know what I was talking about? Wouldn't it show that I was intensely insecure, instead, because I did not know? Of course, of course.

A man says to me, "There is no god!" If I am an intense believer in the god, now truthfully, if someone says that to me, I must ask them what god they are talking about. There are endless gods. But because I know that person, I know what god he thinks he believes in. I also know his nature his fears, his anxieties, so I am not going to tell him there is no such god. This would only increase his fears and make him want to cling all the more to that god.

If I want him to believe as I believe, I must first cause him to feel secure in his belief. What frightens you?

Comment: Nothing that I know of Yada.

YADA: Of course there is.

Comment: But you know, Yada, there are wonderful everyday experiments you can make. I am not too friendly with snakes, so when I saw my children handling them, I - - - - - so I go up and handled because I really - - - - - .

YADA: That is right.

Comment: So I went up there and held it and it wasn't as bad as I thought

YADA: Fear also has a very positive side to it. It protects us against jumping into the fire before we know just how hot the fire is.

Comment: So fear can be a good thing.

* YADA: Oh, but yes. I do not condemn any condition that man suffers from
 # It is not my place to condemn, because the moment I condemn you, I am
 # condemning myself. All I can say to you is "What is this? What is that?"
 Do you know the nature of it?" If you do, I assure you the fear you had when the lady talked of the snake, will vanish and you'll tell yourself this is not something to fear, it is something to enjoy. It lends me a sense of power.

Comment: They are really quite beautiful. 1.003

YADA: Oh yes, and quite knowledgeable. You go back into the history of snake worship and it became the symbol of wisdom. Your Christian Bible mentions it - "Be as wise as the serpent and as loving as the dove."

The ancient Druids taught the story of the snake - the snake being kundalini that lies coiled at the base of the spine, or at the base of the tree. Now we can disturb that snake and have it climb the tree and it will tempt us to heaven. But it will tempt us also to death if we do not know what we are doing, as it did Eve.

Ask Adam. He will tell you the results of the snake tempting Eve. When it happened, Adam was minding his own business, but Eve got interested in the snake's business. She was tempted, but she coyly said to the snake "God said do not eat of that tree, for the day I do, I will die." And the snake said, "Uh-uh. You just think that". "The God was telling you a story. He wants you to eat of it because if you do not, you will not be worth anything at all."

She accepted the temptation, and sure enough, it tasted real good to her.
 → Who likes to enjoy anything by themselves? To get real pleasure, we must
 → share it with others. There was only one other - Adam. So, men are very weak where females are concerned. He accepted, and good that he did because there could have been no world of humans - just animals.

Humans with just the animal side, are not humans. To be human is to be same. Just to be born with the naked body with little hair on it, if any, does not make us human. To walk upright, does not make us human. Many apes do this. We have to become humans by consciously trying, by conscious observation of what really is going on around us, instead of taking someone else's word for it.

Question: In your story, of what was Adam partaking when he accepted the offer?

→ YADA: He was partaking of wisdom, knowledge. Wisdom, it becomes later. First we get knowledge, and how we use that knowledge, makes it wisdom or not wisdom.

What a wonderful thing is life! It is everywhere present. Where can I go where I am not. Now, is that not a question to think of? Where can I go where I am not?

YADA: Somotimes when I go away for a little while I come back here and I say I have returned from whence I didn't go. And so it is with you - all this going and coming. In what tomorrow will I go and not return? Where can I walk out into? Everything that is in the universe or universes everything that is in creation, has always been, because the substance out of which the universe is created - all you can do with it, is push it around. You cannot throw it out somewhere else.

You can mold it and move it, rearrange it, but you cannot lose it. And why? Because it is consciousness. It is - (hitting the table) consciousness, not something separate called matter and consciousness. It is consciousness. And I, the Creator, mold and move it and spread it around to make my dreams. A

1.004
But please let me ask you something in all sincerity and please think about it. Has anything I have said here this evening, has it given you any sense of freedom from your fears or anxieties? Will what I have said, make it easier for you to go home and sleep without nightmares?

Comment: I always feel better when I have been here, Yada.

Another Comment: Tonight has been especially good for me, Yada.

YADA: Thinking that this 'thank you' should make me feel better - yes it does, but you see, you should not thank me, you should thank yourself for having the ability to comprehend it.

Comment: Can't we thank you a little bit?

YADA: You know, in my language, I say "Egratya", when somebody says or does something I appreciate, I say, Egratya. Now the last part of that word - ya - means spirit, so in appreciation I bow to your spirit. I thank your spirit, not your personality, not your physical self, No, I am grateful to the wisdom of your spirit.

Thank yourself, that wonderful self that is standing on the border, waiting for you to accept it, waiting for you to make it awake. God sleeps for me; I have to wake him up - "Oh God, it's me, Yada. I need your help please, huh? God, wake up! Wake up to what? Wake up to Yada.

Question: Yada, I am listening to lectures like this and little by little does it penetrate - - - - - and as time goes on, the more we listen, the more we absorb, makes us more aware and maybe - - - - - .

MUSIC
YADA: Look, by sound - in this case words - by sound - these sound vibrations, or what you call molecular vibration, when we talk to another it not only vibrates the eardrums, it also vibrates every cell in the body. Think of that. The body is like a sounding board or like a tuning fork (hums).

Think of that. The Arms say something. The head, the flesh of the face do something, the bones do something, the eyes are affected. Every little part of the body receives the sound and makes note of it. How wonderful! I make a noise (humming); do you think it stops? We think only right here is the stop?

The whole vast universe has felt it, because it is not vast, if its vastness means space and time. It's in consciousness acturus, which is some little way from here. is affected by my thoughts

Question: Could that be one of the reasons that under the conditions we labor now, we usually shrink as we get older- - - - - /

YADA: Yes, of course.

1.005

Question: Our cells have been shrinking back from those unholy vibrations we have been giving out?

YADA: Yes and these vibrations we create with our thoughts, are reflected on our bodies, on every cell of our body. For every thought, these cells make notes, After a time, some of these notes say, "Oh, I have kidney trouble!" "Oh, I have heart trouble!" "Oh, I have diabetes!"

ACCIDENTS

You hear people say that sicknesses and accidents are necessary because man cannot get out of the world alive. The first thing is, there are no accidents. We live in a very orderly creation. Sickness is the accident of ignorance - ignorance of not knowing the body and its needs. You can get out of the world alive, but it takes work. Death is not the way to get out of the world.

No. Getting out of the world is not going to the astral world. That is only an ante-room of the physical world, where I go and wait until my desires drive me back into the dream world of matter again and again.

Question: In other words, you have to get out before the death part comes, or you don't get out.

YADA: You don't get out.

Question: Tell us why, Yada. (Yada talks to his teachers)

YADA: Do you want me to take your life away from you?

Comment: No, but I thought instead of being caught in the astral world and coming back or not.

YADA: You can.

That is the secret that you must learn. If I tell it to you, you will really not know it, so you will not be able to do it. I will be giving you paper keys. I will say this, what I said before, what are your fears? What are they made of? How did they get started? What are your ambitions? What are your drives? And what are the worries back of your drives?

You see, I have said this as a kind of analogy -- not, -- because that is what we are getting from not knowing how we got the way we did. I have said smoking and drinking are, in the themselves, nothing. What is something, and very greatly something, is the fact that you are smoking and drinking your fears and anxieties.

Tobacco cannot hurt you in itself. Alcohol cannot do it. It's what caused you to smoke and to drink. Feelings of uncertainty. So I get some equilibrium - I think - with the use of these things, including drugs, different kinds of drugs. So, people around me, who have been taught to believe that these in themselves are very bad, consider me very bad, very evil.

YADA: If someone is a drug addict, what do they do with drug addicts - in your country especially? Put them in jail, expecting when they come out they will not be drug addicts anymore - which is like putting the tiger in the cage and then letting him out next day, expecting he will not be a tiger anymore. He will have lost his stripes and become what? A dove?

Comment: So you don't really want to offer a key, you want to offer a machete!

YADA: That is right. (Comment: Go and chop it out yourself)

1.006

YADA: Right. Because if you do not do it, it will not be done. I look on something that perhaps to you would be horrifying. How could I stand to do something like that! You would think of me perhaps as a very evil being, like you look at someone taking drugs.

"They are a detriment to our society," you say. Let us confine them. For what? No, I wouldn't confine them. I would keep them out here where the rest of us could see them. These people - the society is responsible for them. They have created them. These people are not guilty in themselves or by themselves. The whole society is guilty of creating them.

Drug addiction is an intense feeling of insecurity. It is an intense feeling of being lost. Some people are made drug addicts by your medical world, with the hope - in the beginning - that these drugs would keep their pain down. And they did keep the pain down, for a time anyway.

But the biggest pain is born of our ignorance to life. Do you want a whole body, a body that doesn't nag you? A body that responds to your commands because it has come to know the joy of living those commands?

Your food, your time for relaxation, and the ability to relax. How can one relax when the moment we try, we start in itching? In meditation we need to relax. Our foods have poisoned us so that the nerve ends, on the surface of the skin, are caused to itch - itch by sharp changes in the acidity of the body, the moistures that exude from the body.

Water is good - if the water is good. But you, in your world, have poisoned that. Do you, who have not done the poisoning and do not believe in poisoning, do you seek water that is not poisoned? It is very difficult to find, because you have poisoned it with chemicals. You have poisoned it with radiation.

There is hardly any place in your entire world that is not contaminated in some way by radio active substances coming from your exploding bombs - not only from exploding bombs, but from machines that you have created - the X-ray machines, the radar machine, the radio machines, the television machines. These are all possible only by radiation.

Question: What about human explosion?

1.007

YADA: The human is also an atomic bomb. Radiation from me could be deadly to you because I could be a vampire and drain you of your energies. Vampirism is not only sucking the blood from the neck. The world is filled with unconscious werewolves. Doesn't that give you the creeps!

Question: How do we throw off these energies? -- - - - -

YADA: No, because I think you know it. Fear - your own fears, your own anxieties. Anxieties cause you, or cause me - if I was in the physical world, to throw off energy so that we create a lively field of energy around us.

Now, someone, in seeking freedom from his anxieties, and not knowing how to get it - if he feels your life, your vibrations, he can draw on them and wear you to tiredness. Just daily walking around in crowds, you feel this after you return home.

End of tape.

Today is March 25, 1966. This tape is coming to you through Mark Probert, Deep Trance Lecturer, at the Kethra E'Da Foundation, 931 East 26th Street, San Diego, California.

Yada: Greetings in his language.

Audience: Hello, Yada.

Yada: Gratia (His language) All right, I talk English LAUGHTER (Yada had been listening in to their conversation) My honorable friends, I listen to my mouth, which is Mark's mouth, but mine now that I am using it. I listen to what he say, and it makes me pleased. It tells me he has learned something. What is the use of coming into this world if you do not learn something?

It is said, that man, he comes here and he dies; then he come again and he dies and as often as he come, he go. So does everything else; all the flowers, all the trees the grasses; all the animals, all the fish, all the fowl, all the insects; it's a coming and a going.

This coming and going is getting new opportunities. In your schools, your school of learning, you sometimes find yourself not promoted, and sometimes even set back another grade; and you think perhaps that is bad, it make you unhappy. It makes you feel in the eyes of the rest of the students that you must be something of a dummy. But, if you had learned your lessons properly and fully, you would not have been put back, or held back.

But you do not need to have feelings of shame about it, nor discouragement; but rather you should be glad that you are going to have another opportunity, for that is what it is. You can again pick up where you left off and now you know you will pay more attention to your studies, so that when you go on again you will be ready to go on, there will be no doubt in your mind about it.

There is an activity in your schools, it is sometimes called CHEATING. Cheaters only cheat themselves nobody else; isn't that sad - - they cheat themselves. How do they know that the other person, the other student knows the answers to his lesson? That taking very great chance when they copy what he has to say. That is a very dangerous way to live, because you'll find yourself doing it all through your life.

Question: DO HUMANS REINCARNATE? Do they come back? Are they reborn? Let us give consideration (Yada) sidered thought to this before we say yes or no. Just to say, "Oh, I don't believe it"; that will get you nowhere. If you say to me, "I don't believe it", or you say to me, "I do believe it"; then I must ask you, "How do you believe it?", as well as, "How you do not believe it?" But you see, that is not for me to be concerned with, but it is for you - I already know. No matter what I say to you, it is not enough, it may sound pleasant; it may sound nice; it may sound even romantic because many people believe in what is called, "Soul-Mates". Their love for a person makes them not want to get lost from them.

DEATH IS AN UNKNOWN QUANTITY to all humans. Try as they may to prove whether they survive, something survives the death of the physical body, something called the "spirit"; something called the "soul"; they cannot find it out in the manner they try, by what is called experimenting. Because what is called the spirit world is, to the physical world, an abstract. Now as I talk and as you listen, if you think I say wrong, if you think perhaps you know better, then will you please say so. THIS IS A CLASS TO STUDY LIFE, AND ONE MAN'S OPINION IS NOT ENOUGH. No matter what I know, you must not take what I say at face value, unless you also know; and you must not do this anywhere, at any time, with anybody. No one place or one human has all the truth. If we start believing that, then we get caught in that center where we believe all the truth is, and we will lose out, we cannot grow, we cannot expand.

When you go to school, you start first in the grade schools, where they do not have all the truth regarding the subjects that you are studying in the grade schools.

So then you have to move on as you learn to what you call the higher schools and then the universities and the colleges; and this, huh?

But, you can find learning wherever you go and what you learn now, is good for now; what you learn tomorrow about the same subject is good for tomorrow. This is the scientific approach. No real scientist says, "I know all the answers to this." Never. 1.009

Today, in the field of what you call "space" and "space research", they are discovering things they never dreamt of before and some of the things that they thought they knew, years and years ago, they are now coming to the knowledge that such things were fr

Now, if this is true regarding our academic learning, you will see how much true it is in our studies of life. WHAT IS LIFE? WHAT IS IT ALL ABOUT? Part of what it is about is called "REBIRTH"; but before we can speak of rebirth we have to know as much as we can about this birth, this life, the life in which we live. Before we can know about whether we survive the death of the physical body we must ask ourselves what is it that survives? Just to call it the spirit, or the soul, does not enlighten us. Spirit, spiritus means breath. You are a breather and when death comes - - you stop breathing. But, I can convey to you that only the physical body stops breathing; the physical body belongs of the material world, because there is hydrogen, oxygen and nitrogen to be breathed. Just think of the CREATIVE MIND, HOW MARVELOUS it must be TO CREATE BEINGS THAT LIKE TO BREATHE. So this creator must have been thinking first about what it was that needed to be breathed - AIR - - consisting of Oxygen, Hydrogen and Nitrogen and other elements, huh.

