

Jolly for me, I do know where I am! And you send me a message, it starts off by what is called neuron showers in your mind, in your brain cells. But the energy, this brain energy can only carry a thought a given distance, then it begins to fall off at the greater distance. But it doesn't move off, it simply agitates brain cells and this sets up an activity in the mind, not in space. And in this mind, you, the receiver, or me, the receiver, know instantly what you are trying to say. It goes directly to the brain cells of the receiver, it doesn't go through the air, and it may sound like that, the sounds may seem to be heard with the ear, but it is heard with the nerves, the nervous system that go to make up the cells of the hearing organ. So the sender may be sitting beside you and when you get a message or I get a message and he is sitting beside me, and you will not hear it, but I will, because the message is directed at me. It is a very personal thing. It does not excite the brain cells in his head, only in mine, therefore, he doesn't hear it.

Aud: Can you people communicate with the astronauts?

Prof.L: Oh yes. Oh yes. And this, the teaching of it, is going to become a very necessary thing as man moves further and further into space. It is going to be his only saving grace, I may add. Otherwise he will go mad in space.

Aud: His only good piece of equipment.

Prof. L: Thats right.

Anita: What makes one a good receiver?

Prof.L: What makes one a good receiver?

Aud: Yes.

Prof.L: It can be taught, yes, and there are many who could become perfectionists in it as people here are taught other things. Some people are extremely apt pupils, let us say, in mathematics, and others are very, very poor. So we all can't learn telepathy or mathematics or art, or painting, or writing, or music. We are not all that well equipped. Our receiving centers are dull. Some are very much alive, very aware. You find people who are outgoing people, will be much quicker to learn, than those who are not like that. When we are self-centered, we shut off all other selves, so that we can't even communicate with words to some who are standing right beside us. Isn't it so?

Aud: Yes, it is true.

Prof. L: So it is a matter of sensitivity and our personality and its operation with the brain.

Do you really appreciate others? Do you love to be in the company of others or would you rather have seclusion? And do you feel a little bit uncomfortable in the presence of others? You will know by this whether you are capable of communication accurately and well. Again, love, as my colleague Yada said, is the essence of this kind of communication. Then we are not so likely to use our ability to be mental communicators in a detrimental way, and we will not go prying into the minds of others without asking them if we may. For this is the worst kind of intrusion. No one would be safe. With the hatred abroad now, think of what will happen when telepathy becomes a wide spread thing. We must learn to love first. We must learn to appreciate the needs and the feelings of others before we can really accomplish worthy things in telepathy or clairvoyance, and that is even the more dangerous thing, if in the hands of an unscrupulous person. The reason why so few people can project, can physically project, is because they are afraid. They do not trust themselves. This means they do not trust others. They have no real love in their heart for their fellowman. S.E.

Aud: We will first have to be at peace with ourselves and to respect others.

Aud: Aren't we all, basically, receivers?

Prof.L: Oh, by our nature, yes.

Aud: Don't we get messages without our conscious mind knowing about it?

Prof.L: Oh yes, oh yes. Many of us, many, many of us are great receivers without our conscious self being aware of it. In fact, the whole human race, every individual, is in direct communication with every other individual, but mostly unconsciously. Mostly. We are constant in our reaching out to others, but most of the time, this reaching is done unconsciously. And more, there is a condition within us that causes our mental self to split up here and there and periodically we project these small parts of ourselves while our conscious self is very busy, with our daily work,

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not conveying our experience of the unconscious to the conscious.

Sometime later, we may be having an experience and we will say to ourselves, "It seems as though I have been here before". or "It seems as though I have done this thing before". So if we are believers in reincarnation we may stretch our imagination into believing that we have done these things in a past life. But not necessarily, for as I said, a part of our consciousness may have gone out and had that experience, but did not relate it on coming back to the conscious self.

Aud: Is this to say that such an experience might have been someone else's, not necessarily his own?

Prof. L: Yes, of course, yes. You know if we really understand how closely we are mentally related, much more mentally related than physically, much more.

Aud: Then it is that a great deal is according to brain waves and wave lengths. 1.040-B

Prof. L: Yes, this is a subject I think that we, as students, need to make a closer study of, become aware of, this business of the mind breaking off in pieces of itself and having many secret trips here and there and not saying anything to us about it, the lower us. It could present, and sometimes does, an embarrassing position. Here we come again with "my, but your face is familiar. I'm certain I have seen you somewhere before". You may not have physically, but only mentally. We have little trust in the mental self because we cannot stay aware so we do not trust it. We drift off. That is why many people get killed in their motor cars, because a part of the consciousness drifts away on some problem or some worries, some anxieties or seeking pleasure, mentally, with anticipation of what will happen tomorrow or the next day, or tonight. And we very often find ourselves instantly dead because of that.

Aud: I've thought of something else about that. You know there have been cases, with the war going on, where the mother knows that her son is dying or is going to be killed. It's heavy emotional strain. That's because he was wanting to be home at that certain time?

Prof. L: Yes, of course. And then something else, communication between us is made considerably more likely when we are at a high point of emotional stress.

Aud: It generates, speeds it up.

Prof. L: That is right. When we have an intense love for another and we are separated from them physically, our ability to get at one with them mentally is much better.

Aud: Instantaneous.

Prof. L: That is right. The relation of love is wonderful, shall I say, communication - source of communication .....(Prof. loses control of Mark)

Anita: It's after 11 o'clock now, Professor, can you say good night?

Yada: Suddenly I had to take my colleague's place for a moment. He was losing control of Mark's body. I'm sorry but he is all right and I will leave and he will return tomorrow night, all right?

Anita: All right.

Aud: Thank you. Goodnight, Yada.

Anita: Yada, does Mark need something now?

Yada: Yes, he should eat something. Thank you.

Yada: Sena and Sinahas

Anita: Good evening, Yada

Yada: A notchi, a notchi. (Speaks in his language) I see you do not understand the Yu language, huh? So I had better translate. English is a wonderful language, but also very confusing at times. But a good artist does not stand around complaining about his tools; he gets to work with what he's got.

Some of you here I remember being in the room where I taught years ago and now I greet you. I'm so happy you have come back. To those of you who come for the first time, I welcome you in the hope that you all have learning tonight, whatever you are seeking to learn.

Tonight is the last night here in your city. Tomorrow somewhere else and I will be in that somewhere else much before Mark. With all of your speeding birds, you call planes, the modern plane, the Jet, you still have not acquired a great deal of speed. You have lying ahead of you in the near future much more moving faster than ever before. The trouble is can you mentally keep up with it? But that is your problem, not mine.

My friends, thought is the fastest moving of any thing. I say thing. Man is going to learn to project himself much faster by the use of mind. Today you have wondered out into the spaces, but it is only your baby steps yet. You're going rapidly, you're going to catch up with yourself. Man is moving into space because he has to, he has no choice about it. For him to not go, would be for him to deteriorate on the earth much faster.

There are planets in the far reaches of the great galactic systems like the one you call the milky way. There are planets with beings on them very much like yourselves and on some of the others there are beings very intelligent, highly advanced beings. They are not at all like yourselves. But life forms on a planet only when it is within some reasonable distance of a sun, for it is only through the sun that life can be on a planet.

Man brought himself here and now he is taking himself back from where he came.

Man is a space being. The planet you are riding on, called the earth, is but a big ship. In time man will be going into space. There will be no other bodies for him to go to, because he will have covered them. This is the way things stand, you may say, there are beings intelligent beings, in bodies in space.

But man is forever, and in this foreverness he must be doing something. He cannot just sit, he is not a very good sitter. He is driven into action by his great hunger for knowledge, understanding and wisdom.

I do not know what you are going to do in the space; where you are going into space. Let us say Mars, because that is the only possible planet that the weather conditions can be changed so as to produce the sufficient amount of oxygen and hydrogen for a lung breather to live on. But you may bring a couple of monkeys with you first and start them in some kind of garden of Eden. You may even name them Adam and Eve! Wouldn't that be a tremendous trick to play on humans in later times on Mars, teaching them they sprang from monkeys. L A U G H T E R.

But it does not make any difference what man sprang from. It makes a difference only what he is now. The past is the past, it's a dream that has been had. The future is still not lived yet; it is not a dream we have had yet. So now is the important time of our being. If man would learn to pay more attention to what he is doing, he would have very little need to worry regarding his future, because he would know by his acts today, his tomorrows will be made. He would know this.

As I mentioned last night, there is a great struggle going on on your earth; and the struggle is man to man and man against man. All this is the growing out of his emotions due to the false teachings given him when he comes here to this planet. He has made himself blind and he has walked in it for a great number of years. But he is coming out of this blindness. So he has put his foot on the path to mental evolution. His physical one is over with.

There is going to come a time when your earth will not be fit to live on. So now is the time to look for other places. But those places must conform largely to the nature of the earth. Otherwise you will have all kinds of difficulties living on them. There are no other planets in your solar system that are possible for man, the lung breather,

to live on, live on as you do now; live on without some great amount of mechanical things around you to protect you against the elements.

When you consider it, it is amazing that the human has survived as well as he has on the earth, starting out when the planet was a very wild place to live. Fortunately he grew up with the conditions. In this manner he learned to live with them, to adapt himself to the various changes that have taken place throughout the eons of time. Now, because man has built in himself a great adaptive system, it will come in very handy for him in the future out in space.

But one of the most important things he must now learn to do is to learn mental communication or what is called "telepathy". It will be his great saving grace. Telepathy this way, no matter how far he goes into the spaces, he will still have communication with himself on earth.

Anita: How can we develop this, Yada?

Yada: It is not that simple that I can put it into a few short words so that you could learn to do it right away, it is going to take a great deal of time and patience to learn the functions of telepathy. As it is now, some of you have this ability to a good degree, but the majority of people do not have it. And you are going to have to fight some people to train them, because they have been conditioned to believe in the evilness of the activities of the mind, not knowing that that is what they are living in all the time. That is what all things live in, the mind. This includes time and space. You are moving around, everything is moving around in the mind, not in something called time and space. You see, you are not going to be able to teach this very quickly because you have to teach, to get to the person's consciousness, that he is not living in extra mind or entities called time and space. Time and space is mind, is in our consciousness. That's what makes telepathy possible. \*

Anita: Then it takes mostly observation? Self-observation, and the will to learn of something that most people do not have any awareness of. Telepathy, clairvoyance - are going to be a very necessary part of the human life in the future. But this does not mean to say that all people will have to learn this because all people do not have to learn anything. It is not needed of them. They are workers, because of their not knowing, because of their ignorance, they are workers. Some of us are good receivers, but not good senders, Yada.

Yada: Well that can be remedied by proper training. It isn't that only a few of us have this quality of receiver or sender, we all have both, we simply need proper training to bring it out, to make us aware of it. Look please, even today in your great modern age, with all the talk of you cannot believe in clairvoyance that has been going on for centuries. You have people today that are asleep, who doubt it, and make chattering noises which they call "laughter" when somebody who can do these things talks about it.

You can always tell when a truly educated person is around. You can tell it by the sound of the chattering jackasses, the sleepers. But they are in their place. I do not criticize them, I only tell you what is. Everyone of us, we are in our place. Man does not grow en masse, that is an individual's work. \*

There is much talk today of collective learning. It cannot work. It is the individual that learns, not the collective mind. The collective mind does nothing constructive, but it does much to destroy. A lady asked me one time, wouldn't man find himself in a better position that he could learn to read minds? Not with the animal in him, NO. He would be in a worse position. This animal must be taken out of man before he can properly handle these higher learnings, because he would use them to destroy himself and others, misuse.

Many people, coming to hear me talk and seeing the way I come through this man, using this body, they consider him (Mark) a spiritualist, a medium, and that he is communing with spirits. Or as the Bible would say, he has familiars. Hum! Have you a familiar? How do you know? Did you ever get familiar with me? Did he get familiar with you? What is a familiar? A familiar is a friend, not a haunt, not a spook. A familiar is

an educator, a teacher. He or she comes to broaden the thoughts of the one they are interested in, with the hope that he in turn, or she, will broaden the thoughts of those around them. What is the purpose of giving if the receivers hold on to whatever is given to them, fails to share it with his fellowman? The gift has been wasted. Whenever you are offered something, take it. Take it gracefully and gratefully, because you are going to give it to someone else. And if you deny what is extended to you, you deny many others. If gifts were given to one to keep who would care to give and who would care, really, to receive? A gift of any kind is good only so long as you can use it, put it into action. An artist becomes great by constant application. So it is true of any of the creative works.

I have said this before and I feel it necessary that I say it again, I, Yada, am not of the astral world. My understanding of life has released me from that sort of action. And so it should release you in the course of time. The true student of life seeks to go beyond the astral world. The astral world is but an ante-room where most humans go and wait until they fall back into the physical world again. For they haven't understood the nature of their feeling-self, their emotional-self by which humans become attached to the physical world when they come here.

We hear much talk in the field of metaphysics where the individual believes that he must destroy all of his desires, so called lower desires. To do that would be to annihilate yourself for that is how creation comes into being. Most of these people have guilt feelings regarding themselves, so they seek to get out of the world. They really seek to destroy themselves. It is an intense desire to self-punishment that you are not good enough. This is not the Inner Teachings. The Inner Teachings are for life, not for death. The Inner Teachings are to are to let us know how wonderful the desire-self is and to use our desires intelligently, guide them.

You hear much talk about control. We have talked about it many times in the past. To control is not to destroy. It is to guide, to move intelligently, usefully. And you do not have to be what is called "good" to do that. Goodness is a sense of the individual regarding himself and the world around him. What I talk of is balanced action, not merely goodness. Goodness is not enough. Goodness and badness, these are abstract terms and it regards the individuals feelings. Life works in two ways called positive and negative. You cannot have one without the other. You may have the greatest ambition to spread what you call good around your environment, but your good may be someone else's bad.

Everyone in the world, or practically, who does not understand, understand the laws of life and that everything is operated by laws, believes such men as Hitler, Stalin and others like them, Genghis Khan, Alexander the Great, Napoleon, they are all very evil and now that they are dead they are of necessity in Hell. Mostly the Christian hell, that's the hottest hell there is! Of course, this isn't true. The only way any of these tyrants of life, these dictators, these people who have stepped across the earth bringing blood and pain in their wake, the only way they are going to suffer is should they get a sense of guilt about what they have done. And I can assure you, immediately, that when this happens, these people are in the worst kind of hell. Far hotter, if that is possible, than the Christian hell. Far hotter, because it is of their own making. But you would not be surprised that we, the individuals, do that to ourselves? But we do it out of ignorance, out of not knowing any better. But again, can we believe that any of these people mentioned committed only evil? Of course not! Look please, Hitler, the most modern of these. His ambition was to make a pure-blooded German, or Germany. But my friends, pure blooded anything doesn't last very long because it is too delicate. There are not these strong combinations, it cannot last.

Life, action - always needs strength. But he did not seem to be aware of that. He was one pointed in his thought. He had not looked around to examine nature, nature's laws. So he brought a great deal of violence to the world. Yet in this drive, in all of his efforts to control things, he destroyed what he wanted to do most. He brought together people of a vast variety of nationalities and different blood. He brought them together so that today Germany is more impure blooded by far than it ever was before. By the very method he used he worked against law. He crushed himself to death. Not one of his ambitions succeeded. But, he is a determined man. Do you think he is going to sit

Aud: Yada?

Yada: Yes.

Aud: When a person dreams of a person who has passed on, do they come into his dream and into this plane, do they come of their own volition, or. . . .

Yada: Sometimes, yes. Sometimes the dreamer puts into his dream the entity that he wants, he knew on the earth. But this is not as often as one may suppose. Most of the time when we dream of someone we knew, it is an image of our own creation - what we knew of them, but not them. You see, what we see when we look at another, when we associate with another, we are seeing ourselves. We are recognizing ourselves, so we project this kind of recognition into that person, believing that is the way they are. But few of us ever see another as they are. We just make images of what we think they are, by the way they act, by the way we feel about their actions.

Aud: Yada, if we could get rid of a lot of attitudes about all these things, then could we see much more clearly what is, as they are, rather than to imagine.

Yada: Not really, not really. We can never start imaging other things in our image, using our image as a measuring stick. Would any of you think different? Would you like to express it to me please?

Aud: Yada.

Yada: Yes.

Aud: You mentioned about creating his God and clings to his Gods - otherwise he feels alone if he destroys this God, and because of fear he creates another god. That's been human history, it has been a repeated process.

Yada: Of course. But this is because he does not know himself.

Aud: Because he does not cultivate the right teaching and clings to the old, the false. I believe it is because of false teachings.

Yada: Such teachings put him deeper to sleep.

Aud: That is why there is always, as a rule, only a few or one that knows.

Yada: That is the way truth is learned, by the individual, not the masses.

Aud: I now understand all that. But man is conditioned and it is because from the moment he is born he is told he has sinned. I went through it even with my parents. But at the age of fifteen, I rebelled and started to think for myself. But still I was lost, I didn't know because I was just wandering around.

Yada: Yes, of course. The millions of people in the physical world are lost in ignorance, not sin, but ignorance, not knowing. When one knows truth, he lives truth. He can do no other. You may say I know so and so, I must do so and so; but there is a knowing and there is a knowing - one in which we act what we know. The other is merely intellectual knowing and serves us no purpose except perhaps to make us look smart in the eyes of the ignorant. You please pardon me, I must withdraw now for a little while.

Anita: Yada?

Yada: Yes.

Anita: When you come back, will you please answer Edith's question about Irene appearing to her?

Yada: I will when I return, thank you very much.

Aud: Alright, Yada.

Yada: Thank you, E gratia.

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Yada: To the lady speaking of dream, you see Irene, Mark's wife?

Lady: Yes. And she said, "Now you believe it"?

Yada: But were you awake at the time? You slept?

Lady: No, I was dreaming, but it impressed me so that I remember it very vividly.

Yada: It is very difficult sometimes to tell whether we are dreaming asleep or dream- ing awake because much of our consciousness is a dreamlike dream, like whether we are asleep or wake. Man have wakeful dreams. And many dreams are not at all as they are described by the dreamer when they awaken. They patch it up, they cover it, they tint it or they leave out certain parts which perhaps didn't impress them

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as possible, so they didn't like it. So they omit it and added color to the things they liked. That is the nature of the mind operating through the body.

Most of our dreams have to do with our daily life and our attitudes to our daily life. We make symbolic forms in our dreams. Too often the dreamer cannot read these symbols, so his dream is confused. Frustration brings us into a very vagrant sort of living. Frustrations keep us from making decisions. Not because we can't, but because we are afraid to. No experience can harm one, and no experience by itself can do us good, but our attitudes to our experiences create the goodness or the badness for us. \*

Pain is one thing to one person and something else to another. Some people can stand only very little pain without crying, without breaking down. Others can endure a great deal of it without showing signs that they are suffering at all. So pain is not something in itself any more than is joy. We have to realize that these things belong specifically to the individual.

Aud: Is pain really a form of fear?

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Yada: Yes, of course. Really I cannot tell you very much about your dream because you were the dreamer, not me, and you tell your dreams in your own way. You, as I see it, and only as I see it, had an experience with the actual entity once known as Irene here on earth. Her effort was to give you a feeling of security about death, that's why she said, "Now you'll believe it", meaning she had survived; meaning no one gets lost, you see there is no place to get lost in. When we know this, we feel secure in any part of the universe, we become at home.

Aud: Did I call her or did she come of her own?

Yada: No, she came of her own accord. Knowing you when on earth and knowing how you felt in some ways regarding death, and being your friend, she was interested in you. Too, Mark, being there, helped to attract her there. There is a very close connection between Irene and Mark. This connection was not broken at death.

A man said to Mark regarding Irene's coming and talking through him, "Do you think you should have called her back? Why not just bless her and let her go on." This man just didn't know Irene. Irene did on earth what Irene felt she wanted to do and nothing and no one could stop her. Now, you would say it in this way, "Neither hell nor high water!" L A U G H T E R She was of that nature. She came to him, he didn't hold her back, he didn't pull her back. We come to Mark, he doesn't come to us. We must come to him. We understand his psychology, we understand his nervous system, we are familiar with mind, so it is no problem for us to use his body. Now we would not use his body or his mind against his will. The first time we came we asked for permission. We said to him, "would you care to do this work? Would you leave yourself open to be of service to us, we of the Circle, when it is possible for you." We promised never to go against his desires and feelings and health. His health is an important thing with us. Whenever you have a tool that proves itself to be a good one, do you abuse it? Of course not. You take the best care of it and respect and honor it. With the majority of mediums in seance rooms there is none of this feeling between the entity and their medium. So they abuse him, or her, many times, not knowing that they are doing it. Seeing a light around this kind of person called a medium, they rush to that light. Everyone and anyone can get in if there are no protectors around that person. This in time, this misuse of the medium, leads him or her to mental, emotional and physical breakdown. Work without love is dangerous, is deadly. Indeed anything we do at all in which we have no love, we become deadly to ourselves.

Man must love and be loved, or he dies. He loses his sanity and that is the crux of the trouble today in the world, not only between nations but between individuals. Out of this ignorance rises fear; out of this fear rises hate, distrust, animosity, because everyone is seeking for personal survival and they want it even at the price of another's life.

You have a very serious problem in your own country. It is called race hatred. Did this start out of nothing? Are the whites hating the blacks and the blacks the whites for no reason at all? Of course not! The whites have brought this upon themselves, without thought, without feeling and indeed with a great deal of hate. The whites lifted the blacks out of their country, out of their land; spread them abroad as slaves in the most brutal fashion you can imagine. And were the Christians absolved

from this? They were the worst! We cannot enslave another without in due time enslaving ourselves. Now they are reaping the wild winds of this form of ignorance. You can only help when the intelligent, the educated blacks and whites will get together and talk. And one thing both should remember is that violence only begets more violence. There is no going around it. The uneducated everywhere, anywhere, where ever they are, are a danger to the world because they move in mobs. 1.047

Aud: The uneducated masses are the most fearful.

Yada: Of course, the masses are destructive; mass mind in motion is destructive.

Aud: Collective learning?

Yada: There is no collective learning. Learning must be done by the individual. This is the fly in the ointment! Of course you are going to have to gather together en masse at one time or another. You are going to have to do this, to see that the black people are educated, to instruct the ignorant. The white people, the educated white people must do the same to their ignorant. They must do this, otherwise blood will be scattered across your land, many innocent people will die and the hate will increase, my friends. I tell you, without education, without love, man is dead, is dead.

Aud: We finally wind up like the abominable snow man.

Yada: Ha, ha, yes. This being was once a kindly being, but being mistreated soon became a savage. As is always, what happens when we mistreat another. We make savages by removing the human dignity that we all must have. I do not think for a moment that the black people are driving to integrate with the whites. That is not what they are seeking, because to do this would be to annihilate themselves in due time. It would be to so thoroughly mix the blood that there would be no longer any whites or blacks. No, the black people are proud of their race, the same as the white people.

Aud: Everyone needs the feeling of being worth something, of human dignity.

Yada: That is right. They want human dignity, they must have it.

Aud: In this country people forget this and the story goes that every man has this quality and so forth, they say where is your ticket to dignity.

Yada: You can't buy this. There is no price you can pay for this, to attain it, you either have it or you haven't it.

Aud: Yada, wouldn't you say it is the same problem in the Far East?

Yada: Yes, of course. Every race of people have been enslaved in one way or another by another race. This is part of man's savage nature. This is part of his zombiism, of his robotism, of his not animal, but the beast that he has come here to lose to rise above. Aud: To experience and recognize the beast in himself.

