

Yada: "It is, it is. More, remember that when radiation comes from the sun, it is moving through a fairly good vacuum, and so it is moving at different rates of speed. Also remember that these light rays are being affected on their journey, being retarded or speeded up according to the planetary bodies they are in approximation with in space. What is making light on your earth is simply the diffraction activity of energies coming from the sun. Is it not so?"

R.: "Yes, because there is no light between here and the sun. It is only when the vibration gets within the sphere of influence of the earth that it turns into light."

Yada: "That is so."

PARTE 24:

1.470

R.: "It is as the Bible says: light was created. Darkness was formed, but light was created."

1.470 A 1.549

Yada: "Yes. It was created when it hit an atmosphere of some kind. All the creation of your earth went on in darkness; came out of darkness; yet it was a darkness that was itself light because there is no such thing as complete and total darkness, or absence of light, but there are degrees of light. In outer space you have what seems to be utter darkness, but you see, this could not be, and if it were, light could not get through it."

Irene: "If there was no light, how could we see the darkness?"

Yada: "This is so. Now, where is man going from here? He is going in many directions. Scientifically, esthetically, he is going in many directions. Your world is not open for destruction for a great deal of time yet, and not by man. There is much work to be done right here, so this means your planet is needed.

Of course, every so many years there will be a certain number and kind of people that predict destruction to the earth. These people suffer from guilt complexes and shame feelings, and they want to be punished; they want to drag everyone else along into their feeling of guilt and the desire for punishment. Never listen to them. Their talk is foolish."

FACTS  
OMENS

Irene: "I would like to ask you something, Yada, pertaining to our country. It seems that we have to go through a certain amount of pain in order to learn things so we can advance. It seems that now, in our country, we must, for some reason, be put under the shadow of a certain religious force; yet this country is supposed to be the <sup>U.S.A.</sup> country that holds the light of truth for the rest of the world, so this seems to be some sort of lesson we, or the United States, must learn."

Yada: "That particular religious force is a negative force, but it is the

kind of force that makes man become more aware. Always opposing forces make us stronger. If we had no difficulties, no opposition to our motions, we would soon not be able to move, because we would have nothing to move against. Of course this religious organization will go down. Now this does not mean that man will have nothing more to fight because whenever one opposing force is conquered and gotten over with, there are others arising to take its place. Look at your opposition today, what is called 'communism'. Now you cannot imagine that, if you destroyed all the communists in the whole world and communism was wiped out, that you would then have nothing more to oppose? I do not think so."

IaB.: "No. We must have something to rub against, that's for sure."

Yada: "That is so." 1.471

Irene: "What distresses me right now is that this religion is breaking out all over like the measles and when it comes to controlling our country it is frightening to observe its growing hold on our government. It seems that this is something for us to rub against in order to make ourselves stronger."

Yada: "Yes, you have a great deal of growing to do yet. You have a great many opposing forces and this religion is, at the present time, only one of these, even though it is one of the strongest of them. You will have some trouble with them before you bring them down, but believe me please, they will not conquer this country. They will not spread their black blanket of witchery on your land."

Irene: "It seems to me that we are already becoming very sceptical of their good intentions and we are trying to replace them with people who are not of their religious belief. I wonder if their stay in influential positions will be of short duration or will we have..."

Yada: "No. It will be short, it will be short. Right now it is one of the opposing forces for the present kind of communism that is in the eastern part of the world, and what they are trying to do is to get their fingers back into Russia and other places of the world. You see, you cannot oppose, you cannot put down this religion until you agree to put down Protestantism and other 'isms' as such. Where the priestly system exists, there is ignorance and misery and great unhappiness."

Irene: "This is very true, Yada, but I don't think that any of the other religions, other denominations, keep their thumbs down on the people like this particular religion. When you are born into it, it is almost like being enslaved; it isn't a voluntary thing."

Yada: "Of course not. You see, over here you have been conditioned to believe

in religious freedom. This becomes a strong powerful stick for any religion that wants to maintain itself in your country. It comes under the cloak of God and the love of God, and all that sort of thing. Your very nation was founded on this god talk, and until this stops, you are not going to rise very much; your country is not going to grow if it is under the dominating heel of the mother church."

Irene: "Are their teachings very similar to those that are in the Bible as our Bible is written?"

Yada: "Not entirely. To some degree, yes. But there have been changes made in their Bible that make it very much different than your Bible."

R.: "If one knows how to interpret the Bible, one can learn much of the true teachings. There is a great deal of truth in the Bible."

Yada: "As a history, a history of the growth of man en masse. And there are also inner stories told about the individual, how he can rise up out of the morass of the illusionary existence called the 'matter-world.'"

Irene: "You have often referred to things in the Bible. You tell us what the Bible says and then give us your interpretation."

Yada: "So what is needed is not to destroy the Bible, but to understand it as being something much different than the teachings of man about temple worship and about an existing god outside of himself. You see, this is the sorrow of the mis-interpretation of a very great and wonderful writing that you call the 'Christian Bible.'"

"From the very earliest of times these teachings have been very badly prostituted in the lowest way. In the early origin of what you call the 'Christian teachings,' it was of a highly intelligent kind. Then it fell into the hands of the priestly system and it became a teaching of sex-worship, and for a long time you had what is called 'sex-worship,' or paganism."

"The same thing happened in our teachings of the sun and what the cause of worshipping the sun was. After the fall, the destruction of my civilization, came the priestly system. People who fled from the destruction and survived it were plunged into darkness on the earth for a great period of time. This caused them to panic. It threw fear into them and caused them to create devils and devil-worship. Then, always, if you are going to create a devil, you must have an opposing force, so they created a god who was always struggling with the other side, or the devil, for man's soul. This is foolishness."

(Yada withdraws and returns after an intermission)

Yada: "I am a little late. We function between the stomach nerves and the brain. These are the centers we operate and move between."

R.: "Evidently you have a different method of putting Mark into trance than the average medium. Most of them drop off in an instant." 1.473

Yada: "We try to approach him in the most natural way. We do not think any sudden changes are natural in nature. Everywhere you look you see things changing in a very given rhythm and none of this is of a sudden nature. When you find a sudden change of motion, you generally find unbalance, or trouble. All bodies have to be prepared for their changes for the work they are going to do, or have not yet done. Back in the history of man coming here to the earth, observe the long periods of time each thing took to get experience here, but, in the earliest times, nature tried to speed things up by using what is called 'spontaneous generation.' It was not too long before it was observed by the creative forces of life that this was not a very adequate method of finding experience and getting growth on earth. Everything gathers knowledge by experience, experience with other things, other conditions. So these creative forces decided against speed.

"Now, the decision was not made by what is called 'the conscious mind,' but by the creative mind arriving at this decision by experience, by observing that things produced in this way were not advantageous, so the unit must use another way. Now I have said in the past that the whole created universe is an unconscious production. The word 'unconscious' is not a very adequate one. It is not very explanatory but we must use the tools we have. In this instance, the tools being words, we must use these to the best of our ability. We can do no other in explaining, or making pictures of what has happened or what will happen at some time in the future. \*

"Today, your scientists are not ready to adopt these theories that, at some time in the ancient past of the world and the material universe, this form of generation was part of the activity of what is called 'nature.' But I think your scientists, at least some of them, the more progressive ones, ones who are concentrating on the discovery of what is, and not on what they wish was, will come to the conclusion that this form of activity, spontaneous generation, did exist. But it does not exist any more, except in very rare instances, and in doing so it produces what is called a 'sport,' or a hybrid.

"Everything has its own particular process of growth, has its own rhythm, its own time, and this brings about order, for it is in this fashion that we find order in creation.

"I am trying to continue the talk I have been giving entitled, 'Where Do We Go From Here,' meaning largely, man, but in some ways meaning everything because Creation is always in the process of going, changing. Your scientists wonder and have some theories, I am certain, about the universe being one of either breaking down, or building up. It is building up and breaking down, and so it has been ever since the start of creation. It is as one being born into the world; at the moment of birth, the dying process starts, so to ask the question, 'when does one die' is not a very good question because there is no answer to it. It is somewhat like the question 'how high is up?' and 'how far is down?'. You see, there are questions which we cannot intelligently ask because there is no answer to such questions, so to circumvent the attempt to answer, you, in your world, say it is all relative. Again that is difficult to say anything about.

"Looking at the created world, trying to find out its nature does not, at the same time, give us the answer to its origin. Out of what did it come? Some of your scientists say that it started by perhaps (and this is a theory) a large atom. In order to get a picture of how large an atom they have to emphasize the word 'large.' A large atom. But the emphasizing of the word large does not give anyone a picture of how large. Here you cannot ask yourself the question, 'Well, is the size a relative one?' for you will have to ask yourself 'Relative to what?'. This is an atom, they say. Now, if two atoms had come into existence at one time, you could say, 'One relative to the other, was large or small,' but when you have only one of a thing you cannot say it was relative. Even if you did, you would have to ask yourself, 'Out of what did it come; out of what did it rise?'

"The answer is, or so my studies have given me the theory, that it is relative to the size of the etheric vortex that brought it into being. The etheric vortex? What do we mean? Is an etheric vortex nothing? In a manner of speaking, yes. It is nothing in relation to the creation that it brought into being, because it is of an entirely different motion."

R.: "It is of a different dimension, and it cannot be compared to three-dimensional matter."

Yada: "Of course."

"A vortex. What started the vortex? You see what this is leading to? I can say to you 'a harmonic,' but how is this harmonic brought into being? A harmonic is a tone. A tone is something that the scientist thinks of as molecular motion; so this means that molecules existed before the atom. How could this happen when molecules themselves are created by groupings of atoms?"

The molecule is truly the beginning of matter, not the atom. The atoms are the building-blocks of the molecule which is the first three-dimensional surface-matter.

Irene: "Can a harmonic, per se, be measured?"

1.475

Yada: "Of course, if you have something with which to measure it, because a tone, I said, is molecular motion. There are tones for which you have no instrument for measuring. You know they are there by theory and what goes on with sensory sound."

Irene: "So this tone that created the vortex could very easily be one that could not be measured."

Yada: "Of course, because it does not belong to your three-dimensional world. It is not of that stuff. It is known by your scientists in physics that atoms can be gathered together, can be forced together by what is called 'sound.' You do this mechanically when you homogenize some of your liquids. You can force the grouping of certain atoms to form molecules so they are better suited for whatever purpose you intend to use them, but the material world was brought into being by vibrations that were not originally of the physical world. They created the physical world, so you may say the physical world, as you know it, came out of nothing---nothing relative to what you call 'something,' or your matter world.

"Now you cannot ask the question, 'Who did it?' because if you do, it naturally follows that you have in mind some superior being. Superior to what? And to whom? Superior to man? Yes, in a manner of speaking. It depends upon what you mean when you use the word 'man.' There are two sides to him. One is the created side which belongs to the created, or physical universe. The other side, being the creator, belongs to creation only to the extent of what it has created, which means that the things that have been created are related only by the act of creation to the creator.

T.A.

"The creator knows, but the creator does not give any thought of its creative self, to its physical vehicle, regarding its nature, so the low self, the created self, naturally speaks of creation as a total mystery of which man can have no knowledge, no understanding. It is so steeped in this thought that it had to create external gods or superior beings in fear, in anxiety regarding its existence. So a God of adoration, a god of appeal, came into being, into existence, created by the low emotional self, the unthinking self that thought itself lost.

"This is the god that man worships today. This is the god that forces

man into building temples and bowing down and creating sacrifices. This is the god that demands praise. This is the god that is wrathful if he does not get praise. Look, please, at what your priestly system says about this god; 'If you are not for me, you are against me,' this 'me' being god. Now what a stupid statement! How can one be for that which he knows nothing about? This god that man has created is man's god, created out of his emotions and his terrible need for someone to protect him. Someone that he could appeal to in his fear of existence.

1.476

"Man created the only way he could create. The lower self created the only way it could create, in fear. Now the true god, or the true intelligence, the true creator, needs no worship, demands nothing, and wouldn't recognize anything, if you tried to give it to him. The truly divine creator knows nothing about man's emotional creation.

"In this manner you know of what is called 'the laws of nature' which are the laws of this great and divine creator. They are completely indifferent, completely stoic to the most agonizing screams of a human being or anything else that is capable of expressing agony. Completely indifferent to it. It is not personal. You cannot reach it by any form of adoration. You can reach it only by following the natural laws. Learn these laws, and you find yourself instantly in communication with this great creative, divine force.

"I do not like the word 'force.' I do not like the word 'power.' This true creative thing has no egoic feelings as those words imply. It is beyond all that sort of thing, but I say to follow the natural laws, to keep the laws of nature. The word nature means very little, but to keep the laws of that which is, will keep us out of the not-ness of life.

"All through the ages the sages have said the world of matter is the world of illusion. This does not mean that the world, as such, does not exist. It simply means that it is a sensory world, and it is through the senses that we hallucinate an existing condition. The basic condition is surely not to be hallucinated simply because--and in your world today you are very aware of this--it is a world of energy and you, by your senses, make it into surfaces and feel that it has an existence in itself. This makes you at one with your creation. It gives you the feeling that you are matter and that matter is, somehow or other, static, without motion. But the building-blocks of this are moving at certain vibrations and numbers of vibrations and creating in your sensory self, the illusion of a static condition, no motion. But for us who come to live in the physical world, we do not fight it, we do not question that which appears to be the existing world. We take what our senses tell us to be

so and so, and we go along with it.

"But we also want to know, a side of us wants to know, what is the nature of the underlying structure that gives us this ill<sup>US</sup>ionary state or makes the senses accept what appears to be the true nature of existence. Why does the surface world look and feel as it does? Those of us who truly want to, do come to know. Now, we who come to know, have no desire to change the world we are in, for we know that it will change only according to the degree that we, individually, change.

1.477

"For a period of time, depending on the nature of the individual experiencing the physical life, we live mostly on the emotional side largely because we have been conditioned to live this way; the emotional self has been so conditioned.

"Strangely, some of us reach a point of desperation with our material world. It is not enough for us. There is something that seems to be lacking and that something lacking puts us in a state of confusion and we come to do all manner of strange things. Strange by the laws that are set down in your social system; things that are against these laws. Only when our confusion reaches a certain level are we likely to stop and think, are we likely to calm the emotional self and to set it aside a little more than we have been doing, and try to look at ourselves, try to find some reasonable purpose in our confusion. Only then do we begin to see truth. Only then will we begin to see the world as it is, and not as we have been wishing it to be.

"In our confusion we have wanted to change our external life, to change the external world. The emotional self says to us that not only the sensing is wrong with it, but everything is wrong with it. This feeling often drives one to go about proselytizing his particular, or her particular, belief, and almost always our low emotional self has beliefs that are far from being right; nevertheless we want to change according to the low self's new feelings. It does not know it is in confusion still, but when we come into the light of understanding and get to know-ourselves, then we get to know the outer world and then we see the wisdom of leaving things alone.

"Nothing is wrong. Everything is in its time & place. Where do we go from here? Man moves according to the way he feels, mostly, and not according to the way he thinks. Our growth depends on the way we have accepted our experiences, in whatever environment we happen to be existing in.

"Coming into the next step of life from the physical, if we have been caught up only in the illusionary life, we will carry the patterns of our



illusions with us. Not only will we want to change things, but we will want to continue with our beliefs. Now how can you do this? How can you continue with your own beliefs and still want to change things? This is a kind of schizophrenic way of thinking. Oh, I want to change, but I do not want to disturb the existing order. But can you do this? Only those of us who lose fear, fear for our existence, can truly want change, because we know it is only through change that we get what is called 'growth.' But the changes we need must take place within us, and the outer changes will follow. ←

1.478

"I am going to stop here and ask you if you have something to say to me. You, lady, the daughter, do you want to say something to me?"

