

PARTE 22

#1-15

Yada: "Is so. Thank you very much. Irene, do you want to say something?"

Irene: "Well, it isn't of great importance but, as we were talking, it reminded me of a program I was watching on TV. A man desired to come up and sing in a contest. He said that he had been an engineer (this fits into the category of loving what you are doing) and he said that he had been an engineer for quite some years, and he was worn out. He understood his work but he was bored. One morning as he was at the breakfast table eating, the trash man came along and was whistling as he gathered up the trash. The engineer turned to his wife and said, 'This is what I want to be.' This is what he does now. He is a trash man, and he sings and has a lovely time, and this takes no academic training to do, but he is content to be a trash gatherer." 1.330

Yada: "This is called 'peace of mind.' It is not what you do that destroys your peace of mind; it is your reaction to what you do.

"My honorable friends, it has been a joy for me to come here and speak to you."

PARTE 22

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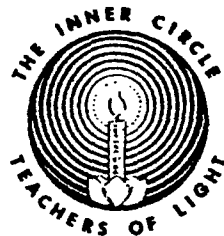
INNER CIRCLE KETHRA E' DA FOUNDATION

A NON-PROFIT EDUCATIONAL ORGANIZATION

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TRANSCRIPT NO 2



"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 #2

SENSORY IMPRESSIONS

By

Yada Di Shi'ite

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Yada: "Tonight I will go on talking about the first session we had, so I go back to the remarks on the body of a receiving center getting what is called 'external impressions.' There is much phenomena about this because all the nervous system--what you call 'the senses'--receives are impressions by vibrations that create similar vibrations on the nervous system as, for instance, sound to carry on a conversation. The inner nerves of the ear translate sound vibrations into ideas, thoughts, and does this more through the feelings. The sounds set up a feeling within that body. Now, if that one is conditioned in a particular way according to the environment in which he has been raised, the sounds will create very different feelings of that one than the same sounds will create in another who has been conditioned in another environment. Yes?"

R.: "I take it, then, that any external influence that a person experiences is blended with what is within that human being already."

Yada: "Is so,--the external experience stirs up all that he is already."

LaB.: "Does this 'all that he is already' take in only the physical experience, that is, the chronological experience, the last incarnations shall we say, or does it also go deeper than that, to the previous memory pattern, ect.?"

Yada: "Yes, it goes deep."

LaB.: "The sum total of all past experiences."

Yada: "Yes, and it touches on it on various levels. Many of these feelings he gets have to do with the experience patterns he has had in all lifetimes and of which he is totally unaware. To make this clear---a present impression may reach deep into the unconscious self (if we may use the word 'subconscious' within its real meaning), and bring up, not memory patterns as such, but---"

R.: "The summation of the memory patterns."

Yada: "Yes. He does not know he has had these experiences. He does not know what these memory patterns are. He has no conscious awareness of these per se and in this time, but these very sounds will touch upon various memory pattern systems of his past lifetimes and up until this lifetime, into the present moment and then back down into childhood, hitting on memory patterns of pre-natal life.

When you talk with one another, it is like a great musician playing on many tones called 'harmonics.'

LaB.: "Chords."

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Yada: "Yes, this is why speaking, communication, is a very, very fine art and when you are trying to communicate, trying to intelligently communicate, you are worse than amateurs and offend one another. It is so easy to do, because of the lack of ability to communicate intelligently. Lack of ability to create intelligent sounds, harmonics that would be instructive to the person with whom you are trying to communicate. I do not think any of these things are taught in your schools--what is called 'the art of communication,' or 'communication.' Is this so?"

LaB.: "Well, we try, but possibly not with the same idea that you have, Yada. It goes deep. It is a rather superficial thing with us and we are using the word pictures, the images, the symbols of the language to attempt to reach another person, but not with all the understanding that that implies. We use the form of the language as correctly as we can. We try to be exact, as scientific, as analytic, ect., as we can if we wish to give it that time. But most of the time, we do not give it that intensity, on the superficial level. We just use the form, and we try to get the picture as well as we can in spite of everything."

Irene: "We have what we call, Yada, 'finishing schools' for the moneyed people. They send their children to these finishing schools and they develop and use what is called a 'cultured' voice which is more melodious and more pleasing to the ear, but I don't think, they use along with it, consideration for the one who is hearing what they have to say."

Yada: "This is what I am pointing out. It is the failure of your civilization to---to---"

LaB.: "To harmonize."

Yada: "To harmonize, thank you, your ideas with one another. This is the trouble, the great trouble between nations. The heads of nations, instead of trying to truly understand why they do not understand one another, each goes out with the thought in mind of brow-beating the other into thinking in his manner, in his way. Now this leads to more confusion, settling no problems whatever.

LaB.: "Collusion, intrigue, and misunderstanding."

Yada: "This is so. You train men and women, I know, and I think all nations do this in modern times, to become what is called 'diplomats.' Yes?"

Irene: "He is an expert trickster."

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Yads: "You see this is bad. This is what I mean when I say 'bad'; it is negative and therefor produces negative results. The diplomat is not trained to come into harmony with what a diplomat of another nations knows, or thinks he knows. This leads to trouble always, either between two people or between two nations. Nations have thought that if we do not move together, we move against one another."

R.: "Actually this is the two extremes, but there are a number of paths between the two extremes."

Yada: "Of course."

LaB.: "Sometimes we don't meet and another because we are going in parallel lines and we never can reach one another."

Yada: "Is so, and you find this sort of thing in misuse of thoughts. It is the same between two people. (We can only give out the way we have learned to receive, and no more than this.) Here there is a seeming wall running between two ideals, ideologies, -- communism and democracy. Neither of these is trying to understand the other, but both are trying to force their way of life upon one another. There can be no living in peace and harmony in your present world between these two ideas. One or the other will have to go. All the talk of your politicians, your diplomats, about living together is ridiculous. Now it could be done. They could do this if they understood one another; but they do not, they do not."

(Yada withdraws and returns after an intermission)

Yada: "Now we start again. I think I will begin by saying that out of what appears to conscious beings today to be 'nothing', and which you refer to as 'absolute space,' came creation. This beginning of creation was started by a condition we will call 'thought.' Now it is known in your world that matter is formed in geometrical patterns, and in a very given arrangement of what is called 'particles.' These particles, in the beginning, seem to come out of "nothing"; but this is only that which the human mind thinks is nothing. In truth we may truthfully say that (psychic energy) is matter. Would you not say so?"

R.: "A form of substance, but not physical matter."

Yada: "No, because why? Because the building blocks have (not yet) been brought into any geometrical pattern at all. They are what may be called 'free energy.' No design, no shape, so it is not "matter". Do I make this clear?"

R.: "A form of substance, but not physical matter."

Yada: "No, because why? Because there is no form."

R.: "It is perfectly clear, Yada; the only thing is, we have to think about it until we can understand it."

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Yada: "This, I'm afraid, is true. My difficulty in telling this story is in finding comprehensive words."

"To me, matter is a surface. Matter is sensory. Apart from the senses, there is no word that you can say without producing matter. No word! The moment you speak, you set up vibrations, and these vibrations become matter. There is where it is truthfully said that man creates first by thought, by a projection of thought called 'sounds,' and this brings matter into being, *Sounds* as far as man is concerned, as far as man as a sensory measuring-stick is concerned. Understand?"

R.: "I think so."

Yada: "It must be known in your world that all forms, every form is created after a very specific formula, or arrangement of, what is called 'atoms.'"

"Your scientists have a big battle going on between them as to the origin of the universe. As far as the human being goes as such, it is, in the beginning, an idea. Then, in its production, it becomes a thing of the senses, producing color, sound, and what you call 'changes in re-actions' where senses are concerned, but in itself there is no change in the psyche."

"The universal mind is always existing, and by 'always' I mean it was an idea, and no more than this, and still, basically speaking, it is no more than this. In producing an amoeba, the prototype always existed. The prototype of any form is, again, an idea. Do you have anything to say about this?"

LaB.: "So far, so good, Yada. There is one thing that I might say. You know that, in Scholastic cosmology, that part of philosophy which treats of matter, matter is explained as coming out of potentiality. When you mentioned 'formless,' you know, it was like a reservoir..."

Yada: "Yes."

LaB.: "It does not have form, it is not matter, yet it is. The Scholastic philosophers explain it as 'potentiality.' Out of potentiality of matter came 'matter.' Out of the idea, came matter."

Yada: "Is so. Now, a conscious living organism may feel fields of energy such as heat, radiation, electrical radiation---this kind of thing---but, you see, all that is felt is a registering of pressures upon the sensory system, is it not?"

LaB.: "Without the thing itself being affected by whether we measure it or don't measure it. And if somebody measures the intensity of the sun at the equator, or at the North Pole, the sun is still just as warm or as hot as always in its own activity but, with relation to the senses they are measuring it differently."

Yada: "This is so. Now you may register a heat vibration and call it a burn, but the heat vibration itself is not a burn. The burn is just a degree of pressure upon the nervous system."

R.: "Here again, don't we have an example of the external force mixing with the internal force?"

Yada: "Yes. We say something tastes good or bad, but the vibration that created that pressure on what is called 'the taste buds' has no such quality as 'good' or 'bad.' This is a concept learned from the conditioning of pressures on the taste-buds.

"Now you go--you American people go--to some other country, and you are offered some kind of food, and you reject it because you have been conditioned to a particular way of tasting, or accepting the concept of pressures on the taste-buds. Is it not so? [There is no such thing as a taste in itself. It is only a concept."] "

"White is a concept, that we get from pressures of what is called 'light and dark' vibrations. Is it not so? It is as we have been conditioned, the concepts of light and dark are different. To someone else not being so conditioned, light and dark will be different."

"So we see that, while there are building-blocks, so many billions of them we call the 'atom,' there are endless numbers of them."

"Atoms are created by arrangements of these building-blocks, and a very given number of them go to make up its structure. Now, if we are not careful, we get into trouble here, because an atom cannot be divided out of existence or into nothing, for all you do when you start this division is to go on creating less---, one less. Do I make myself clear? Each piece being one, no matter how fine you get it, no matter how deep into the atom you go, each piece that we call 'one' is made up of so many fractions out of what you call ATOM ----."

Yada: "Yes, yes."

LaB.: "Infinity?"

Yada: "Yes. So, with this thought in mind, I think that I can safely and intentionally say that that which is called 'matter' is eternal; the building-blocks themselves are not created." MATT. 1.337

R.: "Would you say that they came into our form of existence from a different form of existence?"

Yada: "Yes, simply from a different arrangement that they were in before, and I----, the trouble here is a word called 'motion.'" Matter is basically "motion". Take anything, say of the "building-blocks" that form what is called a 'surface', then the matter world has begun. Now, this beginning, or the starting of creation, is going on all the time."

LaB.: "Then it begins or ceases only in appearance to us; it is only a different manifestation or vibration."

Yada: "It is so. Now, in creating a living organism, the whole plan, the entire thing, is an actual body. It does not come from a form that looks like you do now. It was created first as an idea of form."

R.: "Not a particular form, but form in abstract."

Yada: "This is so."

LaB.: "It is essentially form in essence."

Yada: "IT is, but in abstract."

LaB.: "Yes, in abstract."

Yada: "This first form brought together what you call 'oxygen' and 'hydrogen,' creating what is called a 'water-like mist.' A very, very fine grade of mist. Then it attracted to itself such substances as what you call 'nitrogen,' creating what is called a 'gas.' This gas made a rotating motion, creating cells in this gas;---one celled beings. This one cell being we call the 'amoeba,' which is basically a protein enzyme."

"This was irradiated by the sun, the sun being much different than it is today; much bigger. Now, this amoeba was not fully a physical being yet, but it received its life actions in the upper stages of the atmosphere. Then it fell to the earth in numberless quantities. These beings were moved around by light-pressures. Chemically made cells that, by combining in given quantities, or qualities, became living intelligences." SUN

"This was the beginning of your plant life, which lay dormant in the rocky substance of the early earth. Then it, getting more heat, fierce heat, seemed to be destroyed. But no! This heat acted as an incubating force for these beings so that when the rock cooled off these beings came back to life, or became animated again."

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"Look please. Your scientists today--- they try to sterilize their instruments. There are some organisms that can continue to live under the most tremendous heat pressures, and when these heat pressures are removed from them they become active again, showing that they were not destroyed, not killed. Is it not so?"

"This, then, will show right away that man was born out of "heat". Heat is a form of the sun. The sun is the source of all as far as matter goes, as far as living consciousness in matter goes. Were it not for the sun, there could never have been physical existence of a living kind."

SUN

"I am trying to---in giving these talks---I am trying to piece together as it were, because I am working in---I have not comprehensive words---so I am using the system of what may be called 'skipping about.'

"In the beginning of this mist, a vortex was created which came together at a very given center. At first it was just lines of force, and as these lines of force worked in upon themselves, they were what, in a manner of speaking, we will call 'cold electrons.' Now what is a cold electron? Simply electrons that were moving more slowly than today; much more slowly than at any time as you know it, or as you know time. These misty bits of energy, working in upon themselves, caused themselves to be more and more attracted to one another and creating friction upon themselves by their ever-increasing speed in their frequency. Do I make myself clear? This ever-increasing "heat" gathered other bits of energy to themselves. This threw them apart most violently and they rushed back upon themselves again, losing some energy in this action, so that they were capable of holding together."

"What do you call linking together?"

R.: "Cohesion?"

Yada: "Yes, thank you. Then these, losing their heat, and losing heat each time this happened, they made bigger and bigger bodies until they reached a balance between their velocity of spin and their loss of heat. This caused breakups, causing different vortices to form, or what may be called 'nodes' in space. These nodes became solid by cooling." "COORDINATE POINTS" OF SETH?

Su

"The sun, as you see it today, has very little nuclei in it---to the matter in it. Almost all of these energys went to make up chemical compositions that were formed by the cooling process. The sun today is largely helium and hydrgen. Very unstable. There is, perhaps, one tenth of one percent of other chemical substances in the sun relitive to what is on the planets. This is why the sun will not cool off and become a dead body or a wanderer in space. It is much more likely to explode than it is to congeal further into slolidified matter."