Yada: That is it! But until we do recognize the beast within us, we cannot find the human in us. I tell a story of this, of an elephant. It goes like this: A man was walking along a road in India and he finds a man on the road that is carving out of stone very beautiful elephant. And this man that came upon this scene looked around and saw no elephant. And he wondered to himself, "How does this man make such beautiful elephants and nothing to copy from?" So he asked the man, "How do you do that?" And he said, "Its easy, all you need do is look at the block of stone, become aware of the elephant in it, and then knock away everything that isn't elephant." LAUGHTER And so man must do that. First, he sees man in the beast, then he knocks away everything that isn't man, which is the beast. And he is free and he makes a beautiful human being. We are not born human beings, we are born beasts. We have to become human beings. This is the road to development, this is the path of waking up and becoming aware. It is a difficult path to begin with, but a sincere seeker ignores the difficulties. He has a point to reach, and he must reach it, he must reach it or die.

Like the salmon, when they go home, return to the spawning ground. They do anything but cry, they never sit down and cry, no matter what the obstacles. Sometimes they die, but they do not cry. They get home, because they have the will and the fire. It is called the great need to find themselves.

Just dying does not give us any better understanding than we had before we died. There are many, many people in what are called the lower realms of life that have no awareness that they have ever died. So how can they know anything more than they knew when on earth. It becomes a must to return to the classroom. They haven't truthfully graduated yet.



Aud: Are you speaking of humans or . . .

Yada: I am speaking of humans, so called, but you see, they are not humans yet. You have what passes for the human, the Homo sapiens, but they are not. Humanness is an understanding; humanness is wisdom, besides knowledge it is wisdom. When we come into wisdom we become human beings. You see, man did not spring from the monkey. He only did monkey actions later. L A U G H T E R.

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Aud: Are we going through the same as past civilizations or . . . .

Yada: They are going through the same thing. Because why? Because the humans do not grow en masse. A few individuals here and there, year after year, find their way, become human. And because they become human they turn around and see the human in the animal of those who have not yet gotten to the human state. And they serve those beings.

Aud: They try to educate them.

Yada: That is right. They seek to educate them, so the few pull up the mass or the many. Were it not for these few, man, en masse, would never grow. Now, in every-time, down through the ages, he is still the same as ever. Only thing is today you have laws that keep you in better control, somewhat better. But what is this? Holding down the savage sometimes very often makes him more of a savage. So we end up in mental hospitals, if not in physical sicknesses.

Aud: How long will it take, Yada, this war in Vietnam, when will this fighting end?

Yada: I do not like to make predictions about the human being because he is the most uncertain of beings in existence. He himself does not know what he is going to do next. But I say this; if you were fighting, if your country was really fighting for the freedom of this Vietnamese or the Koreans, or any other race, it would not last but a very little time. The struggle would be short. But you see, this is not the case. Wars are politically run. It's basically governments playing politics, with no interest in the people at all. This is sad to say about your country, because North America was chosen and I say this in all sincerity, your North America was chosen by higher consciousnesses to be the cradle of the Light of the World, long before any so-called Indian people existed here, long before. It was chosen to be the Cradle of the Light; the Light, when darkness will come to the rest of the world.

Aud: Will it come?

Yada: It will come, you must go through another period of darkness yet, before you come into the light.

Aud: What will cause the darkness?

Yada: What has always caused darkness? Ignorance, ignorance.

Aud: What do you mean by darkness?

Yada: Darkness of action, wars, destruction.

Aud: Will it be a long period like that in time?

Yada: Yes, yes. There has been much talk about the works of nature. But one that California will slide into the ocean. Pretty soon now everybody here will make themselves ready. Any moment now - get frightened because it is coming! My friends not in your time, not in your time.

Predictions. Some people seem to have a strong intuition for predicting disasters. Is there nothing good in man or in the world?

Aud: They don't know, don't mind unpleasantness.

Yada: Apparently not, apparently not. You see, basically, this is not true, for the very basic nature of man is not evilness. It is goodness, kindness, light - that is the basic nature. We are gods in the making, if we have to use the term god. We are creators, but blind for a while yet.

Aud: Why is all of our news media - all means of communication - the only thing that seems to be talked about in negative things, unpleasant things.

Yada: Because man lives in fear and this fear creates within him an intense feeling of unworthiness and unworthiness means he suffers from guilt, sham, you see the trap? We must do something to come out of this and this something we must do is to learn what love is. What is it? It is understanding, knowing first myself, knowing not "who" I am, but "what" I am. And I say to you, once you learn what you are, you are \*

a master of life. A master of life! You could not turn a hand, a little finger to hurt another. So your love would be of such proportion as to prevent you from doing that. It would destroy that insane animal in you, or me, if I were in the world.

Aud: What you are saying then is there is only one correct action to all.

Yada: Yes, yes. We cannot make a choice to whom we are going to give our understanding, we must give it to the human race at large.

Aud: Yada, can we not also do a lot by physical contact?

Yada: Of course. Of course. Hands! Beautiful things, wonderful things. They are an extension of the mind into the dream. They are for healing, and you need not do anything mystical about it, you need not add anything that would seem mysterious to others. You can heal without letting anyone know even that you are healing, by touch, putting your hand on in a friendly way. And at the moment, in the mind you are making a vivid picture of that person as being in balanced health. Then leave them say nothing, but go on doing your service of love. You see, when we let the world know, "I am a healer", we are putting ourselves in the limelight and it is a dangerous position to be in, because everybody wants to be in it and those that cannot, they stand out to the side and throw bricks at you. L A U G H T E R.

Aud: Yada, is it true, if you live. . . (tape is inaudible)

Yada: Yes. especially if those to whom he or she comes give their love. Love removes fear, anxiety, even from animals. In India there is a practice among the people of the Inner Teachings to have their students spend at least a year in the jungles without weapons to defend themselves, amidst wild animals. And it has never been known for one of these students to get himself killed. Because why? He does not ooze fear from himself, no fear.

But also, in the country of lions, these lions walk around and lay around their food, their living food, other animals. These other animals, these food animals, feel no fear until they sense the animal getting hungry, they sense it. And then they are careful how they move because they know the lions may not touch the one right beside him but pick one of the herd that lies at a distance and chase him down. And once the lion sets his mind upon one individual animal he does not take another. Where there is no fear there is freedom. Put anyone into fear and you enslave them. \*

Going into the astral world you will find several different states of being. One of them, for convenience sake, we will call the slums. People with slum minds on earth go into slum minds out here. Have you ever witnessed a person who lived in slums trying to adopt himself to other states of being where slums do not exist? It is very difficult, it takes time. In India, people - thousands of them, millions - live in filth. They eat filth to stay alive. Do you think that you can go in there and coax any of them out of it without first making ground work to educate them that filth is not something to live in? In Spain there are a people who suffer from blindness due to a certain kind of disease that eats the eyes out. They teach the children to be blind, to get the disease. They give them rags, filthy rags, that they have been wiping their eyes with so that the child can wipe his. Do you think you can stop them by going in there and saying, "That is an atrocity". "That is evil", even though these people are basically students of Catholicism in their own little way? Evilness is not evil, it depends upon the way we have been trained. The conditioned mind works automatically as it is conditioned to do. You want to stop them? Then go in quietly, go in with love, with compassion. Go in and do not let them know what you are doing, not until they feel sure of you, not until they trust you.

Same way in England, a very civilized country, the man Hitler's bombs cleaned out some of that filth but not all, and it is growing up again because the people were never educated. Nobody cared. Going to Russia, how do you suppose communism came to Russia? Out of nothing? Out of the goodness and kindness of the Russian Orthodox Church? And the Czars? Of course not! It is just the results of the beastality of these people that made a fine breeding ground for communism.

Aud: The ill treatment of the people, there they treat their animals better.

Yada: That is right. That is right, of course. Did your country say anything about the activity of the Czars, the brutality of the royalty and of the Russian Orthodox priests? But when communism got in there, the cry went up in the religions, the

the ignorant people and said, "God went out of Russia". (God was never in Russia, that is why communism got in there.) (Yada moves Mark's body back and forth) I do this to keep energies going in Mark's body.

Aud: I'd like to ask you a question if I may. My mother-in-law has been in different parts of this country and has seen people living in filth and the priest didn't help these people either. What can be done?

Yada: Of course. Right here in your country you have a people that you completely ignore, then go across the oceans to intrude upon other people. And it is an intrusion because all you do is seeking more protection from an enemy.

Aud: Insecurity over here and we have a lot of it.

Yada: That's right, that's right.

Aud: Yada, since we have been involved in this situation over in Vietnam, I've heard a lot of Americans say at the rate we are going we are going to end up like the Roman Empire. All overseas and the whole bunch here are going rotten. People live in fear all over the world. And because we are insecure and the more it continues, we will end up like the Roman Empire.

Yada: Of course, of course. Like I have said, violence only begets violence. Man must move away from this way of understanding, of getting the light. He must or he will perish. We must get together. We must talk and talk honestly, not out the side, the corner, of our mouth. We must talk honestly.

To get back to the blacks and the whites, the blacks know how they have been treated. They know, they are acutely aware of it, but the more educated know that violence will not solve the problem. Hatred must stop. I have suffered greatly at your hands, but when I come to know you and you come to know me, we will not seek for self gratification. We become the greatest source of peace of mind to one another. I do not see you as black, I do not see as white, I do not see as red or yellow, I see you as a human being. I recognize your needs. Only then can I be safe to help you, or you, or me. To blame is to not solve the problem, but what is to be done is important. Let us start doing and stop talking. I say us, because I am of the human species and I see this. I go back to my own civilization 500,000 years ago. It was the cause, the same thing, the same thing as it is today, it was the cause of the eventually violent destruction of my civilization. A series of such quakes as you in your time have never known. Ice came from the sky, great blocks of ice. Darkness spread across the land, so black no fire could dispel it. Winds, oh such violent winds. You know what all those things were? The eruption of hate, malice, fears, guilts. It is projected on the ethers. *Accident*

Aud: Manifested.

Yada: Of course, of course. (Speaks in his language) It is forever this way.

Aud: Anything in our mind then manifests in that.

Yada: That is right. Your thinking affects all of your surroundings. And when we realize the vast number of people that are projecting their feelings around them, you can see the effects on the atmosphere, the ethers if you like to call it that. My friends, I do not suppose for a minute that anything that I say here will in itself do anything because it is but talk. It is up to you to find the intelligence in what I am saying and apply it to your daily life. (No one has the right to demand of another anything.) But love will bring anything that anyone could ever want. I say it will.

In time, I am going to communicate through this man to a small side of the United Nations. Just me, or just this man? No, there will be many sensitive people who will be called in, for this small stem of the United Nations is seeking to find some answers from the world and worlds beyond. Seeking minds dwelling in higher states of awareness, to see if something cannot be suggested that would bring a measure of sanity back to the human race. And in time, because if it does not come about, the world will perish. The world, man, has been destroyed from the face of the earth five times. Five times the entire human race has been destroyed from the world! But who did it? We did it. We must wake up! And I look and I see that we will this time wake up. With all the violence around, with all the blackness, the darkness, with everyone suffering everywhere, I still say to you, I see a light coming through. Man is going to get back his sanity.

Aud: Are we in the darkest period now?

Yada: Not yet. I am so sorry to say that, so very sorry, because I know how you feel about it. But truth cannot destroy, it can only build. So be assured the light is there. We must do everything we can to use it. Let us serve ourselves, we humans, let us serve ourselves now and stop serving Gods. Gods can take care of themselves - except perhaps the Christian God! He needs your praise, otherwise He cannot survive. He must be an egoist!

Aud: As long as we praise He will.

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Yada: Of course. When you see someone striving to do a thing, no matter how badly he performs, if you give him credit for what he has done or what he can do, he will do much more. For giving credit is giving love. Love protects, love builds. Man is totally insane without it, and no religion will bring him back to sanity but the one of love. L O V E. }

My honorable friends, I must withdraw for now. I do not know the limit of your time, but I know it is short for me to talk with you, for you to be here. But though Mark may go away, I will be with you as long as you want me. For I am love, I am. E notchi.

Anita: E notchi, Yada, and thank you very, very much.

Yada: Gratia, Gratia.

Anita: Does Mark need anything?

Yada: No, no he is all right.

We of the Circle are very grateful for the work you have done through the years.

We are most grateful and do hope that we can continue to be in close contact with you at all future times. Even though, as I said, Mark is not here, I'll be here. Thank you very much.

Yada: Sena et Senehas, ena Yada di Shi'ite.

Group: Good evening, Yada.

Yada: A notchi. A notchi. (Yada speaks in his language)

My honorable friends, it is a very great pleasure for me to come here this evening and communicate my thoughts with you in hopes that you will communicate yours with me. There is no way for we humans to learn of life without getting together and exchanging our thoughts, our feelings, our ideas.

Today in your world man is making a more conscious effort to awaken from the dream of his animal self than ever before. This is a part of your great unrest. Everywhere throughout the world, people are rising and speaking in one voice, one thing, "We want freedom."

Now, over here in your country, you understand that word much more than in any other country, the people. Much more. You have a great appreciation for what it does to the individual. As you can observe at this early stage of the rising of man, he does it in the only way he knows how because he is not yet aware of his true nature, so he cannot act any differently.

VIOLENCE. We of the Circle have said many times that violence only begets violence. It solves no problems. As we know this to be true, we feel the best way for the people to be heard is by getting the educated to speak, getting the educated to come out, away from the mass mind and talk.

Last night in another city from here, Cleveland, I spoke of your racial problems. Now my friends, to those of us who think, we must be aware that the greater masses of the uneducated people cannot get true freedom until they are educated to it. As long as the heads of nations, cities, towns and hamlets do not make an effort, an honest effort, to educate the ignorant, there can be no solving of any of man's problems. This educating process must be a long and very tedious task, mostly because of the way the human being has been conditioned.

Now I do not speak only of giving everyone an academic education, but I speak of an education toward the understanding of one's own nature. THIS MUCH MORE IMPORTANT THAN BOOK LEARNING. Book learning can be mixed in with it, and must be, but it is of the utmost importance to give the masses some kind of intelligent way of thinking about themselves.

Because this has been neglected, you have violence and hate everywhere. No one trusts anyone else. Not only is this among individual people, it is between nations. No understanding. Everyone is blaming everyone else for the mess.

Blame does not solve a problem; it sidesteps it. You have a war going on. Your country ..... to give the people the freedom to select their own government. This sounds good. It isn't the entire truth. Viet Nam is a strategic place in the event of war with Asia, so you are there more for political reasons than for the sake of the people.

Have any of you been in that country and seen how the people live? We go to China. China was a very ancient, ancient country, but how did it fall down? It used to be a beautiful civilization. Most people cooperated with one another; they were concerned about one another's welfare. Then came people with greed - the will to master everybody but themselves.

Isn't that the way of all dictators? They can dictate to everybody but not to themselves. They have no control over themselves, but they want to control everybody. The land barons. The land barons in China and the maharajahs of India controlled everything; hoarded; took away from the masses; forbid them education. Little by little, China went down and down.

My friends, no one can control someone else by force and get anything from them but death. DEATH IS THE ANSWER TO DICTATORS, whether they try to dictate nations or dictators in little hamlets, for they are there too.

You know, you talk of atomic war, Since you have learned to rub the Aladdin's lamp. called the "atom", you have brought forth the genie of violence. Now how do you use this knowledge? And of course, you are to some extent using it for intelligent purposes. But, behind these intelligent uses stands a great monster, not a nice little genie who seeks to serve man, but seeks to destroy him.

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But that is not man's real big threat; The real one is overpopulation. It is a far greater threat to the world than atomic power. There are over 400-million people in China alone and their population is growing at the rate of 20-million new Chinese every year. Now your Christians tell you that "God makes man", He is certainly working hard in China!

I do not come here to offend anyone's belief, but with the hope of perhaps making it better understood. And the only way we humans can make things better for ourselves is by discussing, talking over, each being willing to listen and to reason. Man is a reasoning being. This is what separates him from the four-footed animals.

In 1945 the human race got off the ladder of physical evolution and stepped on the ladder of mental evolution. Now the period of time it took, to bring man physically to where he is, was very, very long and a very hard trail to follow. But mental evolution is going to be much faster. Man is going to make some tremendous strides in finding himself. The physical sciences are going to be a great help to point man's way to spiritual evolution. Well, man must learn that he cannot progress very fast to spiritual understanding with the gods that he brought up with him from the primeval times.

In recent times, in your country, I have been hearing that, "God is dead". You liking that? Surely not. But there is a misunderstanding regarding what "God" is dead.

That which is called The Light, out of which all - including man - ALL HAS COME, that is our creative source. It is not a deity. Bowing down to it does no good. You cannot barter with it. It couldn't care less about one's emotional attitude to it, for IT IS THE CREATOR and creates by law - not law to please some few individuals, but Law that controls all creation without the low conscious man having anything to say about it.

The "God" that is dead is the god that man has created for his convenience through his struggle with his lower animal self as he evolves physically. That god is dead. That is the god that has caused man to build altars to offer sacrifices, to build temples of all kinds, to build massive expensive churches, which are temples.

It is all an appeal to the lower emotional self, while he still lives in fear, fear of what he thinks he has, called the soul. "What is going to happen to me?" It is always ME that hangs in danger. That animal mind never says "we" or "us", but "me", "I, I, I, I."

How can man grow, with the insane mind, made insane by his fear of his environment, his anxiety about what he calls the unknown. The unknown does not mean it is also the unknowable. If that were true, man could never have gotten out of the cave or come down out of the trees.

It is said by some that man descended from monkeys. No, he has become monkey in his actions. Monkey-business comes from not thinking, not reasoning, comes from wishful thinking and waiting for someone else to lift you up, or me, by our bootstraps to some kind of paradise.

THIS IS THE HOUR, man is rising out of that sort of negative dream. He is beginning to take his first baby steps on the path back home, returning unto THE LIGHT. When you consider this, really consider it, your fear of that which is man's basic fear vanishes. You suddenly realize that you are safe. YOU ARE SAFE.

In religious training, each religion believes that they alone are safe, they alone are the chosen to go to heaven. Is there any one of you sitting here that would desire to go to the Christian Heaven? Think of it. In this Christian Heaven, your reward is to sing everlasting praises around the throne of the Christian God, which incidentally is not Christian, but Hebrew, it is the Hebrew God, the God of Moses.

But that is aside from the point. To sing everlasting praises around anyone, much less a god, would put that god, or anyone, in hell. Because why? How many of us are good singers? Doesn't that distress you? Why punish God in this manner? I am certain if he is a god, he would send everyone to hell, because they were making hell for him.

But more intelligently, to love your own Creative Light within, to regard it with honor, that is the greatest saviour that ever was or ever can be. Saving is a do-it-yourself job.

In religions, they do not give you a chance to do-it-yourself. They take all the doing out of your hands and let "God" do it, and let "The Masters", whomever they may, be do it. They came to save you. They died to save you. Oh no they did not! Not one of these great beings came to save anyone. They came to do what you and I must do, save themselves.

The man of the Christian religion, called Jesus the Christ, <sup>1.054</sup> he came to save himself. The Christ was lying in the tomb of ignorance, could not rise out of it, had to roll away the stone from the body tomb, the stone of ignorance, so that the Christ could be born. The Christ in Jesus is becoming aware; that is the bulk of it, coming into the Light of understanding of one's own divine nature.

This teaches us a story of self-responsibility. No one can forgive me but me, and until I can forgive myself, I can pray, ask "God" to forgive me, ask other people to forgive me. Many of the people would forgive me, but if I have not forgiven myself first, it is of no worth for someone else to forgive me. It will do nothing.

I could walk around forever with my sense of guilt that I feel I need to be forgiven for. Few of us are really sorry for what we do, but we still get guilt feelings and we want to get rid of those guilt feelings; and we feel the only way we can do it is to perhaps go to a priest, if we are of the Catholic faith, and have him intercede for us. The sorry part of this is that most of the time, these priest being also human, have so many of their own guilt feelings they have not been forgiving to themselves, so they suffer just as much as anyone else. How can someone else intercede between you and your god? They can not! You must do it.

If you doubt this, let us see what happens to those of us who are laden with guilts, fears, frustrations when we go to the psychiatrist. He is a kind of priest too, he seems to be healing you. At least, if nothing else, he is healing you of your money. Ha, ha. Because, unless you know yourself, get to know yourself, he can do nothing for you.

Why am I afraid of this or that or the other thing? Have I never experienced any of these things before? Well it is taught mostly that you haven't, that you have only lived now. God made you and when you die you are going to Him and if He does not like the smell of you, He is going to drop you down to the devil. And the devil is not exactly a happy character either, who would be with his job? It is very hot and it makes him irritable.

To forgive yourself, you will find the devil walking away from you. You will find the god free of you; you will not be longer a nuisance to him. He will begin to feel proud of this creation, "Look, he is standing on his feet!" He finally got off his knees. He finally has learned how to be responsible for himself. I thought he would never make it! For hundreds and hundreds of years, I have been listening to him chattering at me for this or that or the other thing, trying to barter with me, I will do this for you God, if you will do that for me.

That God, my friend, is dead. How is he dead? He was never born. He was simply imaged, out of the fear of man. Go to Russia and listen. That God does not exist in Russia anymore. It is a Godless country; God left there when the man called Stalin took it over. I'm afraid not. I'm afraid that what really happened is the Russian Orthodox Church and the Czars controlled Russia and, under their control, Russia fell into animalism. Starvation was rampant everywhere. The individual lost that very important thing that humans must have, called human dignity. That condition made a wonderful breeding ground for the maggots of Communism, a wonderful breeding ground.

Did your country make any complaints about the Czars and the priest system of the Russian Orthodox Church when they were in control? Is that when God was in Russia? Perhaps so, sitting on his high cloud, feeling gleeful over the suffering of His creation and "why shouldn't they suffer, they are sinners". As the Bible says, man is but filthy rags in the sight of the God

Does that make me feel big? I think not. Man is born of love. When the individual realizes that, he stands up and feels like a human and acts like a human. He regains his sanity and that is what man must do, regain his sanity. Otherwise, there is no hope for the human race. I am love; without me you die, whole nations die.

Why do you suppose that great races of people, which today most of your anthropologists and archeologists, if not all of them, never realize they existed on earth. Why

do you suppose those races or civilizations vanished? They went crazy, crazy with fear. The love of life went out of them and they went mad. They took to creating graven images, bowing down, trying to barter with these gods. Is not that insane? 1.055

Is it not insane to make a manlike god of your god, of that great wonderful Light within? Love, one cannot barter with, LOVE IS LAW. Law, the intelligent guiding force of life, needs no one to build a temple to it, needs no one to create an altar to sacrifice some other's life on it. This is the Abel-god, the insane god. I say again, man needs to know the Light. Only IT will bring him back to sanity, will make a human of him.

This is the teaching of what I will now, for a time, call THE SPACE AGE. Is man going into space? Some of you may say, Yada that is a foolish question to ask, because he is already in space. And that's right. I'm aware. But what man today, who is going into space, does not know, is where he is going in space; to what? What is the eventual outcome of his blasting off into space?

Man is always, and always has been, blasting off somewhere. It is his nature to hunt, to seek, to look, to examine, to try to understand. That is his nature. He is not fearful by birth but fearful by conditioning. It is not just space that man is seeking, nor is he now starting into space to poke among the planets for curiosity's sake; and here in your country, just to make you pay taxes! No. But what he doesn't know is that he is taking the first steps back home. He is eventually returning to himself, THE LIGHT. (Yada speaks in his language to the Light) I seek the Light. Everything returns to itself, to its source.

Look please; a good example of it is the salmon, and while he has very little brains - the salmon - he has enough for him. And it is also true of man, whatever brains he has are enough to do whatever it is necessary for him to do, unless, of course, those brains get scrambled by somebody else who seeks to enslave him.

