

is a notorious center of death in the human body if it is not kept clean. The practices of breath for the benefit of the body, when we know how to do them, clears the toxins out of our system and most important, we come to know what not to put into our bodies, and what not to poison ourselves with, and what is living substance."

PARTE 23 : PÁGINAS 1.400 A 1.469 1.400

"We come to no longer hanker after these things because the body has been so cleaned out that there is no irritation and therefore there is no demand for these irritations to be satisfied, for irritating substances to be put into the body."

"Today you use all manner of irritating substances to bring you rest, or what you think brings you rest, like the use of tobacco, the use of alcohol, the use of drugs. Even your mild drugs, what you call the 'sedatives' to put you to sleep, sedatives to wake you up and to keep you awake, while these are mild drugs they are still deadly if the use of them is prolonged. These practices of Yoga quiet the nerves. They are the best kind of sedatives. We learn the great wonder of the relaxation of the entire body. Every organ, every muscle becomes relaxed. In becoming relaxed, all the vital energies start flowing smoothly through the nervous system which then feeds the glandular system in a manner which relaxes them. This brings us a longer, happier life. The physical world is hell for man as he walks in ignorance of the nature of his own body and he blames this hell on the world, failing to understand that the only real world is himself." ←

"I do not tell another that he must do this or that. This is foolishness. This is vanity because we all will do what seems best for us to do, no matter how deadly it may be, and others know it is deadly for us. To us it does not seem deadly. One walking in filth soon loses himself in filth and is unaware that it is filth. In the same way one walking in balance soon becomes aware that he is in balance and therefore he is no longer aware of the word 'balance' as meaning something different than what he is in. To hear the rushing of the wind and nothing else, we soon become deaf. Is it not so?"

"The psychological path! I think it is a wonderful path, especially for the first step, for it is through psychology, the study of it, that we get a road into our own psychological nature. And in so doing we lose our fears. We see what our fears are made up of, we see how they get started, what they are made from, and they vanish."

"Again it brings us to that vital thing called 'relaxation.' You see, my friends, why is a person, in some cases, made suddenly and seemingly miraculously

well, cured of some virulent disease when they were in prayer? It is because they have relaxed. In that moment they have attained a point of relaxation so high, so great, so deep that they have lost themselves in the act of prayer. They have lost themselves in what is called 'God,' or the Great Consciousness, and this God, or this Eternal Light of Consciousness, is this God or Eternal Light of Consciousness sick? Do you see? Let us go to what is called 'Christian Science.' The majority of the pursuers of this particular path of life are not aware of how they were cured because their teacher has told them that God cured them, and so they do not think any more about it. They are not concerned with the mechanics, and it is just as well that they are not. Can we have balance and unbalance at the same time? Can they exist in the same space at the same time? No more than can two physical objects in the same space at the same time."

Irene: "In reality, Yada, there is no such thing as unbalance. It is only our attitude toward the thing." * 1.401

Yada: "So therefore, it is whatever approach we may make to it. You see what you say is true because as we think, so is it. Now thinking---and by this I do not mean the kind of thing you do with your brain in everyday life; that is not thinking--thinking is creating new ideas, and in order to do this, one must lose ones awareness of ones self. Have you not used the expression when someone comes to you and they see your eyes are looking off into space, and they get your attention again, they do what is called 'bring you back', you have said, 'Oh, I was lost in thought.' What a wonderful truth this is! Is that person, at that moment, suffering any of his pains? No, because his Christ-self, the God-self, whatever you wish to call it, is what he is in; this perfect state of balance. It knows nothing. There is no awareness of unbalance."

"What you say is true. There is no unbalance but that which we humans create. Life becomes your choice. The conditions you live in are of your own making. You may say, 'Oh, no,' or you may say 'Yes, I agree with you, but what am I going to do, how am I going to change this condition?' By the process of learning to think differently, to step aside from your recalling to thinking, and thinking requires concentration, a form of meditation."

"It has often been known for a person in the midst of prayer to rise off the ground. The body seems to defy the law of what we call 'gravity,' but in this state of consciousness, this state of awareness, gravity does not exist. The consciousness so works upon the molecular structure that it creates a kind

of counter-gravity. It does this by arranging forces equally on all sides of the body, mental forces on all sides of the body at one time. This kind of pressure, or relief of pressure, is done by the cells that go to make up the entire body. The work of this causes a different motion, not necessarily of a higher form, but simply of a different character of motion that releases the body from the laws of gravity. You are not defying the law; you are simply creating counter laws. Would you not think so?"

R.: "Yes. It seems that, at those moments, the person's consciousness is above the level of consciousness at which gravity is effective."

Yada: "This is so. Now regarding yourselves. I find among you not very many that are trying to discover the nature of their inner being. They are in a hurry. This is natural. This is always the approach of the beginner--impatience."

"In taking the first step on the Path which we hope will enlighten us as to our inner nature, the first thing that happens to us is, we become aware of the minute amount of time, relatively speaking, that we, as individuals have in which to learn in the physical world. It sometimes panics us and fills us with despair, especially when we look upon the endless road that seems to lie ahead of us. How many inches have I moved in 500,000 years? How many inches to my goal? I really do not know because I have not been able to see far enough ahead to see my goal. I know it is there, but just where? How many inches, how many yards? How many miles?"

LeB.: "Something like going to the horizon, the farther you go, the farther it is to the goal."

Yada: "Yes, and you should be grateful for that."

R.: "Because if you ever got to it, that would be the end."

Yada: "That would be IT! You would, as you Americans say, have had it."

Irene: "It would be total extinction."

Yada: "Many people think, and it is kind of them, because they do not know the truth, they think that I, Yada, have attained knowledge of life in toto. Now, would I be coming here to communicate with you if I had?"

→ Me: "Yada; when you ask that question, I wonder what could be greater than the service to mankind?"

Yada: "Of course. This is what I am coming for; this is my goal and this man's

* goal. Service in love, which is simply understanding; service in understanding. This takes all before it, all the anxiousness, all the worries out of me.

Irene: "You can't stop being active in some form."

Yada: "No, because if you do, you are dead."

1.403

Irene: "Is there any greater action that you could be going through, other than what you are doing now?"

Yada: "Whatever I am doing, at any one moment of my self-awareness, I am doing the greatest thing possible to do."

Irene: "Then there is no one action greater than another."

Yada: "No."

Irene: "Only becoming aware of what you are doing is the important thing."

Yada: "Yes. Now there are certain things that one can become involved in that are more enlightening for that one than certain other things, and that is all; but as for the goal, the goal is in our immediate actions. The ultimate of our being is in 'now' actions."

Irene: "But we have to go a long way on the Pathway, truly aware that this is so."

Yada: "Yes, we have to learn many other things before our individual self awakens, and everyone awakens at a different time, and none can say when one is going to awaken. Not even I, in my own progress through life, in my own moving through life, can say when I will be awakened. Why? Awaken to what? Awaken to the meaning of my own actions."

R.: "It will be the ninth hour, the hour of completion."

Yada: "Yes, yes, that is the truth."

Irene: "That is in the Bible but few recognize it."

Yada: "Because few understand it."

R.: "In the story of the Crucifixion; the ninth hour."

Yada: "Of course, yes. Santaya Kwantiya, the ninth action, the ninth hour."

Irene: "Can you elaborate on this?"

Yada: "The Attainment. The conscious attainment of my own being."

Irene: "Why do you call it the ninth hour?"

Yada: "Because there is no tenth."

Irene: "It goes to one again?"

Yada: "Yes."

R.: "It takes three points to make the triangle and three triangles to make the cycle."

1.404

Yada: "Thank you very much. You see, as we go along things come out that could not otherwise come out. Taking part in this conversation here this evening are certain things that belong to this conversation; that belong to this kind of thinking. They are brought out."

LaB.: "Each thing in its time and place."

Yada: "This is so. I think it is getting late for you. I have been most honored to come and talk with you and I know my colleague, Professor Luntz, is very pleased that he has had this opportunity to communicate with you. Goodnight."

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INNER CIRCLE KETHRA E' DA FOUNDATION

A NON-PROFIT EDUCATIONAL ORGANIZATION

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1.405

TRANSCRIPT NO . 8



"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 #8

THE ORIGIN OF MATTER

by

Yada Di Shi'ite

1.406

Yada: "It is very interesting to learn of the intricacies of man's life at large and the extreme complexity of creation. Everything that can be seen, meaning form, matter in form, has its origin in what is called 'geometrical patterns' in and formed by the primary substance which is sometimes referred to by what is called 'Fohat.'"

R.: "That is the Theosophical term."

Yada: "Yes. Now this is, as of course you know, a name, a label. Of course human beings must put labels and tags on everything. When a form is created, a label is put on it. But before this, the substance that creates that form also gets a label. This is the only way man can intelligently catalog his learnings, but I think it is the smart man who knows there is a difference between that which is named and that which is not named--the un-nameable. Knowing this, he no longer has reason to fight with meanings where names are concerned. He is no longer intrigued by ultimates. He knows he can learn only so much; he can go only so far in nameing. He knows that, (unless he does catalog that which he learns, his learnings will be lost.) Man is a cataloguer and all because he has lost awareness that (he was the originator of it all). When he came here he lost his awareness, as he does in most cases, and last, he forgets that he was an earthman when he leaves here.

"Not everybody, by any means, has a memory of earth-life, after he has been moved out of it. There is a kind of sleep that falls on most minds. After a short period of time you may say the post mortem state has come to an end. Now, this is good. Were it not so, we would not be able to learn about the life we are going into, or the life we have come out of to come here to the physical world.

"For one to know their origin is to live their knowing. This means they could not stay in the physical world; they could not stay in the astral world, for what we know, we become. Is it not so? Now, after we have reached a certain state of development, then things take a change, conditions for us

are changed. We can move freely from plane to plane and remember the planes we are on and the planes we are going to. We have memory patterns of how these conditions are, but for a man to live, a human being to live freely and completely on one particular plane, even the smartest, the most advanced in knowledge, largely shuts off his memory of the plane he has just come from. He (has) experienced it, experienced what he had to do while he was there.

What would be gained by continued memory of that plane? What, indeed, is a plane but a state of consciousness, a state of consciousness that has been created and is created out of one's need? These needs have arisen out of attitudes toward experiences on that particular plane. 1.407

"Many people who come to the physical world have no memory of having lived in a place called the 'astral world', or any other higher state of consciousness, or even of ever having lived on earth before. No Memory of it! Yet they do have a kind of memory of it. That memory shows itself by what these people (do) here. To take an example of what I mean, let us consider someone coming as a great musician; he has no memory of having lived on the earth before. Sometimes he does, but this is very rare. What seems to make him a genius in music is his compulsion, the unconscious drive to create music. You may take from him all the writings of music, you may put him in prison, you may deafen him. As you well know, there have been several great masters in music who were deaf, but this did not stop them. The only way you can stop such a person is to kill him. If he does not make music for the world, he will lose his intelligence. He will become what is called 'insane.' Music is his life. It is his nature. He can do no other, and this is true also of the criminal mind. Do you think that by putting these people in prison you can stop them from committing crimes? All the time they are in there they are hatching crimes. They never stop. They cannot stop. The only way you can stop them is to condition them hypnotically and this takes a great deal of time, a great deal of work and even then, if you do not keep guard, these people will revert to their criminal ways. You may say, 'Oh, there have been many, many people who were criminals who were changed by certain experiences and stopped their crimes.

"Only for the time being. They have not stopped. They go on with it mentally if this is their nature, if these memory patterns have been sown there. They may change over several lifetimes, yes. Let us say one is born into a country where crime is encouraged, like certain factions that are known

as the Thuggas. These people are trained from early childhood to be criminals. The training has become so set in their minds that they, lifetime after lifetime, can have this kind of recall even though they move their consciousness into creating another body in another country.

1.408

"The human brain as far as objective consciousness is concerned, is by its nature subject to what is called 'suggestion'--hypnotism. We all work and live this way; by suggestion. If not by our own after we have broken away from others who have given us suggestions to keep us moving as that particular society thinks is best, then by ourselves, by our experiences. Our attention is held and our mind becomes set. Nothing, no experience, and no attitude to an experience is ever lost. *

"We find this true in the nature of all things in the whole vast universe. Nothing new has come into the universe and nothing has gone out of it. We humans, by our attitudes to our experiences, create our own existence; so it is a wise man that reasons, or tries to reason with the nature of his own being. What is it? Am I doing this or doing that because I am under compulsions from some other experience in the 'now' of my life, or some other 'now' of the past? Or do I have command over my life? Am I the master of my fate and the captain of my soul? I am quoting, of course, you know. Do I do these things because I see the intelligence in them, or because I have been moved emotionally to act?

"Now, to be moved emotionally is very nice, if you have control over those emotions. But that is the problem. Many people among you are known in your society as nice people, kindly people, good people. If they are, you may be sure they are fighting memory patterns from whom they were not such nice people. I think your psychiatrists and your more educated psychologists are aware of this, though they may not say it or admit to any past life; they at least know what an adult is and what he has been by his attitudes to experiences from the day he came here, and before he got here at the time of conception. Yes, I think your modern psychologists know this.

"I do not think it is possible that you can do this sort of thing, but I think it would be a very helpful thing regarding your criminals and your courts of law. How often, if ever, when a--what you call them--a victim, a prisoner, one who has committed a crime is brought into your courts of law, how often does the judge ask this one, 'How did you get here? What brought you

here? How did you get started?' His crime is not of what he is facing the court for 'now'; his crime had its origin in his early life and perhaps even in another life. But these facts are not taken into consideration by your courts, and I do not know that they should be, because right now you do, not have the time to take care of your criminals, to judge them, and you do not have enough money to pacify your politicians so that they would be interested, so that they could forget money long enough to be concerned with justice and the law per se. That is why your country is full of crime. Very few times does a doctor try to find out why one is sick. What is the origin of your present sickness? When did it start? What were some of your early symptoms of sickness?

"How many of your people in the medical world today do not seem to recognize (and if they do they pay no attention to it) that this disorder of the stomach that is called 'mild case of sour stomach,' 'acid stomach,' 'indigestion,' they do not think for a moment that this is going to lead up to, and is the beginning of a complete glandular breakdown. The slow process of it begins to show itself in what is called 'ulcers.' And what started all this? What was the origin of it? (Early frustrations, early anxieties, early fears, uncertainties.) These have caused the energies, the strong vital energies and substances to react negatively upon their body and create blocks in the nerves and blocks in the glandular system so that the glandular system cannot function properly anymore." 1.409

"I think sometime the medical man will, especially if you are going into one of your hospitals, try to get some kind of history of your sickness in the past. Do you know if this is so?"

