

1966 y 1968

PA

#61 **PROBERT-YADA, REVELATIONS** Ft. Wayne, Sunday, June 12, 1966

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

Group: Good evening, Yada.

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

PARTES 19 y 20

1.113

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.

PAGINAS 1.113 A 1.358

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."

145 PAGINAS EN TOTAL

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.

2 PARTES DE ~ 72 PAGINAS CADA

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.

PORTE 19 : 1.113 A 1.185

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.

PORTE 20 : 1.186 A 1.258

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.

Dictados de Yada en 1966 y 1.968

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.

9-1-2011

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.

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. 1.115

The man of the Christian religion, called Jesus the Christ, 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 priestly 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?

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.

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. Hmm... 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.

YADA
Y
MARK
ROBERT

~ 1926

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. 1.117

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.

0. 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. 1.118

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 in 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. 1.120

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 its 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. 1.121

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.

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 I 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 applesare 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 notch!

- o -

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

1.122

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!

1.123

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.

TIME

Amita: 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

- o -

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! LAUGHTER 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.

E-LUSIN

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?

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!" LAUGHTER 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.

UFO'S

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 universes 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.

ELUSIVENESS

Annie: Good Evening. This is May 2, 1968. It's the second Thursday night at Hobb's residence in San Diego. We are here for a deep trance lecture by Mark Probert, Telegnostic, with members of the Inner Circle Teachers of Light.

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

Group: Good evening, Yada.

Yada: Notchl. So you see even we have our troubles. (Explanation: Mark was slow in letting Yada come in) No matter how expert you are with anything, there always comes a time when things do not work for you. I am certain that even the Great Masters, in the control of matter, discovered that. There are times when the forces of Light are not in the magician's favor, so a practicing magician must have intelligence enough to know to stay calm when he falls in some of his practices. Only then, can he encourage the forces to be with him. Little while ago, Helen, you mentioned the seven paths to healing?

Helen: I was talking to _____ about color, I'm interested in learning about color.

Yada: There are seven paths to Mastery; seven paths to the Light. Six of them are hell! And they are because it is no easy thing to learn. For the beginner it is a great struggle with endless disappointments along the way. Many people, getting into the teachings of metaphysics for the first time, they have the false belief that things are going to be better for them; when in truth, stirring up the forces of life, or striving to get in contact with them, stirs up every insane force around you to try to stop you.

Of course, for the student, he must at all times stay emotionally detached from his failures as well as his successes: for on these paths, you are being tried. No one steps out on any path without (trial and error). But if you become emotional about it, you can never get off the first path. Many people do not know this and in their failures, they stop; they give up, with the belief that there is nothing to it, it's all a big fairy story.

Sounds like the fox and the grapes, huh? That which we cannot get at, we walk away from and say we did not want it anyway - the grapes were sour.

My friends, it is the most difficult thing a human can undertake to do - to push open the invisible doors of life. For a great many lifetimes, the student was not even aware there was a door. He thought the only outlet to life was through death. So, not knowing there is a door, who is going to try? Try for what? For those of us who do, we had better learn from the beginning that we are asking not for less trouble, but more, when we make that first step along the first path.

Group: Yada, could you explain that a little more in detail why that should be? I have heard that once you start on the path, you can't turn back.

Yada: You can't, but that is another hell, because if you try, you'll just get hung up between this plane and the next one. Some of the time, for the beginner, for some practices - some occult practices - he must have a spirit being to assist him. Is it not so, Mr. Reynolds?

Mr. Reynolds: In Occultism, yes.

Yada: Yes.

Mr. R: In mysticism, I don't think it is necessary.

Yada: No, for there are forces at work that are apart from spirit beings. In fact you must go over them, bypass them, if you take what is called the mystical path. But for the beginner in metaphysics, he must have a spirit being to assist in some of the work. Now this spirit being is not just an ordinary spirit being, he is the keeper of the door, the guardian of the threshold. And if the student lacks understanding, the keeper at his door will be careless and let through anything, which is what happens to most mediums, most spiritualistic mediums.

Group: Yada, would you say that the watcher on the threshold, this guardian, that this person would have the quality of - - - that watcher would be in line with the understanding of the person?

INNER CIRCLE KETHRA E'DA FOUNDATION
Transcript Number 173 --- July 8, 1966
San Diego, California

(9)

Maxine: This is July 8, 1966. This talk is being brought to you through Mark Probert, deep trance lecturer, at the Kethra E'Da Foundation, San Diego, California.

Yada: Senas et Senahas, e na Yada di Shi'ite.

Group: Good evening Yada.

1.128

Yada: Tonight it seems a little warm in your country here. It is the summer months, so it is to be expected. But San Diego is located in a very good position for getting the breezes from the sea. It is very much like the city, Kaoti, I lived in - the climate, although there was no water for miles from my city. It was located at the base of very high mountains which were covered with snow all the time, so it made very good temperature for the valley.