Irene: "Has it ever been solidified matter?"

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Yada: "No."

Irene: "It has always been in the state in which it is now?"

Yada: "Yes. It has simply thrown off the more potent substances, what you call 'chemicals,' and made itself what it is now--a body containing very little nuclei that go to make up a solid body. Do you know if they say this in your world?"

R.: "I think they do, Yada."

Yada: "Some, I think, teach that the sun is likely to cool off."

R.: "Yes, I think they all teach that."

Yada: "But no! From my study of it, I cannot see this happening, but I do say it is likely to explode."

R.: "Sir Michael Faraday, in his book, The Evolution of the Universe, says the same as you do--- that the sun is never the graveyard of planets."

Yada: "No. In these substances that went to make up the planets, when these were first cooling off, were things like what you call 'meteors.' These, each in their own particular way of moving, became more solidified in mass, some having a much bigger form but less mass. You understand?"

R.: "Yes. Larger in size but less in density."

Yada: "Yes. In each of these planetary substances would be the potential for the creating of living substances but, because some of them were created--- the vortices of them were created---, so close to the sun, these living substances failed to take form, to come alive, become active; but all of the potential for this is still in them. It is like the little planet, Mercury, too hot.

"Venus had big clouds of gases around it, cooling it. Although there was less heat in it than there was in Mercury, it was still too hot to have living things like you have here on your planet. It had living things, living

VENUS

things that can exist in that degree of heat. Then you go farther out to the outer planets which are not getting sufficient radiation from the sun, not getting what you call the 'ultra-violet rays.' This ultra-violet ray is the very essence of life. The heat ray, what you call infr---

R.: "Red?"

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Yada: "Yes. Not enough of it, so you have no living things there. Cold, yet underneath this cold, amid this sub-zero condition is latent life waiting for the possibilities of the right temperature to animate them. You can imagine what a long step it was from these beginnings to intelligent life here on your earth."

"In the beginning, plant life on your earth was profuse and grew to great heights in relatively short periods of time, and died quickly. There was a turning over of living substances coming up and going down. This earth was once surrounded by a tremendous sheath of ice. Now you would suppose that this would cause a frozen condition on the earth, but no; it caused the greater part of the earth to be like a tropical condition."

Irene: "How did the rays of the sun penetrate this sheath to the surface of the earth, Yada?"

Yada: "Oh, it penetrated! It penetrated by much more powerful radiation getting through to the earth. There was not yet what you call an ionosphere. There was an atmosphere, but the ionosphere was not so dense as it is today."

Irene: "Could it be that some of the heat came out of the crust of the earth?"

Yada: "Of course."

Irene: "Because the earth was not solidified as it is today?"

Yada: "It had, within itself, all the potentials already for the creating of living forms. Enough internal heat was still seeping through the outer crust of the earth to give birth to living forms and stronger, more massive forms than are living today. Not only has man blossomed and become more delicate, but so has everything else."

"Let us go to the trees that have become petrified. They are of most ancient times. They were gigantic. Everything in those earlier times of creation was much bigger, stronger, but it did not last as long as today."

LaB.: "Was the purpose of that to find expression as to what would be most fitting for that particular genus, Yada, so that the evolution would come up to a point where it could be finding within itself as perfect a form as it could or as much balance within itself?"

Yada: "Yes, but how could it do this without first having had experience? Experience in matter. Finding itself."

"Man is a word, a label put upon an unknown quantity. In one respect, physically speaking, man is an animal the same as all of us animals. What makes him different only is that potential for thinking. This puts him apart from all other animals."

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Irene: "Yada, about this event that happened on the fourth and the fifth (of February, 1962), will this gradually condition beings to express themselves differently, more intelligently than before? Is this the conditioning of the world?"

Yada: "No, not in itself. The motion of the planets, or the alignment of them, in itself, would not make any difference in this. It is rather, the attitudes the living things pay to the change in emotion. It is said the planets do not, of themselves, effect anything, let alone man." ASTROLOGY ↓

Irene: "It is the attitude man takes on whether or not the planet can control him."

Yada: "It is in his feeling and registering the changes take place. He makes particular kinds of ideas about the changes in his feelings. They create changes in his feelings." SET 4

Irene: "But there must have been something about this idea, Yada, or I don't see how the signs of the zodiac---"

Yada: "Of course. I do not say that they do not. I am saying it is this way. They do, of course, but not in the way that you think, and to think that the planets themselves are doing this to you---no! It is the feelings that you get from the changes in motion and the impressing of these feelings on your nervous system that gives you concepts and ideas of different kinds."

R.: "The same influence will have a different influence upon one person than upon another."

Yada: "Of course."

R.: "Because the inside of the person is different."

Yada: "Of course. In my saying this, what I am trying to point out is simply that your destiny does not lie in the stars but in you, by your attitudes." ←

R.: "That's right. All that comes to us from the planets and the constellations is an influence, and it is our reactions to it that determines whether or not it affects our destiny." *

Yada: "Is so, is so. We affect our own destiny by concepts we get from the influences of vibrations. These vibrations create ideas within us and inner responses. If you are an intelligent person ('intelligent' meaning capable of thinking rationally about life) then the changes affect you rationally. If not, they affect accordingly. Look please, at what happened to the people of India on the fourth and fifth of February, and a similar condition existed among many of your people here in this country." 1.342

"Let us, for the moment, come to the subject of what is called 'mind and the matter world.' I think today your people are apprehensive. 'Apprehensive' is a good word, a state of mind over the mind and the brain, and you think the mind is part of the brain. In a manner of speaking, it is, because the mind, in connection with the brain, produces matter. Matter belongs to you to use as a consciousness. Let us go to the world of dreams. Here, if you are having what may be called a 'conscious dream,' the world around you may seem real enough. This is not matter. The form in this dream-world is not matter. It is purely mental. Now, you can turn this dream-world inside out and make your dream a concrete physical condition, 'physical DREAM' condition' meaning sensory. With a dream becoming sensory you can also use physical instruments to make measurements of that externalized dream and you will find that it is matter and nothing more than this. It has duration or period of time to exist in, and its period of time is measured according to the rate of build-up and break-down of that matter. Is it not so?"

R.: "Yes."

Yada: "More, you can enter another world called the 'world of death.' Here, again, this world is very much like your dream world. It is a mentally created world; yet the difference is, it is not related to the brain, the brain being a material organism, is it not? Here, now, you are living in a world of what may be called 'pure thought' Yet to you, it is real. It has its own form of "reality", the same as the dream did when it was a dream. When you externalized it and measured what you call 'physical matter,' it belonged to the ground. It was a world of brain energy. In the death world, which is a world just a step beyond this, it is of pure thought. And what is the nature of the substance that is holding it together? For want of a better word---feeling. Is this clear to you?"

LaB.: "Yes, Yada."

Yada: "It is a very difficult thing to put into words. Feeling is the 'substance,' the glue, that holds the substance together in your dream-world.

"If you should have a change of feeling regarding your creation in that

world, you create various changes in the structure, in form, and in color, and in everything in that world. This is why the afterlife state is not a permanent state any more than is the physical state."

R.: "To get into a permanent state you would have to go to non-manifestation wouldn't you?"

Yada: "Yes, yes indeed. Now let us take (if you forgive me for saying this) a bigger step into the world where I exist."

LaB.: "It must be quite a feeling, isn't it Yada?"

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Yada: "Yes. It is a formless world in which I live; what may be called a world of pure thought. I do not like the word 'pure.' It repels me because it does not give you a proper picture of the existing conditions. But let me say, formless when I am not in a state of creating. Do I make this clear?"

LaB.: "You are in a state of being without---,"

Yada: "Without creating any kind of form. You understand? Now this happens in the physical world, very close to it. One finds themselves in this condition when in what is called a profound state of coma, or deep normal sleep where there is no dreaming being done. Dreaming is something that is related to a state of awareness, or sense awareness. Now, you see, if we lose this state of awareness, then we have no world of form. Now, your scientists say that man dreams all the time so long as he is alive, but he does not remember the dreams when he awakens. This is not entirely a true picture because dreaming is something that is related to the conscious self."

Irene: "We are always taking part in that dream."

Yada: "Is so. We are aware of the 'I am me,' 'I am I,' and 'this is me doing this.' Where I am. this condition does not exist. You are in a state of absolute formless condition with no awareness of you at all. Yet, in this deeper state of being we find our greatest rest. We are not lost, we are just unaware. For the moment, no feeling has arisen within us regarding ourselves."

LaB.: "Then you don't express yourself through motion?"

Yada: "This is so. The moment I think, 'I am I,' this creates motion, right now, and motion creates form. This 'I am I' produces desires---feeling of lack of fulfillment. Again, you get this to a degree every day; even in your everyday conscious state you will withdraw in a state of boredom from the world around you, and in doing this you lose the feeling of relationship with yourself."

"The first desire produces form. You do not have this desire if, through boredom, it has been destroyed. Then you cannot create

Some people enter this state when they do what we call 'die.' This is why it is so difficult to make contact with them right away. They have entered, before their death took place, a state of border, weariness, tiredness. Let us take people who are becoming sick. They are going to die. They often lose the desire to create, so they go to sleep. They withdraw deep within." 1.344

LaB.: "In a way, Yada, you can say they are oblivious to manifestation."

Yada: "Yes. Now in the withdrawal of consciousness in what is called the effort to obtain Samadhi, one is very likely to cry out: 'Oh God, darkness passes over my face! Oh God, why have you deserted me?' or words to that effect, 'God' meaning 'creation', the will, the desire to create. There is a moment before attainment of the conscious consciousness of your own divine Christness, your Center of Light, (and this is a very acute state of creativeness) when we have a more complete understanding of the relationships of 'I am I'. We cannot help but realize that nothing can happen to us to destroy us. We cannot be destroyed, we can only have a withdrawal of the I AM awareness, and this is a tremendous sense of freedom for as long as it lasts. It is of no use to ask how long it lasts for this person or that person, for there is no answer to that question."

CREATION
God

"It is out of this state of no-awareness that Creation was conceived, first rising up out of desire, desire to become awake, aware, conscious. Then with consciousness the Creator recognizes his creation, and the recognition means he is it, and he is of it. I have no way of judging how the minds of people here in your world will be able to comprehend the things of which we are speaking here. It is not my affair to be concerned about it, yet, because I know that you and I are one in the Light, I have a hope that there will be a grasping of it that will be of benefit to those who do get some comprehension of it."

R.: "Do you think, Yada, at this point it would be of benefit to tell us how, what steps we could take to come up to this point, beginning with the basic principles of psychology and the effect our thoughts and our speech have upon our subconscious mind?"

Yada: "Yes, I think it is of the utmost importance. First I would say that only those who are, let us say, sincerely wanting to know, to comprehend the nature of their being---this wanting, this is a tremendous step. This is an open door. We can do no other than we are capable of thinking about, can we?"

R.: "No."

Yada: "No. So this means, if we want to know, we will first clear our minds

matter, the nature of mind, brain, and all those things."

R.: "I suppose, Yada, that the best way to do that is to simply constantly hold in mind a desire to know the truth."

Yada: "This is the answer and the only answer. Be willing to want to know." Now it is of little use for any of us to say we want to know if there is some emotional block within ourselves that will not permit us to truly want to know, because almost all of such blocks are basically fear. Fear born of a feeling of insecurity, and certainly insecurity will not permit us to move."

R.: "That forms a Ring-Pass-Not."

Yada: "Yes."

LaB.: "Sometimes we have it within ourselves or bring it back from past experiences, maybe, but yet we can be brainwashed, trained, or conditioned to the situation."

Yada: "Yes. In your christian world you are taught that you are not responsible for creating. You didn't do it! That means that someone else must have done it. Having feelings of guilt and shame will not permit one to admit to their own consciousness that they are responsible for the world in which they live. But it is their creation. They did it, but if they cannot accept this, then how are we going to open their minds? We cannot do this if they are going to keep their minds closed. What is needed, I think, because of such thoughts as we have been speaking of here tonight, is a kind of purging of the unconscious fears that we cannot be burdened with in the physical world."

R.: "That is the first step in alchemy."

Yada: "Is so, is so."

LaB.: "Purification."

Yada: "Yes."

LaB.: "In that way, in that sense, we can try to become pure, not morally."

Yada: "No, but still meaning 'cleaned out'. You cannot put more water into a container than that container can hold. Now, if you want to get, not more water, but fresh water or different water, a different quality, you have to empty out some of the water you had, otherwise you cannot add anything to it."

R.: "As LaoTse says; 'Having emptied yourself, remain where you are'."

Yada: "Is so, because you cannot go anywhere else."

LaB.: "Then, what you are trying to get rid of, Yada, is probably images, lost images, and any conception you have of yourself that does not truly reflect

yourself."

Yada: "Is so, but you cannot completely get rid of your guilt feelings because we must have guilt feelings, not in themselves, not as the expression 'guilt' seems to imply. What they have is 'fears'---not'guilt', but fears. Of course, then, according to their feelings about the subject; then we get an added quality called 'guilt', but it is basically fear, and fear of the unknown."

R.: "Sometimes they have a fear to know."

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Yada: "This is the unknown."

LaB.: "That's the unknown, so we fight against it, and say, I do not accept that"

Yada: "And why? Because they fear responsibilities which they feel they are not capable of handling. This feeling of not being capable of handling is a feeling of insecurity---uncertainty of their position."

"In speaking of life, where can we start? Where is the beginning?
What is the most important thing to talk about?"

R.: "Yourself.:"

Yada: "And that is all, and that is all."

LaB.: "That---the Alpha and the Omega."

Yada: "Alpha, Omega, is so. Our beginning and our end lies within our desires. How big, how strong is our desire? What is the French word that the shrugging of the shoulders may express? What is this in French?"

LaB.: "Je ne sais pas. I don't know."

Yada: "Je ne sais pas. Very good."

R.: "As the Spanish say, 'Quien sabe.' Who knows?"

Yada: "Who knows? Yes, I think I will stop now. We will be together again very soon. I have been privileged to come and speak with you about the most important of things---yourself."