Irene: "Yes, they always take what they call a history of the patient, of the diseases the patient has had, but they do not dig any deeper in order to find out how the first ailment started."

Yada: "This is so."

Irene: "Consequently they are not aware of the fact that the seat of the illness needs to be brought to the surface."

Yada: "No. They treat the symptoms. They are not interested. They are only interested in you as a unit of disorder in a healthy society that they think is harmonious, is the kind of society to have.

"Every criminal becomes an object of condemnation to the entire society and the laws thereof. To punish this criminal is like punishing someone who

is suffering from some kind of physical disease. Punishment is not the answer to the stopping of crime. To stop it get at the seat of the crime, what started it. Now the truth of what I am saying is very evident in your system today for you take a criminal, put him in jail, hold him there for a given number of years, months, or whatever, and you let him out again and you think he is all right. You think he is going to stop committing crime? Almost never does he stop, and when he does stop, the only thing that causes him to stop or to appear to have stopped, is his fear of further punishment. It is like telling a man 'You stop drinking, please, because if you don't you are going to die.' Now I am certain that this is not going to stop him. To condemn him to death is not the answer. To threaten him is not going to cure him." 1.410

Irene: "Yada; before you came in were you aware of the experiment that was being demonstrated to us and I was wondering if the application of something like this would help a doctor in some manner to become more aware of where the disease lay?"

Yada: "To some extent, yes. If the doctor would learn the nature of the make-up of the patient it would help him considerably, but he does not have time for that so it is unimaginable to me that you could even interest your doctors in anything like this. They are interested, not in patients, not in healing, but in making money.

Irene: "Occasionally we do become aware of a psychiatrist who is interested in this sort of thing."

Yada: "Yes, and there are medical men who, even though they are medical men, are interested in this. There are many who would like to do better, but your social system has them crowded around by making demands that they live like the crowd and make money, make money. This is the whole scheme, the whole plan of your social system and you talk about India having a caste system! You have it right here in your own country! A caste system! Without money, what are you? The rich try to propagandize the glory of being poor, but this is to keep the poor from wanting to be rich and crowding them out. No, your social system has not taught honor, respect, intelligence to the young. The teachers, the adults, those adults who, in time, have gathered so much misinformation about life, about the facts of being, are no longer capable of doing the intelligent thing for the sake of intelligent action."

Irene: "They don't know how to separate the wheat from the chaff."

Yada: "No. It is, 'How much can I make by being intelligent? To what degree of intelligence must I go to make money?' Your schools teach this. The schools are a system of teaching for money, not for the joy of doing a good work, but for what their financial status will be, what their status will be in their social system. And do you want to go out and change all this? Do I want to change all this? Not Really.

1.411

"So what do we want? What is all this talk about, all this 'much ado about nothing?' All this self-development is not the effort to develop someone else. Did not the man called 'Jesus' work for his own intelligence before He could go out and help teach those who were coming up behind Him, the incoming members of the mystical order? A man going to school must educate himself before he can educate his pupils, or even have pupils; so all this ado is about something. That something is you. There is a short saying in your world. It is 'charity begins at home.' Now this is very trite. It becomes trite, becomes stale, as it is bandied around with no sincerity behind it, but it is a great truth.

"Most of the metaphysical people are out trying to hustle members for their particular organizations. It is as if the more members they have, the better they are, but what they mean is the bigger they are, the more financial power they get.

"You want membership as yourself. Life is the greatest and the only true organization. You are a member of it by birth. You are a member into the Light, not by physical birth but by mental awareness of the divine nature of your own being. By the way you (respond) to your experiences called 'living', you are going through the initiation, you are suffering the cross of ignorance in order to rise again into the Devine Light, to return to yourself, to the Christ within.

"Where do you stand in this great and only organization? Only you know that. No books, no teachers, no great or small gurus can tell you. None can lead you into the Light; none can open the door to the Room of Light. Only you can do that. The best that any teacher, any organization, can do for you or for me is to let us know that there is a possibility that we are greater beings than we have any idea of.

"My friends, there is a possibility. Do you want to know whence comes your suffering and all this endless trouble to exist, to exist right here in

the physical world? It is not a drive for a greater state of being whether you call it the Christian heaven or otherwise, because we do not know if such states exist. We do not know. This means we have to find out and all that we do for them is to say that there is a possibility that you are greater than you have any idea of. Do you not think it is worth a little of your time to see if this is so? If you do, I can offer you one small reward and that is, you will discover why you are suffering and this will tell you, automatically, how to get out of it. Getting out of it is what we who do not think, are trying to do all the time but the path we take is an emotional one which is called 'running away', escaping. We cannot do this because there is nowhere to go. The thought which bothers me can be gotten rid of nowhere. Everywhere I go that which I am is still with me. What is it that is with me? When I know, then I will know how to get away so that it will no longer pursue me."

R.: "If you stand and face it you will find that it is not so terrible as it seems."

1.412

Yada: "Of course, of course. If one who is to become annointed, if he is to take his initiation, which he must do, he must face it without fear and he will discover, to his great joy, that it is not so painful as he thought. It is our fear of the unknown that causes us to run, either physically or mentally. We who seek to know must come to the realization that we cannot be hurt, we cannot be harmed, that every experience we suffer is good for us. It furtheres our education; it brings us to know what is, and knowing what is we automatically know what is not. Now, does one who steps into a higher light wherein he has the understanding of the nature of his physical surroundings, does he try to stop what is going on there? Of course not. He sees what it is and, therefore, tries to rise above it. It no more touches him, but he sees that it is good for those who have not risen above it. It is a necessity for them.

Irene: "A caterpillar must be a caterpillar before it can become a butterfly."

Yada: "This is so. Would it be intelligent for one who has become a butterfly to look back and frown on the caterpillar or to be worried about being a cocoon? Can he look down on these states from which he has come and say, 'Be no more. You are evil, you are not necessary. It is much better to be just a butterfly'? No. It is necessary. In order to become a butterfly he must be a caterpillar, and, then a cocoon. He must go through these stages, so he pays no attention to these things he once was, whether a cocoon or a caterpillar.

All his attention is centered on being a butterfly. In his short life he lives it so fully that he is not concerned about his departure from the butterfly state. He is not concerned with time. He lives only in action, in motion. This makes him a wonderful being, a wonderfully whole being.

"I think that man did not eat of the Tree of Life. He ate of the Tree of Knowledge and then forgot which tree he ate from, because he shows (so little understanding of the nature of life and his own being.) Am I to do anything about it? No. It is right, it is good, and this is the way it is. How can we argue with that which is?"

Irene: "You can't argue that the cocoon stage is wrong."

1.413

Yada: "No. Then again, the caterpillar stage has its caterpillae is-ness. No time did he argue about it and say, 'I wish I was a cocoon. I would be in a more beautiful state,' or 'I wish I was past my state of cocoon-ness and was now a butterfly.' What a vanity! One of your great bards says that life is of the stuff that dreams are made of. This is true only to the sleeper, the low emotional-self who knows not. All is confusion for him because he is always seeking to be what he is not yet and forgets that he is (in the process). In his forgetfulness of what he is, he suffers, for the emotional self never forgets. The emotional self, the ego self, has its mind so set on itself that it is not concerned about higher states of being. This is why it is so difficult to rise above that emotional self. It is a hypnotic state; it is an entranced state."

"I have had people say to me, 'Yada, so what? What is to be done about it? To know all this does not keep us from suffering.' I say to them, 'Do you know all of this? You do not. You know it intellectually, yes. But you do not know it where you live it. That is knowing.'"

"Knowing is being. The butterfly knows himself from what he does. This is his pleasure. This is butterfly consciousness. Now, (if he thought he was something else from his low emotional desires, he could not become something else. He could not live his knowing.) For Instance, he could not have bee consciousness. Butterfly consciousness and bee consciousness are specialties. They are very circumscribed, perfect in their own states of consciousness."

"The reason the human consciousness is so different than any other kind of consciousness is because it can think upon what it is doing. It can guide itself. It can assume a state of consciousness that is not human, but

animal, and various kinds of animals. It can think about doing a thing and then do it perhaps days, weeks, months, years later. Man is a creator, a designer. This is the nature of his consciousness, so he can be what he wants to be. His destiny is in his own hands. But, largely speaking, the greater number of human beings coming into the world have lost this control over their destiny. They have no conscious control over it, so they must fight, struggle to get on the way back.

A.414

"You see, all this fighting, all this struggling comes under one name-- experience. We humans are truly blessed above all other forms that life has gone through. There is only one life and it takes many forms. It creates centers to dwell in, in order to get experience. When it reaches the state of the human it is ready, at least ready, to do what no other form can do. It can rise above the dream it has created, the external creation, and yet its form self can continue to exist in it.

"The man Jesus said, 'I am in your world but I am not of it.' Do you remember this? This is our lot. He was saying this for all human kind. Wonderful! But your priestly system, whatever the denomination may be, is the same. It has never taught the people that you are divine beings! Oh, no! You are evil! You are bad! What does this do to a sleeping ego? It drives it mad! It drives it deeper into insanity. It is all right. I fear not. I have no anxious thoughts. Each one of us creators will find our way back home in due time. For those of you who truly seek, one thing is important---that you try to think. Try each day to become a little more detached from your surroundings. Detached emotionally, I mean. Do not permit yourself to be tied up in your external picturing.

"I think I will leave for a little while."

(Yada withdraws and returns after an intermission)

Yada: "And so I come back. While I was not in control of this man's body I listened to your talk, if you do not mind. It is called 'eavesdropping' and it is said that one who does this seldom hears anything good about themselves. But I was not being talked about, so that is all right.

"I think I will begin by saying something about your talk on the man Jesus and His crucifixion, as to whether it was a literal experience or otherwise. In your present state of consciousness, the knowledge of truth or not

truth concerning this is not very important, as you mentioned. It does little more for us than to allow us to voice our opinions about what we feel; but, from another approach, an approach to you as sincere seekers of the Light, I first try to carry on a kind of debate--not an argumentive debate-- but a debate on whether or not this man, or such a man, was crucified. I do this because I seek your thoughts, your opinions, whatever they may be, on why you think he was crucified, or why you think he was not, and just what do you think he accomplished by it, by the sacrifice of his physical structure, or what he failed to accomplish by it.

1.415

"I think the point I would like to make clear with you on this is, 'What do you know about the ritual of the ancient mystical schools?' You see, today, no such schools exist. They have remnants of them, yes, but not as they once had them where they carried on very lengthy rituals. They do not have them today. They served their purpose in that period of time. It was in that period of time, in the years---let us go back to the time of the man Jesus and the ancient Egyptian mystery schools, and also the schools of Greece, the Hellenic schools and the Druids and the ancient Hebraic schools, and many others.

"As we were speaking of several nights ago, the Persians created, really created, some very remarkable occult masters and these are also mentioned in your Christian Bible---the Magi. Now, in those times only were such schools possible, because there was a mental atmosphere, a mental and psychic atmosphere that was special at that period of time, or to those periods of time. These great intellects and masters of the wisdom were needed so much more than today. Man was worshipping the true gods of spirit. They had close rapport with the spiritual world. These conditions do not exist today. }

"Let us go up this way in time to what you call the eighteen hundreds, when spiritism, not spiritualism, but spiritism first sprang up in Europe and than later over here in your country. The men and women who became mediums, the greater number of them, were much greater in their ability to produce physical phenomena than any in your present time. I think you are aware of that. As we become more mechanical, we live this way. If we are truly spiritual, we live this way. It permeates the time, the atmosphere of the time. (Nothing is manifested in one frame of time that belongs to another,) and if one should arise, a condition should arise in one period of time when it is not

the proper time for it, it will appear as a freak and cannot last, and it produces very difficult contention. In those early 'Christian' times, as you call them, there was stirring in man a realization that there was an existing power or force, or whatever you like to call it--words are very inadequate--for what existed at that time.

A.416

"The people were in dire need to come out of the animal state that they had been subjected to for so many hundreds, hundreds, hundreds of years by the leading controllers of the masses. They had become so chained by their state of being lost that they had become sickened with matter and what appeared to be its endless suffering. Reaching this state of awareness, they could not do anything about it themselves. They needed teachers. The need for these teachers became so apparent to some of the more advanced beings of that time that they created schools to train teachers that would go out and bring the people out of the bondage, not of their material life, but out of the bondage of their ignorance. If they once got out of this, they would rise and rebel against their material masters. However, as time went on, these schools were not needed. The members started to scatter to different parts of the world, creating their own schools, bringing the thoughts and teachings of their own particular school to the people of the particular nation they went to. But, unfortunately, some of these later teachers lost their feeling for what they had learned, lost their feeling for the spirit side of their being.

"Now, one would not suppose that this would happen, that such tremendously intelligent teachings would be what you call neglected for the glorifying of material gain, but it happened, and it was these that made the first little group that became what you call in China, Buddhistic priests. They formed an organization where they used the teachings of the one called Guatama Siddharta who became their point of holy worship, or the Buddha.

"To some extent this took place in Persia, India, and in that group called the 'Druids.' Also those who became builders of temples called the synagogs. But was this done purely by chance and the greed of some of the later teachers? No. This idea of creating temples was originally thought of as a means of reaching people, the lay mind who had no knowledge of their inner nature, so they were given a kind of secondary story to enchant them, to attract them, to get their attention. There is no greater appeal to the sleeping mind than the verification of one's own ego. ← *

"Now, in the time of the man Jesus, in Egypt, there was an organization known as the Sanhedrian school. This was an organization of Hebrews, Jews. Not the original Jews but the mixture, for the original Jews were black. The Sanhedrians were not black. They were, in part, Egyptians and a mixture of many other nationalities, but largely containing the Jewish blood, or Hebrew blood, I should say. This was a very cruel organization, an organization that became vastly wealthy by their greed and corruption of the nation that they originated in."

Irene: "This was in Egypt, Yada?"