In the jungle, there lived pygmy races and also other races with very dark skins. In the high regions of the mountains, up in the snow of the mountains, were a people who were very big - looked like what were later called the Viking people. In closer to the City of The Sun (now Lhasa), which was the central city, were people who looked like the Egyptians - had that copper colored skin and the nose like mine - some bigger than mine. Some of these people had the style of hair in the back of the head, like the Chinese que, but a larger patch of hair and pulled back - very black and had the copper band inside the hair, pulled through.

Often there was painting of the face - both men and women, using blue down in here, making black in the eyes - like you have, Maxine - black eyelashes. Some also took mud from the ground and made a dye from it - what you call henna. These people, as fierce as they looked, were very kind people, not at all given to fighting. The little pygmies in the jungle were given to fighting - very savage, very dangerous.

Comment: It is interesting that a lot of little people are feisty like that, and very noisy.

Yada: Yes, This is a means of protection and also a means of attracting attention. They feel insignificant, especially when there are big people around; very disturbing to the ego. Yes, it has always been this way with man.

Much dye work was done in my time, getting dye from plants and from the different colors of earth. These earth dyes made very permanent dyes - not at all able to wash out. Also used many herbs. Herbs was a business, herbs and mud packs for poisons.

Question: Wouldn't there be elements in mud that may not be pure?

Yada: No, because these were in a time when the atmosphere was clean and in a part of the world where it was clean. Also the type of material in the ground - this was found only in a certain part of the valley, west of my city. Perhaps half way between my city Kaoti and the City of The Sun, was a location of this MUD, that was especially good for drawing poisons out of the system.

Question: We have something now called Fuller's Earth. Is that comparable?

Yada: Yes I know about that. Very much so. Is it treated? Do they treat it before they use it?

Answer: I think not, because it is a product sold in health food stores. You put it on points of infection, on the body, and it draws out -

Yada: It has mostly heat, not so much chemicals as heat. It forms such a solid pack, like you call a poultice - like plaster - you know how hot it gets? Like that. And it had a variety of

Transcript Number 173
July 8th, 1966

vitamin substances in it, organic substances. You see, it was produced more by rotting vegetation.

Comment: We use this in gardening, organic - make a compost pile - and it gets very hot. So it is an organic radio-active decay?

1.129

Yada: Yes, and also it had much niacin in it. Niacin produces heat also, helping to draw poisons from the system. Many things you have today, you think is modern, but most of these have been used since times far back.

Comment: I heard on the news that in five years the Chesapeake Bay will be dead and unable to maintain fish life. And Lake Erie will be dead in five years, and Lake Ontario. The pollution is at such a level that fish cannot even enter because there is no oxygen for them, and the poisons kills them off.

Yada: Tell me something please. How long is man, in your time - the so-called thinkers - we will not talk about the others - all right, let me say 'the alleged thinkers' - before they see the light, that they are destroying the planet. Yes, was a waste of time to send them to school.

Question: Is there something you can pass on to us, to help alleviate the problem? Is there anything you are aware of, that we are not?

Yada: Do you not have some kind of bugs that you can put in the water, which would destroy these kinds of bacteria, that would destroy the pollution?

Answer: I don't know, but ___ whom we met in New York - his agency is primarily concerned with world conversation and de-polluting. If there are any ideas you might have, I would put them in a letter to him because he is a man who could turn these ideas into active use.

Yada: Very good. I think I will go about doing this, so I will make a letter to him.

Comment: That would be wonderful because we are finally finding out we need all the help we can get.

Question: Is the cause better than the effect? If you use a catalyst to neutralize something, you must keep it up - it is a big circle.

Yada: Of course, if you do not stop doing what you are doing, there is no use making any attempts to do anything about the cause or about the effects.

Comment: You pour enough clean water into a dirty glass, and eventually the water will come out clean. I don't know how bad it is - it has a tendency to go to equilibrium if you just stop adding these pollutants. It has become a political thing - industry, with their wastes, say "we're paying taxes!"

Yada: So what do they do with their waste? Dump it in the water?

Answer: Yes, and in the rivers -

Yada: Ka sida! (Yada relays this to his teacher, in his language - Au kee, au kee) - My teacher doesn't believe it!

Man, in a short time, is going to have to go into the sea for food.

Transcript Number 173
July 8th, 1966

Comment: We have done that already. Soon they'll start sub-dividing the bottom of the sea! Will be very interesting.

Yada: Yes. There are living organisms called algae, and some of these are very bad for the human system. They can create cancerous conditions in cells. What is more, it is not a very good idea to consume too many shellfish because shellfish consume these algae. 1.130

Question: Is there an algae called corella, detrimental to the human? That is one we are looking at for mass food production.

Yada: (After speaking with his teacher): My teacher says no, that is not, but there are other algae that are very much so, and also some that cause trouble with the blood - not cancer, but they are destroying the white corpuscles. These are salt water algae, not fresh water. Some algae are like shellfish, scavengers.

Question: Like barnacles?

Yada: Yes, worse than that. They are very tenacious. But man will know how to separate the deadly ones from the good ones - or as you would put it, the men from the boys.

