

Nº 7

11/16/68

Palm Springs, California

94

Yada di Shi'ite: Thank you for distracting Mark's mind, so we could get in. Too much silence, and then he gets himself "fixed" and cannot break the tie with the physical world in his consciousness, and we cannot get through.

Aud: He was very intellectual tonight. You would have been proud.

1.259

Yada: We have been hoping, for some time now, that Mark would speak for himself; speak about life in his way and not give it all to us.

Aud: I think he is doing this more and more.

Aud: Yada, did you hear what he asked tonight at dinner?

Yada: Yes, of course.

PROBERT-YADA

1968++

Aud: Which one will we hear first?

Yada: Would you like your boring friend, Professor Alfred Luntz?

Aud: Serves me right.

4 PARTES: 21, 22, 23 Y 24

Yada: So I will withdraw, but I want to stand by to see if he really can put anybody to sleep. He is a very wonderful being, on the road to learning, like you. But always he must be given his own time to learn in; otherwise, he will not learn very well. It is the same with yourselves, if you would give yourself time; do not get in a hurry. You are not going anywhere, anyhow. And you know, my friends, you have more time than anything else, to do everything you have to do.

I will come back and talk later again. Please to pardon me.

Prof. Luntz: How do you do! I am Professor Alfred Luntz. It is my pleasure to be here, and this is the first time I have been in this home, eh? I think you have heard me talk before, eh?

PORTE 21: 1.259 A 1.329

Aud: Yes, just one tape. You were very profound and very interesting.

Prof: Thank you very much. Yes, but somehow or other, I do not feel profound. I feel very, very shallow. The water of intelligence, of wisdom, of knowledge which I am in, is only deep enough for me to wade in up to my ankles perhaps. But I can't complain. That's better than no water at all, eh?

To all of you my friends, I greet you, it is a marvelous feeling to be able to come here. To be able to come to the earth this way, gives me practice for the time I will come back here as a baby. We all need practice. As you know, I am hoping to be an architect. Is that too much, sirs?

Aud: I wish you luck. It is a changing field. The room for personal expression has changed a great deal from the architecture you had in 1812.

Prof.: Ghastly! Observe this, all things change by the changing of feeling in the minds of the individuals who come in any particular period of time, any era. They come at a time when these things can be understood better, and so they produce in a better manner, in every field.

Every age has its own creations, the creations that are not seen at any previous time and will not be seen at any future time. Everything belongs to its own particular time frame, and if any of you desire to counter that or disqualify it, go ahead.

Aud: Are there set time frames for different types of things?

Prof: Yes, set up as a feeling. And, as an individual comes into that particular frame of time, he gets those feelings. He walks in them and they impress him; he becomes sensitive to them.

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Perhaps I could make that a bit clearer by comparing it with, for example, certain parts of the world. There are centers which are more conducive for artists and writers or other creative people, than other parts of the world. People have been going to these centers for years on end, and leaving their creative thoughts at those centers. So other sensitive persons coming into those centers, immediately become communicative with those memory patterns left there. There is all kinds of haunting going on, on the earth, some good, some bad, some indifferent, but all, very necessary for a whole variety of individuals. We are all different, thank the Good Lord for that! Does that upset you, my saying, "Thank the Lord?"

Aud: Yada has taught us to say, "It's your dream".

4 PARTES: PAGINAS 1.259 A 1.549

Prof: Jolly for him, it is.

290 PAGINAS

Coming back to the earth, may seem to some who have had a painful life on earth, they naturally would want to get away from it. They seek no return engagements, as it were. And, when they hear of someone else's death, they relate their experiences

with that person and think he is going to have that troubled time, that painful time, that illness of life.

I never had pain, never so much as a headache. I know not what an aspirin tablet tastes like, nor a tranquilizer, which your modern people seem to wake yourself up and put yourself to sleep with, in your rather burly, burly world.

Now, I intend to be here in approximately 17 years, perhaps a little more, <sup>1.200</sup> not much more, and I have been studying architectural design, and I hope to be that when I get here. Part of my work through Mark, is learning to get a feel of the physical world again, so that when I get here. I will have some memory, because I am going to have to block out the memory of one called, "Professor Alfred Luntz". He has had it! I am going to be another character.

That is as it should be; and I do not think it at all helpful for people to be seeking out what they were in some past life, with hope it will do them some good in this life. I don't think it will do a damm bit of good.

Live the life you are in, try to enjoy it, and when you leave it, be happy to leave it and be happy to go wherever it is you find yourself. In short, live your life. Be it. LIVE YOU. That's pretty dammed hard to do, isn't it?

Aud: You are a very different person than when I met you two years ago. What kind of time lapse do you call that? How many times have you been back, through Mark's body? How do you handle time lapse between visits?

Prof: Time is for convenience. It is - - - - do you feel any time lapse between your dream and waking up?

Aud: No.

Prof: Of course not. You may say, "I feel tired", or "rested", but you do not say, "I feel eight o'clock or ten o'clock". And so it is, in your life as it is in mind, because we live in consciousness. We do not live in our made-up world, a nice little dream that often becomes a nightmare, anymore than we know why we go to sleep and have nightmares or beautiful dreams. Why? Only the dreamer can know that, and he has to look into himself to find out why.

If I am anxious about what I am doing, I may make a monster out of my dream with that anxiety. We get more satisfaction out of the dream than when awake. Sensation is much more acute in dream than reality. If you are dreaming something humorous and then when you wake up, the reason for laughter disappears and you can't feel the sense of humor you felt in the dream, you have pain.

Not too long ago, Mark had a dream in which he felt as though someone behind him was driving a steel rod into the back of his head. The pain was so excruciating that he wanted to scream, but couldn't, the pain was too great. What do you suppose that was?

There was a certain party who had considerable annoyance about what he thought Mark did. And he knew enough about magical practices to send pain. We let it happen for Mark's experience, to show that you can be attacked by other beings, in or out of the physical world. The man in the street, the lay person, has not the remotest idea of how true these things are.

Aud: How do you protect yourself?

Prof: We have told Mark how to protect himself before retiring at night, but he occasionally doesn't do it. Isn't that strange? People want to know how, they go the doctor and the doctor tells them and he hopes they will follow through. But how many do? They go and buy a substance and take a dose or two and forget it until they are down again. Then, back to the doctor.

There is a way. Do you believe in concentrated thought, in power of mind, to protect you? That's what prayer is for, simple prayer. Our Father offers a great deal of protection for those who believe. But you must believe in it.

Aud: I know someone who has been attacked many times.

Prof: I have seen this often. Psychic attack. It is not too well know to psychologists and psychiatrists. Perhaps in some near future, they will make an effort to realize there are forces of life, quite apart from the individual, which can set up conditions in that individual which are deadly to the nervous system first, and then to the glandular system, which then poisons the whole body.

Aud: Do you have any suggestions as to what she can do?

Prof: If she would, every night before she retires, walk if possible around her bed; and in concentrated thought feeling, build a light, a thought light around the bed and around her body, by making sweeping passes with hands clasped together; and bring them back and say, "I am in the Light and of the Light and nothing can enter except what is right for me." Do this three times.

The mind is the only real protection of the body. It is also the destroyer of the body. Many times, forces which attack are not human; are called elementals. They are sometimes created by the living, who have hatred for you.

The ancient Kahunas make a practice of trying to reach everyone they have harmed in one year and ask their forgiveness. You know, most of us hurt others without ever knowing we do it. So, I think it better not to go around to individuals we think we have harmed, but rather to forgive ourselves. We must do that. If we do not forgive ourselves, we are not forgiven.

The Kahunas were fire walkers. There are many other tribes who are fire walkers. None walk on fire until they make rituals with themselves and that great eternal being. We are born with it. We must come to peace with it.

Aud: Yada has coached us into understanding that, on the other side, you are in a position to observe, but, in a waiting period. When you were in England in 1884, I doubt if you made any reference to the Kahunas.

Prof: Only as I stay here, I get an awareness that is, even to me, astounding! I am not the same person, I am not Alfred Luntz, who put his body on the bed in 1893 and walked away from it.

Aud: Why don't you want to come back as a clergyman?

Prof: It wouldn't help because the churchgoers are not Christians, but temple attenders. I didn't know that then. I looked at my congregation and thought, "What a marvelous...!" Now, some that I taught at that time, thought that if they died, and were saved by the blood of Jesus Christ, they would pop right into heaven. Now, some of these who, in the passing years, have followed me over here, want to punch me in the nose! They did not get any closer to heaven than I did.

Aud: Have you encountered Mary Baker Eddy?

Prof: Yes. And the contact was rather distressing. A very nice person, well meaning, but extremely domineering. She wanted things for herself mostly, like all humans. She "did her thing".

Aud: You mentioned seeing Mark Probert dream. We in the physical body, are our dreams more or less open books to the other side?

Prof: No, these dreams of man are open to those who are capable of reading them, not out of curiosity, or thought of using them to scandalize.

Aud: An adverse entity on your side could . . . .?

Prof: Very much so! And that is why sometimes in dreams, you can get physically attacked. Your dream is produced by a feeling in the first place. We are all made up of feelings, and attitudes to our feelings; and we take these into our dream world and try to tell ourselves something of what we feel is going on in the dream.

If you are deeply lost in sexual drive, and you take this into your dream and invite beings who will . . . and involve you in the tremendous satisfaction of it, until later, you will not be able to get anything close to that in the physical world. So you will be constantly wanting to go to sleep, enticed by desire -- a remembrance.

Those same beings can turn that drive against you, in such a manner as to destroy you. Sex is normal, like food or drink, one of man's normal needs. But sex is important, second to eating, it is of no satisfaction on an empty stomach.

How I have grown and expanded. I had a beautiful wife, two charming daughters. I was a big man, six feet, four inches, perhaps I'm bragging, six feet, two inches, we always want to be bigger than we are! So, I was a powerful man, well developed, never sick. But the Victorian Age, in which I lived, frustrated me from living the way I felt inside. I was constantly wearing a mask. I said, "I'm a clergyman, sex is for procreation, not for fun, for relaxation, not for bringing two people closer together. No. God forbid."

But I found out "God" didn't forbid, it was the environment! Now I want to come back in a free-er environment and I hope I do not want to come back in a woman's body with a man's mind.

Aud: Regarding architecture in your day, monument building. Now we are more concerned with . . . . .

Prof: It's difficult to say. My point, or your point, could lead to more valuable points. I don't feel any concern about what's going to happen when I get back here. The architectural field will be much further advanced. You will be building round homes with roofs of plexiglass and some will be made of real glass which shuts out the more potent rays and lets in beneficial ones.

1.262

Man is a marvelous creator, a tremendous mind. There is nothing he cannot do, if he sets his mind to it. Isn't that wonderful! That is, if his thoughts do not destroy him before he gets around to wonderful things. In the past, you know, thoughts have brought civilization to violent ends. Man became so damnably clever that he atomized himself. And he could do it again.

Thank you for saying that I was boring. You were right no doubt, so you spoke truth and it has given me a boost, helped me to know more of what you want.

Aud: Dr. Einstein, in the theory of fission, did your world herald this as a great decision?

Prof: It was noticed by some, and it was talked about by humans who had been destroyed by blast in Nagasaki and Hiroshima. But all has quieted down now, as it always does. Mind can't go on dreaming about experiences. Change comes through these various attitudes. We become bored.

For 40 years, 40, 50, 52 years. I had a wife and two daughters, a family. And as the children came along, I felt my wife's attention turning away from me to the children. She was a clever woman and from time to time would make believe I was there. So, her detachment from sex caused me to become detached from it. I am not blaming it on her . . the most marvelous experience becomes trite and it wears on one, if they keep at it long enough.

I have jolly well seen her since we came over here, but we have nothing in common. She is still going on with the religious bit and thinks of me as a fallen former angel. She's a dear soul, always was, but our thoughts keep us apart where once they held us together.

Aud: I'll never refer to you as a bore again.

Prof: If I merit it, why not?

Aud: We have an obligation not to tax Mark too much and we have made a promise to have Dr. Nikkioi here tonight. Is it in your power?

Prof: Not in my power, but his, and your wanting him makes it possible. So ta, ta.

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Sister Theresa: Forgive me please, I have been a little afraid of coming through Mark with his beard. I am Sister Theresa, I have not been in this home before. I give my love, my greetings to Mr. and Mrs. Hisey, to you dears. It has been some months since I have come through Mark. It gives me double pleasure to come again and come here in this beautiful home. I bless it with the Light. To those of you who have not heard me before, who have not known of me, I now extend you my warmest greetings.

Aud: You are being very brave.

Sister T: One must work up some courage to do very much living. Fear. I once gave a talk some years ago, and I was flattered to have it recorded on a long-playing record.

Aud: What year?

Sister T: I think 1955 or 1958.

Aud: Through Mark?

Sister T: Yes and I gave a talk on The Fear of Failure, for children. This is part of the cause of children having to wear glasses early in life, fear that they will not see and therefore be called stupid or ignorant, adding to their own sense of frustration and failure. Too many parents have a way of saying to children, "Why aren't you as smart as Johnny next door, or Mary? You are a very stupid child. Why don't you learn your lessons? Why do you disgrace us?"

When I lived on earth, I was a teacher of little Catholic children. Since coming

here, I have continued to be a teacher. It is my life work, helping little minds to become big minds strong minds. I kept my robes because little Catholic children would recognize me and come to me not frightened. The church goes on here, in pretty much the same way as on earth. This gives Catholic people, especially those who take teachings on faith alone, a measure of safety. To that extent, I feel it is a valuable work.

Aud: Do children who have never known the Catholic church, come to you more willingly?  
Sister T: Yes, unless their parents on earth caused them to be frightened of Catholic teaching. Isn't it a shame we must segregate ourselves from other teachings, other children, other adults, by our antagonisms? Why can't we just love everything? Truth is everywhere.

No one has a monopoly on truth, on Light, on love, on God - - no one. It is, and I've learned to say "IT", instead of "He", IT is everywhere present and that is what I learned a little, before I came over here. At least five years of my life. 1-263

I took to studying a variety of philosophies and religious beliefs, and it suddenly occurred to me that all life is truly one life. Truth is one thing. We needn't go looking for it. We need to try living it, that's all. We know it, so we must try to live it.

I have more respect for one who shares a little crust of bread with a friend, than a man who has millions and gives millions. A man with a crust of bread is giving his heart, giving a valuable thing called friendship. Money is not the root of all evil, it is the misuse of it.

Evilness lies in ourselves. After one reaches a certain age, life is pretty much run dry. One is not much needed or wanted, so no one watched me as I studied other beliefs, thank the presence that was so, for it gave me a head start in coming over here.

Aud: Why don't they teach about the other side in most churches?

Sister T: Because, if full teachings were given, it would show the individual that no one can enslave him in any manner; that no one should; that one should not get down on his knees to any "God", but stand up and face this Light and be proud that he or she is part of this great creation. What a glorious wonder I am. Just physically - - think of the marvel of hands, how unutterable beautiful! There are no words to express it.

And everywhere I turn in life, I see this unmentionable beauty. Have you ever looked into the heart of the most common object, a stone? I am so enchanted, I cannot speak about it without becoming emotional. Forgive me.

Aud: This is very touching.

Sister T: Life is very touching, so touching. Man is not born of evilness. Nothing is. Everything is in its place and time, and belongs there. The great Creator knew where everything should be and at what time.

Today your young people are indulging in that fantastic drug, lysergic acid. They call it, "turning on". When one has a beautiful experience with this drug, they get trapped in it because it exposes everything as it is. The grandeur, the beauty is so very appalling to the sleeping mind, it cannot stand it. It must break under it.

The Bible says that one who sees God must surely die. Yes, their ignorance dies. The Light comes and the lower consciousness is appalled by it, so turns away. Since coming here, I have seen heaven like it was never described before, the Light, the beautiful Light everywhere. The meaning of me; my place.... on Mark's mind, to keep his body in my control.

Aud: Sister, don't leave yet. You talked quite a bit about unborn children coming to you, and you were quite distressed, and you have overcome.

Sister T: I am so pleased you could recognize it in me, thank you, dear. It is very fulfilling to me to have such recognition. This world, that was to me a world of pain and suffering. I loved a young man when I was 25 years old, and I was deeply in love with him. Then I learned he was not only not a Catholic, but had no religious beliefs at all. And to marry him would be worse than to marry a Baptist.

Of course, I couldn't have married him. My people were very devout Catholic, and he wouldn't marry me in my church, or in any church. So I went away from him and grew sick in my soul for his love. It was natural. It wasn't religion, it was peace of mind and heart I found in him and to lose him. I lost peace of mind and heart. And when I found my heart again, I gave it to the church.

Aud: I always think of you as the little flower, roses. I'm not Catholic, but I have had rose essence come out of the top of my head, almost once a month and so heavy it would run down my forehead. And I have always loved you and felt you near, when this happened.

Sister T: I love you for that. I love you dearly. Your thoughts of me give me more life, gives me courage to want more life, to not run away. That's what love does for us. We feel wanted not for any physical reason, not because I am a woman and you are a man and so we have that exchange of desire not that. I do sincerely wish that I'd had some physical joys when I lived in the physical world. I do wish I had been a woman and lived the part. 1-264

But my disappointments and fears of not being able to find love again, drove me into marrying Jesus and there is no colder bed partner for a woman than Jesus. His sense of purity is intolerable. I am a human. Why did I let myself be so conditioned as to not be able to accept, once rejected, the possibility of love again, male love. He who cries over spilled wine, shall never get drunk.

Aud: Do you think you will be returning to earth?

Sister T: I do not, at least now, want to. It is, even now too painful. I do not want it.

Aud: Do you recall, that before, you blamed your parents?

Sister T: I see now the foolishness of blaming someone else for our errors, our own blindness. My parents had their own sufferings, brought out of what they did not know.

But I didn't see this for many years. I did blame my parents, I called them fanatics. What about myself? I was 25 years old before I had any awakening to one of the opposite sex. So why didn't I go out and grab him? Why was I so lagging, hanging back? Because my parents said no? I do not think so now, I think the old fear was on me. I was afraid to take the chance. What is a husband? Going with someone is one thing; but living with him day in and day out, is another. And I think I didn't want it really. Anyway, I think I would have brought a great deal of anxiety to this gentle soul who knew nothing about a Christian God. His sense of beauty and gentility was very great. But I was afraid I would wear him down with my great force of God.

Aud: Have you seen him?

Sister T: Not ever at all, he melted away from me like a snowdrop in the sun. Where, where where is he? If I found him now, it wouldn't be the same as I knew him on earth, so I would not recognize him.

Aud: Wouldn't he have progressed?

Sister T: Thank you sir, I think so. In remembering talks, he tried to tell me I was putting limitations on myself with my fascination of the church god. He said man is born of love, he cannot be lost, for he himself is the creator. That, at that time, was evilness, that's what I saw.

I thought man was not god; man was a creation by a god who gave him love only when he felt in the mood of it. I do not wish to talk this way. I'm going to run on. The love of the Light, of God if you like that word better, use it.

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Dr. Nikkioi: I am Dr. Sukuto Nikkioi. It has been a long time since I have spoken through Mark. I come at your request. I have had the time to leave some of my way of speaking, as I remembered it when I was on earth, and to become closer to Mark and learn to speak quite a little bit as he does, I used to shout, "I AM DR. SUKUTO NIKKIOI!" What is your pleasure?

Aud: A quote from Mark's book, "A great deal has been said by some of the other members of the "Inner Circle" in these writings regarding sound, and so I will not go into that particular aspect of the magical power of words when intoned repeatedly in certain octaves. I will, however, say this, if an individual knew the proper harmonical note and was capable of sounding it in one manner or another, that one would be in possession of the key to both the visible and invisible worlds. He would be able, at a moment's notice, to call into being all forms and shapes that ever existed, and to destroy or vanquish them, as well as make contact with any and all states of consciousness that ever knew physical life, and those that have not as yet done so."

Aud: This is very profound and stimulating. Would you develop that please?

Dr. N: At the time I wrote that, I knew what I was saying; but now, only God knows.

Aud: This is called a "cop out" coming up now!

Dr. N: All of we, of the Circle, do that. That's what I just learned. Well, if you

11/16/68

P. 7

know the note on a musical instrument you know how to bring it into being. When you know the proper harmonic, you can produce the proper color which that harmonic is capable of making.

When you know how to make a sound, and aim that sound at a physical thing, you can shatter it. You can destroy the vibrations of which it is made up; and by proper intonation and the breathing in you can bring an object into being, any object. You can manifest another human form, but you'd better be careful in doing this, very careful.

We humans are a strange lot, even when we are only mocked-up humans. I have seen, many years ago, when I was in Ceylon, having gone there with my dear father who didn't think very much of other races of people; the Japanese, in his eyes, were God's greatest gift to the earth. Have you heard that story before?

Aud: What year were you in Ceylon?

Dr. N.: 1914.

Aud: Had you dropped surgical practice in Japan?

Dr. N: Well, yes, but I had to go back and drop it again.

Aud: Had you been to America then?

Dr. N: Yes, in 1918 I came to America the first time.