Pam.: "No, Yada. I find this very interesting because I find I am right on the verge of a change."

Yada: "Wonderful! You are prepared to accept whatever happens in that change, to accept the nature of that change. This is a most joyful state of consciousness for one to get into. My honorable colleague, the Maharajah Natcha once said: 'All is opinion.' He gathered this thought from his studies on the earth when he lived on the earth and traveled all over the earth listening and trying to comprehend human existence. His final opinion was that all is opinion and the best a human can do is to accept the unexpected with a calmness of spirit. Now this, in part, means that he was a believer in destiny, was a fatalist, in other words. He ended his life here being something of a fatalist, and perhaps that was the easiest thing for him to do, to accept such a thought, or theory. It freed him from many tensions in exactly the same way so many human beings give themselves to the religious teachings, because there is less tension in them, for the believer."

Pam.: "Excuse me, Yada, but many times I feel like I should make a change, or that perhaps it might be better, and yet so often I feel that, as you said tonight, we continue to change ourselves. I often feel that the change will come about naturally without my forcing it."

Yada: "Yes, and this is why I say, or not say but deplore, the rather useless attitude of a fatalist. It is a kind of lazy thinking, but I do not discredit the Maharajah or his intelligence in doing this. I simply know this was the best he could do at the time."

Pam.: "Isn't it better to make the change if you feel it is proper?"

Yada: "Of course, because (who else can make a change for you? No one. Only you.) Because it is you who have to accept the nature of the change, is it not?"

Pam.: "Yes; however, I have often feared to push or not to push myself into forcing a change when it might come about naturally."

Yada: "Now this is difficult to determine because we do not know exactly how a change will come about if we do not use some force. How do you know this? What is meant by 'force?' Many things. One form of force is no force or by creating no pressure, by relaxing. Sometimes this is the greatest kind of force to bring things around to our way of wanting them to be."

Irene: "Passive resistance." 1.479

Yada: "Passive resistance, thank you very much. We must do something because life is motion. Life is therefore doing. The moment a bit of matter loses its motion it is non-existent. Do something, even if that something is passivity. What do you want? What do I want? Of course, if you and I want different things (but really we do not, because all we want basically is to move freely to create) we will move according to our ability to move, and will cover all the ground that is necessary to bring us into rapport with others, and with the help of others form can be brought into being, and form according to the need of the moment. Do I make myself clear?"

Pam.: "Very clear, Yada."

Yada: "This is very necessary, that we make ourselves clear to one another. Teaching is a most marvelous thing, but if the teacher fails to make himself clear, he has gained nothing for himself nor for his pupil. Truly I cannot accept the thought that I am a teacher without, at the same time, regarding myself as a pupil.

"Everything is experience. We die only when we resist the will to learn. Our death is called 'ignorance.' May I ask you please, what is the difference between the meanings of the words 'innocent' and 'ignorant?'"

Irene: "Innocent is something for which you are not responsible, and ignorance is not knowing."

Yada: "Unfortunately, however, the natural laws are not concerned about whether one is a child or an adult in what they do. A child can, by some small chance shall I say, drink poison and the fact that the child does not know this, is not aware of this, will not keep those chemicals from killing his physical body, or, if the child has explosives and uses them in a way they are not accustomed to, they are going to act according to their nature and they are going to kill that child. They do not care that this is a baby or innocent one."

IaB.: "Nature does not have any reward or punishment. It is a matter of con-

sequences."

Yada: "Exactly so, and this runs as true for the baby as for an adult, or as it does for anything in nature. Now, knowing this, cause and effect, that these laws exist, should we not stop and think about what we are doing at all times before we do those things? Because who knows the laws of life so well that they can jump into any form of motion or action thoughtlessly and escape re-action, good, bad, or indifferent as we may think it to be? No one knows that much. That which <sup>NATURAL LAWS</sup> is, has no emotional attitudes about anything. Laws cannot act one way for an innocent man and another way for one who knows. 1.480

"If one wants a peaceful life where the mind is at rest, a life where one is not asleep to their external world and, therefore, a double threat to themselves, there is only one way to acquire this state of mind, and that is by learning, knowing what you are. What are you made up of? You are made up of experiences, in part, but your deeper nature comes from attitudes to your experiences. We have often felt that an experience neither harms nor does any one any good. Basically it is our attitudes toward what we experience that gives us peace of mind, or leaves us in chaos.

"Many people, upon first learning that human consciousness and personality survive the death of the body, begin to feel that the external world is a place to escape from. This desire, when it comes upon one, should awaken them to the fact that they do not know what they think they know. (They only believe because they have been told, not because they know) Most of the things that man believes in are of a nature called pretty. They are fables, fanciful stories and very pretty. This cause one to lose his ability to think. His belief world is so wonderful that he gets caught up in it emotionally. He gets caught up in it and does not want to get out. He does not even know that it is his own emotional creation. A belief is for the emotional, not for the thinker. Man must know. Intelligent man must know; he cannot live on beliefs. It is said in your world, 'A man must have faith.' Faith, yes, but not blind faith, but faith brought out of experience and thoughtful attitudes toward experiences."

R.: "Is there anything man can have faith in, outside of himself?"

Yada: "For those who listen and do not think, but listen and accept what others tell them, they create a life of negativeness for themselves which brings them more suffering, more anxiety.

"One dies and almost always that one leaves someone living in the physical world who suffers a degree of sorrow for the departure of his friend. Now

what would be best to tell the one still living? That your friend is in some kind of paradise waiting for you to join him, or that he is actively engaged in a very natural way in a world (of his own), and that you, also, will enter your world, where you can, but not always will, meet this loved one again? Which is best to tell them?

1.481

"Should we say, knowing that this one has survived the death of their physical body, that they have gone to the spirit world and that some day you will join them but leave them alone now. Do not try to communicate with them, and indeed, you cannot communicate with them, they are too busy with God right now and they will be for eternity, so when are you going to communicate with them? When you go over, no matter how much later, you join your friend in this heavenly state with God, but he will not be able to receive you though it may be a thousand years later, because he will be too busy bowing down and singing hallelujaks to his God.

SEX

"I must say this, my friends, this which you call 'love' is mostly the creative forces, our sex-drive in male and male; female and female; between female and male, whatever, it is still sex-drive. Could there be any depth, any warmth in friendship if it were not touched, in some manner, some degree, by our sex-cravings? Now some of us will say sex has nothing to do with it. Sex has everything to do with it.

"Generally our feelings about sex, our shame, cause us to make such remarks. You are taught that a man is not supposed to have affection for another man; a woman is not supposed to have affection for another woman."

Irene: "It does not necessarily mean cohabitation."

Yada: "Of course not. There are many facets to the creative forces. How we are using them, shows where we are mentally, as well as emotionally. I am not saying that we are on a high or low plane. It shows where we are in our consciousness, in our mind. It shows what we think of ourselves; and as we think, we think of another, but we must know what is the activating force behind existence.

"What do you think is on the next level of consciousness which the spiritualists have entitled 'the astral plane?' Is it a sexless world? Is there no creative force there? If so, it is a true Christian Heaven. This means that it is colder than Hell.

"We must move, and we can only move according to our own light. We can only manipulate this creative force according to our feelings, our

understanding of nature. If another frustrates me against my nature, then I am lost because I cannot move by his nature, I can only move by my own. }

"Love starts as a word for most of us. We do not comprehend it because there is something about the word that carries for most of us a feeling of shame or guilt, which cause us to feel that we are not worthy, so we cannot accept it. You know, it is just as difficult for us to accept, as it is for us to give.

UNDERSTANDING

1.482

JUST "Now, love, to me, is appreciation. First of all, appreciation for what is, and it keeps me from being critical of my fellowman, or of anything in life. When I appreciate what is, I stop criticizing, because I know the is-ness of all things depends upon us as individuals. This is my pleasure or it is not my pleasure. This is my world only in as much as I enjoy it. I sense the pleasure of it. I sense appreciation for it.

LOVE

"If, in your world, you started teaching the child appreciation for all things, as they are at the moment of his existence, or at any moment of his existence, teach him to appreciate things for themselves, he will lose his fear. He will not come to say, 'This is abnormal, and this is normal.' The emotional self has no way of judging or of making such judgments. If we believed that what is one man's meat is another man's poison, then we would let each one eat according to his likes. \*

"And so I say it should be as it is. This gives me no desire to war against it. I may say an act of some kind is stupid, yes, but I say it not as a criticism but rather as an existing condition. I am naming the condition, not criticizing it. For what does it gain us to be critical? Mostly we hope that by being so we can cause things to act as we want them to act. This only creates greater confusion.

"I pressure nothing; I move with life. When something occurs that I know is of no truth, I do not look out here and battle with it. I look in here, to see what it is that gives me the thought that it is not the truth. Can anything exist which is not? Certainly not.

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

111

# INNER CIRCLE KETHRA E' DA FOUNDATION

A NON-PROFIT EDUCATIONAL ORGANIZATION

931 26th STREET  
SAN DIEGO 2, CALIFORNIA  
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1.483

TRANSCRIPT NO. 13



"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 #13

PSYCHO-SOMATICS

by

Yada Di Shi'ite

A.484

Yada: "I came with the idea of talking on man's adventure into space but I was listening to you and you were talking, in part, on a subject that is called 'psycho-somactics,' so perhaps I will talk on this for a little while at first and if we have time we will go into the subject of space, which I would like to talk about."

Irene: "We would like to hear you talk on it. Do you want to talk on psycho-somatics first?"

Yada: "Yes, I think so because it is, at this time in your world, becoming of greater note, as it were, with even your physicians and surgeons. The more educated psychiatrists are very much aware of this and have been for a long time. Medical doctors and surgeons do not do very much to encourage this line of teaching because it tends to force them to put away their drugs and witch's brew. It also forces the surgeons to delve into a person's personality before they start cutting.

"Many, many operations that are performed on you people today are truly not necessary, but it has become a money-making thing with these men of medicine and surgery, so naturally they do not want to lose their livelihood.

"I start with the theory that we of the Circle have held to be more of the truth than your medical men want to agree upon. Your Biologist will tell you that everything a human being is, he is because of his genes and chromosomes. This is true enough. I have no argument with it except that they omit how these chemical substances can contain within themselves, a characteristic called 'music,' or any other of the creative arts. Is there a gene that is a 'musical gene'? If so, how does it get that way? Because your father or mother were musically inclined? How did they get that way? Pretty soon we have to go all the way back, but not to Adam and Eve because they were not made of genes and chromosomes. They were made of mud, and so we have to omit them. But this poses a great difficulty. Who started the building-blocks? Who started to manufacture the building-blocks called 'genes' and 'chromosomes'?"

"Of course you are aware that the Adam and Eve story is a fable for the

unthinking, the unlettered, the irresponsible, so we will forget that. We know, those of us who have made a study of living things, know that everything comes from cellular substance. The first cellular substance started by chemical combinations of what is called in your world today 'atomic structure' pulling to itself other chemical pieces you call the 'atom', pulling them together to make molecules; not only pulling them together, but arranging them in certain given quantities and arrangements, certain arrangements of the molecule. Would you not agree to this?

1.485

"From your own studies you have become aware that in the distant beginning of things came first the one-cell beings. These were moved around mostly, they were put in action by light. The greater the light, the greater the motion, the more moving, the more scurrying around for substance to keep themselves alive.

"Why must they stay alive? For only one reason—to get experience. To get experience in given environments. What good is this piling up of experience if there is no urge on the part of the <sup>CELLULAR</sup> experimenter, or experimenter who dwells within that one-celled being, being able to use that experience again after his form has been destroyed? So we have, right down to the one-cell being, what you call the 'amoeba,' survival of the death of the physical body.

"What survived? The motivating force, the energies. These little energies are like recording discs, recorded on a kind of radiation. This is what the Life-force is--a radiation. Now, this radiation we call 'consciousness,' life.

"Many, many things are "conscious" but all things are not self-aware. Man today gained self-awareness by many, many experiences. When this life-force, this <sup>SAME</sup> little consciousness, comes again to a given environment, it will build a body that has a greater survival unit in it. Gathering this knowledge from past experiences, it will create another body, that will conform to that environment. The environment does not conform to the living entity.

"Now, as what is called 'time' moves on and all body structures suffer a variety of changes and needs of change, 'need' is recorded in this conscious little being. There comes a time when reproduction by the process of splitting (which happens in these one-cell beings) is not adequate. It produces nothing more than more of the same kind of bodies; one-celled beings. So little by little, through the law of accumulation of experiences, a change in the method of reproduction was made. The idea was formed in its inner life, in the consciousness



of this little being, to gather many cells together. By so doing it had better opportunity for survival. Now every experience that has been had through the many, many ages of earth life, by all things, each gets impressions, according to its needs, and the way it reacts to its experiences, in any one environment.

"There is no experience ever lost and the only reason that this is true is because cells are the little recorders. Experience is taken down into what is called the 'subconscious mind' of that particular one, whether it happens to be a human, or anything else. In living things nothing is lost. No thought, no feeling is ever lost, because thought is given strength and given life by the amount of feeling that one registers along with the experience, in short, by their emotional attitudes to their experience. This is why we have said how important it is for us humans who are seeking, to stop making bodies and to go back to our higher consciousness, to get control of our emotions so as not to make too deep an impression of some of our experiences upon the subconscious self. So you can see the importance of emotional control. Now, if we want to come back, we can mark our experiences with a charge of emotion, build up a feeling on what has happened to us, concentrate on it and make it something important."

R.: "That is a very important point in magic."

Yada: "This is so, because he has injected into his actions a great amount of emotional attachment, or vital energies. He has impressed every cell in his body with his experiences, or experiments. Let us look at one having a psychic experience. Almost always there is a great charge of emotional force or energy expressed in these kinds of experiences. When we are at a high level of emotion, either in anger or fear, we can send a telepathic thought or an image of what is happening to us. In receiving, the receiver does not have to be emotional or at any high emotional pitch. Indeed, it is just the opposite. It would be better if he were quiet, but the sender should be experiencing something that would excite him to put him at a high level of what you call 'emotional attitude.'"

Irene: "You were saying that man cannot study certain subjects very long. Is it because----,"

Yada: "Because they are not yet recorded on what is called the 'Great Mind.' There are discoveries made by experiences, yes, experiences of only a few informed, but there was no need for these things for the masses. After many, many have had such experiences, then your ability to study them will increase because all are helped by this great one consciousness, but if there is no re-

ording of these things in this great consciousness, there is no way of tapping them, or if there is so little recorded there regarding these subjects, only a rare few can tap them. Do I make myself clear? It is very difficult.

"How many men were there that had the experience called 'inspiration' to write your Christian holy book? Not many. So what had to happen? These writings had to be spread to many before this mind could be tapped in any continuous way on these subjects. Same way with inventing something. Why is it so difficult to invent something new?"

Irene: "You have to create a new thought pattern."

1.487

Yada: "This is so. The majority of the cells of the brain--and there are not millions, but billions of them--have no experience; all the consciousness that they have is what they are. In making a brain, let us say, they are thinking brain cells, brain consciousness, the organ called the brain. Or if it is a liver cell, it thinks liver, not in that word but in that chemical composition. It is the kind of chemical that can, with other cells of the same nature, combine to make liver, heart, kidneys. Everything has a consciousness of its own. Now, one coming into the world, this one is a very special unit of consciousness due to its many, many kinds of experiences of the past. In its unconscious self are all the patterns as to what kind of a body it will make. It does not have to due what is called 'think about it.' It is all there in its unconscious self, stored up there from many experiences, very personalized experiences. Now, when one has an experience, all the body-self has the experience. Now I speak of what you call the conscious self. When the conscious self is having an experience, it relays all this knowledge to the mental self, not only through the nervous system, but through the chemical self. All the chemicals of the body are affected, making minute changes here and there by an experience either in the external world, or in a sleep state, or in any state, it is recorded.