Question: Mark is very tired mentally. Dr. --- is going to send him more ginseng. Is that good for him to continue taking? In tablet form, are three a day advisable?

Yada: Yes. They would not hurt you anyway. Very beneficial.

Comment: I think Mark receives a great deal of benefit from that, considering the duress of the trip.

Yada: Yes, he recuperated better and faster than you, but you had an excessive amount of work, with the strain of traveling. So it is to be expected; at least he didn't have to do that.

Comment: Professor Luntz got into that last week. I don't remember if we talked to you about it, but we asked him if there was anything we could do for Mark.

Yada: Oh he is doing well now, getting better energies now. You know the tea the Doctor gives him, that is very good.

Comment: This week he has been taking less insulin. Would tea and ginseng help the pancreas?

Yada: Yes it would. Also good, is Booker tea? Is very good for diabetes. Also mandrake root. Mark has the combination to use. --- you are losing weight.

Reply: Yes, and I'm happy?

Yada: Very much better for the health; that is the important thing. Looks are second. But in your world it seems to be the reverse.

Mr. ____, did you make out all right with your child?

Man: I hope so, Yada, thank you. I didn't know what avenue to take.

Yada: You took the right one. It is better because, you see, there is so much of this going on in your city that there is not very much the authorities can do to stop it.

July 8th, 1966

Man: They seem to protect them! I don't think that is their aim, but I couldn't see putting a little girl, just six years old, through that trial. I know sometimes lawyers can be very cruel. They can twist around anything she might say and she lives in a world of fantasy and it would be hard for her to stick to the truth.

1.131

Yada: Of course, and it is not a very good thing to keep this thought in her mind anyway.

Man: Well I haven't discussed it with her. I don't intend to any more. That's why I don't continue on with it. I didn't want to give her too much sex consciousness at this age, if she were a little older, like ten or twelve, it would be different. But at her age, I think it would be too difficult for her to go through.

Yada: That is right. But always man has been this way - from time to time the individual runs into degeneracy. His nervous system breaks down. It becomes too jaded with negative kinds of living and so, after a time, there is nothing that will excite the person. So, no matter how much perversion they may resort to, it gets worse instead of better. The sex feelings are in the mind but the body will not respond, and this drives them to greater and greater excesses in negative activities this way. And eventually the nervous system collapses under it. But your daughter, she will be all right. And this man will not be molesting again like this. But he has done this before; he has had trouble before and it has been quieted down. Did you know?

Man: No. I spoke with the detective and he said he had not been arrested for this.

Yada: No, not arrested, but he had been reprimanded several years ago.

Man: Perhaps now they will cite him. He had several arrests for drunkenness. But this time, this will go on record and now that he is aware of this, he will be frightened to do anything like this again. I do hope so. There will be some charges pressed again, but they will be minor, by an older child who witnessed this. Also it is on record that he was a suspect for child molesting. So he'll certainly have to quiet his nerves down in some other way - perhaps by stopping the drinking!

Yada: You know in my time, the sex intrusion on a young child, was punishable by castration.

Man: I don't think this man would be bothered too much by that.

Yada: This is something more we didn't know then, that the sex drive is not in the body organs but in the mind and the nervous system. So the best approach and the most intelligent, the less insane approach is psychological, the treating of the mind.

Man: Yes I'm sure that's what he needs. He used very foul language in front of the children.

Yada: So, as we of The Circle have said many times in the past, man - coming into this world - he automatically becomes insane. So he has to fight his way out of it. Yes, that is true - born into - not of, but into insanity. The sad part of this is what happens after that person dies and carries these things into the other world with him.

Many people - even those who claim to be metaphysicians - do not understand, do not seem to realize that the individual carries all his normal drives with him. I didn't say 'natural'; I said 'normal' drive with him into the other world. So there, they have to be contended with again.

Transcript Number 173
July 8th, 1966

So you can see the value of educating people here, now, in the physical world. I hear much talk among your Christians about how to get to heaven. The only way I know how is by education right here, educating for heaven - or, for heaven's sake!

Question: We get different versions as far as sex is concerned. We hear some say don't bottle it up, live freely with anyone regardless of whether you are married or not. And other avenues of thought that say try to raise your energies, put your mind on higher things and they will raised.

1.132

Yada: You see there are big mistakes in both of these ideas. Let us take the first one about people being married and still moving freely in the single world. First, can you make laws on your natural attractions for one another? Can you legislate love? Because two people legally join themselves, that does not mean they are married. Marriage is something you do about your love for a person. It is not a legalized act or a legal act, nor can it be made so. And therein lies the trouble.

There are many people who are married legally, who are not married with love. There is no love in them. They are conveniences, perhaps, for one another in the social system you live in. And sometimes such marriages even manage to protect whatever children come from the marriage. But they are not married. They have adopted one another out of necessity.

Most people BORE one another beyond words. Yet, because your social system says you have stood before a minister or priest, men of god - katas in my language - and made vows to your god - not to one another - just to your god, promises to your god. He joined you together - that's why so many marriages fail, because they were joined together by god - and by god, they were!