But was this thought out by the Creator? Like, I am going to make oxygen, hydrogen and nitrogen because I am also going to make in the future, something called "lungs" that can only survive with these elements going through them. May I stop there? No.

How of the "EYE". What a marvelous thing, "EYES". Any time you feel depressed or bored and that life seems to becoming tasteless to you, go look in your mirror. Now you must look beyond your vanity, or your ego, which is putting on paint or powder or combing the hair, or preening in general. That is not like you will now go before the mirror. You will be looking for your DIVINE NATURE, your GREATNESS, your BEAUTY. Because your beauty, your greatness, is the greatness of what you call "God" the Creator and IT, not HE, this God is not HE - - IT - - IT MAKES NO MISTAKES. Now, you may say, but I think he does, sometimes he lets children come through that are CRIPPLED, or something wrong with them, or he creates highbrids that do not seem to fit into life. How do you know that IT is not knowing what fits? IF YOU'RE GOING TO CRITICIZE, TRY TO KNOW WHAT YOU ARE TALKING ABOUT, so that you can do your criticism intelligently. I do not ever object to criticism, we all need it; what I object to is the criticizer who has not learned the subject himself, knows nothing about it, but he just heard someone else say. So now, he is shining his wisdom out, which is not his wisdom - someone else's, but he doesn't know whether it is true or not. CRITICIZE, OH YES, but know what you're talking about, know your subject, or no speak - huh. No speak. Why not? Because you will bring embarrassment to yourself; when it is brought to you, but you do not know what you are talking about. You do not want to be embarrassed huh? You do not want to feel ashamed because you are showing your ignorance.

The Breather. BREATH IS LIFE, but BREATH IS SPIRIT. It is the body of the inner self, it needs no physical lungs to breath with. It does not go into any strange places which man has come to call "heaven" or "hell", or the "astral world". You know the word astral means "starry". "The Starry Realm" is not the place where we go when we die; it is not a place at all as far as the human is concerned.

WHEN WE DIE, WHATEVER THE CAUSE OF OUR DEATH, WE WITHDRAW OUR CONSCIOUSNESS FROM OUR VEHICLES. The one that was good for here, now it is not good for here anymore. Something has gone wrong with it somewhere. So we, the driver, and you can understand this, you move your motor cars around (they do not move around by themselves) huh, you have to get in it and operate it. The breath of your car is substance called, "gasoline- secondary breath is oil, these are the necessary things to cause your car to function,

but, the intelligence of your car is you. You know what this means? This means, that when you get in that car if you don't keep your consciousness with you, you and the car turn into a zombie. A parapthetic zombie. In that moment you become a killer. DO NOT GET IN YOUR CAR AND LET YOUR MIND WANDER - KEEP IT THERE. You have a grave responsibility to everyone around you, to say nothing of yourself, and to yourself. 1.010

If you do not want to become a casualty, stay conscious, be aware, know what you are doing. You know the majority of human beings, they come back into the physical world, they come back unconscious, because most of the time that they were here in the first place, they were unconscious; they look conscious - ha, ha; their eyes were open, but they were not what you Americans call, "ALL THERE!" So death comes upon them - - they move into this other state of consciousness, not place, OTHER STATE of consciousness. Then they fall back into this one again, still unconscious. But, this give them, this new life gives them (an opportunity to wake up) to comprehend what life is about, and to live it with such comprehension. No matter what somebody else does, you are doing the living, not your next door neighbor. You are - - you love, you laugh, you cry, you hurt. It may seem that your neighbor does also, but that is just seeming, you cannot tell. The only way you can know another, the only real way, is by having love for that person.

LOVE IS UNDERSTANDING. This what make it so much more romantic than the love that is blind. You know, they say love is blind, but that's a different kind of love; that is a biological drive love. TO LOVE another IS TO UNDERSTAND them, and to HELP THEM TO UNDERSTAND YOU. Love is giving of yourself in service to your fellowman, or to be more particular, to one person.

A FRIEND - what a wonderful word that is. YOU ARE MY FRIEND. A friend is one who understands, so that no matter what you do, he still - or she still - loves you. Your mother, all mothers - true mothers; there are some that are not you know; but, the true mother loves her children no matter what they do. And that love is so great that if the child is not doing what she knows they should be doing, she doesn't rage up and hate them and drive them out of the house, she tries to help. She endeavors to so put her love upon her child, that it is easy for her to help, and it makes it easy for the child to accept her help. And so it is with adults in their associations, communications with one another. Is a friend a friend only as we can get something out of them, or one who comes to us only when we don't need them? What you call fair-weather friends? You have heard of that, huh? Certainly not - A FRIEND IS A TRUE LOVER, because they understand; so that no matter what the one they loves does, if they think it wrong, they try to enlighten them, coach them, help them.

I LOVE YOU. What we talking about when we use that expression and then turn on the one we just used it to. Oh, but, "they hurt me"; "they did bad things to me". Oh? How do you know that? And if so, is that cause to turn on them? Surely they didn't understand. They didn't feel they were doing wrong, they did what they had to do, they acted according to themselves. If you love them, you will realize this, you will know why they so acted, and you will forgive them, as you want to be forgiven.

How many of us are perfect, huh? So perfect that we can criticize and hurt. You know, I have a teacher (I'm not so smart that I need no one to learn from). There is always someone that knows a little bit more than I do. And if I am not peaceful in my own mind, if my ego is down and not crowding me, then I can go to my teacher or to anyone else whom I think has what I want to learn and I will listen, and then I will act accordingly. But, if my ego gets up in the air, all I can think of is what you did to me. Never does it occur what I did to you. No. Is this intelligent? Is this being human? Is this giving protection to our other, listen to this - - "to our other selves" YOU ARE MY OTHER SELF, and if I treat you badly, it is because I S.E. can treat myself badly. It is because I think badly of myself. So I take my unhappiness about myself out on you, MY OTHER SELF. How sad. What is to be gained by it? What can we learn by it? We cannot, because we cut ourselves off.

When I say, "I LOVE YOU", I love you because of what you are and the more I find out about what you are, the more I love you, not the less - to learn to understand why. Why all this learning? - So that we can have peace of mind. HAPPINESS IS TRANSITORY. IT IS THE WILL-O- THE-WISP. It always depends on something out here. I have heard it too many times. Oh, if I only had that PERSON, I would be the happiest person in the world. If I only had that THING; if I only had that POSITION. Ugh - - are we truly satisfied with the things we say we want when we get them? Not really. For our lower consciousness - that ego self, is fickle; unless it has been trained to understand the beauty of things; the wonder, the grandeur of life. If not, it is a short time before that thing which we once said we would give our lives to have, begins to look tarnished to us. Somewhere out there, there's something shinier, something brighter, and - so we let go of our love, and we run to that nice, shiny, new-looking thing. "Oh, I want it, I want it!" Question is not whether you want it or not; question is do you need it? The lower self wants all manner of things; the lower self is a child and something of an idiot.

1.011

To love, is to learn what that thing is that you have put your love upon, what is it? We can never become bored, never depressed if we look into the thing we wanted, or want, or have, because there is no end of surprises in things and persons. No end. What we turn and hate is our own image, not the thing we love.

L O V E. I die, but I've carried with me the love of touch. I have been conditioned here to appreciate to feel through the senses (demonstrates by hitting the table) Now, imagine if you were paralyzed. You cannot touch anything, because you do not feel. The sensory thing called feeling has been numbed, deadened. But yet, the desire to touch remains and sometimes it is this alone that brings people back into the material world, so that they can have the kind of body (called the sensory body) so they can feel. Not only with their hands, but with the taste buds; you feel your food. You feel things with your eyes, you feel things with your ears. The whole body is a feeling body, so I come back with the very deep desire to touch the physical world again.

What mostly makes one sad when someone they love dies? It may be a mother for her child; a child for her mother; a man for his woman; woman for her man. It is not so much death itself that makes them sad, it is the lack of contact, of physical rapport I think, of feeling, of sensing. No two people "smell" alike. In loving we get the aroma of the one we love and it is totally different from someone else's aroma, so that when that person is not around, we have sadness in ourselves. The person does not have to die; they may go somewhere else on the earth, but they are just as dead to you as though they had died. And if you deeply loved that person, you will realize that - - that emptiness that once was so full - - that vacuum - - that now contains not your love.

I talk mostly like this because of these young people here. They are in the full of their life. They have great and wonderful and beautiful contact with the physical world. Their response to it brings them more life; they are excited about it. And, I want them to know how to keep their consciousness, so they can appreciate the world they're in. The beauty of it. Even sadness has its beauty. How wonderful we can feel that attachment to another human being, that appreciation.

As you live with others, remember that you and they - may at any time; whether you are young or old - sick or well - suddenly depart from the physical world. ARE YOU READY? ARE YOU READY TO GO? Are you ready to leave behind that which belongs in the physical world, and still feel no loss? I do not think so, but. . . . Pardon?

Lady: Is anyone ever ready? I guess you could reach a point . . .

Yada: Oh, yes, it is something called "degrees of readiness". But, seldom are we totally ready for any event. Seldom are we fully prepared for the unexpected. Think of how wonderful that would be, could you accept the unexpected with equanimity, huh? That is what you Americans call "a big mouthful". L A U G H T E R

Does the loss of my body cut me away from you whom I love? From the world I love? Of course not, not really. Because where is the world I love? It is in con-

sciousness, it is in "our minds", in "our feelings" - NOT IN TOUCHING - FEELING THIS TIME but INNER FEELINGS. It has always existed, that which is called the "material world". The building blocks that have gone to make up the material world is a something, you, in your English call "energy". The motion of energy creates a something called "molecules". Molecules are the beginning of something called "matter". Matter meaning surface, surface meaning "sensory". Something that is measured by the senses. (Raps on table) - S U R F A C E. Concrete^{ness}, solidness is sensory.

1.012

Of course, you can get a machine, make a machine to measure these things with "solidness", or lack of solidness called "gases". There are degrees, everything is in degrees, never absolute. If you found something that was absolute solid, you couldn't lift it. There is substance in spaces; today you call this substance "plasma" in space. Thousands and thousands of miles up there, spread out in countless millions of miles; a substance so dense that one cubic inch of it weighs into the millions of tons. That's dense, huh? That IS DENSE!

Only in the recent years have your scientists created an instrument that they can see through that vast density. At one time, it was believed that that density was simply empty space. No stars, no forms at all. But, since you have learned with this instrument to look through it, you find that the universes go on and on beyond this vast field. Now, think a minute, please, that all of this, all of the vast universe and universes, in toto, is mental. A mental creation - isn't that THAT IS, ASTOUNDING. But I cannot stop there because what do I mean by that - - - M E N T A L?

The word mental is only a word. Is it the thing itself? Man names things and after awhile he begins to believe that that which he has named is the thing. Now you must know it isn't, huh? Mostly naming things is so to bring some order into our world so that we can properly catalog and put here and there, so we will know where things are. That is all that it is really useful for, cataloging, so I will not lose it. Huh?

I am going to stop my talking here, I am going to ask you, any of you, what do you have to say? Remember, you can also object to anything I have said, but also remember, please, try to know what you are talking about. S I L E N C E You know, by your silence, you make me feel like a very smart person. L A U G H T E R, and I better be very careful of that, because I may believe it.

Lady: Watch that ego.

Yada: Yes and the ego is an ass, it is schizophrenic. It believes it knows everything, when, in truth, it knows nothing.

Lady: Yada.

Yada: Yes.

Lady: I'd like you to explain that to me.

Yada: Pardon please?

Lady: I'd like for you to explain the condition of schizophrenia, would you?

Yada: HA. I should be able to, because the moment man divided himself in what is called the "Garden of Eden", where this division on is blamed on God, he took a rib from Adam (what a surgeon) and he made woman. Oh, now that is nice if you want to stop there. If you like what is called truth turned into fairy stories, then do not inquire any further, because your fanciful thinking will certainly become facts to you and if you do not like those facts, you're in for a lot of suffering. Ever since that time, man has been dividing himself.

Now, schizophrenia, in its truest sense, is a mental ailment. Very often, it causes brain damage, brain deterioration. Schizophrenia is a hiding from yourself, your real-intelligent self. Schizophrenia is a will to blame everybody else for what goes wrong but you. Schizophrenia is a believing that he knows everything and no one else knows anything. Schizophrenia, like all negative things, is destructive, both of

those that suffer from it, and from those that are in the presence of those who suffer from it.

S.E. Now we all suffer a little from this sort of activity, because why? Because we have not been taught to love ourselves, so we always want to be somebody else. Oh, I wish I was that person, ha, ha. This where idol worship comes from. We're all seeking an idol, someone to emulate, because we believe that person is better than we are and we see what that does, it attracts attention to him. No one, NO ONE IS BETTER THAN YOU ARE. YOU ARE THE MOST GREAT CREATURE IN ALL EXISTENCE, with all your mistakes, or myself - with all my mistakes, because without me, without this creature, the indweller of me, would not be creating. I AM IMPORTANT - - - YOU ARE IMPORTANT - to the universe; but how can you appreciate that. How can you accept that thought, unless you know what I am talking about. What self? What self? That wondrous, creative self, which is sometimes called the Christ, or the Light; or Buddhi, not Buddha. Buddha was the man - Buddhi is the mind, the creative mind, the creative self, CHRIST IS THE LIGHT OF OUR INTELLIGENCE.