Aud: What was the hospital you went to in New York? You mentioned some doctors had similar interest in spiritual healing.

Dr. N: Yes these doctors spent time in my country and in India and some remote parts of China, and there learned many secrets and healing with breath and with passes. They learned how to bring up forces in their necks and extend forces out through the mouth and create instant healing of broken bones.

Aud: In India or Africa?

Dr. N.: In India, but also Africa, but done differently in Africa. There was a witch doctor in Africa. He has a stick and wouldn't tell me what kind of wood it was made of. It was very hard. He never let it into my hands.

Aud: Did the witch doctor use the stick, or the patient?

Dr. N: There was a medicine man who had been bitten by a snake and was screaming; and already his leg was turning black. And the witch doctor took the stick and ran it between his lips and I could see heavy saliva coming from his mouth. He struck the man, where the bite was, and the man screamed and got up and ran and was never sick.

Aud: About being in Ceylon with your father and calling something into being with sound.

Dr. N: Oh yes, chanting, Four people get in a circle, holding hand and chanting words very strange to me. Then three sounds were uttered and these four would step forward and stamp their feet. It was a commanding sound. And suddenly, in the middle of the four, would appear a little being who looked crippled in the back; his body, torso, seemed so much larger than his legs, very ugly. His eyes did not rivet on anything, but moved around rather insanely and he would say, "Who called me! How dare you call me!" and he would be in a rage.

Why was he sent for? "There is a sick woman in the village and there is no medicine, you can heal her. Come and help her for us and we will pray for your continuation as a helper to earth man."

He would say very irascibly, violently, "I don't give a damn for your prayers, but I will help the lady". And so he'd go to the village, enter the room and say, "How dare you be sick! Get up out of that bed! You are a human. You have mastery, more than I, get out of that bed!" And she would jump up and walk out.

And here I was spending years with potions that had little or no effect on those I hoped to make well. I was greatly enraged that I should have been so fooled with drugs.

Aud: We can heal ourselves with chanting?

Dr. N: You are of a different mind, you have been caught up so long in hypnosis. I was caught up in belief in drugs, and drugs are good for some. But what started me on a search was the incredible things I would see. People coming to my office, saying they were going to die. And I would examine and call in other doctors, and examine from head to foot. And the people would say, "You're wasting your time and they did die. And the most minute examination showed no reason for them to die.

Aud: In your time, was any of this healing done in the United States?

Dr. N: Yes, but I had to really seek these people out. They were hidden.

11/16/68

P. 8

they were harrassed by the law.

Aud: What are you doing now, what work?

Dr. N.: Trying to find sensitive people in my own country; trying to communicate with them, ways and means of bringing peace to the East and the Far East. All of us, of the ancient world are now devoted to that. It is a deadly, deadly spot for the whole world.

My Colleagues, Maharajah Tramaliki and Lo Sun Yat, are also engaged in China, and the East in general, trying to bring some stability there; trying to get through that awful animal mind of humans who have not the education to know they are eating up their own world, devouring it with the teeth of hate. I would like to stay longer, but I can't. Thank you.

1.266

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Good evening. Until 12 o'clock tonight this is the 21st of November 1968. We're at the Hobbs' house, San Diego, California, for a deep trance lecture by Mark Probert, telegnostic and Members of the Inner Circle Teachers of Light.

Yada: Good evening. It is my joy to be back in this house again. It has been a long time, huh?

Aud: Real long.

Yada: For you! For me, no, for I have been here many times, between times. Your house is not haunted, you see I have been listening; you have to be careful - not haunted with people but with thoughts. There is no dwelling where man has been and gone that he has not left many patters of thought feelings behind, which, when one is sensitive, it then registers them sometimes very clearly.

Many of your ghost hunters, supposed to be experienced people in tracking down ghosts, do not know that - that most hauntings are not spirit as such. They are thoughts and feelings, emotional actions and reactions where one has lived for a time.

Man, as I think I have said before, he haunts the whole world in one way or another. Memories cause people, who are living in the body, to go back, and to go back to where they once lived before, go back in mind, in memory. These thoughts make hauntings, often producing figures that look like the people who lived there; and yet these people have not died, but strong remembering brings us back.

How easy it is to cross space and time with just an aroma, a sound, a feeling, and we're back doing what we did before. Sometimes, depending upon the intensity of the recall, the whole form can appear many miles from the person who is still living. Few human beings understand this or have any knowledge of it. To the majority, the physical world is a common everyday world; nothing strange is going on. Hmmm.

These people are unaware of their own extensions, unaware that man lives in mind and not in time and space. Time and space are simply backdrops, scenes, sets for we the actors to play and re-play our game of life.

Annie: Reggie was asking a question about a stone pagan cross a friend had been given by a grandmother, and whenever a teenager had it, one carried it in his pocket and they would get it out and talk about it. And whenever this would happen, in a seat somewhere nearby an indentation of a body seated would appear in a chair and when they put it away, the indentation would disappear. Also, when they put the cross in a Bible, the pages, the Bible, as a book, would not close, and they were wondering about it.

Yada: Again, things we come in contact with, carry all kinds of memories. They become imbued with feelings, ideas. The priestly system of the Catholic Church is very aware of this, which is why they tend to try at least to bless everything hoping to take away the negative thoughts. But some things cannot be, how you say it - oh what is the word . . .

Aud: ?

Yada: Yes, that is alright, but when you do chanting . . . . .

Aud: Exorcise?

Yada: Exorcise. Thank you very much: Sometimes cannot be successfully exorcised.

Annie: Would that be because the already imbued negative feeling would be stronger than the exorcist?

Yada: Yes, yes. The emotional content that has been put into things is such that it cannot be covered over with some other emotional exorcism. It is very difficult for the lay individual to know these things, to comprehend them, especially in the Christian world and in the alleged "scientific" world.

Again, the same story is, things that are handled with great religious feeling - sometimes you cannot destroy that feeling. Same thing with scientific things. People who deeply feel that life is scientific and it is, but not the way they think about it. They do not want to cross the border into the wider world and so they build a world of indifference and pretense that certain things do not happen, they simply do not. And so they mock these things "that do not happen" as unscientific.

A priest cannot get by some of these things anymore than a scientist can get by some of the teachings of the priests. They build walls against one another.

VIBRATIONS. The whole world, the whole of creation is made up of vibrations and one's thinking, or groups of people's thinking, manipulate these things according to the needs of such groups or such individuals. These people are performing alchemy without even knowing it. Could the human race, as a whole, truly understand the power that is in their hands.

95

1.267

Annie: You probably wouldn't have a human race!

Yada: That's very possible.

Annie: I think sometimes our ignorance is our best protection.

Yada: Oh very often, very often.

Reynolds: Doesn't a person have to provide a clear channel for this force to work through? 1.268

Yada: Yes, of course. But some people are able to create the force, or communicate with it automatically. They do not even know they are doing it. Like there are geniuses or masters in music who have never studied music, they come here with the knowledge built into what is called the unconscious self, so it makes them like something you would call automatons, without knowing what they are doing, they do it. And so, there are some people in the study of the occult things are automatic.

Many of those who call themselves spiritualistic mediums, those who can really perform, they are ignorant, totally ignorant of what they are doing and especially the extent of what they could do. And so they dawdle on the path of self-mastery, letting other people master them instead.

Reynolds: They attribute all of this to the spirits.

Yada: Of course, of course. But, Mr. Reynolds, you know, through the years of study you have been in both the metaphysical and the occult schools, you know that like "all that glitters is not gold"? And all that goes "Boo" is not spirits! Telepathy is one of these things of the human mind and the human nervous system. It automatically, in times of dire need especially, can produce telepathic communication with others, again without even knowing they are doing it. But their need makes it work, unconsciously.

Reynolds: I think when they try, the efforts tend to stop it.

Yada: It does because they do not know how to try. They really do not know what to do.

In need, the unconscious self knows what to do and so it works without the conscious self being aware that they did anything.

It is very difficult for me to talk to the greater number of people on this subject, especially spiritualists, and also Christians. And of course, you are aware that the majority of spiritualists believe themselves to be Christians too. Now there is nothing holy about any of man's occult doings. It is not a holy thing for which we may thank the powers that be.

Reynolds: Well this seems to be one of the big faults of humanity, they think they do things themselves.

Yada: Ha, ha. Is not knowing truth when one thinks that way. That unconscious self, is very bad term, sometimes I think in the very near future, someone should make an occult metaphysical dictionary, entirely new vocabulary with the thought in mind of creating such words as like the conscious and unconscious and super-conscious. All these things are keeping man from learning the truth about himself.

Annie: Yada, did you have an opportunity when Mark and I were at the Spute's to observe any of the vocabulary words Martha has been receiving?

Yada: No.

Annie: You know Martha?

Yada: Yes.

Annie: She has, through her awareness, been receiving a giant set of new words that have attached to them absolutely no emotional or construct words like PSL or ERP, words that have no already established meaning, they have woven in between the spaces of the words the feelings about the words rather than literal descriptions. And it seems to be much more flowing and flexible and correct.

Yada: You know, it is known among your scientists in different fields, physics, chemistry, astronomy, they all have their own language, yes? So you can see how badly a new language is needed on the subjects that we discuss.

Annie: These words seem dynamic rather than static, and seemed to be based on a sense of awareness rather than on the translation of words.

Yada: Yes. Now if a group is able to form a secret language so that they can communicate with other beings who would understand these words, it would be so much better; you would learn so much more.

In the beginning, or let us say one of the beginnings of man's coming here, a being was sent to man to enlighten him because he was dying of ignorance, slowly slipping back into the animal, worse, because man can not go back to the animal. He goes into something much worse. This being was sent and he came with the name of Lucifer - Lucifer, the light bearer.

But then the priestly system, such as it was, was jealous of its position and sought to destroy him. Again, how? With a name. The name was Satan. Satan, meaning a demon of the darkness. But he was a demon of the light, not of the darkness. They successfully destroyed his image. But this has been done down through history.

The man called Assus was given the name Jesus for political purposes, it made the people then something so holy, people couldn't understand. This gave them, this gave the priestly system the chance to attach to this being something supernatural. So the people became much more afraid of him than loving him. How could they love him? They had no understanding of what love meant. The thought behind it was to destroy him, which they successfully did; changed the whole story of a great and highly advanced being who had come to take his last initiation; a being who brought great light and great wisdom, or intended to - to man.

Reynolds: Was this his initiation as a lord of humanity?

Yada: Yes.

Reynolds: Because, according to stories, he had the Christhood when he came here.

Yada: Of course. He was already. He was not even of this world. Remember when it was said he spoke to his disciples - not to the people, "I am in this world but I am not of it." Because why? Because he knew what it was. He understood it.

So he came to help others to understand, using simple terms. He said again, to his disciples, "I speak with two tongues, one to you and one to the people", two different languages. But I am sure you sitting here are aware that no matter what is said regarding this man, it will do no good, it will not benefit him any; and he is not looking to be benefitted.

But always, down through the entire history of man's coming and going from this earth, man has always had avatars, have always had masters come, have always had great teachers of one kind or another. For, without these teachers, the masses of man would be lost.

Reynolds: Yet all these teachers are always misunderstood.

Yada: Of course, because the truth of these teachings is not for the masses. So they do not get the teachings. They get stories in the form of allegories and fairy stories, where the truth is hidden. But those who are understanding the language being spoken, they know; they understand. No, the truth cannot be hidden. The hiding is only from those who do not understand the language.

Clara, how are you?

Clara: I'm feeling very well, Yada, thank you.

Yada: It was a nice trip, huh?

Clara: Oh I loved it. Had such a wonderful trip.

Yada: Thank you. We felt the same way. It was a very satisfying trip.

Clara: I felt very privileged to be with you and see how well Annie takes care of Mark. She is very beautiful.

Yada: Yes, she does wonderful work. We of the Circle appreciate her so much.

Clara: I think we here should understand how much she does.

Yada: Well you know, it has been true, through the years that those who are to play a real part in the work, they come at just the right time.

Annie: We always comment about that because its like everything in its right place at the right time.

Yada: Is so.

Annie: Exactly, but what we noticed was that although this goes on second after second in everyone's lifetime, its only when it is a dramatic situation that our attention finally gets on to the fact. We have to have dramatic examples like you, Yada, to show us.

Yada: You know, again, very few humans are aware that they are being manipulated by unseen forces everywhere, all the time, as Mr. Reynolds has commented.

Reynolds: I'm beginning to find that out, Yada. Sometimes I wonder why I do things.

Laughter from the group.

Annie: Careful, you might find out!

Yada: Well Sir, as you commented earlier, people think they do things by themselves on their own. No.

Annie: By the way, Yada, I would like to stress one point as a special thank you for our finally arriving at Esselon Institute.

Yada: Yes. every nice.

Annie: Which took a couple of years to accomplish and even though I don't know what went on behind the scenes, I appreciate the reality.

Yada: Of course, and it will happen again soon.

Annie: Could we get on to the Salk Institute now?

Yada: With a little more effort.

Annie: I know that's cooking in the pot and I'm not impatient exactly but the troops are lining up and kind of chumping at the bit getting ready.

Yada: Well watch carefully and you'll be able to see each movement step by step. The only trouble in watching is life is like a big magician, you know, the hand is quicker than the eye.

Annie: The other night, was that like reality having manifested?

Yada: Yes it was.

Annie: Wasn't that so beautiful! I almost electrocuted myself being a part of it. Helen's brother was telling how he was propelled literally to go there and seek a position, although he didn't want to go there, he was getting more money elsewhere. When they asked him to change jobs, he said "I will change jobs to the Institute but I demand to have a metaphysical room in which to work. And they said, "Fine, we'll give it to you."

Yada: That's what I mean. Behind the scenes, you cannot tell what is going on. And you know, it is a good idea that man as a whole does not know what is going on. He wouldn't be ready to cope with some things. They have to be brought upon him when he isn't looking; and unexpectedly. So, never in nature is anything done against man or against nature in any way.

Annie: What I was thinking was that even though we are manipulated it would not be impossible for X-person to be manipulated in X-ways were he not so inclined by his own experiences.

Yada: Of course. That's the secret! We do not realize, that according to our own nature do we leave ourselves open, and I do not say this in a negative way, to manipulation, by our own nature.

Annie: Is it basically the desire, what we call our heart's desire?

Yada: Yes, of course. Let us take the animals.. Very often they are trapped not by steel traps but by their own nature, their need to eat. That alone becomes a guiding hand that leads them to their eventual death and destruction. That which seems good on the surface, that moves around where we get our food is also a very great point of danger which we live in moment by moment.

Reynolds; Is not a person's true nature very different from what he thinks it is?

Yada: Oh very, very. He is totally unaware of his real self.

Reynolds: And this is what our job is, to become aware of our true self.

Yada: That is right. And until we can do that, until an individual attains that level of self awareness, he has no control over his destiny, none at all.

Reynolds: I've noticed that!

Yada: Oh you did? Ha, ha.

Reynolds: Yes you plan something and it never works out, you do something entirely different.

Yada: That is right. But, when you get this level of awareness, you can plan with the knowledge that things you desire will work out just that way. But you know sometimes in teaching you get a feeling of a kind of sadness for your fellowman and a sadness coming from knowing he doesn't know why he hurts, how he gets hurt. You cannot tell him. It will do no good. He will still walk according to his inner drives and desires.

Mr. Reynolds: Well this knowledge has to come to him from his inner self.

Yada: That is right.

Mr. Reynolds: And if he doesn't think very much about these things its liable never to come to him.

Yada: That is right.

Clara: We put ourselves in these positions to feel the pain to make us stop and think.

Yada: Yes, and even without realizing we are doing that. Many seemingly tragic things happen to some people, so painful, so tragic, and especially when you do not know. And you observe these people and from the surface they seem to be such good people, whatever the word "good" may mean, such kind people, people who put themselves out and sacrifice a great deal of their own lives for other people. Some tragic things happen to them and you wonder why. What is behind that? They didn't deserve that kind of treatment.

But you know they worked for it without knowing it. They designed it, quite unaware of such designing. But does that lessen my feelings of compassion for them? No, it heightens it. It gives me a greater sense of empathy with them - not sympathy. If we have sympathy we destroy ourselves. That isn't what we should have.

Annie: May I ask a question about what we call the unconscious moving force of the unit doing the experiencing? I look at the earth in relation to consciousness as a slowed down school room in which we land, if as mental beings we get out of control by our mental activities, we have to experience in the surface of awareness in order to have what is called time and space lapsing between the idea and the expression of it. And it seems to me that the unconscious mover in us says if you do not understand at the rate of ten frames per second you will not experience at five frames per second. And if you cannot see it then you will go through one frame per second and finally you may realize what is your picture and come to then get back to your better self. Is it like that?

Yada: Oh yes. That is beautiful, very wonderfully put. Especially is it good for your world because it is in keeping with your mechanics and scientific thinking. That is very good. Perhaps it may be well to write that and keep it for a time. It may be useful to many.

Mr. Reynolds: Isn't the reason for creating human beings simply the desire of the one creator to experience life in his own creation?

Yada: That is right. Yes. That is another thought that is so necessary to be made clear to those you are seeking to wake up a little bit.

Mr. Reynolds: The ego in the human being a reflection of the one self it has some of the powers of the one self and it looks around the world and says, "I have a life of my own, a will and mind power of my own and I can do as I please and it comes out different.

Yada: You know, without some sense of humility, you can eventually find yourself violently dragged around by life. You tend to impose your own feelings upon everything, judge everything by your own feelings which is a natural phenomena. Yet when it is done with such arrogance, it is extremely destructive.

Mr. Reynolds: Then we should be asking to show the way in which we should go.

Yada: That is right. Be silent and hear the voice of the Creator. You see, I did not say "god" for gods only want to be worshipped. Gods are man's highest ego, but the Creator is above all that, above, beyond, in such a manner that when the ego dies, man enters into his fullness. It is an experience that no words can tell. No words.

Mr. Reynolds: Yada, I found that if you take any of these teachings, if you take this tape here and play it, we have an intellectual understanding of it. If we play it over many times and think about it, we may have an inner understanding of it, for which we should strive.

Yada: That is right my friend, that is right.

Mr. Reynolds: Because just the intellectual understanding is not enough.

Yada: Is not enough. You see, to a group such as has been forming here each Thursday night, every other, yes? You are all beginning to walk different path than you were when you started. You are beginning to see things much more clearly and I feel that it would be very nice to have this night, Thursday, continue as long as possible. And I think that you here, just like this evening, that each of you should play a closer part in

the work, talk, express your feelings, your ideas, among yourselves, not necessarily to me, for I know already how you feel and how you think, but among yourselves. I think you should do that, you should help yourselves become teachers. It is your right. The world has always been lacking in teachers.

Annie: It is interesting, Yada, as we were moving around on this last trip, I noticed the Shutes' have a group which happens to occur on Thursday night and someone else has a group which just happens to occur on Thursday night. Well since nothing just happens to occur, isn't that interesting?

1-27-2

Yada: Yes it is, especially when such arrangements have been made in different parts of the country.

Annie: Yes I know that. And I was thinking, for instance, in any group that forms with a central purpose, even if it is just to understand ourselves in a more complete way, that within each group let us say, 12 in a group, each unit of it expresses a different symbol and is there to complement the other eleven, so that the other eleven can pick up the essence of that fraction so that each can become more the whole, also true of separate groups that become a larger unit, and I think there is so much going right now, that we can exchange with one another.

Yada: Yes, and you know, being that the world is in the Aquarian Age, learning is becoming much easier. There is less pressure put against it. Man is moving out and in his moving he is learning to do what he talks about. TO DO. It's very nice and very important that we spend some time talking about these things, but what about doing? There is magic in man, a beautiful magic.

Mr. Reynolds: The trouble in the present day, it seems to be that man has followed the things of the world and he has sacrificed character and ideals for position, power and prestige.

Yada: Is right! This way he has had to give up his membership in the union of magicians and now all he is is an observer when a magician comes around. Everything that man does he has to keep on doing, otherwise he loses out. Life is by practice. Practice is doing. No one is ever a full practitioner.

Mr. Reynolds: Whatever man does, he doesn't personally do it. It is the one Creator that does it.

Yada: That is right, and this is what should be taught. This is what we of the Circle have tried to make clear time and again to various groups of people. There is only one Creator.

Reynolds: Man does not have any power of himself. He is merely the instrument through which the one Creator works, but very often man misunderstands and misdirects that force.

Yada: That is right. He walks blindly and he doesn't know. Therefore, the work of each of us who is seeking to know should be to become a teacher to those who do not yet know. You may say, I haven't anything to teach. Teach what you do have no matter what you think about its smallness or its limitations. Teach that. There are many people, many, many, who do not know what you, sitting here, know.

Reynolds: They don't even suspect it is in existence.

Yada: That is right. They walk in a dreamless sleep, which is a sleep of confusion.

Clara: But many of them would like to know, Yada.

Yada: This is why I say it is necessary for the world to make teachers. No matter how limited the teacher may be he still has something to give to someone who doesn't have it. Too often we wait, we put off to some other time that we think would be more advantageous to do whatever it is we have to do. In this way we short ourselves and short others. Today is the day. There is no other. Perhaps you will pardon me for a little while. Then I come back. All right?