"Not everything goes through the conscious self, and by the conscious self I mean the self that feels its awareness, self-awareness. Most of us have what is called 'self-awareness'; that self is the physical self, the emotional self. The higher self has very little of it, very little awareness of what the emotional self is doing, because it can give no emotional response it does not take emotional attitudes. Only the lower self can get emotional attitudes because the emotional self is hooked up with the nerve self, with the nervous self, the nervous system, and it feels everything that is going

on through that nervous system which is tied to the senses."

R.: "Yada, if we studied our emotions and discovered a way to get hold of that power that is contained in the emotions, then we could use that power constructively for whatever we wanted to." }  
1.488

Yada: "This is so. Again, this is one of the greatest reasons for emotional control; so that we will have the energies to put into action regarding something that is important, useful, constructive to us. This business of becoming greatly excited about unimportant things that are of no real value to us is wasteful, in fact they are destructive and they create destructive thoughts in the cells of the body. They are the producers of ailments of all kinds.

"Coming into the physical world through the biological path, it is all these experiences, all these attitudes I should say, to experiences that one, or man, has had all down through the endless ages that are entered into. They are all accumulated. They are all there, in our great unconscious self. I do not like the word 'unconscious self' but it is all right, it is a very good picture of what is happening in the field in which it happens. (One's nightmares may be produced by what has happened to our great, great, great grandfather and has been handed down to us.) There is no such thing as 'new matter'.

LaB.: "Then, Yada, what governs the genes and the chromosomes?"

Yada: "It depends upon the father and mother, they take---,"

LaB.: "I was not referring to that. I mean when the incoming entity is going to build a body, it has a certain amount of genes and chromosomes---,"

Yada: "It takes 24 from each."

LaB.: "Are they chosen at random, or are they particular genes? If, for instance, you say a child can have a nightmare because of a particular gene that has been impressed with an experience that the great grandfather had, who chooses that particular gene to enter the body of the child?"

Yada: "It is not a particular gene. The incoming entity contains within it, experiences that the great, great grandfather had. Not all, but some, you understand. Let us say the eye coloring. Mother or father do not have this eye coloring but great, great grandfather had it and the incoming entity is using genes and chromosomes that have, themselves, been passed down through the ages."

LaB.: "But nothing happens by chance. How does it choose? What governs? Does it choose the color of the genes---,"

Yada: "It does not choose it. It makes its own impressions."

LaB.: "Yada, could you say that the incoming entity has its own path to follow, and this serves as a magnet to select what genes and chromosomes he chooses?"

Yada: "That is good. That is right. You see, it all goes back to what I said. In the unconscious self are what are called attitudes toward things, to experiences of one's self. Many of us do not like ourselves. We do not like the way our face is, or something about our bodies. We look in the mirror and every time we do this we are disappointed because we do not feel the way we look in the mirror and <sup>DISLIKE</sup> this, in itself, can bring about a change regarding eye-coloring, skin tone, ect.

1.489

"Many people, carrying over with them memory patterns of how dark skinned people are treated, build up such a resentment against colored skin that they cannot make another colored skin body. They build up a wall against it, a psychological attitude or wall against their ability to come back with colored skin again. Now when one begins to see that skin is not important except to evolution, the evolution of a race, they may find themselves, because of acceptance of colored people, forming an attachment to them and they may build a thought of building a colored skin body for themselves.

"You know the teachings of a man who lived on your earth regarding what you call 'evolution'? Darwin. He taught of an action called 'selectivity,' and this is so. All incoming consciousness has this ability to select. They are not conscious of doing this, but it is there and they select as best they can for the purpose."

LaB.: "This is the picture I was trying to express. The incoming entity, without being aware of it, does its own selecting."

Yada: "Yes, it selects by feeling. Feeling from attitudes it has acquired by experiences, and these are all written on what are called genes and chromosomes. One coming in with thoughts of his own, as we all do, can select these little recording tapes, chemical substances psychically recorded. You know if I could express in the proper words to you the mechanics of this, you would get a far better picture of mental activity, or psychic happenings, and you would see that all creation is a psychic experience. It is creative. All forces are mental."

R.: "Yada, the cell has a definite pattern and rate of vibration. Then an experience impressed upon this vibration is very similar to the voice that is

impressed upon the carrier wave of a radio station. It does not affect the basic pattern of the carrier wave, yet it is recorded on the carrier wave."

Yada: "This is so."

R.: "In a similar way the experience of the cell is impressed on the cell and while not affecting the basic pattern of the cell, the cell thus carries the experience." 1.490

Yada: "I agree, yes. Thank you. You see, one of the important parts of this work is having little private sessions like this with you being able to put in your thoughts and your ideas according to your understanding which so often is true, and I know them, but I sometimes do not have the words that you have, so you are every bit as important to this work as I am. We cannot work without one another.

"Genes and chromosomes. The chromosomes are like little strings which the genes are attached to, like pearls. Mind gives them intelligence, life. Alone they are but chemical compositions, chemical compounds.

"Speaking about cell-splitting, this is all right. It is the memory pattern of all living things. It is the memory of the time when the one-celled being reproduced itself by splitting and then separating to make another full and complete cell."

R.: "Yada, in the beginning, the one-celled being split by accumulating an electrical charge which was of greater strength than the physical strength of the cell, so it pushed itself apart, and in so doing it formed the first little 'track in space' or memory pattern for other cells to follow."

Yada: "That is right. What you say, again, I agree with, that the psyche, the mental self is in operation here. This energy is mental and sometimes there is too great a charge operating for one cell to contain, and so it causes this pushing and breaking apart because there is enough energy there for two cells. When this happens it will be noticed (again we go back to the history of cell splitting) what did the first cell-splitting do? It always produced a very similar thing to itself, to the first cell that split, and it happens again in your present time and produces what you call 'twins,' identical twins, because you had the one cell there that simply divided. It did not make anything new. It made one thing.

Irene: "This is what happens when we have what we call 'Siamese twins.' They have not gotten completely apart."

Yada: "Yes, they do not get completely apart. There is a little tie-up along the line of splitting when the splitting starts to take place. If you could, and I do not know if they can today, go right down to the cells and see when the splitting takes place, often there is no complete split but the joining together is in identically the same place in the cell as will show itself when that cell becomes a full-grown being, and it will produce two people joined together. It is joined together in the seed in identically the same place; sometimes in the chest bones, sometimes in the back, sometimes in the head. There have been many cases that you today would call freaks where only legs and the lower part of the second twin is showing."

Irene: "Or else two heads and nothing else."

1.491

Yada: "Yes."

Irene: "Just last week, Yada, they operated on twins, Siamese twins that were joined at the breast bone. They were complete units in themselves. There were two sets of organs, the two sets of lungs, two livers, and everything."

Yada: "No attachment in vital organs?"

Irene: "No. They think the operation will be a complete success but grafting of skin will take place."

Yada: "Such an operation is fatal only where the two are joined together in some vital organ where perhaps all of a vital organ is in one body with just enough protrusion into the other body to make it impractical to perform an operation without death to both people, or at least one."

Irene: "Yada, is this just about the same thing that takes place in an egg having two yolks?"

Yada: "Yes, you have the same thing going on there, division of seed. It often happens in plants. In anything that is cellular these things can happen. Now the question arises, do these identical twins, or let us say identical amoebas, do they have two souls? Of course. But we ask ourselves, 'What is soul?' We say spirit. What is spirit? We say mind. What do we mean by these words? What is the nature of the activities these labels are put upon? You see it is important to try to get an answer to these questions before we can find what is the cause of certain kinds of activity in your physical world."

Irene: "We were talking of hare-lips."

Yada: "This, of course, is inherited; this is a fissure in the cells, a cellular weakness, a break."

Irene: "It seems that this is more prevalent in some countrys than in others. Over in Laos it seems that hare-lips are rather---,"

Yada: "This is a cell codition of these people. It is a cell weakness in a race of people, or a tribe of people. This becomes more prevalent in races due to intermarriage."

1.492

Irene: "Years ago it was quite common for a baby to be tongue-tied. There was so little flexibility of the skin under the tongue that the tongue could not move freely and speech was impaired."

Yada: "Do these things happen for no reason? It is a weakness of the cells, a break, or fissure, or condition of the cells. But did it start out of nothing? No. It started out of certain mental attitudes to experiences somewhere. Somewhere the mental self was so impressed that it again produced the same conditions in the cells of another person."

Irene: "Could this happen by means of a mass pattern? Could it have been caused by the young one being told to be quiet?"

Yada: "No, it is something much more vital than that, something with a much greater impact, and it may have been started by an intentional deforming in certain tribes of people, a deforming of the mouth in some way and the mental pattern then is carried over and passed on to other tribes and races of people by marriage, and all that sort of thing.

"Let us go to the Ubangi people. They deformed their women, not because they thought that this was beautiful, but because other tribes admired their women and would raid them and take their women away. So to stop this, they performed this splitting of the lip and enlarging the lip. Now this can be so marked in the minds of these people that they can, in time, produce children with lips formed this way, or with some looseness and flabbiness and all this.

"I say to you in all sincerity, there is no experience that any living organism has, that it does not record and tend to reproduce at some other period of time. I say that all created things come from the Great Mind, what you call 'Cosmic Consciousness'."

"Let us say a certain individual has a particular kind of body, or certain markings on the body. As these are admired or desired, the impressions of these markings are slowly impressed upon the genes and chromosomes of this race of people, and are slowly passed down from generation to generation and finally begins to show itself.

"How do things change? Out of what? Out of the need, found in the environment. If we go to the sea, we see things coming out of the sea. They want to live on the land. Many millions of years pass, and gradually, they do come up on the land. But they find they cannot survive for any length of time, so they make a change. Then each time they come they stay a little longer. They reproduce the conditions first in their mind and feeling for their environment. Their environment demands that they produce feet of some kind so as to survive on the land. Also there is a great need for something called 'lungs' to survive in the less dense atmosphere. One must have a different kind of breathing apparatus. It is first created in the psyche. We have a thought, an idea due to a feeling for what is needed. Isn't that wonderful? Isn't it marvelous? A feeling gives what was once a breathing-in-the-water being, lungs. Before, it had gills; now it has lungs.

1.493

"The porpoise is very smart. Very smart. Due to long association with human beings, they developed a human attachment and soon a brain that is very closely related to the human emotional system. At some time, porpoises, as such, will disappear. The life-force that has acquired this amount of human attitudes will begin to produce itself in human bodies. This is the evolvement of mind."

LaB.: "Mind is always evolving, is it not?"

Yada: "Yes."

LaB.: "Does it not always need this form of expression before it evolves into what we call a human body? So, are not porpoises needed for this particular wave-length?"

Yada: "Yes, but it will not be needed. There will no longer be any need for this particular species. Let us look at what is called the ant, the simple little being who is very complex."

LaB.: "It has been here for millions of years."

Yada: "It has always been an ant."

LaB.: "This is what I think about the porpoise. It is a form that mind must get experience through just before it goes into what we call the 'human form.'"

Yada: "Yes, but this is not necessary, This is only one of the forms that consciousness involves itself in. But go back to, let us say, the ant. The ant has no need to change. It is a complete thing in itself. It has all the needs it needs. The consciousness that became what we call 'ant consciousness' had no need to do more than to build ant bodies."



"In as complex a form as the porpoise there came a need for more growth. This to change the body because it cannot have the experience that it needs while in that kind of body. This change will come about through what is called 'individual' experience of the porpoise."

IaB.: "It is getting this through man's help." 1.494

Yada: "This is so. If at all, it will be millions, millions of years yet before such things as the anthropoids will become human-like (now the anthropoid is looking very smart but he is not smart) and he does not have human feelings yet. His association for human beings is not true. The porpoise has more of these human feelings, more attachment than the anthropoid."

Irene: "When you say this I am reminded of the porpoise rescuing people who are drowning. They push them to the shore."

Yada: "Yes, they have a strong love and attachment for human beings."

R.: "They have found that the killer whales talk among themselves as much as does the porpoise."

Yada: "Yes, but this animal has a lot of viciousness in him yet. Speaking of that, I should think that he, too, would be associating with man. Yes, there are many animals that have strong attachments for man, for human beings. The dog has a very strong attachment for human beings, but it is going to take a longer time for the dog species to die out than it will for the porpoise to die out. Porpoises are unselfish. Now it appears that the dog is unselfish, but this is not entirely true. Dogs have attachment that is felt more within their own dog-nature. They have no human attachments, no human feeling for the experiences they are having. The porpoise has a kind of human attitude in his experiences."

Irene: "Once in a while, Yada, a dog will express itself as though it understands."

Yada: "Yes, very much so."

IaB.: "But it seems that a larger number of porpoises are more or less inclined to be human."

Yada: Yes, there is more mentality in the porpoise than in the dog, even though the dog emotes and shows sympathies, sadness, gladness, and it will rescue people, his master, and sometimes an utter stranger that is in distress, but to the dog there is a kind of dogness that is very difficult for him to get away from. It belongs to the dog consciousness. It has more mass consciousness.

ness than individual consciousness.

Now, strange, and many people do not know this, but the pig is a very smart animal, very smart. Much smarter than the horse, and in some cases, smarter than the dog. The only reason it is not what you Americans call 'played up' is because it is such an uncouth looking animal. Only when it is real small, real young, there is something cute about it." 1.4.95

LaB.: "Yada, do you think the human consciousness is seeking to go into space, 'going back home' as you have called it? Do you think that the human consciousness is trying to express itself in another form or attempting to experiment and find out more about itself, so to speak?"

Yada: "Yes. Now you have led me back into the talk on space and man's adventure therein."

Irene: "Before you talk on space, will you talk a little more on the genes and chromosomes? We were wondering if they are in the spermatozoa when the male and female mate?"

Yada: "This is so. When the twenty-four from the father enter the body of the mother, then you have a gathering up of twenty-four from the mother. When the seed enters the egg, they take this combination of cellular substance and impress their feeling on these. They express what is in the mind, in their unconscious self, or in the part of the cosmic mind that is dwelling within them. This moves these forty-eight chemicals around, blends them, causes a motion in them called 'crossing over,' and all such activities produced by the mind of that entity; by his thoughts on eye structure, ect. It is amazing because, as I say, this is all done psychically, mentally. These chemical substances are arranged and set into motions and vibrations that are produced by the mind of that entity, by his thoughts on eye structure and so forth. These chemical substances are arranged and set into motions and vibrations that create a psychic feeling about the eyes that is of the same pattern that the parents, the grandparents, or even the great grandparents had." \*

Irene: "Does the mind of the incoming entity make the body male or female also?"

Yada: "The incoming entity chooses body substance which it marks with a male thought, or a female feeling."

R.: "Yada, are there exactly twenty-four from the father and mother or is it twenty-two, or thirty-two?"

Yada: "It really does not matter whether there are thirty-two, twenty-two, twenty-three, twenty-four."

LaB.: "Then, Yada, we get the impression that certain, let us say, departments of the physical body, each produce a certain type gene, and there may be 24 different departments, or 30, or 40, we don't know and it doesn't matter. There are many more of these in both the father and the mother but only 24, one of each kind, enter the union." 1.496

Yada: "It is so. To think that the body of one carried only 24 for all their life,---is there no change? Is there no adding to or taking from?"

"It is like the brain. You know the brain consists of billions of cells. It is of no use my saying 10%, 20%, because this would not make very much reasoning, but there are only a very few, relatively speaking, very few cc's of grey substance, or brain structure, that is used by one in a lifetime of 20 years or 100 years, but there are times when there are more of these cells used by some individuals than there are by others. Again, we use more brain cells in one part of our lives than we do in another part of our life. Let us say that in the early part of our life we are using a greater number of brain cells than, let us say, twenty years later, or forty, or fifty years later. Not only this, but very often there comes, by the aging process, such chemical changes that the body cannot produce energies that will activate the brain cells that he has been using, so he becomes more and more what is called 'senile' because the brain cells he is using are harmed by age or by disease.