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Yada: "Yes, in the time of the worship of the god Baal, a very cruel god. This spread into Africa, India, but not so much into China or Persia. Because of their will for material possessions, they hated, and taught against, and made it an offense punishable by death, to teach anything about the inner teachings of life and the spirit of man. Before this, the material phenomena that they were able to create were remarkable, wonderful and natural. They took this to be natural, as did all of these mystical schools. But the Sanhedrians were created to corrupt these teachings, to destroy them and to destroy the teachers, mostly, when they could not murder them physically, by belittling them, denying their teachings.

"Then came a man out of India. Now we come to a time that is seldom mentioned in any holy book. One hundred years before any Christian book mentions Jesus, a man came up out of India, a man who had his basic learning in Persia. He was an adept, a great soul, one who was already off the wheel of life. He spoke many different languages but largely he spoke Aramaic. Sometimes he spoke in the Hebraic tongue, but mostly he spoke Aramaic. This man had his spiritual enlightenment in many, many schools, many mystical schools. He is recorded, the title given him is recorded and still is in one of the temples, or gupas, in Tibet.

"In appearance this man was very tall, very strong, wonderful, beautiful build of body. He had not red hair, nor black hair. He was blonde with large blue eyes. His story, the story of his initiation, was stolen and in its place was created a story for the people. A story of murder which you could not have put past the members of the Sanhedrian school, but what they murdered was not a man's body, but his reputation, in spirit, in truth. Of course, one was nailed to the cross. One was murdered. One? Several, who belonged to the inner

teachings. The story of the two thieves with which he was crucified,--do you remember this story?"

R.: "Comparable to the Tree of Life." 1.418

Yada: "Yes, of course. These beings were murdered, these representations. They took actual men, living human beings, and murdered them on crosses to demonstrate to the people that they must stop teaching of the inner truths, but no Master, no great Adept, was murdered. He would not have been allowed to offer himself as a sacrifice. A sacrifice to what? To a God? No, but to the emotions of the people. If the studies of the vast greatness of the human being are true, can you imagine one of these great teachers with great understanding of life, permitting himself to become, and so breaking the law, to become an object of pity to the blind, the illiterate emotionally and morally? Of course not; of course not.

"In Persia, it is said, was one who became known as Zoroaster. This man, it is said, spoke to the people and said, 'kill me and I will rise again on the third day,' So they did. They nailed his body to a barn upside down and, it is said, he did rise and was among them on the third day. Think of this! The symbology of being crucified upside down. The symbology of this is too much to go into, even as the symbology of the man they call 'Jesus' that was said to have suffered the crucifixion and to have died on the cross. It is much more complex than almost anybody in your modern up-to-date civilizations knows. Yes, some of you, but only a few."

R.: "The reversed pentagram."

Yada: "Yes, of course. There are over sixteen men who, it is said, were crucified in one way or another. It is history, written history. None of these were literally murdered. Had they been, there would be no story to tell except the normal story of murder. There would have been none of the great symbology of the markings of the crucifixion on the initiates body. The side, the palms of the hands, the soles of the feet, the thorns on the head, all these centers and the flesh and the blood to bear on them are purely symbolic, and when I say this, it is not belittling, but bringing knowledge of the greatness back of these crucifixions."

R.: "The spear is one of the symbols of concentration."

Yada: "It is so. They are telling also that men must depart from the physical

world before he can grasp the mental world, the spiritual world. His attention must be pulled and drawn to it. If he is to get his initiation on higher planes beyond the physical, he must lose consciousness of the matter world for a period of time.

1.419

"Let us ask ourselves, and anyone: in an attempt to win the pity of his god for his god's creation through this kind of exhibitionism, what has it gained the world of man? What has it done for his spirit? Has it aided in our understanding or have we not all been lost in emotional pity to the point that we have become totally blind as to the truth of the grand nature of the crucifixion, the sacrifice? What was truly back of it, apart from the thought of the people, that this being was attempting to assuage the wrath of a god for his creation? Can you tell me what has been gained in the way of opening man's spiritual eyes? I am only grateful if you can point out where I may be wrong. You have the right to believe it; for it is your world, and all that is in it belongs to you, as it once belonged to me.

"Why do you think I come here? Because I have not lost interest in my fellowman rising out of the animal state he is in and to help him realize (that no suffering of any being has brought life to the rest of humanity. Do you think life and understanding has been brought to mankind by these teachers who call themselves Christians and who build temples by the thousands while their fellowmen starve to death? Do you think there could be hovels to live in, that we would leave one another to the loss of human dignity. Do you think it would be possible? Life and learning is an individual experience. Coming here, living a physical life is bearing the cross, is suffering the cross, the cross of matter. To come out of this dream is painful. It is sacrifice, but a sacrifice to find one's self, so I say. But do you think what I have just said may be just possible, let us say?"

R.: "Yes, possibly, but we have no way to check up on it until we have attained the ability to read the akashic records."

Yada: "This is so."

R.: "So you are somewhat ahead of us."

Yada: "This is so. Now, my friend, you mentioned a teaching from somewhere, I do not know if you mentioned where, that the man called 'Jesus' was crucified but Mary Magdalene forgave him for something he did or did not do, so

they took him down off the cross. Where did you get this story?"

R.: "From one of the occult orders."

(Here Yada talks to his teacher in the Yu language)

Yada: "I ask you only one question. Do you accept this?"

1.420

R.: "I do not accept it, I do not reject it, because I do not know."

Yada: "Wise man, wise man. Wise words. Then I can say nothing more about it. I have already said nothing."

R.: "That is unfinished business."

Yada: "What I said, what he said, what anybody said, it is up to you to find out the truth, my friends."

R.: "Just as we have to find out the truth about our own spiritual development."

Yada: "That is so. You see, what I say on that subject, it is not intelligent for you to take it for granted and say, 'Oh, Yada said this and so and so.'

I am not quite as infallible as your pope. But he (John ~~XXIII~~-ed.note) is following his own path. He must do what he must do. He is a creature of his time and environment. He has no choice, no choice. Had he really a choice, he never would have become a pope."

R.: "He would have become a master."

Yada: "Exactly so. He still lives in the world of emotions. If you think not, look at his face. The other man, the other pope (Pius ~~XXII~~-ed. note) which he took the place of, very thin man, very frustrated man. Also an inwardly fearful man. He knows better now but his physical life was one of pain and suffering and frustration. He had what you Americans call a great sense of 'snobbery,' and 'lock-down-the-nose' at his fellow man. He was a rich man's pope, but John is a poor man's pope. Good man doing what he thinks is right to do. I think I will leave you now. Good night."

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INNER CIRCLE KETHRA E' DA FOUNDATION

A NON-PROFIT EDUCATIONAL ORGANIZATION

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TRANSCRIPT NO . 9



"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 #9

THE LONG WAY AROUND

by

Yada Di Shi'ite

1.422

Yada: "My honorable friends, again we come together to have a little discussion on some things that we were speaking of a week or two ago, regarding different levels of consciousness and the various ways of approaching these states of awareness without involving one's self in so great a danger through ignorance.

"I think that I will call my talk this evening, 'The Long Way Around'. As you will remember, I have said in the past at, I think, several of these gatherings, that man, in coming to the earth, the danger to his existence here started, not here, but started when he in his creative mood, was experimenting in creating, which is his very nature.

"In his experimentation he became aware that he had discovered something of a momentous nature. It was called 'matter'. Of course we cannot even think that it was called by that name at that time, under the conditions where the human consciousness, which is the creative consciousness (I should not say 'human' for human speaks of man in a form, in a body), but before he got into this state he became aware that something very strange taking place with the substance he was experimenting with at that time.

"What he discovered was that he was capable of changing the motion of this substance and making it into three-dimensional substance. The discoverers of this went to the hierarchy of the plane of consciousness they were existing on, and told what they had discovered, saying that they had come upon it accidentally as even today man gains much knowledge through accidental discovery. We will speak about accidents later. He was warned by these higher minds that he must drop it, that he must forget that he had made such a discovery. This, of course, they resented, but they were warned of the great danger of going on; warned that they, themselves, may be trapped in their creation and that it would be a great, long period of time before they could break their consciousness away from it, and return home to their original estate.

"But all the arguments against it were of no avail. This, in part, your Christian Bible speaks of as the 'fallen race', the human race. The priestly system of the Christian religion made that fall something of a moral sin and

that the beings who did finally get trapped in this new creation are sinners against a being called 'God', when the only mistake they made was losing their consciousness in their creation. *

"Yet it was not a mistake, as the hierarchy well knew. It was simply the result of what they were doing and what they did; creating the matter world, the three dimensional state of motion.

1.423

"Your Bible says nothing, if I remember right, about the creators of the material world, or perhaps I should say the 'discoverers' of it, for the hierarchy did the creating, being given a key, a kind of map as it were, to find their way out of this Babylon called 'matter', But these keys were not given to them until they had entered into, and become one with their creation, and even then it was not (until they had, through what is called 'evolution', attained a kind of form, the form of a spinal column and what is called an enclosed brain.) They did not get these keys until they had attained this form and were able to realize that they were different than their creation. Then they started to get these keys, then these keys and maps were handed down through what became schools of the Inner Teachings.

"These maps were of many kinds, sometimes called the map of 'occultism', the occult approach, the spiritualist approach, the alchemy approach, the yoga approach, and many other names, From the beginning they were told, 'Though you may enter into, and will enter into your creation, you will stay for a period of time, and, then, you will move into a level of consciousness just a step beyond the three-dimensional world called the 'world of the dead.' Then, you will return to the world of matter, and you will go away again, and come again, and this going and coming is to be called "The Wheel of Life." *

"We find it not only in the creators of the dream, but also in the dream itself. Everything that is made of matter moves on what is called 'The Wheel,' the eternal cycle of the matter world. Only a relatively few, over the billions of years, have gotten off the wheel of the matter world. Only a relatively few have found their way back home. The approach to find our way is a long way around. What makes it so long is our inability to gain conscious awareness that we are the creator of the dream. *

"One of the first obstructing walls holding us back from the knowledge of our own divine nature came to us automatically when we discovered that we, as humans, were different than the rest of creation. It created in us the wall of fear, for it presented to us a very great and seemingly impassible mystery,

an enigma, and it continues to do this until we, as individuals, get the picture, grasp it, sieze it, if we are capable of it, of seeing beyond our dream so that we can realize that it is a dream created by us, the dreamer. There is no other way of finding this kind of understanding except by first getting the realization that there is something more, something beyond what appears to the physical sense. There is a greater reality.

1.424

"You, I am certain, you sitting here, know what an almost impossible task it is to tell another what you know if they are not ready. If they have not within them some little wakeful seed of awareness regarding their divine nature, there is nothing that you or I can do to give one this information. We stumbled on to, accidentally stumbled on to the knowledge of what is called 'matter'; now we must individually stumble back on to the knowledge that we are the creator of it. We, I say, are the creator of matter. When I say this, the first thing they think of is that 'we' is the emotional self, that this is what I am referring to, the matter man. No. The matter man can never know that he is the creator. It is the spirit man that must come to this awareness, for all the matter man can become aware of is matter. All the spirit man is aware of is spirit. The moment that matter man and spirit man become one, the moment the matter self loses itself in the spirit self, there is no further awareness of matter as such. We know what it is right now. We know it is dream-substance and that we are the dreamer and we no longer doubt it. We know that the matter self must lose itself in the spirit self, or this can't be done.

"Again, my world, to the lay consciousness that knows nothing about his divine nature, my world would mean nothing. Self seeks itself and matter seeks itself. Meither have recognition of the other.

R.: "So the spirit man and the matter man both live together in the same body but neither recognizes the other, and the job is to set up that recognition.

Yada: "Yes, that is the crux, the crucial crux of all man's trouble, his sorrow, his despair. It is a riddle, a total unsolvable enigma to the matter mind, to the matter self. However, this ignorance does not keep him from picturing creation as done by something greater than himself, per se. Indeed, it has made him assume this. It has caused him, forced him, the sleeper, into the thought that there is something greater than himself. This has caused him to call his greater self by the title 'God,' for man, among other things, created God.

"Now, the statement of it is very simple, but the finding of this recog-

dition is very difficult. Yet the difficulty lies only in one's inability to come out of their conditioned consciousness long enough so that they can recognize their higher consciousness, their Christ consciousness.

R.: "And yet, there seems to be a certain degree of communication between the two."

1.425

Yada: "Yes, yes, while, at the same time, both are ignorant of one another. They are not denying; the low self is not denying the Christ; the Christ is not denying the matter-self. They simply know no existing link of recognition between them. Now, if we who admit that there is a Christ-self, if we know that this is the cause of Adam's adventures into the world of matter, that this is the cause of being lost, then we cannot fight with them about it. We cannot feel despair because we cannot make them see the link, or bridge, or that there are these links or bridges existing. We cannot do that. The study of life the seeking of the path, is an individual experience. The work is not to enlighten others. The work is to enlighten one's self. Then, if you are privileged to do this, to acquire your own enlightenment and it is properly observed by others around you, they will get the light and will come to your light, but all the talking, all the preaching, all the arguments, are not going to bring another to his Christ Consciousness.

"Now you have often heard the expression made by your material scientists regarding man. The physicists say man is 'physical man' and that is all there is to him. The chemists say man is 'chemical man' and that is all there is to him. The biologists say that all man is, is by his genes and chromosomes. All three of these people are right, right in regard to man's nature as a matter-being. The rightness is based on what we have just got through saying, that matter cannot recognize spirit. It has no way to do this. There is no measuring stick. You cannot take an abstract and measure a concrete, or vice versa.

"Only spirit can recognize spirit. Only matter can measure matter. The only way this condition can be circumvented is by spirit itself shining its light on matter, on the matter-man so that the matter-man can see its shadow. Only a concrete can cast this shadow in the concrete world, but it takes the sun, or light, to create the shadow. If man could not see his shadow, he could not ever know of the light. In seeing his shadow he does come to a realization that there is a greater state that exists for him; that if this state did not exist, he could not exist, matter-man could not exist. This starts one who

thinks, on the path to light, to finding the light and where it is coming from. This is the first great discovery of the human material consciousness. In making this discovery we take our first step into freedom.

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"To go back to what I said, that material man only sees his matter-self and yet he questions, 'Where did I originate?' He is speaking about his material self. 'Where did I, materially, originate? How did I get here to the matter world, to the earth?' He does not know, and for the most part, the greater number of people do not know that the human being seeded himself here. There is no cradle of man on earth. Man did not begin at any one point, but over many areas at the same time. Some of the spores, of course, died or lost their physical form. Others lived for a time and, because of the environment in which they fell, made many adjustments to fit that environment. The ones that could not adjust or adapt themselves to changing environment, perished.