T.A. 1.013

S.E. If this is true, our worship of the man, Jesus, is a false worship. We are worshipping a shadow, we are worshipping the body, we are worshipping the personality. That will do us no good. Think to yourselves, if you believe there's a God, what you call the Christian God, in this case, made you - - how is it possible, that you can think so little of yourself, his creation? How can you dishonor yourself by belittling yourself, or feeling insecure, uncertain? Oh, poor me, I am only a mortal. What's that? Only a mortal, oh, poor child. What do you want? Sympathy? That is the worst thing anyone could give to you. Never accept it - never. You are a creature of the Light. Therefore, you are great beyond words. (LOVE YOURSELF) Not only preen before the mirror your body, but preen your mind, so that they will go together, so that the Light within will shine without, and those around you will recognize it, without your asking them to.

LIFE, living is simple. All the lives that go to make up life, as grand and as great as they are, they're simple and it is because they are simple that makes them great

Oxygen, hydrogen, how wonderful; two simple elements go to make up that wondrous thing called "WATER". Oxygen, hydrogen, when you break down hydrogen you create, you let loose vast forces, mighty forces, from these simple-seeming elements. Forces that if properly let loose, if the Aladdin's Lamp was properly rubbed, that geni that would come out of those elements could annihilate your whole earth and destroy your whole solar system. Think of that. THAT IS THE POWER THAT YOU HAVE WITHIN YOU, TO CONSTRUCT OR DESTROY. (Yada, speaks in his language) Please, pardon me, I am talking with my Teacher. Yada withdraws.

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Good evening, I'm Lao Tse. I have not had the pleasure of coming here for a very long time, but now that I am here, I do hope that I do well. For who knows when they are doing well?

The little seed, it doesn't know how well it is doing, it just does, and by doing, it does well. Think of the magic - that the whole world in which you live is made of Magic. The acorn, look what it does. Look what it produces from that minute structure - it goes into the air, big, big, big masses of material. I think to myself, the real magic would be pushing it back into the field. Ha, ha.

The MAGIC BAG - a seed. The human. What a microscopic seed it is. Yet, everything that you are is contained in that seed; ready to spring forth, ready to materialize itself. It is magic, what my colleague, Yada Di'Shite was talking about, and you are the magicians. YOU HOLD CREATION IN YOUR HAND. You speak and all things are manifested. In the Holy Book, you who call Christian, it is said the Lord said, "Let there be Light and there was Light". Let us live and we will live.

Look at the wonder of the caterpillar. The caterpillar is not concerned about being what you call grub, grub. It will become that in due course, so long as it does not lose its caterpillar-consciousness. For all in that consciousness is what the

caterpillar is. We truly do not become, WE ARE. Then the grub has only grub-consciousness, that what make it so perfect. You can cut it open and what you find inside? A little liquid; no butterfly and no caterpillar. Yet, it is there. The caterpillar readying itself to become a butterfly. It is not worried about it, what it is to become. It does not think to itself, "Oh, I never had wings before". "Perhaps I will not be able to use them; or perhaps there is no such thing as a butterfly-life for me". A caterpillar is a caterpillar; a grub is a grub; and a butterfly is a butterfly; yet there is that wonderful oneness that links all these forms together. THEN, WHEN IT IS TIME FOR IT TO BE BUTTERFLY, IT IS A BUTTERFLY.

1.014

And notice the extremely short life of the butterfly. But the butterfly is not concerned with that. He is concerned only with being a butterfly, that what make him so beautiful. He has all the time in existence that he needs. SO HE IS, AND HE FINDS HIS BEAUTY and HIS TIME to be beauty, IN BEING, IN ACTION, IN LIVING, WITHOUT CONCERN.

It is said of me that I wrote books, but I never did. Those who cared to follow me, they wrote and said it was me. Oh, the Great Lao Tse, they didn't give themselves credit at all. They were so busy being concerned with me, that they had no life. Yet it would appear that they knew me better than I know myself. But, I do not appreciate that. I would have much more appreciated had they lived and thought their own lives and their own thoughts.

I was busy with Lao Tse, my concern was Lao Tse, so I found Lao Tse before I departed the earth, or became the butterfly. And that is your work - TO FIND YOURSELF NOW IN THE HERENESS OF YOUR CONSCIOUSNESS. BE YOU. LIVE YOU - - and you will have enough to be concerned with.

Talking is idle unless the sounds reach ears that hear. Many of us seem to be listening, but we are not hearing. GO INTO YOUR SILENCE, FIND YOU - - THEN, YOU WILL KNOW WHAT ALL OTHERS ARE. You will know the grub and the caterpillar. This will give you a tremendous sense of joy, so that when you become the butterfly you will be free - so free.

Man concerns himself with TIME. So, he always feels he does not have enough of it. When is it, that in our concern over things that we have enough of things. No, it drives us to accumulate, to amass. To do that, is to take away from others. It is also to take away from ourselves, because sometime you will enter the butterfly state, but it will not be joyful for you. For you have left behind things that you have become attached to and you will find yourself haunting those things, those places, those peoples; and the sad part of it is, without knowing why. Just a lonely, unintelligent butterfly; drifting in the empty mist of your own being.

I have not been here for a very long time, I had no real need to be here, for my colleague, Yada, is quite capable of expressing what Lao Tse is. For he knows the is-ness of his own being. When I have something to say again, I will come again. Thank you for listening, good night.

Aud: Thank you.

Prof. Luntz: A very good evening my friends, I can now come in. Yes, and it is a pleasure as always to get the chance to speak with you here. I hope that you will speak with me. Perhaps, you can ask me questions, I may be able to answer some of them. What are you studying? In your studies, have you some questions? Have you been questioning yourselves, eh? Perhaps now you can question me.

Aud: Professor, Lao Tse was just mentioning we should go in silence and get to know ourselves. Well, I have been trying you know, more or less. It just seems like I am not getting anywhere very fast.

Prof. L: Are you certain of that?

Aud: I don't know, maybe I am too impatient.

Prof. L: Now I do not think it is that. It seems that you are looking for some particular activity to take place in you and when it doesn't, or if it hasn't, it is to be expected because you are looking for it; but, you do not know what it is you are looking for, and perhaps it has already happened, but you have become unaware of it. What are you looking for my dear?

Lady: You said it, I really don't know.

Prof. L: Well then, how would you recognize it if it took place?

Lady: Well, gradually I do seem to be becoming a little more aware, but. . . .

Prof. L: Oh - - now, now you are talking.

Lady: But I guess we all sorta expect something fantastic or something.

Prof. L; Of course.

Lady: When you sit in silence all the time, you know, just keeps us guessing.

Prof. L: That will gain you nothing. You see that you confess to having acquired a little more awareness. Your awareness is somewhat more acute than it has been in the past. That is a tremendous gain and that is what meditation is for, to give us a little more clarity in our awareness.

There is nothing magical about it, nothing romantic about it, you are not going to get revelations in the silence that are phenomenal. I think the most phenomenal thing about meditation is that it gives us just what you spoke of a moment ago, a little more awareness. To have that is indeed a wonderful thing. WAKING UP - Seeing things more clearly. Learning to adjust ourselves to ourselves so that we can do that for and with others. Adjust ourselves to others. Adjusting ourselves to things. We can't do that, if we do not have the awareness to appreciate. APPRECIATION - to acquire appreciation is a wonderful thing, because few people have it. That's why they are so unhappy all the time.

A bit ago, my colleague, Yada, spoke of happiness in relation to peace of mind, and he said that happiness was a will-o-the-wisp. True. What these humans need above all things is peace of mind. That is much less difficult to get than happiness. PEACE OF MIND becomes a permanent part of us. Happiness never does, because some things that happen to us, may seem at the moment to be wonderful, but they may in time turn out to be anything else but wonderful. But if we are capable of appreciating whatever happens to us, of knowing there's a purpose and a reason for our experiences, that's peace of mind.

We are not concerned with moments of happiness, we are concerned, or should be, with the marvelous permanent state of peace of mind, so no matter what happens, we take it in stride; we know if it is not for us, it will pass; it will go on its way seeking out the one that it is intended for. To be able to accept pain is to make us ready to accept pleasure. Charles, do you have something to say to me, sir?

Charles: No, I don't have anything.

Prof. L: I asked you this because I know that have been a long time student of metaphysics and occult subjects and if at any time you feel, let us say, uncertain about what you have read or studied, I do hope that you will feel free to ask me to come and discuss it with you.

Charles: Thank you very much.

Prof. L: Sir, I would thank you if you would do that. It would be my pleasure and it would make my life more at rest, because then I would feel that I was appreciated. I had something to offer. Happiness is not found, unless we can share our experiences with another, and if another wants to share experiences with us. Happiness is not found and certainly not peace of mind, while it is out of sharing that we get our greatest education and our greatest joy.

Oh, to find someone who knows me so well that I can exchange my thoughts, my feelings with them, express anything too, and they will understand. And in their understanding, we will come closer together, our love will be deeper if we enrich one another, if we try learning together with someone.

Has someone else something to say?

1.016

Charles: Professor, do those of us in this world have anything to fear of those of the other world?

Prof. L: Not really, unless we have a similar quality of, let us say, ugliness within us. We're not going to attract to ourselves ugliness. We're not going to be set upon by beings who mean us evil. We have to keep kindly thoughts to protect ourselves against the vast herd of elements and elementals that are all around us in the physical world and pursue us even into the after life.

If a person's mental and feeling self belongs in the slums, I mean the physical slums, that is where he will go when he departs this life. Now, if you go into the slums, physical or astral world (the after life), if you go there knowing what slum-consciousness is, and you go with the intentions of helping someone or ones, out of the slums into a more intelligent state of being, then you shan't be hurt. You should suffer no loss, the dirt will not get hold of you.

Think of the beauty of the lotus and where it is born. It rises out of the mud, the slime, but none of the mud, none of the slime clings to it, tarnishes its wonderful whiteness nor destroys its aroma.

In India, the student is taught that sometime to go and live in the jungles with the wild animal. Why do the wild animals, hungry or not, never attack him? Because they feel no threat to their life, he exudes calmness, peace of mind, and they smell that and they sense it; they will walk all around him and never attack him. Isn't it true also of this jungle in which you live? Cities, towns and hamlets. We attract to us what we are. Just think of the meaning of that, "We attract to us what we are."
 → So, how can we resent that which we are coming to us, you're looking at yourself. ←

That is somewhat of a bitter bill to take, isn't it, because didn't we feel, "Oh, I won't do that". "I won't have that person, I wouldn't attract them". But, the truth is right there, the truth of what we attract is made manifest to us right there, wherever we are.

If we don't like it, if we find that it is not truly of our feelings, our mind, we must not believe we can chase it away. It will not go away, because it is us and we cannot go away. So we have to understand it and study it and deal intelligently with it. Then, it will go away, if it is not for us. ←

We immortalize those we say we do not like. We immortalize them by thinking about them; holding them in our consciousness. You say, "Oh how I hate that person". Hate that person? What you think you are doing. You are keeping them alive. You say, "Oh I want to kill". No you do not want to kill, if you did, you wouldn't hate. You must have something in you that brought them to you. Something that you had to learn, something that had to reach your conscious-self. It was lurking in your unconscious all the time, but you couldn't understand what it was; so it has to come to your conscious self and you have to get the feeling of it. And, you can't do that by running away from it, or chasing it away from you, because it will always come back. Always come back until you understand it and love it, love it. Then, it will go away. ←

Go away? How? Because it is no more a hateful thing, you have made it a lovely thing. That which you hated has disappeared, it is no more. (We hate by misunderstanding, by misconception.) These are the things that I should have taught when I was last on earth, instead of putting my collar on backward and taking a superior attitude to my fellowman; and threatening them if they didn't do what I thought was right to do. *

Lady: I don't think they would have listened anyway, do you? I mean, most people aren't ready....

Prof. L: Of course they do not listen. A whole congregation of people, perhaps 500 or 600 sometimes, depending on how large the church is; out of all those people, perhaps, if you are fortunate, you will reach one or two. It is a clever man indeed who can find a language that helps him to communicate with hundreds of minds at the same time. It is damn difficult to do with one person. LAUGHTER. As my colleague, Yada, said a bit ago, "What are you looking for?" "What do you want? Really? Only when you know that will you be able to get it, because unless you know, how could you possibly recognize it if it was stuck under your nose?" L A U G H T E R.

That is an important question to ask yourself in meditation. What do I want? I seem to be spending a great deal of time sitting here, I feel somewhat like a blasted idiot because I'm getting nowhere. The chap told me to meditate, yes, that's what he told me. I didn't know what he meant by that really. He said it is very good, very good; I didn't know whether it was good, much less very, because I didn't understand it, I didn't know what I was after. I came to know however, by patiently meditating. At first it isn't meditation, it is simply sitting there and thinking and trying to barter with God. Give me this, give me that; no, not that, this over here. 1.017

See how quickly I change my mind, because I do not know what I want; and I expect God to know. If I don't know, He's not going to know; and if He does know, He's not going to tell me. Somebody tell me - - s-o-m-e-b-o-d-y. No - - no other body but me can give me the power of recognition. Does the man who cries out, "Ah, Eureka, at last I have found you", does he know what he is saying? Of course, he must, or he wouldn't use that expression. He wouldn't be that excited. He was capable of recognizing that which he had been seeking. He had a picture of it.

Most men carry around in their mind what kind of woman they want for a wife. Many think of their mother; I want my wife to be like my mother. This is a mistake. A woman is not marrying a man to become his mother, so it would be better that she not even resemble his mother; because, right then, he's going to try to get her to do the things his mother did, and then pretty soon he's going to become a little boy. And, because she can't be his mother, she will leave him. She wants a mate, she hopes to become a mother in due course, but not to you, her husband. She will, most women do, show motherly instincts to their husbands. That's all right, that is expected and it is also desirable but how foolish the male who lets her become mother to him.

I love my mother; I love my wife; but I kept them in their places in my mind. Too many men do not and they end up by being divorced, pushed out by their mates and then they turn and blame their mate, or they blame the women. When we become adults, let us become adults, fully; let us put away childish things, let us take responsibility for our new position. Marriage can be a wonderful thing, a marvelous thing, but it can be destructive as well, if two children marry. Your friend is all right?

Man: Yes, they're being transferred.

Prof. L: Very nice.