"Sometimes, when certain brain cells have been damaged, let us say by a blow on the head, or by certain diseases, these can be by-passed and others that were not harmed can be put into action, can be activated. But it takes one in your physical world, what you call a 'psychiatrist' or an experienced person who understands brain function and nerve function, to help this injured one, to by-pass the injured brain cells and use others that are not injured.

"Sometimes, in what you call a 'retarded' child, this can be done, and the child, if it is due only to brain damage, cured. But not if it is due to seed damage, to seed weakness; then the chance of performing a cure for such persons is practically impossible.

"Your medical world and your psychiatric world will sometime discover that damage to the auditory nerve and other nerves in that area, can be by-passed and one can learn to hear again. But this will take a great deal of work. The same thing in blindness. Many people suffer blindness in the physical

eye when the ailment is not in the eye itself but in the brain cells that make vision. In time you will find ways of by-passing these cells which may have suffered from lack of nerve energy through fear, frustration, or through a sickness. Sometimes the sickness you call 'measles' will cause blindness. The optic nerves are injured. You will find ways of by-passing the injured optic nerve, or you may find ways of re-establishing the injured nerve if one does not wait too long.

1.4.97

"In mentally-emotionally created ailments, in the beginning there is no organic injury or difficulty. There is a nerve block created by emotional attitudes, fear being the basic cause of this condition; it is this fear that produces a kind of shock to the nerves. This shock, if left to go on, is then impressed upon the nerves and may affect any organ of the body at any time.

"There is coming a time when your scientists will find a way to prevent growths of a malignant nature in the body. But before they do that, they will have to find the answer to growths of any kind in the body, for what is not normal to the body should not be left there when created, and should be stopped from being created.

Irene: "If this does not stop or interfere with a lesson the individual is supposed to learn in carnate life."

Yada: "If this does happen, then the individual will find some other way to make retribution or re-payment for his negative thoughts."

Irene: "Do you suppose, Yada, that because we are in this Aquarian Age, man will become more aware that he is here for experience and he will outgrow the thought of retribution?"

Yada: "Yes, it will not be necessary. Man will come to learn that life is for experience, and he will not get within him the cause for suffering. Fear, anxiety, guilt, guilt being the strongest of these, causes us to feel the need for punishment. When one comes to the realization that life is for experience, that nothing is good and nothing is bad, that these are concepts only, then he will begin to act more in balance with nature, with life itself."

Irene: "He will know that everything is cause and effect, but he will not experience anything with a feeling of guilt."

Yada: "His experience will not be had out of feelings of shame and guilt."

R.: "Are not guilt feelings caused by a subconscious knowledge that the person has acted in a manner that negates their past experiences?"

Yada: "Of course."

R.: "Therefore, everybody is born into the world with past experiences which they call their 'ideals,' or their 'conscience'; and when they operate in conflict with these, they are negating their past experiences, and this causes a feeling of guilt."

1.498

Yada: "This is so. Thank you very much for that talk. It makes good and clear, things are as they are and not as we emotionally desire them to be."

"The dream world is a product of our nervous system, the same as our external world, and our life is created as we go along. There is no other world waiting for us, created by some other mind. The world is something that you bring with you and create as you go along, day by day, year by year.

The emotions are the basic cause of diabetes. It is a psycho-somatic ailment. Hardly ever does an emotionally stable person get this disease or other diseases. It comes from a series of shocks that are given through the nervous system to the physical body because of our emotional reaction to our experiences. For some people these shocks will not affect the pancreas gland, but will affect the heart instead, and cause stress and strains on the heart and cause heart ailments. In another person it may affect the kidneys or the stomach lining and cause ulcers. Ulcers are known to be an emotional ailment. There is hardly a man in the business world that fails to get some form of stomach trouble before he is through with the business world. Now, I can only say that people suffering diabetes should have some treatment by a psychologist or psychiatrist. This ailment sometimes breaks down the patients courage, his fortitude, and as our emotional state determines our physical state, the psychologist, in helping the patient to attain better emotional balance, also helps to bring about a more balanced physical state. The relationship of the emotions and the physical body has been studied in children and adults by your modern medical people and these studies have shown the importance of having mental and emotional balance.

" Unfortunately, many people have the idea that if you are going to a psychiatrist it means you are mentally unbalanced. There is nothing further from the truth. We humans, all of us, are in one manner or another, pixalated, if I may use an old fashioned word. And one who realizes that he suffers from emotional unbalance and seeks to get help to overcome this condition shows, to me, a better than average state of mental balance or awareness.

"It has been a pleasure to speak with you. Good night."

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# INNER CIRCLE KETHRA E' DA FOUNDATION

A NON-PROFIT EDUCATIONAL ORGANIZATION

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1.499

TRANSCRIPT NO 14



"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

CLOSED LECTURE #L4

MEDITATION

&

STATES OF CONSCIOUSNESS

by

Yada Di Shi'ite

1.500

Yada: "My friends, I cannot give you, or anyone, truth. Only you can give it to yourself, by the acceptance, after study, examination, testing. That is the scientific mind. Wonderful! Then after you have examined, studied, and tested, still keep a little skepticism in your mind. This will save you from being trapped into all manner of foolishness.

What you see here,---. Have you made any study of psychology?

Aud: "No, not yet."

Yada: "Perhaps you will, in time. Do you go to school?"

Aud: "Yes. High school."

Yada: "And even there, the teachers are, like yourself, learning about life. They do not know everything about life. They give you what it says in the book, and you must accept it, for a basic, for further learning. But, because something is said in a book by someone who claims to be an authority, does not make that thing "true". Truth lies in you, you the student of life. Teachers are necessary, of course, Pay attention, and you will learn. But the best teacher in the world cannot educate you. That is your work. Is it not so?

I cannot give you anything, not even the beginning of it. Listen please, (Yada claps his hands) What does that sound to you like? And what does it look like?

Aud: "The clapping of hands."

Yada: "Yes. I think it is called two handed clapping. Have you ever heard one hand clapping? That is what I am doing. I am making sounds, and you the listener take those sounds and translate them into what you already know. You cannot avoid that. Suppose I spoke in my own language (an ancient language), and I called to you. You would go away from here not being one bit smarter. Not one bit. But I may use my tongue and make sounds that you understand, called

English words. But are words something in themselves? Or are not words not something in us? It is according to the way we have been conditioned. I use the expression 'I hate you!'. Now, have I said anything to you that is <sup>1.501</sup> comprehensible to you? If so, it is only because you have been conditioned to understand the meaning, or any meaning, of the word hate. It is an emotional word so it will stir up,---it is an emotional sound, so your attitude to the sound will be emotional, to the tone. You see, I make sounds, but I do not teach anyone anything. I make sounds---the listener teaches himself. In the schools, in what you call mathematics, in simple arithmetic, 2 and 2 make 4. And after a time you come to believe it, you come to accept it. You accept those sounds as referring to objects. You cannot simply say 2 and 2 make 4, because it does'nt. Two and two more something of the same kind do make four, yes. But two pears and two apples does not make four, does it? It makes four objects, yes. Four----, in other dimensions so called two and two would not make four. It could make eight, it could make sixteen. In other dimensions.

'Teacher----, what a great teacher, you have taught me something'. But he hasn't, you have taught yourself. You have taken the sounds and translated them according to your understanding of those sounds. Not only your intellectual understanding but also your emotional attitude to those sounds. And very often, people have not been able to learn because certain sounds have been used in their presence that are painful to them. They cannot stand those sounds. They rebel or they run away. Sounds-----, . In man's modern civilization he is destroying himself with sounds, sounds that work against the nervous system. Sounds that after a time produce blindness in the eyes, deafness in the ears, sickness in the body. Just sounds.

But are these just sounds? No, it is their attitude to those sounds. 'I cannot tolerate such sounds'. So that means I suffer if I am forced to face such sounds.

Life is hypnotic. We are hypnotically, in the physical world, held here by our senses. The moment that sound was outside (the sound of a motor scooter passing by) everyones minds sitting here jumped outside. Now, to be able to keep a balance of mind---to hold your thoughts where you have put them, letting nothing pull you away, shows that you are very healthy in the nervous system, that you have a wonderful, strong mind, and emotions.

Aud: "Will practice accomplish this, Yada?"



Yada: "Of course, yes. The secret of success in any endeavor the individual may undertake depends upon his ability to concentrate. To keep his consciousness upon what he is doing. You could sit here in this room and completely lose yourself from my words if you were of a mind to do so. How much attention can you give to that which you love----, and how much less can we give to that which we do not care for. So is it not destructive of not only our morale, as well as to our feeling of beingness, of wholeness, to scatter our thoughts?

In ancient times was started the story of 'Man, know thyself'. I think that expression is what you Americans would call 'a very big mouthful'. Think of it---, what it really means. And yet this expression is thrown around in the most unthinking way, without meaning to it. Like the word love ---. It has no meaning. It means the meaning of the individual, the feeling of the individual, the consciousness. 'Know yourself'. How are we going to do that? What self? I have many selves. Which one should I know? As a person, I do not know the half of me, How can I know the whole of me? I am a composite of experience, or experiences. Every experience I have, changes in some manner the feeling and thoughtfulness in that which is called my personality. My conditioning----everything in it brings about a change, or changes, and more changes. Today, I embrace, perhaps with all my heart, an idea. Tomorrow, I may see through that idea, see under the facade of what that idea has created, and my whole attitude will be changed. Perhaps I may want to run away from it, instead of hugging it. I may want to destroy it.

Man seeks peace of mind, above everything else, because if you do not have that, you cannot get anything else. Everything in him runs around in a mad whirl. And his emotional self creates that whirl. To get peace of mind means to become balanced, and when we are balanced, whatever problems we are faced with, we understand them. We cannot understand anything as long as our minds are in a chaotic state, or condition.

Aud: "Then it is through the ability to concentrate that we may gain peace of mind".

Yada: "Of course, of course.

Now, there is something we should speak of in talking about concentration. Concentration is helpful to a more successful physical life. Meditation leads us into a higher state of consciousness---to the mind,---to the spirit.

Aud: "What is the difference between concentration and meditation?"

Yada: "In meditation you do not think of anything. Concentration is on something. Meditation is done on no thing. It is a relaxing, getting the body in balance, so that the various organs, especially the suspended ones, are in balance. Accomplishing that, you breathe deeply. For what? To create better oxidation of the blood, of the brain. The majority of the humans in your modern times breathe with only half of your lung capacity, so down below, here, in the lower lobes of the lungs, it becomes a bed for disease, respiratory disease. Breathe deeply! All the time. The entire lung capacity with every breathe. You will not be able to do this right away because the lower lungs have not been used, have become stagnant, difficult to get into action. 1.503

In meditation, I do not ask for anything. I sit in the silence of my own being. In this state I am in communication with my higher consciousness, which man, in the Christian Teachings, calls the Christ. Unfortunately, they have put that title on a human being, one they called Jesus. And so they think that this Jesus man was an incarnate God that came here to die for them. This makes them happy, to know that he suffered. This is the masochism in the human consciousness. They looked at him, the people that stood around the cross, and watched him die. They looked at him with tears in one eye, like the alligators, and the other eye was gleaming with joy, at his suffering. Masochistic joy.

They could not possibly comprehend such a sacrifice! Today you do not comprehend it! For, in truth,---- no one died. No one let himself be murdered, for you, for me, for anybody. The crucifixion he did for himself, for his own being to rise above the Jesus body, to come into a higher state of consciousness, or, at-onement with the Light, which is called Christ, Christos, Krishna.

The Light, of understanding, descends upon me. The darkness of ignorance passes over my face, so the Light can come through. Oh Light, Oh Father within me, forgive my lower body-self, forgive the ass within me, it knows not what it is doing. The lower consciousness is an ass. The work of Man, to Know Himself, is to rise above, to find the Christ, or the Light within. It is the work of every human being. It is the pursuit of the Beloved.

You may say to me, what of those that come into the world mentally retarded, or so physically crippled, they cannot really think, much less meditate. What of the born insane? Are they still insane, or still retarded,

or still crippled, after the death of their physical structure? Some are, for a period of time, yes. Because they take over the memory of brain activity, of nervous system activity. They take it over into----into what? This other state of consciousness is all I can say. But in time, which is but experience, they will come out of that, they will find themselves, they will return home, even as the most healthy individual.

1.504

I want to go home. I know not where my home is, but I do know that I am a stranger on the earth. How do you know that? You get a feeling. No one can tell you whether your feeling is right or wrong, but you, the individual. You may call it instinctively knowing. I do not know the full extent of that word, instinctive, but you do. To you it is a familiar word. I know, and I know I know. I am That, That I am. I am the beloved that I seek, and sought for eons of time, coming over what seemed to be an endless, rocky road. Up an endless mountain side. When, oh when, shall I get to the top? I cannot tell any individual when that time shall be, for we ourselves do not know, but it will come, of this I can assure you. Now, what have one of you to say?

Aud: "You're on a very important subject. This part of bridging the gap between what we know as the physical and higher states of consciousness. For lack of words--- we need this feeling. Have you anything to say about how we can attain this feeling?"

Yada: "You know,---- when you are communicating your thoughts to another, especially on matters of life, it is of the utmost importance that you be very careful when you express these thoughts. This is what I am doing in my hesitation----, I am casting around in my mind for words, because first I must tell you that I cannot tell you! Then, I will say, unless you can spend a little time, in the silence, you will not learn---, you will not come to know. First you must discipline the ass. You must stop its kicking. Stop its braying. What I mean----, stop its driving you blindly in your daily living. People have things happen to them and they cry out 'why does this happen to me'. But what they mean to say is 'it should happen to you'.

I say it could not happen to a better person when it happens to me, yes. Wonderful! Whatever the thing is----, I am grateful for the experience. Now, I think, it is better to go with a thing, when it happens to you, than to fight it. If we let things happen to us, anything can happen. We become like the weeds. Weeds just grow, they do not need any encouragement, in fact, they

fight every discouragement!

To start living consciously is to get rid of fears, shames, guilts, anxiety. What is going to happen to me tomorrow? Tomorrow? What about right now? What is going to happen to me right now? What is happening to me is much more important than what is going to happen! I do not live in going, I live now! I know nothing about tomorrow, for my consciousness is entirely in today. In now.

Aud: "Nothing is ever going to happen, is it?"

Yada: "Of course not. And that is why we should be conscious of what is happening. Many of us are blind to this fact and so we get into great difficulties. Every thought I think, creates an activity in my nervous system, that moves my body into various positions, that bring about an event, that make an event.

A man and his family used to come often to hear us of the Inner Circle speak, and often we have said 'stay awake'. Wherever your body is, be aware that that is where you are. Stay conscious, do not take your body one place and let your mind go somewhere else! You live in dangerous times. But then again, being born is dangerous. Every time that man has come to the physical world has been dangerous. This man, sat here and listened. When we said 'when you get into your motorcars, pay attention to what you are doing, because it is your consciousness that is moving that car, and if you put your consciousness away from your bodyself when you are operating that car---'. The body is a zombie----, it is a blind doll---. This man, he listened, but apparently he didn't hear. There is a difference you know, between listening and hearing! Because he didn't hear, he didn't learn to stay awake. And his baby daughter and his wife were plunged into the next world.