(Yada withdraws)

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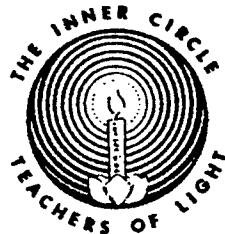
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1.347

TRANSCRIPT NO 3



"The tenents 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

CLOSED LECTURE #3

THE HUMAN BEING AS A CENTER
OF COMMUNICATION

BY

Yada Di Shi'ite

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Yada: "Tonight my talk will be on the human being as a center of communication.

"Like every living being that must have access to its external surroundings, the human has what is called 'senses.' While (his senses are conditioned by his surroundings,) I might say that his surroundings are created by himself, his senses. He has yet another world in which he lives more steadily, more continuously than any animal. Most of the lower animals live very much outside, very much in the physical world. It is what is called their 'instinct.' They follow this instead of creating patterns in, let us say, the mind of the species. Each of these species of being have what is called an 'over-all mind,' and they act pretty much according to this mind and their particular nature." *

R.: "The group mind?"

Yada: "The group mind, thank you. Man has this also, but man has something else and it is difficult to feel certain that this 'something else' is altogether good for him, and that is his ability to reason on his acts; to think about his acts and then to work them out either today, tomorrow, or whenever he feels that he should do something about them.

"When an animal has a desire to do something, he acts upon it. There is no waiting until tomorrow or the next hour, because this act is controlled by instinct. There is no thinking upon it, no planing on it. Would you agree?"

R.: "Yes."

Yada: "Because man is capable of this thing called 'reasoning' and 'planning ahead,' he is also capable of living in several different times, as it were, at the same time. For instance, he thinks about something, and he also thinks about the future of that 'something.' Usually that 'something' is himself. He is also capable of thinking about something or condition that has already happened to him at some time in the past. This means that he can go back in time, or look at it right now.

"But, because of this complex nature of mind in the human being, he becomes subject to, or I might say prey to, all manner of negative conditions, such as fears, fears about things that most likely will never happen. Here, at this moment, we are in this room. We sit together, we talk together, and yet each of us is periodically not here at all. We are off somewhere mentally, and in these mental excursions of the mind we have experiences that again create all manner of feelings--joys, laughter, tears.

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"The mind stores these thoughts. For years the mind has been roaming around gathering all kinds of experiences and it stores them, thinks upon them, passes judgment, and then stores the whole thing. Even though he may work upon thoughts, bring them back and work upon them, yet he stores them in this great unconscious self, and he also stores what he did about them. Isn't that marvelous! Most amazing! Yet as amazing as it is, as marvelous as it is, the very ability to act this way, to do these things, often leads us into much confusion as to what is happening in the 'now' or at any other time ahead, or as to what happened in the past. Why? Because we reject the things that we did not like, the things that didn't taste right, the things that did not set well with us, and, as we cannot blank them out completely, we put them as far back into the unconscious as we can. Then we make little fairy stories about them, we build little pleasant thoughts. In doing this we make things that are unpleasant, pleasant, and at the same time, make things that are, as they are not. Do I make myself clear?"

R.: "Yes."

Yada: "It is very difficult for me to do this. Not that I do not think that you do not have the capacity to grasp this right away. It is that I do not think my ability to put it into words is very good."

LeB.: "You may not think so, Yada, but if I may offer an opinion, I think that you do marvelously well. I always marvel at your ability to handle the English, I truly do."

Yada: "Thank you very much. This gives me much courage."

LeB.: "I am sincere when I say it."

Yada: "This is why I say it gives me much courage."

"When I have said in the past that the human being the world over is sick, it is not so much physical as it is mental. This is what I have said."

What I meant by this--the mechanics of his insanity. He has not yet learned to look at all his experiences as simply experiences. He has yet to learn to stop wrapping up his experiences in emotional bags. I do not think that he is going to, but this condition of clarity of consciousness is not going to come to man en masse. It has not in the past, and looking at your world today as having evolved so marvelously---the technical knowledge you have---you still have little understanding of the psychology of the human mind. 1.350

"Joy. Let us speak of joy in difference to fear, or to any other, what is called 'negative' attitude of mind. Joy! It is of little use for me to say that life is for joy, because it is obvious that joy is not something that stands by itself. How can we make an understanding in our mind of what joy, is if we do not know what pain is, what fear is? But, if this is true, it means that fear has its place in life, and life is anything that we do mentally. Fear has its place.

"Now I said, and you agreed, that fear, anxiety, guilt, shame, as well as joy, peace of mind, happiness, if they all belong to the world of man, then we must ask ourselves, 'What are we doing trying to stop these things?.' Can one bring more joy than fear to another? Can we give out more happiness than sadness? Not really. I cannot imagine one having complete and continual happiness. What does happiness consist of? The real cause of happiness is a state of being within yourself, and you have it, regardless of what happens to you, for happiness is peace of mind.

"What happens to you is called 'experience', and is there any time that you can have an experience that has no pain in it? Especially is this true when you have not learned the art of emotional detachment. To be able to stand and witness, or to be able yourself to suffer an experience without getting emotionally enwrapped. It is very difficult because the physical world has demanded of living forms a nervous system, and every experience---even doing nothing, is an experience---creates pressures of some kind or other upon this nervous system.

"The simple effort of seeking food in your modern times can create, and does create, secret little dreads and uncertainties as to whether we will get the food we are seeking. The effort of sexual communication and the endless taboos placed on sex in almost any society, of any kind, from the aborigines of Australia to you here in this country, have created and placed upon sex an enormous price that the individual must pay. This is a natural thing---for man to sex. To keep warm and sheltered creates within yourself, no matter

how much money you have, an unconscious fear that you are not going to be able to accomplish normal things, things you were born to do: you get the cost in sickness of body and soul.

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"Education. What a price one pays for it on the nervous system! I do not know what the statistical percentage is of children that, in their earliest years in school, are so excited, so fearful of failing in their studies that their eyes are ruined and the medical man insists upon giving them other eyes, glasses, when what they really need is the fear of life taken out of them occasionally by reducing their strains that they brought on in their anxiety to learn.

"Your price of success for your highly educated people in what you call 'the business world!' Your business world is a world of insanity for the majority of men in their frantic effort to make what is called 'a living.' It is not only a living that they seek to make, they are forced to make, it is a better living than their next-door neighbor, and because the majority of these highly educated people in business have not been told about emotional detachment, most all of them end up with what? Ulcers, heart disease, high blood-pressure, what you call 'hypertension.' I have learned long ago that the people here in your country, and undoubtedly they do it in other countries, take up what is called 'collections' to be used for relief of an endless variety of diseases, when indeed, there is only one disease. It is the disease of the emotional self. Why don't you make a study of that?

"A child is given constantly baby stories about how he must succeed financially in your world or he is an outcast. The human body cannot tolerate this kind of thing! It cannot 'go with it!' It is of little use to study heart conditions and what to do about them. You should make research on how not to have heart conditions."

R.: "There is more money in it the other way, Yada."

Yada: "Of course. I realize this. So even those who are doing the research become victims of heart attacks, of high blood-pressure. I say, my friends, teach the young to honor themselves above everything else and teach them slowly not to be afraid to fail. At the same time teach them to put their heart into what they are doing, or are given to do, to do these things for the love of so doing, and for no other reason. Then they will become not only a great success, but a healthy success, They will live longer. Long life is of no use if you have to suffer all the time, so teach them to love what they

are doing, or don't do it. If you do, if you will go on just as you are doing today, people dropping dead, people having kidney trouble, diabetes, everything imaginable just as before, no matter if you do discover a cure for heart trouble, the cure will not stop it from coming on.

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"Do research into peace of mind. Re-educate the woman into being a mate to her husband instead of --what? One to whom he must give, and give, and give to or she is not happy. She is in a state of emotional frustration if she does not have what her next-door neighbor has. How we think! We speak one thing with our mouths and think something different with our minds. We talk of loving one another, yet we use one another for our own convenience.

"I will stop talking for a little while now."

(Yada withdraws)

Yada: "So I come back. This time I start with what we may call 'genetic memory.' I think you have heard of that?"

Irene: "Yes."

Yada: "Genetic memory is what produces in us the things that belonged to our fathers and great-grandfathers and mothers. Often these are the source that is responsible for so many wonderful things, such as geniuses in music and art: also the cause of unhealthy bodies, genetic weaknesses of our fore-fathers passed on to us: also the cause of mental disturbances in us today, fears of ourselves as we were in the distant past---fears regarding our surroundings and our feelings about our surroundings genetically caught up and passed on from generation to generation.

"What a delicate instrument is the human body! How the mind is molded from past experiences! How the body is set upon by genetic weaknesses of the father and mother! You may say that your modern science claims that very few diseases are inherited. Is that what your modern scientists say?"

Irene: "We inherit a tendency, or a weakness that develops into the disease."

Yada: "Yes, yes."

Irene: "I read an article not too long ago, Yada, on this subject, which said that scientists now are learning how to manipulate the genes and chromosomes so that the individual who has inherited a certain tendency of behaviorism from the mother and father can have the pattern interrupted."

Yada: "Of course. Not only do we inherit these tendencies, but these tendencies are later encouraged; we are mentally conditioned to have a sickness that our forefathers had. He got it from his little fears and phobias, so then, in the genes and chromosomes he passed it on to us at a later date. This is why it is so difficult to cure two people having the same disease by using the same application. This is why it is so difficult for the psychiatrist to get at the trouble that is causing an ailment---to get at the psychological cause. It is not in that person's life that he created this particular kind of disease in himself. It is a reflection of what his father had, or his great-grandfather had. The only way you can cure an ailment is to not let it happen, and the way you can stop it from happening is to teach the truth to the son of the father who suffered the false belief. Do I make it clear?"

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LaB.: "Yes. It makes sense, Yada."

Yada: "Yes, I say that it is do to your false teachings, all of them, in toto, all the teachings. Not the teachings themselves but the manner in which they teach them. You make fear. Man is open to learn anything and everything, and all of these things should do him good, should bring him into balance, but in any of these things taught to us is the rule of fear. They all become detrimental to us."

Irene: "We create behaviorism ourselves sometimes, in our bodies, by our past experiences being impressed upon us. I should think then, Yada---I can't think of anyone on my maternal or paternal side of my family that had any respiratory or lung trouble such as I have had, but all through my childhood and up until now, I have had it and so I evidently created this ailment myself."

Yada: "I will tell you, if you do not mind, what brought it about. In your family, your mother was much the more uncertain and insecure of your two parents. She suffered from more false dreads and misconceptions about what was, and what was not, than your father ever did. Your father was a man who was inclined toward quietness and peace. He was a man of kindness and tolerance. Your mother, with her fears and uncertainties, imposed upon your father many of his troubles."

Irene: "I don't doubt that, Yada."

Yada: "I do not like to say this, but I did want to express in truth what it is, and she passed these same things on to you."

Irene: "A feeling of insecurity?"

Yada: "Yes, mistrust. I look through your life and I see this, what I have said, to be true. I know, and we of the Circle have known long before you met Mark, that we wanted you for this work. In fact, all that you did and suffered helped to make you the one to be chosen for this work, besides being Mark's wife.

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"Unfortunately, like many people in your world today, your environment was a very bad one so far as truth goes. You would have been much worse had you not had the man for a father that you had. More, it is doubtful if you would be living today, had your father not been with you as children, or had he been of a different mind, more like your mother."

Irene: "Yes."

Yada: "Of course, we cannot really blame anyone but ourselves."

Irene: "You know, Yada, this is very true. I think that the experiences I have gone through have conditioned me to be of help in this work, and I am grateful for it. I can look back on many things that happened in my younger life, and by remembering the experience, it helps me now to be compassionate to another who is going through a similar experience.

"But you are very true about my mother and my father, although I thought I had a very lovable childhood, but we told the truth in fear. My mother constantly threatened us and if we told the truth and she did not want to accept it she whipped us anyway. I dreaded this and I hated it. I objected to it. I felt like I was going to burst, sometimes I would be so angry about it. Anyway, I was just thinking as you were talking about the genes and chromosomes and the influences of the parents on the behaviorism of the incoming entity, that there are a lot of these behaviorisms that we create for ourselves."

Yada: "Of course. We either add to the genetic weakness or strength, as the case may be. We either add to bring about a balance, or an imbalance. One of the deeper things we discover is the reason for our being born into that particular family, so that we could have had those experiences that we came here to get."

Irene: "They were what we needed, whether we liked it or not."

Yada: "Is so."

R.: "Yada, when a person on the spiritual plane is going to be reincarnated, is there anything he can do to help select his parents?"

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Yada: "The majority of us do not make a conscious selection. We will ourselves into the physical world again by desire, largely, unfulfilled desires from the past life, from the life before. We have not yet gotten over the inner need to express ourselves in matter; so we are, by our desires, unconsciously and unwillingly pulled back into the physical world. When I say 'unwillingly,' if we knew what we have to suffer again, we wouldn't do it, because in knowing, you see through the falseness of it. This is what I meant by 'knowing.'

"Now there are many people you hear say that by experience they knew they were doing wrong, and yet they did it again. They didn't know they were doing wrong. They didn't know it because to know you are doing wrong causes you to do right, but they thought on an emotional basis, an emotional level, and they thought that this was the right thing to do. They thought it because they had no understanding of emotional detachment. They were pulled into it emotionally."

R.: "They should learn emotional detachment."

Yada: "Yes. Is it not so, that when we have conditioned ourselves toward the enjoyment of some particular thing--food or anything else, any other kind you like--and this particular thing starts a negative action in the body, then we feel--perhaps by our own feelings about it, or we have been told by someone else--that this thing is hurting us; so we stop it, that is, we stop the physical, external expression, but do we not go on doing it in our minds for quite a long time after we have stopped it physically? We are caught up and pulled back mentally by our unfulfilled desires. We have not worn them out; we have not seen through them."

R.: "Desire is the cause of the first movement from unmanifestation into manifestation, and is the most deep-seated thing you can imagine."