I became a clergyman in my last life, because in the life previous to it, I'd given a promise to devote my life to God, or what I thought of as God. So when I was a bit of a lad, I was aware of this. Not having made the promise, but that I wanted to work for God; and I spent 50 years doing it.

Now, you can imagine the number of souls I saved in that time, so you would suppose again that I should have gotten some credit for it. That perhaps St. Peter, when I arrived at the gate, would have announced my presence with the Horns of Gabriel. "God, we have outside the gate here a man that has been working diligently for you, he has saved many, many souls. What shall we do with him?"

Apparently God didn't answer and the Pearly Gates fell down; St. Peter disappeared; and I suddenly realized that I had awakened from a dream. I had come into a little more reality, so heaven didn't need me.

Lady: Professor?

Professor Luntz: Yes, my dear.

Lady: During that time, did you think, by any chance, maybe that you, the Catholics were right? I mean you must have figured you hadn't really gone to heaven or hell.

Prof. L: Yes, but

Lady: Or didn't that occur to you?

1.018

Prof. L; What about the middle state, purgatory? Oh, we certainly make our stew and if we find too late that we do not have enough, or the proper ingredients, instead of throwing it out, we should try to do something to give it the taste we wanted, we expected, we felt. Have you ever tasted things that you hadn't tasted yet physically, tasted them with your mind and your sense of appreciation. Sometime when you think you can afford to relax long enough to do it, I would suggest that before you eat your food, you place it before you and you think upon it. You eat it mentally. It puts such great taste when we eat it physically, it adds to it. Because, we then will learn to chew the food, we'll not be in a hurry and if you chew food, chew it well, chew it long. The real taste begins to come out, the sweetness of the food, the health of it.

When we bolt our food, we not only do not know at the moment what it tasted like, but we forget what we had eaten. If someone asks us, "What did you have for dinner?" Well, um..... um..... We don't know. Paying attention, putting your consciousness in your mouth so as to excite your taste buds, so as to cause the saliva, which is digestion fluid, to start working - preparing the mouth to take the food.

Meditation is preparing the mind to taste life. To make it more succulent. Thereby feeding the body better, all the organs of the body feel what you do. Fright alone can impair the kidneys, to say nothing of the heart, the lungs. Anxiety can stop the juices in the intestine tracks from working.

How we destroy ourselves. Some people commit instant suicide and we all cry about it; but most of us are committing suicide throughout the years. We are living by the way we eat and the way we feel and think when we are eating. WE are committing suicide.

Suicide, the thought of it comes to us when we begin to feel rejected, not wanted, an outsider, no love, no appreciation. Give a person, if you can catch them before they complete the act, give them your love first, let them feel that you really care. Hold them in the physical world by the strong cords of your love. You're needed, you can't do that. Someone must have told you that you can stop the world and let you off, but you can't do it. You can't get away from you and you are a grand creature. A most needed person in all the millions, I think now billions of people now on the earth, you are a special being. You're a jewel beyond compare, but, you need someone to recognize this for you. Your own vision has become dull by the feelings of insecurity. Oh, I am not wanted, the world has become a pain to me, no one cares whether I live or die. Question is - Do you care? Do you really?

You must give love and appreciation to yourself first, before anyone else can give it to you. In the practice of the Mahanas, who are ancient magicians, and knew the laws of the physical world as well as the spiritual one; in order for these beings to practice fire walking, or any other forms of magic, they first had to go and get forgiveness for any hurts they had created in that year.

How can I get forgiveness from anyone, if I do not first forgive myself? I will not feel worthy of it. I shall not be able to accept their forgiveness, even if they would give it to me.

S.E.

I have to feel worthy, I have to feel wanted, I have to feel important to creation. So the first thing I do is forgive myself for my mistakes. Then I can go to another and ask them for their forgiveness, if I have hurt them. Please forgive me, I didn't understand. No Kahuna would walk on fire without doing that first. Because he knows that fire can't burn, can't burn him - it's his guilt feelings that will burn him and guilt feelings burn deep. And they cause all other things, all other forces of life to attack us, because within we are crying, "I am guilty. I need to be punished."

Many people in the Christian Teachings have tried to punish themselves, to suffer so that the God would accept them. That is positively indecent, you're making a heinous creature out of the Light, THE WONDROUS LIGHT OF CREATION. You do not need to be punished. You did not do anything wrong, (you lived only according to your lights. Perhaps those lights are dim, but they were the only ones you had.) You're wanted. DO NOT DESTROY YOURSELF, PUNISH YOURSELF WITH THE LACK OF LOVE. 1.019

S.E.

Every morning you arise from your bed, sit there for a little while and say, "I AM LOVED AND I WILL ACCEPT ALL LOVE THAT IS PUT IN MY WAY." "I WILL ACCEPT BECAUSE I FEEL NO GUILT."

Many, many people could have been saved from taking their own lives if there had been one little feeling in that person that he was wanted, that he was loved. We can stand up, we humans have the strength to stand up under anything, any pressure, if we can be made to feel that we are wanted.

Do you have a group, a society of some kind that would keep watch on people who show signs of wanting to commit suicide? So that someone would be ready to go to them and say, "We love you, you're wanted". "Don't be afraid, the only thing to fear is ignorance, is not knowing, come up into the light of my love so I can see you better."

You have a society for alcoholics; for drug addiction; for those who want to stuff themselves because they too fear they're not wanted.

Lady: We do have an organization such as that now, Alfred.

Prof. L: Oh, that is marvelous.

Lady: I do not know the name, but it is suicides anonymous.

Prof. L: Wonderful.

Lady: You can call upon them at any time and tell them you feel out of sorts and someone will come and amuse you.

Prof. L: Wonderful. very big city, town or hamlet, should have numerous people that can be called at an instant's notice to go to the rescue of one who is lost, lost in anxiety, lost in frustration, lost without love.

It is of little value my now regretting that I didn't make that my life's work, but I shall do so when I pop back into the physical world, which will be in approximately some twenty years from now. → 1.986



This is June 9, 1966 in Cleveland at Hotel Pick Carter. We are holding a deep trance lecture by Mark Probert and members of his Inner Circle Preliminary conversation among the group with Mark.

Anita: Good evening, Yada.

Yada: Speaks in his language.

Anita: Yada, we are so happy to be here again.

Yada: Yes, not so much Cleveland, not so much a place, but the people have been so very kind to us. to we of the Circle and to Mark and to Irene when she was here with him. Yes, others. You know it is no secret, it is natural that people love one another. If I am giving love I cannot get anything other than that in return huh? Man struggles to exist in the physical world which he has very little comprehension of. The pains that he suffers come from his not understanding that which is called love which is the vital forces of his being. He must learn to share these vital forces with his fellow man and share without anxiety as to loss. How are you going to lose? What are you going to lose? You cannot. Indeed again being so wonderful: it is without words that I find myself to express this thought. It is here so easy to do. But man does not understand this and so he finds everything difficult and again in his ignorance he complains; bringing upon himself all his negative reactions he becomes totally blind that he is doing it. That's because there is no one else to be doing it. Man is the ruler, he is the king of his life.

The physical world in itself is also an entity that is doing things to itself. The earth has been churned and rocked and blast all down through the ages. Continents have been shifted, vast land masses have gone down and others come up. Ices have moved across most of the earth, the poles have shifted. Man has been wiped off the earth five different times.

Aud: Completely?

Yada: Completely. And yet in reality you cannot kill life, you can only destroy form. In your modern time, your scientists, using certain kinds of insecticides, have tried to destroy what is called your banana fly, a certain species of the banana fly. And for a time it looked like they succeeded. They were all shaking hands at their success. No more of this species of banana fly, gone from the earth! Then when their backs were turned, here was this species of banana fly back again and now he is asking for the insecticide! Now he wants it, enjoys it.

He loves it! In fact it is doubtful if he could live without it. As long as a thing is needed, it will exist, and undoubtedly this species of bana fly is needed, otherwise it would not have come back again. In fact it would have died out of its own uselessness. The dinosaurs did. Nobody sprayed them with insecticide or 'dinosauricide'. They just departed because of their uselessness.

Aud: And that is what will happen to the horse, I guess?

Yada: Yes, of course. It is moving that way today even. Man is going through some tremendous changes, only these changes are not so much physical now - They are very much mental. He has stepped on the path of mental evolution. One may say, perhaps with a sigh, that it is going to take him a very long time to get anywhere because look how long it took him to evolve physically. But that is not the truth. Mental evolution is of such a nature that the time span for evolvement is very much shorter than the physical one. The mental god was mocking up all kinds of forms in those early days of man trying to occupy the earth and some of these forms were very ingenious but they lasted only as long as they were useful. The form of today is going to lose many of its parts because of a lack of use. Think, that in time, because you are not using your feet you'll lose them. Very few have wakened to the fact yet that any organ of the body that is not used is lost. For the evolving consciousness, the mental creative self, feels that this organ is no longer of any use so why keep it. You can do well without it. Take your legs and give you wheels, you like that? Very few people today know the joy, the wonderful joy of walking. After while the creative mind loses its picture of legs - the symbolic meaning of legs. And so it is with all or any part of the body. They are all wonderful as long as their utility remains.

Many people, in thinking about the astral life believe that there is no more working, that there is no more talking, that sound belongs to the world of atmosphere but sound is

of two kinds - mental and physical. Telepathically a message is delivered in sound. (This is different than other explanations of how of telepathy) You hear the spoken voice and more, you know exactly who is speaking to you. The quality of that person is in the voice. This is brought about by a thought that is transferred from one brain mind to another brain mind and it goes directly to the brain cells. The voice does not go through the ear, that is the telepathic voice, it does not go through the ear but goes directly to the center of hearing in the heart.

Aud: Yada, which is more powerful, the spoken word or a thought?

1.021

Yada: This depends upon its use. How are you using it? What for? (Nothing has any usefulness in itself or lack of usefulness, not really. It is the user where lack of brain is concerned in any of the functions of the body.

Clairvoyant - to see at great distances and without glasses and with poor eyesight! The sight does not come through here, again, does not come through the senses as the eyes. It is within. The brain cells are fed like a computer with this out here called mind substance. That's what the space is, mind substance. The voice doesn't travel any more than the sight travels, it is here in the brain. The brain exists, like the rest of the body in this great mind, this great creator or creative self, this great mental self.

Aud: People in occult societies, Yada. We have trouble to keep it apart. Some of them anyway.

Yada: Any experience is a personal experience so it becomes difficult for me to know why about another or how about another or when about another. Some days ago in the city of New York I had the chance to talk to a small group there, and a lady insisted on my telling her why the world is. That's what she asked me, that was the question. She kept everyone else out from talking while she insisted I tell her the why of the world. Ever since then, almost every place I go, I ask this question myself so I can get an answer! You know, nobody is infallible but the Pope. (LAUGHTER)

Aud: Or so he thinks Yada.

Yada: And if he thinks so then this is so. This is the belief he has to live by. We all do. And so I am not questioning him but I would like to question him about "why is the world". I think that would stump him! That would prove his infallibility. I've been looking all over for a man who existed in the world called Soloman to see if he could answer that question for me. You know Soloman? a very smart man. almost as infallible as the Pope. Perhaps he has the answer! Can one of you tell me why is it? I know how it is, I know when and where it is but why - I cannot answer why it is. Why? Does anyone know the answer to why of anything? It is not a legitimate question. It is like asking another impossible question: how high is up, how low is down? Do you have an answer to that? These are relative terms, ups and downs, back and forth. But remember then, back where, up where. Very often when I leave you here with the promise of coming back, when I do come back I say I have returned from whence I didn't go. (LAUGHS) Hardly anybody seems to grasp that. They think I'm only, what you Americans call, kidding them. I like that expression - "kidding": I do not quite understand it however because kidding is what goats do! (LAUGHTER) Perhaps I am being made the goat. Why not? I have played every other part, why not a goat? I've been everything else so why object to being a goat. That goat as a rule is a jolly little person - mostly as long as you do not turn your back on him. Why is anything? Only one answer - its a female answer - its because! (LAUGHS) I think that is wonderful. It saves so much face.

My friends, I think I will stop talking and listen to you. Perhaps you have some questions to ask of me. It is very nice to hear my own voice, I like it - but I also like yours - So you talk to me please huh?

Aud: What about the war in Vietnam?

Yada: What of it - the war in Vietnam? There are so many questions regarding it that we must try to choose one. Is it good, bad or indifferent? Is it popular with the people or not? Should something be done to stop it or perhaps enlarge it? I say only this: violence begets only violence, It proves nothing. It solves no problems. Violence is violence and you cannot get anything else out of it. What happened in the land of Korea? That ended as a stalemate with both sides pretending they had won. They wanted to save face. Man hates man and so, as long as this hate exists, can we find balance? Can peace come to the world in which we live? It is foolishness to think so.

Aud: Man only hates man though as long as he dislikes, hates, himself. S.E

Yada: That is the root of his hate for his fellowman, he hates himself with a great masochistic kind of hate. He is mentally desirous of taking himself off the earth - running from it; escaping. He does not know how to equilibrate himself with matter. Matter is a tremendous pressure on the sensory system. This is the only system whereby we can know the external world. In the past the ancients used to say that the physical world was a world of illusion. Surely they didn't mean it doesn't exist, but that it is a world (of the senses) That is where its existence lies, Now any time when I am talking and any one of you wish to object, you do it please, because that is why we are gathered together here- to discuss life.

Aud: Yada since you mentioned man, ----- said "His eyes are open but at the same time he lives in the land of the blind."

S.E. Yada: That is right. He can do no other until he makes an effort to understand himself. There is no work that we do out here, there is no aid, no help, that one can offer another, until he aids himself.

Aud: Yada, in regard to the phase that you mentioned sometime ago about mental evolution, what about the spiritual evolution of man and where will he go from here?

Yada: It is rather, if you will pardon me, like how you say that? - putting the horses back of the cart, yes. heh?

Add: The cart in front of the horse.