He didn't stay awake. He didn't want to stay awake. This is the cause of so many deaths on your great roads. Lack of consciousness of the driver---- getting into the motor car and saying in their minds 'Oh; if they have any children, 'am I going to be able to send them to the better schools,---am I going to be able to give them all the things they want,----am I going to be able', to do this, do that, so they have no attention upon what they are doing, and in an instant, they are dead, or mangled,

The first thing the student of meditation must know is to discipline the body. Now, this is not going to be acquired to any great degree in a short time. Because here in your country you are very very tense---, you live under constant tension. And most of your people have never been given any training regarding the art of relaxation, and that is why there is so much sickness. And when it is not body sickness it is mental sickness. And mental sicknesses are on the increase, especially in your country. (U.S.A.) The majority of people live under fear, anxiety, of tomorrow, so that hardly anyone lives today. If we do not learn to live today, how are we going to learn to live tomorrow? If we become dead in the now, will not every other now in the future also be dead? We cannot start helping or teaching others the art of meditation until a teaching has been made regarding relaxation. Now, We cannot teach simple relaxation with any effective results to the student unless we can somehow get at that students mind to discover what is disturbing him. And undoubtedly, when we do get at that students mind, we will discover that it is not one thing that is agitating him and keeping him jumping around like the mexican jumping bean, it is many things. Many things that he has put into his } unconscious self and covered up, and it has been rotting there. And it has become a festering sore.

1.506

Aud: A garbage can with a lid on it!

Yada: That is right. And it has been sitting in the hot sun for a long time.

Aud: And these meditative processes actually kind of loosen the lid a bit.

Yada: That is right. That is right. The psychiatrist in your world, in your country----, it is a great day for him. Only trouble is, many of these people (psychiatrists) are mentally and emotionally disturbed themselves.

Aud: I thought you were going to say that they were sitting on more garbage than the patient.

Yada: Often this is true, unfortunately. As this is the case, you should consider yourself very fortunate indeed, can you encounter one that himself is clear enough to take care of you.

Aud: I think Dr.----- says it very well when he says "The one who is looking for a doctor is literally taking their own lives into their own hands".

Yada: Of course, of course.

My friends, you see what the subject of meditation leads to?

Here is a very serious problem. Coming here to your country are peoples from the east, such as India, and perhaps Persia, who, some know what they are doing, they are excellent teachers, they have wonderful knowledge that they can use as a therapy. Yes. But their methods become a danger to the people here in your country. Because they are not ready for it here. These teachings create greater aberrations in the students mind and emotions. I do not want to name any of these subjects, any of these teachings as a school of thought ----, but I say to you, in most instances, they are a great danger, especially to those who are starting to walk the metaphysical path for the first time.

Aud: This always creates great problems. Unfortunately, we never know,--- I'm speaking from my own point of reference,---you never know if the individual has had any pre-conditioning, in time and space.

1.507

Yada: Yes, of course. Of course.

Aud: And this only comes out in retrospect. You find this out afterwards.

Yada: Yes. Now, teaching the art of meditation seems to be a very simple thing, not at all likely to be harmful to the student, and it isn't if it is kept to the very simple forms, but when a beginner is taught, or let us say not taught. but taught to---, because to be taught means to learn or be instructed properly, ---when they hear these things, the teacher talking his way, according to his understanding, which is way ahead of the students ability to comprehend, it fascinates them. The trouble is, with people getting on the metaphysical path for the first time, they are hungry, and most of this is unconscious, they are hungry for some exciting phenomena, 'I want to learn to project my psyche', 'I want to learn how to go into samadhi', 'I want to learn how to breathe in certain ways so I can be buried alive'. What a marvelous thing, the student thinks. It is not a marvelous thing, it is trivia, of course.

Aud: But only the individual who learns or knows himself becomes aware that this is trivia. The neophyte thinks that this makes himself perhaps next to a master. You see, one who is a neophyte, and wants to really become aware of himself, doesn't know what is really is important.

Yada: Of course not. But his eyes are extended in hypnotic fascination of the thoughts of power that it will give him, how it will give him prestige. He is seeking to build his ego, and gets trapped because of this.

Aud: This is true, and from what I have heard, and a few of the students I have seen of what I classify as pseudo-teachers, the teacher is more ignorant

than the student, the beginner, because he wants to wave his flag higher than the rest of them. So he gives the beginner things that they should not know, and consequently they try to practice them and in efforts to become 'great', as you say, they lose their state of awareness, their ability to hold onto themselves.

1.508

Yada: So what is important about meditation? Some teachers go ahead and try to instruct the student about breath control. To control the blood flow, the heart beat, the pulse beat-----and this student has not yet learned to control his emotions. Many times the teacher who knows these things has no control over his own emotions, his own ego, so he passes these weaknesses on, to his untutored student. His unprepared student!

In hypnosis, 'what a wonderful power, to be able to control someone elses mind'. 'How fascinating'.

Aud: How many hypnotists will give that mind back to the individual?

Yada: And this is not the worst of it. When the teacher of hypnosis, himself, has no control over his own mind-----. How can we possibly, my friends, teach others that which we ourselves lack? We cannot do it, of course.

Aud: Not until we have an inbuilt reference, and that comes from hard work and living, I guess.

Yada: Is so. But there are certain forms of yoga breathing that is not for the beginner. It can cause dissociation. Dissociation, which creates more aberrations.

To loosen the psyche, in the practice of projection, if you manage to do this,----you can find yourself automatically doing it, unconsciously doing it, when you have no thought about doing it. It will happen automatically, and you will find yourself walking, and your psyche walking ahead of your body.

Aud: There is an old axiom we used many years ago, and the object was to stay in your own meathouse.

Yada: A very good thought, well expressed. "Stay in your own meathouse". That's very nice,----not exactly romantic, but very nice.

Aud: Some of them get outside and the door is locked before they realize what has happened, and they can't get back in.

Yada: You see, here is something the student of suggestion should first know; The psyche is not in the body. The mind is not in the body. You, and I have

said this many times before, that which is called you, is everywhere present. You are omnipresent! When I say you, I mean the mental self. So it does not need to get out of that which it is not in.

1.509

What are you doing when you start giving yourself suggestions to get out of the body? You are making the Self aware of what you want to do, that is all. You want to move without the physical form. But here is a danger, because if you make the psyche aware of your need to act outside of the form, it accepts the thought, because it does not think one way or the other about it. So it acts upon your desires. Now, once you feel that you have made yourself one with that omnipresent being, if you do not know how to keep your thoughts centered on where you wish to go, and where you are,----we will omit where to go, because it is where you are, you will find yourself scattered. You will find the tendency to jump to here and there, and everywhere. You will be much like an indian rubber ball set into motion. And worse, you will find great difficulty, in the beginning, keeping that suggestion of staying out of the body. It is much harder for that higher self to believe that it lives in the body, because it doesn't. The suggestion of being outside,---this it understands, because here again, it isn't. It's neither outside nor inside, because inside is outside and outside is inside.

Aud: That's the magic bag.

Yada: That is the magic bag. Do I make the picture clear, please?

Aud: Well, yes. This is clarity with confusion.

Yada: Well, let us see if we can peel the confusion off. The body is atomic substance, is energy. Energy is the building substance of the creator, or mind, the creative self. So where is an atom, when it isn't? Inside outside. Is there something different about an atom out here in relation to an atom of the body? No, of course not. To begin with, all physical form is simply symbolic thought. It's symbolic of the creative you. Every form, regardless of size, regardless of structure, living or dead, and actually, there is no such thing as dead.

Aud: To state it in the language of Physics, could not the organism be thought of as a stepdown transformer? And these meditative techniques merely put you in contact with that which exists as an overall principle, which is fundamentally energy, and perhaps gives you a greater quotient of it than you were perceptive of prior to the advent of the meditative process.



Yada: That is right. Yes. And why? Because meditation means to center, to make aware. You see, the Creator, that which you call God, it has no concept of what the form man thinks about,---first thinking something, and then making it. No. This creative Self, the moment it thinks, it has created. It is not a matter of now I am going to make man, after my image and likeness. Everything is after its image and likeness, which is energy.

Aud: The configurative pattern really doesn't matter. 1.510

Yada: That is right, that is right. Pardon me a moment, I speak with my teacher. (speaks in Yu language). I say to my teacher, is it not so that that which is called the world is also throughout existence of the same nature?

Aud: Are you using the term existence as being synonymous with space?

Yada: Yes. I use it meaning all. I'M trying to point out that the Creator is not conscious, and creation was not made consciously. It is a product of the unconscious Creator, or creative Self. Now, how or what is the mechanism?

This Creative Self, every time it created form, of course giving it life because life is motion, the Creator then became self aware, and said, if it could have used words,---every time it created form it said 'I am that'. It becomes self aware. 'I am atom', that is its self awareness. 'I am Atman', first principle. Ah! Self awareness. In order to have consciousness one must create. The creator, the consciousness, then lies in the creation, from that point on. And once created, this creation is never forgotten. Once it is projected into what is called consciousness, it is never forgotten. Meaning it never perishes.

Now, if the student of meditation can grasp this, then he is less likely to go into the process of meditation with foolish thoughts. Such as asking for something, as though the creative self was unaware of what was wanted.

Aud: In retrospect it becomes ludicrous. To be so ignorant of this principle, for so many years-----.

Yada: If the individual is aware, if he makes thoughts about anything, in that instant the creative Self is consciously aware of what that person wants.

A responsibility goes along with this awareness because in creating thoughts, those thoughts will never again die. Will never vanish. They are yours, and you should be made, should make yourself, responsible for them.

If you create the thought that one called Jesus Christ or Guatama the Buddi can forgive you your sins, if you really believe it, it will happen. Because you made it happen. You became the Buddi or the Christ that answered your prayers. You see, I can pray to you, and if I make the image strong enough in my thoughts that it is you that will forgive me my mistakes, I have made a law unto myself, and it shall be done.

1511

Now, you hear this all the time, especially from not very intelligent metaphysical people, pardon me for saying that, but you hear 'I love you, I love all humankind'. They do not know what they are saying. You hear the noise that they are making to please themselves, to make their ego feel comfortable. Now, if we say 'I love myself', with the thought in mind of appreciation of myself, respect for myself, how can I hold these things to me alone? Because there is no me alone. 'I am all there is', 'I am the all', 'I am that'. But in my untrained mind, I have fallen to cutting everything up. Dividing. Making belief in duality.

Aud: Yet, for the practical application of experience it must appear as though everything were dual.

Yada: In doing the practice, of course, you have to do what the world in which you live-----The world operates thru law, so you must abide by it. This is where man suffers so much. He tries to go against the world he is in, the laws of that world. The law of the matter world is governing the individual as well as everything else. So how can the individual break it and not suffer? But he doesn't break it, not really. But he suffers by trying, by accepting the thought that he can break it. It goes against him. Law is law. It is rigid. Rigid. The very thought that there is a law to break creates the law.

WJ Now, let me counter that. When you become a conscious being, then you, make or break every or any law. According to your knowledge, knowing how to handle these laws. What these laws are, what they are made up of. Now, until I know this,-----Let us take an instance of what I mean. Man believes in the law of matter, that matter is a rigid thing. He believes his body is himself. That he cannot do something called project. When I speak of man, I mean the majority of human-kind. They know nothing of these things. They believe that when I say I am here, this is a law that I cannot instantly change and be some other where. But when I know what I am, I can be in any instant anywhere I so desire. So in their eyes I am breaking a law.

INNER CIRCLE KETHRA E'DA FOUNDATION: "Transcript No 14". (San Diego, California, dictated by Yada Di Shi'ite, through medium Mark Probet).

14-13

Aud: And they think you are performing a supernatural thing.

1512

Yada: This is right. This is called supernatural. Not only can I project, but I do something else that is even more super super. Take the body with me. Do not project. Why project? Take the body with you. You want to go a great distance from here? The beginner learns how to manipulate, not matter, but his mind, in the practice of projecting. Many of them are stuck on that plane, cannot go any further. Where am I going to project, even, say, a psychic self? Where is better than here? What am I going to do, moving around in another dimension? Is it another dimension, or is it not a state of mind, the same as right here, the difference being in concept, or awareness state. Now, what am I going to do? Am I going to become an astral peeping tom? Is that what I want to do with astral projection? Am I going to intrude upon the private life of my fellow man?

Aud: That's what my brother was saying. He said it was just like a new toy, you know. You fool around with it and then you throw it into the corner when you get tired of it.

Yada: Of course, ---if it doesn't break you before then, if it doesn't throw you in the corner before then. You see, it has been my thought that most people that really master psychic projection become better people, morally and ethically. It does that to them. Now there are many people outside of the body, so-called outside, people that have once lived in the physical world, who spend their time snooping on people still in the body, and for no good purpose. These become what is called scandal-mongers or spooks. This is the true spook.

Aud: I've wondered though, if a true spook can't be scared too?

Yada: Oh, aha, They are most likely to be scared. Oh yes! Now, I do not want to project because I see it as a useless thing to do. So I'm going to take all of my body, all of myself. Now first I must know a way of breathing that will loosen the matter, the energy, of which my body is made up of. This is not something the beginning student should know about. But I will talk a little of it. Because I am certain that you cannot use it, not yet. It has a far greater danger than projecting the mental self. Because it needs considerable centering of your mind. You have to know how to use these thoughts, how to center the eyes here, to the root of the nose, and at the same time breathe in this certain way, that will begin to work upon the cellular structure.

Now once you learn this, you can take your body anywhere and reassemble it in a twinkling.

1.513

Aud: Is the electrical shock attending this change rather severe as you start into this?

Yada: Yes. And this is one of the dangers. You can electrocute yourself, or, burn yourself up. You can start an electrical fire that is so hot that once started, it will cremate you or any combustible substance, and nothing can stop it.

SHC

Aud: Is this what happens to those that have been found, who have been cremated and nothing else seems to be affected in the room?

Yada: Yes, but a spirit being worked on their bodies and caused this condition. They were trying to disintegrate them. A thoughtless spirit, who knew,---- not more than he should have, but less.

Aud: I'm glad you have informed us of this because there have been a few who, in recent years, have been discovered to have been cremated, and it hasn't been explained that it wasn't through some act of the individual, not knowing what they were doing, but it just happens. Like some children who have so much of the fire force within them that when they get in rooms the curtains catch on fire and so forth.

Yada: Yes, but this is more -----

Aud: This is something different?

Yada: No, this is the same. And this is something that very few metaphysicians know about. It is a fire being. A fire poltergeist. It is not necessarily of a human origin. They are fire beings. Now, there are some peoples that have lived in certain ways on the earth that turned them into fire beings when they passed away or lost the physical body. They cause children to appear to be responsible for fires and the way they do this is to pull off the vital energies of the child, with the imagination of the child helping, not consciously, the child does not know that it is doing this. It is truly using the vital substances of the child. The child is held responsible, and very often the psychiatrist learns about these things. First, of course, the modern psychiatrist would have to see it, because he has little understanding of what is called the paranormal activity of the unconscious mind, or the subconscious mind if you prefer that term.



Aud: These are all solar beings, and all solar activity, wouldn't you say so?

Yada: Now, in ancient times various civilizations of man have been sun worshipers and they all have created fire beings in their ritual practices, <sup>1.514</sup> calling on the sun and the energies of the sun. Oh yes, they have made living beings out of these energies, intelligences. And they used them in various ways in their occult rituals and things like this. Both the black and the white magician have used these fire beings. Also water beings. Sometimes they are called elementals, without the speaker knowing what is meant by that. We are of the human variety of elementals, when we allow ourselves to act in insane ways, Pardon me, I must withdraw for a moment. (Yada withdraws.)

To pick up on the subject you were discussing on the difference between day and night. A very interesting phenomena takes place in the mind. A change of attitude. Few of us are the same people in the night as we are in the day.