Marriage, where love is - everything about it is concerned with the two people who are deeply concerned with their sexual relationship with one another. They realize the necessity of it. Neither one of them get bored with one another. They both have the same drives for one another - and mainly, that drive is love. And then, the way love moves them, causes them to live intelligently together, greatly concerned with one another's physical welfare as well as their spiritual and mental growth.

But here, in your laws of marriage, you have people moving away from one another, outside of the law, making criminals of themselves. They are forced to do this, forced to it. A man or woman who sexually associates themselves with another, without love, without appreciation for one another, without respect, without honor - they are whoring, both of them, the man and the woman. They are whoring.

In your Christian bible it mentions the whoremongers. But how can there be whoremongers without whores? And how can the man be away from the woman? How can they not suffer the same penalty? Why not? The only law possible for two people to break, is to have sexual relationship without love. So it does not matter whether they are married or not. In fact, it is my opinion that people who are legally married, who have sexual relationships and do not love, are even more whoring.

i → Man is not an animal. His body is, but that intelligence, the master within, is asleep. That is why all the trouble. It sleeps in the animal body. The only thing that can wake it up is love. Love gives us a sense of responsibility, of right action. ←

When a man or a woman has to use their sex forces for something else, that is all right, that is fine, because it is creative energies. But if they are healthy, they need sexual relationships direct from the sex centers. Thousands and thousands of men and women

July 8th, 1966

suffer nervous breakdowns have all kinds of emotional problems just because of their misunderstanding of sex and love.

It is very wonderful if you lose your sexual desire. Then you can be a celibate. That is all right because you have nothing to desire anyway. But there is nothing in the eternal mind that says sex is evil and that we should use it for something else besides what you have to use it for. You can use it for something else if you have used it in love first. 1.133

If you share yourself with your mate, married or not, that is not the point. Marriage is a convenience for a social system and perhaps even a necessity, depending largely upon the intelligence of the civilization. Man often believes he can make laws and, by making laws, can make himself follow these laws. But you know - you live in the physical world - you know he has never been able to do this, never.

No school teaches the complete utter need for love, for appreciation, for honor, for respect. No school does this in your world. There are some schools in the world beyond here, that teach this with the hope that the beings returning to earth will carry some memory of what they were taught, back into the physical world. Oh yes, all the schools that you have in your world, are in the other world just a step beyond your world - all the schools, all the hospitals, all the prisons - for man is not changed by death alone.

Does man naturally grow in mass, or is it not the individual that grows. And as he grows, he moves away from the mass mind, which is basically the animal mind. Here, people say to me "Yada, how is it when I have mentioned that sex goes on in the other world - are babies born from this relationship in the astral world?" I say yes, because the spiritual self comes down the planes and is born from plane to plane and through sex.

Sex is the path. Sex is life. Sex is the Light, the eternal creative substance. Coming down to the matter world, man loses his awareness of his divine purpose. I do not like to use the word 'divine' because your dogmatic teachings, religious-wise, has abused this and so it has very little substance to it. But still in all, this is the only word I can use - that we are divine beings, beings of the Light.

I know to some of you, who have had an awakening, and look around you, you may debate that. You may feel called to debate it, seeing the way the majority of your fellow creatures live. Yes, it seems to need debating. But behind it all is very great purpose of which only the individual comes to know about as he pursues his much needed knowledge of life.

And you know, my friends, as that individual comes to the realization of the purpose, he does not rush back into the herd, screaming of his revelations. He does not cry out from the housetops - "Awaken! Awaken! The Light is here!" No, he sees that everybody has to awaken in the silence of their own mind.

Comment: They will think they were crazy anyway.

Yada: Of course. Does not a drunk generally think the sober person drunk? I hope you have some questions that you would like to say to me. ---, you perhaps have something you would like to say to me?

Yada: I think your business is improving from what it was last year, yes?

Man: Still a little slow but still plenty to do.

Transcript Number 173

July 8th, 1966

Yada: Yes, sometimes much work but not an equal amount of money. It doesn't have the value of the silver - it is now what? Brass?

Man: Just like the dam - it builds up and when this one lets go, the impact -

1.134

Yada: Yes of course, why not. So much of the country's money is going out of the country.

Man: One of the people we have been working with, has associated himself with a Chinese gentleman and we're not too sure about the Chinese person. We have to make a choice - go one way or the other.

Yada: Does he have some not very nice connections here in the city?

Man: I don't know too much about him so I was wondering what you thought.

Yada: Well, his connections - using an expression in your world - they are somewhat unsavory. This does not mean you need sever yours with him. If you find it in business profitable to maintain him, all right, but I am just expressing what his hidden background is.

Man: Well there is no sense in associating with someone you know you must associate with for five or more years, if you can't see ahead. So why bother? Who needs the problem!

Yada: That is right. You know my friends, living is not a matter of morals; living is a matter of SANITY. And when we are sane, we do not need moral laws to follow; we just naturally follow laws that are right.