1.022

Yada: Yes, thank you. We cannot talk about those steps, until we talk about the steps we are taking. We cannot know what those steps are like, until we know what the steps we are taking are like. We have to know about now, about the present. It is while it is cheering perhaps. It really is futile to jump ahead of ourselves, because we fall behind more then. Now I do not mean to be at all side stepping any of your questions. It is not a matter of that. It is much more important for man today to know where he is and not where he isn't! (The more he knows where he is, the more he will know where he isn't.) A kind of paradox perhaps but a very useful one. Paradoxes that get us no where are useless.

Aud: Just like these people that say "I know you" and "I know you and you." But they really don't know. The only one they can really know is themselves, and that's all they know, and that's really all they ever can know. *

Yada: That is right. Man comes into the world alone, he lives alone. Every individual coming here lives alone, and he departs alone. I do not care that twins come into the world together, two people at one time, three, four, five, does not change this. Man - how think of this - man being the creator, creates all others. All others as individuals, create me. I am all things to all people but no one knows what I am to myself. Now this can be what you Americans would call creepy. You know creepy? Yes? Today you are fascinated with creepy things. Try that one!

Think about it. I work alone. - I, the creator. My work is creating, so I cannot be alone. I am with myself, but not alone. Or, I am alone but not lonely. Many of you understand that - you have come to enjoy your own company, you get lost in your own creations and creative ability. A true artist soon loses himself in what he is painting. (That is what causes him to create so beautifully. The more the creator gets lost in his creation the more perfect becomes his creation.)

Aud: Isn't that the same with music too?

Yada: Of course! In all the creative arts, of course. That is why some people are so very, very fine at their work and others are only mediocre. The mediocre ones say "Oh, I do not have the talent for that." That isn't the truth. Everybody is a creator and they do have the talent to do what they will. Think of that. WONDERFUL! To do what you will. But (you cannot do that, unless you give it that wonderful light called love.) Love is a deep sense of appreciation. It is a very refined kind of feeling in which the artist - in music, in painting, in writing, in any of these things - the artist becomes, if he is a writer, the words he is writing; the painter the medium that he is using; the musician the notes he is making. Oh how wonderful. I am that - Tat Tat Sat, Tat Sat Om. Few realize the depths of that expression, the great meaning, the

marvelous implication behind it. Because so very few have this kind of awareness about their own being they waste their lives and often cause others to waste theirs - because those others are of the same frame of mind, not aware. The unconscious move around with the unconscious. Zombies associate with Zombies because only Zombies understand Zombies. Now I am not saying this in a critical way. We all have some form, some touch of the Zombie in us. That is what makes the seeking of life such a beautiful thing - so we can get the Zombie out of us. But we have to recognize it first.

It is like the story of a man walking along the road in India and he comes upon a man sitting under a big tree. This man is making carvings of elephants out of blocks of stone. The man who came upon this scene looked around but he saw no elephants, "How does he do that?" he said to himself. Not getting an answer from himself he asked the sculptor. The sculptor said to him, "It is very easy. All you do is see the elephant in the block of stone you picture it there and then you knock away everything that is not elephant."

Isn't that wonderful? And that is what we do with ourselves - we must do with ourselves. The moment I see the human in the animal then I can knock away everything that is not human and have a beautiful human appear.

Aud: But you (have) to see the duality, before you can have oneness.

1.023

Yada: That is right. So, if it is right, those of us who think, cannot intelligently object to duality, for that is the very nature of existence. The creator and someone to admire the creation. Yes, I look in the mirror and I am astounded at what I see. That's me the surface of me. What a beautiful painting, what a wonderful piece of sculpture! But I cannot recognize that unless I study myself. Skin - how wonderful. What a frock, what a tremendous frock skin - used in part to protect the indwelling entity from letting in negative force particles. What you call germs, dirt. Used also to let loose the dirt of the body. Look, a finger, the hands - and look how beautiful - and no seams. What a marvelous creator it must be. "IT" not he, IT must be. Life! Look in the mirror - what a marvelous phenomina! You will never find anything like it in the seance room. Nothing could awe you if you want to be awed, than the structure of the eye when you study it. The brain - to create a computer that can do the work of the human brain you would have to have so much water, just water alone, to keep it cool that you couldn't walk around in it because of the water. You would have to have a structure many stories high. Amazing!

Aud: Imagine someone designing a computer - coming up with something five stories high or something like that!

Yada: Yes, of course, think of that! In fact its only nature is heat because its beginning nature is heat; it starts off as heat, electrical heat. We have what you call neuron showers. Can't you see them? Nice words and of course you have to have words (but words are never what the thing is that is named. Name it and it is not it. I listen to you . . .

Aud: What is the best method for accomplishing astral projection of consciousness?

Yada: Consciously? Well, you can start with consciousness but there is always a moment or so of - how shall I say it? - -

Aud: Unawareness?

Yada: Yes. Lack of self awareness before you resume it. There is a point where you are completely in yourself. (Mark coughs)

I lost control a moment there! Sometimes this man's body is not exactly a polished tool. It has its frailties and , , ,

Aud: That's putting it mildly!

Yada: Yes, but because he is what you call human and he lives, like you, in a world of great pressures, (to escape) some of these pressures many negative habits are built up. Now many people ask me "why do you not stop Mark from smoking?" We didn't start him smoking!

Aud: If he stopped that, he'd be looking for something else to do...

Yada: That is right. And more, you may laugh and that's expected, but my friends would you suggest we do something to stop him?

Aud: No, but I don't think you have to do anything else...

Yada: No, you do not have to, no, but most of you people generally do. You do not have to, no one has to do anything because as I said before the individual human is king.

He is truly a master but he doesn't know this. He is not even a beginning student. He is ignorant. Now I do not accuse Mark of being ignorant. I know he suffers from his own kind of ignorance but that is his business. That is his life and I must not put hand on it unless he asks me to and his fears are too deep for him to ask anyone to do anything for him, because he fears he might lose these habits and have nothing to go on. That is the real fact but it is still his business. He must find himself, for only when we find ourselves can we be free. (Speaks in his language) I am the way and the light. I am, not Yada, not Jesus, not any human form, but ①, the great consciousness. (Speaks in his language) I am forever the Light. I, the Light am not born, I cannot die. Only things that are born can die. Christ did not die. Christ is the Light, Christ was not born. The man Jesus, who attained the Christ consciousness, had to lose body consciousness, ego consciousness, the lower self, so that the Christ could rise out of the tomb of darkness. How wonderful to know this! What a tremendous sense of freedom it gives. How it sweeps away from us our anxieties, our fears, our guilts, our uncertainties.
Wonderful!

1.024

Aud: Yada, the other night we didn't have the time for you to continue the talk on the importance of man in the universe. Since we are on the subject of man tonight would you please - -

Yada: That's what I've been talking about - man and his importance to the universe. Man, physical, got in your world so that the positive self could acquire self-awareness. He is the creator of all this that you call your solar system and the galactic system throughout. All of it is symbolic thinking of mind. That mind becoming developed in the human being makes him the creator. Anyone here want to protest? Say what you will, because we are together in the light, we can speak as we wish.

Aud: I'd like to ask you something, Yada, regarding symbols and astrology - if there is a connection between the two. Of course I'm discussing ancient symbols and the ones up to the present day.

Yada: Of course. Basically astrology is written out in symbolic form. It wasn't until your present times that astrology was written in words. The reason was that it needed to be hidden from the eyes of the unlettered. When we are unlettered we are animals and we tend to trample on the beautiful and delicate things of life. All of the inner teachings down through the vast eons of time, have had secret writings in symbol form. Your own body is made up of a series of symbols. To one who understands symbols, the body talks. It reveals itself to one who loves the body reveals itself.

I think I will leave for a little while, then I'll come back and talk with you some more, yes please?

Aud: Yes.

Yada: Thank you.

.....

Yada: Standing at . This is what man does. So to avoid it he must try to understand himself, he must. The personality is made up of attitudes to ones experiences. Now that personality is carried on into the life beyond the physical and the only time it is vanquished, really vanquished, is when it makes an effort to come back into the physical world. By this I mean you, as the personality that you are now, will never walk this way again. But we are somewhat like your modern computers - we store our memory of ourselves from life to life like a computer stores what it is fed into it for a later time, to be read again with something added to it called answers to our attitudes. Why does one person take this attitude to an experience and another person takes an entirely different attitude to the same experience? There are many reasons for it, one being, in the physical world, the way the individual is conditioned in and by the environment he comes into. In the beginning we are very definitely hypnotically conditioned to accept what the conditioner desires us to accept without question. That's alright. Nothing wrong with it. That is the very mechanics that makes it necessary for living in the physical world. But in due course, as you physically grow up you must also mentally grow up, and to mentally grow up we have to start reasoning with the conditioning that we have been given in our earlier years. We must start to give these things some thought and some very considerable thought, for if

we go on letting ourselves be conditioned by others, we become lost, we become like a robot.

What is man fleeing from, or trying to extend his consciousness away from? Away from the conditioned self, away from mere acceptance. Acceptance brings us anxiety because we can never be certain that what we are told is entirely true. We can only hope so, but that is not enough, we must know so. This takes work; this takes willingness to look at ourselves - to take inventory on ourselves from time to time. If we do not do this and we leave the world with the conditioned mind, we find ourselves in the same position we were while here, no changes made, no improvement. This may bring us back and back into the physical world, into this world of dreams. We haven't learned, we haven't gotten out of the conditioned mind. Do you not think the effort one makes to get out of this conditioned mind worthwhile? No matter how small the effort, it shows that one is beginning to see himself and life more clearly. He is getting back his sanity. Man is not immoral, he is not evil, he is not bad, he is just crazy! (LAUGHS) That's not enough, heh?

Aud: It's the big curse, ignorance.

Yada: Ignorance - that is what makes him crazy. Until he overcomes this kind of insanity, he can do no more than frightened people must do; start wars and enter into wars, both individually and collectively. Our hatred of one another has brought on our fear of one another. Our fear comes from not understanding. Look, please, the gentleman over there mentioned, "What about Vietnam?" But Vietnam is only one and a rather small one of your problems, = the problems that face man, not only today but have been facing him for thousands of years.

Aud: It is really the result of our basic problem - misunderstanding and not understanding!

Yada: That is right. Such ignorance always leads man to violence because he hopes to protect himself and also hopes to get more than he has earned, than he deserves. What drives him to this is his belief that life has very little in it so it becomes his aim to get that little, before someone else does. He is completely ignorant that (there is everything that the individual could want here in his hereness of consciousness). And enough for everyone that comes here, no matter how many come here. Now, you have another fear, the fear of atomic destruction. You have another fear, the fear of over population. Which is the worse? This does not depend on anything other than man's willingness to wake up, to realize the bountifulness of his world.

Aud: In fact he says when someone does come along who does have some knowledge in some way he is attacked by the world and destroyed immediately. That always happens.

Yada: Of course. These are the robots, these are the zombies, I have been speaking of -

Aud: The insecure ones - -

Yada: That's what a robot is, insecure.

Aud: Never certain of himself.

Yada: Not only never certain of himself but not certain at all. And this state of insecurity not only affects his daily life, but his association with his fellowman. It affects him physically. Today with all that everyone has, everyone is struggling for more than they have.

Aud: We are struggling harder now than we used to - and this is in all nations.

Yada: Of course.

Aud: Even now, you not only have it between individuals, but between the leaders of nations, so it affects the whole nation.

Yada: Nations are made up of individuals and when you get collective ignorance you have a serious problem on your hands because it always leads to violence. "There's not enough for me." This thought keeps many of your business men struggling daily, exhausting themselves, wearing themselves out trying to keep up with the mad pace. This activity leads to heart attacks, ulcers, diabetes, cancer, arthritis, isn't it a pity.

Aud: That's because there is free enterprise!

Yada: Laughs - and the result of free enterprise becomes arthritis, especially if the individual is really ambitious and some one or something tries to hold him back. Hardly ever does an unintelligent person suffer from arthritis. It is the disease of ambition. Now I say nothing against ambition. I say only, try to know the limits of

your ambition and try not to push yourself beyond that which you are capable. More you do not really need to push yourself. Pushing one's self is entering into the malstream of competition - "I must get there first with the most."

Your medical world is in a spin regarding almost every disease of man. Today, in your highly advanced state of chemistry in medicine and in the use of medicine, the doctors do not know anything about the big diseases such as cancer, diabetes, about anything.

Aud: Everything starts with the mind and everything ends with the mind.

Yada: Of course, but these men and women as intelligent as they are, they also suffer these diseases. In fact, the medical world is burdened with heart attacks. More medical men suffer from heart attacks than any other profession.

Aud: What states produce heart attacks or leads to heart attacks, Yada?

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Yada: Anxiety. Anxiety regarding ones environment and the drive to keep up with it - not to know it, but to keep up with it. This reacts badly upon the glandular system. It causes cholesterol, which the body normally makes and makes for a useful purpose for the body to make, when driven, more than the body can handle, so it dumps it into the blood stream. This then is dropped into the arteries and you get what is called hardening of the arteries. By itself, no - because when you are in great haste to get where you are not yet, you do not eat your food, you swallow it, you bolt it. You do not tempt yourself with the food therefore you do not excite the taste buds. You sit and talk and listen to politics and anything but what you should be talking about and paying attention to, your food and proper mastication of it. How many truly masticate their foods so as to turn it into a fluid before it goes down into the stomach? Many people start their heart attacks this way. Exciting the taste buds before eating, before putting food into your mouth - to imagine what your food tastes like - you do not have the time for that. Quick now, eat food, get it down quick, quick, quick. Back to your work, work, work, work. Getting through with that work then rush, rush, to your home.

Confusion in your home, improper balance of food substances, indifference to this leads to poisoning of the body, especially through the intestinal tract where the food sits and rots, it is not digested, it rots. Falling into the lower colon it creates a fine center for very virulent germs. Sometimes creating only a sickness which seems to be a general social sickness halitosis. As time goes on, you are getting tied up in the stomach, what you call constipation. Now with patience and thought you can overcome constipation of the stomach but it is almost impossible to overcome constipation of the head. When we have thoughts that are negative we create a blockage so that, no intelligent thoughts can get through. My friends, I say to you in all sincerity, if you do not consider these things you are a dead person before you die.