"This earth is truly a school, not only for humans but for all forms that have what is called 'conscious potential' in them. So we can go right down to stones and rocks. They have their own particular level of consciousness. When I say this I mean that (the whole vast material world is an intelligent, living being.) But only in man have the life forces that work through many, many forms attained what you today call the 'human form'; only in that form did man find what is called 'self-awareness.' Only then did he recognize that 'I am I.' He could say this and recognize the meaning of it.

"It was in this state of consciousness, this state of awareness, that came to man the thought that this 'I am I' is a shadow; there is something greater within. This is what set him on the path of seeking to see if his thoughts were true. Some of the paths he took were called by many names, some of which we have mentioned here tonight and at other times, which are the occult, metaphysical, yoga---all of these.

"Now, what is the danger to be found in any and all of these paths? Exactly what are these dangers, for they are many and they act as pitfalls for the unwary. We must try not to charge in on any of these paths. We must try to walk cautiously, carefully, with much thought."

Irene: "If the key lies in any one of these paths, then it is necessary for us to accept one of them, at least in this lifetime, to acquire this knowledge of our higher self. So, even though we must be cautious, we must start. We would not have become aware of this if we were not ready for it."

Yada: "Of course. It is so, of course."

"In the beginning, in creating the matter world, we unwittingly stumbled onto the formula for creating the three dimensional motion, and in so doing we got lost. Now, in finding our way back home we must do things consciously. We must be aware, we must try to keep awareness of each step we make and the steps to make. We must not simply tinker. While I say we must not, we will and we do, thereby bringing much trouble to ourselves. There are ways and means on all of these paths, taking any one of them, because they are all closely related to one another anyway, but there are ways of walking any one of these paths without creating further confusion for yourself.

1.427

"One of the ways is to have a conscious respect for them. A man who handles explosives must know the danger of these explosives and the more he knows of the dangers, the more respect he has for them, leading him to handle these explosives cautiously, carefully. I do not think there is anything more delicately balanced than nitro-glycerin. Does the knowing man move nitro-glycerin carelessly? If he did, he would not be on earth very long. Only the unwary and the ignorant would be that careless."

Irene: "Yada, must the one who is trying to become consciously aware of himself as being the creator, expose himself to the different---,"

Yada: "Must he explore all these fields, do you mean?"

Irene: "Well, you know, all the different positions you have told us about that you took for so many hours. Does one have to be under the supervision of an individual who knows about these things?"

Yada: "If you are going on these paths in a more direct manner, of course you must have a teacher. It is like one who is trying to learn a language that is not his own. It is almost impossible for that one to learn a language without being around, or near, or close to where it is spoken fluently all the time, or by direct tutelary direction of a teacher.

Irene: "In this field it is rather difficult for a neophyte to be able to judge whether the teacher knows what he is doing; so once he gets himself into a very bad situation, this teacher may not be able to get him out of it."

* Yada: "For the beginner, the best step to take for learning is by something called intuition. He learns by feeling that this or that is so. After getting a feel for it, then they can start taking the physical path of experimentation. The first step to take there, is meditation."

"You see, it is very difficult to do what is called thinking. Very

↓ ↓

difficult, and more difficult to concentrate upon what one is thinking. To a degree, forget your outer world. Lose consciousness of your outer world simply by putting all your consciousness upon what you are thinking. Now you can practice this any day of the week for at least ten, fifteen, twenty minutes and after a while you can do it for as much as an hour."

R.: "Do you do this by centering your attention upon it?"

Yada: "Yes. Put your consciousness on it. You know, my friends, you can so held your awareness on an object that you can learn much more about that object. Your consciousness gets a deep sense of rapport with it. (The object will then impart to you its true nature.)" 1.428

"Now for a time you will find, in this practice, your mind, your consciousness wobbling in the short period of a minute, for instance. A minute is a long time for a beginner to hold his attention on an object exclusive of all other objects around him. But it is good practice, a very beneficial practice for it brings to one, if nothing else, poise, peace of mind, contentment with what they are and where they are at any given time. I am in the kingdom of heaven when I am at one with the world around me whether that world be a stone or any other object. I feel the divineness. It comes to me as peace of mind, the divineness of losing my consciousness of being a flesh body. I find myself to be a stone body, a wood body, the body of a plant.

"After you have been able to do this successfully with an object, then you can do it with thought alone. You need not take an object, an external object, to meditate upon, but simply the thought of it. An idea will put you into your kingdom of heaven. Now, if you go at meditation carelessly, and with the thought of seeking phenomena out of pure curiosity to find some mystical condition existing because you are fascinated by the phenomena of it, you are going to get into trouble. The instant you start into meditation you begin to get into rapport, not with what you are observing before you, but (with many minds, states of consciousness, endless thoughts that are flowing through, and go to make up, the space around you.) Mostly you get into contact with the low vibrations, the low thoughts, the gross, concrete thoughts of unsatisfied desires.

"The life of most of these things are sex, sex on the lower level. Then you become what is called, obsessed. The glitter of sensation and what you can do with thought by concentration upon another becomes so fascinating that you get lost on the path. It becomes the path of hell. In the beginning very

wonderful, very pleasant. Why didn't I look for it before? Why didn't I find it before? Oh, I am master! What great power I have! What great ability! Now I can use another person, both their physical form and their life forces!

→ "But we have forgotten that we must become masters of ourselves first. Masters over our lower self, so as to avoid getting entangled with the lower self of others.

1429

"The occult, the calling up of spirits, the dealing with black and white magic leads to physical depletion, nerve depletion and to the depletion of the entire physical body. There is no magician or student that was ever known to enter upon the path of magic, that did not end up mentally lost, possessed. This is so."

R.: "If he developes himself he does not need to use magic because there isn't anything that he cannot do of his own self, that the magic can do for him."

Yada: "Of course, but you cannot tell this to those who have become fascinated on the path of magic. Once they have gotten under the hypnotic control of the magician's plane of thought, you cannot reach them."

Irene: "What path is the safest path?"

Yada: "Alchemy."

R.: "Alchemy for the western mind, and yoga for the eastern mind."

Yada: "Why did you say that?"

R.: "Because the western mind uses a different grade of mind-substance than the eastern mind does; their culture is different, their ways of thiking are different; consequently their methods are different, but lead to the same result. The alchemical path is the path in which they use meditation and concentration. The basis of both the alchemical and yoga paths are similar in that they both have as their objective the perfection of the self, and after the self is perfected, then you can handle matter."

Yada: "This is so. Now you do not find this condition in the occult path. They have not gone through the alchemical path. They have made no attempt to transmute their lower thoughts into more intelligent thoughts, thereby creating an intelligent being. They have thought only to, do magic with the help of other forces beyond the three-dimensional ones."

Irene: "They are really not controlling matter as we know body matter, but they are doing their magic without understanding what they are doing?"

Yada: "This is so. They are not doing the creating themselves. They are turning the creation over to other intelligences."

Irene: "They compel other entities to do their bidding."

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Yada: "Yes, and therefore this is leaving other entities to do the creating, to create their world for them. Here is where an occultist is walking down a blind path, a path that will lead him to his destruction, for it is appealing to his sexual self because these are the forces that he lends to these other consciousness in other realms to do the creating, with which to make matter. These are his own vital energies."

R.: "Yada, does he not also use occult forces that he gets from his aura and is there not danger of creating a rent in the aura?"

Yada: "Of course. This is the path that he works his energies out of, like I said, through the auric light. In doing this, once he has given these forces to create into the hands of other beings to create for him, symbols of the creation are left in his aura and these symbols, because of the way they were used, are terrible nightmares."

R.: "Is there also a tendency to the weakening of the will?"

Yada: "Of course. Again, this leaves tears, or rents in the aura, and during his practice of calling up these beings, he is an open door of invitation for these low elementals, both of a human kind and of a sub-human nature, to get into his aura and possess, or obsess him and bring sickness to his body and to his mind."

"Magic of this kind should never be gone into unless you have first gone through the alchemical path. The alchemy path is one of love, of understanding. It is one with feeling for the greatness, the divineness of life. }

"Spiritualism is, in part, the occult path. It is the calling upon beings on the lower realms, beings that have not completed their rounds of life, beings who know not their source, their nature."

R.: "The alchemical path is also highly ethical."

Yada: "Very much so; therefore, deeply moral. If we, as human beings, have no sense of moral responsibility, then we have no sense of anything. We become as animals."

"Yoga is very nice but not for the majority of western minds, especially when the student attempts to use certain breaths upon his physical self."

Some of these breaths, used by the unwary, the ignorant, can create what is called dissociation, amnesia, obsession and very often, death. The practice of the ignorant to turn their breathing over to their conscious self can bring death. Breathing belongs to what is called the unconscious self. It is automatic this way; therefore, it is natural this way. To turn it over to the conscious self, the conscious self will then have to think about breathing and, if you should forget it, the spirit of that person is set free and the body is called dead. It has happened many times."

1.431

R.: "One of the great Hindu teachers had to take every breath consciously for three days before he could get it under control of his unconscious mind."

Yada: "This is so, for even many of the great masters of this sometimes make mistakes and suffer for that mistake. I think that experts in any field are in a more dangerous position than the neophyte because when we get expert in something, we are so, because we have turned it over to the unconscious self, and it is done automatically, Now with the expert in breath, he turns it over to the conscious self. If he does this consciously, he can forget to breathe."

Irene: "Then he would not be able to go into a natural sleep state. He would have to stay awake all the time."

Yada: "Or die, and of course you cannot stay awake all the time, and you cannot sleep unless, of course, you know how to turn the breathing back to the unconscious self. It is a great danger. People who know how, by breath, to slow down the rhythm of the heart, or even to stop it for a little while, sometimes do not remember how to start it again."

R.: "Even holding the breath is dangerous."

Yada: "Very dangerous because this means that there is no oxygen getting to the brain.

"I wish to depart for a little while."

(Yada departs and, during the intermission, the conversation turns to the subject of the human aura. Yada speaks on this when he returns.)

Yada: "Yes, I think it is very interesting, what you were just saying. The male is encased in an egg-shaped light, and the female's goes only a little below the knees."

R.: "Why is this, Yada?"

Yada: "It is on account of--I like that English, 'on account of'--that the

male organs are outside of the body instead of inside. The shape of the auric light with the male is due to the fact that the organs are on the outside of the body and point down. With the female they are inside and up, so there is no need for completion of the auric light to the feet." 1.432

R.: "It does extend down to the feet but it narrows from the knees down."

Yada: "Yes, this is so. While in the male body it is full, in the female it goes down very, very close to the legs. From the ankles to the knees it is almost straight up."

Irene: "I would think, then, that the female as well as the male would have a light around the feet because there are chakras in the feet."

Yada: "Of course, but with the female it is closer to the legs. Every organ in the body also has its auric light. The sex centers are very much alive, especially is this so in one's youth as long as there is nothing wrong with the glands. If there is something wrong with the glands there is very little auric light around that center. If the mind is constantly preoccupied with that center, it is very bright and very vibrating. This causes irritations, furthering the desire for sexual expression with no true satisfaction and simply momentary relief from tensions.

"When we communicate with one another with respect and love for one another, the sexual organs stay healthy and the light around them is bright green, a very pale but beautiful bright green, and pink, in love.

"How we abuse ourselves when we abuse another! By not knowing! By ignorance!"

R.: "Yada, does this pale green and pale pink have anything to do with the eyes? One sees pale pink and the other sees pale green."

Yada: "Very much so, very much so. We go again to the sexual expressions with another, for when we have what is called the sexual climax, the eyes are very definitely affected at that moment, so much strain and tension is put upon them. The eyes are more affected by the use of sex than by anything else, and when wrongly used, very great tensions of a negative nature are put upon the eyes, making eye strain, eye sickness, and blindness."

R.: "Is there any connection between polarity and the colors pink and green?"

Yada: "Yes."

R.: "The pink is positive and the green is negative?"

Yada: ➡ "That is so, for love is always the most pleasant force of life. ←
Indeed, this is the love-field out of which we manifest ourselves in the physical world.

1.433

"Now I will stop talking and listen to you. Do you want to say something, Clara?"

Clara: "I don't know of anything right at this moment."

Yada: "Do you Joseph?"

LaB.: "Yada, is it of any importance to us to try to understand ourselves by, let us say, attempting to see into the aura?"

Yada: "I do not think it is necessary. I think we who are beginning to seek wisdom, I think we should start by daily practice of being aware of what we are doing and seeing the motive in what we are doing."

R.: "In the study of alchemy that is the first thing to do, to watch your emotions and your thoughts, and our method of expression and especially the words we use."

Yada: "That is so."

R.: "In a way, you might say that alchemy is a way of working through the subconscious mind."

Yada: "This is so; very much so. Let us take what, in your English language, is a four letter word. In some other languages there are more than four letters. These are called 'negative forms,' because they are mostly concerned with, and are created by, the low emotional self. In one given to the use of these words more than is normal in daily speech, it leads them to, and creates upon their nervous system, negative effects and leads them into sicknesses. They can also bring sickness to those around them, who register these words by what is called hearing. You will notice that these words are rarely used without emotions, deep and carelessly ejected energies. Good way to deplete yourself. Good way to let others suffer, those who have to listen to them.

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"Many think, 'Oh, it is alright. You are just word conscious. This sound, especially those words which produce this sound, whether it is in English or any other language, are very detrimental, quite apart from our psychological rejection of them. Most people do not know this. Many of us are given to murder unwittingly, without intent. Without conscious design, we murder."

"In the beginning, the great thing to learn is emotional control; but before we can learn this, we must know why we act and react to certain experiences. Why do we react in certain given ways? What makes me cringe when I see an act that is what I call 'repellant' to me? Because I have created, or someone else has created within me, a pattern of thought that has stimulated my nervous system to the point of what is called 'revulsion.'

1.434

"Something has happened to me in some past time. That 'something' may be only very remotely connected with what is happening to me right now, but nevertheless, it is there in the unconscious self and starts reacting years later when something similar comes before me. Something similar to what I am experiencing now, something but slightly related to that past event, has triggered what is now called a 'sense of revulsion' in me. It did so then and it will do so now, and I will not know why. I only know that I am revolted by this sight, by this sound, by this feeling.