To go back for a moment to the subject of meditation, I want to make a somewhat concrete statement right now about it, and I feel this,-----that in beginning of the students attempts to meditate he should do it solely for the purpose of relaxation and to get away from the external noises that destroy or tend to destroy the nervous system in the world of confusion that he lives in. What is called the business world. Meditation is a therapy that he should practice for his upset nervous system.

Aud: When you stop charging the nervous system by bombardment and get quiet, then you have a chance to recharge.

Yada: That is so. One of the greatest reasons that so many people suffer nervous disorders is that they have not trained themselves to relax, to meditate for relaxation. They have projected themselves so much into the outside of their life and their surroundings that they have no control over their bodies. So the body gets sick.

Aud: Its so old fashioned to relax nowadays. You are offbeat if you do this, if you believe in relaxation. Our society just has gone in the other direction.

Yada: I know this to be true, so I say, you see, to begin with life is not you and me, its me. So I cannot be concerned about what they do, or are not doing. I must be concentrated on me. What I am doing! Now, if nations would adopt this thought and act upon it, each being concerned about what they are doing, I am certain there could be no further war, But it is not that way.

Each nation is so concentrated in a state of anxiety, upon what the other nation is doing that they do not know what is going on in their own nation.

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Aud: Like the neighborhood busybody, who is so busy with everybody else's business that she has no time for her own.

Yada: That is so. This results in suspicion, because how can I look at another without some suspicion coming to the fore in my mind? The suspicion that you, in some manner, are a threat to my existence.

Aud: This is what nations and individuals do. They are so busy finding out what others are doing that they neglect themselves.

Yada: So you have no time to know yourself.

Aud: And meditation provides the means to become acquainted with your self. Your whole self.

Yada: That is so. And once you have acquired this understanding of yourself, then you are of great value to others. Then you can safely be concerned about some other you.

Now, many of our habits have become like leeches to us, like spooks with us. They haunt our body-house. We try and try to dehaunt that body-house and we find that we can get them out for a time, but they come back, and when we least expect them. We find ourselves entertaining them with great joy. Natural desires, I mean desires that are natural to the individual, though they may not be natural to some other person, but to that person, if he or she expresses their natural desires, then this is the way to live. What is wrong is when we find ourselves getting guilt feelings about what we are doing. this means we are not doing what is natural for us, and we know it. Our guilt feelings tell us so. When you can do what you desire to do, and reap no guilt feelings, then you are living naturally.

Aud: It's our concept toward what we are doing that causes us to believe that we are doing something wrong. And we'll suffer these guilt complexes until we really understand what we are.

Yada: The things we are doing that are wrong for us. The thing we are doing to us is wrong for us to do. Now, if it were natural, we could not possibly get guilt feelings about it. Many people think that the man called Hitler was

was one of the most heinous beings ever to come to the earth, but in your modern times very few people think about such men as Ghengis Khan who was a monster of cruelty. Much worse than the man called Hitler. Then there was Alexander the Great. Now this man was great for murder, yes. 1.516

Aud: And yet, as historians have pointed out, each of these men were relatively advanced, highly informed individuals.

Yada: Oh, yes, Hitler used his knowledge, his occult knowledge, negatively. Meaning in black magic, but black magic is the same as white magic. What makes it black is using your forces negatively, that is all. Now, are these people, or did these people create total negative conditions? Of course not, this is impossible. It is not within the law of life for one to commit a totally destructive or evil act. Every one of these men that I mentioned, the three of them, brought people together, just as much as they dispersed them. They changed history, not only the history of man and his attitude to himself, but changed, very often, the topography of the earth. So they did many things thinking, in their mind, it was the right thing to do, and at the time, it brought much suffering and deprivation to great masses of people and death to a great number and yet, when it was all over, conditions then rolled back to where they should have been and things were much better for the human race, much better.

Aud: Yes, construction and destruction must be equal, to have a whole. ←

Aud: The way you have related it here, it is just global animalism and, or, metabolism.

Yada: That is right. Yes. You see, often man enmass is like a blind, cold, indifferent machine. It is very much like nature itself, in fact. Nature makes great quakings of the earth, great storms, and kills thousands and often millions of peoples, like in my civilization. But did these quakings and dreadful experiences that the people suffered, were they a total loss to humankind? Did they leave nothing of good in their way? Oh yes, they did. They created conditions in man that brought him closer together. They made him think, for a time anyway, how necessary it was to share himself with his fellow man, in a more kindly, constructive, intelligent way. Look please, at the acts of the man Hitler. It drove people together who had never gotten so close together, otherwise. Now, we go to Germany and we find that because what he did was,

unnatural, in trying to destroy any race of people, he had to, in the process, bring these people together, into Germany, into his own land, and even though it was to destroy them, he brought out a need for each individual to seek to protect his fellow man and in doing so, assuring greater protection for himself.)

Aud: Isn't it funny though, that man will not do this unless he has a common enemy?

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Yada: Yes, of course. Also, instead of making Germany a land of pure race, it is now even more conglomerated than ever before. You know, if you force a people long enough to do your bidding, after awhile they will believe that it is the way to do things. And the longer a condition remains, the less likely it is that something will cause a recall, in the minds of these peoples, as to how they once were. You see, the people that remain as though hypnotized, are people that would have been that way anyway, they were already that way. They were simply waiting for someone to come along and tell them that it was alright for them to be that way.

Now, you have in all humans what is called the two states of being, one is called sadism and the other is masochism. Whenever there is a great war, or if there is a rioting of peoples, a gathering of mobs, these states, one or the other, manifests in a very widespread way. And unless conditions are presented to make it possible for these people to express themselves this way, they will appear to be normal people who wouldn't hurt anyone under any condition, you would think. Your penal institutions create ample opportunities for the sadist and the masochist. Anywhere there are large gatherings of peoples, your armies, your navies, various other groups, are filled with people that have these strong tendencies of cruelty to others or cruelty to themselves.

Now, all this may seem to have nothing to do with meditation, but let me point out something here. What we are speaking of is our own human nature. We go into meditation not knowing, not wanting to accept, consciously, that we have these wills to sadism or masochism. But these things come to the surface during the time of meditation, and especially for the beginner does this happen. And this brings out in them a tremendous sense of guilt, but does not destroy their desire to express themselves in these ways. Let it come up and try and observe it and not get involved in it. Some people, seemingly on the surface, what is called by the unlooking eye that most of us have, to be very, very, compassionate, kind, sweet people, have in them the monster, and they are



afraid of it. They are more afraid of it than they are of someone else. Yes. And this gives them feelings of frustration and tremendous fear, especially if it happens to be one who has been raised in some particular religion, that has accepted the belief in gods and devils.

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Aud: Of course, the sweetness, kindness, compassion, is merely a guise. The screen or tree that the monster hides behind.

Yada: Oh, of course, yes. Some of the great women of history, besides the great men, the ones that were thought to be the closest to their religious God, were monsters in mental crime, that they expressed in secret. There are a number of the female that are very deadly. So it is not only, by any means, a male trait to be cruel, to be heartless. The animal is in all of us, The black leopard hides behind the sweet little lamb. All you have to do is scratch the lamb and there he is. So, these things, we must remember, this is our nature, the human nature. You go back to the most ancient times in the different civilizations that man created, and here, the individual in his experiences, has created memory patterns, that he takes with him from lifetime to lifetime. Now, this is sometimes called the race mind. Some of these experiences have spread to where many people have these experiences. Many people are or have been wonderful, compassionate people who would rather sacrifice their own life or their own comfort than to see someone else suffer, so they bring that over from lifetime to lifetime. The more intense the feeling of compassion, or hate, the more likely the individual is to mark himself with it and bring it over. And then, in one of these lifetimes, he learns the art of meditation, and if he does not train himself to accept what he dredges up from that race mind, he is in serious trouble. This is again a reason for not telling people about what they were in past lives. Even though you may be able to bring out something wonderfully good about them. It would be better that it came to them, in their meditations, than to have someone else do it for them. Because in this lifetime, they may not be so good, they may not be so compassionate.

Our memory patterns, whether they be true or false, according to our temperament, our attitude to the thoughts about things can cause us much trouble with one another, and with ourselves. There are people who, after years of being what they call good, and trying to follow the Golden Rule, of being compassionate and kind to their fellow man, because of what they have come to think about other peoples attitude to their compassion and love, the thought

that these people have rejected everything they tried to do for them, they have come to hate, Now, people who come to hate, who have been devoted otherwise before, to love and understanding, did not understand. They were not doing their love selflessly. Although if you told them that, they wouldn't believe it. 'Oh, my thoughts are pure of my fellow man,' or, 'I am loving without any interest in myself.'

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You see, if we do things for any other reason, any other reason than 'that is the thing to do', that are 'natural' to do, we shall not have what belongs to us. The mere act of doing should be the reward, not a secondary reward called appreciation. I do not come here for appreciation. This is the height of egoism.

Aud: But to do it and be able to say 'I love doing it.'

Yada: For that reason alone. Wonderful. In meditation, to be able to take inventory on yourself and accept what happens without any qualms, either feelings of grandeur, or how great you were, or how evil you were, just watch the picture, let it pass. That is part of me, I accept it. I am grateful to be aware that I had those experiences. I may have brought hurt, terrible hurt; undoubtedly I did in some other lifetime, to someone else. But that was then. I was growing. I knew not truth. But now I know. So I see myself in my acts as taking steps out of ignorance, out of the field of ignorance, walking towards the light. How wonderful. How can I forgive someone else unless I forgive myself first? How can I get forgiveness from someone else unless I forgive myself first? My friends, get to know yourself, and you will know me.

It has been a pleasure to speak with you again. It has been an honor.

(Yada withdraws)

THE NATURE OF MATTER  
by Ramond Natalli

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Direct Voice Communication received through Mark Probert. Deep Trance Medium.

I am Ramond Natalli formerly of the Royal House of Astronomy of Italy - Rome. I am going to try to give a little talk on, what is called, The Nature of Matter. It is not at all problematical that I will tell anything new.

When I lived on the earth, in the 16th century, I thought I knew quite a little, concerning matter. But since coming over here into the astral world, my discoveries have changed my entire opinion concerning physical universe in which you live.

For many years I thought to keep away from metaphysics, and bringing metaphysics into physics, or the material approach. In your world, this great man who has but recently passed into my world - Mr. Albert Einstein - by his understanding, he brought to the world the thought that energy equals matter and matter, energy.

It is simply an interplay between - not two different things, but two different forms of action, of the same or one thing. Energy, for many years, was not considered to be particulate, but through the studies of this great man, Einstein, it was discovered now to be so.

Energy that is particulate. How could it be otherwise? It is of no use to talk of energy as waves; for in order to have a wave, one must have pieces of particles or moving parts, in order to create a way of motion.

Energy is not of a homogeneous nature. In other words, it is not all of one kind. Like matter, it is of many kinds or parts. Without the particular theory, all theories on motion, on the law of motion would be impossible.

It was thought that the ethers must be the body in which energy operates. And so, many experimental studies and examinations were made on the ethers to find some truth that it was a body in which energy moves or has its being. But all experiments should - contrary to this thought - answer it is now believed that (energy does not need a body other than itself to operate in.)

However, my studies show something a little different than what has been discovered by your modern scientists; and that is, that the ethers are made up of - or what is called space itself, is made up of cold electrons, or electronic bodies that have suffered a great state of inertia, moving now at a relatively low low motion or speed.

Then as new matter breaks down into new energy, this new energy excites the old or dissipated matter - called "cold electrons". But, can we stop here? I do not think so, for it is going to be asked, "What is the nature of a cold electron?"

THE NATURE OF MATTER  
by Ramond Natalli

Now, my friends, in order to have some understanding of what is called 'space', we must not think of it as a completely empty or vacuous condition. There is no such state.

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An atom itself is space. We might say a photon - which is but a bundle of energy - is the very nature of space. And, the nature of the universe you live in, is a spherical universe; meaning that all matter moves in arcs periodical pulsations, moving in arcs or a series of arcs, meaning that all matter is moving back upon itself, or all energy is moving back upon itself, to form matter or shape or form.

An atom cannot be felt, nor seen, nor tasted, nor heard. It can, however, be all of these things when it creates a surface. Yet, I wonder if it is not that all of this is but consciousness - a condition called mind.

It is unfortunate that (so little can be understood by the words, or medium of words.) If all of matter is but consciousness, then it must be the individual's consciousness. If it is the individual's consciousness, then this brings us to the idea that all life, all action is an individual experience. Would you not say so?

A bundle of energy - a photon, moving in what you call today 'quanta action', simply meaning periodical pulsations. Does not the idea of periodical pulsations cause one to postulate the theory that there is (no existing matter at one fraction of time, and then the next, there is?) Meaning, that matter or energy comes out of nothing. One moment - nothing; the next moment - something.

Is this reasonable to suppose, my friends? I do not think so. It is not within the nature of things to get something for nothing. Taking it a bit further, it is also impossible to think of matter without a beginning and without an end.

I do not believe that up to this time - your present time - that such a state as 'zero inertia' has been created in matter or in energy. Zero inertia would mean no matter - none at all; for, all is made, all is created from motion.

{ Motion, we may say, is the ultimate nature of matter. Stop a piece of matter in its motion and, depending upon the force that stopped it, more energy or matter will be created.

We may leave energy alone, put no pressure upon it, and it will dissipate its kinetic energy a great deal until it reaches a state of what may be called 'cold bodies' or slow motion particles. But never will it attain a state of complete dissipation or complete disintegration.

We may say that man originated out of heat. There is some belief in this direction, to be found in the ancient teachings that man is a fire being - meaning simply, originating from "heat" or higher points of energy.

"COORDINATE POINTS" OF SETH?

The Nature of Matter  
By Ramond Natalli

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I do not like to speak of origins of anything, for to postulate an origin is to postulate an end. Is it not so? So, we must take another choice, and this choice is saying that man and his universe always was, and always shall be.

Words bring no answer to the problem. The word 'always' is a time word; therefore it must have a beginning and an end. Beginnings and ends do take place but they manifest themselves in what may be called 'time frames' - in which all action takes place at a specific time in that frame or period.

Meaning, again, that matter - as you see it and know it - is in a particular form of motion, so that it can be called matter. It stays in that kind of motion for a period that seems very often long, because man is observing the action of it only as surface action.

Could he observe it WITH an EYE - or with the senses much raised - higher vibratory motion of the nerves, he would immediately see that matter is constantly disintegrating into energy. From the time a form or surface is made, it is dissipating itself back to the state it came from - called energy.

Everything throughout your entire universe is breaking down, and building up. To think of, to consider a universe that is only dissipating itself into a state of nothingness, or low grade matter, is an impossible thought. For it would, again I say, bring up the idea that the universe - the matter universe, originated from nothing.

Now, many people - very educated, highly intelligent individuals - concentrating on such a situation, become fearful. They have a feeling of insecurity, nothing to lean upon. Everything that man should feel secure with an in, is slowly breaking up around him and dissipating into nothing.

These individuals, in their fear, seek to create a superior mind, a superior being, a 'god', as the cause of the world of matter or existence of any kind. The philosopher may say, "All existence is the result of a superior being, thinking."

Finding no answer to the nature of their matter world, they come then to this final conclusion. This conclusion helps us to free ourselves of the terrible dread of a vacuum, or a vacuous condition that seems to be awaiting us.

The pessimistic, material, scientific mind may say that man has come out of nothing and is moving into nothing. But the word 'moving' implies something; and the implications of the existence of something, forbids us to postulate a state of nothing.

THE NATURE OF MATTER

By Ramond Natalli

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We may say however - those of us who want an immediate answer to the problem - we may say we ourselves are the dreamer. This is better, more comprehensible, more reasonable than the postulation of an extraneous being called 'god', or a deity of some kind. For, it gives back to the individual his courage, and a greater state of security; for it forces upon him, personal responsibility for the creation of his own dream.