You see, I use your modern expressions because I think they are so very pointed. You have heard the expression, I have heard it in your world, something is bugging me. Now you cannot appreciate that unless you have lived in Swamp Country. Mostly we are bugging ourselves by our fears, anxieties, guilts, shame - which we do not need to have, they have been foisted on us.

You Americans call it, "brain washing". That's good. Most of us need our brains washed, yes, but in another way. There is no point, no useful thing is created by single criticism; we must do. We must get into motion. We must apply our knowledge, our understanding. We must spread it around. We must see that no other man suffers as he has in the past; loses his human dignity, no matter what his color; what his race; what his present belief religiously. You notice I didn't say politically; we can take care of that with the brains of a monkey. IN 1926

I speak of myself for a moment please. More than forty years ago, I had a thought. My thought was to commune with my fellowman on earth again, in these times, in this civilization. So I sought out one that I thought, in fact I knew, would be best, not only for me, but for a few others, to use as a tool to the physical world.

It took us almost forty years to educate this one to the thought that he could be so nicely used, put into service for us. Not alone, no, but for man in general on the earth, not only on the earth, but on other levels of consciousness. I sent out word to a number of beings on different levels of consciousness asking them if they would like, enjoy too, to participate in the work with man on earth. I chose sixteen and formed a circle around this man Mark.

Q. Yada, how did you summons them?

Yada: How? How do you summon ones you want around you? Do you go and ask them? No. You send your Light of Love, you broadcast it. Modern expression, huh? Nice. Direct. You broadcast it with your feelings, your show of appreciation for your human fellowman. You send the Light of Love and everyone becomes attracted to it, everyone who comprehends it. Hmmm... I taste the honey; the honey of love, the honey of wisdom. Where is it coming from, over there? Over there? I am moved to it. I cannot resist it. It is rich in understanding.

Q. Why the sixteen?

Yada: That I cannot answer please. There are certain things that I can, but I may not. Pardon please.



Aud: Forgive me for asking.

Yada: Oh no. How could you know not to ask? These sixteen, each comes from a different walk of life. Some are Asiatic, some are European. But they were chosen for their particular understanding of life which would suit our purpose best. Then we sought out Mark. I knew where he was and where he was in consciousness and where he was in love and the need of it.

When we got an audience with him, we told him of our desire and what we wished him to do with it; and did he want, or did he not at that time desire, to accept the work. He was given a choice to work with us or not. It took him some little time to agree to do so, which was all right with us. No intelligent person makes snap judgments about important things. But once he accepted, we knew he would never withdraw. Never. Never in this life. Because he is afraid? No, because he loves and has learned to trust us. That is very important - to get trust from your fellow human beings.

My friends, I come from a civilization that existed 500,000 years ago in the Himalaya Mountains. This civilization lasted a thousand and twenty-four years. Short, huh? - in relation to other civilizations. But it was long enough; long enough for us to first live intelligently and then to have the animal come to the surface, the animal of fear, the animal of self, grasping. And that destroyed us.

It brought our civilization down to ruin, in violent quakes, violent storms, blackness spreading across the sky leaving all humans in utter and complete blackness. In that blackness there were occasional brilliant and hot flashes of what you call lightning. It was more than lightning; it was fire in the sky. It was oxygen and hydrogen blowing up, killing everything in its wake.

Eighty million, of the hundred and eighty million, perished. But a 100,000,000 surviving is not bad, huh? Not bad. But did they survive? They survived as animals, the same as what would happen to you if you had atomic war. Those who survive, would survive as animals and the most vicious kind of animals, because they would be ridden, ridden with that most dreadful monster called "fear".

My civilization was called, Yuga, meaning vast body. I lived in a city called, Kaoti, meaning City of Temples. We worshipped the sun, that sounds like heathens! It is always someone else who is a heathen when he doesn't believe what I believe.

Anita; You worshipped the sun in a different way?

Yada: Yes, of course. We worshipped the sun because we knew, at least in the beginning of our civilization knew, the sun was the source of all life on earth. Of all life in form. Man started to the earth as a protein enzyme in the very depths of space, a protein enzyme surrounded by a drop of water. This protein enzyme in a drop of water got its life forces from the sun in ultra violet light.

Observe please, light, light, light. Anyone who has studied the atom is aware that it is made up of light. How wonderful to know one's own source. LIGHT.

But, my thought in speaking of my civilization and its destruction is simply to point out to you that this is the way your civilization is going, by hate. That is the nature of the atomic bomb. When the atom is turned into explosive activity, what is erupting is not heat and light and force and energy, not as a bomb; it is hate, greed, avarice and tremendous fear, the force of fear. That is what is erupting when we misuse the forces of Light.

Basically, we, all things, have come out of that. I AM THAT. Tat, tat, sat; tat sat ohm. I AM. That; THAT I AM. I AM THE REALITY. Oh, to find myself, for only then can I have peace of mind. No more will I seek mere happiness, for happiness depends upon getting. It is all "out here" striving. It puts us right back in the storm and holds us there if we have not gotten out. That is what holds man in the storm of life.

You talk to me please? I listen.

Q. Yada, was the incarnation you spoke of, your last incarnation in the physical body?

Yada: My honorable Sir, it was both the first and the last. I saw through the illusion very quickly. Why? Because I was born consciously. I came into the world knowing, before I came, why I came, what I was to do here, when I would leave, how I would leave, I knew. My desire only was to have personal experience with what is called the matter world.

You know, there is no greater teacher than personal experience. Can someone put their hand in the fire and burn themselves for you? Will you feel it? Of course not. You have to do it yourself. Only then will you know it is hot. Hot. 1.057

Yet, when one masters themselves (now this is not a mystical thing; it is not a great and difficult thing), it starts off with a feeling that there is another you, that there must be another you. That this is made up out of matter? By itself? No. You did it. You did it with your kind of thinking. You are living in your world.

I am living in mine; you are living in yours. It is an individual creation. I knew this, so I knew the nature of my fellowman and treated him with that kind of knowing. I couldn't treat them any other way.

When I withdrew from the physical world, I took my body with me. In your world you have a saying when somebody dies, "They can't take it with them", but don't you believe it because you do. The "IT" that you take is that creative substance which a creator must have to paint his picture of life, to create his dreams.

Are you going to leave it in the dream? For what? Do you leave a part of yourself in your dream at night? Not one breath of you. But you can. You can, if that's what you want to do. You can leave the dream tonight and dream it again tomorrow night, but you have to get it very stationary in your mind. Then you can go back to it.

You do this, first, by concentrating on the dream you had. Try to get a picture of it in as much detail as possible. Then you will dream it again. But why? Because you will be dreaming it all the time. You will never stop. The mind does not sleep.

We make what you call a drama of our life, or a comedy. We live in our acts. Do you think this "out here" is real, but this "in here", called the night dream, is not real? Where, then, does reality begin and leave off? Is it not true that to the dreamer all dreams are real?

If you think not, remember the times that you have awakened in a sweat, in great anxiety and that it took you several moments to shut out the afterglow of your horror creation. The same thing is true with a beautiful dream. A beautiful dream is made out of no anxieties, no fears. It is made out of quietude of mind, out of a sense of pleasant assurance regarding yourself.

REINCARNATION. Do you believe in reincarnation? Now from what I have said here, so far, many people are going to go away from here and say, "Yada believes in reincarnation". They'll say this if they like me; they will call me Yada. If they do not, if there is a fear element regarding me in them, they may say, "I talked with a crazy spook, what a nut, and he believes in reincarnation!" I am all things to all people, why not a nut?

Aud: Yada, if it is a law we follow, that law, whether I believe in it or not.

Yada: Ha, ha. Exactly. You are right. Law is law whether I believe it or not. Man and his beliefs, most of them, are born out of fear, so they have little truth in them. But let us examine the way I understand reincarnation, what it is to me.

I am not going to make suggestions as to whether you should or should not believe in reincarnation. After what I said, or disbelieve, (you do what you will, that is your business.) If I intrude upon what you believe, I am going to have to accept some of your Karma and I don't like that.

Look my friends, let us make believe that right here is a square room or space. You can call it any width, depth, breadth, you like. But suddenly I find myself in it. If it is very big, I feel lost. If it is very little, I feel confined; so, little and bigness is confining me, not the room; my sense of little and bigness.

Now let me say I find it too big, too much emptiness. So because I am of a creative mind, I decide to divide that space up into separate compartments. I put up partitions here, there, there. Then I am not satisfied with that. They are separate compartments all right, but they need another touch to bring them to life. This touch is called names.

This compartment, if I am in your country, I will call the bedchamber. This one, over here I will call the kitchen; this one over here I will call the living room and so on and on. Then as I move from one of these rooms to another, I have to lose consciousness of the one I have been in, in order to be consciously aware of the other

room. I get from living room consciousness to kitchen consciousness. So very few people, in very few homes, especially in your modern times do you cook in the living room, you do that in the kitchen.

Then I get a feeling of dissatisfaction with this, how you say "set-up". I want my big room back, so I knock down all the partitions and I find out that I have never gone anyplace but that 30x30 square or 40x40, or whatever. I haven't gone anywhere because there is no place to go. And if there is no place to go, there is no place to come back } from.

Many times when I leave this man so he can come awake, come back to his own consciousness, then I come back and I say, "I have returned from whence I didn't go!". And this is exactly what man is doing, dreaming and believing each dream to be real. This is real. Oh, you think not? I will hit you over the head with it and you will know.

Which reminds me of the Zen student who came to his master and he said, "What is Zen, oh great wise one?" The latter part is always very good; it keeps you in good with your teacher. The Zen teacher went quick with the hand and punched him in the head. And he said, that is Zen, Zen is reality". Zen is reality and we find it wherever we go in our dream making. That's Zen; that's real.

You know, in your modern times, the facade of your world, its underlying fabric is something called energy. That's interesting, but what is energy? In your Christian Bible it says that the God, He looked upon the deep, the vast empty nothingness, the void. Then He breathed up it and creation came into being. What a breath! What a breath!

Now in the teachings of the Hindus, existence and now existence is referred to as the breath of Brahma - in breathing and out breathing. But you see, all these, and there are many others from different countries, all of them are created by the unthinking mind because they have no other thought about how creation came into being. "It must have been God who did it, not poor little me who is nothing, nothing, nothing."

All right, I am nothing, but I understand that word in a different way than it sounds to you. I understand that nothing is anything, like white is composed of all colors. Au Kee ?

The empty bag. The great magic bag of the creative mind. There is nothing in it but what you put in it. You want to fill it to capacity? That is your business, what do you want? Dreaming is wonderful, but it is so much more wonderful to put the dream into action, project life into it, do not leave it as a still, GIVE IT LIFE.

Now perhaps, Sir, you may think I have avoided your question, but that is simply my way of talking. You Americans would say, "I am a beating around the bushes". For, one incarnation was enough. It should also be for you, but you see the difference is, and please to pardon me, I came into the world of matter consciously, most humans do not. They do not know how to will themselves consciously anywhere. But this is not to be held against them. It is simply the way Law is, the LAW OF FORGETTING OUR HERITAGE when we go adventuring away from it. But that is what man is, he is an adventurer in his own creation, waking up from it takes work.

There is a title of a book that is very familiar to a number of people in your world. It is called, "Strangers in the Earth!" You have heard of it? A wonderful statement about man, wonderful because it is true. He lost himself in matter. The moment he projected his consciousness into the matter world, he closed the door to his source; closed the door of knowledge and understanding. Now his work is to get the door open again, to come awake, to find the Light out of which he has come. It is very much like one who has been hypnotized, he believes what the hypnotist tells him and responds to it in every way. Now it is said by some that a hypnotizer cannot get you to do that which is or would not do naturally.

That part of it covers a great deal of ground. What I would naturally do. Um, um! Yes, what is me? What is my nature? That's what I do and will do. Most of my doing is automatic if I do not stay conscious.

There is a very simple example of how man today is not conscious. How many thousands of people do you kill with your motor cars? Do you think if you were conscious this could happen? Not at all, for consciousness means sanity. Sanity makes us aware of everyone around us and their need to be protected, to be loved, to be cherished. Could we get careless, could we forget this if we were sane? Of course not.

Man, his trouble is not sinning. He is not a sinner, he is just crazy! And I say that with a great deal of love, because I understand why. Yes, man is on the road to cosmic consciousness.

Aud: Anything of that nature cannot be speeded, so I would say off-hand that we can only do it by trying and wanting to be more aware.

Yada: Of course, of course. But you see difficulties? What holds us back? What holds the individual back? His conditioning that has brought him fears and anxieties about himself, anxieties about his physical life, to say nothing about his spiritual life. You teach a person that "God doesn't like sex. It is evil. Hide it."

Of course the Catholic God does not teach this. The Catholic God says get all the sex possible, because you bring more children into the world this way and God will love you better. What they mean is the church will love you better, the temple, the altar.

I do not care what your religious belief is, I do not care. My question is, do you care about yourself? Do you care enough to do something with your life? The individual has to break his chains of fear and anxiety that he has been bound with by all kinds of priestly systems besides the religious one.

The witch doctors, spreading their taboos among the tribe to keep them from adventuring too far away. They may discover more truth and this will expose the witch doctor regarding his ignorance and they will stone him to death or burn him alive. Witch doctors have to be very careful. They live a dangerous life, even modern witch doctors.

You know, if you practice staying awake you will find that you get a feeling of security so that you cannot give anything but love to those around you. Love is a deep sense of appreciation for another, whatever his actions may be. No one can hurt me but me. If I accept this thought - I have to live it.

It is of the utmost importance what we think, what the individual thinks, because that is what he is going to do. And if you try to stop him, it will be called frustration, and that frustration, if not cured, is going to kill him by producing some disease in the body, in the nervous system, or in the mind. Help others to do what they enjoy to do. You may not enjoy it, but help them to find out what they feel to be joy in what they do. Then joy will come to you tenfold.

You want to say something? The lady here, do you wish to say something to me?  
Aud: If Japan and other countries have succeeded in their stimulating abortion, can the United States do likewise? Is not overpopulation our danger?

Yada: No. Your country, the western world in general, cannot accomplish this so long as you are under the control of your Christian religion, whether it is Catholic of anything else, because you do not want to offend "God". But you are going to have to offend Him. You are going to have to put an embargo against God's products whether you like it or not. You think He will like that, that He cannot get his product through anymore?

You know what embargoes are in your world. You cannot do it in your country, not so long as, I have said, you are dominated by the Christian teachings. Let me ask you something more, is there anything said against slavery in your Christian Bible? Is there? Have any of you ever found an objection to enslaving another?

Aud: Do unto others . . . .

Yada: That's no objection. If I enslave you, then you enslave me? No. You see, if I seek to enslave you, it is because I am already enslaved, enslaved in the worst way, to myself, to my uncontrolled desires, desires backed by selfish feeling.

Now there is nothing wrong with desire. DESIRE IS NATURAL. That is the way all existence came into being, through their tremendous desire of the Light. But to know what you desire is to know it's nature.

Look please, example: A man says to a woman, "I love you", and if she is not careful she will believe him and she will say to him, "Yes, I love you too." But what she is saying and what he is saying have two different meanings, two different meanings.

Because of bad training, it is believed by most males that love is sex. It is not. It is only part of sex, for love is understanding. Many women in your world are coming to this belief that love is sex. They are taking on the male quality - and why? They are afraid; but a woman is the mother of the universe. Hardly ever does a thinking woman

look at a male only as sex. She looks at him as a prospective father of her children, no interest in partners, each fighting for his own momentary satisfaction. Should there not be a divorce you say? Should there not be a resentment in both the male and female of one another? Resentment which neither can talk about.

Divorce or separation naturally follows. Only when we love one another can we sit down and talk about things, especially the intimate things, "I love you", means I understand you, I appreciate you; means I am going to share myself with you, share, not just take. SHARE. 1.060

For many hundreds of years, the woman has been more of the man's puppet than his mate. But she now is slipping. She wants what is called equal rights - what to be a male? Does pants make the difference in sex? It's getting as cold as that. No, there is no serving the questions of why so many divorces in relation to why so many marriages. Not until man stops and thinks of himself as something more than an animal.

You know, animals, they wouldn't think to legalize their mating. They don't need to. Many people would say, no, they don't have a soul so it doesn't matter. Oh, as my colleague, Prof. Alfred Luntz, who claims to be very British, would say, "How jolly!"

You cannot legalize love; you can only legalize exchanging your energies with one another. And when you do that, you come to hate one another, not love. Many, many people have stayed together, live together with secret burning hate for one another, inside secret contempt. And some who have children will say, we stay together on account of the children. They do not. They stay together because their love has become that kind of masochism and sadism. \*

To love, this is love (open hand) - This is ignorance (fist) and hate and fear.

You want to say something?

Lady: Let's say we cannot accomplish it, then what?

Yada: That is an interesting question, Lady, because it is somewhat like, "If one goes to heaven, then what?" or, should we say, "So what!" Yes, what? Is there stopping? Do we come to a dead end? Is this the all? Ka-sida! (mild oath in my language). Of course not! Mind and creative consciousness can never, never stop; going on and one, spreading out and out.

Stopping is death; stopping is annihilation. Stopping is falling into the neant with no hope of ever returning. Man seeks no other goal than to get sane. (Once he gets sane, he'll find life anywhere a wonderful, oh a wonderful thing.)

I have returned to my father, which is in heaven, and have regained my sanity! Is that not a goal worthy of your efforts? Can you think of anything more important? I can't and I've had 500,000 years of consciousness. I say this in all sincerity to you. PEACE OF MIND. That is man's goal. There are things that I would like to talk of but cannot now do it. But you will learn about them without me. (If they are necessary for your growth, you will learn about them.) Yada is not important to you. I should not be. You must be important to yourself. If you have nothing more to say to me, I will withdraw at least for a time, and if you care for more talk, we of the Circle will exchange it with you.

Anita to Yada, there is a lady who would like to ask a question.

Yada: Yes, please?

Q: I was wondering about diet for the body. Is there any value in a vegetarian diet? At a certain level of consciousness maybe?

Yada: There is a great deal of valuable protein in meat, but my thoughts about meat eating are what are you doing with your body otherwise? Are you working hard? Are you a laboring worker? If not, do not consume too much meat for it projects into the intestines an excessive acid which the body will have to get rid of or become poisoned by it. That is my only objection to excessive meat eating.

Do you work hard? If you do, eat meat. It is good; it will do your body good. But if you are a poet, I don't suggest it. If you are an office worker I don't suggest it. And there are other foods that I suggest you stay away from in your times. Your dry cereals are poison to your system, most contain too much roughage for the intestinal tract.

If you give yourself to eating fruits more, you will never have trouble with constipation. Also (apples) are of the greatest value to the blood. They purify the blood, they

bring much oxidation to the blood, of which the blood hardly ever gets enough, in your badly contaminated cities especially. Some people cannot digest the skin so peel them. But in any event, don't forget to wash them very good, because the sprays put on them to kill the bugs will also kill you.

White flour, white sugar, these things are very bad for the body; they age the body. White sugar hurts the nervous system, you get neuritis  
(Person sneezes)

Yada: You do that? to me, sitting next to him?

Answer: I had to sneeze. I felt some dust tickling in my nose.

Yada: How does it feel?

Answer: Good.

Yada: I do not sneeze. Many times this dust she speaks of comes from our brains. The dust gathers there if we do not think.

Anita: It's me all right!

Yada: You do not stand alone, Lady, no.

But starches age the body. You want to have nice skin, smooth? You see this, in this man's face (Mark's) Bad eating for years, broke down the glandular system. The pancreas gland is only one that failed, giving him diabetes. But did diabetes, or does diabetes come from bad eating alone? It also comes from bad thinking which creates a bad emotional system, our attitudes not good to what happens to us.

You want not to get upset in the stomach, what you call indigestion? Then never eat when you are upset about something. And always be careful of what you eat, because it has to do with your nature. Your personality may object to it by giving you indigestion or heart trouble, or lung trouble, or anything else. Yes?

Q. Cayce says by eating three brown-skinned almonds a day will help prevent malignancy?

Yada: Yes it's true, but something else needs to be added to that. How do you remove an inner unconscious burning hatred for someone? Resentment that may have started when you were a little baby. How do you remove that? Three almonds, two, or a dozen are not going to do it by themselves.

Malignancies, cancerous growth comes from a burning inner rage against life. One has been deeply, badly frustrated. They want to climb out of the ties, the ropes, the chains, but they can't. Sometimes these ropes, these chains are called "love". "I love you so much, I am not going to let you live your life, I am going to live it for you." Don't do anything, I will do it for you." You have heard of that kind of love, yes? It is called possessive. There have been many cases of men and women doing this to one another.

Arthritis is notorious for being a psychosomatic ailment, it is notorious for that. It is frustrated ambition. Don't do it! Can't move. Down, down, down. Bottle you up. (Anita: It was so hot in the room and I didn't want the fan on, for it would interfere with recording)

Yada: Yes it is . . . . do you have some air?

Answer: Yada, the air conditioner is right in back of us.

Yada: Yes. I am going to do something to alleviate this for you. I will withdraw and let you start up the fan.

Aud: Are you coming back?

Yada: Yes if you desire me. Thank you very much. For a little while I will go, or whatever you desire. A notchi.

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How do you do! I am Professor Alfred Luntz.

GroupL Well, good evening, Professor.

Prof: My friends, I am an ex clergyman. Ex. When I came over here, I didn't take my backward collar off. I turned myself around. That is a jolly good trick if you can do it, and you'd better do it if you want to be free.

I hear so much about dogmas - not only with the religious beliefs. When I came here, I thought, I believed, I accepted, I knew that I would be in heaven. But I simply didn't make it. I looked all over England for heaven. They must have seen me coming, St. Peter, and he pulled up the pearly gates lock, stock and all of it, and

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moved it over Germany! So I went looking for it over Germany. It wasn't there either. And after five years of roaming around the earth, I finally got free. I got free with the help of a young man who came to my rescue and brought me out of my trance of ignorance. He said to me, "I will show you something that you will find to be far superior to any heaven, which will save you from every hell." Indeed!

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He educated me to truth, to reality. Now I am not going to stay very long, because my colleague, Yada, is coming back and he wants to talk to you on something that you want to hear. I have come only to introduce myself this time, with the hope that I will get a chance to come in again at some other time.

And I did want to start you off with the idea that if you want to be free when you pass over from the physical world, don't mock up any beliefs in heaven or hell. Leave them here. They belong in the material world where most of we humans want something for nothing, an easy passage.

More than that, when you start thinking of heavens and hell, you're going to come to the belief that it is someone else who is going to hell, that you are going to heaven. You can't help it. All of the religious people who go around selling you on the idea that they know about heaven and hell - - you will know that they are really in difficulty, and not only now but in the life to come, and that is the hell of it.

For 50 years, I believed, I taught, now I was going to say I preached, but you never call an English Clergyman a preacher, that is an insult. It just isn't being done! But can we preach, that is our business, preaching.

Life is love, not sin, man does not sin. He does what he can by his understanding, by his knowledge. When he learns to do better, he will do better. No one is lost. There have been men who have been imprisoned and considered to be completely incorrigible, hopelessly lost and they would never get out of prison again, but they had. They found truth and truth opened the prison door and set them free to bring the word to others and to set them free.

I'm going to pop out of here. It has been a very great joy for me to come and talk with you, but time, that is your time, moves on. My time does not, it moves only when I move, when I move my times moves with me.

Anita: Thank you, Professor, for coming.

Prof: Well thank you, my dear. You are looking quite well, you are being so very, very helpful to the lad here and to us and to so many others. And thank, you very .....

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Yada: So I come back. You want to say something to me? You ask me the question and I will try to answer. But please to remember, I am not infallible, only the Pope is. I listen please.

Q. Could you please say something about UFO's?

Yada: Haven't they identified those things yet! L A U G H T E R Must they be forever UFO's? Of course. Then they do not have to explain them to you, they do not have to admit of their reality.