"There are people in your world that become alcoholic addicts, drug addicts, food addicts, and others. What they are imagining is not what is killing them both physically and mentally. It is what happened to them in the past. It is the thorn from the past in their side. Today your medical men are beginning to recognize the fact that the alcoholic is a sick man. He is emotionally and psychologically sick. He is trying to ride out the storm of strong emotion that was triggered in the past. He is trying to find equilibration with that experience and the one he is now living.

"The person who is subject to schizophrenia is psychologically seeking to escape from some painful event, so he produces character after character, personality after personality. He juggles all these around and pushes them forward for the world to observe so his own self can escape the pain of the struggle. If I did not do this, I know someone else did it. Deeply, I know I did it, but I cannot accept it. It is too painful. I wouldn't have done that sort of thing. Not I! But someone else did it, or could have. The outer world seems to think that I did it, so the only way to avoid punishment for this, or the need for punishment, is to become someone else. What easier way?

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"When the schizophrenic condition is not caused by some disease of the brain or some form of deterioration, he can be rationalized. He can be made to realize that he need not fear any experience, that he need not worry about what he did, he need not create guilt feelings of shame. Then he will stop creating different actors to face his world.

1.435 #9-14

"Sometimes schizophrenia comes on us like this very quickly. The pressures of the past which we have been trying to get rid of, but have not, are piled up and become too great and we break under them. Sometimes we cannot create other personalities to take our place, to face our music, so we throw ourselves into some form of coma; some kind of suspension of our awareness in respect to the outer world takes place and we retreat in one-pointed hysterical fixation. It is very difficult then to reach us. We have retired to a little world of our own. A little world, but for us, at that time, a safe world. You know what is called, the animal, the opossum? When you attack him, he curls up and wants you to think he is dead. He curls up and he looks very dead. This way he thinks you will go away. He is not there. This animal, by his own nature, to protect himself, suffers schizophrenia, hysterical fixations, for the greatest cause of emotional trauma is fear, fear for our individual safety.

"But when we know, when we know who the I AM is, we have no desire to run away from the responsibility we have made in this wonderful state of consciousness. We are ready, willing, and able to accept whatever the result of our acts may be. A healthy man, even though another person is involved with them in some form of negative action, does not blame that other person. He says, 'Yes, I accept the responsibility of the act.' He does not say, 'He encouraged me,' or 'She encouraged me' into doing this or that. We cannot be encouraged, or enchanted, or lured in any way when we live consciously.

"I must leave you now. Good evening."

1.435

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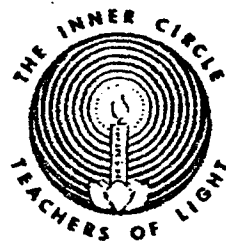
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TRANSCRIPT NO . 10



"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 #10

HEALING

by

Yada Di Shi'ite

1.437

Yada: "I am going to speak this evening on healing. It seems to people in your world who have made a study of what is called 'para-psychology,' psychic phenomena, that many know how to do this, how to heal another, but almost none know how they do it. What is the 'modus operandi,' I think is the expression.

"I do not think I need to go into any complex explanation because of what I have just previously said regarding the physical body and where the cause of an ailment starts. We can see that a healer, while he may not know exactly what he is doing, the little that he does know puts him in a kind of action that produces results. It is like you here with the electricity in the bulbs and tubes. You know how to do this, but you do not know what electricity is. Same thing. We do not have to know what something is to make it useable. All we have to learn is confidence in ourselves, what you Christians sometimes call 'faith,' faith in one's self. If you cannot do something, there is only one way you can learn. And that is by experimenting with it.

R.: "That is right."

Yada: "Yes. Now we can use the hands for healing by working in the aura of that person. You do not have to touch their physical structure. What you do here is, you are using your own psychic energies, body energies, and you are projecting them from your physical hands, from the auric formation of your hands into the etheric body of the sick patient, producing a change in the chemistry of the ailing part of the body and bringing it back to normal.

"Now in prayer, you do not need the person even present. You can meditate upon that person and heal him by going directly into a kind of telepathic extension of your desires, and take control of that person's mind and stimulate him through his consciousness though he may not be aware at all that you are doing anything, or that you even exist. It is a kind of telepathic projection.

"When we are sick we feel that we cannot do anything for ourselves, so another consciousness has to do that; one that has not such beliefs, such negative beliefs as this, has to take control of us. Now, sometimes this control

is done on what is called the lowest level of the unconscious self. Understand?

R.: "Yes."

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Yada: "And there is very much direct communication wherein the sick person, will suddenly say or think, 'I feel much better.' Now he had no such thought before. He was all negative. His energies were all down. He had no conscious belief that he could heal himself, or that it was possible for him to get better. In fact, he had been told by his medical man that he could not get well, so he had his negative self down, as it were. Now he could do nothing for himself, so another consciousness of a more positive kind, a healthy consciousness could get in there and take control and start the process of healing without that one knowing that he had been worked upon by another consciousness."

R.: "Isn't that what they call 'the law of assumption?'"

Yada: "Yes."

R.: "But it can also be used negatively."

Yada: "Of course! many people are under the very false concept that one has to be dead, that the physical body has to be dead, before they can take control of another person living in the physical body. This is so false.

"We humans are constantly in communication, constantly in some degree of contact, of mental rapport with others, and distance has nothing whatsoever to do with it because distance is simply an assumption of the conditioned mind ---that is all."

R.: "It seems then, Yada, that the main thing that stops us from doing this healing is the fact that we do not truly have confidence."

Yada: "That is so."

R.: "We try, and we plan to do healing, but we have a little doubt that we are able to do it, and that little doubt stops us from throwing it into the subconscious mind, and we do not get results."

Yada: "This is so. When healing yourself, you have to break through this barrier of disbelief. And it is not simply a disbelief. It is not quite as simple as that expression may cause it to appear. It is a conditioned, a hypnotic conditioned state that we have to break through before the prayer, in the use of prayer, can stimulate our consciousness so as to move it out of the morass of the condition it has been given, what you, today, call the 'brain-washing' it has been given. Very difficult to do.

"Every ailment has its origin in the emotional self. Every ailment is produced by lack of understanding our own being, by the belief that we are not loved and appreciated, which then creates a deep sense of frustration, which then produces guilt, shame, unworthiness, and then, somewhere along this path of negativeness various glands are being affected because all of these negative conditions belong to the emotional self, and when these conditions come to us, when they become set in us, they cause changes in the motion, in the flow of the energies of the body, the nerves, glands, muscles, tendons, and the blood. Anxiety creates very definite changes in the motions of the blood because it creates chemical changes there. These chemical changes then produce a variety of blood ailments including that which is called 'high blood-pressure.'

R.: "And we can use that same thing to build up our psychic faculties." ¹⁴³⁹

Yada: "Yes. Reverse it. Take it back to a positive state. Now you have heard these expressions so many times in your world. Tons and tons of writings have been done on what is called 'a positive state of being,' but very little useful work has been done with these teachings because the reader, as well as the authors, have not given a very clear explanation of what they are trying to say. They have not gone into it in detail. They talk on negative actions for one---negative conditions. They do not go through the process and tell how this is. Certainly, if we create negative conditions in the body, if we create disease in the body with negative thoughts, we create external negative conditions which produce for us what one calls 'ill-luck, bad luck, misfortune,' or good fortune if positively approached with a positive understanding of what we are to do.

"A negative thought is a kind of brake, if I may use that expression, a brake upon motion. It slows it down. It slows down our desire to move in a more concise and positive way. It destroys our intelligence. It leaves us shrinking and lacking in the desire to move, so to that extent it produces for us bad luck, misfortune.

"To be constantly creative means you are not afraid. You know in your mind there is a possibility of failure, but this does not frighten you any longer because you are thinking in a healthy mind. So you are not actually thinking of failing; only of success.

"Now let us assume that with this kind of thinking, an endeavor of yours goes amiss; you do not get, or you do not hit what you are aiming at. You are prepared for this. You are prepared, how? To assert that you are

responsible in some way. The mistake you made was due to lack of complete understanding of what you were after. Now, if this is so and you accept this thought, this means that you are capable of rectifying that mistake and succeeding anyway. Do I make this clear, please?

1.440

"You see, my friends, there is no move that the human can make with the thought of attaining success, that he can attain with a negative feeling toward that move; an inner feeling that he will not be a success. How can he attain success with that kind of feeling? And what causes him to think this negative way about his efforts? Fear. The basic cause of all failure is fear.

"In your Bible the man Jesus said; 'Physician, heal thyself.' He was not talking to a doctor-man. He was talking to an educated man, one who understood the laws of life but who feared to put his understanding into action. So the Man Jesus said, 'Come please,' like you Americans would say, 'Wake up. Do what you know you can do. Get out of that morass of fear and heal yourself. Do your own work.'

"Fear always puts a brake upon us, slows us down, denies us the conscious right to declare that we are the creator. We think we are only the destroyer because there are two, you know. There cannot be creation without destruction. Nothing is eternally and forever as it was in the beginning. There is constant change. The moment we make a move, the moment we are born from one plane to another, whether it is in the physical or any other plane, we take with us the ability to create and the ability to destroy. Now, if we are not careful, we can take that destructive seed in ourselves and expand upon it by fear.

(Yada withdraws and returns after an intermission.)

Yada: "Now, to talk a little bit on what I was saying earlier regarding man and his constant and natural communication with his fellowman mentally, what is called 'telepathically.' If we understood this better, I mean those in your time understood this better, that this sort of mental activity is going on constantly between all human kind, I think it would be seen very clearly that we do infect one another with our thoughts. We can make what are normally and naturally communicable diseases, incommunicable diseases, by our thoughts and our emotional attitudes to what we are experiencing. We take diseases that do not rightly belong to us by suggestion, by the power of suggestion.

"Your advertising agencies of your various drugs and other things should make this quite plain to you. This is why some of your modern ways of

advertising drugs for ailments, the advertising for getting more money for investigating diseases is a dangerous practice, for you are giving ailments to people by suggestion. The activity of the advertiser gives suggestions which then create a strong tendency to a disease which then may become an organic condition. But, you see, you have not been taught in your world the true power of suggestion. IF you are not taught this, you are also not taught how to avoid being affected by another's negative thoughts. 1.441

"Watch a drama. Watch the audience and their emotional reactions to what is happening to the characters in the drama. It is said a good actor can sway the audience, meaning that it will follow and absorb his emotional reactions to the experience that he is supposed to be going through on the stage."

Irene: "You live through it with him."

Yada: "That is so. Now this happens in the drama of life all the time, all the time. Mothers and fathers infect their children with their thoughts and feelings about certain things. A child is taught that if he gets wet with the rain, it follows that he must also catch cold, get a low grade infection.

Anger between parents where the child is present gives the child the idea that this is the way to respond to difficult problems that exist between the parents; soon the child is acting out these highly emotional levels of the parents. Also it breeds within them feelings of fear and insecurity and uncertainty as to the intelligence of the parents.

"We send our thoughts to those we love miles, and miles, and miles from us. We send our thoughts of sickness, despair, as well as joy and happiness and peace of mind. We have direct communication going on all the time between human minds. It is like one spraying germs on the earth. We spray our thoughts at one another.

"An epidemic is thought, is power. It is not in the germ per se, but in the fear that spreads among the people. In an epidemic many people die who have not suffered germ contact, but they have created a mental condition that is just as fatal. Thought does not originate in the brain, but the brain takes thought, receives it, catalogs it and passes it on in nerve energy, nerve impulses, different sensations to different organs of the body. Fear or sudden fright makes a direct impact upon what is called the adrenalin glands. The adrenalin glands react by throwing given amounts of adrenalin into the blood, into the system to strengthen the heart, but sometimes, when one does not get into the proper amount of motion to use up this adrenalin, a heart attack

results. Many people in things such as quakes, sudden quakes, have died without having been touched by any physical thing. Fear, and fear alone, has killed them. (At this point there was heard the sound of a distant explosion)

Yada: "Explosion!"

1.442

R.: "I wonder where it was. There was one in Los Angeles night before last that broke some windows. They blamed it on a plane that was eight miles up."

Yada: "This is not always true. Sometimes you get what is called 'percussion' from the sound, or sonic activity created by the fast-moving planes, but there are others that very few people in your world of science seem to know about. Certain forms of matter get together and create what is called implosions instead of explosions. Their sudden motion in coming together creates a kind of vacuum condition for a little while, then a second motion. You understand? And then this gives away causing a big noise. Coming together like this creates a vacuum, then when it lets go, matter rushing back into the vacuum creates the sound. Do I make myself clear, please?"

SONIC BOOMS

Irene: "Yes. It is like a whirlpool. It will create a hole in water, and when it breaks, the water rushes back into the hole."

Yada: "Yes. There are more noises in your sky from implosions than anything else."

R.: "Yada, some scientists have come up with the theory that the earth rings like a bell."

Yada: "Yes, this is so."

R.: "They estimated from the last earthquake down in Mexico, that it takes about twenty minutes for the sound to go around the earth."

Yada: "Yes, very much like a bell. Sometimes this is not heard by the ears, but it may be recorded on delicately designed machines."

R.: "The way they found it was by a machine."

Yada: "Yes, your world is not a solid ball. It is anything but this. It is built in layers. Layer upon layer, so you have what is called 'earthquakes' produced by slippage of these layers. You have seen the bubble made with soap, and if you observe this you will see that it is made up of two or three skins, sometimes more, slipping around each other. Same way with the earth. The earth is in constant motion; it is never still. It produces not only quakes, but a vast variety of sounds; growling sounds, exploding sounds, grinding sounds, bell-like sounds, and many others. Same way with what you call the 'atmosphere.'

QUAKES

Sonic Booms

#10-7

The atmosphere looks like nothing to you, but it is made up of many kinds of gases containing many different properties, and sometimes these properties, when put into certain kinds of motions, these gases make tremendous noises. Let us look at what happens when there is what is called a big thunderstorm. When waves of cold and heat rush together in a violent way, you have thunder, violent thunder, an electrical storm.

1.443

"Your earth is constantly being bombarded by electrical forces in one way or another. You have what is called 'gravity pressures' that occasionally, here and there, in different parts of the earth (it depends on many different factors), there are what is called 'sudden breaks' or a break-off in pressures. This causes the earth to slip, to slide, to cave in, to blow out.