After much study along this line, we find it is the greatest approach to the answers of the nature of matter and energy; also, answering many problems in the field of individual psychology.

Note: Another "SPECIAL" will follow shortly, with La Tzu,  
Professor Alfred Luntz and  
Sister Theresa Vandenberg.

We know you will not want to miss these informative specials -  
watch for No. 51.

No. 50

SPECIAL: Lectures taken off Records which are no longer available.

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THE SCIENCE OF TEACHING

I am Yada de Shi'ite. I am going to speak on the Science of teaching. It is a very misunderstood art, a badly used art. Especially so in your modern days. In the stress and strain of your modern living, those that are acting as teachers have little patience with their pupils. They have, the teacher has too many outside activities to preoccupy his or her mind; therefore, having little time to give conscious attention to teaching. It is not known by very many that the masses as a whole spend little of their time in conscious living.

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\* The pupil, as ever, is not taught the first lesson. The lesson of greatest importance, is concentration, is centering the attention upon a subject. To be aware, at that moment, of the nature of what is before him or placed before him. Few live consciously - by that I mean with little awareness, little self awareness. This leads to lack of observation.

In starting to teach your pupil, it is necessary to get his undivided attention. And how many students have ever been taught to give all of their attention to the teacher?

How is it possible to teach when the mind is roaming around? It is impossible. Therefore the majority of teaching is by parroted by the student. A child's mind naturally flits from this to that to the other thing very rapidly. If a child is going to truly learn, either from the mother, father, teachers, whatever - the first thing it has to be taught is concentration. But this can't be taught until the pupil learns relaxation. Where there is tension in the physical structure, there is no possibility for centered attention. The health of a pupil comes first. Without it, the child or the adult as the case may be, cannot learn.

If learning - the learning is extremely limited. And so the child or the adult is thought to be a dunce. He cannot learn. He can learn! He has brain up here - the mechanism for learning. But if his health is not good - it means the machine is not functioning right. Every child that will someday become an adult, must be taught to relax a few moments every day - to sit silently. And while sitting silently taught to concentrate on one object - one object. Simply sit and look upon it - hold your attention there, say to the child, now relax yourself as you do this - complete relaxation. If the body is healthy, it does not take the child long to develop this art of centering his attention upon that object and nothing else.

In your country here, children are allowed to run wild. This is alright up to the seventh year for it gives the child opportunity to develop and express its own personality, the personality it came into the world of matter with. But from the seventh year on - concentration, meditation should be taught and relaxation. But it is no use trying to teach these things if the child is not fed right, given the proper balanced chemical substances for the body, for the glandular system to be in good condition.

If the child's visual sense is lacking, he cannot pay attention because he cannot measure through the eyes what he is looking at. He cannot measure it fully. It's out of focus or blurred. This causes lack of interest and the inability to learn. Keep the centers - what you call the five senses in good working order and any child can learn anything.

Living, true living, comes about by constant practice, so that the individual gets to know, not simply parrot a subject, but gets to know and knows he knows that subject. There is no doubt. So that when you speak to him years later about the subject - right away like this - he gives the answers. It is not forgotten. For he knows he knows it.

→ Music is one of the most natural of the arts for music is nature itself. It is the nature of the whole vast cosmos. Harmonics. There is no other art that so belongs to the very nature of existence as is music. Today you use in your world what is called music therapy for people that are mentally disturbed. Is not so? And a form of it was used in my time for the same reason. There is much to be said about color therapy. This is very interesting but it is not a natural art as much as music. For actually, in the true nature of things, there is no such thing as color. Color belongs to the senses. Music does not. Music is a kind of thing in itself - apart from the senses. I mean the physical senses. Color is something that belongs directly to the individual. Would you disagree with that? Now you are open to do so. I am always pleased for criticism on what I say.

Irene: "Perhaps an artist would disagree with you."

YADA: No doubt. No doubt. But as I said - there is no such thing as color - but in music it is a form of a thing in itself.

"Do you mean by that, music may be appreciated without the necessity of an instrument?"

That is right. That is right.

Audience: "Can't color be appreciated in the same way?"

Not so much.

Audience: "But color is important."

In your world - it is very important. For a moment let us look at music. Certain harmonics will create certain lines of force, of vibrations that the eyes can observe as color under certain mechanical methods. Is it not so? However, the eyes cannot picture color unless it is brought into some mechanical - - brought about by some mechanical action. But it can appreciate a tone, a harmonic without a mechanical action. It feels, the body feels tones that have not been made. Of course, you may say the body feels colors that have not been made mechanically. But I do not feel this, I do not see this, I do not understand this. From my point of view it is not so. You want to object?



Irene: "Not exactly, Yada, but if the individual comes within range of colors that do not appeal to him, it does disturb the physical body."

This is so, this is so. Now due to a condition or something, some force of action that may have taken place many years ago in the individual's life in which there was a certain color mixed up in the act, years later in encountering this color again, it may affect him unpleasantly.

Audience: "You mean a color that you are not even conscious of having seen or that it had anything to do with this, is that right?" 1.526

Not if you have had the experience in early life, a certain experience whereby a color played a part in that experience. Years later should you encounter a condition that was unfavorable, or if you encounter a color that same color in which you had your difficulty, the former experience would be recalled very vividly. Now of course this is also true of certain tones. Is it not?

Nevertheless they are - the tones are more to nature, more natural to the life of the individual, of the human, than is color. More impressive. So that is my thought, my idea, and what you Americans call my point!

Too much attention is paid to trivialities in teaching. Let the teacher get directly to the subject. But before he does this, he must make some direct effort to get the attention of the pupil and hold it. Otherwise you are going to waste much more time teaching that pupil. This is very important my friends - attention control. Therefore, the approach to getting the attention is to find something that is interesting, that is fascinating to that pupil. Without it - you are wasting your time.

There are certain individuals that mathematics is a great necessity to. Others it is only to a limited degree and to others it is of no interest at all. I mean teaching mathematics from what you call the point of.

Irene: "Geometry and higher mathematics - calculus."

YADA: That is right. But I think that (all childrens can be taught mathematics if the approach is an interesting one instead of dry.) Most of your approach to mathematics is dry. Can you not inject some form of action in mathematics to make it interesting? Can it not be colored? What is the greatest difficulty you've found in teaching?

"Well, I think probably the greatest difficulty is to find out exactly the basic interests of the pupil."

How is this approached in your world today by the authorities, I mean those that are over you as a teacher? Are they interested in that sort of thing?

"Oh I think they are, yes. Aptitude tests are given and all manner of tests are given in order to try to find out what the interests are."

There are some peoples that are called creative peoples. They have little or no ability to learn such things as history or languages, mathematics. It is not for them. They are natural towards what is called music, paintings, structure-making-what you call sculpturing. Now in sculpturing and in music and in art there is mathematics. So we must not say these things, these subjects should not be taught to the pupil because he shows no immediate interest. Let us say he is art inclined - to paint. Then he must be taught, it must be brought to him to understand that unless he knows certain basis rules of mathematics, he is not going to be able to create a form right.

"Oh - in other words, give him the incentive."

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That is right. You want to paint? You want to make figures, what you call sculpturing? Then you must know the laws of anatomy. The anatomy of a seed as well as the anatomy of the human or animal or insect or fish or fowl body. And this takes what is called measurements. And everything has its own particular measurements. So now - let us start painting or carving with numbers, with figures first. Then later we shall add the paints. Not as simply paints, but as tones that will meet the eye as a sound. A sound is measurable by a mathematical equation. Is it not so? So you want to do music? Let us learn the first principles of music through mathematics. We will find in our study of all life that the building blocks is mathematics.

How much true interest is shown to the pupil by those in authority? Very little. You have - big buildings. but they are not big enough to house the many childrens that attend these buildings or schools. They are crowded into classrooms. So that the individual child can get very little attention from the teacher. The teacher has no opportunity to specialize in one child. Even though that child shows much greater ability, intelligence. He or she is put among those that are not so capable. There is no segregation. You may say we have no room and not enough teachers for this. Yet you pay fabulous sums to your shows peoples and ( very little to those that are teaching your children.

Audience: "Very incongruous."

It is. Where is the basic understanding or knowledge of those that are in authority? You have other building, very expensive, called your temples or what you say churches. Large auditoriums, empty mostly all the weeks round - except one day. But crowded classrooms.

Majority of children are not taught by their parents how to eat right. This cases body to be in bad condition. They are taught very little respect for themselves so they have none for the adult or those that are teaching them how to live. So when they grow up and become teachers themselves, not having any knowledge of this, they cannot impart it to the pupil. Everything that is growing has to be taken care of. The physical world is a world of conditioning. I look around your schools all over your great cities and were I emotional, I would be shocked beyond matter. To use one of your own famous political phrases, "It is a national disgrace."

A disgrace to your country. You have what is called pictures that move on the walls, the screens. The greater majority of these pictures are not fit for human consumption. They are mostly based on the lowest emotionalisms of the human being. This is true of your air boxes and your picture boxes now.

Irene: "Referring now to the radio and the television"

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That is the television.

My friends, some of you have to start somewhere to bring about a reformation in this kind of living. Otherwise it is going to grow increasingly worse. Your schools are turning childrens out into the world that are unfit for what they are doing. Is it any wonder there is so much crime?

Now I am not abhorring these conditions, I am not deploring them either. I am simply making statements concerning them. For I feel that all that is should be. Otherwise it wouldn't be. Is it not so? It should be.

We get no more out of life than we give to it. Crime comes to a country that fails to teach meditation, concentration, and all around discipline. Respect, love for one another and for one another's possessions.

There is many a highly educated ignoramus. For all he has gotten is mechanical learning. His teachings have been given to him mechanically. He doesn't believe them but he has, they act as tools that get him by in his environment. Get him by - that is all. Should you take such individuals and pin them down and ask them what they know about this or that subject, you would find it so limited you would wonder how they even got by. But because they have learned to be sly, to be what you call (facile)? They have managed to fool most of the people most of the time. I think you know where I get most of that quotation.

There is no teaching of law and order. And law and order is no good to teach unless you first teach to the pupil self respect. Honor for oneself. Love for oneself. And to do for the love of doing. Not for what is to be gotten out of it. Most of your teachings leads to that kind of thinking. I am going to learn so and so because it will pay me better. In material things of course.

Irene: "I'm glad you brought that up, Yada, for I've often wondered in teaching a child the necessity of loving himself to the degree that he loves his brother and does not antagonize the brother so that inharmony comes back to him, the danger of inharmony coming to him. If he loves himself he would not live out of harmony, would be more cooperative."

For he would know that he could not bring upon himself suffering and dis-harmony as long as he acted to another as he would like to have that other act to him.

Audience: "Ah yes, the Golden Rule."

These are natural laws of life. That is why we cannot break them without suffering. There is simplicity if we are truly wanting to know. There is simplicity in all acts. Nothing complicated. The complications of an act come about because we truly do not want to do it. We create conditions that make our acts complicated. We have a feeling inside there.

Irene: "We procrastinate, don't we?"

1.529

Yes, yes because we do not want to do it, we say it would take too long, it would be too difficult. Instead of getting at it and doing it, in the time that we are saying it is too difficult, we could have had it done. My friends, all life, all acts, all our doings is simplicity.

Where do I get my pleasure of life? In getting pleasure out of life, it seems to me as I observe you in your world - you have a system which you first do what is called work for almost a year, sometimes more than a year. You work eight to ten and sometimes more hours a day for the whole year, except of course on a time called Sunday - which is the pagan day of worshipping the sun. I am sure that most Christians will enjoy to know this. At the end of this time you go on what you call vacation. Apparently what you were going was so terribly, terribly laborious and boring that you went on vacation to get rest from it. When in the truth of things, what you are doing should be your vacation. (If you loved it, it could not tire you.) You would simply relax from doing it from moment to moment as you saw fit to stop, periods of stop, to do something else. Not as a vacation. Not as a running away from an unpleasant duty.

When we love what we are doing, we need no vacation. It is a balm to the soul. We are indeed fortunate when we find ourselves actively engaged in that which we love. For the majority of peoples I see in your world are simply slaves, slaves to the monetary system. Therefore, slaves to their work. There is no love put into it. It is drive oneself out of the sleep what you call the bed, go to the world with a feeling of rebellion inside. Do what is, you find necessary to do. And not too well because your attention is not centered upon it. And then run away from it at the end of the day in a state of nervous exhaustion. And so worried when you are away from it that in due course it eats out the lining of your stomach in what is called ulcers, or causes heart trouble, high blood pressure, kidney trouble, all of these things. If one could but love themselves they would love life. And when they go to sleep, they would get up with great energy, great joy, greet the day with an abundance of willingness to live, wanting - wanting to take the whole world to your heart.

But most of us want to go to sleep so we can forget, to get away from the continuous monotony of physical life and this leads after a time to suicide - the permanent sleep of the physical structure. This is escapism. That in this way the individual is going to have to come back and be faced with the same problems, until he works them out as he should - with LOVE. Life kills us when we do not live it. We commit slow suicide by our hateful feelings to that which we have to do. And what do we have to do mostly - to live! Ha. That is the first thing - to live!

There are many peoples that say I do not want to do this or do that because it is too dangerous. Being born is dangerous! For the first day you enter the physical world someone may as well put plate in the hands and sign what is called papers - your own death warrant. Piata in my language is equivalent to what you have pen, pencil, drawing stick. Piata. Is this not true, my friends? We sign our own death warrant the moment we come into the physical world. Everything living is dangerous. Therefore it is for the courageous.

1.530

Irene: "But when we know how to live, we go over without so-called dying, so we find ourselves"

When we know how to live, we come in and our eternal life to Love, to the Light, to the own eternal I. I know it is what is called difficult because the body is made of certain conditions, certain chemical conditions. That unless the mind, the controlling agent love this body, which means he is going to take proper care of it - mentally as well as physically. There is suffering if it is not done! You cannot escape this.

There are many things I would like to speak of more, but I think I shall withdraw.

I leave you in LOVE, with LOVE. Goodbye.

Audience: "Good evening, Yada, Thank you."

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I am Sister Theresa Vandenberg, formerly of the Sacred Heart Church in Brooklyn, N.Y. I am going to speak on The Fear of Failure. I found, while here on earth, and since coming over here, that our fears of life are based principally on a fear of failure in our efforts to accomplish whatever we may set out to do.

1.531

In the schools, of which my beloved colleague Yada Di Shi'ite was speaking of a while ago, the children in their efforts to learn the various and seeming necessary subjects in order that they may carry on in the business world, become subject to a great inner fear of failing in their lessons in the classroom. More, the giving out of report cards, I do believe, is a somewhat unfair system.

If such report cards are given out, the pupils should never be given the chance to see one another's reports, for if one individual, one child, is backward in certain studies, other children may make a great deal of fun of that child, tease the child and torment him about his ignorance or level of understanding of that particular subject. This is likely to drive the child into mentally running away from studying that subject longer. He or she becomes afraid of that subject.

A teacher should never admonish a child because it fails in a subject, but to rather find out why to learn the process of thinking which that child has become conditioned to by its parents first and in the home. For, a fear of a subject may last an entire lifetime, where that child, even into adulthood has a psychological fear of approaching that subject again. He does not want to be belittled. It brings upon him a state of insecurity.

If teachers could be gotten who could truly love their work, and who had a psychological understanding of the nature of a child, and how it has been conditioned in its home; to love the children is to understand them.

When we are real small - indeed when we are born into the world - for a period of time we have such a curiosity to learn, and about things, that it drives us or urges us to pull everything apart. Unconsciously, we are studying that thing. We want to know what it is made of - or as is sometimes, said, what makes it tick.