Man: As you say, everything will work itself out and there is no sense in aggravating the condition if you don't have to. Another thing, the city has asked us to come over and talk with them next week. I have a few reservations, until they have committed themselves. Should we talk to them? I think they are just trying to pump us to get technical information they can use to build their license as a municipality.

Yada: Well I think I would go to them but let them do the talking. You do not have to, until you understand what it is they are looking for.

Man: I have a good idea what they are looking for - technical information on how we propose to develop the project - the one we have been after for six years. We've given these people an education and the tuition has been rather nominal. It cost us a lot of money but they just sit back and say "we're a municipality; we can do no wrong".

Yada: But you, not being too free, can do no wrong either; and it would be doing wrong to give them information that they are going to use for THEIR own benefit and would gain you, in turn, very little.

Man: I personally don't care one way or the other because I think anyone who uses information from another, hurts themselves. But we haven't got time to worry about other peoples' morals. We have to take care of ourselves. I was wondering whether we should go to the meeting or not.

Yada: Well can you go and not talk?

Man: You can't just sit there. He is going to ask questions and I can't insult the man by not giving an answer. You see, they haven't committed themselves. I will be glad to give them all the information they want after they have committed themselves.

Transcript Number 173
July 8th, 1966

Yada: I would send a letter to that effect - we have all the information you want but feel it not beneficial to us to extend this information unless you commit yourself one way or another first. I think that would be a better approach. Do you not think so?

Man: Yes. Should we send the letter or have the lawyer do it?

1.135

Yada: Have the lawyer do it. I think it would take pressure off you personally, do you not think so? But whoever sends it, I think it should be sent.

My friends, would you not think that people would act in one another's favor, because everyone would gain in that way.

Lady: Well, he has been trying to do that in his business and has been trying to tell the others. One gets greedy and doesn't trust the others but he tries to tell them "let's all work together so we can all benefit".

Yada: But that doesn't seem to be the point in your world. It seems everybody is constantly on guard to protect themselves against everybody else as though this is the thing to do. No one wants to sit down and discuss openly, honestly - because that would be the intelligent approach, and who can stand that? Realizing all this, would you say that our getting voice into your world again, is intruding?

Person: No, it is helping.

Yada: I think so.

Person: Now you are just being modest.

Yada: My friends, I know so, and that throws all my modesty to the winds. To be dishonest is not an approach to modesty. I think all of us, if we are sane, that we be forthright with others and with ourselves - and we can not be with others if we are not with ourselves.

Person: I think we put ourselves in a lot of embarrassing positions because we don't want to hurt other people's feelings. It is foolishness because all you're doing is giving them a crutch.

Yada: Of course.

Person: But then you reach a point where you realize if you put a crutch under someone, you are actually helping to develop a weakness and this is wrong to do this to someone else.

Yada: That is right. As wonderful as it is, as kindly, as polite, as everything good is about it, it is still a form of dishonesty because we are forcing our dishonesty on others in this way. But then, they are treating us this way, keeping secrets because they do not want to hurt our feelings if they tell us the truth, or if we tell them the truth.

Person: There are those who use other people's information and try to pick their brains.

Yada: Yes of course, it seems to be the general approach in business, in your world.

Person: I think it would be more caring if they just hit each other and got it over with. In my opinion, it is worse to steal somebody else's thoughts, than other things we call crimes.

Transcript Number 173
July 8th, 1966

Yada: Oh yes. You know, there is a kind of hopeless feeling that comes over even the best of teachers when they pause to realize the extent of the responsibility of their work, of their position - the position they are taking as teachers.

Person: It isn't good to pass on the people what is going to happen to them because they become dependent on this. Of course I could do without a few of these surprises I have come in contact with!

1.136

Yada: Yes, there are some things that happen to the individual in this life, that he feels he could do very well without - especially when they come so sudden as to find him unprepared for meeting them. But this is where our trouble lies; so often we are unprepared - not because we failed to look ahead into the future but rather because we fail to look more clearly into the present.

Person: We become mesmerized with the future and do not see the present.

(Change of tape. Some conversation apparently was lost.)

Yada: The body tries to absorb toxins and, in doing so, poisons itself.

Person: Well we eat too much anyway.

Yada: Of course, but why? Because you are otherwise frustrated. Yes, what else to do? To keep busy; to keep the mind occupied in many other things.

Person: In some of the teachings of metaphysics there is often reference to the Divine Plan or master plan. Look at the many opportunities that seem to just come from out of space. They are not coincidences?

Yada: No, they are well designed.

Person: Well what is this divine plan that each of us has - or do we have?

Yada: Yes, the plan is in man returning home, removing himself from the stage of life, from being a shadow, returning to reality, his real nature.

Person: In the work we do - we have doctors, lawyers, people who run buses - is this not part of an overall plan for that individual, for that phase of it?

Yada: In a manner of speaking, yes, but in another way, nothing that man does on earth has anything of great value for him regarding the DIVINE plan - whether he is what you call the bus driver or doctor or physicist or whatever - because all this belongs on earth. All this is earth activities; all this goes to keep him occupied here, until he begins to think.

Person: Why is one man a banker and another a bookkeeper?