R.: "I have noticed that any pressure in nature, or any force in nature, is built up slowly and then it discharges suddenly."

Yada: "This is so."

R.: "This is according to the quantum theory and it follows through all material manifestation."

Yada: "Yes, this sudden getting rid of pressures releases the body of the earth from very severe strains that would, if it could not be let off, crush the whole earth, crumble it. The earth is like a living organism, it suffers from stomach trouble."

Irene: "It is like the individual; if he couldn't perspire or breathe through his pores, he would die because of cellular structure break-down."

Yada: "So the earth also gets rid of its poison gases, gets rid of the excessive energies that create undue pressures. Yes, the earth is a living organism. So is every body in space; everything is alive, has its own kind of life and is moved by the living force that is called 'life.' Stones have their own life. Everything that looks dead to the eye is not dead. Very much alive."

R.: "Yada, do you remember several years ago we talked about rocks out in the desert moving at night?"

Yada: "Yes."

R.: "It came up on the radio the other day and they came to the conclusion that the rocks were blown by the wind, although the wind did not blow hard enough to cover up the tracks the rocks made---yet they were blown by the wind."

Yada: "Oh, who said this?"

R.: "An announcer in the radio station."

Yada: "This man has no imagination at all. No. Sometimes there are forces of which the lay individual is not aware that move things. Not wind, but natural forces that displace things, puts them in different places than they were in before. There is much in your world written about the strangeness of certain kinds of fish falling in certain cases. Now is the wind some kind of intelligence that makes a choice as to what kind of fish, taking only a very specific kind of fish? This is foolish!"

1.444

Irene: "Do you remember when we had the surge of water-hoses disappearing down into the ground, and they could not pull them back out even by attaching an automobile and pulling on them?"

Yada: "Sometimes these forces, and I say this to you in all sincerity, sometimes these forces are of a poltergeistic nature, playful but with no real desire, no purpose back of what they are doing except to amuse themselves. They are of a kind of child-like nature, the forces that may be called 'elementals.'"

Irene: "Could this have been what happened in the case of the hose?"

Yada: "Yes, and many fires in the great forests are started in this way, by these beings, fire elementals."

FIRE

"Now, these things are not understood in your world. Your scientists do not pay any attention, do not give any thought to these things outside of saying or thinking that this is imaginary and superstitious belief. It is all right. If people want to think this way, then they will not learn anything, because they think they already know the answer. Like the man speaking of the rocks being moved by the wind; like the people, many people who had not witnessed the space beings coming to your earth, imagined all kinds of foolish and highly unintelligent things regarding what these space-beings were."

Irene: "Do you think the hierarchy of our government really knows that they exist and are not admitting it, Yada?"

Yada: "No, I do not. Some of the men in your government, of course, especially service people, head service people, they know that the phenomena of the flying people from outer space, yes, they know, but they do not know what they are."

Irene: "Do you recall that when we were at San Francisco, Mr. Layne contacted Mark and wanted to know why this individual who belonged to the Presidents Eisenhower's group that had gone down to Palm Springs, a group of them went

ULTRAGEIST

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over to Murdoc Field and what they saw made some of them sick?"

Yada: "Yes, but I am of the opinion that this is just a story."

Irene: "Then this didn't happen at all?"

Yada: "I do not think so, I do not think so."

Irene: "Was the flying saucer over there at the field?"

1.445

Yada: "Yes, and in your Washington, your capital. These things flew over and over that city many times, witnessed by the top men of your government, but they still do not know what they are. They did not know their nature. Do you suppose for a moment that if they did, and the stories of some people who claim they have gone to the moon, or to other planets in these flying saucers are true, that your government would leave these people free? No. Your government would lock them up. If they were left to move around at all, they would have a constant guard over them, if they had any real information of use. Your scientists, your top men in physics, in chemistry, would need these people. They could not afford to let them go. Some other nation might steal them, kidnap them. But, you see, what these people say may be true; if the leaders of your government believed this, they would not be free. So there is something wrong with these stories.

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"Now, if these people have such contact, why do they not get top government men to go with them? Why the shyness of the space people? Why the pretentiousness, why the vague and silly promises, none of which have been kept?"

"Let us go to the man in prison, a man who claimed several personal contacts with these beings? Why do they not come and help him now? Why do they leave him at the mercy of your medical men or psychiatrists and other forces back of what you call 'law:'"

"It is not that these people who claim to have made trips to the moon or to other planets are deliberately telling falsehoods. They may sincerely believe they have been to such places, and still be in error. It is possible for beings who are so trained, to create a mental impression in the minds of such people, that will cause them to sincerely believe that they have actually made such trips, even though they have not left the earth. This is not done by hypnotism, but by other methods.

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Irene: "I think what they picked him up for was confiscating money he took from the people, more than anything else."

Yada: "That is beside the point because of what he said. If what he said was true, that these beings were going to come and help him to make a picture, and they have not come to get him out of trouble due to them, they are the cause of his trouble.

Irene: "If the story is true it seems that they would use their influence to help get him out of trouble."

Yada: "This is the trouble with what is called a compact made with spirit beings. Where are they when they are needed by those they claim great interest in?"

How many space people have been seen in relation to the number of ships that have been seen? How many denizens of this 'never-never land' that they are supposed to come from? According to almost all of your contactees, they are in communication with beings from planets in your solar system and some claim, outside the solar system. But I do not care where they claim they come from, ^{BUT ACTUALLY} where are the beings themselves? Have you asked yourself that? When someone speaks to you of flying saucers, ask them how many of these beings that operate these ships are known to anyone on earth?"

Irene: "Mark has asked several of them, especially when we went to Giant Rock, and comparatively few of them had seen them."

Yada: "Yes, and all of these beings disappeared with the exhilaration of a ghost when they are needed, and the same way with the mediums and other people who claim contact with spirit beings. So many leave the ones they communicate with to face the foolish music of your world that does not understand the laws of communication or what they are in communication with.

"Look, please, you are going to communicate with your beloved father, mother, sister, brother, friend, wife, husband, whatever. What do you do, those of you who believe in this? Walk into a seance room and take this communication the same as everything else that you have in your physical world---for granted ---if you believe in it at all? You show little surprise, little amazement, interested only in what you have to do, your own problems here on earth.

"What is the result? Foolish jabbering leaving you that have been making the communication with these beings in a vacuous state as far as understanding what you have done, the nature of it. If you have made this communication, how utterly grand! Remember, you have seen your loved one's body put into the ground or burned up in the fire. Can you take this communication lightly?

Can you go before these beings, if they are true ones, if there is a true medium who is capable of producing or helping this discarnate being to produce himself in physical matter so that you can make communication with him, can you possibly go before this being and talk of your trivial wants and needs here on earth?"

R.: "You usually forget them when you get in there."

Yada: "Yes, you forget, because you marvel."

R.: "They seem to be of little importance."

Yada: "Yes, yes. My friends, what a marvel to learn that our loved ones survive, that they do not end their destiny in the ground or in the fire. Life goes on. Life is without beginning, without end. No birth, therefore no death. Substance, form, is born. Form is created, not life, not intelligence. Intelligence makes form. That is why everybody, and I speak now of a human body, is so complex. Only a living intelligence, a living consciousness could create this complex mechanism. If that died, if the intelligence that created your body died, meaning to perish, the earth long ago would have lost all living form. Once they were gone, there would be no more to follow. There would be no such thing as evolution without a living consciousness directing it. Chemistry, by itself, knows nothing about creating. It is intelligence that is operating in chemicals that brings them together, selectively choosing the proper formula or combination of chemicals to form a given kind of organ in the body. Marvelous! I stand in awe before it all!"

R.: "Yet each cell in the human body has its own consciousness."

Yada: "That is so, that is so."

Irene: "That is why we can heal when we cut ourselves."

Yada: "Yes. In the great long ago of your earth, the life forces made some chemical one-celled beings that were operated by, and were under the control of light---the sun. Now, not all of these beings were moved by a radiation that you call 'light,' the kind of light that you visualize with the eye, or sense as heat, but lower rates of vibration of light.

"In the depths of the sea it appears that no light gets there. This is true. A vibration that you see as light does not get there, but radiation does reach them, for this is the activating force of life in matter---light, light at a degree creating what you call 'heat.' Without heat there could be no life."

1.447

"Now we go to the outer regions of the poles where the temperatures are intensely cold, or lacking in heat; yet there are some kinds of plant life, crustaceans and germs that can have a degree of existence amid all that intense cold, showing that it is not absolute cold. Light is heat.

Irene: "Yada, is it possible to damage the brain of a baby born by Caesarian section?"

Yada: "Yes, yes. If the doctor is careless in taking the baby from the mother's body this can happen. You see, in this particular state of the baby, the skull is not yet joined, has not knitted, and this can easily be done. I will talk on this at another time.

"I want to go away for a little while, all right?"

Irene: "Yes."

Yada: "Thank you for your work here this evening, for your interest in the seeking of knowledge and information of life.

"I will say goodnight to you for now."

1.448

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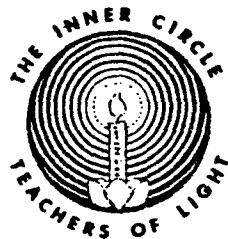
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TRANSCRIPT NO . II



"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 #11

MAN'S ADVENTURE INTO SPACE

By

Yada Di Shi'ite

1.450

"Now, into the space age we go. I rode with this man in the capsule, you know."

R.: "Carpenter?"

Yada: "Yes, and I went with the other man also."

LaB.: "With Glenn?"

Yada: "Yes, also another man."

Irene: "Do you mean from Russia?"

Yada: "No."

LaB.: "Yes, Shepard. I went with all of these, getting their emotional reactions to their experiences. They could not have chosen better men that were more emotionally adjusted, more emotionally detached from their own physical welfare than these men were. And this is also true of the man from Russia, the rocket man from Russia. A very strong man, strong of character, a disciplined man."

"People in your world, the lay individual of life, get wrong pictures, wrong ideas about what is called 'strong characters', 'strong bodies', 'strong minds'. One can have very cold blooded desires and yet have a very strong character. Some of these beings you call 'space beings' are very intelligent beings, highly intelligent, very evolved beings, but their way of thinking is so different from yours that they could do things to you here that you would think were horrible, terrible things to do, most inhuman. But, you see, they are beyond the human level and so they do things because they see they need to be done, and they do not involve their emotions in what they are doing."

R.: "Do they have the same attitude toward others of their kind?"

Yada: "Yes."

IaB.: "Yada, about these flecks that Carpenter said looked like snowflakes. He said he noticed quite a shower of them when he hit the side of the capsule."

Yada: "Yes, it is very possible because these things are not all from the surface of his capsule, but are pieces of matter, energized matter, in space, and they are energized and activated by what you call 'radiation' that is in space. Not only radiation from the sun, but radiation that is in space itself, coming from most distant suns and bodies.

1451

"It is said in your Christian Bible that there were two trees in the Garden of Eden. One, it is said, was the Tree of Life, and the other was the Tree of Knowledge. Now it appears that man ate of the fruit of the Tree of Knowledge, not of the Tree of Life.

"I do not believe this. He ate of the Tree of Life. He forgot to eat of the Tree of Knowledge. That is why he, largely, is so ignorant. Had he eaten of the Tree of Knowledge, he would know all the facts of life and he would know what life is like, so he would not have needed to eat of the Tree of Life. I believe he did do that. He neglected to eat of the Tree of Knowledge that would tell him what his nature was so that he would know today why he is going into space. He would know what the end result would be of his going into space, so he would know how to do it without all this struggle. But you go back into the history of man. He is, by his own nature, a creator. This means that he is, by his own nature, a curious being. The only way he can learn is by trying, by experimentation, by testing.

"We go back to the time when you were having the great western movement. Not knowing anything about mechanics, and therefore nothing about machines, motors, he had not yet invented a car, a wagon driven by a motor. So he had to take the hard way to cross the country. This involved him in many, many difficulties and deprivations that he would not have had to suffer had he waited until he became smart enough to create a motor-driven wagon. Now you can imagine crossing your country today in those wagons that they crossed in, in those times.

"Everything that comes to man, comes in a given time-frame, a time-frame in which he has the knowledge to produce these things. We cannot produce that of which we know nothing about, so you must have the knowledge first. Now you are going into space in the same manner. Your older generations crossed your country in the wagons, what you call 'the covered wagons,' or on horseback. You are trying to push yourself into space. You have machines which you build

up to create tremendous forces to push against the gravity which exists. But there will come a time when this will be unnecessary. You will do much like what is called the 'space people' do. You will learn to move with gravity. You will learn how to tap various lines of gravity, for gravity forces move in a variety of lines."

GRAVITY

Irene: "It will do away with the friction that we have now?"

1452

Yada: "This is so, for you will not need to build up such tremendous pressures to push against it. You will learn how to go with certain lines of gravity that will send you spinning into space. Then will come a time when you will not do that, but something better.

"You will learn that space is also what is called 'dimensional,' so that you can set your machines into a given kind of vibration, and find yourself, ^{INSTANTLY} let us say, on Mars, or in the constellation of Arcturus. You are also moving against what is called 'geometrical arrangements' of space. Do I make myself clear? It is very difficult because dimension also implies time, but geometrical patterns implies arrangements of lines of force. Some of these can be bypassed where you can get into one pattern of arrangement without going through opposing patterns. In a flash, you will be where you want to go. A flash may be as fast as light, or faster. Now, if you can only move as fast as light you know, you would have reached a limitation of where you can go in space. Is it not so?"

SPACE

LaB.: "If we could go that fast, or if we could go faster---,"

Yada: "If you could learn to go faster. Now in doing this you will not be moving in directional motion, but only in vibratory motion. Do you see this? There is a difference.

LaB.: "Then it is a matter of attuning to that particular vibration, and everything is transformed into that vibration, the ship, the being himself---,"

Yada: "Everything, everything. Now you may think this will hurt your body; that this will cause a scattering or a loosening up, or an expansion of your bodily energies, but this is not so. There will be changes made, of course, but not dangerous to you because you will learn how to re-arrange, or to change the vibrations.