Taking care of the physical self is of the utmost importance. Why? So you can look pretty? No, that is only one part of it. So you can feel pretty? So you can feel free; so you can keep the blood in balance so that depressions do not alternate so rapidly that you cannot tolerate it, the heart will give out. To prevent this, besides good eating, good cleaning of the body, not only on the surface but inside. Not only that but learning the art of relaxation. But if you give no thought to your daily work or to anything else but yourself, give thought to yourself in complete relaxation. Who can meditate with an itching body? Have you not tried just thinking, doing a little thinking for a change, how it starts the body itching. Thinking is a very strange for you to be doing don't do it. That's exactly what concentrated thought will do to your body. Starts acids to the surface that irritate the ends of the nerves of the skin. Now this means you must have a clean surface body and you must have a clean inside body if you want to truly master not only the art of meditating, but thinking. More, when the food in the stomach is not digesting properly the blood in the brain keeps going down there trying to help the digestion, so you are getting sleepy, you are getting tired and very often getting fainting spells. If you are going to do any mental work, spend a few minutes hanging your head down toward the floor; just sitting and bending over and over, hanging head down for a few minutes, relax - you will be amazed at the improvement of your thinking capacity.

Another danger to the body is getting up from a reclining position suddenly. This can bring on a stroke or heart attack even in the very young, because the very young are not conditioned to take care of their bodies. It is sad, my friends, it is sad because this

body should last not less than 250 years and in good form, not coming apart, but in good condition. Examining the cell structure you will come to know that (there are no reasons for dying until you are ready to die, until you want to die.) No real reason except neglect indifference to the body. Today it is said that scientists are learning to make man live longer. But the question is for what? For what? So long as you abuse the body, how can you enjoy life? Tobacco and alcohol are deadly to the body. Now I say using any of this you are abusing your body not for any moral reasons or spiritual reasons or religious reasons, but for health reasons. DO YOU WANT TO LIVE, to really live, or have you become so accustomed to poor living, to merely getting by day by day, covering up the signals that are coming from your body in the form of aches and pains? Are you accustomed to living like that? I am not here to tell you how to live, you should know that. I'm just telling you what is.

Now man may take care of his body but if he does not take care of his mind along with it, it will destroy his body. If his mental self tries to go beyond the capacities of his body he kills the body. All things must be considered - the physical self, the mental self and the higher consciousness, sometimes called the spiritual self. This is truth - the only truth that we should be concerned with.

T. A.

Alcohol in some form for the male will destroy the power of the prostate gland. Tobacco will poison his sex organs, the sex glands in general. Now Mark is taking a substance that is five, six thousand years old and older from Asia. It is called Ginseng. Some of you have heard of it. It is a gland builder. You grow it here in your country, you grow it here in your state even.

Aud: How would you get it?

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Yada: Grow it yourself.

Aud: My family called it yeast.

Yada: The root is a form of a male, the male body. But as long as he or anyone taking this and continues to put tobacco tar through their bloodstream it will do them no good. Ginseng is not that magic. Many people of the Orient took this substance believing in its ability as an aphrodisiac, but that is not what it is for.

Of course it heals and builds the gonads, but it takes a round about way to do it. It first builds the other glands up and lets loose the forces in the arteries that have blocked the blood - clears the arteries of this substance. But if you add tobacco to it, it does not. All we can do with Mark, or with you, is to tell you what is. What you do about it, is your business. Nobody can live another person's life, and if they could they had better not, because they would suffer serious consequences.

This life of yours is what you Americans would call a "do-it-yourself job". Nobody can do it for your.

You want to say something?

Aud: Yes sir. I want to ask you something. I heard one of your tapes and you mentioned about this explosion in Siberia and something about implosion and anti-matter. I wonder if you would enlighten us about that?

Yada: There have been many such explosions, not only the one in Siberia, but in different parts of the world. Sometimes certain forms of chemicals come together in the atmosphere, and do not combine. This then can cause an implosion, instead of an explosion.

An implosion creates what you call anti-matter. An explosion brings matter again into the open or produces it. In forming the world these two forces made it possible - one to destroy and the other to build. There is nothing really mysterious about it. It is the mechanics of existence. I do not think too much is learned by the average person about the mechanics of the physical world. Mostly you have been taught to believe that a "god" made it, and you must not tamper with it or ask questions about it. You might hurt God's feelings! Very touchy fellow, heh?

Aud: I don't have that attitude, Yada.

Yada: Of course, I know, of course.

Aud: If you don't ask you don't learn anything.

Yada: That is the truth, yes. Do you want to say something there?

Aud: Yes. I hope I'm not out of order. It is referring to something you mentioned some time ago. If a group is working on a scientific device useful to mankind and have run into a roadblock or cannot quite complete this device - like a stoppage

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of the mechanism - is there any way that one can contact someone or some intelligence that can give you the answer that you are seeking?

Yada: Not really. Does that sound surprising - I say not really because what you or another is inventing is your job. It belongs to your kind of imagery. Now you can find the answer and one of the best ways to seek it is to stop for a time inventing or working on your invention. Turn your mind to something else. Let yourself go free regarding what you are doing and the answer will come to you in an instant. But as long as you concentrate on it, it will not come to you.

Aud: You road block it?

Yada: Yes, you cannot . . .

Aud: Yes that's right. I'm glad you brought that out. Thank you very much. I appreciate that very much.

Yada: Thank you. You see if we go to another, no matter where they are, in the world or out of it, we are no longer the inventor of that particular thing. More, their idea may add something to it that will cause it to be totally different than what you had thought about it. And that is why they would take your invention away from you. Work on what is yours. Give your mind to it periodically, then leave it to "cook" in the oven of your imagination. Believe me, you will get the answer. Yes. Yes.

There is a man back there that I have had some little conversation with in past years through Mark. He has darker skin than you here, the man back there. It is my pleasure to see you again sir, and you have brought a brother with you, yes?

Aud: Yes.

Yada: It is my pleasure to make your acquaintance too now. I wonder if either of you would have something to say to me please?

Aud: I really am interested in truth and if I were to ask a question it would be about the future of education of the young people in this country and the inculcation of spiritual ideals into the educational life on earth.

Yada: I think, sir, that in the beginning the young should not get their academic education mixed up with their spiritual education - in the beginning. Later, in their latter years, around twenty, from there, they should begin to study academic and spiritual subjects - mix them together because they belong together by right, by life. Now the spiritual education that the young in the world have been getting in the schools is useless. It does nothing for them, it has done nothing for them. I know there has been much talk about whether to permit a child to pray in school or not. There is not only much talk about it, the talk is all confusing, it is babble.

When we are young we are extremely sensitive. First we should be taught the nature of the matter world. We have come into - first that. Then we should be given the spiritual values, for all material things have their own spiritual values and you cannot, in the beginning, teach them together. We must separate the two so that we will have more time to apply to that thing. The nature of the matter world, whether in nature or the matter world, I know my spiritual world very well. I know its value. Praying is not enough, especially where children are concerned their minds are out here, not in here. They have been here only a short time and they haven't had time to comprehend the matter world yet. Their consciousness is in the matter world. They love it. They love the senses and what it does to them. But they love it without the kind of attachment that is put on these things when we get older. Everything is, there is no question in their minds. When we are young we are quite capable of seeing all the little forces that are operating around us. Different races of people call them elves, salamanders, and many more. (gnomes?) gnomes! (leprechauns?) leprechauns! In every country through out the world the little people are known of, the little people that are the life forces of nature; the little people that sometimes take on the form of a human. Mostly, unless a child has been frightened, a so called evil spirit does not enter into its life, an evil spirit is born of fear, is a thing of fear. Children who are not taught to be afraid, they have a love for life, for life itself - just for itself and not because! The active child runs and plays and jumps. Have you ever watched the young of animals do the same thing? They

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skip and jump around as though they were possessed of the fire forces in great abundance and are trying to get rid of them. How wonderful! And we, as children, could maintain those life forces in that beautiful manner if we were not conditioned out of it. Conditioned to fear, conditioned to hate; conditioned, conditioned.

SE. I'm sure you know that we need teachers of all kinds. You have an important work, sir, as a teacher. What a marvelous, what a beautiful profession! This means you have a great responsibility and you showed that you have accepted that responsibility by the question you asked. We of the Circle deeply appreciate it. I do not suppose that you would be allowed to teach the young the truth of life. You hand them today what amounts to fairy stories and the dark fairy stories, the hateful, the painful fairy stories. How do you expect to have a sane child? How do you expect them to grow up sane if you continue to follow these patterns? Teach the child the value of loving himself, of respecting himself, of honoring himself. Do you think if he really understood these things that he could hate anyone? Of course not! You, my child, are gods in the making, but you will never attain that godhood without the proper education. You, my child, have two sides, the material and spiritual. You must learn about love; you must learn why you bring pain to your body. You must learn why it comes to you and you must learn why joy comes to you. You must not act like a robot. That is alright when you are a little baby. Beginning on the seventh year of a child's life you can feed him the most vital food of a human existence - LOVE. Without it he dies. O yes, he dies.

Prayer. It is a form of getting in close rapport with your higher consciousness, with the creative self which man, in his not knowing, has made a god of and wastes not only his time but the god's time in adoration of him with the head down and the bottom in the air! Nothing can be learned this way. Of course, with the head down you get a rush of blood to the brain that makes you capable of better thinking. Man has to get off his knees. He has to stop making altars to worship his god; making temples. He must, because he has put his foot on the path to mental growth, to mental evolution and he cannot get off it - but he can cause himself considerable pain while he is on it, but he doesn't have to. Aud: And yet he is doing it! The grave yards are beautiful and the slums filthy. He worships the dead and ignores the living.

Yada: Ha, ha.

Aud: And he doesn't deny it.

Aud: Isn't that also conditioned by the theologians?

Yada: Of course! He worships his "god" and ignores his fellowman because he does not know the source of either. Think of that! He does not know the source of either. Now if you try to tell your authorities that this is the pattern to take for your children if you are going to save them, they may put you away!

Aud: They'll make sure that you don't teach it anyway.

Yada: Of course.

Aud: Yada, the last time I spoke to you was a few years ago. I had a woman on my left who told this story. Man when he looked into the water did not know his reflection. When he leaned over the water and saw his reflection up against the sky, and being ignorant, when he saw himself with the sky as a background he assumed that he saw God. But in reality he saw himself, that's the way it all started. (This is not verbatim but shortened and gives the purpose of the man's mentioning it)

T.A. Yada: He saw himself, which is God.

Aud: And he has been doing it ever since. Actually when he looks in the mirror, he is worshipping himself!

Yada: Of course! There is no greater self. I am that - Tat, Tat Sat, I am that.

Aud: In actuality, he saw himself and that is how it all started, the law and philosophy the short and sweet. There is no long story attached to it. It is, "My home is neither here nor there, yet my home is everywhere." When the Christ was here, his message was simple, He was saying: if I can do it, anybody can do it.

Yada: Of course. You see, my friends, I cannot tell you how to live, you must learn it.

Aud: It is all individual?

Yada: Of course. Concerning myself, I wanted to come into the physical world. I wanted to have a direct experience with it. I came here for that purpose. I came here consciously, I lived consciously and I departed consciously. Many people object to me.

because I seem to refute reincarnation. I'm not. Remembering that all is illusion, can we leave reincarnation out?

Aud: No.

Yada: No, no. This does not mean it doesn't exist. It exists by acceptance. It exists by illusion. It is a thought, an idea, and those who think it, and feel it, come to live it, going and coming. There is a little child's rhyme that goes, "I have a little shadow that goes in and out with me, and what can be the use of it is more than I can see." That is a mystical story.

Aud: Most children's stories are based on mystical knowledge.

Yada: That is right. And that shadow is the creative self. It's going in and out is creating - that's its nature. Who can escape their nature?

Aud: Magicians?

Yada: (Laughs) Yes, because they know how to make more illusions to hide themselves in (Speaks his language). I think I will leave please. It has been a pleasure for me to come and speak with you. I do want to extend my sincere and grateful appreciation to you sir for your continued interest in the study of life.

Man: Thank you, Yada.

Yada: It is my honor. E grati ya - A notchi

Aud: I'm sure we gained a lot.

Yada: E.grati ya

Anita: Does Mark need anything?

Yada: No. And I will talk here again tomorrow night.

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

Anita: Good evening, Yada.

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

Anita: Are you saying 'Hello' to the group? Is that it?

Yada: No (tries to explain what he has been saying). All right, I speak English huh?

LAUGHTER. How are you this evening?

Man: Very well, Yada.

Yada: Looking all right, feeling all right, you are a fortunate man in this world of suffering.

Man: Yes.

Yada: Last night you came, you were here? um hum. So nice to see you again tonight. The man over there, Mr. . . . (with the skin coloring), I have talked to him a long time ago. How are you sir?

Man: Fine, thank you.

Yada: You're looking very good and you have not put any age on yourself. That's nice, huh?

Man: Yes it is.

Yada: Yes. That shows you haven't been carrying around too many worries, for worries make for age.

Now I have not had the pleasure of seeing these people before at gathering, but still you are students of life.

Lady: No, I'm not. I study just my reactions. I study my reactions, etc...and reincarnation?

Yada: That's what life is, a study. But it takes most humans several lifetimes to realize that.

REINCARNATION is a theory which about half the people believe in and half do not, and very often the half that do believe in it do not know whether it is true. And we have the don't believers; they don't know whether that is true either. Belief is not enough, we must come (to know). There is a time when we must grow up, when we must decide, when we must be willing to make a decision and stay with it. Many people believe, they do not know, they believe that I believe in reincarnation. Now I do not care what anyone on the earth believes or disbelieves. As I said last night, what I am greatly interested in is how do you believe? About anything. How did you arrive at your beliefs? By mere acceptance of what somebody else said, because you think it sounds all right, or because you know something about it, either by direct experience, or by intuitive feelings. Seldom when I say I believe in something, does anyone ask me that question. You believe in reincarnation, how? Tell me how you think about it. What is the nature of your feelings regarding it.? You believe in continued life? That's interesting, but how? What do you know about it? What have you done to find facts regarding it? Or to dispute the facts. Both approaches are legitimate. You know there are waves of thought that are very valuable and if we do not have these waves, our thinking does not help us very much.