Yada: Just his desire to express himself creatively in the physical world.

Person: We go back to the desire. Is not the desire inspired by a divine plan?

Yada: Not really. It's a shadow.

Person: Which is the shadow?

Transcript Number 173

July 8th, 1966

Yada: What he is doing physically - being a doctor or whatever. It is earth activity and in time he must seek spiritual growth.

Person: Take the bus driver. He comes in contact with many people every day. Isn't this to help him in his spiritual growth, in maybe human relations?

1.137

Yada: Oh, in this way yes. There is much help here but still basically all that he is doing here is part of the dream that he must seek to waken out of, by the forces of self development.

It is like the story of the man who was very wealthy. He felt that something was missing, in spite of all his great wealth. He was a very creative person, did many creative things, had what you call hobbies, many interests in different fields - certainly not a rich lazy man, but a rich active man. But with all his wealth and all his hobbies, he felt lost. He had to give it all up.

In your Christian bible, the Divine Plan is called 'laying up treasure in heaven'. Now the foolishness of this is by the way it is expressed, not by what really happens, for it is the saying that the metaphysical person or occult person is busy at - finding a reason for his life, finding a purpose. At first it becomes a physical occupation, a physical purpose that is satisfied. Then, after a time, this is not enough; we have to reach into ourselves and take inventory upon ourselves, upon life. For I am life; I can only take inventory on myself. I have to know what I am about.

Person: We eventually reach a point - I think I have reached it - where our desire is biggest to learn more about spiritual understanding and become more aware. Is this after we have gone through many lifetimes and satisfied ourselves there?

Yada: No, not so much satisfied ourselves. Remember I said I came into the physical world once? Why? Why Yada had only one lifetime and everybody else it seems has many lifetimes.

Person: Maybe we're just stupid.

Yada: No it is not a matter of stupidity, by no means.

Person: Maybe you got your fill of it in one shot.

Yada: One shot?

Person: One exposure.

Yada: Yes, but you see, I remembered what I came for. I did not lose awareness of it.

Person: So you didn't have to do it all over again.

Yada: That is right.

Person: This is what I wish we could do.

Person: Then why couldn't everyone remember? It must depend upon desire - before they came in, they wanted deeply to remember?

Yada: No, the majority of humans, adventuring into the matter world, they took the responsibility upon themselves to be a vanguard into the matter world, for preparation of it for others

Transcript Number 173

July 8th, 1966

who would volunteer to make the hazardous journey - and the greatest hazard comes from forgetting. When the first adventures came - explorers -

Person: Well if you are aware - you had your awareness, why would you even want to come back?

Yada: Oh but no, you don't. But you see, all those who volunteered to come into the matter world - their creation, they were told of the consequences and the extent of the journey, and the heat of it. They were told they would forget - indeed it was part of the natural approach to the matter world, to forget your divine nature, your higher self. Otherwise, you could not tolerate it, to live in the physical world.

1.138

When I came, I came prepared for all the things I was to be faced with, through the functioning of the nervous system. You see, the physical body is somewhat to be related to a kind of diving bell into the matter world. And those who come, would almost certainly get lost - means forgetting their divine nature, getting lost in the hypnotic creation around us. And then when they did leave the physical world, it would not be to go back home but to go into what I like to call the ANTE-ROOM, and try it again - because only by so many tries, could they eventually find themselves returning in a whole manner. Their entire self would then be ready to cast off the diving bell - the physical body, and return, with no pull to bring them back to the matter world.

Person: A good explanation, Yada.

Yada: Thank you. I try to make it as clear as can be. It is not an easy subject to put into words.

Person: Where does free will come in?

Yada: Free will comes in only when each person gains sanity. You see, coming into the physical world creates insanity - the heat of it. It is like an endless walk through a parched desert land, with very few oases on the path.

Person: You mean physical oases?

Yada: No, mental, and often the traveler finds himself prostrate between oases. Some of them are so distant, the traveler breaks down under it.

Person: Aren't there other places, other than what we know of as the world, where the same illumination is necessary?

Yada: Yes, anywhere in matter. There are tens of thousands, hundreds of thousands of inhabited planets, planets in type of relationship to the sun or in their particular sun, that makes life possible. It is said that God sent his son to save man. That is right - the sun, S-U-N, which is light, which dispelled the darkness by heat, and activated germ life.

At one time, the atmosphere around the earth was swarming with living bodies. They descended to earth and found a good culture to grow in. That is man's beginning, from the physical approach, his first diving bell as it were, to the physical world - and as you said, other such places as ours. Yes, there are tens of thousands and hundreds of thousands of planets with human beings.

Person: Isn't that a challenge, to get to go see those, one of these days!?

(Yada laughs and speaks with his teacher)

Transcript Number 173
July 8th, 1966

Yada: My teacher said "is there not enough trouble here?" I was going to say "There goes man again - destroying something else!"

Person: It is a challenge - how you satisfy the accomplishment of this challenge to yourself.)

Yada: That is right. That is good; I applaud that.