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Yada: Sometimes it is easier to manipulate Mark than at some other time. So you see, I have my problems too!

It is true that practice makes one more or less perfect in whatever it is they are striving to do, but after a time that part of the mind, you call the unconscious, takes over and operates everything very smoothly. Some things seem much more difficult to do

than other things. They are not, really. It is just attitudes that the person takes to different things.

The mind is open constantly for suggestions, ways and means of doing things. Knowing this tells me that when one finds oneself in a difficult problem, they are not thinking how they got into the problem for that is the only way to get out of it. What started it? What processes did you use, or unconsciously use, perhaps. Look back on what you did if you want to undo a situation that is not entirely pleasing to you. Want to say something about that? Mr. Reynolds: You have to put your gears in reverse? 1-273

Yada: Yes. Go back to the onset of the problem and pick up from there, seeing what you did that brought you into that position or brought that problem to you. But most people when they find themselves in unhappy situations, they simply brood about it. This keeps them in it. They are not active constructively. They are not going back and examining the situation from the very beginning.

Annie: When I do that with problems, I can't get back far enough into it, I always come to the same place. We're going to a hypnosis class pretty soon, I think then I can use that tool. But I always come to the same picture and I go up the staircase and it ends flat against the side of the pyramid wall and there's no door there and the only other clue is that down in another picture there is a staircase bordered on each wall with open light at the end. When I walk upstairs they turn into running water but they keep the same shape as the stairs and those are the only two pictures I get. When I get to the point of my problem. Could you help me doctor.

Yada: Thank you for the title! The first place is I do not know of a problem that you could encounter in your world that would have anything whatsoever to do with a pyramid or staircase.

Annie: I know.

Yada: So you are not trying to solve a problem, you are trying to escape it. But this is not the way to solve a problem. You have many problems during your days and then later perhaps days or weeks or years later, this problem comes back in a form you do not understand because you have no memory of how it got started.

You have to have memory; you have to look back. What were you doing on certain days? Try to think back. What's the nature of the problem? Who else is involved in it besides yourself? Where? When? Mostly the mind tries to block us because it doesn't really know how to think. We have to train it to think. It imagines all kinds of things.

Annie: That's what I mean when I get to that point at which I cannot remember more or I quit and try again. There's a point beyond which I cannot get.

Yada: Only because you are not holding true to the picture. It is like a dream.

Annie: It certainly is.

Yada: You see, you have a dream and you wake up and unless you think upon the dream before you start moving around, you forget it and then if you try to recall it, its almost impossible because you haven't given it any real thought.

Romance. Love. A man and woman meet and they become fascinated with one another's chemical rapport and they call that romance; they call it love. They do not want to face the truth that it is a biological urge to reproduce ourselves. Now if we could face the truth of that, realizing that that has its own beauty and romance, we would be less likely to wonder why we married certain people. We would know the truth of it, that it was sexual.

In the environment we come into, we have been so conditioned against sex that we do not want to accept it. We think it is something below us. Many women have this to say to their husbands, "You don't really love me; you are only thinking about sex." What else can he think of when he looks at her? What else? If he does other things, that doesn't mean he is not thinking about sex.

SEX is the big urge. It is the natural thing. If he didn't have a sexual drive for her he would not be willing to work for her, to keep her comfortable. She would not be able to do for him the things that she does. She would have no feeling for it.

Now perhaps that feeling has run out, that feeling they had when they first met. The fire has gone out. It is not the same. Then they get to fighting between themselves and they imagine all kinds of things, of why they are fighting, and none of those things are true. There is only one thing that is true; they do not love one another sexually any more. They may tolerate one another for years on end. They may die in toleration but that's all there is; there is no more fire of life.

If a man didn't feel this for a woman he would find it just as easy, and perhaps even more pleasant, to have associations with other men, and, I think, so would she. It is said in your world, in your social system, that the woman doesn't think about sex until the male excites her.

Annie: That's not true.

Yada: Of course its not true.

Annie: It's just the opposite.

Yada: Of course. Yes. Almost always a woman initiates a sexual relationship. There couldn't be any if she didn't do it. She must open the way but she does it in such a hidden manner. She's an occultist and she knows how to manipulate his forces.

Annie: But by function she has been charged with the responsibility of the continuity of the form.

Yada: Of course.

Annie: She can't help that.

Yada: Of course not. It is a natural function. What I'm talking of is to realize these things, to be honest with ourselves. Perhaps sometimes, in our honesty, we may not have romance; we may not have love.

Mr. Reynolds: Yada, don't you think that marriage would be more successful if the people were mated according to the gonads?

Yada: Of course.

Aud: What is that?

Reynolds: That's the gonads.

Yada: When people know how they are related according to their gonads or sex centers, they will be better mated.

Reynolds: Yada, sometimes could we talk more on . There is very little information. They are caused by the tides that go around the earth but you can't get very much written information on that.

Yada: Because there is not much written in your world, what there is written, is hidden.

Aud: Is this India?

Aud: No its also in the Hindu teaching.

Yada: That's one of the points of origin of these teachings. You'll find some references to it in some of the temples in Tibet and also there is some reference made in some of the hidden schools of Africa and Egypt.

Reynolds: Yada it appears then that a human being is formed largely according to the influences of these on the body. Also there is the influence of the planet and the stars.

Yada: Yes, of course.

Reynolds: And also the hereditary influences. so we're just a bundle of influences!

LAUGHTER And he doesn't know about any of them!

Yada: There are many centers on the human body, that if man could locate them and study the influences of the various vibrations that sweep around your earth, he would have much better control over his health, over weather conditions, how weather affects one, over his emotional self, over almost anything.

In ancient times, as in present times, there are languages known to teach about these things, special languages. So it seems like, perhaps in this generation, the knowledge is lost. But that is not a fact; it is only hidden still, hidden in languages, special ways of talking.

Reynolds: The tables on these tides are something the occult schools won't divulge.

Yada: I think you can understand why. It is too much responsibility for them to handle.

They know that you cannot give these things to everyone at large. The scientist knows this. So often he talks in mathematical formulas and mathematical equations and how many people are advanced into math to the extent that they could understand what is being said. And yet you can talk of these teachings right in front of people who are not prepared to understand these languages and they'll never know what you said.

This system has been used for many millions of years, this system of teachings and communication between specific groups of people. Did not the man Jesus talk in many tongues not necessarily language as such. It is mentioned that he spoke in parables but it was much more than that, that he spoke in.

1.274



Reynolds: I found that in all these studies the thing to look for is the principle; and once you find the principle you can see many other applications of it.

Yada: Of course. I have said, "Know the Law," the law of whatever a thing is. Get to know the law that governs that thing and you will know all about it and then many other things besides that. But if you think there is no Law other than your ability to see with the physical eye, to see physical vibrations, you cannot learn. A man does not learn to use his eyes until he goes blind.

Blindness. You have an expression in English which goes, "I see, oh yes, I see!" when somebody is telling you something. You are not talking about looking with the eyes; you mean, "I understand; I understand."

Reynolds: It's the same force, on the mental plane.

Yada: That is right. Many people want me to talk on what they call "higher things", but they have no learning on how to live on the lower things. How are you going to teach higher things if one doesn't know the lower things? We take life and understand it by steps and this is as it should be, because we're not going anywhere. We're simply growing in consciousness, expanding our sense of awareness and that is a slow process, as it should be. 1.275

Annie: That happened to you, Yada, in Palm Springs as one of the times. And the person who was demanding that you tell him how you breathe back the energy of your essence into your being after physical death. After he pushed you, you went ahead and gave him a story or an explanation. And how I learned by observing you handle that, those teachings situations. Could you say for instance what was the difference between you saying, "Sir, I cannot and I will not", and then going ahead and giving a story anyway. What is the difference there?

Yada: Knowing his ambitious nature, knowing his great drive inside, and knowing his ignorance at the same time, pardon me for using that word; it is not a very nice word to use, but it's the truth, not knowing, I made a story that he could have some feeling that his question had been answered.

Annie: And so that satisfied his present need which was to know?

Yada: That is right.

Annie: Could I ask you, if you had to project that situation into a learning path of one, would you have felt that he would come to know better how he was so stupid to ask that way, by hearing that tape rather than having you say, "nothing to say".

Yada: Of course. And it would keep him from resenting me.

Annie: And himself.

Yada: Yes, because I cannot resent you without resenting myself at the same time. Can I do that? And so it would be with him, but he doesn't know it. When you know how to protect yourself you have no problems with the anger of the sleeper. You know that in his ignorance he cannot harm you. He doesn't know that which is necessary to harm you.

Annie: But is it not your obligation in that kind of understanding to protect that ignorant one?

Yada: Yes, and I do that by always trying to give an answer to such people that will be satisfying to them for the time being anyway. It is like you have to do with a child; you must give it some story. It is looking for an answer. It doesn't necessarily want the answer because it wouldn't recognize it if it got it. But it needs some answer and so you give it, knowing that in due course, it will know the answer. This way you do not hurt it.

Children are but little human beings, little adults. They have tremendous imagination. That's marvelous. A story is needed to tell them and they can do wonderful things with that story even though it is not a true story. Now we may think that is not nice to do, tell a falsehood, but it isn't a falsehood. It is a story that they can understand and that's all that's needed. You observe the fact yourself that they were very agreeable with the story I gave them.

Aud: You even elicited responses to persons who hadn't had that question in mind.

Annie: In fact, the outcome was better than the input as usual, but it was interesting to see that.

Yada: Yes, it not only reached him and satisfied him, it reached many people who never had a thought on that question but when they heard the answer it seemed to mean something to them, and that's nice.

As you go along the path of life, you will find everywhere that attitude to learning, life doesn't present us truth right away. Looking all around you here, you're not getting the truth of what is. You're getting a surface effect which is not the truth but satisfying for now. Isn't that true?

Audience: Yes.

Yada: What is truth? To the dreamer the dream is always real. That's truth. So it is also truth to admonish another to follow his own star, to create and to be happy with his creation. No other one can create for me my beauty, my joy. They may be able to share in it, in a certain sense, but they cannot create it for me.

Often a lover, a real lover, goes along with the one he loves, or she loves, as the case may be, with what they think and what they say, knowing at the same time that it isn't the entire truth. But their love will not permit them to deny their lover's statements. That's wonderful; that's the way it should be. Sometimes in your world it may seem like it is, how you say, dishonest. But what is honesty, something to hurt with?

Reynolds: Sometimes it is.

Yada: Of course.

Annie: I think it is to build as strong a basic framework as you are capable of. I think that's what honesty is.

Yada: That is what honesty is and so you have to use the tools that you know are the right tools for the moment, for the occasion. You have to do that. How can you do other? Would the lover want to recognize the truth of his love? I do not think so. It disperses his dream. It discovers it and sometimes can turn it into a nightmare.

Reynolds: The ideal should be something to work toward and if you destroy that ideal, very often it has the opposite effect.

Yada: That is right. Man lives much much more mentally than he does physically, but how are you going to really tell the lay individual this and have him understand what you are saying when all around him things look real, solid. How are you going to deny that concreteness?

Reynolds: Well I don't think we should deny it but we should recognize it for what it is.

Yada: That's what needs to be done, to recognize our dream for what it is. Each day of our life should be a therapy for our life. We're having experiences that should teach us what life is. But seldom is this so. We willfully, not consciously but willfully, blind ourselves to what is because we feel the truth is not so pleasant.

When we love someone it means we understand them and so, no matter what they do, we have compassion, an empathy with them. We do not say, "What you are doing is wrong!" Would that help?

Reynolds: It would make things worse.

Yada: Of course, because for them it is the only thing they can do. They do not know how to act otherwise. The struggle to live comes out of nothing greater than one's misconceptions about himself and the life he is living.

Reynolds: That seems to be where all these studies point, within yourself.

Yada: That is right. But again, you look around you and see that the majority of those have no awareness of this. Anything to them is out here. Nothing is in, everything is out. Can you imagine the shock of such people when they suddenly encounter something that is not in their mental make-up. Does it not tell you why your mental institutions are crowded with people who do not want to face even the most ordinary things, things that you would suppose they understood very well, things of the matter world where they are mostly living, or think they are.

So, Annie, I think if I may attend that hypnotic work, I want to watch the reactions of people who think they are awake.

Annie: Well, take a good look at me and you'll have a big lesson! It's wonderful because about 20 of your best friends are going to be in that classroom. By best friends, I mean those who often come in contact with you.

Yada: Yes, thank you, I know I shall be at home with them.

Annie: I know I felt right about Fred Andrews

Yada: He is a very kind and intelligent man, very honest and very sincere.

Annie: And healthy, by helping.

Yada: That's right. That's why he is honest and sincere, because he has a healthy mind. 1.277

Annie: I have always put off learning anything about hypnosis because I have always felt that one who puts in the primary building blocks for one other to use is very important.

Yada: And he will do it to the best of his ability and the results will not be harmful.

Annie: Thank you very much for that because that's exactly the way I feel.

Yada: Thank you. I think it is getting late for you. I am overstaying my time. I didn't get started 'til somewhat late, almost 9 o'clock. Is that not so?

Group: Yes.

Annie: Yada, would you have anything to help me with regarding Mark right now?

Yada: He needs to get these plugged arteries out of his legs; otherwise he will get worse.

Annie: Is the best method the physical course that is being pursued right now?

Yada: Yes, because he is not susceptible under the conditions that his mind is, to healing processes.

Annie: Yes, I heard you mention that before. Thank you for that. I know you are already handling everything, I just need to know anything I need to be aware of that I am not, for instance. I know that Mark will be guided into the right hands, but could you please just keep me informed along the way, because I'm not always up with it?

Yada: Yes of course.

Annie: Thank you very much, because I know there is more maximal use of energy that we can make that is not being made use of yet.

Yada: Yes, but something else. When we encounter a mind like Mark's it is difficult to get by because he has formed very set ideas and he has used some of these ideas to protect himself against someone else's efforts to do things for him. Inside, he feels he can do thing better for himself and this blocks him from any outside help.

Annie: But he's already got himself out on the patio of the hospital, recovering from his operation, and he has plenty of beautiful nurses around him.

Yada: Oh, of course, That's to keep up his spirits.

Annie: Since that is his dream, and we do love him, is the best thing, when we find out as much as we can from the physical doctors, to go along with that plan?

Yada: Yes. Now they may not suggest it.

Annie: That's what I am trying to remind him, not to jump too far ahead, because they have not completed the diagnosis yet.

Yada: But it may also be a worse thing if they do not do it.

Annie: You mean the operation or the diagnosis?

Yada: The operation. If it is not done, it may be worse for him than if they do it, because his vascular system, of his whole body is badly damaged. This will give at least some release to the blood to go through to his legs. His whole vascular system is damaged. I prefer that you do not tell him this for he has a way of doing things with his mind that are not always good. I have not said anything to him about his condition. It's better not to.

Annie: For instance, I was thinking that if the need for surgery arises, that as a player going into a game, certain conditioning periods are always beneficial, such as a certain kind of resting period, certain kind of body building before one allows a shock like that. If that does arise, could you please advise of such a program?

Yada: Yes, I will.

Annie: Thank you very much.

Yada: Thank you for your interest in Mark's welfare. We of the Circle are extremely grateful to you. Thank you. May I leave now please. Thank you. Grati ya.

2  
NOVEMBER 22, 1968

96

Annie: This is Friday night November 22, 1968 at the Kethra E'Da Foundation, 931 E. 26th Street, San Diego, California. We're here for a deep trance lecture by Mark Probert, Telegnostic, and members of The Inner Circle Teachers of Light.

Yada Di Shi'Ite:

1.278

Sena et Senaha, Ena Yada Di Shi'Ite.

(Group: Good evening Yada.)

Yada: A gnotchi.....(his language).....E gratia.

In English, to those of you who have come for the first time, I extend my love and my greeting to you please. And to those of you who have been here before, we of the Circle deeply appreciate your being here again.

Now, let us try to talk as intelligently about life as we possibly can. Let us not think that we are spirit beings and flesh beings, for we are all spirit beings - in or out of the flesh. The flesh body is merely a projection of the spirit, of the mind, of the consciousness. And that's what I am - I am a consciousness.

Your world is coming into a time when it is necessary that man learn an intelligent way of communicating with his fellow man. In order to do this, you are going to have to create a new language. The old one is not adequate for the new learning man is seeking to get.

'Spirit' is not a very good word because it paints no picture, no real picture, in the mind of the human. I think the word 'consciousness' is better because, though it does not create a picture as such, you know what it is; because that's what you are. Is it not so? You feel it; you live it; it is your very being.

Man has been spooking himself long enough - and this works on both sides of the veil. You go into a seance room; the medium means well - even the ones who are fakes, pretanders - they mean well, in their way. They just do not know any better. They do not know what they are doing, nor the consequences of their doing.

It is not 'Sin now and pay later'; to make mistakes, you're going to rectify those mistakes now. There is no other time to do it in.

You talk, and I talk, a great deal, and think about it - life after death. There's no such thing; there's no such condition. Life is continuous. There is no after or before; it only appears that way. You live in the seeming world - the world of the senses. And these senses are always subject to all manner of suggestion which, the individual then translates in his own way.

The extent of the mind. More and more, in your times, is coming acceptance of man's mental attributes. You have been talking about what you call 'extra sensory perception'. The 'extra' is a false expression, is - how I say?

(Comment: Superfluous?)

Superfluous. Thank you very much. You see how I need help too. No one, anywhere, at anytime, lives by themselves or is complete master of themselves or of life. We all need one another. Thank you very much. Superfluous.

11/22/68 - p.2

We have, in the physical body, five senses. Now, telepathy, clairvoyance, clairaudience and numerous other mental attributes are simply extensions of one's awareness - extensions of these five senses - no extra. Man always wants something a little extra. He doesn't realize he has everything he needs, without any extra ties to them.

1.279

We humans are of the utmost importance to existence. If the human consciousness should fade away, everything would go with it. All the whole vast universe and universes would vanish - if that were possible. But consciousness is not made of the kind of stuff that is subject to deterioration or breakdown in any way.

Many people think they have to wait until they are dead, before they can extend their awareness. Well, if you wait that long, when you get dead you stay dead. You are really dead because you have no awareness of truth. This is one of the reasons, and perhaps the largest reason, that very few - out of the billions of people that come to the earth - very few even think or have any awareness that they can come back. Come back, meaning to make earth man, flesh man aware of their presence - that they are still alive. They have made themselves dead to the world because of their ignorance of what mind is, what consciousness is, what the human being is.

We are not born humans; we are born animals. This (gesturing) is an animal body - even if Mark does have a guru coat on! Again, a guru coat - what is it? An idea of what one feels about themselves. An idea.

This leads to man saying, "How is it, if the human being does survive, you mean to say his clothes survive too?" Ka-sida! No! But, as an idea, everything survives. When your physical body ceases to be a good doll to work in, you have - carried in your consciousness - every idea you ever had is stored in that great mind.

Can I name the great mind? Oh no! We may call it 'Cosmic Consciousness'. We may call it anything, but it is never what it is called. And that is wonderful because the individual then can make it what it is, to him. If you name it, and you think that is what it is - by your name on it, then nobody else can use it because there are many, many people who simply do not understand what you mean by your words.

Labels are for convenience, and have no other reality in them. They are for the convenience of the moment, of the time. We think if we do not label everything, that somehow or another, it will get lost in the great shuffle of life. That simply is not true.

You cannot lose anything because there is no otherness in life to lose anything in, but mind and consciousness. Space and time are simply convenient words - for consciousness, for self awareness. Observe the fact that not only humans, but everything has its own self awareness.

To a mouse, little mouse - it knows it is a mouse. It has mouse consciousness, and so it acts like its consciousness. A tree. You never see a tree trying to become a mouse - or a mouse, a tree. Why? Because the tree has that marvelous thing called tree-consciousness. It cannot think about itself otherwise - only 'I am a tree'. Mouse - 'I am a mouse'.

I like to tell this story about what consciousness is, because I think it is so fitting. It is the story of the caterpillar. The reason why the caterpillar is such a beautiful little bug is because all of its consciousness is caterpillar-consciousness - nothing else. It is not at all disturbed about what it is going to be. That's why it is enjoying fully what it is.

In due course, it becomes the grub. The little - whatever thing you might call it -  
(Cocoon?)

Yes, cocoon. You see? Names! The caterpillar wouldn't understand if you could reach it, to say to it, "Pretty soon, no more caterpillar! Aren't you afraid? Pretty soon you are going to become a cocoon."

"Cocoon! What's that? You want me to become a cocoon? What's that?" So then it gets worried. But the caterpillar does not - too smart. It has all its consciousness on being a caterpillar.

Now it moves to the cocoon state and you can cut open the cocoon and what do you find? A little liquid, and that's all. Nothing that looks like either a cocoon or a butterfly. Nothing at all. Isn't that magic? Magic!

So, in time it becomes a butterfly and takes to the air and lives the wonderful free flowing life of the butterfly. Now it is not worried about dying. It is concentrated on being a butterfly and that's all.