"Once you have reached where you want to go, you will know how to keep your body-self in a normal state. Let us look at one of your greatest fears about going into space. It is called 'weightlessness' and everybody, even the

man on the street who knows nothing about the subject, was certain that weightlessness was a complete barrier, that no man would be able to stand it. How long ago was it that your first cars with motors in them, moved at 25 miles per hour? It was said by the layman who knew nothing about what is called motion, the laws of motion, the effects of motion on a body going 25 miles per hour, if it was not against God, it certainly was against the ability of the body to stand that kind of motion. It is not so long ago that this was thought about weightlessness. Even your scientists were very greatly concerned about this and its effects on the human body; but now they are beginning to realize that the human body can stand up under weightlessness and the conditions of matter under weightlessness, especially what is called 'earth-matter,' this planet's matter.

1.453

"There is something that disturbs me more than any of these physical things about man going into space at this time, that is, he is taking with him the disease of ignorance, of low forms of stupidity which is, all put together, insanity and he will spread this insanity throughout the cosmos. It is well that those who are going into space now are educated people. Besides being healthy of body, they are healthy of mind. Some of them are still touched by the brush of the Christian religion, but they will get over that for that is one of the forms of human insanity in your world.

Irene: "Is it possible, Yada, that by the time we begin to travel in space, man will have lost some of this insaneness?"

Yada: "Yes, especially on religion because the farther out into space he goes, the more people will come to see that there is nothing up there but space, no heavens and no hells except the hell of fear of space. Now, one of the dangers to man in going into space is not a physical thing at all, but psychological. A long time with no place to tie up to can create aberrations in the mind so that no one going into space can simply sit in one position and keep going. Not for any long trip. One must have their mind otherwise occupied so you will be making ships that go into space that will be controlled automatically. Only when you are approaching or landing on some body in space will you use manual efforts, and even here most of those manual efforts will be under automatic guidance."

R.: "Automatic pilot?"

Yada: "Yes. Now there are certain levels, or planes in space where man will encounter intense heat. In the beginning it was thought that there was only cold and the higher you get, the farther away from the earth you get, where there was no atmosphere, the greater the coldness. But this is not so. There are bands of

heat that are quite intense, and the only way you can avoid this is by going out through what is called the 'north pole,' but this depends on where in space you wish to go. Even this way there are bands of radiation that are relatively close to your earth, that are extremely potent, and you can avoid the larger fields of this potent energy by going through the north pole. 1.454

"Also it would be better that you go out this way to avoid the intense radiation from the sun, if you are aiming to get beyond the sun. Passing anywhere near the sun is to be consumed by the sun like a moth in a flame. You would be consumed, not so much by getting into contact with flames as such, but by pure radiation that will cause deterioration of the metal structure of your ship. It will cause brittleness and you will deteriorate long before any visible flame hits you. It would be like rushing into your atmosphere, only worse. Also in getting away from your earth, getting away, or moving away from your solar system the sun will disappear and you would see no light. You would be moving into the most utter darkness that you can imagine; that only a blind person experiences."

Irene: "This would take quite a bit of adjusting to for the mind to accept this state."

Yada: ~~Yes~~ course. What would be needed is having your ship lighted by the kind of light that you are accustomed to; otherwise you create mental aberrations in going through that darkness that would be of such kind as to destroy your mind.

"Now, if you are going to go to the moon.... It is possibly one of the most dangerous planets in very near space, for it has no atmosphere at all. The surface is largely powdery and where it is not, it is like what you call 'cinders,' hard but brittle. The radiation received in a few hours on this planet would not give you time to come back alive to the earth unless, of course, you find some kind of material that will keep you safe from this radiation, for the moon gets lines of radiation that are very short, and it gets them in full force, such as ultra-violet, X-rays. How long do you think you could last in that? Now I think that the best kind of protection is what you are using in your nose-cones, ceramic. Much better than any metal. It stands up better under heat. The valence of the constituent particles is stronger."

Irene: "Yada, a man would have to be encased in something like this, a complete suit of armor?"

Yada: "Oh, he could not. It would be too heavy."

Yada: "Man's ingenuity is remarkable. All you have to do is to suggest to man that there is this condition or that condition and pretty soon his brain starts going and going and he has an answer to it, as long as you do not put any fear in the way. As long as you do not sow any superstitious thoughts in his way, there is nothing he cannot do, because man, in time, will be moving among the stars. He will! There are solar systems, or I should say planetary systems with a sun, several of these in your galactic system, and many more throughout the various galactic systems, where there are other beings much like yourself."

Irene: "The same mind running through all these different bodies." 1.455

Yada: "Yes, and what is more, what makes this possible is the arrangement of bodies in relation to the suns. Now if you get one that is in some approximate relation to the sun like your own, ^{so} you will have living substances on that planet. If you do not, let us say it is not the same closeness but perhaps a little nearer or perhaps a little farther away, you will have, right away, beings of a different kind, a different strain, different arrangement because of this arrangement with the sun, the distance and all of this causes very definite chemical changes to take place on such planets."

Irene: "This is true on our earth. In different countries the bodies are different."

Yada: "That is so. There is, I think, some plant life and some animal life that does very well where it started, but if you transplant these things, they will die. Yet it is all on the same planet, but you have differences in heat which causes differences in chemical changes. Now, by the law of what you call 'change,' just by this law, you can know where there are beings like yourselves in space somewhere.

"While you may say, and I may agree, that there are no two things alike, there is still enough similarity to bring about similar conditions. We, in my civilization, were fully aware that the sun was responsible for our existence on the earth, and for the existence of all living things. We were aware of this and we gave adoration to the early sun, and in the evening to the late sun as it was bidding the earth, or our side of the earth, goodbye, goodnight, anoche. We gave it love and appreciation.

"It was only after our civilization was partly destroyed by violent quakes that the people fell into worshiping the night forces and thinking of them in a superstitious manner as living entities waiting to destroy us or desiring to, and that these evil forces, the night forces, were conscious of our

life here, or of human life here. I can well understand how this would come about based on what you know of the experience that we suffered when our civilization was destroyed. The long months of terrible, terrible darkness! You can have no idea of the darkness in which fire, the flames, would be like dead flames. There would be no casting of light and we suffered in great fear, horrible fear. I have no words for it. Many people, colliding in the darkness, would viciously attack and kill one another, or at least one would die."

Irene: "Did this darkness last for a very long period of time?"

1.456

Yada: "Yes, for two or three months. You can understand this in a way. The violence of the quake created a change in the inclination of the axis of the earth in relation to the sun."

Irene: "I didn't know quakes had such an effect on the earth."

Yada: "It was not only quakes, it was the great windstorms from outer space; great ice-storms. Huge, huge blocks of ice would hurtle out of space and crash to the earth. The intensity of the winds and the cold would freeze things solid.

Irene: "Was this happening all over the earth at that time, Yada?"

Yada: "Oh, there was some violence in almost the entire earth, yes, but it was largely the reflections from where it was centered, in our part of the world, the Himalayan mountains."

IaB.: "Was the ice of earth origin or was it from outer space?"

Yada: "It was from outer space."

IaB.: "This must have been a rupture in outer space that caused the earth to erupt and let the ice in."

Yada: "This is so. A quake is not started by the earth moving. It is first started by the ethers moving. There are two forces at work, one moving down to the earth, the other coming up from the earth, and these two are moving in a given rate of motion in different parts of the earth. When there is going to be a quake, a change in motion takes place, first in the ethers over the land where the quake is centered, or going to be centered. If it is going to be a small and slow-moving quake, the forces will follow that pattern and will work up to that pattern of change, and then the earth starts moving in the direction in which the ethers are moving.

"This whole earth has been up and down, and twisted and shaken, and vibrated much, churned back and forth; and seas have risen and covered the earth,

QUAKES

seas have receded from the land, great lands have moved high into the sky making what you call 'mountains', But the darkness was the most awful. The only time the darkness was changed to light was when it was on fire with a green fire. The skies, the atmosphere was a green fire consuming the oxygen. Dead right now! Anybody in or near this! Great amounts of oxygen taken out of the air in an instant, so that, if you were not consumed by the heat, if you did not feel the heat, if you were a distance away from the location of the flame, the breathe was sucked out of your lungs. You suffocated." 1.457

Irene: "I saw this green fire all over Los Angeles when I was in that quake, you know. I looked down from my hotel window and as far as I could see, it was just like a sea of this green light on everything."

Yada: "Sometimes this would creep along the ground."

Irene: "That is, close to the ground."

Yada: "Yes, but I have seen it high up also, and then it also comes down to the ground and creeps along the ground. It is most peculiar. It is very much like psychic energy, if you have ever seen this, only psychic energy is largely either a pale blue, or what you call 'purple' lavender. Lavender to a dark purple. But this green fire was not a deep green but a pale green and sometimes bright. It looked like fire but it was electrical."

"Also there was much lightning, sheets, but nothing like what you get today, much worse. It made everything, for a moment, so bright that you could not see it. Then utter darkness. You can understand that evil, the idea of evil, was born out of the darkness that man experienced because of the lack of light and the stories of the coming of the sun, the redeemer, was the returning of sunlight to the earth. There was very little of streaked lightning, or forked lightning, but sheets. Most awful."

Irene: "The air has a peculiar odor afterwards."

Yada: "This is called 'ozone.' It is very light and unstable. It replenishes the life force for plants."

R.: "You talked of spinning into space. Does it make any difference whether the machine spins or we set up a spinning field around it?"

Yada: "Oh, it is truly the spinning field that does this. The ship itself may not be spinning at all. It may, and is, simply vibrating with what you call the 'up and down' motion. Do you understand?"

GRAVITY

R.: "Yes. Now about gravity, Yada. Gravity is not a simple force, it is a combination of several forces, isn't it?"

Yada: "This is so, and as I said, they are not all moving in the same direction. Their geometrical patterns are varied. Now you have a demonstration of this fact in certain vortex fields you have on earth. You know some of these."

R.: "There is one up in Oregon."

1.458

Yada: "Yes, yes. I watched this man experience certain things in there, and his wife, that I expected would happen to them. It may not happen, however, to people of a less sensitive nature. Also this man, when he went into the field there, this vortex field, he was getting in the mouth, the taste of iron."

Irene: "He felt the rotating motion much stronger than I. I had this metallic taste in my mouth but it was only when I was trying to steady him that we both spun."

Yada: "Yes, I witnessed this. Now, going back into space, this is going to change the entire earth-man, the entire man, his pattern of thought in regard to almost everything, in almost every field of endeavor, in almost every kind of belief."

Irene: "I imagine it will change his personality a great deal."

Yada: "Oh, very much, very much because he is getting a different feeling for life. He feels more clearly, more vividly. He will comprehend better. He will, in short, see through the veil that has been over his eyes for so long."

Irene: "Maybe he will honor himself more."

Yada: "Well, this is a question which will come up for debate sometime, no doubt. Man's morals do not, of themselves, change. What changes is his degree of sanity. I foresee a time when man will be re-building many more houses of education and less houses of adoration. Then his education will give him an intelligent attitude toward things. He will get to know them and love them, which means understand them, so that he does not need to give adoration. There is a long-thought-of thing in your world called a 'time machine' in which one could be put and transported either into the future, or into the past."

Irene: "Man is experimenting with that now, isn't he?"

Yada: "Yes, but he will discover that there is no transporting one, but a change of awareness takes place. The speed of the body parts will change, and this will give him a feeling that his surroundings have changed, so he will

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get the feeling that he is in a different location than he was in before. This, of course, will put him in that location."

LaB.: "Will he be making comparisons or will he just feel differently than we do now?"

Yada: "He will feel differently. You want to go, let us say, the distance of from one city to another. You can be there in a moment. A 'time machine'; I do not think that is a good word. I think a better word would be a 'consciousness machine.' A change in relation to your form with some other form. A. 459

"What makes you think you are travelling when you are doing what you call 'travelling'? Changes in feelings about objects that are passing or coming within some relative nearness to you. 'Space' you call it. Beyond your earth you call it 'outer space.' Does this not suggest dimension? Inner space, outer space? Yet, by its nature, the matter world does occupy what is called 'space.' But space is not something different than matter; there is no separate forming; therefore, there is no such thing as a complete vacuum. If there is but one particle, however small, in a vacuum, the vacuum is full. There is no vacuum. Is it not so?"

R.: "Yes, because of that one small particle, it does not fulfill the definition of a vacuum."

Yada: "Yes. Also, in space there is a great chance for what is called, 'severe dehydration.' This means you are going to make your machines hermetically sealed; otherwise your bodies would suffer dehydration. You will also poison yourselves with your own breathe unless you carry some kind of living substance there to produce what you call 'oxygen.'"

Irene: "You have mentioned this before. You said it would be impossible for him to travel because his body, being mostly water, would dehydrate."

Yada: "This is so only if he is not put into a sealed machine."

Irene: "This was not elaborated upon in the book that Bryant and Helen Reeve wrote, The Flying Saucer Pilgrimage. They only stated what you said--that man couldn't travel in his body as it is now, being mostly water."

Yada: "This is not the entire picture. You see, little statements are bad to make. One must go into details of some kind to clarify things. Man is going to move through space, and at some time, no matter how remote it may be, he will be moving into space alone. He will investigate the very spaces of matter."

Can he stop here? Eventually he will return to his source, the light out of which he came.

1.460

"In your world there is the simple thought that the solar system is vast and man will never get to the stars. Yes, he will. He will find ways and means of moving into star-bodies with all the intensity of heat produced by your sun. There are suns in space that could hold upwards of fifteen to twenty millions of your suns and man would not be too aware that they were there."

Irene: "You said they could be shaken around like stones in a baby's rattle."

Yada: "This is so. So what is 'big' and what is 'small'? Relative How vast is space? The vastness, the bigness is only in relation to man's knowledge of how to move through it. That's the size of the universe, the universes."

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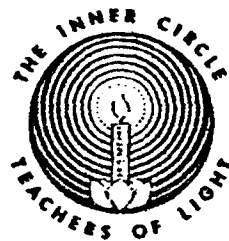
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TRANSCRIPT NO. 12



"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 Shūite

CLOSED LECTURE #12

WHERE DO WE GO FROM HERE?

by

Yada Di Shi'ite

1.462

Yada: "Tonight I shall call my lecture, 'Where Do We Go From Here?' For many years the majority of us humans coming into the physical world live an almost entirely physical life. Even those who go to your Christian temples can't lead a spiritual life. I do not, of course, condemn them for this because they do not know any better. They are not taught certain things in the temple, so how is it possible that they can do better than they do?

"Is it not for thousands and thousands of years that man has created various forms of religious beliefs with the hope of making himself spiritual? But because he does not know what 'spiritual' is, he never seems to be able to find it.