There are billions of people, I think about three billions of people on the earth. The greater number of them - think of this - the greater number of them are illiterate and that is about everything. All they know is to eat, sleep, drink and carry on some of the other lower animal desires.

There now are three billion people in this world in the year 1966. Think of how in a much shorter time this is going to double than it took those first three billion to get here, a much shorter time. What are your changes of survival in a world of so many more humans. Your best chance of survival is by education, for a thinker cannot just get by in the world. He has got more of the human in him than the animal, so he cannot just get by. There was a time when one who became a philosopher held a very great station in life, was highly regarded. But those days are gone. The philosopher, no matter how excellent he is in that field, he must have more education on other things. In time, because of the increasing number of people, a method will be used to separate the ignorant from the educated and the ignorant will be made slaves of. You think you have a cast system now, wait a while. It will be much more so in the coming years, unless, of course, you have some better way of putting an embargo upon God's product called humans"! You haven't any way now. You talk of educating people of the world regarding sex and how to control it. You talk about spreading the use of contraceptives, ha, ha, this is ridiculous. This is like

in the earlier years of the atomic bomb, man in his panic started talking, and very seriously, about building underground shelters. That was ridiculous. For as you all know now, had these shelters been built, and had there been atomic and hydrogen war, because hydrogen bomb would certainly have followed atomic bomb, everybody would have been cooked in those underground places. And even those that were not, they could never have come out. They would have had to seal themselves in and die there. For the world would be hot, hot with the fiery heat of atoms. The genie in the atom would not be your servant. He would be a most dangerous, most deadly enemy. How do you believe? It is time man started thinking about it.

Religion as it is today, is not going to be as it is today very soon, much sooner than most have any thought of at the present time. Temple worship will go and along with it man's created God, called Jehovah. That's man's created God. Today, in these times, there has been talk about, "God is dead". Is that familiar to you?

Aud: Yes.

Yada: That "God" has been dead a very long time because he never existed. He was a mocked-up figure for primevil man to protect him against his fears. But the God that is, which is not a deity, cannot be worshipped, except by man's doing. That is real; that is life; and the basis of life. God is dead? How can anything that exists not exist? Anything?

Aud: These people of all the professions, the theologians, how do you expect to teach them?

Yada: Well, you can understand how that is when you realize the foolishness of the whole thing, the utter insanity of it, that there ever was such a God. Now something that is born dies, but if it is not born it cannot die. Is it not so? Only something that is born can die and your Christian God was born; born out of man's imagination to use for a certain period of time. But, it is not needed any more. And gods, like anything else, die when they wear out their usefulness. Can you imagine keeping something that is useless? Is that sane? Would man have gotten anywhere if he had held on to the covered wagon; and at the same time make these fast birds in the sky you call the Jet? Isn't that ridiculous?

The real creator is not born, but the real creator comes into consciousness, becomes self-aware everytime it creates a form. Do I make sense to you? You tell me please.

Do you want to say something? Anytime, please you tell me if at anytime my thoughts may conflict with what you feel to be true, you tell me. This is a class of learning, not for making idle sounds in order to please our egos, mine or yours.

It is truth and that is all, because to find himself is to find the thing that the human is looking for most. It is called peace of mind. Without it you cannot know anything, with it we know everything. That's what gives us peace of mind and as I said last night happiness and peace of mind do not go together. "Happiness" depends upon getting something, that says I am out of something; that says I do not have, I cannot live without. When anyone has peace of mind you do not go seeking happiness. You look at life, and you get the understanding, that all things are, and all things are as they should be at any one time. That's the way they are. This way you have no argument with life. This means you do not seek to bring pressure on things or others, because you know that to the degree you do this, bring pressure on another, he will press on you. So to avoid undue pressure, you keep your hands off; you stop trying to teach the world to your way of thinking. You first teach yourself, and, when you teach yourself, it is amazing how many other people you find around you teaching themselves. Yes, and everyone is doing it so quietly they create no sense of confusion. How wonderful! That's the way peace of mind comes, quietly, we seek to find ourselves. When we find ourselves, the struggle is no more. Life is ten-fold better.

Because you are here for the first time, would you care to say something to me, Mrs....?

Lady: I have studied about breath and do have an inkling about the metaphysical side of life and it has helped me solve problems with my health.

Yada: That is a very wonderful study. And are you using breaths?

Lady: Yes, not all, but some.

Yada: Do you have a teacher to guide you in this?

Lady: I take lessons.

Yada: You get lessons with no other human person?

Lady: No. Am I doing wrong?

Yada: Lady it is not a matter of your doing wrong, that is not it. What it is, is that you are putting yourself in danger and the wrong is done to you.

You see, breath, properly used, becomes a key to the Light. A key that opens the door to the higher consciousness and if the lower self peeks into the higher self and is not prepared to see what it will certainly see, it may cause changes, nerve changes in the psyche that could not be to your benefit. I am not and I must not, I never have and I'm not going to do it now, tell you what to do. That is not my place. But I make suggestions about what is happening and what the results of the happening may be, and then leave the student to decide for himself what he or she should do about it. It is like with Mark, he smokes, smokes, smokes. Now I know, and I have made suggestions to him that tobacco is not conducive to good health of the physical body, but I'm not going to tell him to stop. That is not my place. I am not doing the smoking, he is, so he must do his own stopping. The same with you, lady, with the use of breath. I cannot tell you to stop, I can simply tell you the results if you do not have a teacher who does know. I have no will to frighten you either and you will not be frightened. You have reached enough years of physical living to guide yourself. Most of us learn better by experiences. But to you, who have started on the path, my interest is (to be of help, but not the extent that my help becomes interference). How do you feel since you have been using that? 1.033

Lady: It has helped me to a certain extent; breath has helped me in my singing, I could carry the voice so much longer than others. It has helped me as far as my health is concerned. I haven't anybody to guide me but myself.

Yada: Apparently you are not using breath to the extent that you are disturbing the....

Lady: I know what you mean, no I'm not. I'm not using breath to that extent. I have only selected several breaths that would be helpful to me.

Yada: Yes. In that case then, as long as you have had no negative sensations in the use of it and in fact, from what you say, you have gotten some improved conditions, then by all means, let me say no more against it.

Lady: I haven't done things to the extent I've heard that would go one side or the other. All I wanted to do was to balance my equilibrium.

Yada: That is very good. Let me add, it is excellent because today in your world, very few people breathe more deeply than half the lungs.

Lady: That's right.

Yada: This leaves the lower levels in a state of stagnation in which all kinds of a very dangerous bacteria breed. You ought to have a school in your world to teach people how to breathe, just the ordinary kind of breathing I speak of.

Lady: I wish we did it would be very helpful.

Yada: Yes, there would be far less sickness in the world, oh yes. But then, I'm a little reticent in suggesting that anyone in your world breathe very deeply today, because of the smog, the filthy atmosphere, the poison waters, yes it is very dangerous today to breathe at all! Everybody should have a little bag to carry around with air that is good for the lungs, the body to breathe. You may have to come to this! People will have a big business selling air. LAUGHTER. Now most of the air is hot, in more ways than one!

Mr. M.....?

Mr. M: Yes, Yada. I'm here.

Yada: You have something to say to me? sitting

Mr. M.: I'm speaking for a friend of mine, ^{sitting} on my left, Yada. I'd prefer that he ask the question, but we are both interested in this. It is about certain maps, but he'll explain it a little bit better than I can, Yada.

Man: Maps used by a Turkish Admiral, or Sea Captain, or maps Columbus used to cover the Americas. The maps that were recently used by the United States Naval Department to correct the maps we have. And these maps were taken from the above, air views. Do you know something about them? The ones we have ^{were} taken by the land, we were using the compass to assist. And I like to add that these maps are supposed to be very ancient.

Yada: I talk a moment with my teacher, all right? (Speaks in Yu language) My teacher says these maps were not originally made on the earth plane; made originally by those you have come to call the space people, then given to man on the earth. The age of these maps is approximately 30,000 years. The space people came and made these maps like they are still doing today, charting the stars and other bodies in space. There are great numbers of them that make maps on solar systems. Then there are groups that are given to making maps of planets, single bodies in space. Some make maps of the suns

and some of these suns could hold within them, millions, millions of your solar system suns and not even know they are there. Man is only dimly aware of the vastness of his material worlds you call galactic system. There are untold millions of galactic systems, most of them so gigantic in size that you on earth could make no measurement of them of any real consequence. You do not have the time, you do not have the knowledge of how to do that. Now there is a form of travel which is, you may call, teleportation, in which one does not move in directional motion, but changes position almost instantaneously by simple changing vibratory rates. Standing still and then vibrating.

Man: By use of consciousness?

Yada: Yes, yes. This is when one is in very direct contact with his creative self. Now there is coming to your world a time when this ability to teleport oneself, or move an object in this way, but that time is still a long way off for you. So the thought that the stars are out of reach of man can be legitimately accepted. I add to that, at least for now, nothing is impossible forever.

T.A.

1.034

Man: So everything in its time.

Yada: That is right. These maps you are speaking of were made at a time when ice was moving across the earth. That was when the earth was warming up.

Man: That is accurate, Yada, and that is what has the scientists baffled.

Yada: Yes, of course. They need not be baffled. The only thing that should baffle them is the space people, the reality of their existence, that's the only thing that should baffle them. And the only reason it should baffle them is because (they are not yet in the state of mind to accept them.)

Man: That's true, Yada. I'd like to add something to this. I have been interested in autropology and other forms - the aero-forms, and I tell my friends about them and they want a reason as to why they don't land. And I gave them a vivid description that, if they are not prepared for this, it may kill them, etc.

Yada: Yes, of course. Please a moment. What is that sound?

Aud: The air conditioner, Yada.

Yada: Do you need it? Could you for a time, please?

Aud: Yes.

Yada: Thank you. I do not know how loud that is to you, but to me it is

Aud: We had it shut off, but . . .

Yada: Yes, it has the sound of a big waterfall.

Anita: Yes, that is right. I had it shut off before, but put it on again.

Man: So that is the way I answer that question, Yada, and then there isn't any more said about it, because the actions of man, he runs into something he doesn't understand, or is afraid of and he either worships or is ready to kill it. Never the middle road.

Yada: That is right and he kills or worships for the same reason, (fear.)

Aud: Insecurity.

Yada: That is right. You cannot turn it off? Can you turn it off?

Man: We will try.

Yada: For a time, I leave please.

Yada: It is all a matter of breath, that is the secret of life, breath. Each individual in the physical world has a different rhythm of breath, so our breath belongs to us by different rhythms. In different ways of breathing we change our consciousness, also we change our personality. You see, I am a different personality from Mark. My knowledge of breath that belongs to me, I breathe through him. Observe, please, that when I start to take control of him it is my breath that is breathing in his body.

Lady: Have I done myself any harm. Have I done my breathing properly until now?

Yada: You are the lady I talked with earlier, yes?

Lady: Yes, that's correct.

Yada: Yes. You have not done yourself any harm and from my observations of you, physically, you have done yourself some good. Avoiding possible accidents, what are called "accidents," you should live close to 100 years old.

Lady: Oh, God love us!

Yada: Perhaps you will not say that some time from now! L A U G H T E R. Because the processes of living a long, long life adds more threat to our life. More, what is the advantage of a long life if you are not constructive in your living, if you are not doing something more than just breathing in and out.

Lady: I do a lot of constructive living.

Yada: Yes, and I know that about you. Your whole aura shows that. I hope also that you are being careful with the choice of foods.

Lady: Yes, I am very careful.

Yada: That is very good. It is very necessary, more so today, more than at any other time during the history of civilization, because the majority of the foods most people eat, are aging agents and disease bringing agents. Then something more, not only are the foods poisoned but the atmosphere is poisoned. Throughout your land in the coming months you will be hearing of a great increase in the thyroid nodules. Some of this will be rapid working cancers, especially you will find it in the young. 1.035

Anita: Why in the young?

Yada: Because the thyroid of the young is very well balanced and is open to poison. The thyroid in the young keeps them in a mental state that is better than is found in persons very old, especially those who have been living for years on poisoned foods. You know, death is not the thing that worries you, I do not think. The thing that worries you is the process of dying. If it is painful and depresses the energies of the body, when the life that you have, if long, becomes a drudge, a worriness that you wish you could get rid of.

Lady: I don't like anything that's sad.

Yada: Then never permit yourself to do anything you get no joy out of. And do nothing for any other reasons, but for joy, just to be doing that, the joy of doing it, the joy of accomplishing that which you love. That you may make great amounts of money or not is not the question.

Lady: Yes, I understand.

Yada: Yes, you may need it, and everybody around you knows you need it. But you know better than they do, but even so, if you do need, it believe me, you get it. ←

Lady: Yes, the law of balance.

Yada: That is right. Now, I wish to talk on something else. Since I have been talking through Mark on this trip across your country, I have encountered several persons who believe that they are communicating with flying saucer people, or space people, and that if these space people are using them like spirits use a medium. I wish to say now, in all sincerity, that this is not what is happening. Space people are not ghosts or spooks of the dead. They are much alive people, very conscious people, and have different, some of them, features than you. Some of them are of humanoid kind, yes, but many are not, not as you know what a human looks like. But as I said, they are not ghosts, they are very real beings. They simply live in a different dimension of time. They do not come from planets. I say to you, there are no planets in your solar system that contain this highly intelligent life that you have here on earth. There are some low grade forms of life on Mars. More, in some of the planets that are very distant from the sun and are not much more than ice, frozen ice, and gases, highly poison. In these worlds there are living germs, ready to make form when the time comes. Your earth was once a very deadly and inhospitable planet. The space people have recorded everything regarding the earth from its very conception. This is their work. They hand this information back to man when he is ready for it.

In the beginning this information was given to groups who were chosen to be secret groups. These were later known as mystical groups that formed the ancient schools of mysticism. Little by little information was handed from them to man's groups who called themselves religious groups; so that today, you are getting what is called temple teachings. Down through the ages, the recent ages, man got most of his knowledge from the priestly systems of the various religious groups. Also these religious groups were given the outer teachings of the mystical teachings. The outer teachings were for those who were not ready yet to get the inner teachings. Then little by little, as man became more intelligent being, he gets more and more of the truth, regarding the world he lives in and himself.