And in due course, whatever the change, when that little life in that being stops - does it stop? No. It goes on; goes back into the great mind - if you want to call it that. And then comes a time when that little energy is needed again, when that little life force is needed to make a little butterfly or another cocoon or another caterpillar - it will still be there, on call.

It is all ideas - caterpillar: idea; cocoon: idea; Butterfly: idea; all perfect. But man has another quality to him; another mental state of awareness, of self awareness and this gives him difficulties at times. It drives his mind away from being a 'god', a creator. He forgets that and thinks of himself only as a human.

And yet, he understands not that word - human. Because once he did understand it, should he ever truly grasp the tremendous power behind that word, that honorable title 'human', all of his animal instincts would fade away. He would find himself to be the creator and he would be free of his false dreaming.

But, is false dreaming something we must strive to get away from? Not really. The caterpillar doesn't stop striving to be a caterpillar. And it is the same way with we humans. When we try to be other than we seem to be, because we do not know what this otherness could be, we make our human life into a great many difficulties; a great many problems that we weigh ourselves down with. Many times we are destroyed by them.

Is someone seeking to come in?

(Answer: Yes, it's Harry, Yada.)

Harry?

(H; Hi! Thank you. I got held up this evening.)

Who held you up?

(H: People.)

11/22/68 - p.4

Do you mean with guns?

(H: No, with time.)

I make for joke!

(H: How are you this evening, Sir?)

Very nice thank you. Having no body to worry about, I am very well, thank you.

(Comment: But you were held up a little tonight Yada.) 1.281

No. You people did, but not me. I am always on time. Because why? Because that is the way it must be. Wherever I am at any instant, is where my consciousness is. So how can I be late?

(Comment: Only by our false time.)

By your false concepts. You understand that word, huh?

Mark has a problem. His problem is false concepts. And he has had them so long that they have made marks on his body, in his glandular system, his nervous system and into his veins - into his blood.

Everything in life is a concept, and idea; and we humans start to believe, to accept; and by acceptance, we make our bodies. That is how man gets into the physical world. He gets an idea, a feeling that he once had at some other time - he thinks some other time! That was said exactly right - he thinks some other time, and so he finds himself in it.

In rebirth - there is a package that goes with it, which is poison to the human mind. It is the concept of karma. Karma appears, to the unlettered reincarnationist, to be something evil. This automatically demands of us pay, recompense. We have made a law unto ourselves and that law becomes just as binding as any natural law.

Do you believe it? How deeply do you believe it? Because, that is the depth of the price you pay. No one need bring upon themselves guilt feelings because the law of punishment is not a law. It is a concept, of the unlettered person, regarding life.

It is like the word 'sin'. I erred. You did? Isn't that surprising? How could you do that? How did you come into the physical world and not make mistakes! How could you do that! There is no such thing as perfection because there is no such state as the absolute. Absolute is blank, and anything is better than a blank!

This has become a kind of joke with me and the lady in there, named Jane. She made this statement to Mark when he said something that is not exactly sounding good. She said, "It's better than a blank!" I think that very good, very good, yes.

People complain about what happens to them. What do you want? Life to ignore you? When something goes wrong with me, it couldn't happen to a better person because I know how to handle it.

But to go back to Mark, many people think that we who are his 'familiars' - not that we often get that way with him! - people think we should cure him! They give me the statement that "after all, without him, you couldn't do anything for man on earth!" "So, get busy! Fix up your 'tool'. Do not let it fall apart."

Alright, when should we stop fixing our tool? It isn't our tool; its his. When does help end, and intrusion begin? When does one begin to run their own life and when to stop and let somebody else do it? How long? He is in his sixties now. How long does he want to

continue in the physical world? As long as he wants to; not as long as we want him to. And if we do make him well, what would we be doing that for - for our sake, not his. Is that intelligent? 1.282

We said to him, in the beginning of this work, "Do you want to do this work? Do you want to assist us? Think about it. You can stop anytime you desire. It is your life; and if we try to force you to do our bidding, we are a great evil to you and the quicker you can free yourself of us, the better for you - and also the better for us, for we would sometime have to stop committing our 'evils' - if evil it is."

No my friends, life is free and open. There are no restrictions, no confinements in nature. All is open and flowing and free because all - all, is born of that wonderful light called love. All exists by it. Whenever you find it seemingly withdrawn from someone, you can watch them dying. There could be nothing physically wrong, but take life, take love away from one and watch their life fade away with it.

(Q: Has Mark had love taken away?)

No, by no means. That is what is keeping him alive. He has had the blessings of everybody's love. It has poured to this man. Often, when he thinks about it, it is difficult for him to believe it. That is a wonderful thing about him - he has a sense of humility which we admire very much.

Humility does not mean getting down on one's knees, defacing themselves. It means standing up and facing truth at all times. The real creator could not think of demanding of man that he get on his knees. Stand up my creation! Face me! For I am love, and love is productive and life. It cannot harm you.

But the Hebraic god - the god of Moses - brought a god of wrath, a god of vengeance, hate, destruction to the people of that time; of biblical times.. It was the proper thing to do because the people of that time had no respect, no knowledge, no feeling of love and appreciation. Nobody; nobody's life was safe anywhere. The people were eating themselves up with hate, fear and anxiety; each individual seeking only for himself.

So, the great teachers of the Light sent Moses to bring to the people, this terrifying 'God'.

(Comment: We must be due for another!)

Ha ha. No, it may look that way; but now, that 'terrifying god' bit will not work. That is why it is said - there is some recognition of it, especially among your young people - that this 'God' is dead. These same people recognize the fact that the real 'God' is not a deity, not some being demanding love of you and cursing you if you do not give it to him.

It is not a man made 'God'. It is an eternal being of light and love. It is the basis of energy that pours from all suns throughout all space and all time. It is the vibrant substance that we humans, when we learn how to breathe it, our bodies become vital and well - no matter how ill they have been before. We truly get touched by the magical hands of the Light, of love - and that transforms us into light.



11/22/68 - p.6

I am not talking philosophy; I am talking truth. Any intelligent psychologist is acutely aware that if this light, love, is withdrawn from a human being, he suffers intensely and may even die.

Philosophy, if you make one of what I call 'cheer-cheer' philosophy, 'patting-on-the-back' philosophy, it is of no real value; and puts an individual, who is sick, in a worse condition. We must not cheer one another on with false concepts because sooner or later comes the day of truth, and then they will fall apart. They have nothing to sustain them - nothing of substance, of worth, of strength; so they fall apart.

1.283

No, I feel, and we of the Circle feel that Mark, like the rest of you, must live his life to the best understanding that is within him to live it. When the time comes for him to die like anyone else, he does not become a privileged character because he is assisting us.

(Comment: Yada, I think it is because we are selfish that we make that statement "Why don't you heal Mark" because we don't want anything to happen to Mark, as then we don't want anything to happen to you.)

I understand that. Thank you. I understand it, and it is not really selfishness, but an intense feeling of affection for Mark and for we of the Circle. We are very aware of that.

(C: It would be our loss.)

My honorable friends, not really. We cannot lose that which we once have. We cannot lose it. It is forever. It becomes us, that which we learn.

You have a machine you call a computer. You feed it certain thoughts - electronically feed it. That is never lost. Even here - you have a machine with no mind, no spirit, no soul, no life, no comprehension of love or hate or any of those things. Whatever the machine is, is because you have fed it to be that way.

Now with the human being, we not only feed ourselves, compute ourselves - what you call 'program' ourselves, but many others program us - some, with the thought in mind of destroying us; some, with the thought of giving us love and life in greater abundance.

It is said that the man, Jesus, came and said, "I come to bring you life in greater abundance". But how many of the great teachers down through the centuries of man's sojourn here, how many have been understood by the greater number of people? None. Not one. But, they have been understood by some men, some humans - and that's why they came.

They didn't come with the expectation of being accepted by every-one. If they'd had that in mind, they couldn't have come.

"I am the way and the Light". This is what you say also, for you are the master, you are the Christ that has come to lighten the whole world; to lighten the world of darkness. The darkness is ignorance, is not knowing.

So, it becomes the project, the duty - I do not like to use that word because it sounds like a word of force - but, duty by love is not force. I come to all men. This means I have to be all things to all men. What do you want me to be? That is not the real question. The real question is, "What do you want to be? What do you want from life? What are you expecting?"

11/22/68 p.7

Are you living unconsciously; have no plans - intelligent plans? It is good to have plans, though you may find many that are not helpful to you. But the few which are - they are grand; they are beautiful; you have accomplished what you came to accomplish in this tick of time.

What's your hurry? Where are you going, that you must rush? Relax. Breathe a Yoga breath and you will feel the spirit of existence enter you.

I do what I must do and do not wait around for anyone to pat me on the back for it - or, kick me for it! If you do that - if you wait around, you are almost certain to get more kicks than pats because of the intense jealousy and negative thinking that is among unlettered, unaware people.

They are all seeking the light, trying to get in what you call 'the limelight'. Are you well protected? Because if you are not, you are going to be destroyed by the bricks of these people. They are going to throw bricks at you because they want to be in the light. And so they think if they can knock you out of the light, that will give them a little more room.

(Comment: He who occupies a place in the sun, must expect some blisters!)

And he who occupies a place in the sun, must expect to be shot by a gun! It is, what is called, a rhythmic joke. Do you see this clock here? It is not, to the physical eye, what it is to my eye. It is glowing and alive; it is tremendously alive with color and with music - the music of the atomic world, of the molecular world, of the world of energy.

So much is missed by those who have eyes. It is said, in your holy book that you have eyes and you see not and ears and you hear not. That is not intended to be a negative statement to you, or to chastize you. It is simple. It is the truth. You will live in your vibration, and all of your senses are naturally attuned to your vibration. My senses, my sense of awareness is attuned to my world, my state of being, my state of consciousness in the vast fields of consciousness,

Do you want to say something to me please?

(C: Yada, I'll say something personal. My children send their great love to you.)

E gratia. And I return mine.

(C: I'm hoping that you'll get together with them soon.)

It will be my honor. I shall await the time.

It is a helpful thing for man to start growing, from the time he is born; to be educated in such a manner that he escapes the negativity that has been created in your world. It is not only in your time for the world of man has always been in a state of negativity, along with positive feelings. You cannot have one without the other - that is not law.

Right down to that little bit of substance you call the atom, there are positive and negative electrical energies there; and they would vanish if just one of them ceased to function.

Once, a man in your world - a great thinker - spread the word which he called 'relative'. (facetiously - No one knew they had relatives until he mentioned it !

But, everything is related to every other thing. Nothing stands alone. Isn't that beautiful? Nothing stands alone. When you go to your bed, you do not go to your bed alone. You may take another person to bed with you or they may go with you of their own free will. But you can be just as much alone, as far as that one is concerned, as if you were alone because if he or she is not in harmony with you, your thoughts your feeling, they are not there. You are alone.

This is why I have said that to have a bed partner, <sup>1.285</sup> they must be closely related to you. Often, due to our teaching, we think we are only related by blood. In a manner, we are, because every human being has blood - and there is only one blood, even though we try to make bloods different by classification, due to their different chemical compounds. Yet, there is only one blood - like there is only one water.

You may think there is a difference between salt water and fresh water. Water is water. It depends upon what you are going to use it for.

There is only one sun. Everybody is warmed by it - or burned by it - or frozen by the lack of it. It misses no one.

We go back again to consciousness. There is only one consciousness. We, as bodies, move around in that consciousness. We are moved by it. A person, not thinking, believes he does things by himself. We are never by ourselves. That cosmic being within us is eternally present. We have contact with the grandest helper.

We may try to deny its existence, but that is only the ego talking. The ego knows nothing but what it sees and senses through the senses. This guide, this divine helper is present. Why? Because it cannot do otherwise. It cannot be in any other-ness.

This is the creator, who is not self aware. But we have to make it self aware by first bringing that state of awareness to ourselves. To our individual selves, we bring the creator alive. We make it - not he - we make it conscious. How marvelous. What a tremendous work each of us has to do to make this great creative mind aware, alive, conscious of its own being.

I will listen to you for a little while and then I will withdraw. Do you have something to say?

(Q: Would you enlighten us on "the sins of the fathers shall be handed down, to and including the fourth generation"?)

This is now by blood. In the bloodstream, man infects himself with many diseases, but the basic one is a disease of the mind. The mind itself does not become diseased, but the brain does. Then, this infects the mind because the mind cannot function through a diseased brain.

Going back through the history of man here, he was once impartial to what he had sexual relations with. He was unable to tell the difference between the animal species and the species called human animal. And, in his sexual relationships with the beasts of the field, a deadly germ was formed. It is called syphilis, and the whole human race contains bits and pieces of syphillitic germ.

This is a germ that affects the brain. It eats it. Sometimes it doesn't attack the entire brain, but it attacks the nerves - the electrical energies which keep the brain operating and the entire body operating.

When this happens, it sometimes is the cause of cancer. A cancer cell is a hungry cell - hungry for energy. It sustained a chemical bruise from the very center of its birth which is in the marrow of the bones. And, in its hungry state, it goes looking for food - energy. It fastens itself to a healthy cell with the hope of sustaining itself. And, because there is not the proper amount of energy for two cells, the two then go looking for another cell; and there is madness among cells and they pile up on one another, each hoping to survive on the other's energies.

1.286

Man at one time, had come among him beautiful beings from other civilizations in the vastness of space. These beings mated with man, who was not yet man enough to mate with his own kind to produce a healthy being. This 'marriage' brought intelligence to a being that was not yet intelligent.

When he became intelligent, when he acquired this unit of electrical flow, he became suddenly aware that he was different from the rest of the animals in this big zoo. Then he was frightened to find himself alone, cut off, with no one of nearly equal intelligence to go to; no one to cheer him on in a surrounding that was a constant threat to his continuity in the material world.

Then, deep within that intelligent being, came an awareness that the difference between himself and the rest of the animal world was divine; was great indeed. Then he started doing great things. He had the awareness to do them; to act intelligently. The fact that he - man - has not yet attained in action, his complete divine nature, is to be expected.

Wait. The time will come. No need to hurry. You belong here. You are life. Where else can you be?

Kethra - I speak with my teacher please - I am doing what you Americans would call checking to see if his body is alright.

Do you know something about projection?

(Comment: Very little.)

Well, one of the things you will discover if you should start successfully practicing it, is that you cannot take all of your mind out of your body. You must leave some there as a protecting unit to that body. But, at the same time, you must put as much of your awareness into the projection that you create. Otherwise, it gets into trouble; it walks around like a zombie; it floats haphazardly and every little breeze of desire takes it anywhere.

Be aware. Stay conscious. These are the only requisites for life. If you can acquire self awareness, and hold onto it, when your physical body is dropped off you will have it - awareness. You will not get lost. You will not become a spook.

(Q: Consciousness is the beginning of projection?)

That is right.

(C: It is very difficult to do because we are most of the time, caught up in a dream.)

(There is some conversation between Yada and someone in attendance, regarding the health of a parent.)

Very many people are very much influenced by people around them. It is more difficult to sidestep that influence, especially if we are emotionally tied to someone. It is difficult.

But I make no objections to anything. For it is your life; what you want. What do you want to do with it? What do you want it to do to you?

For a little while, I will withdraw please.

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A.287

I think I come back.

Yada speaks to a young man in the group:

I have been listenening to you, Sir. You have difficulty with your eyes?

(Young Man: It is not a difficulty - when you can't see at all, it ceases to be a difficulty.)

You cannot see at all?

(Y.M.: Yes and no. Let me explain that.)

That is interesting. Please do.

(Y.M.: It is difficult to verbalize.)

I know; but say it in the most simple way you possibly can - what you feel and what you understand. What are your feelings. I will understand, no matter what you say.

(Y.M.: Well, I lsoot my sight - I became blind - now, before 16, I was an average 'Joe' - not very cognizant of things going on around me. Then I lost my sight, and everything started becoming different - just different!)

Yada: Yes, I know.

(Y.M.: At first, it was a small feeling inside me. Then it became larger. Then I began to - when I would see people, I would begin to see them - quote - see them!)

Yada: Your seeing was better - that's what you mean.)

(Y.M.: Yes, much better. Through all the fuzz - their smiling and talking - and I went on - and it started worrying me even more - and then I started having - I say 'weird', because I was scared - having these weird things happen to me. I was a good college student and musician. What happened first - when I became a musician, I began to lose - lose myself! And I would end up, maybe an hour later - when I was finished playing - and I wasn't even aware of what I was doing. That worried me. I thought I was going crazy.

Yada: No, you were becoming sane - for the first time in your life. You were regaining that marvelous something called human understanding.

(Y.M.: O.K. - what about this - being a typical negro person from the ghetto, I was programmed to hate. All of a sudden, I couldn't hate anymore - nobody or nothing. It turned into a type of well-being. I was color blind!)

Yada: That is very good.

(Y.M.: And I started using - quote - "love" instead of hate - and I would get very good results when they would hate - and it would confuse them. Then I started having these weird things - like the other day, Barry and I were in our room - just got out of class and we were kind of tired. And all of a sudden, you know, these

vibrations started shooting all through the room! So I thought I was really out of it. I thought I was really exhausted, so I lay down on the bed and thought "I'm getting sick". And then, Barry said, "Did you feel that?" and then I said, "Yeh man, I feel it!" "What is it?" And he said, "I don't know."

Then all of a sudden, there was this rap on the wall and I thought I was going crazy! Then I felt this presence - and this happens all the time. It's just like when I meet a person who is sensitive like me - you can feel them, you can see them !)

1.288

Yada: You know, your Christian book - it says, in part, "man has eyes and he sees not, and ears and he hears not". Seeing does not mean something that goes on with the eye nerves. It means understanding.

(Y.M.: O.K. - one night I was asleep and I woke up - and I didn't wake up - no, I was standing beside the bed, and I was in the bed! Now I was really shook and I was scared. So I ended up back in bed, in myself. And I woke up and I was sweating - that was about a year ago. And then I got this ageless feeling of not being just 22 years old, but 1002 !)

Yada: Being forever !

(Y.M.: Yes - and before then ! And nothing - if you understand what I am trying to say.

Yada: My honorable friend, I understand it very much.

(Y.M.: Maybe Barry could enlighten you more because - Barry, tell him.)

(B: You mean what happened in the room?)

(Y.M.: No, about the agelessness and everything.)

Yada: Sir, I understand it very much.

(Y.M.: I don't.)

Yada: Well I will try to explain it to you then, so that you will be able to live with it more comfortably.

(Y.M.: Oh, I'm living with it comfortably because it is good.

Yada: Your mouth says one thing and your mind says something else. Your mind expresses itself beautifully to me. I know exactly what you feel, but you cannot put what you are feeling into words. The words lose their meaning because what you feel is so much greater.

My friend, we never see with the eyes. When we do, we only see physical things, sensory things. Your eyes are measuring substance which belongs to a world called matter. But there is another world, a very much more real world which you are now seeing - which you could not have seen if you had kept your eyesight.

You are now seeing reality; you are seeing truth. You are seeing that which is. People with eyes are so often completely blind. Think of that - with eyes, they are completely blind, meaning no understanding.

Now your blindness undoubtedly came to you, to give you sight. I am not 'doubly-talking' please. It is the most marvelous thing, to get this kind of understanding, this kind of sight that you have now. There is no comparing it to what you could see when you had your eyes.

No, you are looking into the real world. Now Sir, if you truly want to be a musician, there is nothing to stop you.

(Y.M.: Yes it is !)

Yada: What is?

(Y.M.: Well, for the last 10 years, I have been trying to go into professional music - like if I get any more professional, I'll just be completely out of sight. I'm pulled in a direction - and something is pulling me in a direction - but I'm under control. Every-time I try to sign a contract, it never works! Something would happen to me and its just not allowing me to.

Now, I'm presently working on my master's degree and I'm trying to get enough knowledge to try to figure out what's happening. I've just broken out of two years of extreme confusion. Now I feel pretty good and I'm out of it; but I'm being pulled toward a direction. And this feeling that I have may have something to do with it. And whatever it is that is pulling me in this direction, definitely has a goal for me - but I don't know what the goal is - and I get angry - and I want to say, "Forget it! I don't want it - and)

Yada: My honorable friend, do not let yourself emote about it. It will come to you. You cannot pull it; you cannot push it; you cannot drag it. That which belongs to you, will come to you. Give it time and do not be afraid about it. Stand up and do not be afraid. You have all the power that is the cosmic mind, within you. You have it. Let not fear stand in your way.

(Y.M.: Oh, I'm not scared. No, it's not really fear.)

Yada: It is uncertainty then.

(Y.M.: Yeah - like I could see - if somebody asked me to walk to New York, I could do it. But it's something that's dealing in another dimension - something I can't even perceive of - something even greater than life!)

Yada: It will find you and use you as you are intended to be used. As I said earlier this evening, many times human beings think they do things on their own, but there is a greater guiding light than that own self called the low consciousness - called the ego self - a greater guide. And you listen to it. It is talking to you. It is moving you. And that which belongs to you, will come to you - beautifully.