"I think one who is consciously seeking to understand life must conform to the practice of what is called 'meditation.' Now for a time these practices may not bring him much other than relaxation to the body and to the mind. It is said that cleanliness is next to godliness. The only reason this is true is that it keeps tensions away from the body. To keep the body clean is to afford it relaxation.

"One who is inclined to cleanse the inner parts of the body by proper diet, proper food eating, is also inclined to keep the outer part of the body clean. Now this may not make us more godly, but it will bring us into closer contact with the sane mind. This we may call 'godly', for it puts or helps us to enter what, for want of a better expression, is called 'the divine state,' meaning it relieves us from our physical emotional life, the external world.

"The world of matter is what may be, and I think is called, a foul world, for it is made up of germs, microbes of all kinds, most of which are quite deadly to man's physical self. Germs and microbes are natural to the world of matter. If this is so, you can say that the world of matter is foul, as I said a little while ago. We can only say this is the way the world is, but where man is concerned, where any living being is concerned, the physical world is a threat, a constant threat to his physical existence, largely because of these germs and microbes. They are in the air. Whenever there is an epidemic of negative germs, germs that are negative to man such as tuberculosis and others of this nature, what I think you call 'contagious diseases,' the

contagion is spread through the air mostly. These microbes alight on every surface imaginable, but then again, you do not have to come into contact with any surface. You do not have to come into direct contact with the person who has this ailment, for they are in the air."

Irene: "So the individual must be in a certain condition himself---,"

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Yada: "To avoid them. His avoiding is not something he does consciously. It is the condition of the body and it also is a condition of the mind, for there are some diseases that, though the germs may enter the body, some of us are immune to this. The germ cannot operate, cannot attack the body. Now this body has a natural, built-in (which is an expression of your world) a built-in resistance to the majority of these germs and microbes. The reason the bubonic plague swept most of Europe and most of the then know world as far as that does, was the weakened condition of the people, the weakened constitution of the people.

LaB.: "During the first world war when the flu was practically world-wide, the people's resistance was very low."

Yada: "This is so. Anxiety helped to bring their resistance to a low ebb and the same thing happened in Europe in the fifteenth century. You, today, are going out of the world. Out from the world I should say, off of your earth into space and eventually you are going to be landing on other planetary bodies and you are sterilizing your instruments of flight as well as everything you take with you, because you do not want to possibly contaminate the inhabitants of some other planet, but I tell you there are microbes and germs of a very virile kind existing on all of these planets. On the coldest, of course, the living forms there, the one-cell beings, are in a state of suspended animation. Your chances of contracting any kind of disease from such a cold planet are very little."

Irene: "They say there are quite a number of Esquimos who have tuberculosis but they do not seem to be aware of it."

Yada: "This is so, but again, it is because they heat up substances that have these germs, and by heating them, thereby release them into the air as living forms."

LaB.: "What of conditions around the moon? There is no atmosphere to support life."

Yada: "There is little germ life there, but there is some. Some of these germs have been able to survive, and are able to survive the very strong radiation

LaB.: "Yada, I assume from the title you have given this lecture that you are referring to our outer space travel more than to where we go after death."

Yada: "Yes, not only going out, but here on earth. Your planet is going to be, in due course--and you must know it, it must be obvious to you--your planet is going to be over-run with the human race."

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Irene: "Since you mentioned this many months ago, there has cropped up many articles in publications, periodicals, and newspapers pertaining to contraceptives and the methods of eliminating this possibility of overproduction of people."

Yada: "I have no faith in it at all because there are very few countries in the world where these contraceptives can be gotten quite easily. They are not used, for when there is an urge for sexual relationship between the sexes, they seldom stop to concern themselves with contraceptives. Now if this is so in your rather technical society where the greater masses of people are highly educated, and particularly on these things, think what it is like in what you call the 'backward countries.' There is no such protection at all. No, there will be other ways to keep the population down, and it will not be by injections of any kind. Now this may happen in your country, yes. These people in backward countries do not know what they are doing when they permit themselves to give more and more birth. They not only do not know, they do not care."

Irene: "Do you think that a way will be provided so that birth control in these backward countries will be used?"

Yada: "I think so, but there is a caution that must be used here and that is that civilized people, in doing this, in making some wide-spread effort to keep the population down, the backward people of the world will not do this of their own accord, and will outbreed you to the point of destroying your civilization."

Irene: "Are there ways being perfected whereby a person can be sterilized without them being aware of it?"

Yada: "Oh, they are coming to this and they must come to it. Of course your Christian religion is so concerned with what God wants, it cares nothing about the wants and needs of humans, so it will be some time before any rational approach will be made to this problem."

Irene: "Man wants to reproduce himself."

Yada: "Yes, and this is the greatest urge of the physical universe, reproduction. That and destruction. These two are constantly at odds with themselves and with one another."

"The whole vast universe is in the process of breaking down and building up. Now, in these later years, let us say the last half million years, the physical world is moving more rapidly toward breakdown than it is toward building-up. Now this does not mean that you can look forward to the time when you will see the total annihilation of the matter-world. Of course not. The matter-world is wound up to go on for many millions, millions, millions of years yet. In the meantime there will be planets and suns and all other forms in space that go to make up the matter-world. They will individually deteriorate and (their matter substance will evaporate into the outer space around them,) but the (matter) universe as a whole is wound up to go on for many millions, millions, millions of years yet."

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Irene: "I was listening to a speech that one of the astronauts made, the one who just returned, and he was saying on the newscast, that because of these flights into space, many things were going to be given to the people for their advancement."

Yada: "Of course. Such things as weightlessness will produce forms of space medicine that will lead to the producing of clothing, in a widespread manner, that will protect the body from weather changes. Now the clothes here, as you have them today, are changed from winter clothing to summer clothing. They keep the body warm, yes, but they do not protect the body against the various germ life that forms when it is cold and when it is warm again, in changing temperatures. These clothes will not be simply a matter of keeping the body warm, but will also protect against weather germs. They will be treated, these clothes, to be sterilized permanently until they are washed, and they will not be washed in water but will be washed by sound waves. Is not this interesting?"

Irene: "Then any soil would just drop off these clothes."

Yada: "Yes. Germs would die on them. Also you are going to have ways of stopping growths in the body by sound waves because you cannot get into the body without cutting into it, as you already know. They will not do this then. They will know exactly how to create a sound that will disrupt a cell that is negative to the body. This will be a bloodless operation. One need take no sleeping substance, what you call 'ether'. Just go in, lie down, preferably in a small room, and a machine will be set to give vibrations that will kill only cells that have gone wild or are not good for the body. In this way they will also be able to kill cells of a detrimental nature in what is called the 'marrow' of the bones before they can get into the blood. Kill them at their source."

Irene: "They will have to perfect instruments that will detect these cells."

CANCER

Yada: "Yes, they will because negative cells or tumors, like good cells, have their own particular rates of vibration. These will become known so they will know what vibrations to use to rupture those that are not good, and then give medicine to get rid of those dead cells because if they are not gotten rid of they will pile up in the body and create what is called a 'pussy' condition."

R.: "Yada, has not some work been done along these lines, like the Drown therapy?"

Yada: "Yes, in a manner of speaking, but this which is coming not only must be, but will be more advanced technically, so there will be no chance of squabbling over whether it is right or wrong. In the first place these things which are created or brought into being, inventions and discoveries, will go through the hands of experienced scientists in this field."

R.: "Isn't there quite a lot of work being done along these lines in England and Germany?"

Yada: "Yes, very much so. Much more so than over here. Also in Russia."

"The body, as you know, is very porous, so it is truly easy to get into for examination. You must stop using X-rays for this sort of thing because every time one is X-rayed for anything at all, the radiation tends to pile up in the body so that the next time you are X-rayed, you get more added to what you already have, and these rays are so penetrating that they are destructive to the body. This means that, in time, you are going to have a screen by which the body can be seen into, but this will not be by X-rays."

R.: "I think they have already done some work on that, Yada. They have an instrument that can be started on the surface of the arm, and by adjusting it, they can see right on through the arm."

Yada: "I did not know of this. Is it not X-ray?"

R.: "No, not X-ray. It is not on the market yet."

Yada: "X-ray radiation is of such great potency that it is highly destructive to the cells. Even those who use these instruments very often suffer from radiation burns of some kind. Is it not so?"

R.: "Yes."

Yada: "It is not so much where man is going from here into space, as where he is going from here on the ground, on the planet. Of course, where he goes in space will greatly affect where he is on earth."

Irene: "It will greatly influence our activities. We will not be living a few

years from now, as we are now."

Yada: "No, but I will say this, because other planets are so far out into your galactic system, it will be quite a long time yet before man can go to these places. Now your own solar system is very vast but man is going to move through it; he is going to adventure through your solar system but he is not going to do this merely as adventure. It is not a spree. It is a very much needed thing that he does. It will bring much valuable information to man about his physical source, where and when what is called the 'material universe' started. Knowing this, he should know, approximately anyway, when it should end, and knowing when the universe will end, he will have a very fair idea of when his particular planet will become too dangerous to live on any longer. 1467

"Now it is certain that earth-men will be leaving the earth at some time if, of course, he does not cause some unwanted disaster first, a disaster that will destroy him. But I do not see this. I see man staying here on this earth until nature's powers destroy the earth. This will not happen, not as I can see it, in one sudden blast, but it will be a slow process and with excessive heat.

"Now, in your Christian Bible it says the world shall be consumed by fire. True, but this is millions of years away yet, unless, and I do not see it happening, unless something takes place with the sun that it blows up and makes what is called a 'nova' of it. This could not only destroy your earth in one sudden quick fire, but the whole planetary system.

EVOLUTION "On the moon you will discover very little life. Some bacterial life, yes. Man himself was once but a germ. Because man came out of heat, living things were born out of fire; so there is no such thing as perfect sterilization, although you will be able to get better sterilization in outer space than you will be able to get here or on a planet other than your earth. Your earth makes it almost impossible. Due to the heavy atmosphere it is almost impossible to have a perfect sterilization, whatever the instrument or thing. Now sometimes this near perfect sterilization comes but it cannot last, for the moment you bring the instrument out into what you call the 'atmosphere', it almost immediately is contaminated again.

"Most of us humans know nothing about the fact that we were born out of fire. I knew it when I lived in my civilization in Yuga. This was taught by the priests of the temples then and this is why we became sun worshippers, because we knew our physical self to be fire. Part of this fire is centered in every body that is capable of reproduction through the sex organs. This is Kundalini; this is the fire-force, or the snake, and it can burn you just as badly and

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just as quickly if it is misused, especially through the unthinking use of breath; you can cremate yourself."

R.: "Without the water in the body it crumbles into dust." 1.468

Yada: "Yes, and more than this, the more the body is reduced of water, the more fatty substance accumulates, which is a combustible right there."

R.: "The body is over 90 percent water so there must be a tremendous fire-force in it if it takes that percentage of water to keep it from burning up."

Yada: "Of course. Without this balance of water, the body could not stay alive. It would be consumed."

Irene: "The same thing pertains to our earth; it is more water than land."

Yada: "In order for the human race to advance in an intellectual manner, the conditioning of new beings coming into your world, or the returning of old ones, the whole system will have to be changed. In order for man to go anywhere he has to be conditioned away from fear."

"In your Bible it says, 'and the meek shall inherit the earth', meaning the fearful ones; these will not go off the earth, they will have the earth. The fearful will always war because their fear produces distrust, and distrust produces hate. The knowing, the fearless, shall conquer the physical universe; the strong. You see, nature, the laws of what is called 'nature', creates conditions that work against the weak, holds them up. You can go all through the evolution of man, from the time he was a one-cell being up to what he is now; from the time he was a spore, because man came to the earth as a spore; he was seeded here on this earth the same way as any living organism. This was man's first great leap. He leaped to the earth as a spore, from space."

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Irene: "I often wonder when you tell us this, of the other beings on other planets outside our solar system. Did they leap to their---,"

Yada: "Of course. Everything that becomes a living form, or a form with what is called 'life' in it, ^{ALWAYS} starts like a spore. It forms a culture, and if the surroundings, the environment is right, it will grow, it will flourish by the law of changes."

"Now, man must stop teaching man that he was created by God. He must start teaching that he was created by his own desires, by his own design, by his own need for an experience. He must teach himself therefore, that he and he alone, is responsible for what happens to himself. Only then will sanity return to man. Man's realization that he was alone in a land that he did not comprehend, turned to fear. It is not something he was born with. It is not

his nature. Fear is a development born of ignorance.

"I will speak a moment on getting across your galactic system. You will have a time when you will be able to outrun what is called 'light'. Now until you are able to do this you will not be able to cross the galactic system even by the speed of light unless, of course, you make a large ship like a small planet and have all kinds of facilities for taking care of yourselves in a thing of that kind."

ÚLTIMA PÁGINA, 23 PARTE

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Irene: "Will this ship be made of three-dimensional matter?"

Yada: "Yes, but when you outrun light, you are outrunning matter and in doing so you are instantly in another dimension, and being in another dimension, you will instantly find yourself at the point you wish to go to."

Irene: "About all these people who are on all these planets we are going to go to, how are they going to like the invasion?"

Yada: "Well, this I cannot say because I do not know the nature of people. Man-beings, or the form of consciousness that has worked up to what is called 'man', is unpredictable, but I do know that you will be taking great numbers of people from the earth to other planets and planetary systems."

"Now you will not need thousands of ships to do this. You will simply need to build a few large bodies, small planets that will hold comfortably many thousands and thousands of people, They will not be packed together. They will be in a very comfortable condition. This is coming. Man will spread out through the universe. It is necessary that he do this. By the time he gets to do this, he will be a much saner being than he is today. He will have to be."

Irene: "I wonder if people on other planets will have a like awareness state?"

Yada: "This is questionable. On some of the other planets there are beings that are very backward, much like your aborigines people. There are other planets that have highly evolved human-like beings."

R.: "We better do a little investigating then. If we are going to be so highly evolved, we want to be sure to land on the right planet."

Yada: "Yes, you will hear from these before you go to them."

R.: "Yada, you spoke of going faster than light. In Dr. Drown's method of therapy, she made the statement that this force goes around the earth seven times per second. I think she said that it travels at the rate of 345,000 miles per second which is about twice the speed of light. Evidently that is a different grade of ether than that which carries light from the sun to us."