Now I do not believe for a moment that what I am saying regarding space people speaking through mediums is going to change these people's minds and that is not my wish anyway. I just wish to tell you and groups like you that I have the honor to communicate with these people. These people (who think they are communicating with space people) are being really possessed by spirits, and largely uneducated spirits, and one of their ways to get through and get control of their medium is to tell them what great masters they are, and that they

want to use them to save mankind from destruction. I must tell you that no person can do that! Whatever man's destiny is, he will know, and he will work it out, in the way he must.

No individual, in or out of the physical world, has the right to intrude upon the destiny of the human being. Now many mediums and other people that are sensitive practice the art of predicting the future. But have you not noticed that almost all of these predictors predict disasters? Is there nothing in man's destiny that is good?

Man: It seems they don't get interested in the good part, Yada.

Yada: LAUGHTER. And I can tell you why. The reason "why" is that man bringing up with him from primeval times, his fears of life and his guilt feeling that he is not good enough, has given him to the will to destroy himself. He has become a masochist, as well as a sadist. Anyone with guilt feelings always predicts disasters, he can do no other. In the Christian Bible, the teachers of it, and many walking the streets, are predicting disaster. "The world is coming to an end. You had better get saved, right away, quick." "The world is coming to an end". If it is, what are you going to be saved from? What for? This is foolishness and foolishness of the fearful mind. The world is not going to be destroyed, not in any relatively early time. Bit by bit the world, as well as the individual, destroys itself by its actions, by its continued actions. Deterioration sets in, breakdown sets in, due to a variety of chemical changes. The scientists talk of the universe breaking down. They say that in some future time (in some future time) do you like that? Some

Aud: Very vague.

Yada: That the material world will disappear. Like the Hindus in India believes this also and they called it the inbreathing of Brahma. The outbreathing is the creation again. Perhaps so. If looked deeply into, we find it is so. But this should not disturb anyone now living here or in any relatively near future. It should not disturb anyone. The world is going on for millions and millions of years yet. For it is the stage in your solar system for man to act upon. It is the only school now worthwhile for man. Until the creator becomes all self-aware, the individual creators will go on coming and going from the classroom, from the school.

Now these beings, called space beings, do have some concern regarding man's new knowledge about the atom and his rather foolish use of it. But they have no intention of trying to stop the human race from destroying itself, for the human race has done that five times already. So it is nothing new. But they are concerned over man's possibly destroying the school, or the earth, the planet. They know that the natural sources of life will not destroy the planet. But man in his ignorance is like a child with dynamite in his hand. You cannot really predict what he will do with it. You want to hold him back when you find a little child with a stick of dynamite in his hand. He may surprise you and just put it down quietly so you can breath again; but he may not, he may throw it at you! It is almost impossible to predict what the human individual will do next. He is the most unpredictable of all humans on the earth. But I say to you, there are no processes of nature that will destroy the earth. The earth itself has been churned and rocked and pushed around for thousands of years. It will do that again, many times, but it will not be destroyed. And the forces of life have no ambition to destroy the human being. It is only the human being that has this desire, because he suffers from tremendous guilt and shame. S.1

Brought upon human life, its religion. When I fear God, I fear myself, I cannot know what God is fearful of, that He would wish His fears on me. All I can do is know my own fears and why I wish them on myself. I can know that and that is all.

You have something to say to me, please?

Anita: Yes, Yada, I have a question here: "Would Yada please explain how LSD works on the nervous system?"

Yada: All across the country this has been one of the most asked questions. First, with over-use, it disturbs the adrenal glands very greatly. It upsets the nervous system so that the heart is disturbed by the nerves. It causes chemical changes in the acid content of the cells, makes them more alkaline. They may think that is better, but it is not, for cells, cells run on an acid element. It is like your modern battery, electrically operated through acid. In the cells there are minute granules that are somewhat like what you call metal. The electrical current of the nerves disturbs these granules and causes their reactions to your feelings. The feelings causes counter action in the same way - electrically. The entire human body is like a great electrical dynamo.

Some cells made in the marrow of the bones are called bruised cells, the bruised is chemical-electrical. When a cell loses a quantity of its energy it goes looking for cells that are healthy, and attacks them by attaching itself to them. Now there is still not enough energy to supply both cells, so the two go looking for more healthy cells, and pretty soon you have a tremendous get together of cells, a piling up which creates a growth called cancer or other tumors, benign or not. Now LSD disturbs the electrical cells of the nerves. If used properly on people who need it, it is beneficial, but if it is left in the hands of those who know nothing about it and are curiosity seekers, and seekers to find out if there is some kind of thrill to the experience that this drug gives, it becomes a deadly drug. If over used, it causes changes in the nervous system and in the personality.

Please do remember, I've said this before, but I say it again because it is very necessary, there is no escape, we must live life. We cannot run away from it. So no matter what stimulant we take, to do that, we always find ourselves coming back down the road of depression and unhappiness. We must learn to live our life naturally. We have all the forces in our body that are necessary for us to be healthy, wealthy and wise. Yes, they are there, we need but use them. The trouble is, there are no schools to teach man how to live. Isn't that sad? So it becomes, at least until people see the need for such schools, it becomes a necessity on ourselves to teach ourselves to wake ourselves up 1.037

Man: Yada, the only schools we have today are to teach one to become an economic success. They are not interested in whether one is happy or not. They figure with all the money you'll make you should be happy regardless. The whole thing is a fallacy, its a big lie.

Yada: You know what I have heard? I have heard this on and off for the many years that I have been using this man to communicate with you here, that your education is called a rat race of education. That means pardon?

Man: People are running around here and there in all directions. Nobody knows where they are going. They have no goal.

Yada: Because the education is not for bringing peace of mind, it is only for the green god.

Man: It is the economic system for success.

Yada: Yes, yes. So everything you do is paying homage to the green god. Of course, that is one of the diseases the world suffers from.

To go back to the use of LSD or acid, or peyote, you see, anytime these drugs are used it is mostly by the witch doctors or chiefs or heads of tribes or the priestly system of temples. Last night, I spoke of a small flower like your morning glory, and that was grown in my civilization and it was chewed by the people, until the priestly system discovered how good it was and so they began to use it, they wanted it. This looked like your morning glory and it certainly gave you glory - morning, noon and night. It was not really habit forming. Many times we have to ask the question: Is the drug habit forming to the person or is the person habit forming to the drug, there is something in the latter! Because of our weaknesses, our fears, our anxieties, we become a detriment to these drugs or to whatever else we are doing. One who is frightened, uncertain, may become a detriment to food. Instead of the food being a detriment to him, he becomes a detriment to food, because he is driven to misuse it by excessive eating. Same way with drugs. Drugs are not in themselves dangerous. No, we are, and we make the drugs dangerous. You want to stop a drug taker in his drive to take drugs? Because remember drugs are simply an escape, and an escape from something one can no longer tolerate. Help the person to get his tolerance back to life and help others to know what their tolerance is to life. How close can you come together in anything you do? What is your rapport with it? Is there any love in your rapport? Then be very careful because you are facing a very dangerous situation. Love is a catalyst between humans, between animals, between anything that has life in it. Love is a catalyst. It causes two people to become one person.

Now I go to another thought regarding these drugs. I speak at the moment only of LSD (Lysurgic acid) I think I mentioned this last night. Look around you, look at one another and you will get the feeling, that you are not alone in this room. But you can do something else in the opposite direction; get a sense of depression, where your interest regarding people is lost and you will find yourself completely cut off in the largest crowd. Is it not so?

Man: Yes. . .

Yada: Now when are we with another? When are we? Remembering that we are born alone, we

ACCIDENTS

come into the world alone, is it not so? Even twins, if we come as a twin, if we are what is called roommates, we still do not have realization of that other, we do not. Now, do we have company when we are aware that there are others around us? Yes, but only to a degree, to the degree of our interests. Otherwise we go through life alone, nobody can think our thoughts. No one can comprehend us. I can comprehend myself, but only to the degree that I comprehend myself, that I have recognition of myself, can I have recognition and understanding of another. We live here, in the mind. So everything is of our own making. Every experience we have is of our own making. Knowing this we cannot help but realize that accidents - there are none! All things are well planned, well balanced. We bring ourselves to destruction or construction. Do we have a choice? Can one shape his own destiny? Only to the degree that he is aware, he is conscious of what he is doing. And you have to learn to maintain this kind of awareness. You have to do everything to keep it going, otherwise you go back to sleep. See how important it is to stay where your consciousness is, stay aware, otherwise you die much quicker.

There are many people in the astral world who are just as unconscious as people in the physical world. But because they have their eyes open they look conscious. This is very deceiving. But only you, the individual you, can know the degree of your wakeful awareness no one else. We gods in the making, we walk alone. The only path to another god is love. Believe me, my friends, this is the only other path.

Taking LSA acid, puts one in direct contact with himself, his inner, his real creator. In this way it can be very helpful to those who have lost communication with themselves. Which means, in the proper hands it is good for almost anyone. But only in given doses, after one understands the psychology of the individual and has determined what its effect may be on that person.

Go back to what I said, we come in the world alone, we live in it alone, largely and we go out alone. When you think of it, it could make you feel creepy, yes? You know what I mean by creepy?

Anita: Eery?

1.038

Man: It may give you claustrophobia!

Yada: (Laughs) I understand you very well. What are you looking for, when you look at life? What are you looking for? Everybody is looking in their own particular way.

* What may serve me well, may destroy you. It is not our experiences that harm us or do us any good; it is our attitudes to our experiences. Think of that a moment, isn't that amazing. It is not our experiences, per se, that harm us, that do us good or evil. It is our attitude.

Man: By the way we react.

Yada: That is right, that is right.

Man: You mentioned something about goals in life and I know mine. You mentioned something about going home. That's the only goal I have; that's the only ambition I have; that's the only dream I have, Yada, going home and I know what that means.

Yada: You want to go home? If that is your ambition, if that is your goal, believe me, you will be doing everything to take you home and you will get home, because that is your goal.

Man: There is something else important, Yada. When I leave here the only thing I want is the riches of wisdom, nothing else, nothing more.

Yada: Of course, for if you have the riches of wisdom. . . .

Man: I'd have everything,

Yada: You'd have everything, so you would have nothing to want.

Man: That's right. It is the only thing.

Yada: That is right. Because why? Because there is nothing outside of that. You see, there is nothing outside of that. Space, how big is it or how big is it?

Man: Everything is consciousness everything.

Yada: That is right. So there is nothing outside of it.

Man: I've had an opportunity to listen to a lot of your tapes at weekends with friends of ours. Actually you told me something about myself a few years ago, you said, you knew and I had a feeling that you made a mistake. Oh, no you didn't make a mistake. I made a mistake, I didn't understand you! Its entirely possible that you thought I knew, but I didn't, until about a year later it struck me like a bullet, what you meant and what's amazing, when you mentioned about a certain place and what you said about consciousness. . . .

Yada: Then, I knew you didn't know, but I couldn't tell you. That's why I couldn't tell you, I couldn't tell you because I knew you didn't know. If you had known, I could have told you!

Man: I understand that. Actually Yada, as far as I'm concerned, I'm always going to be a pupil. There is so much to learn.

Yada: My friend, that's what I am, that's all I am.

Man: We're never anything else.

Yada: That is right. Eternal seekers of the Light (Speaks it in his language)
Eternal seekers of the Light.

1.039

Man: Yada, when you said, "when you are looking at life, what are you looking for?", my conception of that always has been, what I'm looking for in life is for a better way to serve.

Yada: My friend, when you are in such service you are in the Light. So this is why there is no conflict, you are in it, and when you are in something, you're not looking for it.

Man: You don't look for it, you're looking at it.

Yada: That is right, you are looking at it. We are in it but do not recognize it. The fish in the water is not aware they are in something called water. They are aware only of their sense of environment. It is natural to them, they cannot question it and they have no awareness of being in something called water. In my language, E'wa - water. Does that give you a proper picture please? Man is in consciousness, he lives in mind, not in time and space, but because he has no awareness of what he is in, how can he name it?

Aud: Could man be better aware of that consciousness when and if he evolves to the fourth dimension?

Yada: Always he is becoming the human, is becoming a little bit more, a little bit more self-aware. The remembrance of this awareness is a very individual thing. Sometimes one who is in a little bit of heaven, after suffering much hell, feels they are in a vast amount of heaven. L A U G H T E R

Aud: Right.

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Yada: Its true, yes. (Talks in his language) Perhaps I am going to withdraw and let someone else take my place and talk with you for a little while longer, yes?

Aud: All right, Yada.

Yada: Thank you. It has been my honor to come and communicate with you - and with you, not at you; very different. Try to do this with one another, try to realize this. It will keep you from talking at the person. It is all right to talk at a child, because a child needs that kind of guidance, but after a time you must let the child feel that you are talking with him. This means that you are showing signs of awareness of his mental growth. Thank you very much.

Aud: And thank you, Yada.

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Prof. Luntz: I just wanted to come and greet you all again and perhaps tomorrow night, I'll have a better chance to stay longer.

Anita: You'll try Professor?

Prof. L: Yes, I certainly will. Perhaps I can take one or two questions if you have something to say.

Aud: A friend of mine has a question or two of you.

Friend: May I ask about extra sensory perception, about me contacting somebody who said, life is universal and all is energy.

Prof. L: Yes, Thought, the processes concept of thought is energy and basically is light, but in the form of energy called mental energy; it does move considerably faster than material light. It starts off as material light and then goes beyond that. It is not moved into motion, it is immediate. THOUGHT IS IMMEDIATE. It is the very essence of now and the reason that is, is because this which looks like space and time to you is mind, is consciousness. When one receives a telepathic thought, a message let us say, it is not moved in the way one employs energy to move something. One simply is in it. You can put your finger anywhere in the ocean and get it wet. Do you see that? That means the wetness is everywhere present and continues that way.

A thought, you can put your finger into the thought, into the great mind, the great consciousness, and get a thought anywhere. These thoughts are fed into cells of the brain directly. If you are in New York or in London and I'm here in Cleveland, Ohio? Yes.