(Y.M.: Well is it - what happened in the room - the tapping on the wall - it happened two times. And these feelings, these vibrations, they were outside. They're usually in me, but they were in the air all around the room - like electricity.)

Yada: Yes, and it is electricity. In its basic nature, it is electrical. The whole vast universe is an electrical entity, and you are working in it. You are an integral part of this life, of this energy, of this light, of this love. How can you lose? You will be what you came here to be. Nothing can stop that; nothing. Move quietly. Be not concerned. Whatever you experience, feel it to be a growing thing, a thing of assistance and kindness and love. This way, you protect yourself against negative forces.

We all have a variety of concepts about ourselves - and about other selves. But all we can ever really know, is about ourselves. You find that self and be aware and do what you need to do. Do it. Think it. Feel it. Live it. And suddenly you do what you call 'break out'. I think that is a beautiful expression - break out - from the jail of anxieties and worries. Break out free, with no one to chase you and bring you back. Once you are free, you are free.

(Y.M.: What do you mean - dying or something?)

Yada: Oh no!

Not dying, but coming into a larger life.

(Y.M.: But this is the feeling I have. I'm asking the question - Why me? I'm just a regular guy, trying to be me and that's all, you know?)

Yada: A regular guy! I do not always understand American expressions, but I do understand that. I have, in talking through Mark and communicating with American people - not English people, but American people - there's a difference - for over 20 years - so I have acquired some of their way of speaking and thinking. And it is a very warm way - American way - a very flexible, free flowing - colloquial expressions. Can you think of a more descriptive expression than 'to be irked' about something - to be pestered about something, than to say 'I'm being bugged'?

1.290

My friend, answers to life will come to you. Wait. Be patient. You'll know. You are very well on the road. Your eyes - your beautiful inner eyes are becoming opened. You will find the Light. I have no negative feelings about your progress. I see you moving ahead.

Always try to keep your emotions in control. Guide them. Do not frustrate your emotions, because that is what most of us do, but get conscious control over yourself and the light of love will surround you, and all that you seek to be will come to you.

(Y.M. O.K. Thank you.)

Yada: Yes my friend. This goes for the rest of you!

(The same thing, right?)

Yada: Of course! And it goes for me. I was not talking to you; I was talking to myself. That's why I come here - to talk to myself. (Comment: Watch it! You'll let out secrets.)

(Yada is amused and talks to his teachers in his language. Then:

Not to be impolite, I translate into English: I know. I know I am Yada. I am the Light.

You - each of you sitting here - you are Yada; you are the Light. You will come to know because you have all the knowledge, all the understanding - there - sitting in that marvelous tower on your shoulders - called the head. It gathers knowledge by trying, by extending itself out, by feeling - not just by the senses, but by that wonderful thing within us called feeling.

I know, and you know. We are moving together in the Light.

I must leave you. The time is perhaps a little early for me to do it, but I must be a little more careful in using Mark's body. Would you pardon me please?

(C: Yes we understand. Take our love to the circle with you Yada.)

Thank you.

(C: Thank you for the advice Yada.)

My honorable friends, I thank you for the opportunity to be of a little service to you. Thank you very much. A notchi.

(C: See you soon.)

One split second from now!

(Right!)

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THE INNER CIRCLE KETHRA E'DA FOUNDATION

97

The following is a transcript of the tape recording of a session with our beloved teacher, Yada di Shi'ite, speaking through our dear friend, Mark Probert - for the last time.

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1.291

Ted: This is Saturday night, November 23, 1968 and we are at the home of Ted and Felicia Michele, 1424 Sixth Street, Santa Monica, California, to hear a lecture by Mark Probert and members of the Inner Circle.

Yada: Sinas and Sinehas, I am Yada di Shi'ite.

(Comment: Good evening Yada. Welcome!

Yada: A notchi, a notchi.

(Yada speaks in his language and there are several exchanges.

(Comment: We'll speak in English.

Yada: Or a reasonable facsimile! My honorable friends, it is a joy to be here again. We, of the Circle, certainly regret the little mix-up that happened a few weeks ago, which took us at a little tangent at the wrong time, to some other places.

But do you not sometimes wonder what the nature of a mistake is? Because you see, it does not always produce a negative condition - which is what a mistake is supposed to be. Very often, it brings things into better alignment. But, you who make the mistake - or me who makes it - we must not let ourselves jump to any conclusions about what the mistake was, for it may bring a better condition to us than if we had followed out the original plan.

For which, there is a kind of example: Some years ago, in your world here, during one of the many wars that your world is in most of the time, they were making room on the big, big plane ship - you know, of the sky - making room for what you call entertainers. So there was a lady on this ship who had to lose her seat - you better keep sitting on yours or you'll lose it too'. Ha-ha. Is that alright?

(Comment: Ask Jack. He's here. He'll give you a rating on it!)

But, she had to get off the plane.

(C: That's what they call "bumped".)

And she cried and she made a big fuss. Then the plane - it go and it came down - it crashed and killed everybody aboard. Now we go back to this lady, and she is jumping for joy that this happened to her! One minute - tears; the next minute - smiles, laughter, joy.

So, what is a mistake? What is good; what is evil? What do we mean by these terms? You should know, because you are using them all the time. But how many stop to think of what is back of these terms? Very few. Instead, we get into emotional turmoils with them; misunderstanding; not being able to look into what is called 'the future'. And what is the future? The future is the present. If it were not so, you could never come to it.

What is the intelligence of complaining about anything? What do you gain by it?

(C: Attention.)

That's all - and, negative attention mostly. No one can change what is. No one can stop what is happening. Man labors under the impression that he does things on his own. But almost no one can do things on their own. There is that condition called 'the great mind' - the great cosmic consciousness - the highest center of awareness which the low self, the conscious self, the ego-conscious self is not aware of.

Sometimes, this great mind is called THE CHRIST - the light of the Christ. Now, not the Christ you have been taught of - a man who has come to save you; but the Light - out of which, all has come. There is nothing throughout all existence that has manifested apart from, away from this great creative Light. And you know, the joy of knowing this is freeing oneself from anxiety regarding his life. 1.292

Some people, entering for the first time into the broader fields of metaphysics, getting away from the orthodoxies - they want to get in a hurry; they want to learn right now, everything there is. How are you going to do that!

There are special kinds of study that we must use to prepare ourselves to open the centers to the Light. It is not simply knowledge we are trying to get; we're trying to get something more - it is called wisdom. And wisdom is how we use our knowledge - and this always takes a great deal of concentrated thought about what we are doing at any given moment.

Why am I doing this or doing that? That which I didn't do before, why am I doing it now? What is the purpose behind it? Is the material life - is it a mechanical chance of chemistry? Of course not. It is a product of the mind - the great Inner Mind, the great Light.

From this approach we find beings - going back to the most ancient of times - who were sun worshippers. Did they worship the sun as a god? No, but as a symbol of the Light, knowing they came out of the Light. They are beings of the Light. So they made symbols regarding the sun, the Light, which they used at times when they were paying homage to the Light. Man knows he is a sun being.

Now today you have beings coming into your atmosphere, which you have come to call UFO's or flying saucers. These beings come from other civilizations in the vast regions of space. But because you know so little about them, you are doing what man always does to the unknown, to that which he knows so little about - you are worshipping them, giving them adoration! And this adoration is of an emotional nature - it is sentimentality, which is alright, for man is a sentimental being. He lives on his emotions most of the time. So, if he wants to do this, that's alright - do it.

The only trouble is that when we adore, when we love, without knowing what our love is, we gain nothing by it; nothing by it. It is nice to have faith, but faith without substance is of little worth.

Many people think of me as they think of the space being. They think, because they have heard of spiritual life after death, that I also am a spirit. That is, the nice ones talk about me that way! Others call me spook, ghost, astral shell or whatever. But you know, I am never what someone else thinks I am. You are not what someone else thinks you are. You are, to yourself, something entirely different - just as mysterious as any beings in the outer spaces, just as great, just as divine. For all is born of the one source - the LIGHT.

So, who can be something different? Who can be greater, or less great, than another? We walk together. We go together in the LIGHT of Life. (Yada speaks in his language.) We walk together or we do not walk at all. No man stands alone. We all need one another.

I thought I heard someone starting to ask me a question. Would you care to do it now?

(Q: You were speaking of faith without substance, etc. Is this to mean without substance - without soul?)

That is right. Without substance is without soul, without meaning.

You know, there was a lady in San Diego who made a statement when someone was complaining to her about an event which she did not feel pleased about. This lady said "Well, it's better than a blank, isn't it?" And isn't that a wonderful statement to make! Whatever happens to you, it is better than nothing happening to you. When nothing happens to you, you are out in a void - a blank - a nothingness.

Pain is not always what we think it is. Pain comes to one, to also open that one up from their dream of matter, throwing a greater beam of light upon the darkness of their ignorance; forcing them to pay attention to their higher mind - their higher consciousness.

Pain is an individual experience. No one can comprehend my pain. If you have never had what you call a toothache, how are you going to tell another, who has never had a toothache, what it is. Headache - how are you going to tell someone else? All you say is, "I have a headache". If you have never had one, you say "Oh, what is that?".

I am going to take this or that medicine for it, which is advertised on your picture boxes - your T.V.s. What do these drugs do? There are arteries in your brain which are getting too much blood at one time, and this causes the arteries to extend; they are gorged with blood. These drugs quiet the throbbing of this artery as it seeks to get through the brain, so your headache stops.

But, you really haven't gotten at the cause of the headache; you have just stopped the effects. Now, if you do not find the cause of the headache, you are going to get it again. Some inner excitement, some form of anxiety has set the blood to moving too fast through the limited width of the veins, or arteries of the brain.

What are you worried about? What are you anxious about? What are you afraid of? Every ailment of the body, starts in the mind, in the mental self. You may talk to me about diseases, about germs, about microbes - but how did they get started? Why haven't they killed you long ago? Because you were born with them. Your body swarms with these micro-organisms, both inside and outside.

Of course, knowing this, makes making love difficult!. But, because the drive to make love, is greater than the fear of microbes, we go on making love. What is your choice? All you are doing is exchanging microbes, but you cannot stop loving. Loving is a natural thing for the human being.

(Comment: ....microbes build up anti-bodies, so you are helping the person.....)

Very good! That should do, what you call 'cool you'! You then, do not mind if the bugs are 'grooving' on you!

Microbes cannot be killed. They are chemical substances which have a coating that is like armor. You can put some microbes in the most intense electrical heat and the moment you stop the heat, they are alive and active again. You cannot cremate them.

Of course, there are some that you can kill, with very little effort. In fact, their very life kills them. When you breathe, you kill many of these micro-organisms. And when you breathe out, you produce some more. Man lives in a condition that I can only call parasitical. Everything is living on the life forces of everything else. For life, is for life. There is no death.

But, again, there is death - it is called the death of ignorance. And we kill it with learning, with education as to what is - as opposed to what isn't.

(Q: Regarding what is, and what isn't - the other night, we were discussing illusions and it was said that everything is real and there is no such thing as illusion .....so the word 'illusion' is an illusion and that makes everything real....)

Sir, you shouldn't have come here tonight! Because, what you are saying is of two natures - it is true and it isn't true. 1.294

Truth depends upon what the individual means by that word. To the dreamer, the dream is true. When we begin to learn that there are different sides to life, we begin to see that there are different states of truth.

What can you live with? What can you have - not happiness, because happiness is a will-o-the-wisp, but peace of mind - which is constant, once we acquire it. In 'happiness' we are seeking only to get something; our joy is predicated upon possessions of some kind or another.

(C: Not necessarily. You see, it comes up a lot of time - indecisions - what is or what isn't .....)

But Sir, if you get this, if you know how to think in that manner, you are acquiring something much more important - which I call 'peace of mind'. Then you are not seeking to possess anything. You leave things alone. You let life, instead of trying to make it.

This is where man finds his unhappiness. He is constantly pushing his ego self into changing things; but he doesn't know what to take in the place of this or that. He doesn't know what decisions to make. He is not comfortable with any decision he ever makes because he is not certain of its nature, of its ability to cover all possibilities, of bringing him into a negative state. Peace of mind lets one live; it does not make him live.

(Q: You say we all come from the light and I agree, and that we're all responsible for each other as children of the Light. How responsible are we really though, as our brother's keeper? How far do we go, in our responsibilities?)

A keeper is one who has love for you, and for everything. Now, it is nice and necessary; it is natural, to be our brother's keeper. But, if we are not careful, we may seek to possess - and this makes us our brother's jailer instead of keeper.

We want to confine; we want to restrict; we want to possess - and in so doing, we bring a quick and very painful death to those whom we seek to control and dominate. Now, it is said that there are spooks who are obsessing and possessing - spooks in the flesh! There is more spooking going on among yourselves, in your world, than between the worlds - more will to dominate, to control.

Few of us seem to have a life of our own that will keep us busy and prevent us from entering into the business of another. And, there are many spooks in the astral world who are trying to live the lives of people on earth. When they were earth, they didn't seem to know how to live their own lives. They were possessing while they were still here in the flesh, and they go on doing it after they lose the flesh body.

There is only one chance of having another person come into your dream, and to be safe with you in your dream. This one chance is called love. We have no touching upon another's dream until we have this one attribute of the heart, of the mind, of the spirit, of the soul - it is called love.

We are truly lost creatures in an illusionary dream until we have this love which brings us into rapport with all other human beings. It washes from our minds, that which was hypnotically put there - called prejudices, of all kinds.

Look please - there is a madness rising, called racism. <sup>1.295</sup> This is insanity. Out of this kind of thinking, man reaps the wild winds - the wild winds of his negative doing. 'You hit me and I'll hit you!' This goes on continually - like an endless nightmare; and will go on until man learns that there is only one being anywhere - that one great being within each of us, who knows nothing about these prejudices.

Skin coloring, race, languages, religions - none of these things has anything to do with that great being within us. It is only a part of the nightmare that we, as individuals, concoct for ourselves out of our ignorance. Ignorance - meaning not knowing truth - that is all.

(Q: You said before.....that faith was nothing without substance. Where does the substance come from? How do you put substance in your faith?)

Love is that substance; that feeling of continuity that I have with you, that you have with me; that knowing feeling we are one, we are one and the same. We are born of the Light.

This is appearances; this is a projection. It is an idea, for this vibration called the matter world - this part of consciousness called the matter world.

Can I - am I making clear please? Am I? It is of great importance that my words do not lead you into confusion, but out of it.

(Q: You are saying that substance is consciousness?)

The substance is consciousness; and, therefore, the substance is life. And that life, the substance of life, is love. What does love mean? It is understanding; conscious awareness; knowing - not just taking things by faith, but by knowing.

I AM THAT: THAT I AM. I AM THE REALITY. And when I say that, you say it. It is your words; your thoughts; your I-ness which you are speaking of; your divine nature - divine, meaning love; not holy. Holiness comes to us when we fall out of love. We become what we think is 'good' - which is what the ego thinks; not what is really in that great self within us. It is the low ego-self which is a wonderful thing for the physical world, for physical living. The ego is a necessity. You cannot destroy it, but you can guide it so that it doesn't destroy you.

(Q: How do we know, Yada, how can we be sure?)

Not so much by reason. Reason is a very complex thing that goes on in the brain. We come to reason by relating one thing to another thing. But there is a sensing that we come to, which is beyond reason. I call it a feeling of one-ness. I love you. Can you understand what I mean? Are you loved? There is only one love. It is yours.

Do you love yourself? To love yourself, is to honor yourself. To honor yourself, you must have understanding of what you are honoring - what self? The physical self? Yes, in part, because it is a necessary point of the consciousness, of the human being. But also, the spirit, the soul.

Now you may not be able to picture what a soul looks like, because it doesn't look. The spirit is breath - 'spiritus, meaning breather. Breath is life. Life is a sense of the divine in us.

I know my source, therefore, I am not an alien. No matter where my consciousness is, I am not an alien to the people of that state of awareness. I am acceptable, by my love, to all things alike.

(C: You are free then.)

1.296

Free. Free-er than the winds. Free, as energy is always free.

(Q: Could you reach this source of knowledge through meditation?)

Of course. But remember, while I say that, you must know that it is going to take you a great deal of work before you can arrive at that point in your meditation - where you will come to know what is. Now once you do this, as grand as that experience is to you, it is not going to let you run screaming with joy, with the belief that you can tell it to someone else.

No, it brings peace to your mind and to your body. You feel it moving through you like a marvelous sense of pure joy. I have listened to many people talk about the joy they get in taking 'a trip' on lysergic acid. It is nothing like this. It is grander - much more so! There is no drug that can bring you to that level of pure joy; no drug.

But you can find it in the quiet of your own being, in what is called meditation. But look please, at the work you will need to do. The first thing you will have to develop is a sense of patience with yourself - no pushing, no anxiety to hurry you. Wait, Be patient, and all that is yours will come to you. You cannot lose it. You cannot keep it away from you. It is yours.

You are the creator of it, and for the first time, you are beginning to create consciously - aware; knowing what you are doing. In patience, we begin to find the cause of our sickness, our insanity, how we got off the track from our divine nature to our limited ego - nature.

(Q: I found that many people who meditate, and many vegetarians I've met, and many people who take on programs to better themselves - they start feeling more divine than they did in the past and consequently start feeling better than others - and to me, that's an illusion.)

Yes! I know many people who eat only vegetables and fruit, and they have the worst breath you ever smelled!

(Q: Yada, how do the ways we seek love in this world, compare with the way others seek it in other worlds?)

My honorable friends, I am having a difficult enough time, telling you how to do it in your world! Now if I should try to lift your awareness to higher states of awareness, and to let you see what is going on there, you would instantly vanish into those other worlds yourself - if you could comprehend them.

You know, I am not trying, not making any effort to not answer your questions; to not give you satisfaction. No, I want to give you satisfaction. I want you to understand. It is so necessary that you do, just for your daily living.

If we who labor in our physical world, without comprehension of what goes to make up the physical world - if we do not get to learn that, how can we learn about other states? You live in the physical world. You must know how to handle yourself in this vibration. Then you can learn about other vibrations, other vibratory worlds.

Sometimes people do think that I am avoiding answering their questions. When I was talking through Mark in Palm Springs, there was a man who insisted that I tell him how not to leave a body on the earth when he dies, and why not to. I tried to tell him that I couldn't tell him, but he would not understand because there was no language

to explain this to him - no exchange of meanings, of words. But, I no more got through telling him all this when he said, "Well try me!" Ka Sida!! - that is the best expbession. Wow! You see, I talk to you; I use my own language. I know you do not understand it, so I am not really talking to you, but to myself - expressing my feelings about certain thoughts that I hear in your world.

But then I try to translate what I know into English and it does not always translate well. In the Mysteries, in the inner schools of the ancient times; there were no real mysteries, but the things that ~~were~~ taught, were taught by specially made-up languages for those who were knowledgeable on such subjects. So, the outside person would not know what was being talked about, because perhaps he was not ready for it yet.

1.297

What are illusions? They are misconceived ideas about what is going on around us. The ancients never meant to imply, when using that expression 'illusionary', that a thing or condition did not exist. They were trying to say that the world of matter is a world of the senses; it is sensory, therefore you are seeing not what you are looking at.

Illusion. (Yada hits the table) What it appears to you, both by sound through the ears and by observation through the eyes, that Mark's hand - which at the moment is my hand- I just borrowed it, and I'll give it back to him after a while - it looks like, sounds like the hand is touching the table. Doesn't it, to you? But it is not and you could have the proof of it if you had a sensitive enough guage to measure the distance between the surface of the skin and the surface of the wood of the table. There is a vast space; they are not touching.

No two pieces of matter ever touch. It is a sensing, a belief born of the senses, therefore, not an actuality. But for all pur- poses of your physical world, it is good enough - I am touching the table.

Now, where are you? It appears that you are sitting in a room. A room is a measurement of space, yes? But, this again, is an illusion of the senses. How much space? How far apart are you from one another? Often it looks as though some of you are very close together. That's nice. But are you close in mind, too? Your bodies may be touching, but are your minds touching?

Very often, our sex urges drive us to take another, of the opposite sex, to bed with us. We say these two people are together in bed. But are they really? They may be mating in body, but there is no communion in their minds. So the physical mating does them little good. They think they have gotten some satisfaction from it, but unless they are mentally communing, besides physically, they get no real substance from one another. There is no exchange. It is a little tickle, for a moment. And if it is not tickling in the brain, in the mind, also, the tickle will bring no laughter of joy, but pain and disgust. Do not cheat yourself. Know what you are doing.

Do you want to say something to me please, anybody?

(Q: Is the universe in harmony?)

Always, the universe is in harmony. Only our misconception about what is going on around us, makes it seem to be out of harmony.

(Q: It is in harmony though?)

It is in harmony.

(Q: Then, when stars or galaxies collide, that is part of the harmony?)

It is part of the harmony!

(Q: That violent action is part of the harmony?)

Everything is, but we, in our thinking, make it out of harmony.

(C: Now, I agree that it is in harmony!)