1.139

Person: It doesn't make any difference what the end result is to someone else. If you know that the result is one that you can live with, and has been successful, and no matter what anyone else says, it is right.

Yada: It is so. This takes me back to say what I have said in the past, that life is a do-it-yourself job. And nobody can do it like you can do it.

Person: This is what I mean. Going back to this business of a divine plan. I couldn't go out and run a bus like those who do, but that same man couldn't go out and do what I do.

Yada: Of course not, but nevertheless that puts you in one location and the bus driver in another and the carpenter in another. But all of these still have only to do with the physical world. Now, in your particular position, the benefits you may gain from it, is teaching the people what you know in your location

Person: Take the man who studies theology. He instructs the bus driver and his family to the best of his knowledge, in the field of theology. He is helping the bus driver, and the bus driver may be enlightened a little by this and, if so, his attitudes and his doings, with his fellow men in his occupation, would benefit that person. So you know a man by his work, his acts - whether the bus driver, the lawyer, the attorney, the scientist - whatever - some are competent and some are real good phonies. It is like seeing a wax apple and biting it. Who needs them!

Yada: But many people do come to know what the real apple is like. You may say, or I may say that is bad luck that he bit this wax apple. But (if he knew what the real apple was, he could not have chosen the one that wasn't real.)

Person: What if he was inquisitive - never saw an apple before. There are some exotic fruits I have never seen before. I go into the store and don't even know what the names are. Wouldn't there be an inquisitiveness in the kind of man to go find out what a papaya is?

Yada: You know, man's natural sensing has been of very great value to him in the way of finding food to eat, and creating food to eat - his own natural built-in feelings for what his appetite calls for.

Person: Isn't that part of man's intuition?

Yada: Of course, yes.

Man: How about women's intuition? She uses that like someone uses a club!

Person: I think a man has it too but doesn't the woman listen to it a little bit more? Believe in it?

Yada: Yes.

Man: She has more time.

Transcript Number 173
July 8th, 1966

Yada: You know, I think man is inclined to make blanket statements regarding himself - women are this way; men are that way, no women are all this way, some men are that way. We cannot say this is so about all.

Person: Can we train ourselves to use that intuition?

1.140

Yada: Yes of course. Intuition comes mostly from observation, and making intelligent judgments about what is going on around us.

Person: That's based on environment and exposure to education and intellect?

Yada: Yes.

Person: I'm talking about intuition as when you FEEL you should do something or not. It has nothing to do with environment.

Yada: No, this is an INWARD observation of your feelings. It is like you have a taste for something - not taste with the mouth, but a sense, a FEELING. And this alone is sensing, which is intuitive, has caused man to be able to choose his foods. Not only that, he has caused him to realize the necessity of finding that higher part of himself. Something within him told him there is a higher part to yourself, to go look for it.

Person: That reminds me of a joke Mark likes to tell - about two little boys. It is told, to represent positive and negative. One boy who was rather a crybaby and on the negative side, was sent into a barn. There was nothing in there but manure which smelled very bad and the boy sat in there and cried and stamped his feet. After the second boy was sent into the barn, they went in to find him and he was looking all around, searching. They asked what he was doing and the boy said, "There's got to be a pony in here somewhere!"

Yada: Yes, with all that manure, eh! Now there is a thinking person. There is an imaginative child. And even though he would not find a pony in there, that kind of thinking would bring him a pony anywhere!

Person: It seems that even when odds are working against people, at their very lowest point there is something in them which is like faith or hope. And even when people are practically unaware, you will find they will have like a lucky charm they believe in because this means that everybody, no matter how dull or uninteresting, there is that glimmer - they have faith in an unknown something.

Yada: Do you see this Ankh? Since it was put on Mark, he has not taken it off. It is a charm for him. It does something for his personality. To him it is like protection. We all have some form of amulet or charm, huh?

Person: In God we trust - all others pay cash!

Yada: (laughs) Yes, let the lower self pay cash because that is what it understands. The higher self knows its own value. There is nothing that can represent it. There is nothing to make a symbol of. It is without form. It is above and beyond the sensory world. Sometimes the lower self gets a small glimmer of awareness of this higher consciousness and, in that instant, that person's whole life is changed.

Now if that person happens to be raised as a Christian, or whatever religion, he applies that feeling to his religious beliefs. He gives it, in short, to his 'God'. Now that is very

Transcript Number 173
July 8th, 1966

→ good because it has lifted him up a few steps on the path and, in time, he will be lifted some more. Everything is here to serve man as he needs to be served. ← 1

Person: Doesn't man create his own tools or instruments?

Yada: Yes, but many do this without conscious realization of it and they become poorer.

Person: Then you go back to cause and effect. What do you mean by poorer? 1.141

Yada: They become poorer because they do not know the real source. They do not give that higher consciousness credit - not that the higher consciousness is seeking credit. This is what man has done with his 'god' in Christianity - he teaches that his god seeks praise and adoration. This is the lower-ego-god - the god that is dead. But it has not died yet and will not, for a time. It is here for a purpose. It is a genie, rubbed out of the magical lamp of the lower ego self, in its desperation to find a little light in a world of light and savagery.