Yada: "Of course! Is so, is so. Knowing this, you can see the immensity of the difficulty we humans have in controlling ourselves from things we desire to do, things born of desire."

R.: "As our Christian Bible says, 'He who overcometh himself is greater than he who taketh a city.' "

Yada: "Of course! Or the whole universe! Yes, because he who overcomes his own lower self gains the universe, becomes the Master. This is why we have consistently taught on emotional control. We have never said it was easy."

R.: "No. I have never heard you say it was."

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Yada: "For, as you said, sir, desire is the most dynamic of our creative forces, the most dynamic."

LaB.: "Might I interrupt here for a moment, Yada?"

Yada: "Yes."

LaB.: "I don't want to go too far astray from the topic, but if the human mind expresses itself through desires, and these desires are within us and we do not find a way to express them because of some condition, what is the situation in this case?"

Yada: "This desire, depending upon whatever the degree of sincerity and deep inner feeling regarding it, that are stored in the unconscious self, will be brought forth again in some other period of time, when it can be put into action, put to work. Sometime it will manifest itself in activity. It will be born. Once a desire is started, it will be born. The mind is the womb of desire. It will be born. This is why, knowing this, desire is something that cannot be belittled, or we cannot make one feel small over their desires. We must have faith, or we have no spine; we are like a jellyfish.

"I think I will leave you now."

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TRANSCRIPT NO. 4



"The tenents 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 #4

THE HUMAN PERSONALITY

BY

Lao-tse

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Lao-tse: "Each day is a new year and we have the hope, if nothing more tangible than that, that it will be a happy one for us. A happy day, a day which brings peace of mind, for only when we have this can we say we are living a happy life. Peace of mind. So happiness we find only in ourselves.

Lab.: "Then why do we treat ourselves so badly?"

R.: "Ignorance."

Lao-tse: "It is right. That is the answer; our not knowing what our place is. This alone brings to us fear; fear brings to us pain, and pain is surely unhappiness."

R.: "Then we can be grateful when it stops."

Lao-tse: "It is when things stop that we are in doubt. It is experiencing the pinnacle of joy for the human consciousness when it comes out of, and away from manifestation; stops building forms.

"I come to you tonight to talk on that which is called 'the human personality.' In the material world we do not see the personality. It is an unknown quantity to us. A baby, on coming into the world, is not at first aware of itself. It must have other experiences before it can become a conscious personality."

R.: "At that stage, before it can become self-aware, it is aware of nothing but impressions from the outside?"

Lao-tse: "Yes, and in the passage of what you call 'time' it gathers these experiences and has inner reactions to them and by these inner responses and reactions its own personality is developed.

"In order to have a fully integrated earth personality, the in-coming being must lose consciousness of his past experiences, both in the spirit world and memories of earth-life of previous times."

R.: "Does it not have these past experiences underneath the surface?"

Lao-tse: "Yes, it is there, but rarely are these experiences brought out, or does the personality become aware of them."

R.: "Does it use that experience automatically?"

Lao-tse: "Yes; so in earlier periods of his life, the entity makes much of his attitudes to the experiences of the world pedicated on past memories before he came here."

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LaB.: "Is there a de-briefing, to put it in our modern terminolgy, a process that goes on that makes the person forget these memories; because, if he comes on earth with no memory of experiences, as a baby, and he has had them before he re-incarnated, how did he lose them?"

Lao-tse: "By experiences here overlapping, blanketing, shutting out memories of his having lived in the past. Memories that he has, he uses as something to relate with his experiences he has here, and when he cannot find something in the unconscious to relate with an experience he is now having, fear sets in and the next time he is faced with the same experience, fear sets in again. Until he is able to face an experience, or that particular experience without fear, he will go on suffering. Now he must, therefore, learn by the experience what the nature of the thing that is happening to him is, thereby slowly losing his fear.

"If there is nothing to relate with, there is only one way to handle an experience. That is to run away, to hide, or if we cannot do this physically, we build up some kind of mental wall either to pretend it isn't there, that what is happening isn't happening, or to make out of the happening that which is less threatening to our survival. Do I make this clear?"

Irene: "Yes."

Lao-tse: "It has been a long time since I have come and spoken through this man. I am filled with joy that I can come again into your home."

"Now to revert to personality. Permit me to use Lao-tse as an example of what we are talking about. Surely we who think cannot believe that the human personality is a static thing, but is constituted in flux, change, motion. Therefore, considering that this is true, that the ego is constantly changing, I cannot now be the same Lao-tse who passed from the earth over 500 years ago, can I ?"

LaB.: "Your experiences have made you different too, have they not?"

Lao-tse: "This is so. It is our experiences, and our attitudes to our experiences that change us constantly. The individual consciousness is never the same from one period of time to another; therefore, when we are passing, at the moment we are passing from the physical world, we are still being changed. Therefore, who passes? Lao-tse? Surely not! The Un-nameable passes; for even the experience of passing creates quite a change in us so that we are no longer the same one that lived in the physical world."

R.: "That's not so bad, Lao-tse, just so we improve." 1.360

Lao-tse: "Those are words of wisdom. I speak on this subject for the benefit of those who are communicating with those who have gone on from the physical world.

"Those people who are not properly educated to know what they are doing make most trouble for themselves. I know myself, but no other self knows me. Yet there are many, a vast number who do not know themselves; therefore, they cannot know when they are alive or dead.

"The word 'dead' is of two kinds. One meaning is 'unaware of the physical world.' The more meaningful meaning of the word 'dead' is 'ignorance,' 'not knowing.' We humans find it extremely difficult to communicate our thoughts to one another where we are--in the physical world.

"Communication is truly an art. It is not something that we acquire at birth, but we have the potential which we must develop, and we need, things being in such a state in the physical world, artists to help us develop it. We find, in the world beyond the matter world, the same existing conditions, the lack of the ability to communicate. While using words as a method of communication is very difficult, in the world beyond the matter world thought is the means of communication. Yet, because we humans have been conditioned to talk in the physical world, most of us (continue with this habit of communication in the spiritual world, talking though we create no sound.) The sound is assumed because we have been so conditioned. At least for a time we continue this oral communication with one another. Tell me, have you ever heard words coming from the lips of one you were talking to in a dream? Have you ever been aware of the motion of the mouth? Yet it sounds like talk."

R.: "It seems real."

Lao-tse: "Yes."

R.: "Just so it seems real, it doesn't matter whether it is there or not."

Lao-tse: "Of course it does not. In the physical world it appears that you hear a series of sounds coming from lips. You call these sounds 'words,' but are you getting words? The ear, the hearing system, is it receiving words?"

LaB.: "It is receiving vibrations, sound waves."

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Lao-tse: "Yes."

LaB.: "Which, in turn, have to be perceived. The instrument of the ear, as well as the eye, receives only some type of impulse or energy waves, or vibrations, but to make sense of it you have to reconstruct it, so to speak, to interpret it."

Lao-tse: "This is so. Here is the fly in the ointment in communication."

LaB.: "Right. We can only operate from the extent of our experiences."

Lao-tse: "Is so. Again, there is the feeling we get from words. Emotional feelings and impressions which color the words; make them important or not so; frightening or encouraging."

LaB.: "In English that is called 'connotation', I think."

Lao-tse: "Yes."

LaB.: "The words themselves have their own meaning. We call that 'denotation'. The word denotes something, yet it has no aura about it, a feeling to it, a meaning that is not exactly there, but we have assumed it to be there."

Lao-tse: "Now, something more. Are we talking to the visible 'us' or is it not the invisible 'us' that we are talking to?"

Irene: "The invisible."

Lao-tse: "The invisible; what is called the 'consciousness', the mind. We are not talking to the body."

"We receive impressions from outside the body, but we are not talking to the body; we are not communicating with any part of the physical self. We are communicating through it, but not to it. Do I make this clear, please?"

LaB.; "Yes, very clear."

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Lao-tse: "Here, again, because of our belief that we are talking to the body we say that we are talking to that which is called, that which is named, 'Joseph LaBonville.' I cannot be talking to Joseph LaBonville. I do not know Joseph LaBonville. I have no way of recognizing any such condition as Joseph LaBonville.

"To speak is not only to communicate your mental feelings but your bodily feelings, because your body is a channel through which thought flows and is expressed. If I feel, if my body-self is sick, then my response to your words will be of one kind, and if I am well it will be different. If I am mentally alert, then my responses to your words are different. If I am dull and receive only a small amount of self-impressions from your words, then I can give only a small amount in return."

Irene: "Self-impressions is what you said?:"

Lao-tse: "Yes, 'self-impressions.' In our communication with one another, we are communicating through the emotional system and, depending upon the sensitivity of it, we get much or very little or nothing at all from our communicating with one another."

"If I say to you, 'I find it very difficult to control this man's body,' what does this mean to you? Can you understand the true meaning of communicating through another consciousness, controlling and communicating through another body?"

Irene: "The only possible picture we could formulate would be due to what you have explained to us, and our ability to translate that which you are telling us."

Lao-tse: "Yes, and again, you explained that Lao-tse is communicating with you, but what Lao-tse? The Lao-tse of 500 years and more ago?"

LaB.: "The Lao-tse of now."

Lao-tse: "The Lao-tse of right now, not even the Lao-tse of yesterday but the Lao-tse of right now."

Irene: "Now is the only time."

1.363 TIME

Lao-tse: "Yes, and am I communicating with a Joe LaBonville of yesterday? No. Of right now. Yes?"

LaB.: "That is right."

Lao-tse: "Because yesterday was different in experiences, not only of different kinds, but creating different attitudes within yourself than you could have right now."

Irene: "This tells me something of what Yada said earlier in the evening. The time has something to do with it, you could not possibly have told Joe LaBonville yesterday what you are telling him this evening because he would not be the same Joe LaBonville, and he could not have understood it the same."

Lao-tse: "Yes, thank you. Is this all you wish to say?"

Irene: "I wanted to ask you if this is the governing factor controlling why you have not told Mark, or given him the chapter that you had mentioned that you wanted to have incorporated in the book."

Lao-tse: "Yes, so I have been delaying because I have been meditating on just the things I am talking about now."

"The Lao-tse of 500 years ago is not meditating on this subject, but the present Lao-tse is meditating. I thought to tell him the reason, although I did not."

"I think the food for us to seek is to understand life on higher levels. That is important. We must know about what is and what is not. We must learn to think about things and create new ideas."

LaB.: "To do this, Lao-tse, if you wish to communicate with someone else, you might use symbols for words."

Lao-tse: "Yes."

LaB.: "Sometimes we do not have enough words to be able to adequately express something to ourselves."

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Lao-tse: "This is so, but may I say it is not--and you will recognize it right away--it is not that we do not have enough words. We do not have the right words, intelligent words. You have endless words."

"You need new words when you start thinking on higher levels about anything. Communication on lower levels is not truly communication. It is the releasing of pressures in ourselves, simply the releasing of pressures. When we step to higher levels of communication it is not simply getting rid of pressures but it is creating variable pressures, pressures not the same."

LaB.: "Would this be, so that we can understand or so that we could feel more comfortable or more harmonious?"

Lao-tse: "Yes, because on these higher levels, our thoughts cause us to make sounds that are less painful because they are free, mostly, from fear and anxiety, which is why you find the more painful action in the lower levels of communication. Do you understand, please? It is a thing that I wish very much for you to grasp."

"Let us approach it in this way. If you are still in the world of superstitious beliefs regarding the salvation of your soul, the word 'sin' is a very painful word. The word 'death' is a very frightening word because you are connecting the departure of your soul with judgment in a higher consciousness. Let us use the word 'sin' on a higher level where to sin is to MISTAKES make a mistake, to err because of not knowing. Here the word is not painful; moreover, it teaches us much. We are more open. We are more free on that level."

Irene: "You members have said that we should be grateful for the sin, or the mistake we made, for it is: through these that we can grow more. Not to be fearful of them, but to appreciate them."

Lao-tse: "Yes, and the word 'sin' instills fear into our emotional self and creates pain and guilt feelings."

LaB.: "This may seem paradoxical, but it seems that if we are to use a language---and we, of course, are incarnated here and have to use symbols to express thoughts of higher levels, we apparently do not have an adequate

vocabulary or medium through which to express these thoughts. Now you, the teachers of the Inner Circle, are teachers of the Light and you undoubtedly are able to communicate at higher levels; but yet, when you communicate with us, you have to use physical means which are inadequate to express your ideas. Now, would you be able to teach us the words that would be adequate to express these higher ideas, that in turn we may not only use the words as labels, but as insight into the higher levels with which we are trying to identify ourselves?"

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Lao-tse: "Sorry, I cannot use a different vocabulary or different words than you are conditioned to understand. But I think that what I would say would help to make you afraid of words instead of helping you to think of words on higher levels than the level on which you have been thinking; to understand what is instead of wishful-thinking creations; fantasies brought about by the way you have been taught on all manner of subjects."

LaB.: "Many thanks, Lao-tse, for your light, for the kind thoughts and your wonderful efforts to bring this knowledge to us."

Lao-tse: "Thank you. I wish to continue on this subject and enlarge upon it at another time."

R.: "May the light be extended upon you."

LaB.: "And be reflected back to us."

Lao-tse: "It can be no other way. We also become a light for one another. It is indeed, in the Light that I come and stay with you. Good night."

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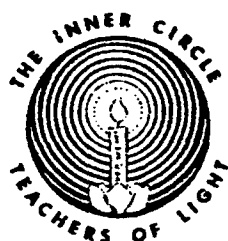
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TRANSCRIPT NO. 5



"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 #5

IT IS DANGEROUS TO BE BORN

by

Yada Di Shi'ite

1.367

Yada: "It is very difficult to talk through the physical body. One who is born into the physical world finds it very difficult to live in a balanced way in his physical vehicle so, in my talk tonight, I think I will entitle it, 'It Is Dangerous To Be Born.'

"From the time one comes into the world of matter, it is a struggle. The initial effort to breathe is a pain. Being ejected from our comfortable, comparatively safe position in our mother's body is a pain, both to the mind and to the body."