It is, of course. Were it not so, nothing would exist. No thing. You would have but energy moving, but not creating anything.

(Q: Then, great collisions of mass and violent changes are in harmony?)

Are in harmony. But this, to man, is not so.

(Q: Why not?)

Man cannot create by violence. He destroys - and destroys in a very negative way.

(C: But he would not be destroying - he would be modifying.)

Yes. But man, remember please, is a conscious being. He has something the rest of the universe does not have - self awareness.

(Q: The rest of the universe does not have self awareness?)

Does not have self awareness. There is no thing, throughout the entire universe - and universes in toto, that has that wonderful thing that man has, called self awareness; so that he can say, in the most profound way, and mean it and know it - "I AM THAT. THAT I AM. I AM THE REALITY".

It is this great consciousness which flows through man. He doesn't own it. It flows through him constantly. He walks in it. He is of it, and it gives him the feeling that he is creating it. He alone, by that sense of self awareness, becomes the creator of all - all in all, both individual things and mass things.

(C: I still don't understand why violent changes within man, and to man, are not in harmony, if violent changes are in harmony with galaxies colliding!)

But you see, galaxies do not create violence. It appears, to the eye, that there is a great deal of violence, but if you could get out there in the vastness of space, you would not see it as violence - you would only see changes taking place.

(C: Think about the violence in the digestive processes!)

They are not. No, it is not really violent. It is what you think is violent - from your own sense of violence. It is not violent. There are sometimes two chemicals which need to be brought together. But they seem to oppose one another, very often in a violent way, so there needs to be some way to bring these two chemicals together.

So, you form another chemical substance which you call a catalyst, which helps them to link themselves together in a quieter, more peaceful manner. In man, the catalyst, to keep the violence down, is called love. It is difficult to put this in clarity - very difficult, because man has brought with him from the primeval swamp, a very violent side of himself. And he has difficulties in renouncing it; in trying to get into the body of love and peace.

(Q: Why is he having all this difficulty? I asked you, a little while ago, if the universe was in harmony and you said yes. If man is part of the universe, then he is in harmony; so why are we sitting here and why is there all this talk about the ego self?)

My honorable friend, you misunderstand. I speak not with a forked tongue, when I say that man is a creator. He is just not awake to this fact, and so his desire to create, destroys.



11/23/68 - p.9

(C: We're in harmony; we're just singing in the wrong tune!)

Yada: Right.

(Several other comments are here exchanged, between the listeners.)

Yada: Now you are getting into semantics. You see, there are some things that you simply cannot talk about, with the use of words. I try, because I find it necessary to do for man here on earth. I try. This is my work. This is what I come here to do. So I try to find the best tools - words, English mostly in your case; and it does not always make clarity. I regret, but that's the way it is. 1.299

(Q: Yada, how can one find self .....and know what you are talking about?)

First, what are you? Have you ever asked yourself that question? Not who are you - everybody knows who is who; but almost nobody seems to know what they are. So I ask you, what are you? And I speak not just to you Sir, but to all of you sitting here - What are you? What do you suppose you are? Now I do not expect you to answer me because each of you will give me a different answer. That's alright.

(Q: Do we just go through the life cycle, to find out?)

That is what life is for - to discover what we are. I AM THE CREATOR. Now that sounds big, doesn't it! In fact, to many, it sounds like too much! But how am I the creator? By feeling, I come to know. I come to know, by feeling, my own nature.

Now if I get a 'stick of fear' pushed into me at the moment I am trying to discover myself, I will naturally back away; the pain is too great. The reason this man or this woman is sick, is because they hate. They are bogged down in hate - hate of another; hate of their color; hate of their creed; hate of their political beliefs.

Hate, hate, hate. Kill, kill, kill. We all seek to destroy that which we do not understand. Or, we 'bottoms up' to it. In either case, we are lost because that is not the way to approach ourselves, to approach life, to come to understanding.

Understanding comes to us not through reasoning, but by quiet - getting ourselves quiet, so we can listen to that marvelous teacher within us. I AM.

(Q: DO you mean the real self?)

The real self, that dwells here. It is the Son of the Sun, and when we open that center, the light comes out and dispels the darkness. When the tomb of Jesus was opened, they found him not there.

People who believe in psychic phenomena, were awed by it! "Yes, he did rise, just as he said!" "Isn't that amazing! Isn't that wonderful! He must have been a withh!"

He never got in there, so He had nothing to get out! Here (Yada gestures) is the tomb that is spoken of - the body self. We, the Christ, is shut off, is locked in the body self - the cave of the body. The cave of the body is ignorance. The Christ arose - which is the entirety of the man called Jesus. It is the real self.

The doll - a projected symbol of the man called Jesus - the body self - just an idea. And he took that idea with him - with him, in here (gestures) - not the physical head, but the mental head. It is known also as 'the heavenly state'.

What am I made up of? My physical self is what it has been conditioned to be, by first of all my parents or those whom I came in-to early rapport with, in the physical body; right on through to my death. I am that, physically speaking. I am a conditioned being - conditioned to this vibration called the world of matter.

Now I come to a point, I come to a fork in the road of my life. I must go one road or the other. I must know what I am. My confusion has come from believing that I am a 'who' - a personality, a thing in the flesh. The first thing I must try to do is to find out what I was conditioned by - fear, anxiety, guilt, shame; or love and understanding. Which?

Why am I afraid? Because I do not understand. I do not know what is happening. It is like waking and finding myself in a dream. So I get caught in it; everything is there already. I had nothing to do with the dream. It just came, as I came, into the physical world. I had nothing to do with it - "God did it!" "My parents did it!"

1.300

Now suddenly it may be my good fortune, in this particular life, to wake up - to suddenly realize that I am dreaming. In doing so, all my fears and anxieties about the dream, vanish; for now I am master. I am now a conscious creator, so I can change anything, alter anything, produce anything in that dream.

It is the same in your wakeful dream, called the material world. Are you conscious in it, or are you a drifting, unconscious zombie? Now I do not use those words at you. They are not critical words. I seek not to criticize you, for to criticize another is to criticize my self. I simply make the statements. This is how it is. That is all. What you do with it, is your business.

(Q: Yada, you mentioned how people might pick up negative violence? Do people also pick up negative violence when they are dreaming?)

Oh of course. We do that, from every thought we think. No matter where we are, we are always open to points of activity that may be destructive to us - out of harmony with us.

(Q: Do you use the same words as when you wake up in the morning, to rid yourself of negative violence?)

Yes, you can. This keeps you in a more positive way of thinking; therefore, you are not intruded upon so easily by negative thoughts of others. You make positive statements to yourself, about how the day is going to be. "This is my day; this is my creation. And, the more I am consciously aware, the fewer negative things are likely to occur to me."

Now this is what I say. But what do you say, because it is your life. Most of you remember a story I tell about that - this is your life. Would the rest of you care to hear this story?

It is one about what you call an old maid. An old maid is one who apparently has been afraid of the opposite sex - conditioned, because it is not natural for a woman to be afraid of a man or for a man to be afraid of a woman. It is a conditioned reflex - but that's what an old maid is. The mind is such that, no matter how we are stopped physically from doing things, the mind goes on doing them anyway, if they are for us to do.

So this old maid kept dreaming about handsome men. Everytime it came to the real man, the external living being, she was afraid and would run away. But after a time of dreaming, her dreams became so mixed with the external self and external happenings, that she was seldom sure which was which.

So one time when she was dreaming, she dreamt about a man standing at the foot of her bed - gazing at her with lust, beautiful lust. She got very frightened and cried out to him "What are you going to do to me!" He said, "Lady, I don't know. This is your dream!"

Isn't that a truth? This is your dream. Life, oh life, what are you going to do to me? I wait. I wait in patience and often, in impatience, for life to move and help me to move. I do not want to be the excluded middle. I do not want to be left out. To play some part is better than no part.

Part 2.

So, I come back again, from whence I didn't go.  
(C: You've been a big ear again, eh!)

1.301

In the meanwhile, Mark has been a big mouth.  
(C: Haven't we all!)

Yes of course. I was a big mouth a little while ago and now I am a big ear so I listen to what you have to say.

(Q: Can you tell us a mantram or something we can say first thing in the morning to send out, or bring to ourselves, a higher vibration?)

Yes, of course, and I am going to use an expression you have often used - and the reason I use it is because you are accustomed to it. You may not really comprehend it, but you've been using the word. When you get up from your bed, stand up; put your hands out here in front of you; bring them around to your back, touching them, and in the meanwhile, say to yourself: "I am in the light and of the light. I am the awakened Christ". This will offer you all day protection.

When you go to bed, repeat it, for many of us are in greater danger asleep than we are awake. Because of our thoughts, our anxieties, our fears, we can kill ourselves, mocking up a nightmare that will frighten us to death in our sleep. Remember that all the organs of the body are at a low ebb of action, while you are asleep; so it is easy to die in your sleep.

The question is, do I love myself? The answer - yes. Why? Because I understand myself; I know what I'm made up of because I made up myself. My "god" of the past is dead. He was a god of fear and anxiety, which brought all my troubles to me.

The real god - the eternal Light, the Christ within - is an awakened state of consciousness. Can I not be protected in this higher state of consciousness? How can I not be? I have no protection from the God of Moses.

The God of Moses was the god of wrath and vengeance, which this great being was told to bring, by the White Brotherhood, to the people of that time, because that is all they could understand. They were afraid to die - but yet they were not afraid to bring death to everyone else around them. In order to save the people of that time from one another's angers and jealousies and fears, a god of that kind had to be brought to the people.

Man is slowly coming out of that state of consciousness. He is coming into the light - the light of understanding, so he finds the real god within him, constantly there. He does not have to get on his knees. He does not have to enter some special building, called a temple or church. He knows that this body is the living temple of the living god. But the greater masses are still living in the swamps of their ignorance.

But, life is not lived by masses. Life is lived by individuals. We, as individuals, have to come out of the swamp.

There is a story about a man in India, who is walking along a dusty road, and comes upon a man by the roadside, who is carving elephants out of simple blocks of stone. He looked at the stone elephants

and admired them very much, and he turned and looked around for an elephant that this man might be using as a model. But he could see none, so he said to the man "Sir, tell me please, how do you carve such perfect elephants without having a model?" The man, the artist said "I look at a block of stone; I look carefully, and pretty soon I begin to see the elephant in the block of stone. Then I knock away everything that is not elephant."

So it is with us. We look into ourselves and we see all the beauty of the creator in ourselves, and then we begin to knock away everything that is not of the creator. We knock away the animal and find the divine human. 1.302

How beautiful that story is. What great meaning, just coming from the lips of an apparently ignorant sculptor. But you see, he wasn't ignorant. He knew his business. His business was carving, was mold-ing. That's why he created such great and beautiful little elephants.

Can you look in yourself and see the light which you are? Can you see that divine being in you?; and then start breaking away everything that is not of that nature? I do not mean that you should live a saintly life or a pure life. Live your life whatever it is; whatever it is.

If you are going to be a crook, be a good one - know your business. This way, you stay out of trouble! If you are going to be a saint - if you insist on it - be a good saint. In order to be a good saint, you must first be a good rascal so you'll know what a good saint is! You'll know what to 'knock away' to make that saint.

A little while ago, a lady and man were talking to Mark, asking him about Karma. I was there; I listened and Mark tried to explain. He did a very nice explaining, very nice; but it was not understood by the listeners. Was it Mark's fault? - the talker? Or, the people's fault - the listeners?

All we can ever do with one another, in the physical world, is to make sounds. Then the listener to those sounds, makes his own pattern of what is, of what has been said. We can do no more than that and they can do no more than that.

I cannot teach; I can only make sounds, and you use those sounds to teach yourself. So you see, you are the teacher, not I.

Does man live after death? That is a question with many important issues in it, one of them being - what do we mean by living after death? What is it that survives? Do you think you are a spook in the skin, a ghost? Well, you will be a ghost or a spook when you die, too, because you are one now if you live that way. You are practicing to spook people.

Know yourself and you will talk that way. Do not be afraid of your own thoughts and your own feelings, whatever they may be. There are people who have been taught to be afraid of sex. And if they are taught to be afraid, taught to feel guilty about the opposite sex, then they turn to their own sex. For sex must be expressed in one way or another. It is a natural phenomena of the human being, as well as any other animal.

But with the human - he puts something else with it - thought. It is not simply a drive to satisfy himself for the moment - it is a baptism, that should enlighten us. Is sex used only through the sex centers? Of course not. It is the energies of life; it is the kundalini - which causes us to be creators. It is the fires of inspiration. It is the touching of the Light, the creative light, upon our minds. What do you feel about it? It's not what I feel; it's what you feel. That is important.

Life after death. Alright, I am going on a trip. What do you do when you are about to go on a trip? Sensibly, I believe, you pack a bag. Yes? You are now going to take with you, things you can use. In climate - taking heavy clothing for cold weather; light clothing for warm weather. Now would you take heavy clothing if you are going to the tropics! Would that be sensible?

What would you put in the bag? Things that you can use. <sup>1.303</sup> Now, you are going on a trip but you haven't tried to find out where, what your destination is. So you do not bring anything. So you end up with nothing, at the end of the trip. And you suffer, from bringing nothing.

You are going into this other state of consciousness, this other feeling world. What's on your mind? Are you afraid? Do you think you can take your body with you? If you think you can't, then you will not. If you think you can, then you will. But why would you want to take your body with you? It's worn out; useless. You can take it if you want to, but how will you take it - old? worn out?, sick? No, not as it looks to you - you cannot take it that way.

What is a body? It is a point of energy. Now you learn to breathe that energy back into your center - the center of your being, because you made it; it belongs to you. But, you will not do this for a long time yet, because you have no real need to do it. You are going to another place; you are not yet going home. You are to adventure further into other lands, in which you do not need that form, so you leave it behind.

But there will come a day, there will come a time, there will come an hour when you will suddenly realize that you are dreaming. Then you will know how to move around. When you will know the value of energy. Then you will know how to mold it according to the way you want to.

When you know this, you are going home. You will not dream some more of a matter world. You will not go down into the lower world, called the 'astral world'. You will return to consciousness. You will recognize yourself as the eternal creator. For this moment, for this time, all my words may seem pointless, useless, of no value to you. But sometime, somewhere, you will suddenly understand it all.

Do not be concerned. There is no hurry - no need for it. You are already attuned to the Light. You just now need to know it, to recognize it, to become aware of it.

Karma - like the word 'sin' - has a strong tendency to give us guilt feelings. This, when we move into the next level of awareness, demands our coming back because we keep in mind that we committed a sin, an evil, a bad! We then want to punish ourselves. That drive for punishment, drives us back into the physical world - the world of punishment, the world of pain and uncertainty, the world of the blind.

If you believe that you are guilty of some act, you will punish yourself - as you have never been punished before. Many people are suffering in this way in your world, and it often demands the attention of men who are trained in the field of psychology of the human mind and the human emotions. It demands their attention. Many of these men also carry the same elements of guilt and shame with them, so they use their idea of what to do for you, to heal themselves, to understand themselves. And you pay them for that. Why not; it's their work. You are their work.

11/23/68 - p.14

Do you want to be your own psychologist? You can, if you can keep down your anxieties; get control over your nervous system; break away from your false concepts which you have been put under from the time you got here. If you can do this, you will not suffer again with emotional sicknesses. And, when you get clear of the physical world, you will know how to live in this otherness of mind.

You will not become a haunt on the earth, but you will become a healthy helper to man who is still in the flesh body. You will not impose your personality upon them with big sounding titles. You will come and say: "MY friend, I am of your life. I know what you suffer and I want to help you. Will you permit me?"

In your holy bible it is saying, "The harvest is great, but the harvesters are few". Our business is with life, with the living - not the dead, with the conscious. Let us play that part. Let us go to the living. Again, in your Christian bible it says, "Go not to the dead, for the dead know nothing". That's true. Ignorance. They sleep in ignorance. No man can waken another until that one is ready to be awakened.

1.304

Which would you rather I do - you sitting here, which would you rather I do - bring to you your relatives and friends? For what? What could they tell you, that you do not already know? Who is the greatest being to come into close rapport with? You. Yourself.

You may contact a hundred, thousand beings on many levels of consciousness, but if you have no contact with that great being called YOU, then all other contacts come to nought. You see why I say Love Yourself - because there is no greater being in all existence than you.

Ted, do you want to say something to me, please?

(C: First of all, I want to ask you how Mark is doing ....I know there is something about his heart .... an impending operation. Do you want us to 'cool' some of the lectures for awhile?.....Annie mentioned that there is a possibility you may want to let up a little ....that he may need some rest.)

It is kind of you to have that consideration for Mark, to have that love for him. We, of the Circle, greatly appreciate that. Ted, he is in not a very good condition. Now I do not think I need to suggest that you not say anything to him about what I am saying, please. The arteries, over most of his body, are in very bad shape. If the operation is not performed, he can suddenly die.

Now you know, we of the Circle, have the same love that you have for him. So we do not will him to die. We need him like you do, but each of us has to live and to die in his own time. There is no one of such importance, that they cannot be replaced. Now Mark knows that. I do not think he is concerned about dying - he has been more concerned about living.

I cannot predict his death - and I would not, if I could. That is his business. I know that you - all of you who come here - you have a real love for him and would miss him very much. But we cannot stop the progressing or the motions of life. We cannot choose who is to stay or who is to go.

Vast numbers of humans have been wiped out in the violent activities of nature; also, in the violent activities of man in his motor cars. What's the best way to die? The best, is to die knowing - to not be afraid; to die in love - a love of life, and a love of death; the love of coming and the love of going.

The operation which he needs, will sustain him for perhaps, a few more years. We of the Circle, will be where the operation is performed. We will make every effort to see that it is carried out intelligently - and that's all we can do.

Whatever happens, we of the Circle, we are most grateful to all earthmen who have come within the sound of our voices. We cannot express our deep feelings of love, and the will for your betterment.

You know, one of the most difficult things to do is, to cause your undertaker to cry when you die. Very difficult! I want you not to feel sad. Feel glad. We go together through life. There is no reason for sadness. Do you understand? Do you feel that understanding in yourself? Then you will know that life does not work against man, but always in his favor.

I am very grateful to you.

(Q: May I ask you one question, if you are going to go?)

(Q: We seem to have spirits in a house next door, and I don't know if they are good, bad or indifferent. But my kids have heard them, and my husband. Is there anything I can do? Put them away, or tell them good-bye?)

What you mean is you wish to rid your house of these beings - and whether they are pleasant or unpleasant, it is better not to have them there. Let me tell you something about what 'spirit' means. First, all that glitters is not gold; and all things that pound and run up and down the walls, are not spirits. You have children?  
(Yes.)

Have there been any reports of haunting in that house, before you moved in?

(No. I'm talking about the house next door - just built.)

You do not live in that the house? No? Very good. These are not spirit beings as such. They are thoughts and ideas, through the emotional selves of the people who lived there. You know when you are in a room, and you practice violent activity with another in that room, you leave behind you a pattern of violence, in the surrounding spaces.

Every word you uttered, every emotional feeling you had and gave vent to, is imprinted in the surrounding atmosphere. And it will act and re-act as long as the house or the room stays as it was, when the violence started in it. Sometimes this is called poltergeist. Poltergeist is a German word meaning noisy or playful ghost.

But they are not ghosts; they are not spirit beings. They are patterns exploding from the bodies of those who are caught in violence. The bodies may move out of the house, but the patterns remain and every once in awhile there is a playback.

Sometimes, young children produce the energies of a poltergeist. There are different kinds of energies, coming from different sources. There are the energies of, what are called, 'the elementals'. These are the beings that dwell in the forest or in the deserts or the ices; gnomes, salamanders and many other kinds. Often, one who understands these forces of life, can get them to work for them - to do things - sometimes very negative and hurtful things, sometimes very beautiful and helpful things.

What do you hear in that house.

(Crashing like chandeliers - and doors closing...)

Violence, huh?

(A brand new house - just built!)

(Comment: Maybe it's all green wood!)

1.305

But the contraction and expansion of green wood, does not make the sound of running feet and sharp rappings on doors. It just makes cracking and creaking sounds.

(C: I was just making a joke!)

I know that - so I was just explaining what you meant, in reference to what I meant - to people who may not understand either of us!

Ted, your father is going to be alright.

1.306

(I just came here to ask you about that. Would you be there when he has his operation?)

Yes I will, if he so desires.

(I asked him "Would you like Yada to be there when you have your operation?" and he said "I'll take any help I can get!")

Now that is what I call a wise man! You please extend to your father, my love, and that I will offer him all the protection he needs. He will be alright.

(Thank you, Yada. I know he'll feel better when I tell him that.)

Thank you.

(Q: Yada, is sentimentalism a limiting factor to the human at the present time?)

That depends upon what the sentimental feeling is, what it is born out of. Is there any intelligence back of it, or is it sentiment as purely an emotional reaction with very little meaning.

(Q: This is what I am referring to. Most of it is emotional. Don't we have a lot of that in the world today, which is actually working against us if I may use that terminology?)

Of course. It causes people - the sentimental reactions to what happens - it causes more trouble, because it is a blind thing - it is not a constructive force.