My friends, let us think together. Are things ever what they are named? Think of that first, are things ever what they are named? Is a table a table? In my language it is called mi-etta. Mietta in my language does not mean table as the word table means to you, table. Perhaps I shouldn't have gotten started on this. But mi-etta means flat-land dweller. Mi-etta. Miet is flat; ta is man. There is no word for dweller. But that is what it means. We must first think of that, is an object what we call it?

The Greeks got lost because of believing this. They had a word for everything, then they came to believe that which they named was what it was. A saucer is a saucer is a saucer. We have another way of saying it, "A rose is a rose is a rose," see how that sounds? The rose part does not stop, is a rose, is a rose, is a rose. But it soon has no meaning to it at all.

Saucer. Named that because of the shape of some of these things. The man who first saw many of these things at one time, when he said he saw these objects, he said, "I saw objects that looked like flying saucers, saucer-shaped." But your purpose to make fun, to turn into ridicule that which they didn't understand. They claimed the man said he saw flying saucers, so then using your colloquial way of speaking, a man said "Were

you in your cups when you saw the saucers?" You see, one ridiculous thing creates another ridiculous thing.

UFO's. This was created for a very good purpose. You are always seeing unidentified flying objects that will never be identified with that title. Once identified, how are you going to be able to refer to them anymore as unidentified. But that is the trick of it and that is what your authorities are working on.

These objects come from the interspaces, or what is sometimes referred to as the four-dimensional world. But we must be careful how we express ourselves right there, because four-dimensional can only be time, yes? 1.063

TIME. Now there is time and then, there is times. You live in the times world. The material world came out of time, striking the first unit as alpha, another beta, then gamma, 3-dimensional, 1, 2, 3. How many dimensions are there? As many as there are ticks from the measurable time or times, you live in a time world.

Some of your scientists have "from time to time" tried to bring time down to its last tick. You cannot do it because of the nature of what is called matter, of which there is no end. Yet there is no such thing as matter, there is no such thing.

That which is called energy forms, in it's action forms wet structure, web-like, which is creating what you call a surface. Actually there is no surface there but your senses, the sense organisms, measure those lines of force as surface - the sense of touch, surface. The sense of sight, which is a variety of lights and shadows, pressure on the optic nerves creates a center, a surface, a form.

So, for convenience sake, we will say this is a flying saucer; this is a table, this is here for convenience sake. But nobody knows what "here" is, what a table is, to say nothing about what a flying saucer is. But for convenience sake, you see I keep going back to that, I must, we say they come from Venus, they come from Mars, they come from - - - goes on and on and on each person with their own opinion and for convenience sake, because they do not know what else to say - - dimensions.

You think you live in a world of reality, then you turn and you see a ghost. It seems to be more ghostly than you, but to the ghost, you look like a ghost. And you run from him and he runs from you and he cries out, "I saw a people!" L A U G H T E R Yes, and his ghostly hair is standing on end. So it is.

We are making more confusion for ourselves by the mis-use of words. And I find it very difficult to talk about things because of words, the great limitation of words. But I think it important that we just know that; to keep ourselves from being entangled in the mess of semantics.

These things, I say, come from other dimensions. Now how you grasp the word dimension, I do not know for each one of you are thinking differently about it. These beings have been coming not only to your earth, but to all the planets in your solar system. Then there is another group that studies galactic systems. Now if this is true, you will see here, they must move faster than light. Light has its limitations as a great man in your world once gave it. Light is the fastest moving thing in the world, he said, but he didn't think about thought. How fast you want to go depends upon how fast you can think.

Today in your world you are going out into space, as I mentioned earlier. You are going to have to go faster and faster; much faster than you are going now if you expect to get anywhere. People are going to have to learn how to communicate without the use of physical instruments. Man is going to learn to master the art of telepathy.

You see all that your question has produced? Isn't it amazing? Isn't it proof also that no thing stands alone. The moment you start talking about one subject you suddenly find it dividing itself into thousands of pieces. Magic. That is the nature of life. Magic.

These beings are what you may call, you may call guardians of the universe and the universe in toto. You may ask why do they do that and what do they do with the information that they gather.

Now if your government people were doing this, you would know what they would do with the information; they would be sitting on it. Some people are just like the chickens, they hatch an egg and then sit on it.

But these beings are cataloging all the information they collect and then, in course



of time, they pass this information down to earthmen or to other planetary beings that exist in your galactic system, not in your solar system, because there are none that much alive, none that can cause life, cause life to form. None.

These beings are not interested in whether man destroys himself. No, they do not care. What they care about is the classroom, the earth. They do not want him destroying the earth. They are concerned, that he is not ready yet to come out into space too far, that he will spread his disease of hate and animosity across the universe.

Wouldn't that, wouldn't that be dreadful. They are likely to put a quarantine on you so you cannot get too far out. Perhaps you will not, anyway, because hardly anybody on your earth ever likes far-out people! I had to get that in there. But that is what your earth is known as. You see, it does, it lies on the very outer periphery of your galactic system. A real-far-out world!

Yes, these beings mean man no harm but they know that you, here, mean them harm because of your state of mind, because of your fear of the unknown. Now they could come down here and destroy everybody on the earth in a little while. With properly directed electrical forces they could so upset the human mind that everyone would die in a short time.

The universe is an electrical universe. That is its life. All things are alive in one degree or another; all things are conscious in one degree or another. You live in a vast marvelous living universe. But when these beings collect information, they hold it until such time as man is ready for it. Then they pass it down, first to mystical schools of Inner Teachings, then next to the outer beliefs, called religions, where the priests do the teaching of the lesser minded masses, and so it spreads.

My friends, these things they are not swamp gas L A U G H T E R, nor are they swarms of gnats, as one of your authorities has said. Nor are they Venus going wild, nor man's mind going wild. In spite of all the liquor consumed on your earth, never has a flying saucer been seen by a drunk; he is too busy staying on his feet.

Now your authorities will tell you the reason they are not giving out the source of these entities from the outer spaces is that it may panic you. How easily are you panicked? I do not think very much but there are some who cannot know of the unknown without further making themselves insane.

There is talk in your world of the man, Jesus Christ, coming back to earth and he is going to come down in a chariot. Flying saucers were once called chariots, fiery chariots in the sky; your Christian Bible mentions them. It is said the man, Jesus, had a star following him. He did; a flying saucer.

This being is a descendent of higher realms of consciousness. In the Inner Schools he He is called an initiate. In the Bible, this man, Jesus, mentions, "I am in your world, but I am not of it. I know better. I am with my Father who is in Heaven", pointing right to the spot over the nose.

Just at the root of the nose is what is called, "The Third Eye", the eye that we see reality with. These two eyes here are the eyes of the dreamer. What I am saying is not going to change you if you cannot see it, if you cannot grasp it. And that is all right; you think your thoughts. You are the Creator. You can only think your thoughts.

Think my friends, man is going out into space. He is not only going to be able to visit the planets in his solar system; in time, he must go on out and visit all bodies in space. In time. Then, when he is through with that, he enters the Inner Spaces. He returns to himself. He becomes consciously aware that he is the architect of creation. Just dying does not give him this right, in fact, dying alone gives us no further understanding of the nature of our being.

I say to you, man is a great and wondrous being. It is just that he does not know it. He is not aware of it yet.

Flying saucers. Some of these beings are going to descend to your earth in such a way that your government, or no government, will be able to deny them. This is coming much sooner than you know. These beings are not coming to save you, but to educate you so that you can save yourself. Its more fun anyway.



46/A

#136 - July 15, 1966 "Crime & Punishment"

1 ABR. 1986

This is July 15, 1966. This tape is being brought to you through Mark Probert, deep trance lecturer at the Kethra Eda Foundation, 931 26th St. San Diego, California.

Yada: Senas et Senahas en a Yada di Shi'ite.

Group: Good evening, Yada.

1.066

Yada: Notchi, notchi. It is so nice to come here and talk with you. Not many people here this evening. But who needs many? If I can reach but one, I know that does not sound very good to Mark, because he has to live on it, but that is the way it is. If one becomes a teacher or plays any part of being a teacher, he must know that he does not come to the world except the world of the individual and to reach the individual is a great accomplishment, for in due course, if we do reach an individual, that one will reach others and others. And so teachers like any one else in any other profession, must stick to what they are doing, pay attention to what they are doing and not look for the results. It is not necessary to do that for the results will always be what they should be, and no more than that. Maxine.

Maxine: Yes.

Yada: You're looking well.

Maxine: Thank you, I'm feeling well.

Yada: You had a little incident with your child and a strange man?

Maxine: We did yes.

Yada: What the law is desiring to do is put this man away, but I do not think they will do it very well, for putting anyone away for such an offense is not enough, unless they teach them something about their life; condition them to think more intelligently. It does no good to put a leopard in a cage with the expectation of letting him out again among people. A leopard can never be anything but a leopard. If you want it to be different, you have to train it. It is by its own training, its own conditioning, its own kind of life, carnivorous. So you must teach it not to be. Same way with humans, the criminals, to put them in a cage does not help, for if they are at heart killers they will kill again. This has been proven many times, yes?

Aud: Yes.

Yada: So this should show the authorities that their approach to crime is not very intelligent. This man, due to his continued frustrations through his life seeks any escape from his desires. He will have to be trained not to. There are thousands of such men and women roaming your streets. Which is why it is inevitable that there will be those kind of crimes - just these I speak of - all the time for no one seems to be ready to train them to think differently. they seem to think that these people just want to be this way. It is not a matter of wanting, they have no other choice because they do not know how to think differently.

Of course they know they are committing a crime, but that is not going to stop them. It is a very accute sign of lack of love in such people, a desperate cry to be wanted, to be appreciated. It makes a sick mind, and sick minds must be treated if you expect them to get well.

Annie: Yada, is it essentially a matter of neurological re-patterning?

Yada: That is right, is just right.

Annie: So that it is a good brain wash that is needed?

Yada: That is right.

Annie: Is our most effective method right now hypno-therapy for that?

Yada: Yes, it is if in the hands of an intelligent doctor, yes.

Annie: It seems to me then, if a good program formula could be presented and test groups could be run with this thing and then show the results, it would speak for itself.

Yada: Yes. You see, until we are educated from the outside, we cannot be educated from the inside. After we have become educated from the outside, then we have something to work on, so we can educate ourselves, continue the education, expand it. I have said this before and I say it again, that the greater portion of human kind are insane and as your population grows there will be tremendous increases in crimes. There will come a time, if something is not done to re-educate, there will

are committed on the streets in the sunlight. But it will be worse. The lone citizen that is intelligent will have to carry guns to protect themselves, for there will be so many more criminals. Taking lives does little good, making punishments more severe does not stop the crime.

There is a story of this from China. In a little province in China there was much pocket-picking. You have heard of that kind of thing, yes?

Aud: Yes.

Yada: And it became so bad that the councilors of the province had to make very severe laws, or so they thought. The last law they passed was that anyone caught picking pockets would have their hands chopped off. Now that is very severe, yes? And you would suppose it would stop. All the people of the town were invited to the square to watch the executions. The day of the execution the square was crowded. The next day it was found there had been more pockets picked on that day than at any other time. Why? Because the conditions were created for it.

Annie: So many people together in the square.

Yada: Yes, of course. No thought was given to that. If you create conditions for crime you get crime. That's what you have today in your present world, your present social system, the conditions are there. You have created them and you ignore the conditions and just think about punishing.

Annie: Yada, has there been any successful attempts in our recorded history of any civilization or group in any country who have done this rehabilitation successfully and have shown it as a matter of record?

Yada: I do not know as a matter of record, but this kind of crime - pocket picking - has been prevalent everywhere in the world where there is a large enough city or town to do it in. But you mean other crimes too.

Annie: Yes, an rehabilitative effort in a relative way that has been successful. In other words that we could use as an example?

Yada: I do not know if there are any records of this but among the Mayans there was a very fine civilization where everyone was taken care of, their needs were taken care of. The individuals were thought about, their life was thought about, their needs.

Maxine: In a socialistic way?

Yada: Yes.

Maxine: Because those in authority were aware of the need?

Yada: That's right, that is right. If you do not have the need for crime, there is no crime. But leave people without education, without understanding, without supply of food and proper shelter and you take their dignity away from them. And taking away human dignity is to make one an animal. This creates conditions for crime, the indifference of the leaders to the masses. But you see you are in a very embarrassing position in this respect, because you believe, no matter how falsely your belief is, that the individual should take care of himself. So he is allowed to shift for himself in any fashion that he desires. When people do not have education and are left to shift for themselves they are like animals, and they are going to commit crimes. You cannot avoid it. Educated people you know this will not happen to. and I do not mean book education. I mean education regarding the nature of life and what it is all about. There are many, many highly academically educated people who are criminals, some of them worse than the poor man and the man without academic education.

CRIME. The individual feels insecure left out. Everyone he feels is indifferent to his needs. In a democracy such as yours, you have created it with false ideas about human beings. A democracy is where the heads of the nation are concerned because that is their position, that is their right to be. It is their work to be thinking about the people and I mean every individual. What are they doing? You are yourselves very much communistically aligned as far as your government knowing where everyone is at anytime. You're all numbered and catalogued by your government and your police, so they have the much interest in you. What about the more important interest - your welfare? Because if you become a threat to your society you demand that police be always on the job. No-body can be trusted because everybody is struggling for their own individual satisfaction. So long as this pattern is continued you will have crime in your country of the worse kind. And it will grow. It will increase.

Churches, temples, religions, belief in God does a man with an empty stomach no good, and the lack of education regarding what life is, is the worst kind of crime to commit against the people. Man's belief in God does not stop him from doing what he feels he must do. Morality is an individual sense of rightness. It is not a mass thought or feeling. It is an individual feeling, so making moral laws does no good. For the man who doesn't need them why make them? And for the man that does need them, they are no good, because he does not follow them. He cannot. 1.068

Every child that comes into the physical world should be recorded by the government, his condition, his position, not only as a number, but as a human being. What are his needs going to be in that environment? And he must be educated into feeling secure, that he is being considered. This does not mean that he cannot work on his own. In fact, he must be taught to do this. Individual freedom in the hands of the sane is of utmost value. In the hands of the insane it means nothing. Worse, what do you think the man in the street is going to think and feel about rightness, lawfulness, when you consider the fact that the leaders of your country, many of them are often exposed to the worst kind of criminals. If your leaders do not act that way, how can you expect the people to act that way? Lawful and right. No, I think what your country needs from the top to the bottom is re-education. Threats of punishment or offers of rewards do not move those who cannot think intelligently, it is as simple as that. Now, you want to talk about something else?

Man: Yada, may I ask you, are you aware of this murder of the eight nurses?

Yada: Yes.

Man: Then you're aware of it?

Yada: Yes, yes.

Man: Then may I ask in your observation of the situation, what motivated the act?

Yada: This man is insane. He is a psychopath. Somewhere along the line of his experiences in life, nurses did something to him, so he is seeking revenge.

Man: Then you are saying the man has a record of being a psychopath?

Yada: Yes, that is right.

Man: Then they have a pretty good chance of finding him?

Yada: Yes. Now he has not left the surroundings where he committed these crimes. He is still there and he will kill again if you do not get him soon, for he has a great hatred for nurses.

Many years ago in the country called England, there was a man who became known as "Jack the Ripper". You have heard of him?

Aud: Yes.

Yada: He was a man that was very smart. He was a doctor. This man was given a very deadly disease by a prostitute - syphilis. So from then on, he made it his aim to kill as many prostitutes as he could. The pattern of revenge is in this man who killed the nurses in the same way.

Man: He had no fear of retribution being put upon him?

Yada, No, no.

Man: He hasn't found his release?

Yada: No. So I say if they do not catch him in a few days he will strike again. Also I say he is still around where he committed these crimes.

Man: Well I guess he is enjoying the publicity he is getting.

Yada: Of course. Because of that he may expose himself.

Maxine, you have something to say to me, please?

Maxine: Well, it was just amazing to me that this man could go in and kill eight nurses and how, in some way, they were not able to stop him, that's eight against one, unless they were just scared to death.

Yada: They were all very terrified.

Annie: Yada, is there any way in which you would be able to assist in that kind of thing?

Yada: I think not, I think not. You see, if I did this you can immediately realize the tremendous publicity given not only to us, but to Mark and people would be after him constantly to be doing just that.

Man: I think we realize that, he would be put on the spot.

Yada: Yes.

Man: And eventually somebody would get back at him so they don't want to be exposed.

Yada: NO.

Man: I think I could answer part of Maxine's question. In the frame of mind that he was in at the time, that would be enough to almost put them in a state of frenzie and almost in a cataleptic state so that they wouldn't be able to do anything.

Yada: That is right.

Man: He would radiate such chaos, such frightening terror that would be somewhat cataleptic or hypnotized. Is that not right?

Yada: Yes, that is so, that is so. Very often we humans get panicked so that we cannot think, not rationally. We start running in any direction. That is the worst thing that can happen to us, is to panic over anything, for we lose control of our thinking ability.

Man: I suppose the girls are in a pretty bad state on the other side?

Yada: Of course. In shock, yes, every one of them and they have been watched over. Fortunately one of these ladies escaped. Did she get a look at this man?

Maxine: She gave a description of him and said that she could identify him.

Yada: Then they had better put a guard on her.

Man: They have.

Maxine: She is under guard.

Man: She will be a target, they realize that.

Yada: This man is approximately five foot eight inches to five foot ten inches, more like eight. He is thin and he has dark hair and he has not a very good complexion - kind of sallow. And they have, you say, a description of him?

Maxine: Yes. I think the girl thought he was about six feet tall. I think he was described as being taller.

Man: Under the circumstances, it would be really hard to have a good look.

Yada: Yes, of course, because first she was terrified and next she was in a bad position on the floor looking up. He could have looked bigger. Now reagrdng the man and your little girl. You see this man is a danger around children, because he could get panicked about the possibility of one of them telling on him and in his panic he could kill, that is the danger.

Man: Was your daughter hurt Maxine? Your youngest daughter?

Maxine: Well, she wasn't hurt but he did try to get after her.

Yada: Not only her, but also a little boy, yes?

Maxine: Yes.

Yada: Are the parents of the little boy making a complaint?

Maxine: Yes.

Yada: That is well. Trouble is to put this man in jail is not going to solve the problem, unless they put him away for life, for the rest of his life. That will not solve it either, because in jail he will indulge with other young people and when they get out they will do the same things. No education, no safety. Man is an animal, a very savage animal when he is not intelligently educated, because he is always in a state of panic. Insecurity is panic.

Annie, I am very pleased that Dr. Sudo is going to send Mark some of these things and the other mediums that will perhaps help his diabetic condition. We of the Circle appreciate everything that is done for Mark's welfare, because it will be done for our welfare also. You're not working any more?

Maxine: No, I'm on vacation.

1.070

Yada: Vacation, oh, how long have you not been working?

Maxine: Well I have been off almost a week and I have another week to go.

Yada: Are you enjoying it?

Maxine: Oh, yes, it is very nice not to have to get up and go to work.

I enjoy it very much, much more than working.

Yada: Yes, because you really have a work to do in your home. Taking care of your little child is a very important job in itself.

Maxine: There is always plenty to do.

Yada: Yes. Now my friends is there something more you wish to talk of?

Man: The world is full of questions and a few answers, where does one begin and where does one stop. One question brings on many more and what does one do?

Yada: I do believe that doing is much more important than talking. There is too much talk about your problems and very little really in relation done about it.

Your racial problem is growing and it is going to get worse, because it is getting into the hands of those who have no education and they are going to use it to serve their own purposes. It is not any longer a protest. It is a drive to satisfy their own problems in physical things, to steal, to kill if necessary. And most of them will kill although getting caught means punishment for them. They are violent. They are living in their animal minds. These riots are not being committed by the thinking negro, but by the insane ones, the ones who are being denied proper education and so feel no compunction in resorting to violence. In fact, they are looking for it.

Man: Is this an outlet for their drive for revenge?

Yada: That is right and nothing more.

Man: Well, I don't know any way for the law enforcement agencies to handle it because it is also a political tool. So they can't very well come right out and fight fire with fire, because it would cost them some votes. That's only creating a civil war.

Yada: What should be done, I do believe, is for a number of educated whites and blacks to get together and have these whites and blacks go out among the whites and blacks and re-educate them. Move among them in the environments where these crimes are likely to explode.

Man: But it isn't going to happen that way though Yada.

Yada: Of course not, because as you have said it has become a political thing.

Man: And there is no in-between now. No safe ground with moderate intelligence passing through it now, for someone to do as you think it should be done. I certainly wouldn't challenge your judgment, but its just that . . . . .

Yada: Its too late.

Man: Its too late, yes.

Yada: You know there is an old saying, you create a condition that if it is not balanced properly it will fall into unbalance and destroy everyone around.

Man: Every one alike.

Yada: That is right.

Man: But there is a little thing we call greed there that started the whole mess.

Yada: Of course.

Man: So its reaping its natural results.

Yada: That is right. In the first place, the white man can hardly forget how he treated the black man for a long time back. So the white man is now reaping the wild winds, because most of these people at that time were savages, uneducated. Bringing them into city life and giving them a small kind of education, book education, has not taken the savage out of them. They feel put upon. They feel their own insecurity

Man: They're out of their element.

Yada: That is right. Many of them resent their own blackness. This condemnation of self surely leads to destruction in every direction.

Man: Because they feel the contrast between themselves and the whites - the white civilization?

Yada: That is right.

Man: That is what makes them curse their ever being born.

1.071

Yada: That is right.

Maxine: Yada, this brings up the question, Why are they black?

Yada: Wouldn't it also bring up the question as to why you are white?

Maxine: Yes, of course.

Man: I didn't ask that, Yada, she did! LAUGHTER

Yada: Environment.

Maxine: You mean from their origination?

Yada: Yes, the kind of country they were born into, the kind of surroundings. All of it had to do with changing the cellular structure, creating genetic patterns that made black skin. In the great north the conditions created the white skin. But why? That is the question that I have never been able to answer, the why of anything. Its simply the way it is.

Man: The diversification of the races gives a greater challenge for the human species to grow, because of the difference and greater opportunity to learn between them. Its a challenge. If it was all one, you would erase a great deal because there would be more status quo - I'm not saying this very well.

Yada: Yes. But anyway people will find excuses for hating one another until they learn to love themselves. Until you have love of self, you cannot love others, because you cannot understand them. Not understanding yourself - how can you understand others? Love is understanding. I have said this before so to repeat it will not hurt. In time, there will be one race and eventually that one race will be white skin - ned. But are there no other people beside the black people who are imposed upon?

S.E.

Lady: Oh yes.

Yada: Of course. Why aren't these other people rising up?

Man: Well, most of them have, through the generations, have a higher developed culture. They have a better race line. There are probably a number of reasons.

Yada: Yes and one of them is that the black man originated in the jungles where he was considered a savage from the beginning. But have you not known many white savages?

Man: Of course we have, oh yes.

Yada: Everywhere man has two sides, one is insane, the other is sane. This battle between the two sides is a battle indeed. But it would be that much less of a struggle, less of a battle, if more people were concerned with what is in their environment - what is. And what is, is basically ignorance, ignorance. This is what causes we humans to hate one another. Our ignorance makes us hate ourselves.

Man has many, many problems, but that is the nature of the physical world. Man makes his own problems. No one else outside of himself does it for him. He does is, so he is responsible.



If the fathers of a town, when it started out, were really interested in the town, in the people, everybody there, slums could not be created. But where there is no such interest there is politics, there is making money and there is seeking after personal gain with no consideration for others. This makes slums, first in the minds of the fathers of the town, which then spreads out throughout the town. They "fathered" the slums, yes?