"Through the thousands of years that they have been observing the physical world, there is no safety in a physical life. Man comes here with no conscious desire to come into matter. Only after a human life-form came into being through the process of evolution, did man find himself, meaning did he become a conscious being, and in so becoming a conscious being and by following the pattern of his coming to the earth in what is called 'different incarnations,' he developed the ability to consciously wish himself into the matter-world again. But even so, with his now conscious desire to come into matter, he still loses consciousness or awareness that he, individually speaking, wished it so. So, not knowing how he got here or how he gets here, he goes on giving the--shall we say 'blame' or 'credit'--to the God he has created. Now there will come a time when man will stop this sort of foolishness. He will come consciously into the world, will retain his knowledge of where he came from so that he will know, and will have better understanding of what to do when he is here in the physical world. So long as we are born blind without this knowledge of our source, we cannot do anything to change our position here."

ene: "How can this awareness be brought about?"

: "This will come individually, and in the course of time, it will be brought about in the same manner as what you call, 'evolution of the body.' It will come evolution of the mind."

"Do you think that we will have teachers that will teach this en masse?"

Yada: "Oh, yes! It will be given in sections that will help to further awaken him, not only concerning his source, but what he is to do while here, and what he was in a lifetime or two before the present one, so he will be able to consciously create intelligent patterns in his lifetime as well as in each following lifetime. The knowledge of what he was before will not be lost, so he will know where to pick up, where to make amends, and he will make an effort to make amends for the possible mistakes he has made."

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Irene: "I imagine that the orthodox ways we have of teaching now will then be obsolete."

Yada: "Of course. It will have to be obsolete, for the moment that man wakes consciously to himself through this knowledge, he will assume responsibility for his own existence; while before he had been a blind child, he will now start to be an adult. Not too long ago, in your world, there was a man who wrote a book called 'Childhoods End.' Very wonderful title, for it referred to the childhood-like mind coming to an end in the human being so that he will become consciously an adult because of his memory and of what to look for in the future. He will have what may be called 'clearer sailing' and a more direct voyage. The trouble is--and the greatest trouble with man in the matter-world, is just this lack of knowing what he is."

"Every time he comes back into the world he finds himself in a vacuum again, so he can do no more than act like an animal, for physically he is an animal of a different species than others, and that is all. Until he gets this greater understanding, this greater light on what he is, the world is not going to get in any better condition in man's relationship with Man. His fellow man is not going to improve. There will be wars and threats of wars so long as man, a physical being lost in ignorance, worries. He can do no other, for, in seeking what he has to do, he has developed what may be called a kind of rage, a psychological rage against his blindness."

Irene: "Through not knowing what he is?"

Yada: "That is right. It is like one being put into or going into a totally strange room and it is completely dark in there. He has, in spite of himself, a tremendous fear of the unknown. And what is it that is unknown? Himself! For thousands of years those who become what is known as sages, or wise men of life, have tried to admonish adults, the pupils, the students, the seekers, 'Man, know thyself.' This truth has been repeated so often that, in the present

time it has lost its meaning because to tell one to know himself does not cause that one to know himself."

Irene: "He has no way of knowing how to go about knowing himself." 1.369

Yada: "Of course not! This is so. The only good this expression really does for the individual seeker is to just suggest to him that there is something about himself that he does not know, that there is a greater side to himself. With just this knowledge very many have been greatly helped, because, in a way, it is suggested that there is a goal to work toward, a something to move toward, to strive for. But, you see, this knowledge is not enough. Had it been enough, a far greater number of people coming into the earth world would not only have been able to awaken out of their sleep by their own efforts, but they would have been able to awaken others. But so far, no one can awaken another because the one that is sleeping cannot understand a teaching that would help him out of his darkness. He cannot know any of it. All he can do is to take the word that is suggested to him that there is something greater than what appears on the surface. There are people among you who are trying to teach others, but these people, not having put into active use what they have been taught, are unable to accomplish anything."

"I, myself, have said, in many talks with people here on your earth, that the first step toward awakening to what you are, is emotional control. Now I say, without making this first step no one can make a second step. For what part of us humans is it that is ignorant, that walks in darkness? The low emotional self which we sometimes call 'the ass,' the animal self. So many people who have listened to me talking on control of the emotions have not tried to practice it. Is it their fault that they have not? No, because what is a teacher talking to when he is talking to the people? He is talking to the ignorant self, the unlearned. If we are already learned we need no teacher, so it is our ignorant side, our sleeping side, our blind side with which the teacher tries to communicate. The teacher now must be more explanatory on what is meant by 'controlling your emotions.' How do you do this? What is the first step toward it? The first step is to think. Practice thinking before you act. Think when you are faced with a given situation. Think about what is going on. Think of what that situation consists of really, instead of giving expression to your blind, emotional power of wishful thinking.

"Without studying the situation we wishfully hope that it is not what it seems to be on the surface, or that it is (more) than it seems to be on the surface. When the animal in us is high, we have tendencies to jump at conclusions about our experiences. Due to the way we have been conditioned mentally, we imagine in a child-like manner, we hope in a child-like way, that this situation is not what it seems to be. We want it to be something different; we want it to be something else."

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"For instance, let us take what we call the 'death' of one. We are plunged first, into great sorrow, great grief over the loss, the physical loss of the one we have been closely associated with until our loss. Need we say this is a natural condition, a natural tendency? True, but for those of us who think, we in our thinking have come to know that death is not what it appears to be to the untrained eye."

"Knowing this about ourselves as human beings, we know it is also true about all other forms of life. Death is not the end. It is only a beginning of another condition, another world, a carrying-on. Those who do believe in the continuity of the human consciousness, unfortunately perhaps, have been conditioned to another kind of thinking. Very fine people but not true thinkers. Due to the religious training we have been given, we assume that the one who dies is going to be either greatly rewarded in this other life or very badly tormented, punished."

"Now both these thoughts are child-like, for it is seldom that I am going to be punished or tormented after death, but you are. It is always someone else. This thought only adds more pain and foolishness to the first thought that I have lost a loved one. All this is pure emotionalism. It is the lower self thinking or rather, not thinking. It is simply wishing. It doesn't know, and this same unawakened mind will tell others how great and marvelous a Being is God, the God that their loved one is going before. If they believed this, would they have any doubt in their minds as to the great happiness, the great happiness state of this one who has gone on? But you see, they do not believe this. On account of our guilt and feelings of shame concerning ourselves and the God we created, we pile fairy-stories on top of fairy-stories, one on top of the other. When we understand that all things with life survive the death of the physical structure, and that all these things move in their own particular level of consciousness and self-awareness, we will lose our feelings of grief and sorrow over the loss of the loved one."

"Now, do you object to this?"

R.: "No."

Yada: "The whole universe is a living universe. Everything in it is safe where it is, no matter where. Everything is going thru an experience. An experience in form an experience with form. When I say 'everything,' I mean the ONE THING called 'consciousness,' called 'mind,' called 'self-awareness.' The I AM consciousness manifests in endless varieties of form."

A.P.: "I am that; I am that; I am THAT---."

1.371

Yada: "This is so. Everything is formed, every life that takes on form causes that one to say 'I AM,' then it adds, 'tree,' 'animal,' or let us say, 'plant,' 'man,' 'fish,' 'fowl,' It is saying 'I AM THAT, I AM THE REALITY.'

What is reality? The form at the moment, the experience of the moment, THAT

I AM. Where do I exist but in the moment? What can happen to me, consciousness, in my moment of expression? Nothing. Nothing that can be called dangerous.

Just an experience

"Now, if we come to understand this, we will know this is an experience. It is not good nor is it evil, It is simply giving to me, consciousness, a fuller awareness of my I AM-NESS, and that is all. That is all as far as the experience goes, but there is a learning what we are in our experience and we get this learning by our ability to take attitudes toward our experiences in a balanced way, in a wakeful way, a more detached way, a more intelligent way. Everything passes. The only set and unchangeable law is CHANGE."

R.: "Even that varies."

Yada: "There is an endless variation in the changes, yes. A static condition is only static in its time-frame, and it is not going to change until that TIME time changes and it is not going to happen until that time. Time is a feeling a feeling of what I am in my moment of experience, and I, the creator of this experience, if I feel what is called the 'well-beingness' of my experience, contentment, peace of mind, I am going to try to stretch that time in which I am having that experience. I am going to try to extend it, to prolong it, to keep it as much a static condition as I possibly can. But, if I do not like it, speaking emotionally now, I am going to change it right away. Its too painful. I do not want to hold on to it. I do not see that, even in pain, I am learning something of great value. I am only concerned with the monotony of

the pain. Everything that has a nervous system of any kind, even the lowest form, cannot help but suffer, or feel the intensity of certain kinds of pressures, but sometimes the nervous system of one has a greater capacity to tolerate pain; nevertheless, the slightest move a body is called upon to make produces a measure of pain. More, to just stand still eventually creates enough unbearable pressure to force one to move, just to change their position. The whole vast human world is a world of pain, a world of pressures that each one of us feels. We measure it,--the nervous system measures this as varying degrees of pain."

1.372

Irene: "Even when we feel that we enjoy the pleasure, we still feel that it is pain?"

Yada: "Yes. It is not measured then as what you call 'pain.' It is, for a limited time, called 'pleasure'. But the greatest kind of pleasure, and we can only know what pleasure is, or what pain is, individually. We cannot tell another what we suffer, either of joy or pain. The greatest kind of what one records as pleasure can eventually turn to pain, let us say, (only if it is nothing more than the monotony) that takes place in every action, which forces us to take another kind of action, to get away from the path of monotony

"Man has a great natural drive. It is the drive to reproduce himself. In the majority of cases the human being, as an animal, is not thinking of reproducing himself. He is thinking only of pleasure, the pleasure of trying to reproduce himself. But for how long can he enjoy this joy before his body loses its capacity to stay in that state of pleasure? It is the one great natural joy for man. It often results in reproduction even though, as I have said, he is not thinking of doing this. He is not wishing for it and cannot sustain it, the body cannot sustain it for very long. The body cannot tolerate the intensity of the climax for a very long period."

(Yada withdraws and returns after an intermission)

Yada: "Is it dangerous to be born into the physical world? This depends entirely on how you understand life. What are you here for? Where do you go from here? Do you return here? To believe these things is to take the fear out of being born. We must be taught to consciously know that we are safe, that we cannot be destroyed, that all existence of any kind hinges upon that wonderful law called CHANGE."

"The seeker, when he is sincere, will come to know the answer to these thoughts, these questions.

"I have heard much talk in your world from various races of people, about re-birth, reincarnation. Some, and perhaps most particularly the East Indians, believe that the human being can, and often does, come back as an animal of some kind. That is why they have sacred cows, because they believe that the cow, the cow-body, is ensouled with the spirit of some saint. It is also why they live in filth and vermin with no, at least outward, concern over this state. It leads them to ignore filth and, thereby, suffer from filth. Syphilis originally started from man's sexual relationship with animals and lack of sanitation, the lack of knowledge of hygiene. Many tribes of people, even today, do not associate sexual relations with the birth of a baby. The result of this ignorance is their permitting themselves sexual relations with any living organism that can produce sexual pleasure in them. 1.373

REGRESSION

"Now, regarding the human being, or the consciousness that has, through the process of evolution, created what we now call the human form. It can, under certain conditions, regress and find itself back in the body of a vicious animal. But this only likely to take place if one, in repeated lifetimes, resorts to pure pleasure through animal desires, producing such actions as sadism and masochism.

"Now even the most vicious animal does not know it is being vicious. It has no awareness that there is a more intelligent way to act than the way it is acting. For instance, the black leopard is a very vicious beast. It kills for pleasure, for the joy it gets from it. And there are certainly some kinds of human beings who have practiced this kind of thing, and they get a picture in their minds whereby (they can no longer practice their viciousness while in the human form;) it destroys their ability to think about the human form, so they slowly degenerate and eventually find themselves back in the animal form of what you call the four-legged animals, thus getting more in rapport with the feeling of viciousness they had while in that body. Do I make this clear, please?"

Irene: "Yes, the mind creates a body that will enable it to express itself in a more vicious manner in which it desires to act."

Yada: "Coming back into the physical world we make our own body, seeking out as father and mother on earth those who have tendencies like our own. A child who is born through low emotional people--what you call 'savages'--into savage masses, is seeking that kind of experience. He wants it; he needs it. It is his creativeness within himself.

"One who is seeking to be born into the world of music, such as the musicians, the great geniuses, endeavors to find people who have a genetic memory somewhere in their family tree, of music. Now, the parents themselves, may have no talent in music. They may be illiterate people as far as music goes and are often illiterate in other ways, but in their genetic pattern there is a memory of music, a certain kind of music belonging to a certain, or particular era. When coming back, he has a feeling that puts him in rapport with such earthly parents. Certainly I am not giving the entire and precise picture of this system of re-birth. My talk on the subject is very sketchy because { there is much more back of it, and the meaning of it, and the mechanics of it, and the why of it. 1.374

"Now, my friends, is life a belief? In a manner of speaking, yes. But in a deeper sense there are existing laws that are quite different from what one may believe them to be. This is what I said earlier, we fall back on our mere beliefs, our wishful thinking, our wishful desires, and these wishful desires are mostly built out of fear; fear of the unknown; fear for our own safety.

"Relatively speaking, there are few great geniuses born in each generation. How does man come here? Out of what? The desire, which may be totally unconscious within us, the desire to express in the matter world again, to re-dream the dream of matter and thereby learn certain things that will eventually benefit us in our progressing up the ladder of mental evolution.

"I have heard the question asked, among other questions on re-birth and the whys of it, 'If re-birth is true, why is it that there were not more people on earth in past times than there are today, in our present civilization?' Question: How old is the earth? How long has man, as a sentient being, a being that is aware that he is different than the rest of creation, been here? I say to you, over a billion years. It is what I say to you. Of course you are not called upon to believe it, to accept it. Indeed, you should not accept anything I say or anyone else says on face value as being so. I say to you that man has been creating civilizations and bringing about their downfall for over a billion years.

Irene: "In this earth time?"

Yada: "On this earth. You have now on your earth pretty close to three billion people. Yes?"

R.: "That's right."