(Q: .....lack of intelligence?)

That is right. Now, we can have empathy for others. but sympathy does very little good. Sympathy is highly emotional - we are projecting ourselves into the position that another is in.

(Q: Have empathy, not sympathy?)

Yes.

(Q: ....actually - compassion?)

Compassion is the thing. Compassion is with understanding. You know all the existing conditions and you understand them. So you do not, yourself, react negatively to another's suffering, to another's complaints, to another's angers. You know his position. You know his state of mind, so you do not oppose him. You let him move more freely. You know, the more room a wildcat has to move in, the less he has to attack you in.

Give room. Let things move in their own way. Then they seldom move against us.

(C: Quit opposing.)

Quit opposing. When is a wildcat most likely to attack you? It is when you have him cornered. You give him little room to do otherwise! Give him a wide berth! Then you will be free, and he will be free.

(Q: Is there some protection a person can take when he moves into a strange house, not knowing who lived there before or what happened there before?)

(Comment: Yes - have Yada come and exorcise it for you!)

Yada: How much I getting? Ha-ha.

(other exchanges.)



11/23/68 - p.17

(C: I think sometimes you can even see a person has a spirit inside them, that they've given room to. Anyway, you know it is negative and you want to get it out, get rid of it. And I know it says in the bible, "Get thee behind me", but it doesn't seem to...)

Be enough?

(Yes.)

Sometimes, wild spirits do not pay any attention to that - "Get thee behind me"! - because they know that the one who utters it, doesn't really mean it - not really. We - most of us - like to be tempted. It gives us that interested feeling.

Have you ever looked from a high building and felt the will to jump, come over you? So you have to move back, before the will becomes greater, for it will take you over.

If you can do it, when you move into a new house, go around the house - calling on the Christ to dispel the darkness of the forces which perhaps are there. Do it. Believe what you are saying. Feel what you are saying. And it will clear the house.

(Q: Yada, could you use the same thing if you are living in the house already?)

Yes, of course.

(Q: same words?)

(Q: So, you can do it anytime, but you have to have meaning behind it?)

Meaning behind it. Feel it.

(C: We don't want to detain you, Yada.)

Thank you. It has been such a joy for me always to come here to talk to you. We of the Circle thank you so much, Ted and Felicia, for making this a center for all of you to come here. A notchi.

(C: Take our love with you.)

Gratia. My love of the Light goes with you.

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Yada: - First giving greeting in Yu language and then in English)

Ladies and Gentlemen, Good evening! This is Yada di Shi'ite (The audience had been talking at random on space ships, ether ships, flying saucers; while Yada was gaining control of the medium's voice). "Ka-Ree-Ta, God-Flight-Man is the general term for all such ships.

"Does that mean 'God-Man in Flight', in the Yu Language?" inquired Meade. 1.308

Yada: It means "flight". (On the table lay a deck of Tarot Cards which Yada, through Mark's hands, begins to pick up and scan.) "Ta-Da-Ra. Ta-Da-Ra."

Meade: They are our Tarot Cards.

Yada: Yes. Ta - meaning Man; Da - meaning Life; Ra - meaning Teaching. Man-Life-Teaching.

Meade: Were these cards known in your time?

Yada: In Yu we did not have these; not until the time of the middle of the life-span of Atlantis.

M: Did the Tarot cards appear about that time as a deck of cards?

Y: No, not cards - on stone.

M: Do you think some of the symbols were the same?

Y: Yes, some.

M: We have wands, cups, swords and pentacles - four suits - 78 cards - 22 major trumps - entirely symbolic.

Y: About the middle part of the life span of Atlantis, before going down in destruction, they were brought into use by a secret order that found it was the only way to keep the teachings, the secret teachings of life, alive. There had been a great struggle between the light and dark forces for many hundreds and hundreds of years in Atlantis. During the latter part of that time, things were so bad that they could not further teach openly to the people. The secret organizations put silence upon its members and began to use a different secret method of contacting those who were still desirous of carrying on the inner understanding of life.

M: The esoteric tradition is correct about the origin of the cards then? Were they used for divination?

Y: Yes, they were used for divination from the start. There have been many ways to keep the esoteric ways of life alive.

M: What other forms of divination were practiced, according to your memory?

Y: Sand.

M: We have a method called geomancy, divination by the element of earth in a sand box; by making a series of marks at random.

Y: I do not know. Once it was by outlines made upon sand, and certain symbols made, the little piles of sand were left where wind could strike them, and according to the amount of obliteration of one or the other of the symbols, certain things were understood.

M: Is it true, that through such methods of divination as geomancy the elemental spirits are evoked - the earth elementals?

Y: Yes, it is very much so. Everything has an unseen being with it and this unseen being can be called into action if the one has that particular object - water, firestick, air - Air Beings can be called into activity by breath, certain forms of breath-blowing.

M: By invocation?

Y: Yes.

M: Do you not have to have the proper elemental's name?

Y: It is well.

M: Is it necessary?

Y: To be done right, yes.

M: Even today, when we make a mistake in certain processes of divination, we get results that are not pleasant - bad odors, air disturbances, sounds, raps, is that a matter of evoking the wrong elemental forces?

Y: Not entirely so. Some of those disturbances are brought about through the exuding of energy from the body by the activity of the mind in invocation or making of rituals.

M: You mean there is something about the ritual or invocation which the mind basically knows to be wrong?

Y: No. Those disturbances are not because what is being done is wrong, but because, in invocations truly done, and rituals using a mantram, intoning particular words, you are also stirring up the mind, which is acting upon the Kundalini forces of the body, which will bring about these things. They are not to be paid too much attention to - one may call it the activity of the chemistry of the body.

For everything that you want - please remember this, all of you - you are stirring up chemical activities in your body, and if these chemical activities are not expressed, if they are not given the opportunity to express, they are liable to create very unpleasant stresses and strains in the physical body, in its structure.

M: Frustrations?

Y: Yes, and illnesses of the body. You have today what is called "colds". Often this condition is brought on through a desire for something and that desire is not being met with; and the chemical action which is still going on in the body has no expression or outer manifestation. Therefore, you have strains, stresses - what you call inhibitions - which cause aches and pains and various kinds of diseases later.

M: Aren't these colds - our everyday cold - infections?

Y: Infections as you understand them, no. It is suggestive. Everyone has bottled desires and by suggestion, one can easily take on another's condition.

M: Suggestion on the subconscious level I suppose?

Y: Yes. It is most difficult to talk of these things, for there are so many underlying conditions and reasons that I would have to go into many of them individually in order to make the situation clear.

1.309

- M: Perhaps it would do us good to know what kind of mental attitude would enable us to cut off the subconscious suggestion - perhaps ignoring them?
- Y: One cannot ignore in that way, no. Ignoring is not enough, for only the "outer" ignores; the inner takes on without the outer being aware of it. 1.310
- M: We call the inner, "Unihipili" - the Huna Term. Is there any way by which the outer consciousness could be made to work on this?
- Y: Yes, by training yourself to keep a mental attitude of detachment, or happiness, of knowing that you cannot be impinged upon by any outer stimuli that you do not wish to let through. The mind of an individual untrained is like a sieve - everything blows through it - and mostly things that are of no worth. Now, one can turn that sieve - like a doorway, into an iron doorway - and he then is master of the situation - and lets in only that which he desires to let in and no more.

But in your present time, with things appearing to be as they are, the world seems to be under greater and greater strain; in other words, falling deeper and deeper into the hypnotic spell of material beliefs and satisfaction, which has brought the world into great wars. We cannot say enough, nor often enough, that you are responsible for your wars; and when we say "you" we mean the mind of each individual is carrying on a war within himself and until the individual masters himself and conquers the war within himself, he is always going to have wars outside of him.

A: Has it ever been different, Yada?

Y: No. In human history, man, on coming into the physical-chemical world, came into contact with what is called physical-chemical matter. In the beginning, this was a foreign substance to him and immediately it created a great irritation upon this "HIM"; and ever since he has been bound by matter, violent in nature, violent in action. All things struggle in the physical world for existence, because matter is always in a state of change. This creates the desire in the self that is one of great irritation which causes that one to act violently.

Man cannot escape violence until he frees himself from the hypnotic belief that he is matter. From the most minute insect or germ, right on up to the great galaxies, there is a constant turmoil, struggle, fight, which in its true essence is only a form of change. You, man, have been taught to fear change; tradition you have come to love. This is a mistake. If tradition was a set law, change could not be made. Change could not exist. It is better for you to try to understand the law of change and the necessity for change.

M: Is there something behind change that does not change? Something behind movement that does not move?

Y: No. The only thing (it would not be a proper term or expression to call it "thing") that does not move (or one could assume that it does not move) is MIND. But mind is made of action itself; without action - no Mind.

- A: It would seem necessary to have something still or something to move around in. Most all philosophies have postulated something behind the dynamism, the activity of of the universe - it seems to be a kind of necessity of human thought.
- Y: Yes, because man keeps agitating himself into thinking he can understand that which is back of motion. Hmmm. He cannot, because, he, man, the individual, is motion; and at the same time, is stillness; when you mention stillness you mention motion. Hmmm...the very implication - should I use that which is implied, cannot exist - stillness. In order for there to be stillness there must be something for stillness to exist in; so stillness can't move...Hmmm.
- M: We have a philosophical system of that sort - Hegelianism; which has as a starting point the movement from non-being into being; the origin is a becoming, which is taken as the First Thought. 1.311
- Y: The becoming, sir, is merely an illusion due to matter; due to 3-dimensional matter. There is actually no becoming for you are already that which you are striving to become. I may be able to make the picture clearer - (using magnetic force to pick up one card from a deck of cards lying on the table) - Some would say "magic", some that do not know. Friction makes for an electrical field which creates a form of vacuum or suction..... In my humble opinion, sir, that is what I believe. If there is something to become, that implies time. It takes time to become; to become means another form of moving or motion.
- M: Which implies time, implies space, those two?
- Y: Yes. But while we speak of change and your word "becoming" - these are, in their true essence, non-existent; for what is changing into what! It appears only. But could you change your mental outlook upon the thing, you would see that that which you are looking upon is the form of action, is something entirely different than you thought it was before your mind reached that form of change.
- Tell me, my friends, to some of you - is this boring? I do not care to put anyone to sleep, because man is already asleep. We are hoping to awaken man. Are these things interesting to you? Whatever any of you are thinking and desire to bring to my attention, please do.
- M: Our sleep is passing into a nightmare, Yada, with the changes in the world.
- Y: Yes. We do not wish to disconcert or make anyone unhappy, and yet we do not desire that you should hold on to childish toys until they are blown out of your hand. You must come to the understanding with yourself that there is going to be a very definite and outwardly violent change in your world soon. Unless - that word is a wonderful word - it sometimes saves whole civilizations - unless, unless this country that you call Russia backs down, sees the wrongness of her approach to man's peace of mind upon earth. This is not too likely, because those that are head of that nation feel power within themselves for domination, for rule as world rulers.

Now, in part, your country, too, is to blame, for when the second World War came

to a close, there should have been, before it came to a close, an understanding between your country and Russia. But this was played politics with, this was played religion with. The men that your men fought with, alongside, shoulder to shoulder in some cases, now became your enemy. The ordinary man in Russia is no more desirous of war than the ordinary man here.

Harriet: We never believed that they would change; that the leaders would change. 1.312

Y: They did not change. The leaders did not change. There should have been, in the beginning, a very definite statement made that any country that tried, or made a motion toward aggression, would have been immediately punished in one way or another. But, your United Nations spent a great deal of time in wondering where they were going to have their home; where they were going to build the building in which they would perform their actions of intelligence and mercy to the world at large. Hmmm.... In the meantime, too, you had certain factions over in this country that kept rubbing in the idea that the Russian people were Godless, that it is a Godless nation. They wanted to give them their God. They pretended not to know that Russia had suffered greatly under many tyrannical rulers when they were supposed to have been a God-country under the Greek Orthodox Church. Now, the Catholic Church wishes to foist their God upon the people that suffered under the iron heel of the Greek Orthodox Church

I know that what I am saying can very readily be misconstrued into the idea that I am teaching and am in favor of Communism. We of the "Inner Circle" are not in favor of any "ism". We are, and have always taught only one thing, that it is most necessary for man if he is to have peace on earth and to grow in freedom, true freedom, and that is love - love for his fellowman, love for all things. We do not like pretentiousness - I told you I would speak English good pretty soon..

Guest: You said a moment ago that we would have wars so long as we were warring in our own minds. I think there are many people who are not warring in their minds and who would not have wars from the standpoint of destruction of other peoples' minds and bodies and things. I agree with you, that a great deal of our trouble is festered by certain elements who want to get across their point of view. There are many people who have a genuine love for others and who want peace. What can that element do to prevent this cataclysm falling upon us?

Y: Those who truly want peace, truly feel the love of God and life in their hearts, have not made any definite move to bring it about. Undoubtedly there are great numbers in Russia who would like to see peace and contentment on earth. But how to do that? Well, they are just like you over here in your country, they like it in a lackadaisical way, they haven't gone to the heads of their country and demanded these conditions; they have not fought for the things they wanted.

M: You believe that a peaceful majority could always seize power if they really desired it?

Y: No, I do not believe so. But I do know this; that such a motion has not been made of sufficient intensity; and more, the reason the kind of people that are in power are there, is because the peace-lovers, again, as well as the others, put them there - mostly by inaction. How did these men that are in your country - how did they get into power? Why are they holding office in your country? By vote! What is the system of your voting? What is the character of it? From what we of the Inner Circle have been able to observe, it is atrocious, it is rotten. I do not like to become emotional, so you must not say things to make me emotional. But, to put an idea across one must reach out and touch your emotions.

M: It has always seemed to me that a good man in a bad community; or a bad man in a good community, is simply caught up in the Karma of his group and suffers in consequence. Is there anything correct in that opinion? 1.313

Y: Yes, there is something very much correct in that opinion. Man, after each time he destroyed his civilization through his arrogance and greed, became a savage, like a beast of the fields, for many hundreds and hundreds of years, and each time he would start banding together again. Before doing this, he roamed alone a great deal of the time, because he was yet afraid of his fellowman constantly; just the same as one animal is afraid of another animal in the jungle. When that fear began to wear off, once more he started to band together, the better, he believed, to protect himself by numbers. He created a community, and whenever a community is created it means the banding together of separate units called minds. Each one of these minds is working in a different way. So the group - these separate minds - have to get together and come to some agreement as to what constitutes right and wrong; the better for their own safety. However, as this community begins to grow, the strife grows to an equal amount of that growth.

Guest: Is there a way that a smaller group could make a nucleus to work to save this civilization? Are there enough minds that one could get together to work it out?

Y: You may band together a special group and hold off one form of inharmony or disharmony, if you like; but, where there are many together there are bound to be differences of opinions; and these differences are always liable to cause friction of the kind that will destroy the community sooner or later.

Guest: But we can't go our own way alone in a world so closely bound together ..... what I meant was to be able to save man.

Y: No individual and no group is going to save the creation called man. No! What I am saying may sound hopeless to you, may give you the idea that the whole situation is hopeless. But, can you not see that salvation, freedom, all these things, lie solely in the individual? It is his own kind of freedom, his own kind of salvation. Each one of you is a separate unit, in a way, and yet you all are one unit. You have something to say to that, sir?

Guest: At our last meeting you spoke of the United States carrying the torch, being the only hope of our present world; and you spoke this evening about the United Nations and the large amount of discussion they had as to the building and the immense cost of it, and at the meeting at San Francisco we find now that the dominant person there Alger Hiss, working as President Roosevelt's chief envoy in Russia, was the chief promoter of this. Now, by process of law and our courts, this man and a number of his like, have been convicted of treason. And yet every move that all the better

thinking peoples have been putting forward for the betterment of the world has been blocked by Russia, because of the veto power that we granted them - and they have made it of no effect. How can that be overcome?

Y: The difficulty that lies between nations is the desire for commercial expansion. This sort of thing has existed in all civilizations down through the ages, and it inevitably brings war. Russia was not satisfied to bring a happier condition for the peasantry or people of her land. She wanted more than that. She also wanted to force it upon other countries, not realizing when she came to your country, and other countries, that were more highly educated, that it was not suited for those peoples. To understand Russia, you must understand the conditions under which she lived, existed, during the times of the Czar rule. No one but the wealthiest even got the remotest chance to become educated in the things of the inner life. And when a nation of people do not become educated in the inner life along with letters, they are raising a group of savages of the most brutal type. That is what happened in Russia; and when these people got the opportunity in the war, to throw off the yoke of their masters and priests, they rose up and killed promiscuously; the innocent as well as the guilty. In the course of time, when their lust for blood-letting had come to some end, they were taught that which those that got into power desired them to know, and only that. And now the leaders want to "save the world". Let me say, that the world cannot be saved by any one individual or another nation. For any nation to attempt to go in and "protect" another nation, it is very liable to breed hatred in that nation for its protectors. No nation, as well as no individual, likes to be told what he should do. Do you think I am wrong? I want you to say so.

Guest: Take our present situation in South Korea. Through the influence of the United Nations we guaranteed the independence of South Korea. Do you not think it is our duty to help her now?

Y: I do, sir; I most decidedly do. When one takes the responsibility to do a certain thing for another individual or another country on their shoulders, it is their place to see that they carry out this responsibility to the letter, regardless of life or limb. And you in this country, we can only say to you, do whatever part is given to you to do, and to the best of your ability, for you are fighting and do fight with the greatest force imaginable on your side - - the force, not of right nor of might, no, but the force of love, of understanding. Whatever you do, do not do it in hatred; do it because you know it is a job you must do, though it may appear unpleasant. Man cannot use the Communistic methods to bring wisdom and light and freedom to the world; at least not the kind of Communism that exists in Russia.

I think I will go now. I beg of all of you, do not be afraid. The war, whatever it may be, is not changing your natural destiny; but your action toward that which you have to do, will, and does. Does not your Christian Bible say to love even your enemy? Is this not true? Ask your leaders how this fits in with war. There is only one way - hold within your heart love and detachment from all that you do. Good Evening.

(Yada withdraws)



99

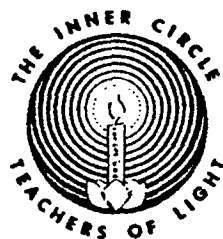
# INNER CIRCLE KETHRA E' DA FOUNDATION

A NON-PROFIT EDUCATIONAL ORGANIZATION

931 26th STREET  
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1.315

TRANSCRIPT NO 1



"The tenets of our organization are: That man is born in love and is a free agent. That knowledge is cosmic honey and man should not only be permitted to gather this honey, but should be aided and abetted in doing so.

Yada di Shi'ite

IRENE & MARK PROBERT, Founders

CLOSED LECTURE #1

THE BEGINNING OF MATTER

by

Yada Di Shi'ite

1.316

Yada: "To begin at the beginning sounds good, but where life is concerned in what is called the 'matter world,' it is almost useless to try to find words to tell of a condition that existed long before what is called 'the birth of form.' The basic nature of existence as you know it, is called 'times.' Before the form was, there was a condition we may call 'time.'"

Time

Aud.: "Singular."

Yada: "Yes. The reason I am using the plural expression 'times' is because the nature of matter is what may be called 'atomic.' It is of little use to say that time is vast, because the word becomes meaningless when you relate it to 'times.'

"A few nights ago I had the pleasure of watching, through this man's eyes, the story of the scientific theory regarding 'times.' Here there was much wondering as to why time could not be created, or gone back to, by reducing time into divided fractions, and fractions of fractions. Were it possible to get absolute time, it would mean that even time itself was a creation."

Aud.: "Question, Yada?"

Yada: "Yes."

Aud.: "Doesn't time begin with the first motion?"

Yada: "Yes. You see, this first motion is the first fraction. It is not a different matter, and this is why your scientists make a big mistake in talking about time and trying to divid it to its utmost one-ness, because time started by one motion---the first motion."

Aud.: "Could we say that the first motion created positive and negative, and so time?"

Yada: "Yes."

Aud.: "That would be the trinity?"

Yada: "There comes to my mind the question, 'Out of what did matter come?' The only answer I know is 'Motion.' The matter world was created by three

different kinds of motion, which created what may be called triangular, or MATTER three-dimensional matter.

"Matter does not exist in something. Matter, so far as the matter-world goes, exists in itself, for, along with what you call 'matter,' three-dimen- SPACE  
sional space was created.

1.317

"I think your scientists say the matter-world is both limited and limitless, because where matter is, that which is space is, but basically space is a thing of consciousness, of consciousness that is making reference to itself. This is very hard to think of. This is why you do not yet have, in your world, words that can give a true picture of the composition of space, or a nearly true picture of the nature of life. The moment you try this you are making different sounds and, where creation is concerned, sound is working to create or to keep matter creating itself. By 'sound' I do not mean that which is "sound" heard by the sense of vibration, but what other expression can we use?"

Aud.: "Vibration?"

Yada: "Vibration is the result of motion. Motion then becomes matter--three-dimensional matter. In your Christian Bible it says, 'In the beginning was the word, and the word was with God, and the word was God.' Yes?"