Man: Well I would think so.

Yada: Yes, yes, of course.

Lady: It seems though there are some people you just can't help. They don't have the feeling of being worthy of anything and they are hard to help.

Yada: It is like you have said before, its gone too long. I think you said it. (indicating man)

Man: Well . . . .

Yada: But is it really, is it really ever too late to do something about an evil situation? No. There is only one time to begin and that's now. But how can you begin when you have the people who are the heads of your cities, towns and hamlets, playing games. They are indeed criminal minded. There is no honesty, no sincerity, or at least not in enough of the people. That's what must be gotten, sincerity. Mixing the black man and the white man is not going to make them love one another. In fact, it is going to increase the hatred. (First they have to be educated to understand one another.) It is very dangerous what you are doing, what the white man calls integrating. How are you going to integrate and make it work when you have two insane minds to work with, the black and the white?

Do you not think if you put two different animals in a cage that they are going to kill one another, or one at least is going to get killed? You have to train them to be together. Will even the dog and the cat get along together if they are not conditioned to do this? Yet you insist on doing this very thing and expect wonderful results and loving kindness to develop between them.

Many people get married. Because of the seeming difference between the male and female it is believed that they belong together. But femaleness and maleness is an individual thing. It covers many, many other things beside sex. Love is an appreciation of another's qualities, but love cannot be thought of this way by the insane mind, for it has no sense of likeness, of fitness, of quality, none. It seeks only to satisfy its immediate drives and that is all. So the great majority of marriages end in what you call divorce; can it be otherwise?

People cannot be put together until they are conditioned to be together and the first conditioning is to the individual what life is about, to understand life.

Man: What was the force behind integration. Is it a . . . .

Yada: It is political. The way it is working and the way it is being worked it is a drive among certain people to destroy the gentile. That's what the aim is. Now will you knowing this do very much for you except make you want to hate the Jews?

Man: I don't know many of them. I don't come in contact with them myself. I wanted to know the reason.

Yada: That is what is back of it, a will to destroy the gentiles by inter-marriage, breeding into lower forms, making better and better slaves.

Man: Is it more than communism?

Yada: Yes, because the communists have their own hatreds for the black man in their country and also for the Jews. There is a great hatred in Russia for the Jews. In fact, I do not know of any place in the whole world where there is not hatred for the Jews.

1.072

Man: Do the Jews always exploit every country they are in as much as they can?

Yada: Yes and why? Because they were exploited. They were enslaved by people who are what are called Gentiles!

Man: So this is balancing the books?

1.073

Yada: That is right. Again we come back to the facts; in your Christian Bible it says; "As you sow, so also shall you reap". You cannot get away from this, it is a law.

Man: Well, I can't see it. I don't believe that it will happen, because its too big a thing to deal with and human nature is just too much of a thing to control (to balance the books).

Yada: Is so against it. That is right, human nature?

Maxine: Sounds like monied planning.

Man: Monied interests, yes, well it is. Its the money intersts behind it.

Yada: Of course, the drive for power.

Man: You know this king that went to New York and made a remark about the Jews, who was that king from one of the Arab countries. Well, recently he got the red-carpet treatment in our capital and when he went back to New York City he made some remark about the Jews. Oh boy! He excommunicated himself from all officialdom in New York and New York State.

Yada: Certainly and why not? Because most of the people there are Jews.

Man: And the monied Jews.

Yada: And the money yes. Now Hitler tried to destroy the Jews. Did that make the Gentiles better loved by the Jews? Of course not. It increased the hatred, but at the same time the Jewish people were destroying Germany economically.

Man: This is why he wanted to destroy them, probably. He didn't want the competition.

Yada: That is right. Now Hitler had good intentions to start out with, but he went at them the wrong way, by violence and killing. A psychopathic mind cannot change anything for the better, only for the worse.

Man: Is he still psychopathic?

Yada: He is still and when he comes back here he intends to do it again if he can remember. Yes, he is not sorry.

Man: Is he aware of the different dimensions now?

Yada: Yes, yes, of course. The man was also a metaphysician.

Man: Yes, I know.

Yada: So he knew and he knew the law, but he went against it, sought to bring balance by creating violence and unbalance. Violence only creates more violence. There is no escaping this.

Man: How long will he have to be on the other side now? This is kind of a strange question to ask, as it is none of my business, but under his condition does that warrent a lengthy time on the other side?

Yada: No, he must guide himself as to the time for coming back to the world and as most of his desires are physical, it will not be difficult for him to get back into the physical world very soon. You see the only way man can stay away from the physical world is by understanding what is spiritual. \*

Man: Does he meet up with any people on the other side?

Yada: To help him to change his ways?

Man: No. Those that he sent across prematurely?

Yada: Oh of course. But there is nothing either of them can do about it and so they stay away from one another. He is pretty well isolated except by his cohorts.

Man: Oh, of course. He has his own group.

Yada: Yes, and they are constantly cheering him on and of course, cheering themselves on with the hope of getting back and trying it again. He feels bitter that he lost his life before he could accomplish what he set out to do. But how could he possibly accomplish that before he left?

NOTE: This is the end of side one of the 7/15/66 tape, Yada departs for a short and returns to discuss another session on side 2.

Side #2. REALITY and CREATION and CREATOR

1.074

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

Group: Good evening, Yada.

Yada: I think I should have said, Sena et Senahas, yes? Yes I've been listening to you. I thought I would wait until you had said what you wanted to say. I'm always interested in the human conversation. The human mind is extremely versatile. It can move from the most sublime to the most ridiculous with no effort at all. And I think that is the way it should be. At least that is the way it is.

Now friends, Mr. \_\_\_\_\_ is having a difficult time to be sure. His life is not going to be any shorter or any longer than anyone else. We have our limited time on the earth plane whatever it may be. (Healing of any kind of disease is more or less just putting off the time when one should go.) But only in a way it is doing this. This is why we are all marked with our own time. Perhaps that time - sounds fatalistic, huh? Perhaps this suggests that I believe that there is a special destiny which we are all moving toward, or each individual is moving toward. In a way, this is so. But our destiny is not something sticking out there. It is what we make. As we think and as we feel it brings us to our inevitable time.

Man: In other words, a natural occurrence?

Yada: That is right. People have been known to have the most terrible so-called accidents. Of course, there are not any accidents, but all of your doctor men besides the lay person have believed that that person could not possibly survive what happened to him. But they have survived and do survive, when perhaps to someone else it would be instant death. Doesn't that suggest something more than just a whimsical fate? I think so.

Very often in our early studies of life, we find ourselves in a great quandry because for the first time we are beginning to ask ourselves questions consciously and nothing seems to fit. Everything appears to go into a greater state of chaos than it was before. But before we had awareness of the chaos, we were living in it. We had become part of it, so we were not aware of it as such.

As you were saying earlier, Annie, to know something really, one must become it and I think that is so. Many of us do this quite unaware that we are doing it. That's why so often our life seems so real and so enduring. That's why the individual believes himself to be eternal, that he is not going to die - you may die, but not him! And it is said that man builds in the physical world as though he were going to be here forever.

But how else could he do it? If the individual stopped to realize his limited time, he wouldn't do anything. When he starts to realize life here in the physical world gains him very little. It is for the physical world that we live, not for some other world. If we awaken from our dream of what we call reality of the physical world, our awakening is still for the physical world. When we go into another world, another state of consciousness and not back here or forward from there. So it would seem, if we realize this, that we would pay a great deal of attention to our daily

life and how we live it, because it would make us aware that our life, when in the physical world or anywhere else, is a personal experience. The dreamer is dreaming and the more awareness he puts into his dream the greater state of what is called reality he will get from it.

\* Now when I am talking if you have any ideas which may be the opposite of mine, you say it please, heh? We learn by opposition, not by agreement, yes? Do you want to say something?

Man: No, not right now.

1.075

Yada: Arnold?

Arnold: Well, while you were talking I was picturing in my mind the contrast between individuals, one on the one hand goes (balance is not understandable)

Yada: Oh, that is very good, but what you get from the learning is to broaden your life here. That it will also add something to your future is so, but if you pay attention only to tomorrow, you're dead today, you cannot live today. Is it not so? If we are concerned over what we did in our yesterdays dream, we are still not alive here in today's dream. The only reason for looking back is to perhaps find the mistakes we made, become aware of them so that we do not repeat them today. Apart from that, there is very little value in going back into yesterdays.

Man: I was going to ask you about this individual whom I mentioned earlier, Cerminera.

Yada: Cerminera, I know her.

Man: There are a lot of individuals in this world who seem to have prominent positions and they think they are \_\_\_\_\_ people you know. I feel, I don't know whether I should or not, I feel that I should write her a letter and tell her, explain to her, that she ought to be more clear about what she talks about, you know.

Yada: Did she say something that a . . . .

Man: She made this comment, "No one can know everything about anything." You have to ask yourself, "What the devil does that mean?" You, yourself couldn't determine whether you could or you couldn't unless you knew exactly what it was she was trying to tell you. So she never comes right out and tells you what it means. She give you examples that give you an idea what it means, but I could find other examples where it doesn't. She isn't clear. You can conclude anything.

Yada: Of course what you say is true, and your desire to perhaps point this out to her is very commendable, but I do not think you will improve her, because we're only trying to improve ourselves, not somebody else and it will do very little good. You see most people are set, and would object to your unsettling them.

Man: Yada, I feel that these people, they're so powerful you know, They have actual control of these young lives. It sort of frightens me you know that these teachers don't know, "you know what from Shinola", and yet they are teaching these kids. They are in a powerful position when you think about it.

Yada: Now what you say is true, but you amuse me with the statement, "You know what" and then you say, "Shinola". I know what, but I do not know what Shinola is!

Annie: Just an expression, Yada.

Man: Shinola is a substance you put on your shoes to make them shine.

Yada: You see, I told you I knew what but I did not know what "Shinola" is.

Lady: Yada .

Yada: Yes.

Lady: The greater the dreamer's dream, the greater is his reality?

Yada: Yes.

Lady: I didn't quite understand, did you mean the reality is actually

Yada: Yes. You see, let me ask you, What is the meaning of the word reality? Not in general, but to you. What substance does it have for you? Now you are taught from the time you come into the physical world, I shouldn't say taught, I should say conditioned - you are conditioned through the nervous system to call your world the world of reality. But you see this is very false and the premise upon which it is built is extremely false, because (there is no other reality, to this world, than what is called the senses.)

This is a sensory world and in that way it is a world of illusion, because the senses as they are now, up to this point in the evolution of man's body, the senses are extremely limited to measure what is. Now go a little further and find out the fact that this which you call the table, in my language it is mietta. Actually the word "mietta" does not mean table, it means "flat land dweller" The "ta" part of the word means "man". "Miet" means surface or flat lands or places, so it means a dweller on the planes.

This is what you call table is like anything else. The whole existence material existence en toto is energy. But please to remember does saying it is energy, is energy, is energy, make it energy? Of course not! This is a word, a word, a label, used for convenience sake because you have no other word that is suitable for that which is. And that which is, you cannot touch. The senses cannot touch it.

Man: There's another word that excludes the word "touch". Can one determine whether something can be touched or not?

Yada: Yes, yes. Now here is where words can be extremely confusing as this word "touch". How are you going to touch anything when nothing, no two things, can touch. They cannot touch themselves. Let's see how this is. I take this man's hand and put it on the table or upon anything, any surface. That is what your world is, a surface world. And you can \_\_\_\_\_ anything about that expression too.

Man: You know the question that always comes up is, "What have you got inbetween when you say something never touches something else."

Yada: Well I think the word rapport could also be used. Nothing come in any ultimate rapport, no absolute rapport. Something tells me rapport is not right! LAUGHTER So you see from that side there can be no touching. There is no absolute vacuum. There is no absolute anything, because the moment you say "thing" you have produced it. Form, object. You do this and it looks like and feels like my hand is touching the table (it is my hand for the time being). But if you have a gauge that is sensitive enough you would find great space between the surface of the hand and the object you are touching. Is it not so? Isn't that creepy?

Lady: Is it the same with all things?

Yada: All things. You cannot touch; there is no touching. There is no direct or complete or absolute (frightening word absolute), direct or real. So, on this premise the physical world, like all worlds, is a dream, a creation of the mind, a creation of the creator, trying to get close to his creation. Everything you can think about, everything is done by pressure, pressure on the nervous system and the sensory system. Isn't this so? Yes, yes. So when you think about spooks, just realize that the word physical existence, all of it, physical or otherwise, is very spooky! Nothing touching and yet because man suffers this illusion it becomes real to him. It makes his world real. Going into a dream, now if you can keep conscious in the dream, you can examine the material or what seems to be the material of that dream.

Lady: (not clear)

Yada: That is right. You are literally it, and looking at yourself and the table.

Yada: That is right. Because where does man live? He lives in mind. He lives in consciousness, in varying degrees of self-awareness. Now they say that this is the created world, the matter world. But all worlds are created, created by the dreams and therefore real to the dreamer. How fascinating to realize this. In truly realizing this you begin to lose your fears about the creator which is you. You realize it is as impossible for you to die as it is for you to be born. And the reason you cannot die is because you are not born.

Lady: If the dreamer is always dreaming how can he become aware of himself as the creator? If I'm always creating realities which are actually dreams, how can I become aware that I am the creator, if I'm always dreaming?

Yada: But you see, the work of the mind, or you may call it the higher self if you wish, is to create. Now in the first creation of worlds, or dreams, the dreamer was not aware that he was dreaming, that he was doing it. This dream, the physical dream also, the creator is not aware that he is creating and it is not until he finishes the creation, to some degree, that he becomes aware that he created it. And the moment he becomes aware that he created it, his creation will be at an end. It is a most wonderful way of thinking, because it can do so much to free the individual from his many anxieties regarding his position in all of this thing called the material dream. Man's basic fear on all planes is the dying on those planes. People in the astral world have a great fear of dying to come back here.

Man: I think they don't know what role they are going to take on and that's what they are worried about.

Yada: That is right.

Lady: They worry about the next life after this one. They fear non-existence.

Yada: That is exactly what they fear, my friend, to be obliterated.

Lady: Not clear.

Yada: That is right. Isn't that remarkable and yet also a little frightening when you think of the simplicity of it and that the greater number of creation are lost in that kind of thinking. And that's why a plane here or there is constantly at war with itself. Strange isn't it that man fears death above all things and yet thinks little of bringing it on someone else, not knowing he is bringing it upon himself. Every time one kills another, one brings death upon himself. And something else, that one is also wishing for his own destruction.

But one who understands cannot kill, cannot harm, because he knows there is no death, he knows, so he knows that a gesture in that direction would be totally insane. It would throw him back into his animal life when he did not know himself.

Lady: Unintelligible.

Yada: Because this is its nature. This is the nature of God. I do not like the word, because God means diety and always the diety needs to be worshipped. In this way he becomes a part of the illusionary world. But you see, my friends, how else can I say it but that way? That it is not "his" but "its" nature, the creator's nature, IT. There is only one possible way for oblivion.

Lady: By not dreaming?

Yada: That is right, by not dreaming. The moment you cease to dream, the moment the creator ceases to create, he's gone, he has slipped into oblivion. But you see, that's impossible. Something more, there are not such conditions as my mind and your mind and his mind. There is only one mind. This is a dream body you have and you get one again

when you go into the sleeping state. This creator is everywhere present in consciousness. That is where we exist, where it exists, in consciousness.

Now a lady who wrote a letter asks to know where I go, or where I went when I died from the physical world, and she said, "Did you go back to the same place in consciousness that you left?" Now, place is a creation. Time is a creation of the creator. So what could I say to her? What could I say to her except to say, "I am in consciousness". I do not go or come. The creator is not born, the creator cannot die. Time, place, form are all part of the dream of the creator.

Lady: If to dream is an aspect of the creator's nature, are there any other aspects of the creator's nature?

Yada: Oh yes, there are higher states of awareness of the creative self in which there is no creating as you understand it or as that word seems to imply. A moment please (Yada speaks to Kethra) I will withdraw for a few moments if you do not mind please. But I would very much enjoy continuing on this particular subject if you don't mind, yes?

Aud: Yes.

Yada: I will come back soon.

1.078

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Yada: So I have come back and I'd like to say, from whence I didn't go. Now that should point out to you that there is no place to go and no place to come from. We meet in the nowness of consciousness and the reality of our dreams depends solely upon our degree of self-awareness. I know that modern psychiatrists would perhaps take a dim view of what I am saying, because they teach what they call reality and anyone who moves away from that mass mind in reality is considered sick. If that is my sickness, I am enjoying it.

Jim, your mother is not feeling very well lately?

Jim: No, she's not.

Yada: What seems to be the trouble, do you know?

Jim: I have no idea.

Yada: Does she have symptoms of some kind?

Jim: Yes, she is supposed to have pains in the stomach and I don't know whether she knows herself.

Yada: Any vomiting?

Jim: I don't think so.

Yada: You know the body is full of what are called gas pockets and so the gases of the body very often seep into these and extend them, causing cramps in the stomach, or sometimes in the arms, or the back. Wherever they hit they can cause a cramping feeling. You have have cramps in the head also, because gas seeps up through the body and gets into pockets in the head causing pain there. Especially when you get pains over the eyes it is caused by pockets being filled with gas.

I'm feeling a little detached, having difficulty with Mark's body. (Talks with Kethra). It is worry, a feeling of frustration because he is not able to do his work as often as he has been doing it. But he will be all right, he will get over that.

When the creator cannot create, he is in pain because that is his whole nature.

REALITY. It is a harsh word. If we apply ourselves to the study of psychology of the human mind we cannot help but discover that this being called the human makes his own world or worlds. More often than not, the human mind mixes into other creations, memory patterns of his former creations, and these can make for him a better life, or a more painful one depending more on his attitudes to his experiences that to the experiences themselves.

Lady: The nature of the creator?

Yada: Yes, moving into the so called higher realms (we must be very

careful how we use these words because they can lead us to the action of another word called snobbery. Isn't that sad?) In these other states of consciousness, let us say, if you don't mind may I make myself an example. When I do not come out from my self, I am in a state of complete oneness with myself, in which I have no name, no body, no thought, no memory of other world, none at all. The so-called physical world has no existence for me, I am simply aware that I am, not who I am, just I am.

Lady: Are you in this state quite often?

Yada: Most of what you would call time.

Lady: Well why do you come out of it?

Yada: To be of service to my fellowman. To be of service to the universe.

Love makes it so. Love with me is compassion. I desire to so instruct as to awaken those who are ready to be awakened from their sleep state of another world that they are gods, to bring them back to this awareness so that they, still being in the physical world but now knowing what it is, can spread the word to others who are ready to hear it and to realize it. You see, this is a kind of selfishness on my part, because I gain from it. I gain a greater light, a greater state of peace. No motion is made without a counter motion. No cause is started without endless effects. We may think, depending upon our state of awareness, that we can do something, and it will eventually stop, so that we find ourselves doing only one thing, creating one cause which produces one effect. But this is not so. Everything we do creates endless effects, spreading out and out from the center of the creation of it. And eventually it all comes back upon itself because, again, that is the law, the law of life, of consciousness. Everything that moves out from the creator comes back to the creator.

Man: The state of awareness that you are in, is it an aspect of the creator's nature?

Yada: That is right.

Man: This is the reality. Although it is reality, it is not a dream?

Yada: That is right, because no form is created. You're not making any forms. That high self, that creative self is making no form. It is dwelling in the marvelous light of itself.

Lady: Without a dream? State of oneness.

Yada: Without a dream. Here we may say God is at his highest existence. There is nothing more beyond this state of at-oneness, (Speaks in his language). Such a perfect state that when I realize it and I am at that moment functioning in a form I get enveloped with, the tremendous joy it brings to me and it sometimes tears.

You are the same. You are not standing away in such a different state of consciousness than I am, not really. You see the difference between you and I is that I know this state of being. I am aware. You do not yet know of it. You may be aware that it possibly does exist, but you haven't experienced it yet. Now, again, that is wrong for me to say because you may have in some periods of time without even realizing it. Now you can touch upon it and realize it when you are doing some creative work that you lose yourself in. You lose your lower self. You lose this hypnotized ass that believes in reality that is not reality.

Lady: You become aware of the reality, but not the dream?

Yada: That is right and that is the only reality there is, the indweller becoming aware that he is the indweller, that he is eternal.

Coming down the planes to this state of awareness, you find a vast variety of creative self. It has what appears to be endless possibilities in its will to create. Very often you will discover within yourself what man, due to his negative condition regarding the creator would say is evil, the height of evilness. It is not evil as the word implies. It is a form of creating by destruction, or by the moving around of the energy in a way that an observer who did not understand would think of as destruction.

1.079



Now most of our thought on destruction are based upon our fear of our own destruction. "I am hurting someone." Very often a father has to hurt his child to make him realize a better way of life in which he can stay out of hurt. Now to an observer the father, or the mother, may appear to be cold and brutal. But the outside observer cannot know this, he just assumes it because he is afraid for himself. And most of us are. This again is part of the nature of the creative self - fear for itself.

Lady: What have these things to do with outer reality; why are we in this outer reality. Why is this the nature of the creator?

Yada: My friend, I do not think I can answer that. Why? One time a lady in New York City was very upset because I did not answer her question, at least the way she wanted it, and her question was, "Why is this world?"

Now if this woman had not been of the religious following, I could have talked with her about this. But I saw it would be useless to talk to such a mind. To answer a question like that she would not have comprehended it and she undoubtedly would have thought me a very evil being instead of imagining me as a great master which she did. She said, "I came all this way to talk to you because I believed you were a Master." But that was her belief, not mine.

Lady: That would not apply to me, I have no preconceived notions upon which to base the thoughts I have.

Yada: No, I would not stop for that reason with you, because your thoughts back of the question asked are different than hers. And also, she had no understanding of the inner life, so how could I have answered her. And something more, very often people ask questions and they already have preconceived ideas regarding the question they have asked. They have their own answer and if you do not answer them the way they believe and have conceived, you are not answering them.

Lady: I don't have any ideas.

Yada: Of course you do not, I understand. But as to the "why", all I can say about it is so the creator can exist. It is the basic nature of the creator, to create, and then not to create. You see I cannot really say more.

Lady: As to why he wants to create, he wants to dream, is it because he doesn't want to suffer oblivion?

Yada That is right. But you see, when you reach a certain state of mind, you realize there is no such thing as non-existence, so actually there is no fear in the creator's mind of being obliterated. It isn't a matter of fear, its just the law. Its just the nature of. The question, "Why is anything?" The law is: all things are given to create. All minds are forced into it because there is not yet that awareness that will let the creator create without doubting itself. Its strange perhaps, heh?

Lady: No, no.

Yada: I speak it simply as I know it. We cannot possibly do better than that, yes?

Lady: The reason I ask is that you have experienced these things and having experienced them, I feel you are in a position to talk about them.

Yada: My friend, I must accept that from you. I must admit what you say to be so. Only a sleeper tries to deny that they know what they know. That's foolishness.

Because I say to you how much is so and so and you give me the answer and I say I myself do not understand the answer, but apparently you do and apparently from your own experiences you have discovered it to be true. Now if you do not admit that, then there is no way we can go on talking about it. You know what you know and it is not a matter of bragging or boasting, or any of those things to admit what is true. We brag and boast only when we try to admit that which we know is false.

Lady: Part of the dream.

Yada: That is right.

1.081

Lady: Its part of the dream and it is part of the creator's nature to dream too.

Yada: That is right. That is the necessity. That is the law. That is the way it functions and I do not think you can say too much more about it.

Lady: I have a feeling that the creator has likes and dislikes and likes to create.

Yada: Of course and the more intense its likes for its creation, the more perfect the creation, the greater reality of the creation and the greater sense of reality it imparts to all the other creators and to that particular creator's consciousness.