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EART

Yada: "There have been that many before, and more. Great and vast civiliza-
tions have come and had their moment, and died; but you cannot believe this
 unless you make a study of man, a study in the field of what is called 'anthro-
 pology.' This means you have to study other things also. In the study of evo-
 lution, there are great gaps concerning man that are unknown. Man lives on the
 earth as though he were going to stay here always. He must do this, or fall
back into the animal consciousness. He must believe and hold to the belief
 that he is an eternal being, because he is. This is what gives the human con-
 sciousness the drive to believe he is eternal. The greater number of people
 in the present time do not know they have been on the earth many times before,
 and it is not necessary that they know this right now, (or they would have
 learned it by now.) If it had been necessary, we all would have retained our
 memory that we are Edenic beings, Gods adventuring into our creation. Is the
creative energy in our bodies only to lend us the ability to reproduce our
 bodies? Of course not. These very energies are creative in a vast variety of
ways. They are the sustainers of the great genius mind, and only if he miuses
 these energies might they destroy him.

A.375

"I come here for one experience--to find myself, so that in some to-
 morrow I will be able to be born consciously into the matter-world and to
consciously leave it, or to manifest a form to be of service to my fellow-man.
 Or, if not, to create a form, to find life through a form just as I am using
 this man's body now. There are many ways of entering the physical world that
 need not the kind of body that one is born with when one is born through
 woman. Consciousness does not depend upon physical form to exist. You do not
 have to, any more than myself, wait to give up your body to manifest a body,
anywhere, any place, any time. This is not necessary. You can do it now if
 you learn to live and express yourself outside of the body before the body
 dies. This will strengthen your ability to hold your consciousness on the plane
you will enter into when your physical body dies. The death of the physical
 body is brought about by the boredom of the operator of that body, the con-
sciousness.

*
 *
 *
 "We bring about our own death, the death of the physical body. Now it
 is not, of course, the kind of boredom that most people suffer from, because
 the boredom suffered from by people is brought out of not thinking. Fear is
 crowding in on them, so fear creates boredom. Fear will not permit them to
 live out here, to express themselves in the external world.

They keep drawing within themselves because they fear for their own safety, and this means they fear also for the safety of those they love around them. This drive for hope, for safety, not only for ourselves but for others, is brought upon us by our ignorance of not knowing what we are as individuals; that we are creators. Do you want to ask anything of me?"

A.P.: "I once inquired of Meade Layne about the appearance of a teacher as a point of consciousness." 1.376

T.A. Yada: "This is so. The saying in your world is, 'When the student is ready, the Master appears.' This Master is not, never is, another human being. The real Master that appears when the student is ready, meaning when he is developed when he has reached a certain level of consciousness or awareness of his own being, is the Master within with the Light. The Light within suddenly floods within him, dispelling the darkness that has kept him in the animal body believing he is an animal. This is illumination. When the student is ready, the Light comes. Jesus, the Christ, not Jesus Christ but Jesus, the Christ--or Jesus the Illuminated, the Anointed One, the Enlightened One.

"Those who know not the truth about their own nature cannot even know who one is with all the names they put upon one. Who knew Jesus? Everyone and no one because Jesus is but a label put upon a form. Who can know the Christ? Everybody and nobody. And why? Because when one is ready, he becomes the Christ; each one of us, in time, will attain the Christ Light and no one of us can tell when another has it, and we ourselves cannot tell when we will get it. You can see what I mean. I say, 'Who knows the Christ?' Everybody and nobody.

"I think I have come to the end for now. I will say this: it is an existing law, or as you may rightfully say, it is a law of nature. It really does not depend upon someone's belief or disbelief. There is much argument among not only those who are totally illiterate in this subject, but among those who are supposed to be quite advanced in metaphysics and occult things. Arguments, debates as to yes or no on re-birth. What is, is. We, the seekers, must learn to face this fact. What is, is, and go with it. If a change is to be made, it will be made and it will be much better if we go with the condition. We will learn more than if we fight it or pretend that it is not there."

"It has been a joy to come and speak with you."

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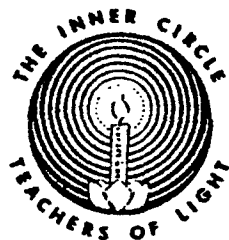
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1.377

TRANSCRIPT NO. 6



"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 Sh'ite

IRENE & MARK PROBERT, Founders

CLOSED LECTURE #6

Masters and Their Association With
Students

by

Yada Di Shi'ite

1.378

Yada: This afternoon our talk will be on the "Master" Teachers of life (Yogis) and to some extent on the nature of their association with those who seek, to become students of life.

To become a yoga master requires many years of concentration and complete sacrifice of the lower self to the higher Self. Therefore there is no such thing as a young yoga master.

It has been taught by some teachers of yoga that abstaining from sex and the eating of meat are of absolute necessity if the student is to attain Self Realization. This of course is a wrong concept. The abstaining from one's normal sexual drives can be harmful to both the mind and the body, and more especially those of the young, where the fires of creation burn bright and strong. Of course, somewhere along the Path the student will of his own accord find the need to practice celibacy, which by the way does not mean the mere refraining from legalized sex called marriage, which practically all priests of almost all religious orders are avowed to do, but to any use of the sexual energies where the aim is to gratify the lower passions. However, by the time the student has reached the state of consciousness wherein he can safely abstain from expressing himself through his lower centers, he has acquired a profound understanding of his own physiological and psychological makeup and thus finds himself functioning in his higher centers naturally. When one is functioning in the higher centers naturally, it can be truthfully said they are "In this world but not of it." They are no longer controlled by the lower emotional self. When one is functioning in the lower emotional self, he is not only in the physical world, he is of it. The lower emotional self being the predatory animal in us, its natural food is meat. The true yoga master is not concerned about whether he should or should not eat meat; his concern is with intelligent dieting and meat, along with several other foods, is no longer suitable chemicals for his body and mind.

Irene: "What about carbohydrates? Aren't they equally injurious to the body and mind?"

Yada: almost all foods contain some carbohydrates, but as carbohydrates in ex-

cess age the body, it is a matter of intelligence to choose the foods that contain the least of this substance.

R.: "Yada, there are many persons today who have the idea that when they meet a master, he will give them great and lengthy lectures on the wisdoms of life. I do not hold with that. I think that all he will give to these people is a little nudge once in a while."

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Yada: Is so; all he would give them is a little nudge. However, it is entirely unlikely that the lay individual living in your busy cities, towns, and hamlets, would ever encounter a yoga master, though he may meet a yoga student most anywhere, for there are many of these. And is it not true, that when we know nothing we expect much from those who know little, and to our misfortune we generally get it.

Lab.; "Why are the real masters of Yoga so difficult to find?"

Yada: First, because there are relatively few of them. And second, when one becomes a full Yoga master, he almost invariably withdraws from the rest of mankind. Some of them simply withdraw to mountain asramas, or ashrams, where they can be found by the sincere student of life. But even so, the asramas are very difficult to locate. The love of these beings for the rest of mankind is so great they have chosen to forgo taking the final steps that would have earned for them full Self Realization and (freedom from the hypnotically induced belief in the matter world.) They devote their life to meditation and to teaching the earnest students who have gone to great pains to find them. Then there is the student of Yoga who lives in crowded cities. He acts as teacher and father-confessor to those who have found the stresses and strains of emotional living to be more than they can cope with by themselves. To such people, the Yogi teaches and helps to practice the type of breathing that induces the desire to relax all the muscles of the body with a minimum of conscious effort on the part of the individual. Then he teaches them the value of patience and how the lack of it creates great tension and loss of energy in the body and confusion of the mind. He teaches on the proper things to eat to save their intestinal tract and, therefore, the bloodstream from putrefication which is the cause of many of the more serious diseases of the body, such as heart ailments, chronic liver disorder, and general glandular disturbances which sometimes show up as respiratory trouble, While this Yogi is a teacher and helper of the common man, he does not otherwise involve himself with him.

R.: "What have you to say, Yada, about the many mediums who claim that the spirits of great masters communicate through them in seance rooms?" 1.380

Yada: In considering the total lack of even the most elementary education given the masses regarding the Inner Teachings of life, it is not suprising at all that those engaged in Spiritualistic mediumship would make such claims. In fact, it would be very suprising if they didn't. None of us can do more than we have been taught to do, though many often do less. In doubting the claims that the great Masters of life consort with the common man either in or out of seance rooms, I think we must ask ourselves the question, 'What does the common man know about these highly evolved beings?' The truth is he knows no-thing about them at all, nor can he know anything so long as he lives in the lower consciousness. The lower consciousness is under the domination of the sensory system and it is the senses which impose upon us the concept of "reality," thereby holding us on the so-called physical plane, which in fact is one of the planes of pure illusion. The next plane, called the after-death state, is but an extended state of awareness of the physical, and as such is also a world of illusion being mirrored by the lower consciousness. This is why the "common man" (one who lives almost exclusively in the lower consciousness) is seldom aware when death overtakes his physical body that anything of an unusual nature has happened to him, that he goes on thinking and acting as he did before he lost his body. While it is true that a great many people do become aware of the transition, this knowledge alone will offer them no light regarding their Cosmic Consciousness, There are many advanced Yogins who have experienced active life outside their physical selves, but while the experience has given them considerably greater lattitude to work in and has strengthened their acceptance of the existence of the Cosmic Mind, even they cannot find unison with It simply because their experiences in the projected state has lent them a little more assurance of its reality. Now, while it is not at all likely that a Yogin would be playing games for the interest of his ego and the ego of others, it must be admitted that his particular kind of knowledge puts him in an excellent position to do so by telling others what a great master of life he is, and if he can perform some magic before the eyes of the ignorant, it will bolster his position considerably. Now all of what I have said here about my fictitious Yogin can and does happen quite often in your modern seance rooms....The "common" man dies and should he lack character and intelligence, he is in a good position to pass himself off as anyone, great or small,

on any unthinking person, and if that unthinking person is also hoping to get something for nothing he makes himself doubly vulnerable for the predatory human, no matter which side of the vale that entity may be operating from. The general masses have no conception of what a Master of life is, and the so-called Christian is the most ignorant on this matter. The latter statement is not a criticism but simply a statement of fact. All of the basic religions contain two separate kinds of teachings, one of these called "The Inner Wisdoms" is metaphysical in teachings and occult in practice and is given only to the highest priest of the Order. Then there is the "outer" teachings which is for the masses and is given them by the priests of the temples who know nothing of the Inner teachings themselves. In the "outer" teachings of the Christian church, there are no actual instructions given the people. All that is learned is told them in the form of sermons which are basically nothing more than moral laws. They are told of a anthropomorphic god who had a son whom he sent to earth to become a blood sacrifice to assuage His wrath against His (sinfull?) creation. It is this incarnated god-man of whom the people are taught to call "Master"----which is just another word for "Teacher." The whole structure of the Christian church is built on the priestly teachings that this son of the Sun (Jesus the Christ) was a miracle performer. Spiritualism as a religion is but a branch of the Christian orthodox church with the main difference lying in the Spitualistic teaching that "The soul or spirit of the human individual survives the death of his physical body and that communication with it by those still on the physical plane is not only possible but is a fact." Spiritualism also reverses the man Jesus as a miracle performer, but not for the same reason as the orthodox church does, i.e. that he was of divine birth, but rather through his powers as a highly evolved psychic sensitive or "Medium". Now my friends, while both of these opinions may be interesting and no doubt facinating stories and, as such, are strongly appealing to the low emotional self, neither of them has any relation to facts concerning the real nature of the accomplished Masters of life. The whole history of man shows quite clearly that it is not his beliefs as such that have brought him pain or joy, but rather his use or misuse of them. I think, however, that it should be pointed out that beliefs by their very nature are multiplex and, because they are so, they are controversial, and controversy simply leads to greater confusion in the human personality shows itself in distrust and hatred. These two latter elements are not only deadly to the individual who contracts them, but they

are highly contagious; and the carrier can infect not only those of the community he lives in, but in time a whole nation. It is said by some that "Man is a believing animal." And so he is as long as he makes no effort to know. When we know and know we know, we have graduated from the primeval animal in us to that high state of consciousness called "Human."

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The Adept or Yoga Master is one who has through much conscious effort come to recognize the animal in him and has slain it so that the Human Self or Christ Consciousness and/or the Buddi may find freedom the tomb of matter. The "Tomb" of matter exists merely as an accepted belief of the senses, or lower consciousness. When the Initiate realizes this, he then sees through the vale of deception, and in that instant of Illumination he is no longer of the matter world, even though he may elect to remain in it for a time. Such beings do not enter into the emotional affairs of man but work from higher levels of consciousness and help to shape the destiny of the world and the Universe in toto.

In the Yu-ga language, one who has his consciousness in Christ or Buddi is known as a "Sha wan ga" and the expression for a beginner on the Path is "Sha shing ga." But in my time, the student had to earn the title by work; and as all the teachings of life, both the Inner and the outer, was given by the "Ka-tas" (priests) of the temples, one had to go to the temples to get the necessary training. In your modern world there are no schools where one can get full and comprehensive instructions on the nature of his own being. The schools that you do have are bent solely towards commercialism, and while there are many thousands of temples (churches) in America alone, none of them teach their followers the Inner truth regarding the "Divine" nature of the human individual. And of course they cannot, because they themselves are barren of such knowledge. To know truth is to teach truth, and there is only one truth, and it is that "Mind" is the Light out of which Man has manifested not only his own body but the body of the Universe. **IMSELF**

Matter, so called, is the son of the Sun-The Sun being the Father which is eternally in heaven (Mind). The sun also represents the Wisdom or Light which dispells the darkness or ignorance of the world. That which is called matter is but a concept of the sensory system and as such is purely illusionary.

→ If matter were a reality in and of itself, the law of change could not exist. In fact, there could be no existence of any kind. However true these statements may be, it will do the student little good to accept them by faith or as intellectual knowledge.