Aud.: "Yes, that's right."

Yada: "The word 'sound.' Sound is motion, is matter. Now I wish for you at any moment, whatever I say that is not to your understanding and you have ideas of your own about it, you correct me, please."

Aud.: "Yada, I do not mean this to correct you, but there are people who think that sound exists only in relationship to it being heard."

Yada: "Yes, and this is true, but the "sound" I speak of has nothing to do with what the ear can hear, but with octaves much higher."

Aud.: "Could this be classified as being 'ultrasonic?'"

Yada: "Yes, and a little bit more, but you can use it so as not to get too fancy with words."

Aud.: "Yada, so likewise with motion. Motion is something again of which we, through our senses, seem to have an idea. To us, of course, we are aware of motion as a creation only inasmuch as we can sense it or can measure it. But you are talking about matter at the beginning as motion, or as matter beyond that which we can measure."

Yada: "Yes, and these lines of vibration--should I call them 'lines,' or perhaps 'eddies,' or 'Vortices'? These make what you call 'psychic,' or 'mental' filaments, or web-like structures, which, in its particular field of motion, grasps minute pieces together--not really together but created or grown up out of these lines of motion. Do I make this clear?"

1.318

Aud.: "Yes. The fields of energy are gathering vortices together." SETH

Yada: "Yes."

Aud.: "The circular field of motion has a tendency to draw other parts of mind-substance into it."

Yada: "Yes, now you see the difficulty in talking in a purely scientific way about the atom. You cannot do it. You have to, somewhere, make reference to creation from the metaphysical approach. The view that your world exists only in physical form, as you know it in your world, is up against a wall regarding creation. You know how to use what is around you, but you do not know its origin, and not knowing its origin has driven the unknowing to all manner of fantastic stories about gods and devils and the contest between dark and light forces. This contest between dark and light forces is simply a marker in various degrees of congealing, or expanding and forming into larger and larger pieces. I think perhaps, in your world, you have learned to make a vacuum as far as you can get a complete vacuum, which is not a truly complete one, by using one of these machines you have for whirling."

Aud.: "Centrifuge?"

Yada: "Centrifuge. You can whirl space, and get matter from it, from almost what you call a 'void,' by whirling it. You set up a vortex motion in a dimension that is not matter, and bring matter from it."

"Your scientists, even in your present day, are debating whether the universe came from one large atom. The question is, if you ask this question, 'How large?' How large do they mean? As you know, large and small are relative things, or conditions.

"What I would say is that, in a manner of speaking, this is erroneous. A node of what is called 'matter' arose up from non-matter, or a different frequency. This node was many, many (if you wish to measure it) trillions of miles across, and it was more in the shape of a lens. This, after a given length of time, started to break up. It broke into rings. It broke up first by shrinking. The shrinking was not a quiet thing, but a very explosive thing."

Then, after it reached a much smaller size, it exploded most violently, creating what may be called a 'dwarf star,' or sun. These rings then became suns.

COMETS Part of them, breaking loose, created wild bodies that you call comets. This forming of a solar system, and before that what is called the galaxy, took place during centuries of time in different points in what is called 'space.'

A motion over here in space will affect a body over there which may be trillions of miles from you, and set up a kind of psychic force that eventually creates another body if it is not there already."

Aud.: "This is through harmonics?"

1.319

Yada: "Yes. I think that your scientists say the electron is everywhere-present. So it is, because the motion of one electron is going to either pull another electron to it, or to create one that it can pull to itself. A little later it will form a miniature galactic system. This miniature galactic system --you may call it the atom. It is very much like the galactic system in the cosmic realm. Do you understand?"

Aud.: "Yes. It seems that the pattern is pretty much the same. The only difference is the extent of it." ← ← ←

Yada: "Yes, only---"

Aud.: "The form to make the basic pattern is the same. It differs in quantity and in quality."

Yada: "And relatively different in what you call 'size.'"

Aud.: "Yes."

Yada: "Again we go to your Christian Bible. 'In the beginning was the word, and the word was with God, and the word was God.' It is like saying, 'In the beginning was good, and good was with good, and the word was good,' good meaning balance." ←

Aud.: "Just from the word angle, could you say 'harmony' here, Yada?"

Yada: "Yes."

Aud.: "And from 'harmony,' harmonics. Everything in balance."

Yada: "This is so. So again the word is 'harmonics.' What it means is the matter-world. Seven octaves then created fourteen octaves; fourteen octaves then created twenty-eight octaves." }

Aud.: "You know, Yada, this is important to us because we operate under two

measurements. One we call geometric progression, the other arithmetical progression. You know you have your seven and fourteen and you jumped to twenty-eight. You skipped a step there or was it arithmetical computation, 7, 14, 21, 28? It might make a difference."

1-320

Yada: "In many ways what you say is true because from each one comes sevens and sevens, and sevens, and sevens. Every time seven is created you get multiplications of those sevens."

Aud.: "I see. Outside of the Ring-Pass-Not, that is a different kind of space?"

Yada: "Is so, is so."

Aud.: "Because as soon as it becomes curved it becomes relative space." The space outside of the Ring-Pass-Not is a straight space that is know as 'absolute space' while the space within the Ring-Pass-Not is curved, or relative space. Relative space is curved while absolute space is straight." SPACE

Yada: "Yes, and it is in relative space that form is created--what is called 'sensory form.' Understand?"

Aud.: "Yes. That is what you would call the 'prototype' of the form?"  
(orig copy or model)

Yada: "Yes."

Aud.: "And that would be a static thing?"

Yada: "Yes."

Aud.: "And it does not get into action untill the space becomes relative?"

Yada: "Is so."

"It is very difficult to think about it--not to think about--to think above."

Aud.: "May I interrupt here?"

Yada: "Yes."

Aud.: "I would like to ask Mr. Reynolds to tell me again what a Ring--Ring--"

R.: "Ring-Pass-Not."

Irene: "Ring-Pass-Not. I have never heard of this."

R.: "Meadelayne used to talk of it when he was here."

Irene: "I didn't comprehend what he was talking about."

Yada: "This is it."

Irene: "Yes."

Yada: "Where did you learn this?"

R.: "From Dion Fortune's book, The Cosmic Doctrine."

Yada: "Oh!"

R.: "She says there are three rings. There is the Ring Cosmos, the Ring-Pass-Not, and the Ring-Chaos." 1321

Yada: "This is true."

R.: "But these are trillions of miles across."

Yada: "Is so. Very difficult to grasp. What we are talking here tonight is, I suppose, not for everybody."

Irene: "I don't think it would be possible for you to talk upon something that would be for everybody."

Yada: "No, I think not. What I mean is, it is not for the lay mind."

Irene: "I feel, Yada, that there are reams and reams of material already compiled for the lay mind, and (when the lay mind is ready for this material we will have it ready for them.)"

Yada: "Yes, your more scientific minds will grasp this, and your scientific minds will think of it mathematically more than they will by words. There is one thing that, when you talk of the basic nature of these things, you cannot talk in words about them. That's what makes it difficult to speak like this. There are no true words---you have not created them." WORDS

Aud.: "An adequate vocabulary."

Yada: "This is so."

Aud.: "Yada, going back to the prototype of form in absolute space, do we not have an analogy of this in the seed of a plant?"

Yada: "Yes. Here is the secret, if I may call it that, of the different forms. There is nothing, so far as the eye can see, in the seed that resembles what a plant is going to be like. It knows every little line that it shall create to make a special kind of needed form. It is even in the pattern what is going to happen to that form. It has this already in it while it is still a seed. To say it lies there in thought does not, naturally, give you a complete picture of how it is there, or what is there.

"Now comes the formation of planets out of this one large 'atom' or mass of energy. For a long time--how long? To say a billion years--seven and a quarter billion years it took your galactic system to come into being--is not to understand what you are saying because 'time' is one thing and 'times' is another. How are you going to measure the beginning?"

1.322

Aud.: "I think, to do that, we would have to go back and determine when mind-substance originated in the first place, and that is un-thinkable."

Yada: "Is so. It may appear that the sun is one thing and man, or life here on your planet, in any form, is something else. But this is not true in speaking of it in another way of thought. It is said that God gave His only begotten Son that man should not perish from the face of the earth. This is what is meant, 'from the face of the earth,' for, without the sun, there could be no life upon the earth.

"In the beginning was thought. If you call it 'God' then you cannot comprehend it, and it leads you to an attempt to deify it."

Aud.: "We try to personify it."

Yada: "Yes, and this leads to worship which is a purely (emotional) approach. The Beginner, the Puppeteer needs no bowing down to. Everything in it (which we may call the seed of creation) was there. Everything that happens or does not happen to either humans or anything else in the created world, was already there, in the (central) field, or sun. Consciousness which was not conscious of itself as being different because, could it think upon itself, it would create duality, which is what it did in creating form."

"That which is called the human animal is the highest, most complex body thought created. It created it in this particular manner in which the human body is, so as to become conscious of itself. To not only be the thinker but to be able to think upon the thinker, this is called 'self-awareness.' The human body has it because it was designed for it over vast periods of time in which it sought to find what may be called a suitable form to mold itself in, and it is all because of brain and spine. Yes?"

Aud.: "It appears that by mind developing this very complex body, it also develops itself, and as it develops itself, it requires a still more complex body to properly express itself."

MIND

Yada: "Is so."

Aud.: "So there does not seem to be any end to it."



Yada: "Is right. In what is called the beginning of life on earth, little bodies called 'amoebas' were created. Now these amoebas had motion by light. To the extent of the light was the ability to move. They were moved by light."

Aud.: "Is that what they call 'photo-synthesis,' Yada, or is that something else?"

Yada: "No, that is it."

1.323

Aud.: "It appears then, that the first sensation in the human body is feeling."

Yada: "Yes."

Aud.: "And this 'feeling' is what we should use to develop our psychic senses."

Yada: "This is so."

Aud.: "May I ask a question here? By the word 'feeling' do we mean a sensual thing, or do we mean a feeling psychically?"

Yada: "Psychically."

Aud.: "And the sense of feeling has been in the body so long that it has become deeply imbedded in the psyche."

Yada: "Is so, is so."

Aud.: "Then you don't mean the feeling of 'pressure,' but the feeling of some other energy force."

Yada: "No, 'feeling' is better. There is no other word that truly gives one the picture. Even today there are few people who know they are moved around by their psychic feelings. If they knew this, their knowledge would enable them to develop the ability to sense exactly the right way of moving. It would bring anything and everything they want. Nothing could resist the attraction of this well-balanced feeling sense."

Aud.: "Is this what alchemy has as its objective?"

Yada: "Yes, because it becomes his ability to transmute feelings into chemistry. Do I make this clear, please?"

Aud.: "Yes, but isn't the main objective of alchemy to attune the conscious and the subconscious minds?"

Yada: "Of course, which creates a very minute change in the chemistry of the body. This ability or art of healing is the central part of the initiate's ability to bring his animal passion self into what is called the Christ Mind,

the All-Mind, or whatever you like to call it, so he finds his oneness again. It is that he is the Creator."

Aud.: "And yet he, himself, does not do it."

Yada: "No."

Aud.: "The ONE SELF in him does it." T.A.

1.324

Yada: "Is so."

Aud.: "Can you say this, Yada, at the beginning consciousness was not aware of itself, but through matter and experiences it became aware of itself as a knower?"

Yada: "This is so."

Aud.: "If consciousness was not aware of itself, how could it create?"

Yada: "It was not aware of itself as a creator. It thought not that 'I am creating.' The thought was simply expression and in the expression the thinker received what is called 'experience.' In receiving experience, it lost awareness of itself because the experience was in creating, and it lost itself in it's creation."

Aud.: "And it is when it gets into the state of the Christness that it finds itself both creator and creation."

Yada: "This is so."

Aud.: "In order to get into the Christness, we have to attune the subconscious mind with the conscious mind."

Yada: "Is so, but you see, the moment the created becomes aware that it is the creator, then it ceases to have any awareness consciously (as you understand this word) of creating. It immediately ceases to be aware that it is creating. It knows itself only as the creator but not as doing any creating. Do I make myself clear? This is very difficult but it is a point that we must understand."

Aud.: "Yada, suppose that he did realize himself as the creator, would everything stop?"

Yada: "No, because creation is not done by what you call 'conscious awareness.' let us look at it this way. Let us say one is painting a picture. I use this, of course, because this man knows it better than most any other way. Have you ever gotten yourself lost in your creation? While you are writing, painting,

making music, how often have you become aware of yourself doing the creating?"

Aud.: "Not very often."

Yada: "You are mostly aware of the creation. Is it not so?"

Aud.: "Yes."

1.325

Yada: "And the more you feel for your creation, the more you lose yourself in it. You lose your self awareness like saying, 'I am Joseph.' This is gone from you."

Aud.: "You identify yourself with the work that is going on."

Yada: "Is so."

Aud.: "Lose yourself."

Yada: "Yes, and sometimes to such an extent that you lose awareness of your surroundings. Your consciousness becomes so caught up in your creation that you lose awareness of yourself as being and doing the creating."

Aud.: "Yes."

Yada: "In a larger manner, in a larger way, a much more intense way, this is true of the creator that brought your creation into being. That is what made it a live creation. The creator lost every separation of duality between himself and his creation. He became so lost in his creation that he imparted all of himself into it. This is why it is called an intelligent creation."

Aud.: "If you touch the painter while he is doing this, he jumps. In fact he is snapped back into his physical."

Yada: "Is so. He loses attention, loses awareness of his creation and becomes aware of himself again."

Aud.: "And it is very difficult then for him to get back into the feeling of creating again. In the physical, he loses contact with his creation."

Yada: "Because why? Because he has pulled all the life of the creation back into himself again."

Aud.: "Yes."

Yada: "Back to the center. In creation the point is the circumference, and sometimes the circumference is very big and when it snaps back to the point it is very shocking."

(Yada withdraws and returns after an intermission.)

Yada: "I mentioned the creator becoming aware of himself again and no longer aware of his creation but I wish to make a point here. You must not think that the creator became aware of himself or of the distinction of sex gender. This is not so, of course. It had no self-awareness. To have self-awareness there must be the ability to think of yourself, and the self must be something different again than the thought. Do I make it clear?"

1.326

Aud.: "Yes, Yada. I think that you could have an analogy, if I may say so. You have light and dark shades in a picture and this is how come there is a picture. You have to have within it, differences to make it be itself, and there has to be a right and a left, a positive and a negative, or male and female, and this type of thing. Is this what you were talking about?"

Yada: "Yes, and so it actually loses consciousness of itself because there is no awareness in self. When an individual says, 'I am self-aware,' he is speaking about his physical, emotional self. He is creating an identity. It is like the difference between saying, 'I am,' and 'I am I.' There is only awareness of 'I am,' but no 'I am I.' No identification there of the second self called 'I.' Do I make myself clear?"

Aud.: "Yes."

Yada: "This again, is a very difficult thing for the 'I am I' sense to grasp."

Aud.: "Mark has described to us, Yada, the condition he finds himself in, when you take control of his body. He says he is just aware of being."

Yada: "Being, just being with no secondary something called 'I.' The name of the creator is not 'I am,' but only 'AM.' When you understand this, then you see everything is saying one thing only-- 'AM.' It is marvelous when you can understand this. It brings us less feelings of worry and anxiety for, you see, there is nothing to be anxious about. AM is the one and the whole of it. This is the state or condition one must enter into if they make such practices in Yoga, the AM state. They lose the personification of their second sense called 'I'. But in that state, in the AM state, All is in perfect balance."

Aud.: "Could you say, Yada, that in the 'I am' state, as when you are painting, no sense of 'I am,' or of 'being' is there?"

Yada: "Yes. When you make 'I', you create duality--something called 'I,' and, secondly, something called 'the creation.'

"Everything is done by (energy). That which human beings call 'thinking,'

even the most rudimentary form of it, takes energy. This should tell us that all creation is energy. But I do not like the word 'energy.' To use energy we must first have 'not energy.' Is so. Energy, so far as the bodily functions go, is the basic blocks of what is called 'thought.'

1.327

"Thought, again, as far as the physical world goes, is reactions to one's experiences. Here begins man's learning to think. How do I register thought? Is it done only through the brain? I think not. The brain, of course, is the beginning of thought, yet the whole body registers an experience. Each organ in the body regards these experiences in different ways. Some have negative effects on their neighbors in having certain experiences. Some directly in the heart. These heart-feeling people are also emotional-thinking people. All the organs of the body register an experience from the outside world; then later they experience it again by what is called 'attitudes,' inner attitudes. These may affect any of the organs adversely and create all the various diseases that the body is subject to.

"Of course, each person is a product largely of his environment; how he has been conditioned there; how his environment conditions him. In any direction-- sound, color, anything at all -- we become conditioned. This is why it is so difficult for us to talk about how man thinks. Of course, how men think creates for them one mind called the 'mass mind.' Is it not so?"

Aud.: "Yes."

Yada: "The human organism -- we cannot talk of it en masse, naturally. Why?"

(One of the greatest reasons is because life is not lived en masse. The real life is a single experience, the experience of the dreamer, or the creator of it. A thought creates between the cells an action of energy which you, today, call 'neuron shower,' so that the feeling then repeats these neuron showers, or actions, between the cells. Very often the memory of an experience becomes more effective on the body of that person than the experience itself.) ←

Aud: "Does dwelling on an experience often become more damaging than the experience?"

Yada: "Yes, or, instead of dwelling on it, they seek to forget it; and in trying to forget it, they build it up and make it worse if it is a negative thing to them, and if it is a positive thing to them, they make it better than the experience itself. Sometimes a person having an experience will be so affected by it that he cannot tell the truth about it, he has no clear picture of

what happened. A person, say having an experience with a simple little thing like this-- say a person wearing certain clothes or color of clothes that are depressing to that one, he will refuse to accept the fact that he had on the color of clothes that depressed him. He will make up a color, a kind that is more pleasing to him. This is why witnesses of some forms of action are of little value. A crime has been committed. The person watching it so abhors the violence of it that he can create an entirely new drama that is in no way related to what has really happened because he wants to escape the pressure, the pain of watching that violence. Strange, we humans, in so many ways! Again, some people seem to grasp things more easily than others. This is due to a feeling for their experience, an attachment, a love for what they are doing. }  
 When we have love for a thing, we become efficient in that thing. To love is to know, to love is to understand; and when we understand, we can work freely in that particular field. ↗ LOVE

1.228

"Most children's fears come from their inability to understand what they are doing, so that thing becomes a fear to them. The moment we understand, our fears are gone and we become very wonderful students in that subject."

Aud.: "Is this, Yada, why some children who do not like, say, arithmetic or some subject they must take -- they do not understand it and they say, 'Oh! I do like it.' and they fear it?"

Yada: "Yes, you are right. They do not understand it. This is the basis of failure in subjects. Not because these people are mentally inadequate to their studies. They are adequate. It is a fear they have, based on lack of understanding of the basic nature of thie studies."

Aud.: "If teachers understood this more I think they would be more inclined to explain more fully to their students."

Yada: "Of course, but how are you going to do this when each teacher has so many students? You cannot give much attention to any one."

Aud.: "I know."

~~Yada:~~ "Your world has a very sad need of teachers. I mean teachers, not those who are merely educated in academic things, but people who understand human nature and how the human thinks. What an important thing! How we think.

"A subject, if we do not understand it, can become a bore to us, destroy our ability to learn not only that subject, but anything else, academically."

Aud.: "We set up mental blocks, as we call it, Yada."

Yada: "Is true."

## ULTIMA PAGINA PARTE 21

Aud.: "And we reject it, or we don't want to have the pain of facing this that we don't understand, so we just cast it aside and say, 'I don't understand it and I don't like it.'"

1.329

Yada: "Is so. It is not --. You see today there are some children that are backward and others that are forward, and you like to restore this to a normal condition, but it is not so. A child must have, or an adult must have understanding of his subject, must know what it is, know all its parts so that he is not afraid of it. This is all that lacks to have all bright children."

Aud.: "You have to use different approaches to each individual."

Yada: "Is so. Now if you keep sowing the seed of fear by forcing a subject on a child, pretty soon he will get sick because he is seeking to escape it. By making him sick, it gives him the excuse -- what he thinks is a legitimate excuse -- for a chance to get away from the subject. And I may say this is often true of adults."

"The subject of religion -- the matter of Jesus, or the Christ story-- can bring and does bring various forms of sickness to the human body, even to those who have been fully conditioned so that they believe this to be so. It is only the low emotional consciousness that believes because the low emotional self can think it believes something without knowing it. This is a matter of acceptance, and acceptance very often takes very much pressure from us."

Aud.: "It relieves us of some of the responsibility of seeking to learn what it is all about."

Yada: "Yes."

Aud.: "Until we understand it."

Yada: "Yes, until we know, instead of believing it. You wish to say something to me?"

Aud.: "Not right now, Yada, I think we have enough to think about."

Yada: "Joseph, do you wish to say something?"

LaB.: "No, this is fine, Yada, you are giving us new things to think about, and I think we may as well not compound it."