The utility of such teachings is so great that to grasp it can give you a marvelous sense of freedom. Tomorrow will cease to worry you. You will live more fully today, get things done today. Whatever it is that you feel you have to do, do it, do it. This will take care of tomorrows. You see when our tomorrows are seemingly useless, and we seem not to accomplish, it is mostly because (we did not pay attention to what was going on in our today.) We worried, yes, but we didn't do anything constructive. We didn't pay attention constructively. For every difficulty there are answers. To every riddle there is a way of solving that riddle, otherwise it couldn't be a riddle.

Lady: I, the creator, created the dream I exist in now, which is perfect.

Yada: You are very right.

#138 - July 22 1966

46/B 1 ABR. 1986

Death, Reincarnation, Projection, Laws of Life, Dream, Adam, Mind and Body, Follow your Feelings.

This is July 22, 1966. This tape is being brought to you through Mark Probert, deep trance lecturer, at the Kethra e da Foundation, 931 26th Street, San Diego, California.

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

Group: Good evening, Yada.

Yada: (Speaks in his language) Annie you're looking better.

Annie: Thank you.

Yada: Do you feel better?

Annie: Much improved.

Yada: Sometimes rest is all that is necessary to give the body a chance to recuperate from the wear and strain on it. Maxine, how are you?

Maxine: Fine thank you. How are you?

Yada: (Laughs) If I said good, that could also mean bad. You see I am neither of these, good or bad. These two people have not come before?

Maxine: No.

Yada: They are your friends?

Maxine: Yes.

Yada: It is my pleasure to have you here in this house.

Man: Thank you.

Yada: You're looking very pretty in that dress.

Maxine: Thank you.

Yada: The female always looks so nice wearing a dress, but today so many are wearing pants that it is difficult to tell the man from the woman. Except of course, you understand the female shape - LAUGHTER - and then you cannot misjudge which is which. But in truth there is so much masculinity in your modern women and femininity in your modern men, that I am not certain whether there is a change taking place, whether there is going to be a swapping of the sexes, or whether it is a form of neutralization.

Maxine: Perhaps they will understand each other better, now that they have it within themselves. They've been at war with each other so long. Now they have a better chance to understand.

Yada: In the past it was said that man could never understand the female so he didn't. He believed himself mostly because he didn't want to understand her.

Lady: What we know we are responsible for.

Yada: That is right, and also, until we understand life somewhat more intelligently than we do, we are inclined to want mysteries. We make them, where there are none we make them! It appears that when we are faced with things, we know we are inclined to go to sleep. Boredom sets in. Man's nature demands that he have variety so that he will stay awake more often. In your modern times there is certainly plenty of variety.

The physical world offers one only what one is seeking, and no more. And only to the limit of our comprehension of what we are seeking, no more, but also no less. The physical world is a mental condition that man suffers, so that he, (God), can come awake. You see, the god is not dead as some say today, but unconscious, unaware. All creation was made by this unconscious creator. I do not think that the word God is an accurate one. I do not think it is at all adequate in explaining what is. God is something you worship. God(s) needs adoration to exist. They also need devils to contest them. Wakeful man knows this, so he plays no part in the religious seeking of the human individual.

Religion is a way of life, but the word does not imply God in your modern times when applied to Christianity. It seems to imply it, but it does not really. It is man showing his best in being lost. And how lost he is! Not lost as a sinner, but lost in ignorance, in not knowing; lost in sleep, in Sundayism. But this has been going on for so long with man, this state of Sundayism, that no one is going to change it at this late date. Only the individual can change. Only the individual can be saved saved from ignorance. That is all. But is that not enough? Is that not a tremendously large task? Of course it is. For the masses nothing can be done, except through the individual who is awakened or becomes awakened

Now in the course of my talking, if any of you has a thought you wish to express, I wish that you will say it please.

Sir, you have made some study of metaphysics or some form of philosophy?

Man: Yes, somewhat.

Yada: Some move is better than no move, yes.

1.083

Man: Yes.

Yada: Of course! For in motion there is life. Lack of it is death, or let us say non-creation. Is the lady your wife?

Man: No, my friend.

Yada: (To lady), You too have studied some?

Lady: No not really.

Yada: But you have thought considerably about it, especially in more recent years, yes?

Lady: Yes.

Yada: Yes. You were raised in some form of the Christian teachings?

Lady: Yes.

Yada: But it does not satisfy you?

Lady: No.

Yada: Now this brings up this question: You are a young woman. How is it you get the feeling that the teachings that you have had, the Christian teachings, are somehow not to your feelings. How did you get that when there have been many, many that go through their entire lifetime, sometimes a hundred years, that continue with the teachings of their childhood? Does this not point out to you how individual life is?

Lady: Yes, we are individual.

Yada: Yes. Does it not show that life is a feeling much more than a thinking?

Lady: Yes, sure.

Yada: Yes it is. Could we better comprehend that - that life is a feeling and could we understand that feeling that takes place in us, that does what is called awaken us, how much faster we would grow. Now I do not like the word "faster". It is not again a very good word, but what other word would you suggest? You see knowledge is not gained in quantity. Have you ever heard of a pound of knowledge or a quart of it?

Lady: A what?.

Yada: A quart. In my language, gella - "quart". So if knowledge does not come in amounts, it must come in quality. I believe that is so not quantity, because you cannot know more than I do; I cannot know more than you do. I only know something different, and when we think this way, just something different I know than you, then we can come down off our high horses and we can walk together. We can be humans with one another and in the course of our learning to comprehend what it is to be human, we can become gods, truly creators in our own right.

Earlier, before I came to use Mark, I heard him say that he is going to write a book about the art and science of getting along with your fellowman. Now when we think of that, it is a wonderful thought, the art and science of getting along. I hope if he ever gets to write a book like this, he will start out by saying how first to get along with oneself. That self is the most difficult self there is to get along with. We put it to bed at night, we get up with it in the morning. It follows us around moment by moment, hour after hour. We almost never can get rid of it, get a little rest from it. Now people trying to do this, can create a condition for themselves called schizophrenic. You cannot get away from yourself.

In the first place, most of us do not know what self we are talking about, so they find themselves running in all different directions, hoping to get rid of the right self. But generally we get rid of the wrong self!

The ego is the necessary part of the human make up, necessary to the environment in which man finds himself, called the physical world. It is a part of the physical world. Now I'm certain you have heard of some of the Eastern teachings that say how necessary it is to kill the ego. What do you want to do, commit suicide? You cannot do that. But you can do something much better. You can learn how to control the ego so that it does not control you. When it controls us, it is a schizophrenic ass. It is made up of many, many parts which we call the personality, and all these parts are constantly at war with one another. Oh there is much said and certainly I am guilty of saying much about self-control. But very few know how to go about this - what to do about it. I think this is very necessary - - what to do about it.

I think one of the first things we have to do is to practice sitting down with ourselves, looking into ourselves so we can find out how many of these selves there are, to catalogue them. How did I get this self? First by the way you respond to your experiences. You see no experience hurts you. It is the attitude to the experience that hurts or does you good, educates you. This is called not so much meditation, but rather taking inventory on yourself. Do this periodically. What makes you respond to certain words in one way and someone else in a different way? Or perhaps almost no response at all, a kind of stoic response.

Many people talk about the value of being a stoic. That is a good way to destroy yourself. Emotional control does not need to make you a stoic. To be a stoic you have to stand in a kind of vacuous condition where you have no feelings either for joy or for pain. When the human takes the laughter out of himself, he is taking the laughter out of the gods, and that is how the gods built the world, by laughter, the laughter produced by pure joy. A wonderful sense of appreciation for life, gives one joy and a kind of laughter that one may call cosmic. Would one of you care to say something to me?

Lady: I would.

Yada: Please do.

Lady: I'm Alice Owens.

Yada: It is my joy.

Alice O: this is my name.

Yada: Thank you. And I am called Yada di Shi'ite. Yada means spirit life or light, Ya is spirit in my language, and da means light - the sun or life. I am not a spirit of death, I do not come from the world of the astral. To say more about myself would be too much and unnecessary. Lady this is the first time you have come here?

Alice: Yes.

Yada: You have studied metaphysics?

Alice: Not studied, I've read about it.

Yada: For several years?

Alice: Yes.

Yada: Have you ever been hypnotized?

Alice: Once very lightly. It wasn't a deep trance at all.

Yada: Did the person who put you in this, clear you when he brought you out?

Alice: Yes, I wasn't in that deep however.

1.085

Yada: Lady how deep is deep in trance, in hypnosis? Very, very few people today really know the different levels of the hypnotized person. The persons themselves are more often not aware of the levels of trance they are in. Now this man, Mark, through whom I speak now, is now totally unconscious to your physical world. But when I leave, I let him go free, because I know the level of consciousness he is on. And I know how to bring him up out of that level back to his own state of awareness, leaving no residue of my own personality clinging to him. Now very often in seance rooms, the greater majority of mediums are intranced by beings who do not know what they are doing, and so eventually many of these people suffer from nervous disorders or breakdowns, because they have lost part of their personality. Now a living hypnotist can create the same condition on the one they hypnotize without even realizing that they are doing it. And lady, I am under the impression that your psyche is not very stable, that it keeps going in and out from you. Is this possible?

Alice: Would you explain what you mean, I do not understand.

Yada: Have you experienced projection?

Alice: Yes.

Yada: Does it come on you automatically, without your trying?

Alice: Yes.

Yada: You do not like that, do you?

Alice: No, not particularly, although I am very interested, I would like to know more about this.

Yada: It should not come on you automatically, you should have control over it, so your body-self will be protected when you do project. If this is not done, you could suddenly project in the busy marketplace and it might be that someone would mistakenly think you were dead and bury you. Have you heard of that?

Alice: No.

Yada: It is possible. It has happened many times in the past. It happens in India where the teachers are careless in teaching their pupils the art of projection. Now it also happens over here in modern times in your very scientific country and while these people are not so often believed to be dead, they are believed to be suffering from catalepsy of some kind. Generally they are thought to be sick and put in the hospital. But in any event, it is a very dangerous and difficult position to leave ones self open to.

Alice: I see what you mean, yes.

Yada: Now lady, if you want me to do anything about that you say so, and I will endeavor to do it. But unless you say so, I cannot do it. I cannot do anything for anyone that does not want it done. It is again the law. I'm not talking about your laws, I'm talking about the laws of life. And so I tell you never do for another, no matter how much they seem to need your services, unless they are asked for. It is not advisable to give your services unless they are asked for and you can believe me that we all will ask if we suffer enough. This is called finding a way out of your dilemma. This is the right way, by asking.

Alice: I beg your pardon.

Yada: The right way is to ask for service, for help, for assistance. You see the whole of the law where man is concerned is service in love and that is it. Now it sounds simple, but it is not always so. Is there something you would like to ask me now?

Alice: Well, I hesitate to say anything because the subject is so new to me and I don't know what it is all about. I would like to know more, but I hesitate. I don't know why especially.

Yada: Perhaps only because you do not know enough about it to know exactly how to frame your question. Perhaps that is it. 1.086

Maxine: Yada, I met this lady at the library the other evening and need prompted her to ask and I then offered this way, hoping you would be there and she would come. Her memory has been opened in what way I'm not sure, but she has a very definite drawing to Egypt of the past. Her psyche is fascinated with the subject of Ancient Egypt and I could see she is highly sensitive. A dream she had recently left her quite shaken and somewhat at the mercy of her projectivity of her psyche responses and I felt the sincere need there. And so she has come.

Yada: Doors are always open for those who seek an open door. Lady, man is very repetitive with life. He goes and comes and knows not that he goes and comes. He knows only that he is, at any given moment that he is. Now you listen carefully please, huh? Actually there is no going and coming. It is a mental imagery. There is only one life, one consciousness, one being and the dreamer of this is you. You have, we have, dreams and the nature of those dreams is something called motion.

Now in truth, there is nothing moving, because there is nothing to move in. There is but a state of being, a state of consciousness in which we create all these things, conditions, sensations, feelings, attitudes or what not.

Now while I am talking if it should occur to you that perhaps what I am saying is wrong, or that you have a better idea, then tell me please, because the teacher must learn also and where else can the teacher learn than from the pupil. Where else can the pupil learn than from the teacher? Is it not so?

Alice: Yes.

Yada: Yes, of course. I wonder if I could use pictures, as it is said that pictures offer so much more than words. Perhaps it would give a better explanation of my thoughts on reincarnation, life to life to life. It must be life to life to life because there is no death. Death, again, is an hallucinated condition. Man lives in one consciousness. So let us pretend that the one consciousness is a room that is of whatever size you care to imagine. Suddenly you find yourself in that room, not knowing how you got there, not really knowing what to do while you are there and not knowing where you are going to go from there, if any place. You can see the many problems this would present to one, yes?

Alice: Yes.

Yada: Now finding ourselves in a particular place, we cannot just be there and do nothing. Man's nature is to act, to do. So we start to divide that room into many rooms. This is the first illusion. Now we add to that illusion by giving names to these different rooms, like you do in your modern times. You call one the kitchen, another the living room, bed chamber, bathroom. So as you move from room to room you believe you are going somewhere and that you are coming back to where you left.

Now sometimes when I leave Mark and you for a period of time I say when I come back, "I just returned from whence I didn't go!" Now I say this to promote a little humor, but think of the meaning of this, the real serious meaning back of it. "I've returned from whence I didn't go."

And so here you are in this life in the year 1966. You left a great city in Egypt of Ancient Times. You walked out of that room into this room. But did you get out of the big room, the one room, the only room? You didn't now, did you?

Alice: No.

Yada: No. Now you see what I am trying to point out is that life is what you as the creator make it, no more and no less. You are the drama as well as all the actors in the drama. You can make it a comedy if you like that. Which do you feel better doing, crying or laughing?

Alice: Laughing.

Yada: Of course, for that is the very nature of life - LAUGHTER. All of life automatically moves away from pain to joy.

Alice: Yes.

Yada: Take even one that is called a masochist. He turns pain into joy. All of nature is this way. We automatically move away from intense pressure we call pain. (If we cannot do that, we turn the pain into pleasure anyway.) You see, man is not sane. He cannot be different because just coming into the physical world, in becoming one with it, suffering starts right away. Not only the method used in coming here, but the mind mating with matter creates suffering by pressure from what is called a nervous system. The pressure of chemistry upon the mind, upon the mental self, upon the creator eventually blinds that creator to the fact that he is the creator. We all move toward what is natural to us and we all have, individually speaking, an intuitive feeling for what we are. You have the attraction for the Ancient Egyptian people and their times, yes?

Alice: Yes, very much so.

Yada: So you must be attracted to any of the artifacts of that time that you might see, yes?

Alice: Oh yes!

Yada: This is one way of finding out what you were in what is called a past life, by your attractions for the different races and their artifacts and all other things that go to make up those races. Many people go to seers and sometimes a seer is also a medium. And sometimes a seer is a medium seer! LAUGHS And the people who go to these seers put questions to them and they accept what the seer has to say as fact. How can you know that? If what they say sounds good to us, we are always willing to accept it especially if it is pleasing, because again, we naturally lean toward that which gives us pleasure. So we become susceptible to what others say to us or about us, although none of it may be true. Do you want to know whether what you feel about life is true?

Some years ago, in your country, they had on the air boxes, not the picture boxes. (Aud: Radio?) Yes, radio, they had a program which said, "Do you trust yourself?" I think that is wonderful and I thought it so wonderful, that I put it away in my thoughts for future use. So now it came into use. This is what is important. Its not whether you trust somebody else, its whether you trust yourself. But how can we trust ourselves when we do not know ourselves, when we are frightened, when we are anxious?

Maxine, my friend, this afternoon I was in the park with you and your mother and little daughter, yes?

Maxine: Yes.

Yada: I heard Mark and your mother discussing positive and negative



attitudes to be taken and also beliefs. Your mother said that anyone, if they really believe can heal themselves, or produce for themselves that which they really want. Mark said there is something else that is needed. did he not say that?

Maxine: Yes, he did.

Yada: Yes. And, yes, there is something else that is needed. BELIEF is a word. It is not an action, it is a word. It tries to imply an action, but it really does not do this successfully.

Sugar is not sugar. In my language your American word, or English word sugar, is sui - s-u-i-sui, but it is not sui either, because sui is also a word. Does it not make you wonder what sugar, or sui is in itself? I should think so. We look at sugar but we cannot tell very much what it is by looking at it, because there are a number of chemicals that look like sugar. Is it not so? 1.088

Maxine: That's right.

Yada: Have to use another sense called "taste" and there are a number of chemicals that taste like sugar, but are not sugar. Let us say you take sugar, which you know to be sugar, and you break it down into molecules and then into atomic particles, and then you break it down further into what is called pure energy and then - - what happened to it? Pure energy is a thought. Sugar is an idea, an idea of what is called sweetness. To sugar there is no sense, but there is a sense called sweetness, an idea called sweetness.

Ancient times. I wonder how ancient times were and yet now are not, for in these times in which you live will they not be ancient times in some future?

Maxine: Yes, soon this time will be ancient times.

Yada: Yes, yes. What I am trying to get at is to understand life clearly or as much as is possible so your life will be an intelligent one. Your desire comes out of a feeling for the past. This feeling has become a pull on you.

Alice: Yes.

Yada: You had a dream you said?

Alice: Yes, I had a very unusual dream.

Yada: Would you please tell me about it, if you desire to, I mean...

Alice: In 1963 in the month of September, I was attending evening college and this happened just at the beginning of this time when I entered evening college. One Saturday night I went to sleep and was asleep for several hours when a man's voice awakened me. He said three words, "Death draws near." and I woke up in such a state of shock that I was both sweating and freezing at the same time. I was hot and cold and shaking violently. I didn't know what it meant. I sat up in bed. Of course, I was completely unnerved. I turned on the light and I had to get up to do this, so I was wide awake when I heard a scream and it was a young child screaming. I thought it was someone very near to where I was living.

Next door there were quite a few apartments and small cottages and were small children living there. I knew several who were living there and I thought somehow one of these children had been killed. There wasn't anything I could do, I called the police but they wouldn't believe it, that anything was wrong. It was rather foolish in a way, because it didn't seem real and yet it was real. I went back to sleep finally.

I don't know how long it took, but I don't think it took terribly long, maybe a half hour or hour. I know that in my sleep, I somehow travelled over to the other side of the city from where I was living, which was actually about fifteen miles from where I was living, to the spot where the body of this child had been thrown. I didn't see the body,

but I saw some words that were written in the sand beside the body. I was travelling in a very unusual way. It seemed that I had telescopic sight and I was directly overhead where these four words were written and I seemed to be zooming down on them very fast. And I knew that everything would be gone unless I did something very quickly. So whatever state I was in, I could try to read the lower left hand word and I was trying to concentrate to try and see what that word was before it all went. I made out the word "fur"..... There was something, but it wasn't a word and this is all I saw.

1.089

The next day I searched the papers to see if there was anything about a murder or a killing, but there wasn't any. But the next day I read in the paper about a young boy, 14 years old, that had been killed and his body had been thrown out into an area like a parking strip; where just a few hours the evening before, it had been swept free and clean and it was light brown, so I could have taken it for sand in my dream. A boy in the neighborhood found the body and wrote four words beside the body. He superimposed two letters one upon the other just at the left of the four words and it was this that I saw in my dream. This was the dream. Later my thoughts on the dream were that I was in great danger and I should not be out on the street late at night in that neighborhood because it was not safe.

Four nights a week I was standing out waiting for transportation to my house and I knew that I was being helped or guided. This was a very vivid dream. The fact that a killing occurred and someone actually died (end of side one of tape and something is missing here)

Yada: You feel this way because it helps those who are striving to help you. To know by feeling that we are protected, guarded, assisted, guided, helps the guides protecting us to do a more successful job. You had what is called clairvoyant vision. Now think of this a moment and you can realize this by your own explanation and saying, "I had telescopic vision." You see there is no here or there. These planes are assumptions of the mind and creations of the mind. (You all right, Maxine?)

Maxine: Fine, thank you, yes.

Yada: You came naturally by clairvoyant vision and by telepathic reception. Now the killerbeing in a highly emotional state and the one killed also being highly emotional at the time - because I do believe that when we are threatened with death it is enough to make us emotional - there is no mystery about this. For it is indeed in high peaks of emotions that we send out what we are doing, mental pictures of it. This is a very natural function of the mental self, only few people are aware of it. They are not aware of what they are doing.

Very often, when your mind may be completely occupied with some form of work where your attention is held, a part of the consciousness, a part of the psychic or mental self, will go out somewhere and have an experience and come back and you will not be aware that you (your consciousness) have gone anywhere until sometime later perhaps, when you find yourself physically in the place where your mental self had this experience. It may cause you to say, "Oh, I have been here before!" But you physically have not been there before, but you mentally had and so you now do not recall because that part of your mental self did not relate its experience to your conscious self. Do I make myself clear, please?

Alice: Yes.

Yada: It is very important that I do about these things, especially to people like yourself who have come naturally from other life experiences with thoughts and feelings of these attributes which are called psychic.

Let us go to the great musicians, the great producers of art, painting. They do not come back with a memory of a former life; they come back with a memory of what they did or what they felt in parts of that life. For man, as long as he is in the physical world, he belongs to the world of "times" - with the "s" on you know. You live in the "times" world, not in time singular. It is out of time singular that the world of "times" has come. Do I make myself clear? (Aud: Yes.) It is not always an easy thing to do, to explain the nature of what is called time. Many people have asked me about time and I say, "You do not live in time. You know nothing about time. You live in times. But in time, you will come to live in time!" At least for a period of time. Kasida! Words! It is not the idea but the words that are often misleading.

I wish to talk to you some more lady, and of course, to the rest of you, because I would like to hear from you too. I will go away for a little while and give Mark a little chance to relax and recuperate some energies, then I'll come back and talk some more. All right? Thank you.

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Yada: You please to pardon my curiosity, but what is the beard for?

Man: What is the beard for? It was originally a symbol of revolt after I got out of the army after three years of shaving. I like it, so I let it stay.

Yada: It looks very good on you. It suits your personality.

Man: I think so too.

Yada: Yes. We humans, as we begin to wake up, we tend to revolt against what was, the conditions that we suddenly become aware we have been in, were and are too much for us. So we mostly revolt against these conditions. They are no longer fitting to our feelings of life. Now today the method used to bring about what should be natural changes are very animalistic, done by the lower consciousness. So it produces violence. The animal-self always produces violence. The mad mind is the animal mind. (I know nothing that has ever been adequately settled by violence.) Violence only produces violence and does not solve anything. But man has used this method down through the ages with the hope that it would settle something, but it never has. Sooner or later we who think, begin to sit down and discuss in an intelligent way the difficulties we find in our associations with one another the art and science of living with our fellowman. One who has grown enough begins to see that it is useless to try to change the world. It is a vanity so he begins to change his own world, thereby producing the best results possible. One thing it does for us is that it moves us away from the mad mind, from the mass mind, from the mind of the animal.

Sir you have been away for a long time?

Man: Yes.

Yada: I heard you say something of marriage. Could that be the lady with you?

Man: Yes.

Yada: Always in your country it is appropriate or polite anyway to say, "congratulations", yes? But to both of you?

Man: That's a matter of opinion. LAUGHTER

Yada: There is a kind of joke about the boy who used to send congratulations to his mother on his own birthday. Why not? But if he only knew that he did it himself, then he would congratulate himself! Especially if he feels he has done a good job on himself.