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To know the nature of life, one must have active conscious experience with it. The physicist does not except the existence of a force called the "atom" by faith or hope, but by actual experience with it, first by mathematical equations and then mechanical probing. In his experiences with that which is called an atom, the physicist discovers among other things that it is not a single unit but consists of many units and units within units and that when certain kinds of work are done on some of these units they give up part of themselves in various forms of activity called heat force and light, The truth is, however, that the atom is basically a bundle of light and, as such, is the creative substance of Mind and again, as such, contains no properties of a violent nature in it. That which is seen as violence arising from the atom is due to the atoms resistance to the violent attack made upon it by some force outside itself. The Master Yogi using the passive approach of breath and meditation to the atom, does not agitate any of its parts, and in turn feels no agitation in himself. This perfect union with Mind and Its creation is called Illumination, which is another word for Light, and Light is the vital energies of the Cosmic Mind.

Now my friends, I think that if what I've said is at all comprehensible, I'm sure you will understand why it is that one who has attained Cosmic Consciousness would have no purpose or reason for any kind of physical contact with those who still walk in the sleeping ego mind which is where ninety nine percent of humankind spend ninety-nine percent of their earth and low astral life. However, sincere students of the Inner Life can and often do, in their periods of meditation, get in the mental stream of these Masters and are thereby helped considerable in their striving on the Path.

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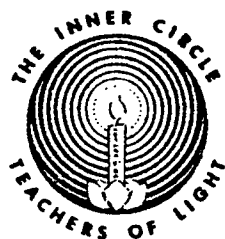
INNER CIRCLE KETHRA E' DA FOUNDATION

A NON-PROFIT EDUCATIONAL ORGANIZATION

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1.384

TRANSCRIPT NO 7



"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 #7

THE PATH

by

Prof. Alfred Luntz

and

Yada Di Shi'ite

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Luntz.: "I would like to talk about that which is called 'The Path.' I think any of us who have given any time and serious attention to the inner teachings of life, automatically come to know that the seeking of The Path is, among other things, a rather dangerous pursuit. As necessary as it is for us humans to find our path and to get on it and to get moving on it, nevertheless it has its dangers. We should come to know this before we start out and have it pointed out to us in the beginning, that it is no easy passage for us.

"As you were saying here a bit ago, before I came in, you mentioned two gentlemen who are known to be, by their writings at least, sincere and highly educated students of the inner teachings. They took what is called, the 'Occult Path.' This is the dangerous path. The metaphysical path is the best for the beginner. When we seek the metaphysical path first, our chances of losing our balance, mental, physical, and moral, is much less.

"Since coming over here I have done a great deal of studying in what is called 'The Occult Laws.' I first pursued the study of those who took this path before me and I found out that, in almost all cases, those who took only the occult path, who started out on the occult path (first), encountered many emotional and mental difficulties with life, in not too long a time.

"Ouspensky and his teacher, Gurdjieff, were only two who became mentally unbalanced. They not only studied occultism from the intellectual approach, but they went into rites and rituals and general practice of these laws. One of the functions of breath, for instance, is to help the initiate release himself consciously from his physical structure so that he can move around the universe freely. This is a dangerous practice for most human beings at this point in the evolution of mind which entails, of course, the development of new brain cells, or not necessarily new cells, but the ability to function through brain cells, or brain centers, that have not been used before.

"If one does not have, let us say, experience in his consciousness from past lives, of functioning in the occult manner, the occult way, he has no

memory pattern for this sort of thing in the life he is functioning in now, in this lifetime, and if he attempts such practices as I have mentioned earlier, it necessitates his forcing himself into this kind of activity, forcing the brain cells to open, forcing himself to accept the experiences that the opening of such senses create within that one. If they are not prepared to meet these experiences with a sense of detachment, they are in trouble, and though Gurdjieff and Ouspensky spent many, many years studying and practicing these occult teachings, they were not prepared to use them, to put them into action though they were highly educated in an intellectual way regarding these functions; they still had no conscious memory patterns of having functioned this way before. 1.386

LaB.: "Will they now possess experience the next time they come into some other life experience? Will they then be bettered prepared to operate in the occult field as a result of this particular experience?"

Luntz: "Yes, and they would approach it with a little more caution, with a little more respect. Sometimes, in our pursuit of knowledge we can use, we gain a little of it, and then (lose our humility) and get careless. It is like a swimmer. Many great swimmers have come to a sudden and tragic end in spite of themselves because they were so certain, of what they knew concerning the water, concerning their power over water. They get careless.

"When I lived in the physical world I heard of these things; I heard of these occult and metaphysical laws, naturally. But I felt they were, for the most part, the works of the devil. And it was well that I did. In my state of consciousness I could not have, by any means, approached these laws without having suffered the consequences of my ignorance. So, to this extent, you may say that ignorance was bliss. It is an old story. It is not what we know that hurts it is what we don't know."

Irene: "what we think we know."

Luntz: "Yes."

R.: "Professor, I was once told that you could not do anything with occult work, that you could not do yourself, providing you were developed."

Luntz: "That is exactly so."

R.: "So it seems to be a useless thing."

Luntz: "In a way of speaking, it is. Many of the great teachers of occult laws came to know that, but the majority of them came to know it too late."

R.: "At the time of Crist there were many occultists, and I think that that is what he meant when he talked of false gods."

Luntz: "I am certain of that."

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R.: "He did not want the people to do it, not because it was wicked, but because He knew the danger of it."

Luntz: "Of course, of course. You will see where He demonstrated this feeling against anyone pursuing occult practice where He said to his disciples, 'I speak to you in one tongue, and to others, (the masses) in another tongue,' because He knew that to talk to the masses was foolish. It was foolish to try to give the inner teachings to the masses in the language of the inner teachings. }
 After my probationary period with my teacher, after he had given me a wonderful basis to work from, then I was left on my own to pursue some of these inner teachings, things I had thought were the works of the devil."

Irene: "This, what you are speaking of, is after you had passed over?"

Luntz: "Yes, yes, and I discovered---and pleasantly so, my discovery was a pleasant one---that all these laws are natural. There is nothing miraculous about them, nothing phenomenal other than that---,"

LaB.: "They are not a common occurrence."

Luntz: "That is right."

LaB.: "It appears to be phenomenal to those who are not aware of them being natural."

Luntz: "That is right, as being natural. You see, there are some things that man invents. He brings together certain laws and out of these laws that he has discovered as existing, he creates things. But there are laws that he knows nothing about and he can involve himself into great dangers by his ignorance, by his stumbling on to them. Madame Curie and one of her co-workers did not know the laws of radiation; they didn't discover anything other than what was there. they didn't create anything; they simply found an existing law. But through their ignorance, they both suffered, to some extent, from radiation, radiation poisoning. Today almost everyone knows about radiation and its action upon cellular bodies; yet, you go on throwing these deadly radiations into the atmosphere and they will, eventually, create many cellular changes that will not be very nice for coming generations. In spite of all this talk of dangers and threats to us human beings and our pursuit of life, whether it is physical pursuit, or mental, or whatever,

we cannot suppose that we can stop our pursuit of knowledge. We cannot stop and give it all up because of some real or imagined fears and anxieties over what is going to happen to us if we go on. Man has learned by experimentation more so than by any other way. We humans are a curious lot. We cannot stop. This is our nature, to be noseey. The softer word is 'curious.'

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"In the practice of mental dissociation from the body, the danger lies in losing our awareness of being a physical being, of losing awareness of our physical form. We do not, in the beginning, lose this awareness; the feel of not being a physical form comes upon us slowly. It creates, in the beginning, a condition that is called 'split personality' in which you wander around in mind only. Then, if you do not get contact with your physical self again, you are never completely with your physical self. Your psyche is always moving a bit ahead or behind your physical self, as the case may be. You seem all right for a time and even believe you are well integrated; then suddenly, when you least expect it, you lose awareness of your physical self and your body wanders around like a zombie and gets into all kinds of trouble.

"I sometimes think it best that there are certain things that the majority of us human beings are not ready for. We should leave it alone. But who am I to judge as to which one of us should leave it alone or practice it? Who am I? How can I tell? I can't. I only know that the study of these laws would not have been for me while I was in the physical world. I can, and do, put them into practice in a way. I do put them into practice, this dissociation of one's self, when I move from my world to take control of this man's body, of Mark's body. I have to lose awareness of my actual consciousness, of my other world being, in order to become, to a certain extent, Mark. I have to become physical Mark to communicate with you here in the physical world. I think you get the picture."

Irene: "Professor, in your state of awareness, is it possible for you to examine the aura, the state of awareness, of an individual, to suggest to them whether it would be wise for them to enter into certain practices?"

Luntz: "Of course I can do this, but I wouldn't, because it is your life and these things belong to you."

Irene: "Is it possible for you to make suggestions and not tell a person to, or not to?"

Luntz: "Of course I can do this. I can make suggestions to them that it is possible to practice certain things and feel quite safe in the practice, and another,

not so. I can, but I do not like to have to do this. I do not like to tell one to practice this, or that he is capable of practicing these things. I would rather they found it out for themselves."

Irene: "Sometimes one, in trying to find out for himself, becomes involved in a situation that gets out of hand."

Luntz: "Oh, well if I saw one that I knew that such practices were not for them, I would simply tell them that, but I wouldn't tell one to go into it even though I felt he could go into it. I would tell another that I saw was not capable of handling such things, not to try it, but I would not tell one who I thought was capable of handling it, to try it."

Irene: "I know you people don't do this, but you can make suggestions whether a person should, or should not."

Luntz: "Yes, and I would do this after knowing that this person is truly mentally and emotionally capable of handling these practices. I wish to save them from the danger that lies there."

Irene: "I know that, upon one occasion, Yada suggested to a person that they were not capable of doing certain things, and to another person that they were capable of doing the same thing. This is what I am referring to."

Luntz: "I know very well what you are referring to. This lady was simply not capable of handling the instrument that she uses and I tried to tell her, and I think my colleague, Yada, did tell her not to use this instrument, not to practice with it; but, you see, she went ahead and used it anyway and came to grief."

R.: "Professor, the safest path that I have ever come across is the alchemical path. It does not require a great deal of meditation or concentration or anything like that."

Luntz: "It is safe, but it is a very slow path too. The occult practices, as I have said, can be very dangerous. Now, in occult practices, you can learn to project yourself to any part of the universe that you care to go. You can evict another person out of their body, you can take control of it, you can galvanize an empty shell-body where the spirit, the mind, the psyche has departed from it, you can galvanize it into action and use it. You can operate an animals body---but you have to know what you are doing or all hell will pursue you."

"If you want to know what hell is, indulge yourself in long periods of dissociation from your physical self and operate through other bodies, especially

animal bodies."

Irene: "Professor, when one is doing this, what kind of activity does one's own body go through?"

Luntz: "Sometimes, if you operate through, let us say, an animal body, in time your physical self will take on the appearances of the animal you have been working through. If you use the corpse, the cadaver to operate through, you get the stink of death upon your physical self." (KARMIK HALITOSIS).

Irene: "You spoke a moment ago of leaving your own physical body for quite a long time. I don't know what you mean by a long period of time. Does this mean 1 hr. or

Luntz: "Well, it may be. Some operate for days at a time."

Irene: "And your physical body?"

Luntz: "Just lies dormant. Also, this is what produces what is called by the people, especially in the old country, the 'vampire,' the 'werewolf.'"

Irene: "Is another person coming upon your body likely to think you have gone into a coma, or the state called death? What would one who discovers your body think?"

Luntz: "They would come to the conclusion that it was dead."

Irene: "There is no indication of pulse-beat?"

Luntz: "No. When you withdraw, all activities are so closed down that it is like one in a very deep cataleptic state."

Irene: "The aka-cord is still attached?"

Luntz: "It is still attached; but there are some that have the knowledge that makes them courageous enough to not use an aka-cord to function through, to have a complete mental break-away from their physical self. This saves them, if nothing else, from the danger, because they practice certain things that draw the aka-cord extremely thin, and it could break and end their contact with their physical structure."

Irene: "What do you mean by operating through that?"

Luntz: "They have another kind of control over it, a kind of secondary mental control. I would like to express this in more understandable terms."

Irene: "Could you express it as 'remote control?'"

Luntz: "Yes, I think you would understand that term."

Irene: "Professor, talking of the man known as 'Jesus,' that some call 'Jesus,' in going through his past initiation, it tells of Him going into this cataleptic state and remaining in this state for three days while he was taking other initiations."

Luntz: "This is something again. This body is guarded over by spirit beings and not only by spirit beings, but by master teachers. They create a protective wall around it so that the body stays in good condition for as long as it takes the initiate to go through his higher initiations on the other planes of consciousness." 1.391

Irene: "Then He could dissociate himself completely so that the silver cord is not attached?"

Luntz: "No, it is not attached under these circumstances."

Irene: "It seems that one could forget the pathway back."

Luntz: "They probably would had they not gone through other initiations first that made them capable of keeping some part of their control over that body besides having the protection of the guardians there."

LaB.: "Professor, do these guardians manipulate the body in some way through mental control?"

Luntz: "Yes. They keep the cellular structure functioning and in good order, which is very necessary, because the moment the life forces, or let us say, the consciousness, is drawn completely away from the body, death begins to set in, decay begins to act. One in a coma, whatever the level of coma may be, has to be turned around and kept in motion; that body has to be kept in motion of some kind, otherwise deterioration would set in."

LaB.: "Would it be asking too much to ask if Jesus himself took part in keeping his body together?"

Luntz: "Yes. You see, we must be in some way responsible for what we are; so the part of our make-up that is involved there, that needs to be taken care of, we must be responsible for it, too."

LaB.: "Would it also be asking too much to identify these masters whose consciousness would apparently be greater than Jesus himself. I don't know if we can use the term 'greater,' but I think they are masters in their own right."

Luntz: "More advanced in knowledge."

LaB.: "And they are standing by and helping him to attain. The master is one step ahead of the initiate?"

Luntz: "Yes."

LaB.: "Have they any particular names that we might identify them by?"

Luntz: "There was one that you know about in your world. He is known, among other titles, as 'Saint Germain.' Here, indeed, was a highly advanced being as far as knowing the laws of the occult, and because he functioned in these laws; he practiced them, he used them."

R.: "He knew his business."