Person: Once we become enlightened, don't many of these things we give credit to, help to guide you so that you can guide others?

Yada: Of course.

Person: So you have to have the willingness to do that rather than the selfness. This is what I presume you mean by your awareness?

Yada: Yes. You know, there are many beings who have attained freedom but who have stayed back either on the physical level or the lower astral level, to help those who have not attained yet - many who have stayed out of their own heaven, who have walked in the hell of the matter world, for the sole purpose of helping others to come up out of it. For without being able to do this, certain people feel unaccomplished in their advancement. They feel too much alone. And, as you are aware of the great joy that two people get out of watching a beautiful sunset or sunrise, or listening to beautiful music, or art observation-

Person: Have you seen some of the recent art?

Yada: I do not refer to it as art. It is an expression of the kinds of pressures and pain and general insanity that man suffers. This is mostly from nervous disorders.

Person: I saw a painting - 8 by 6 feet, painted white with a black dot in the corner - and it won a prize!

Yada: It should.

Person: For what?!

Yada: For an outstanding example of the insanity of man.

Yes, that is our trouble, isn't it. Before I realize the light, I walk in darkness. And I was just as savage as anyone. And everything around me was biting at me so I felt a great need to bite back.

No, if you walk quietly, calmly; if you can bring yourself to do that, in the storm, you are out of the storm.

Transcript Number 173
July 8th, 1966

Person: But sometimes the pressures seem to get through. But then I guess we just have to sit and think of the light around us. The more we concentrate on the light - you can't stop - you have to keep moving on - . The pressures and tensions you refer to, are only what you make them to be.

Yada: Of course. But when we do not realize the storm, we think we are walking in something that we have no control over whatsoever. This only makes the storm more stormy, the pressure greater.

(Yada speaks with his teacher about Mark and then says)

1.142

Yada: It is ten thirty? I think I stop talking now.

Man: Did you get a chance to talk to Professor Luntz and ask him if he spoke to Frank Lloyd Wright about leaking roofs?

Yada: He is already here, listening and he laughs.

Man: Tell him I am waiting for him to come back. We can sub-divide the North Pole!

Yada: He found Mr. Wright to be an irascible person, very touchy.

Man: Domineering is a better word.

Yada: Yes, he had ideas that he would not change, no matter how wrong he discovered them to be, because he was Mr. RIGHT! (laughter)

Yada: I wish to take a moment at this time for Anita Ganschow. I wish to express my appreciation for the work and efforts that she put in for us, we of The Circle, and for Mark and Annie. We wish to express great appreciation . Also to the lady, Helen Collord, who was so kind as to have Mark and Annie at her home and was very good to them both, has also been for many months a close friend of Mark and we of The Circle.

It was a very difficult journey and I made a promise to Mark that as this is the only way he could go on tour - Annie not having experienced how to space the lectures, did what she could, to the best of her ability - which was very good, but too many lectures, too much use of Mark's body on the trip - and too much use of Annie's body and nervous system. So experience does tell us many things we cannot learn by intuition.

But I only wanted to express our deep appreciation to Anita and others mentioned. She has been a long time helper of us, we of The Circle. She has extended out thoughts and ideas to many many people through the years. How can we really repay another for their kindness to us, anywhere, at anytime? Repay is out of the question. And so it is a love that we get and we give - and we give and we get, eh? That is Law. A notchi.

Group: Good night Yada and thank you very much.

(End 173-07/08/66)

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.

1.143

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 acute 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. Nobody 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.

1.145

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

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. 11

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.

1.145

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. 1.146

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 reagrding 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.

1.147

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. 1.148

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 skinned. But are there no other people beside the black people who are imposed upon?

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

1.149

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.

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?

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? 1.150

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

1.151

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 dai.

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.

Yada: Arnold?

1.152

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 unsetting 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 the dream?

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 evolvement 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? 1.154

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.

- o - o - o - o - o - o - o - o - o - o - o - o - o -

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.

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? 1.157

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.

1.158

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

11

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.

1.159

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.

A. I. G. O

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.

1.162

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. 1.163

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 reptitious 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?

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.

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. 1.167

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.

- o - o - o - o - o - o - o - o - o - o - o -

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 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 BEVE 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? 1.170
(Aud: Yes.) Yes, if you want to punish yourself there are many ways to do it, by making all of your problems endless curtains.

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 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?

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 ownuntil 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.

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!

1.172

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.

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.

11-A

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.

1.173

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.

1.174

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. 1.175

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. 1.176

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. 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. 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 guage 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.

A 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.

1.177

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

Yada: Well . . .

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.

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

A

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.

1.178

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.

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.

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?

1.179

Jim: I have no idea.

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.

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?

1.181

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.

1.182

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.

1.183

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.

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.

1.184

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.

PARTE 19: ÚLTIMA PÁGINA

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

Yada: That is right.

1.185

Aud: To that which is dreaming.

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

PARTE 19: 1.113 A 1.185

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)

9-1-2011

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.