It is very difficult to know who to congratulate, for anything. So when you tell another person how beautiful they are you are speaking about what you feel about them and not necessarily what they are. And because sometimes the listener to praises finds it necessary to go home and look in the mirror to see if it is true, very often they find themselves disappointed. Strange isn't it when we accept praises and agree with the praiser, we are considered to be egotistical or vain, or some such thing, yes? Yet if we are condemned and we accept that, it is thought that we have something wrong in our head! So what should we do? What is the middle of the road attitude we should take? I think always acceptance. When another praises you, they are giving you love to the best of their ability. They are telling you what they feel about you. Accept it, not necessarily to them but to yourself. That is much more important.

Perhaps, Frank, you remember before I left, we were talking <sup>1.091</sup> about past lives, yes? (Frank: Yes.) Can you recall yours, one or more? Frank: Well, I haven't advanced enough to overcome the mundane of this life. Actually I haven't had any experience in recalling past lives. I know that in some instances they exist. To my mind, they exist as a regenerative progressive energy, one state of unfoldment, to another rather than it left a mystic form of reincarnation. There is very little evidence actually to support it, but I believe there is a sufficient amount of evidence to support reincarnation as a progressive step from one cycle to another, as seen in the spiral ladder of the Indian philosophies.

Yada: You know, once there were a group of scientists in the field of aerodynamics and they were sitting around discussing this subject, when what is called the bombardier came in and sat down on the table and looked at these wise men and said, "What do you think about my ability to fly?" They all looked at him and said, "So far there has been no adequate proof that you can fly." And he laughed and flew away! LAUGHTER.

Lady: (indistinguishable)

Yada: So what is proof? Now there is a pattern called "genetic", a memory pattern. In it is what is called race-memory, at least as far back as Adam! Not any further back than Adam, because you see Adam was not a genetic being. He was made of mud! A mud man, I heard that in your Christian Book. God, not having anything better to do on this particular day, was making mud pies and decided to make one in the shape of a man. He did not know what that shape was, but he made it anyway. We can always do things better that we know nothing about, than something we know about. So he made the mud man and named him Adam. But he belonged to another race, the Adami race, the race called first principal.

Genes and chromosomes are no more than chemical substances and like all chemical substances, when broken down to their lowest denomination, are found to be pure energy. Energy is the building blocks of the mental self.

Man: Don't you somewhat feel that whether or not past lives exist as an actual fact, it is relatively of little importance?

Yada: I agree with that, yes, exactly so. Most seekers after this knowledge are mostly curious. They do not know and most of them do not really care to know. It is a matter of curiosity with them. But as you say, it is of very little importance to your life right now. You are living now. NOW is the important time. What you were yesterday is an ended dream. Today the dream begins. This is the important dream, live it.

And the best way to LIVE IT and GET THE MOST OUT OF IT IS TO BE CONSCIOUS, to be aware and to stay aware, stay alive, stay awake, because

your tomorrows are made up of your todays. If you know what you are doing today, you will know what you are doing tomorrow. You will know what to do tomorrow. If you sleep today, you will sleep tomorrow.

There is no going around that is there? THIS IS THE TIME, THIS IS LIFE, NOW. So I do not as a rule encourage discussions about a person's past lives, because in truth they are not important for today. They may help us in a time when today has a relation in our actions and experiences with yesterday. But these are only points that we must remember of yesterday.

When one says he remembers a past life he is not speaking the truth. They are only recalling some high points of that past life, or that past feeling about life. Few of us are capable of recording the all of yesterday, much less a life of thousands of years ago. There have been several cases in your present world when people have adequately proven that they lived in another time in another place. But to what end, to what results, to what assistance to their present-day life? So I recall having lived in another time and place and I can prove it if you will take me to that certain place where I said I lived before. I will find my way to where I said I lived before and I will find my way to where once was my home, and also that my parents of that life are still living. So I do this. Now what? I find myself in a greater dilemma than before, because my parents of today and my parents of yesterday are totally separated. There is no linkage there, there is no balanced condition that I can live with. So I've made it more difficult for myself to live today.

Maxine: In trying to escape from today is an escape in the search to know one's self, one seeks to know the all of everything.

Yada: Oh, this is different. If you are going to use your knowledge to understand life better and the various ramifications of life, that's different. But seeking to know what you were in a past life can involve one into much more trouble. To know life, is to know it is endless, that there is no real going and coming. I live eternally in the now of my consciousness. I am eternally in life, in the light.

Maxine: I think that because in the Western culture, it has so often been taught that you simply pop in and pop out and there is not much teaching of the before or after, which after all is the continuing thread that runs through all of us. People truly begin to want to have some sense of the continuing of "time", rather than "times"; that inner seeking to know that all of being is now; that "I am" quality that people seek to come in contact with. There is that desire to know all the sum total of all the yesterdays that make you what you are today. As rose was once a bud and once a seed but today the rose is the main thing.

Yada: That is so, that is so. It is like the man who had lived in the forest all his life, who one day came out into a clearing. Only then did he begin to see the trees and only then did he begin to imagine the imperfections of the forest. Then he wants to rush back in and make changes, mostly in a violent way, because he is not pleased the way the trees are. With his new vision, he is not happy about the forest. Before he was content to live in the forest because he was one with it.

Maxine: What about the development beyond seeing the good and bad of everything and seeing the oneness of all of it?

Yada: This is very difficult for the individual to grasp, because everything presents to us what is called duality. We try to see the one-

ness, but it takes us much work if we are to finally accomplish this, much work to bring all the seeming parts together to make the whole.

Take what is called white. White is made up of all the various colors, yes? As long as it is white you see the oneness of color, but the moment you begin to separate - the various colors - you have duality. The oneness vanishes and you start seeing difficulties for yourself, because the first thought that is going to come into your head is - What is red? Is there such a thing as red per se, or any other color? So again you have divisions and divisions and ever finer divisions until you feel a sense of madness coming upon you. You become like the man that saw a way out of a room in which he was put to be a prisoner. It was a very simple way out it seemed, no strong door, no great steel door, just a curtain. Oh, he thought to himself, these people who put me here with the hope of confining me, must have something the matter in their heads; there is no door, just a curtain! So with this thought in mind, he goes and parts the curtain only to find behind it another curtain, and beyond that another curtain, just endless curtains, no way out. The strongest door in the world! Wouldn't that make you frantic? (Aud: Yes.) Yes, if you want to punish yourself there are many ways to do it, by making all of your problems endless curtains. 1.093

In truth, there is no barrier of any kind to lock you up but you. Believing is not merely believing, believing because someone else said it. Belief is a feeling. Follow your feelings and you will more likely free yourself from what seems to be endless problems. What do you feel?

Lady about you again, feeling; what do you feel about yourself?

Alice: All I know is that there is a physical me and there is a spiritual me and I've been in touch more with the physical than with the spiritual. I want to know the other part of me. I want to know all about it.

Yada: Here comes the curtains again! You see, what I mean by this is: There is a physical part of you and a spiritual part of you. Would you mind if I say that the physical and the spiritual are one and the same? And only when we see it this way, do we or can we realize the closet we were in, the prison we were in. Only then will these seeming barriers vanish. Physical and spiritual are one and the same, but with what are called different aspects. Or as you would say, two sides to the coin, yes? (Aud: Yes). Yet no matter on which side you turn the coin, you haven't changed the coin, just the surface appearance of it. But is not that surface appearance something within you and not in the coin at all? Of course! In order to know my spiritual self, I have to know my physical self.

What is this -indicating body. Looks like webs of skin laid over webs of bone. But you know that the entire body, including the blood is nothing but tissue, yes? (Aud: Yes) Now we look close at this and we find that all of this is made up of something called cellular composition. These cells are made up of something called atomic structure, which isn't very different than this here - pounding on table. Different how? Different only in the arrangement of the building blocks called atoms. Isn't that amazing? You are a walking center of energy, physically speaking. Basically energy is the nature of what you call God, or Go, the creator.

Alice: Yes, I can understand that.

Yada: Then you as such must will what you want, will it! Now if your desire is deep enough, your ability to will yourself what you want will be much easier. What do you want? Will it!

Now this mental self, this creative self within, can move any part of the physical structure, can rearrange any of the cells to give them life when they are dying, to restore them or to sluff them off, get rid of those that they cannot rearrange. The mind makes the body what it is. They are so closely related, it is right to say they are one. And so is what is called the spiritual self - so closely related. Every cell of the body is where your life is.

Now in what is called materialization there are some people who are capable of moving their vital energies, called cellular energy or protoplasmic substance, out from the body and create another body, sometimes wraith like, ghost like or whatever you like to call it - but a lighter body. Now sometimes a visiting entity, living on another level of consciousness - not somewhere called the Astral world, or any other world, but in consciousness, becomes aware of this cellular substance flowing out from the medium's body and takes it and molds himself a form. Generally a form of how he looked when he lived in the physical world. But this is a very rare occurrence. Most of what you see in a seance room when it is a genuine materialization is the mental self of the medium operating in that spook body. And that is why so very seldom the spook body can say anything of any value. It is subject to the limit of the medium's mind.

Now I am not saying that all mediums are frauds. Some are merely pretenders. Let's not call them frauds, just pretenders. The conditions of your world make all kinds of things necessary for the human being as ways and means to survive under your economical pressures. So fraud happens to be one of these. Sometimes it is unconscious fraud with no intention on the part of the acting medium to lie or pretend. It is an activity of his unconscious self. It is like one having a dream and not being aware they are dreaming. Very often too, a person dreaming, miles and miles away from a seance room, is visited by a dreamer (the dream body of a dreamer) and people think he is a spook, a ghost, a wraith, an astral shell, or what not. These are all not very pretty names, are they?

1.094

Lady: No, they're frightening.

Maxine: It is said that people do the best they can with what they've got and many people who could, have perhaps listened to their own thoughts, their true selves, telling them the same truths, that are used in truth, will only listen to what comes from another because they don't yet trust their own selves.

Yada: That is right.

Maxine: And so they sit at the feet of others to remind them to remember on their own .....until they remember that they can, they go everywhere .....

Yada: That is the truth, very much the truth. Do you trust yourself? Ask yourself that. Do you really trust yourself? You know it does not really matter what somebody else thinks about you, but it is of the utmost importance what you think about yourself. You have to lie down with yourself, you have to take off all the masks you have been presenting to others and unless there is something radically wrong with you mentally, you are not going to wear a mask with yourself. Can you sleep with yourself? Do you make a good bed partner for yourself? Apparently very few people do in your modern world, if I am to judge from all the sleeping pills they are taking. LAUGHTER.

S.E.

The physical world is a pain, but only because the dreamer of it makes it so. But as I said, not intentionally, not with knowing. Few of us are conscious frauds with ourselves. But look what we do to ourselves by turning our world into something it is not.

Belief. I believe. If you really do then there is nothing that is out of your reach. Do you really? You see that word belief like the word love is badly used. I would say it is abused. So it has little meaning to it. I believe. This is something that you, the individual can do and only you can do it, you.

Alice: .....says there are four kinds: One who says, "I wonder", and one who says, "I believe", one who says, "I know", and one who realizes it.

Yada: Aukee!

1.095

Man: Also I find a great number of people make the error of preoccupying themselves with who they are and what they are and spend three-fourths of their lives trying to solve these problems. Then when it is too late, they wake up to the fact that the purpose of life is to experience the things you understand and prove. Life in itself is the means of proving what you understand. All the theories in the world are of no value unless put into practice.

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Yada: This is true, yes, yes. Even the cook does not know what the pudding tastes like if he doesn't taste it. Is so, life is for living. You cannot talk it, only live it; and you can live it best by your feeling. How do you feel? What is interesting to you. Now surely every moment of your life is not going to roses, or perhaps you like another flower. There are always stresses and strains. We must learn to shift with them, to adjust and readjust because we cannot "duck" them, we can only go with them. When we try to duck them we get into trouble because we get out of alignment and this brings pain. The man who tries to swim against the tide is almost certain to drown. Go with it. It is said the big oak tree stands for nearly a 1,000 years. Why? Because it bends with the wind, not against it. Maxine you want to say something to me?

Maxine: No.

Yada: Your children all right?

Maxine: Yes, everything is fine right now.

Yada: I know your little girl is very fine. Little children are the essence of life. They do not argue with life, they live it. Sometimes this can kill the parents! LAUGHS

Maxine: Yes.

Yada: Life to the child and death to the parents.

Maxine: They are really full of energy.

Yada: Oh yes, yes.

Man: In the essence, that is one of the greatest truths I've heard you saying.

Yada: What is that? Say it again so I can remember it.

Man: They don't argue with life, they live it.

Yada: That is right. There is where man's trouble comes from, he argues with life. Tat sat tat, Tat sat ohm, I am that, so I be that, so I act that. When it comes time for me to put on a different dress than a skin suit, I'll do it. But if I am afraid of that time to come I will live constantly in that time before it comes. Is it not said, "The coward dies ten thousand deaths to the one death of a brave man?" But yes. I think I will leave you all right. What is the hour?

Maxine: The hour is ten minutes to eleven.

Yada: So? I have no hour in my consciousness.

Maxine: We do.

Yada: Yes, of course, and it is natural that you do. Again, fighting time ages one much faster. Go with time. The way to do this is to develop peace of mind. The way to get peace of mind is to remember that we are not going anywhere. We are already there. E gratcia.

Maxine: Thank you.

Group: Thank you, Yada.



This is August 26, 1966. This tape is being brought to you through Mark Probert, Deep Trance Lecturer, at the Kethra E'da Foundation, 931 26th Street, San Diego, California.

Yada: Speaks in his language.

Audience: Good Evening, Yada.

Yada: I think I should have said Senas and Senaha. Ha ha.

Yes, I've been listening to you. I thought I would wait till you felt you have said what you wanted to say. I'm always interested in the human conversation. The human mind is always versatile. He can move from the most sublime to the most ridiculous with no effort at all, and I think that is the way it should be; at least that is the way it is. Ha ha.

My friend, Mr. B... is having a difficult time to be sure, but his life is not going to be any shorter or any longer than anybody else. We all have our limited time on the earth plane, whatever it may be.

Healing of any kind of the sick is more or less just putting off the time when one should go, but only in a way is it doing this. Truthfully, we are all marked with our own time. Perhaps that sound fatalistic to you huh? Perhaps it suggests that I believe there is a special destiny that we are all moving towards, or each individual is moving towards, and in a way this is so. But our destiny is not something sticking out there; it is what we make, as we think and as we feel; that brings us to our inevitable time.

Aud: It is a natural occurrence.

Yada: That is right. Peoples have been known to have most trouble, so called, accidents, of course of which there are not any. But all of your doctormen, besides the lay person, have believed that that person could not possibly survive what happened to him; but, they have survived, they do survive. Where, perhaps someone else it would mean instant death to them.

Doesn't that suggest something more than just a whimsical fate? I think so. Very often, in our early studies of life, we find ourselves in a great quandry because for the first time we are beginning to ask ourselves questions consciously, and nothing seems to fit. Everything appears to go into a greater state of chaos than it was before. Well before, we had no awareness of the chaos, we were living in it, we had become part of it, so we were not aware of it as such.

As you were saying earlier, I know - to know something really, one must become it, and I think that is so. Many of us do this quite unaware that we are doing it. That's why so often our life seems so real; and so enduring; that's why the individual believes himself to be eternal; that he is not going to die. You may die but not him; and it's said that man builds in the physical world as though he were going to be here forever. Well, how else could he do it? If the individual stopped to realize his limited time, he wouldn't do anything. If he stopped to realize that life here in the physical world gains him very little. It is for the physical world that we live, not for some other world. If we awaken from our dream of the - what we call the reality of the physical world, it is still our awakening - is still for the physical world.

When you going to another world, another state of consciousness, whatever happens to you there belongs in that state of consciousness and not back here or forward from there. So it would seem, if we realize it, that we would pay a great deal of attention to our daily life and how we live it, because it would make us aware that our life here in the physical world, as anywhere else, is a (personal) experience. The dreamer is dreaming, and the more awareness he puts into his dream, the greater state of what is called reality he will get from it. Now, while I am talking, if you have an idea which may be opposite to mine, you say it please, huh!

WE LEARN BY OPPOSITION AND NOT BY AGREEMENT, YES? Harry, you want to say something?

Harry: No.

Yada: No.

1.097

Aud: Yada, while you're talking I'm picturing in my mind the contrast between two types of individuals. One, on the one hand, just goes from day to day you know and leads his daily life and does his daily habits; and then on the other hand, the individual who has caught up with the mystery of life and sort of becomes a part of it and tries to learn something about it.

Yada: Oh, that very good: but what you will get from the learning is to broaden your life here, but it will also add something to your future, is so. But if we pay attention only to tomorrow, we're dead today. We cannot live today, is it not so, if we are concerned over what we lived in our yesterday's dream, we are still not alive here in today's dream. The only reason for looking back is perhaps to find the mistakes you made to become aware of them, that you made yesterday, so you'll not repeat them today. Apart from that, there is very little value in going back into tomorrows.

Aud: I was going to ask you about this individual whom I mentioned earlier, this Gina Cerminara.

Yada: Gina Cerminara.

Aud: Yes.

Yada: I know her.

Aud: There are a lot of individuals in this world who seem to have powerful positions and they seem to influence quite a few people, you know, and. . . . I don't know . . . whether I should, I should write her a letter and should tell her, you know sorta explain to her that she ought to be more detailed about what she talks about, you know misleading . . .

Yada: Good. Did she say something that . . .

Aud: Yes. For example now, she made a comment . . . If you were listening earlier. You may not have, but, she made the comment in the lecture that everybody can know, excuse me - - no one can know everything about anything.

But now you have to ask yourself you see, that you, yourself could not determine whether you could. The thing is, that she never really comes out and tells you what the comment means. She just says that no one can. This example gives you an idea what it means; but I can find other examples where it doesn't, so you see she isn't clear and these people, as a matter of fact, this is a basic principle of the matter, and if these people have these vague, meaningless principles floating around, they can just allow anything into their systems of thinking and we can conclude anything.

Yada: Of course what you say is true and you're desire to perhaps point this out to her is very commendable, but I do not think it will improve her, because we're only trying to improve ourselves - not somebody else, and it will do very little good. You see, most peoples are set . .

Aud: I understand.

Yada: and they would object to your unsetting them.

1.098

Aud: I understand. But you know, Yada, I feel that these people you know, they're pretty powerful. For example, some of these highschool teachers, they're pretty powerful in a certain sense.

Yada: Yes, of course.

Aud: They have actual control over these young minds you know and it sort of frightens me to know that some of these high school teachers don't know, you know what from shinola, and yet they're sitting there in school and they're teaching these kids things that are really (conditioning these kids, almost to think like they think.) A very powerful conditioning when you think about it.

Yada: What you say is true; but you amuse me with a statement: I know 'what' and then you say 'shinola'. LAUGHTER I know 'what', but I do not know what 'shinola' is. LAUGHTER.

Lady: Just an expression, Yada.

Yada: Oh.

Man: Shinola is for shining your shoes and most of the time it looks pretty dark. LAUGHTER

Yada: You see, I told you I know 'what', but I did not know what 'shinola' was.

Aud: Yada, physically there is the dreamer's dream, greater is his reality?

Yada: Yes.

Aud: I don't quite understand that, did you mean that reality is actually a dream?

Yada: Yes. Then you like to ask yourself what is the meaning of the word "reality". Not in general, but to you. What substance does it have to you? Now you are taught in the physical world from the time you get here, I shouldn't say taught, perhaps I should say you are conditioned. Perhaps that is a way of teaching, but you are conditioned, through the nervous system, to call this (hitting on the table) reality. Call the world the world of reality. But you see this is very false and the premise upon which it is built is extremely false. Because there is no other reality (hitting on the table) to this world than what is called the senses. This is a sensory world and in that way it is a world of illusions, because, the senses, as they are now, up to this point in the evolvment of mind with body, they are, the senses are, extremely limited to measure what is.

Now, I go a little further there and point out the fact that this which you call the table (in my language mietta - table). Actually the word mietta does not mean table, it means flat-land dweller. Ta, the ta part of the word, mietta meaning man. Mie is meaning surface or flat land or plains. So it means a dweller on the planes. But, this what you call table is like everything else. The world exists on material existence in to-to.

**ENERGY** please to remember energy. Does saying energy, is energy, is energy, make it energy? Of course not. This is a word; a word, a label used for convenience sake, because you have no other word that is as suitable for that which is; and that which is, you cannot touch. The senses - - - you cannot touch it.

Aud: Well, there is another word that's very vague, almost meaningless - you know, the word "touch", when you think about it. Can one determine whether something can be touched or not.

Yada: Yes. You see here is where words can be extremely confusing. You take this word "touch". How you going to touch anything when nothing, no two things, can possibly touch one another; they cannot touch themselves.

1.099

Let's see how this is. I take this man's hand (Mark's hand) and put it upon the table or upon anything, any surface. Well that is what your world is, a surface world, and we can talk endlessly about that expression too.

Aud: You know a question that always comes up? Question is: What exactly does it mean to say something touches something else?

Yada: Well, I think the word "rapport" could also be used. Nothing comes in any ultimate rapport, no absolute rapport. Something came in rapport with Mark's nose. L A U G H T E R.

So you see, from that side there can be no touching. There is no absolute vacuum. There is no absolute anything, because the moment you say thing, you have produced it. Thing - object. You do this and it looks like; and it feels like; my hand is touching the table; it is my hand for the time being anyway. But, if you had a gauge that was sensitive enough, you would find great space between the surface of the hand and the object you're touching. Is it not so? Isn't that creepy

Aud: Is that so with all things?

Yada: All things, you cannot touch - there is no touching. There is no direct and complete, and absolute, or other frightening words, - absolute - and direct - and real. No and then again on this planet, I say the physical world, like all worlds, is a dream - a creation of the mind, the creation of the Creator: trying to get close to his creation.

The EYE. Everything when you think about it, you find everything is done by pressure, pressure on the nervous system, on the sensory system. Is so?

Aud: Yes.

Yada: Yes. So when you think about spooks, just realize that we're all physical existence, all of it again, physical or otherwise, is very spooky, ha,ha. Nothing touches and yet because man suffers this illusion, it's become real to him. It makes his worlds real. You're going through the dream. Now, if you can keep conscious in the dream - Kasela - well, you can examine the material of what seems to be the material of that dream.

Aud: Is that reality then?

Yada: That's right, you are literally looking at-yourself. I am the table.

Audience: The reality is the dream?

Yada: That is right.

Aud: Uh huh

Yada: That is right. Because where does man live? He lives in mind he lives in consciousness, he lives in varying degrees of self-awareness.

Now, they say that this is the creative world, the matter world is. But, all worlds are created, created by the dreamer and therefore real to the dreamer. How fascinating to realize this and truly realizing it, you begin to lose your fears about the Creator, which is you. You will realize that it's impossible for you to die, any more than it is for you to be born; and the reason you cannot die is because you are not born. A

Aud: But the dreamer is always dreaming and how can he become aware of himself as the Creator?

Yada: Well . . .

A.100

Aud: I'm always creating realities, which are actually dreams, how can I become aware that I am of the creative mind?

Yada: Creative

Aud: Yes, if I'm always dreaming?

Yada: But you see, the work of the mind, or the mental self you may call it - the higher self, if you wish, is to create. Now in the first creation of worlds, or dreams, the dreamer is not aware that he is doing it. This dream, the physical dream also, the creator is not aware that he is creating and is not aware until he finishes the creation to some degree, before he becomes aware that he created it; and the moment he becomes aware that he created it, his creation is at an end.

Aud: I see.

Yada: It is a most wonderful way of thinking, because it can do much to free the individual from his many anxieties regarding his position in all of this thing called the material dream. Man's basic fear on all planes is the dying on those planes. People in the after-world have a great fear of dying to come back here.



Aud: I guess they just don't know what role it is they are going to take on, that's what they're worried about.

Yada: That is right.

Aud: They worried about this time, they'll worry about next time after this one, because they don't know what's going to happen, they fear non-existence, A

Yada: That is exactly what they fear, my friend, is to be obliterated.