JESUS
Luntz: "Exactly so, sir. This man could appear and disappear. While I said you know him by the name of Saint Germain, he has been known by many other names in different centuries. He has come down to the earth, to certain parts of the earth, from time to time, down through the centuries. But so did the man you know as Jesus function periodically in your times. Jesus, the man you call 'Jesus' is not his real name; it is only one of his names. And the man called 'Siddartha,' did you ever hear of him?"

R.: "Yes."

Luntz: "This man has functioned for many centuries consciously. This is what is important in the study of what is called the 'occult laws' of the inner workings of life, the inner knowledge, the higher wisdom. We cannot be masters until we can function consciously on the higher levels, on the inner planes. But, as you have said, sir, by taking the natural path to the studying of nature, of life, the approach is not so severe upon the general make-up of the human being."

LaB.: "Professor, you have mentioned the occult and the metaphysical, the occult being a dangerous path, the metaphysical possibly not so dangerous, and the alchemical path has been mentioned as possibly the tamer, or milder path than the others and one that we can function through more naturally."

Luntz: "Yes. You see, the value of this path is in the slowness of it, so that your physical self is not subject to such severe shock."

LaB.: "It can adjust to the changes gradually?"

Luntz: "Yes, would you not say so?"

R.: "Yes, I would. One of the first tasks in alchemy is one of the twelve tasks of Hercules, which is cleaning out the stables."

Irene: "And this means more mental than anything else, doesn't it? We have to revise our way of thinking and look at things naturally."

Luntz: "That is right. Without fear, without great emotional upheavals and reactions, and all that sort of thing."

R.: "Like the Christ said, we have to become as a little child." 1.393

Luntz: "That is so, sir. Now I know that you have something to say to me, but if you don't mind, I am going to run away now for a little while and I will be right back."

(Professor Luntz withdraws and returns after an intermission)

Luntz: "I want to say right now that I have been mispronouncing Gurdjieff's name. I think I said 'Grudjief' but is Gurdjieff. I had to get out of Mark's body and think about it so that I will remember it as it is truly pronounced."

Irene: "You transposed the 'u' and the 'r'."

Luntz: "That doesn't surprise me. When you function through a machine that is not your own it is bound to be colored somewhat. Your expressions will be (colored by the understanding and education of the machine you are using.)

"Gurdjieff, if I remember some of his history, was a russian peasant, yet he was more than this. This is what he appeared to be in this life. The man was highly evolved but, using the kind of body he had to use in this life, a kind which was not evolved enough in the nervous system even as Ouspensky's body was not conditioned, the brain was not conditioned for the continued and highly evolved practice that the man went through."

Irene: "From what I have heard of the terrible conditions under which the Russian peasant lived, he could not clean the stables very well, could he?"

Luntz: "Well, you see, there is something else. In the beginning of these occult practices you throw aside all moral training that you had. It creates conditions in the nervous system that demand that you do certain things that are quite outside the pale of general moral laws in a social system. You become somewhat of a sexual degenerate in the eyes of those around you. There are all kinds of practices in the experimental stages of the occult work that I don't think I should go into here."

Irene: "But this is the path he took."

Luntz: "Yes, and this is the ^{SAME} path that almost all of these men took in their pursuit of the inner teachings. There was another man---,"

R.: "Crowley?"

Luntz: "Crowley, yes. Now there was a man who had become totally degenerate in the eyes of everyone else, but to him, he did not feel that it was degeneracy. It was experimentation with all kinds of things to find out the nature of these things. It is too much to go into here.

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"In all kinds of such activities as Crowley engaged in and in any time in the past social systems that such men as he lived under--they would have been considered insane. And your laws today would put him, and others like him, away; and I believe both Gurdjieff and Ouspensky were put away for a time until they could be moved out, and they were secretly moved out of the country. They did not put themselves away; they were put away in mental hospitals."

LaB.: "Professor, I have bought two books by Ouspensky. Now by what you have said I am hesitant to peruse them. I thought that by reading them I would have more of an insight into the occult."

Luntz: "Of course you would have. You would acquire a certain amount of knowledge intellectually and I hope that you will not attempt to practice any of these things. Limit them to knowing about their existence and that these things are possible. In short, knowing them intellectually, and (not by practice)."

LaB.: "But he mentions Yoga in there and he mentions Christianity and all kinds of things."

Luntz: "Oh, yes."

LaB.: "I know through Yada and through other teachers that it is their advice that it is better for us not to be associated with any one group."

Luntz: "Yes, and there is no reason that I can see why you should not read these books; in fact I suggest that you do read them and also that you read the story of the man Crowley, so that you will know that these things do exist and what they lead to, what the practices of them lead to. You see, if you are going to live, and you have to because you have created a family for yourself and have set yourself more in your society. The more a man creates a family for himself, the more he becomes set in the social system that he is functioning in. To start practicing these things would cause you, in time, to have to withdraw from your social system, and your life would become more painful and disturbed."

LaB.: "Well, Professor, since I am not the only one in this particular situation, is there a path, let us say, for the common man or those of us who are intensely interested in becoming more self-aware? Is there something that can lead us to

this understanding and yet in moderation or according to the system in which we have to function?"

Luntz: "Yes, I think so. By the study of some of the students of psychology and I would suggest Jung as being the greater of those I have known."

R.: "The alchemical path starts with simple psychology." 1.395

Luntz: "Why, certainly."

LaB.: "Ruspensky seems to think that the psychological factor between art, religion, and science is important and this is really what he is trying to explain."

R.: "You don't have to bother yourself with explaining those things; you don't have to bother with it at all."

Luntz: "I suggest that we take the path that is more comfortable in relation to our society, our present state of civilization and the laws that we are involved in there. In studying psychology the student must eventually make his own psychology. Study the works of many teachers, and then contemplate what you have studied, and then create and inject your own thoughts that arise from your feelings over what you have studied. In this way you will be creating your own psychological path, the one that is more suited for you. I think this makes sense."

LaB.: "Study it in a moderate way, I guess we may as well say in balance, for we must maintain balance."

Luntz: "Yes. You see, in your Christian Bible it mentions that the man, Jesus, went down into hell for several days before He arose into heaven."

R.: "Yes."

Luntz: "In the study, you see, he took the occult path. He was so advanced in every way, emotionally, mentally, in every way, that He could do this safely. But, you see, He went down into hell and, as I said a little bit ago, on the occult path one must go down into hell before he can rise into heaven or a perfect state of mental balance and it is a bitter, horrible experience that tears at the very foundation of your make-up, the human make-up."

R.: "But all these experiences are of the person's own making."

Luntz: "Quite so, quite so, but in taking the occult path you will find the hell of you, and you can't imagine the depth of depravity that this other side of you can sink into."

R.: "And the higher you go, the worse it is."

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Luntz: "That is so. The higher you are to go, the deeper into hell you must go."

LaB. "This applies to everyone, even Jesus, but this is not given to the laity to understand."

Luntz: "Exactly so, and it is well. If you think the world is a madhouse now, let us suppose it was for the masses to take up such practices."

R.: "It is known on the Tree of Life as the 'Qlippoth.'" 1.396

Luntz: "Yes."

R.: "It is the plane below the physical. It is the bottom."

Luntz: "The bottom is right, and if you are not capable of handling this sort of thing you will go through that state called 'The Ring-Pass-Not' beyond what is called the 'Ring Chaos,' and into the pit of no return."

R.: "Where you are disintegrated and go into unmanifestation with no individuality."

Luntz: "No individuality. It is the true death, the true death that we bring our souls into, if I may use the word 'souls.' I think you understand what I mean by using that word."

R.: "Yes."

Luntz: "It is a good thing about nature, (it seldom permits us to do more than we know how.)"

(Professor Luntz withdraws and, after an intermission, Yada takes control)

Yada: "I was listening with great interest to the dissertation on the metaphysical, the occult and all such subjects given by my colleague, Professor Alfred Luntz, and I thought, in the asking of the questions that you asked of him, that perhaps I could do a little bit different than what he would give, and so I have come to take his place. It is, perhaps, presumptuous of me to think that I can do better than someone else, but one must presume. If one is going to try to express oneself, one must presume one can."

Irene: "We would become stagnant if we didn't."

Yada: "There must be some 'jumping-off place' as it were and if we are going to learn anything we must, in our minds, know that we can."

"Now let us first go to what my colleague, Prof. Luntz was talking about, the occult path. Of course, like you say, the occult path is largely given to

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practices of, and association with, the spirit world and with other forces of life that can be called upon which are not conscious of themselves, but we can make them conscious, we humans, by giving them consciousness by calling upon them, in using sounds, mantrams that are most appealing to these sleeping forces. This awakens their awareness because, in truth, these sleeping forces are not something external to us. They are, indeed, a part of our own make-up, our own nature, our individual nature.

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"Through the senses and the use of certain sounds, certain tones that are built into the Great Mind, the mind of creation, and the awareness that certain sounds mean certain things, and through long practice of these sounds and by long association, there has been a sort of psychological condition built up that certain sounds are attached to certain gods, certain devils and, in other words, certain forces of life. And so today, centuries, centuries, centuries later, by using these sounds you can still call up so-called gods or forces that these sounds have been associated with. Would you not say so?"

R.: "Yes. It is as you said a number of years ago; in the spirit world there are many characters that appear in Shakespeare, but they were made by man."

Yada: "Exactly so."

R.: "These gods are made in the same way."

Yada: "To the lay mind this sounds disturbingly strange because your present day psychology, where the unlearned one is concerned, strictly concerns itself to the material way of living, so the laymen and psychologists know nothing apart from the matter-world and the psychology belonging to the matter-world.

"Certain irritations act upon the inner make-up, the unconscious self. The same kind of things that irritated me, let us say 500,000 years ago or if I lived in a closer time, by association of memory patterns, these same kind of things create a specific kind of irritation in me which reaches down into my unconscious self and calls up the so-called devils in me. These devils in me are called 'rages,'--emotional frustrations that take the form of violence. They are 'hot.' By using that expression 'hot,' I mean their activities on the physical body are burning--they dry up the mouth, they cause trouble with the stomach, a burning desire to throw up, and they can lead to heart attacks, kidney trouble. These are the devils from hell. In some people, when these negative forces, these violent forces, are called upon, they cause to manifest, to materialize a fiendish, insane being.

"Now a true sensitive can see these beings closely around and inside the auric egg as you were speaking of a little while ago, of individuals that are not, at the moment they are being observed, angry or disturbed outwardly. But these devils, the imps of our own darkness, our own ignorance, have been created there down through the ages of having them called up. What we are doing is creating them. In calling them up we are creating them, we are bringing these beings, these unconscious parts of ourselves to consciousness. Do I make myself clear?"

LaB.: "You are drawing them out." 1.398

Yada: "Yes, and you are making them. You are giving them life, giving them consciousness so that, after a time, they eat on you or me, eat on our physical self and therefore on our mental self. Even when we have no cause to call them up they eat there and we, in our own minds, are quite unaware that they do still exist there. We have given them so much of our consciousness, made them aware, and they thrive on the energies of our physical body.

"By occult practices you can call these out and command them to do your bidding. There are certain rites and rituals that you must go through to make them living expressions, but you will regret this if you do it, because you may give them more and more of your consciousness, more of your life forces than you desire to and you may not be able to get rid of them and they will get rid of you. They will destroy your physical self.

"Think of what great beings we are, what great, wonderful creators we are. When I say 'wonderful', I mean of tremendous ability."

R.: "It is too bad we do not know what we are doing."

Yada: "True. Only when we are conscious creators can we be safe, because then we know what we are doing and we know how to get rid of anything that we create if we find it not in keeping with our present environment and general conditions.

"In calling these up, in calling anything up, it necessitates the use of your own bodily vital forces. These things are clothed with your own cellular energy, for anything that is called into the world, that is in any way projected into the physical world, is "physical". It must become physical, and the only way it can do this is by using physical energies. This is why we say, my colleague Professor Luntz and I, that we put ourselves in great danger when we practice the occult practices. There is a safer way.

"The mystical path leads you to the knowledge, to the knowing of what lies behind the facade of your own physical being, without having to face the danger.

The metaphysical path is a kind path. It creates the awareness of the beauty and the balance of existence. It does this only by the existence of what you call the 'etheric world,' or, if you care to, call it the 'spirit world.' One side of it is very wonderful because it is through this world that the physical world can exist. The physical world functions through this great sea of spirit. It is kept, every living body is fed, by a continual stream of vital forces."

R.: "It is not kept in existence by will-power?"

Yada: "Of course." **ÚLTIMA PÁGINA PARTE 22**

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R.: "And when the will-power is withdrawn it disappears?"

Yada: "It disappears, yes. What a wonderful word, the word 'will,' 'will-power.' The will to create in balance and to keep creation in balance.

"Could you see, with another eye, what is going on between these worlds, you would be most astounded at first, and last, perfectly at peace with yourself. you would see that all is in order. Everything is safe as it is. Then this knowledge would keep us from tearing in and cutting up form to see what it is. The world that you move in, called the 'physical world,' would be at peace. Everything would be safe, but you see, the ignorant imp of darkness, meaning 'ignorance,' does not let us live this way, and it is well in many ways, because it forces us into action and it is only through action that we can truly learn. Only by experience because our experiences create individual attitudes within us about life and about our being. This, our attitudes, is incorporated into our deeper self. This is called learning, for we never forget. We may forget our experience, but we never forget our attitude toward an experience."

"We go to what is called the Yoga path. Again we learn by practice, by rites and rituals, but it is closely associated with what is called the 'metaphysical' and if we do not go too far with the practice, especially with the use of breath because this practice creates phenomena, and the student invariably gets lost in the area of phenomena, magic. He is only excited about what he can do and not the purpose back of what he is doing, the causes. The Yoga path is especially good for the physical body, for the welfare, for the development of the physical body and if the physical body is healthy and strong, it is natural that the mind will be so also and will come into better balance."

"We quiet the sleeping beast in us by the use of certain kinds of drugs, but we can also stir up those beasts if we do not know what we are doing. By Yoga practices we are taught to keep the inner body clean. The intestinal tract