Aud: So, by their natures, they continue to seek that with which they are familiar

Yada: That is right, that is right. Isn't that remarkable and also a little frightening? When you think of the simplicity of it and that the greater number of creators are lost in that kind of thinking, and that is why a creation here or there is constantly at war with itself.

Strange isn't it, that man fears death above all things and yet he thinks little of bringing it on someone else; not knowing he is bringing it on himself. Every time I kill another I am bringing death upon myself. I am sampling death. I am also wishing for my own destruction. But who understands cannot kill, cannot

harm, because he knows there is no death. He knows, so he knows that his gesture in that direction would be totally insane. It would throw him back into his animal life where he did not know himself.

Aud: Yada, I was thinking what we were talking about, creating the dreamer's dream, is greater than reality, well why did we dream the dream to start off with? How does he put himself, I shouldn't say it that way . . .

Yada: Yes, that was all right.

1.101

Aud: Why does he happen to dream such dreams? If he is the creator, why is dreaming necessary for him? If he is?

Yada: Because this is his nature, this is the nature of God. I do not like the word, because God means Diety, and always the diety needs to be worshipped. In this way He becomes a part of the illusionary world.

Aud: I see.

Yada: But you see how else can I say it but that way, that it is not his, but IT'S nature, the Creator's Nature, IT. There is only one possible way for oblivion.

Aud: You mean no dreaming?

Yada: That is right by NO DREAMING. The moment you cease to dream, the moment the Creator ceases to create, he's gone. HE STEPPED INTO OBLIVION. But you see, that's impossible. You see something more, there is not such conditions as your mind and my mind and his mind; there is only one mind. This is a dream body that you have, and you get one again when you go into the sleep-dream state. Well, this Creator is everywhere present in consciousness. That is where we exist, WHERE IT EXISTS, in consciousness.

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The lady writing letters, wants to know where I go, or where I went, when I died from the physical world, and she says, "Did you go back to the same place in consciousness as you left?" Well, place is a creation. Time, is a creation of the creator, so what could I say to her, what can I say to her except to say I am in consciousness, I do not go or come. The Creator is not born, the Creator cannot die. TIME, PLACE, FORM are all PART OF THE DREAM OF THE CREATOR.

A

Aud: Is dreaming an aspect of the creative mind? Well, to dreaming, can you elaborate on any other aspect of the Creator's nature?

Yada: Oh yes; there are high states of awareness of the creative self, in which there is no creating as you understand it, or as that word seems to imply. A moment please (Yada converses in his language)

I will leave for a few moments if you do not mind, please. But, I would very much to enjoy continuing on this particular subject if you do not mind, yes?

Come back pretty soon now. (Yada withdraws)

Yada: So, I come back, huh, and like I like to say, from whence I didn't go. Now that should point out to you that there is no place to go and no place to come from. We live in the now-ness of consciousness, and the reality of our dreams depends solely upon our degree of self-awareness.

I know that your modern psychiatrists would take perhaps what is called a "dim

view" of what I am saying, because they teach what they call reality and anyone who moves away from that mass-mind reality is considered "sick". If that is my sickness, I am enjoying it. Jim, your mother not feeling very well lately, yes?

Jim: No, she's not.

Yada: What seem to be the trouble, do you know?

Jim: I have no idea.

1.102

Yada: She have symptoms of some kind?

Jim : Yes, she seems to have pains in her stomach.

Yada: Hummm. . .

Jim: I wouldn't know what else, she keeps it to herself.

Yada: Any vomiting?

Jim: I don't think so.

Yada: Well, you know the body is full of what is called "gas pockets" , you know.

Aud: Uh huh.

Yada: And so, the gases of the body very often seep into these and extend them, causing cramps in the stomach, sometimes in the arms and the back, or wherever they hit they can cause a cramping feeling. You can get cramps in the head also, because gas seeps up through the body and gets into pockets in the head and of course it pains there. Especially when you getting pains over the eyes is because from gas pockets being filled with gases of the body. I feeling a little detached here, having some difficulty with Mark's body.  
(Yada speaks in his language)

It is weariness, a feeling of frustration, because he (Mark) not able to do his work as often as he has been doing it; but he will be all right, he get over that.

When the Creator cannot create, he is in pain, because that is his very nature.

REALITY. IT is a harsh word. Studying the psychology of the human mind, if we apply ourselves to such study, we cannot help but discover that this being called the human makes his own world or worlds. More often than not, the human carries with him, into other creations, memory patterns of his former creations and these can make for him better life or a more painful one, depending more upon his attitude to his experiences than to the experiences themselves.

Aud: Would you like to expound a little bit on the other topics of the nature of the Creator?

Yada: Yes, moving into higher, so called higher realms, we must be very careful how we use these words, because they can lead us to the action of another word called "snobbery" Isn't that sad, huh?

In these other states of consciousness, let us say if you don't mind may I make myself an example?

Aud: Yes.

1.103

Yada: First, I will say, I, when I do not come out from myself, I am in a state of complete atoneness with myself, in which I have no name, no title, no thought, no memory of other worlds, none at all. The so called physical world has no existence for me, I am simply aware that I am. Not who is, just I AM.

Aud: You're in this state quite often?

Yada: Most of what you would call "time".

Aud: Well, just why do you come out of this?

Yada: TO BE OF SERVICE TO MY FELLOWMAN; to be of service to the universe. LOVE MAKES IT SO. Love with me is COMPASSION, I desire to so instruct as to awaken those who are ready to be awakened from their sleep state, of not knowing they are gods. To bring them back to this awareness, so they, staying still in the physical world, but now knowing what it is, can spread the word to others who are ready to hear it and to realize it. You see, this is a kind of selfishness on my part perhaps, because I gain from it. I gain a greater Light, a greater state of peace, no motion is made without a counter-motion. No cause is started without endless effects. We may think, depending upon our state of awareness, that we can do something and it will eventually stop, so that we will find ourselves doing only one thing, creating one cause which produces one effect, but this is not so. Everything we do creates endless effects, that spread out and out from out the center of the creation of it, until eventually it all comes back upon itself, because, again that is the law, the LAW OF LIFE, LAW OF CONSCIOUSNESS, EVERYTHING MOVES OUT FROM THE CREATOR, COMES BACK TO THE CREATOR.

Aud: This state of one-ness that you're in, you say this is an aspect of the Creator's nature?

Yada: That is right.

Aud: But this is a reality; although it is reality it is not a dream.

Yada: That is right.

Aud: I see.

Yada: Because no form is created. You're not making any forms, that mental self, that creating self is making no form, it is dwelling in the marvelous light of itself.

Aud: Without a dream.

Yada: Without a dream. Here we may say, "God is at his highest existence", there is nothing more beyond this state of at one-ness. (Yada speaks in his language). Such a perfect state, but when I realize it and I am at that moment functioning in a form, I get enveloped with tremendous joy that brings to me sometimes tears.

You are the same. You are not standing away in such a different state of consciousness than I am. Not really. You see this difference between you and I is that I know this state of being, I am aware and you do not yet know of it. You may be aware that it possibly does exist, but you haven't experienced it yet. Now again,



that is wrong for me to say, because you may have in some periods of time, without ever realizing it. Now you can touch upon it and realize it when you are doing some creative work that you lose yourself in. You lose this lower-self, you lose this hypnotized ass that believes in realities and non-realities.

Aud: Become aware of the reality but not the dream?

1.104

Yada: That is right, that is right, and that is the only reality there is. The in-dweller becoming aware that he is the in-dweller, that he is the eternal.  
(speaks in his language)

Aud: Can you discuss some other aspects of the creative nature?

Yada: Yes. In coming down the planes from this state of awareness, you find a vast variety of the creative self; it has what appears to be endless possibilities in its will to create. Now, very often you will discover within yourself what man, due to his negative condition regarding the creator, would say is evil, the height of evilness. Is not evil, as the word implies, it is a form of creating by destruction, or by the moving around of energy in a way, that an observer who did not understand would think of as destruction. Now, most of our thoughts on destruction is based upon our fear of our own destruction, I am hurting someone.

Very often a father has to hurt his child to make him realize a better way of life in which he can stay out of hurt. Now to an observer, the father or the mother may appear to be cold and brutal, but the outside observer cannot know this, he just assumes it because he is afraid for himself; and most of us are. This again is part of the creative self - to fear for itself.

Aud: Why do these things? To dream and have a reality; to not dream and have a reality; why is it the nature of the creator?

Yada: My friend, I do not think I can answer that - WHY? One time a lady in New York was very upset because I did not answer her question, at least the way she wanted it answered and her question was: "Why is the world?"

Now, if this woman had not been of the religious following, I could have talked with her on this, but I saw it would be useless to talk to such a mind. To answer a question like that, she would not have comprehended it. And again, they would undoubtedly thought me a very evil being instead of imagining me as a Great Master, which she did. She said, "I came all this way to talk to you because I believed you were a Master".

Yada: I said, "But, that was your belief, it's not mine."

Aud: You can state an opinion if you want to, I have no preconceived notions which by your stating would be stopping any notions that I have.

Yada: No, I would not stop for that reason with you, because your thoughts back of the questions are totally different than hers and more, she had no understanding of the Inner Life; so how could I have answered her. And something more again, very often people ask questions and they already had preconceived ideas regarding the questions they have asked. They have answers already and if you do not answer them the way they believe and have conceived, well you not answering them.

Aud: Well, I don't have any idea.

Yada: Of course, you do understand, but as to the WHY? All I can say about it is so the Creator can exist. It is the basic nature of the creator to create and then not to create. You see, I cannot really say more.

Aud: I see. However, as to why it wants to create, imagine dreams.

Yada: That is right.

Aud: It doesn't want to suffer oblivion.

Yada: That is right.

Aud: In other words, it, it itself, is afraid of an now existence.

Yada: Ha, ha.

Aud: But, what is this non-existence I am afraid of.

Yada: But you see, when you reach a certain state of mind, you realize that there is no such thing as non-existence, so actually there is no fear in the creator's mind of being obliterated. It isn't a matter of fear, it's just the law, it's just the nature of.

Aud: I see.

Yada: The question: WHY IS ANYTHING? Now, on the lower planes, all things are driven to create, all minds are forced into it because there is not yet that awareness that will let the creator create without doubting itself. It's strange perhaps.

Aud: I see. No. . . .

Yada: No. I speak it simply as I know it and we cannot possibly do better than that, huh?

Aud: The reason that I ask it is because you have experiences in this, and having experiences, I feel that you have been in a better position to know, that I was. More of the nature, greater depth than I would be able to in my present state.

Yada: My friend, I must accept that from you. I must admit it, what you say to be so, only a sleeper tries to deny that they know what they know. That's foolishness, huh?

Aud: That's true.

Yada: That's foolishness.

Because I say to you how much is so and so, how many, and you give me the answer and I say no; I do not myself understand the answer, but apparently you do. And apparently, from your own experiences, you have discovered this to be true; but if you do not admit that, then there is no way we can go on talking even. You know what you know and it is not a matter of bragging or boasting, any of those things, to admit what is true. We brag and boast only when we try to admit that which we know is false, yes?

Aud: Part of the dream.

Yada: That is right.

1.105

Aud: Part of the dreaming is part of the creative nature too.

Yada: That is right, that is the necessity, that is the law, that is the way it functions and I do not think you can say too much more about it.

Aud: I have the feeling that perhaps the creator has likes and dislikes and he likes to create, just like I like ice cream.

Yada: Of course, and the more intense it's love for its creation, the more beautiful the creation, the more perfect the creation, the greater the reality of the creation; and the greater sense of reality it imparts to all other creators who enter into that particular creator's consciousness.

Lady: Yada - (tells the need to turn the tape)

Yada: Perhaps you can do that and I go away and come back soon, all right?

Lady: All right if you say, but we're ready now.

Yada: All right.

Aud: Ready for another dream.

Yada: For another dream. The utility of such teaching is so great, that to grasp it can give you a marvelous sense of freedom. Tomorrows will cease to worry you, you will live more fully today. Get things done today. Whatever it is that you feel you have to do, do it - - do it. This will take care of tomorrows.

You see, when our tomorrows are seemingly useless, we seem not to accomplish, it's mostly because we didn't pay attention to what was going on in our today. We worried, yes, but we didn't do anything constructive; we didn't pay attention constructively. For every difficulty there are answers. To every riddle, there is a way of solving the riddle, otherwise, it couldn't be a riddle.

Aud: I had one thought about what we were discussing a moment ago about the nature of the creator. Is there a purpose in the creator dreaming what he dreams? The reason I am asking that is, if there is, I must assume that I, the Creator, created the dream in which I exist now, must have some purpose.

Yada: You are very right, but only the creator knows that purpose and perhaps it may seem strange, I do not know, but the creator cannot impart that purpose to another creator, he will not understand it at all. But, so you see, how self - what you call self . . . . . (I think) . . . . self-centered the creator is and must be, in order to read into his acts purpose.

Aud: And the reason for my former dreams.

Yada: That is right, a . . . .

Aud: No chaotic events.

Yada: Events.

Aud: Yes. There's a universality . . . .

Yada: Hum m m . . . .

Aud: But as soon as I say that, it gives me a feeling of satisfaction; but then I'm sorta disturbed, because I don't know why I am dreaming right now. If I knew you see, then perhaps I would, well . . .

Yada: You would have the answers.

Aud: It would enhance my dream.

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Yada: Of course, of course.

Aud: Live it, live it in a you . . . know . . . , not better, but , live it in a better way. The dream would be better, more full, more complete, if I knew the purpose of the dream, but I don't and so I am coming here. I know that I am dreaming but I don't know why. In one aspect, one sense, I feel satisfied, and in the other sense, I feel frustrated you see.

Yada: Of course.

Aud: I am doing that which I know that I am not aware of, I'm doing that.

Lady: You're doing it unconsciously?

Aud: Well no, doing . . . . dreaming, but not knowing the dream, you see.

Yada: The purpose. You see . . .

Aud: In other words, specifically I'd like to know why I am dreaming.

Yada: I cannot answer that.

Aud: I know you cannot answer that, because as you said, one creator cannot answer for another.

Yada: That is right. Now but when we come to purpose, not so much as WHYS, because WHYS giving answers to why of things do not always give you the purpose of those things. Everything we do, in that immediate of our doing it, is the purpose

Aud: You mean for dreaming? For the sake of dreaming?

Yada: Yes. Whatever you are doing, the act, whatever it is, is the purpose in itself of the act. The purpose being for the Creator to learn, to come more awake that he is the dreamer.

Aud: Yes, realizing reality and becoming reality, one with reality, but without dreaming.

Yada: That is right, that is right. You see, for a long time (by your standards of believing time) and again, depending on what is going on in the creator's mind, we look at life as meaningless, hodge-podge by-chance-event; and so our lives for that period of time, of holding this belief is meaningless and a hodge-podge of events.

Aud: That represents a scientific point of view of the 20th Century. Man exists, because he's a consequence of an environmental chemistry.

Yada: Chemistry.

Aud: Chemistry, has no purpose, just a matter of an environmental situation.

Yada: Which also then includes a very strange condition called "chance", CHANCE. That is, well I wouldn't comprehend it, I know what is meant, but it is meaningless to me, yes.

Aud: Didn't give any order to the universe, to one, to the creator.

Yada: That is right.

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Aud: To that which is dreaming.

Yada: So, the scientist apparently gives all the credit of life to the whimsical motions of chemistry.

Aud: Quote and unquote.

Yada: Yes. Nature, what do you mean by that word?

Aud: Well nature, just all those things in the environment which when acted upon produces, well, let's say for example: life or death, all the movements. Motivations, everything that's in the natural law, that comes under the natural law.

Yada: Let us go to biology and here it is said by your modern biologists, that all the human is, is what his genes and chromosomes make him. Now that is all right if they added something else to it, that is the answer to the question of - "How chemicals can make decisions?", on what to do and what not to do. There is a mover in chemistry.

Aud: It should not deny the creation of the creator.

Yada: Of course.

Aud: Denies the dreamer of the dream.

Yada: That is right. Which is even worse and more intangible and more a nothing by far than what I am talking about. The creative self coming in to make form impresses upon the chemistry of the mother-father body what its form is going to be like.

Now this does not deny the fact that these chemicals can be misused and the incoming creator will have bad paint to paint a portrait of himself with, but does that happen by chance? Does the creator have nothing to do with that? Most assuredly. He thinks of himself in certain ways, remembering his past experiences in his created worlds. And these often move him into a feeling called "guilt". So he chooses parents where he can expiate this sense of guilt by creating a form that is weak or in some way malformed, and in this manner he punishes himself, because he believes that that's what he needs. And in this way he also believes, that he has expiated himself from his former tyranny over someone else, or over some other part of nature.

I do not know, only you can know, whether my statements are clearing anything for you or not. I can only make sounds at you, we can only make sounds at one another, and as we regard these sounds, as we rearrange them in the cells, in the brain, not only the brain but different parts of the body. Do you know that some words affect different organs of the body, can cause chemical changes, can cause pain, can even cause death, some words. (speaks in his language)

How complex is the creator? Complex to the one that is sleeping? As we wake up the complexity of our being slowly fades away, fades away by realization of truth regarding that. 11

Aud: One is only aware of that truth in this state that you go into, this one-ness?

Yada: No there is a realization of a different kind. A kind that is beneficial to the dreamer who is dreaming a chemical world. A beneficial to in there, because it has to do with his there-ness. In another world, a being on the lower astral, his impressions benefit him there, and his ability to recall some of his experiences may lead him to a great benefit when he returns to the physical world; or in his memory of what he was when he was in the physical world.  
John, you want to say something to me? 1.109

John: Yes. When we pass over, is it like our waking up from a dream and then to try to remember it all over?

Yada: Very much this way. Some of us have very good recall and so we tend then for a time to relive it, the dream of the physical. We tend to stay around those we had experiences with. You see in the other lives of consciousness from the astral on, the moment you think of a thing you become that thing. You're active in that thing. Here in the physical you can think of it and do whatever you desire to do about it at some other time, but you cannot do this in the astral world until you have conquered it here (points to his head).

In the astral world you can, after a time, so control your thoughts that you can think of something and do it later, but in the beginning you find it very difficult to center and control your thoughts; to control them so that they do not move your astral body almost instantly into acting out what the thinker is thinking. This is why there is such a great necessity in learning concentration, one point is thinking.

It should be very great value in the after life, should be a tremendous value right here to you in the physical word, to put your mind upon whatever it is you want to know. Don't let go, don't waver, hold it and you will become it.

I think I am going to leave please, and I think Mark's body is not in a condition for me to go on, mostly because he is hungry. I can feel those pangs of hunger, and with him, hunger is more than hunger. Hunger is a demand that he supply his body with sugar.

You think he live dangerous life? But everybody does, the moment you come into the physical dream your danger commences. Naturally, because the moment you step through the door, you are signing your own death warrant (L A U G H T E R).

Lady: He created this danger then in himself?

Yada: Of course.

Lady: He felt he should experience this?

Yada: Of course.

Lady: Play that game.

Yada: Of course. Now if it is true that the individual creates one thing of his own, does it not follow he creates everything? Who else could do the creation of these other things if not him, Who? There is no other creator but me, I am that.

Lady: In other words then, will this creation just involve himself?

Yada: That is right, it is . . . .

Lady: And is not in conjunction with anyone else's creation?

Yada: No. No it is a long standing thing of guilt, where he (Mark) seeks to punish himself. Now it is not done consciously, because surely no one would punish themselves that way, not consciously. It is memory patterns in which he believed he did wrong, he hurt someone. You know in truth, we can only hurt ourselves.

That is all. Good Night.

Lady: Good night, Yada, thank you very much.

*A.M.O*

Audience: Until another dream.

Yada: Yes and may my love go with your dream and protect you. Good Night.

Aud: Good Night.

July 21, 1967

YADA:

Morning before out of bed - - - three deep breaths. " I am well, my body is in good order, all the organs are functioning in the way they know how." Keep that thought going. It will be difficult for a while, but do not permit yourself to lack on it; every morning; also when you are getting into bed. Lying flat, you'll concentrate on your body; feel the blood running smoothly through your body. Concentrate, direct it to move; this will help to push it through what may be corroded veins or arteries; it will help the veins to expand. I promise you most sincerely the difference you'll feel in two weeks will amaze you. But do not neglect to do it every morning and every night. Deep breathing the first thing, before you lie down. Then you'll lie down and stretch real good, first one side, then the other side. All the muscles gather tension during the day and the best way of taking tension out is to stretch and then thoroughly relax. If the blood does not get to all parts of the body, the part it gets not to begins to suffer an illness, because blood carries the nourishment to the various cells throughout the body. A.M.M

Suggestions. Do not drink coffee, it poisons the kidneys and the liver. Never drink coffee on an empty stomach; the caffeine eats on the lining of stomach - it is acid.

Milk is best substance to absorb smog and help the liver. (Even milk is filled with strontium 90 and more!!) -- the breath of hundreds of thousands of people is also polluting the air, and you'll be open to ailments by moving in crowds of people.

Anxiety is creating tension in respiratory tract and also in the digestive tract. Anxiety never solves a problem, causes trouble with the heart, getting heart-flutter and gases around the heart, and all because the food cannot digest and lays around to rot. You commit suicide by worrying. Massage adjustments needed. Whole body should be massaged, even soles of feet, calves of legs, shoulders, neck, etc. This should be done at least once a week.

You live in a sick world. There are by far more sick peoples than healthy peoples. Eating should be done with attention on your food and chewing.

To love yourself. You, today, you are just beginning to become aware of the powers of the mind - telepathy, clairvoyance, etc. We are linked mentally with all other human beings. you not think it valuable to watch your thoughts? Do not let your mind get away from you in anger, in envy, etc.



# PARTE 18: ÚLTIMA PÁGINA

"I am in and of the Light - nothing can be taken into me, nothing can reach beyond that Light to bring darkness or pain - nothing negative can penetrate that light of me."

True love is understanding. Often a friend is much more valuable than a lover,; none of us should neglect to keep ourselves in friendship with one another for we all belong to life.

→ Masonic teaching - ultimate nature of the human is Light. Man's first need is to be concerned about his fellowman.

"What do you want?" **PÁGINAS 1.040** 1.112

Cleanliness is next to Godliness - **A 1.112**

Most animals do not soil their dens, but man does and often lives in unbelievable filth.

⤷ If you find there is nothing you can do about a certain situation, then relax, find your center, and stay there. Man, the unlettered, is an insane animal and nice clothes and perfume does not make him a human. **PROBERT-ALADA: PARTE 18**

→ Our body, a thinking center of energy, a center of energy that has all the potentials for what is called reasoning, electrical. Food is absorbed through the walls of the stomach as energy. Learn now, be devoted to yourself - be conscious, be alert, aware or you'll be killed or become a killer.

Bloating - improperly active kidneys. This causes gas to flow through the tissues of the body. Sauerkraut good for stomach and kidneys. Fried foods are poison to the body. Meat is dead substance. Apples extremely good for bloodstream, causing much needed oxygen. Apple juice good.

Red wine, a small glass with meal is good. Chew your food well.

T.A Follow me, me, meaning the Light of intelligence. Closer is "He" than breathing, and nearer than hands and feet. - - Within man is "the way," the truth and the Light (life); he only needs to be aroused (dusted off).

You have entered into breaking the bread of Life and sharing the honey of Truth; let us keep faith with one another. Let us have communication with one another for compassion is one level of emotions that we must acquire and hold on to or we will fall back into the lower grades of existence. I am on my way - - but my way may not be your way so he or she must go his way. Keep your attention on the Light, the Light of Love and Understanding.

Brotherhood a fact!! - - - In the Christ state!

7-1-2011