Now as a baby, of course we destroy things, because it is exercise for us - not for any other reason. It is giving us something physical to do with our hands. However, in the course of time, the mind of the baby begins to examine the pieces of the thing it has torn up. This is the beginning of the scientific mind - examination by destruction. In the course of time, the true scientific mind comes to the front and wants to learn how to put that thing back together again, after tearing it apart; how to get it back together in the same manner it was originally.

So children should be given things to tear apart. These we may call "the toys of destruction." If we encourage the child to destroy earlier, of course we are going (to encourage it to reconstruct that which it has destroyed.)

Not to do this, leaves him as a destroyer and he will carry this pattern of destruction all through his life and suffer by it. When he sees other individuals putting things together, constructing things, he will have a fear to attempt construction. He will feel inadequate to the job and this will give him a sense of greater violence because of the feeling of inferiority and insecurity it brings upon him.

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Let us teach the child not to be afraid to fail. Then he will not be afraid to try, and continue to try, no matter how often he may meet with failure. It gives him a sense of being important, of being part - a necessary part of his world.

Fear. "Do not come to me in tears or anger because you failed." I would say to the child, "Realize that it is definitely possible to fail many times before you can succeed, for all of life, all successful ventures come about by making a series of mistakes - first, in approaching a subject, an idea."

We may say that all is but theory, and out of theory we make facts. Facts, therefore lie only as a possibility, a potential in any given condition or situation or thing. And we cannot succeed without knowing the great possibilities of failure. Failure not only gives us strength of character if we face the fact that we - we ourselves - have created the mistake, and to accept the fact, accept the responsibility of our failure.

Unless we do this, we shall never succeed in anything we attempt to do. How can we tell we have succeeded unless we know failure first? Life seems to be wrought out of the wrong way first, the right way later.

Many individual say, when they see a fine piece of artwork, "My, isn't that beautiful!" And then they will add, "Why, I can't even draw a straight line!" Why heavens, there is nothing more difficult to do! It is almost impossible to draw a straight line without a straight-edge ruler. Is it not so?

Yet, I think the majority of human beings have that tool called the straight-edge ruler, right by their side all through their lives, but simply refuse to recognize it as a useful tool. Then in attempting to draw straight lines without it, and finding continued failure, they cry out to high heaven, "God what is the matter with you, that you do not do things for me in the right manner?"

This creative light has given them the tool. Everything works according to nature. Nature? Naturalness. Perhaps you may be able to make pictures in the light today; I do not know. But I do know that in the beginning, the law of developing a picture, was darkness. That is so, isn't it. Now you can imagine one who knows this, continuing in his efforts to develop a picture in bright sunlight and then protesting madly to the deity for his lack of consideration, and of how devoted he is to Him or of Him.

We go against God, the Eternal Light, and then we deplore him: we cry out against Him for not answering our prayers, or seeming to neglect us. Sometimes we think it is because He is chastizing us, that somehow or another we are sinners and need to be punished. But heavens, this is only a guilt complex and we really don't want to be punished at all. We are simply saying this to get the sympathy of The Light, of God.

Well, He does not work in that fashion. He does not work by emotionalism.  
→ He works by Law. ← He is the Law - the eternal Law of balance, of beauty, of love. Let us not be afraid to face, to recognize, that it was our fault → our mistake - not our next door neighbor's. nor the devil's, nor God's.

Only then shall we be able to rectify the condition.

1.583



Professor Luntz

Special No. 50-A

MG

I think that I shall talk upon survival, re-incarnation, and karma. I suppose, in giving this talk, I should announce my name. I am Professor Alfred Luntz, a former clergyman for the High Episcopal Church of England.

This talk, I think, is something quite a bit different than I ever had the courage or the thought to be, while on earth. I knew all about where the soul was going in the so-called after-death state. I thought I did.

According to my teachings, according to the Christian teachings, the souls of all individuals were bound for one of two places - heaven or hell. Well, I learned better when I passed into the so-called astral life.

However, it is not supposed to be that one can know truth right away. Truth comes by experience - personal experience - not by reading or listening to someone else. We may get ideas in these ways, but we can't get them really, except by personal mental experience.

The spirit, the soul, I talked about at great length but had anyone asked me the nature of the spirit or the soul I'm afraid I would not have known what to say. Now, through experience and personal observation, I have come to the realization that the thing called the spirit or soul is a composite of experiences. Not a very romantic idea.

Nevertheless, mechanically speaking, that is what the spirit is - a memory pattern. It is not what is called a conscious thing always, but what man considers the consciousness is so small, so minute in its action and nature.

This wakeful state - wakeful to what? In order to be awake one must have something to be awake to, to be aware of. What is he aware of? What is the individual human consciousness aware of? One thing principally, and that is of one's own being - an awareness of one's self.

This self is not a physical thing men think, chance of man getting away from what is called the matter world. But this matter of the mind, of the consciousness, of the soul, of the spirit, exist in a time frame or frequency of matter that is much beyond the comprehension of a vast majority of humankind.

It is a frequency that man must work himself into. The work is called concentration, meditation. Concentration and meditation mean becoming more aware - aware of a something called me - I. This "I" we may classify as the dreamer. In all states of matter, is a dream - a created dream.

We may say that an atom is a building block of that which is called the consciousness, the awareness. It is the building material of the consciousness. We find ourselves mentally creating form in the dream world. When we awaken, we say we have had a dream or, "It was only a dream."

He desired a pure race of Germans. The kind of action he took to accomplish this, brought about just opposite condition in Germany, in due course, as you already know. Did he commit an evil? What is the nature of an evil? Is it a single thing? Were it so, were it a single thing, there could be no change in it whatsoever. It would be a static condition, meaning not subject to change.

1.535

This can't be so. The worlds - not world, mind you, but worlds - that men create are wrought out of the laws of change. Can we have the patience to wait, (all things right themselves). We can't escape that law of change. ←

With all of our problems, let us wait, let us have patience. If we can do something about a certain situation, to change that situation to our liking, then let us go ahead and do, but when we find we can't do anything at the moment, let us have the common sense to do nothing, to wait. Man, working through his emotional body, believes he has to do something.

He has to get into motion - and he does. But he feels a great hurry or the need to hurry, to rush, to get it done now. This impatience very often is the thing that causes failure in our efforts to accomplish a certain condition.

Karma is what (you) make it - you the individual. If you are fearful of making karma, you had better get into a closet somewhere and lock it and somehow or another throw the key away. If you are fearful of sinning, don't move. Get into the most comfortable position you can acquire and don't ever move again.

{Life is wrought out of positive and negative action. (Both are needed to) \*  
create a balanced condition. Man is not a sinner. He was not born in sin, but through the laws of love or attraction - dynamic attraction. It is the nature of the force that builds all things, that gathers together the necessary building blocks to create all worlds. Magnetic. Love is magnetic.

Here we shall move a moment to what is called re-incarnation. One may well ask themselves where did I first start to re-incarnate? From where? Out of what? I am indeed the first man to be born and the last man to die. I am \_\_\_\_\_ for I, the eternal consciousness, am (forever) being manifested, in one form or another.

And to be manifested in another, I must leave one - the so-called first one. When did I make my first form? I can't mention a time, for it is not in time that I manifested. I can't mention a place, for it was not in place that I manifested. I - the Light - had a dream. It is only through dreaming that I exist.

By "dreaming", I mean creating - (creating) a condition, and having an experience in it. When I am finished with that experience, I simply awaken to another, to go back a moment to my dream state - the so-called normal dream state.

What do we mean by only? When we pass from the physical world, the physical vibrations, into one of the astral realms, what are these astral realms? Mental creations. But what are the building blocks of those so called forms in the dream world? It can't be nothing. It is "matter," the same as one finds in the astral world.

1.536

That is a dream; the dream is a dream. The wakeful state, or so-called physical world, is a dream also. So what is it that goes on? The word "on" is a motion word, an action word, eh what? On to where? Where is there to go, but consciousness? All places are mental creations. ←

Survival. What am I - consciousness, surviving from? From a physical so-called experience. Let us call it a physical dream. Survival, then, simply means waking up. It is a shift of one's conscious awareness, from the three-dimensional laboratory world, to what? A fourth dimensional? Oh no, you live in a fourth dimension, the fourth dimension is time. Consciousness creates time. Then, can we say another dimension? A dimension in duration? We can't really understand that; we can't comprehend it. So why not permit ourselves to bring a little more simplicity into the picture and say we awaken to another state of awareness awareness of our own being.

Why carry this thought into realms beyond our comprehension. We can't make pictures of it. We have to experience it, to actually know. One may tell me of heaven or hell, but I can't understand these states until I find myself in them. So only I will know the nature of such assumed states.

As you here know, in the Christian teachings a great deal of the ideas behind Christian teachings is a law of sin, or the laws of good and evil. In metaphysics, in the teachings of occultism, we find the word 'karma' taking the place of sin. Can one have 'good sin' and 'bad sin', and 'good karma' and 'bad karma'? Not really.

All life is action. If all life is action, how can one determine the goodness or evilness of their actions. Certain kinds of actions in one environment is considered "evil". That same action, taken in another environment, we find to be "good", the thing wanted, the thing expected. Here again, is the individual to be concerned.

I may feel that a certain kind of action is evil, is wrong, and you may think it quite all right. It causes me to wonder how you can expect to get to heaven, doing the things that you do, because I feel they are wrong. You feel they are right, so you go right on doing them. ←

Karma. In order to be alive, in order to live, \_\_\_\_\_ . That is the very nature of life - action. The moment we cease to act, we are truly dead. Very often we see certain kinds of action that we deplore. Let us look into past years, in the period of time of one called Adolph Hitler, or Schickleguber. Everyone deplored this man's actions - that is everyone but those who believed in him, who said he was doing the right thing.

I go to sleep and then I dream and then I dream, and then I awaken to what is called the physical world.. I have simply shifted my state of awareness. Nothing has moved. The word 'shift' implies motion of a kind. But that motion is simply a state of my own awareness, in the act of creating. To be born again into the physical world, I have to have another name, another tag, label.

1.537

Are these tags or labels names? Are they me? Is that the eternal nature of something called me, or I? Certainly not. Were it so, there could be no change. Once manifested into the physical world, and given a name or tag or label, that would be mine or me or I forever.

I think you can readily see, my friends, how impossible that would be. We know not ourselves, without work; without seeking to know. It is not all surprising that we are so lost in the world of matter, in our dream of the matter world; for, coming to it, one (loses their awareness of their own divine nature.)

What am I? I am the eternal creator. But I shall continue to deny this as long as I am a conditioned being, for I come into the physical - so-called physical world - in a deep trance state, a hypnotic state. How can I know of my own nature? I fell asleep, and dreamed the physical world. However, I then became consciously aware - indeed I must, while still in the physical world, while still in the physical dream.

I must become consciously aware of my own divine nature for it is the only way that I can escape the physical world in a healthy manner. That is the only way we can get out of the world alive - alive meaning consciously. When we learn to do this, we learn the fact that we are the Light, the Creator, the dreamer, and not the dream.

14 Julio 1.979

Yada: - Greetings. I have the advantage over you. There could be thousands of me in this room and you wouldn't know it. That's pretty thin, isn't it?

Introductions are exchanged . . . . .

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My honorable friends, most of you have come quite a little way to listen to me, but I am hoping that you will also talk to me. Right now, we are using one another's lives. Time is your life. We should always try to use our life intelligently, not waste it. Wasting our life is doing things we do not enjoy doing; is listening to things we do not enjoy listening to; or watching things we do not enjoy. We are mis-using our energies. Always we should try to know what we are doing, what we are getting what we are attracting to ourselves. We should know it, so that later we do not wonder how we got into a negative position.

1.538

Life is of a positive and negative condition, but if we stay awake we are less likely to fall into negative things and then wonder how. Why did God do that to me? Why did he let me? If you do not blame "God", you blame somebody!

I have been in consciousness for 500,000 years - but, if you understand the true nature of time, you know that what I have just said is not entirely the truth, therefore misleading - not to you, because you believe in time. I do not live in your world, your world of times. I live in time - singular - so I cannot lose it. You always lose time; always on the run, trying to catch up with it. But you can't. You are always looking back, brooding over past living, or being concerned about the future...

Being alive is keeping all your consciousness in the NOW - THIS IS THE MOMENT OF LIFE. That moment could be much more than measured time, as you measure it. Or it could be much less, depending upon how thoroughly your consciousness is in your acts. In pleasurable moments, time seems faster. In time of grieving, time seems longer; seems it will never pass.

If we rebel by fighting time - the ticking of the clock, which is now a measure of pain - our pain grows worse. But, if we condition ourselves to go with pain, time seems less and the pain seems less. Fighting things never has brought them to an end or changed them in any way.

500,000 years - what is life? Can you imagine never having any problems, difficulties, sadness, discontent? Wouldn't you be bored and wouldn't that be pain! Knowing this, you can see how impossible the Christian "Heaven" would be for a human being. He would soon do something to get in hell! It is not the creator's nature to stand in one spot. We must get going! You have the saying, it's a "go - go - life" - and that is true.

Do not let yourself stop until you just cannot go on any longer; then give up the body freely, with no anxiety, no fear. Slip out of it into the brighter, wider, fuller life. But, this does not mean you will then have no negative situations to face. Any consciousness creates two conditions, positive and negative... In the Christian teaching, the hell and the heaven. You could not stand to go around that throne of your God - forever singing his praises. Would you like that?

Heaven is where your heart is and that is in the here-ness and the now-ness of your being. How much is forever? What do we mean by eternity? What do we mean by for always and always? Do you think if we said always once again, we would then really know what it is?

I am in my all-ness. I am in my forever, my eternity. If you can grasp that, fears move away; which then gives you time to work out your difficulties, whatever they are. Indecision comes out of fear. You have two choices - yes or no.

I hear that the ladies are taught from the time they are children, to say "no" more often than "yes"; but say "yes" whenever you know it is right for you.

your head. - Because, you will have a wakeful moment soon and you will wonder why you said "yes". "No" is a very final word and if you say it and don't stay with it, that takes the real God's name in vain.

When we say "I am going to do this, or that"; and we do not do this or that - we are denying our own creator - and that creative self sits right there in the middle of the forehead - the "man in the box", and he is always awake and alert. But it may not lend that consciousness to the lower consciousness - the ego.

You have heard a great deal about "masters". To those studying metaphysics, the word means a great deal. When the student is ready, the master will appear. So we go scrambling around, looking for a man with a beard, a maharishi - a wonderful man, a great teacher; but no more a master than you are. Any moment you really desire to be master of yourself, you can be.

1.539

It takes no magical practices; takes only the will to want to follow that path. That's called, "being ready". A runner can never win a race, unless he is ready to run. This means he has to condition his body so he has the lung strength and heart strength for it, and the breath. This is true of anything man tries to do. We have to have the strength for it, the will. To put aside everything else. We cannot do it in half-measures and expect proper results.

Albert, you do not mind if I use you as an example? Albert was once very fat and he tried to go on a diet; but he was not ready for it. He could not will it by controlling hunger, by choosing proper foods. Not yet. Then he began to see the worthwhileness of putting his will upon it. Above all else, this is what he wanted.

Very often, I open my talks by asking, "What are you looking for?" "What do you want?" To Dr. Morgan's wife and students in Concept Therapy - isn't that interesting - Concept Therapy? It means willing, having the power first to know what you want - getting the proper concepts going and following them.

\* It is truly said, the path is long and rough. But, why is it so rough? (Is the roughness something in itself, or is it not within the seeker?) Where is the will? \* Do you love what you are doing, so your attention can be held to it?

\* When you leave this life, your life outside the physical structure - its nature is very different from what it was while you were shielded by a physical body, the insulator..... We have to learn to concentrate, to hold our attention on what we are doing because, if something else is going on in your mind, in a moment that thing vanishes, and we are really doing what is going on in the mind.

\* You have a word - halitosis. If you do not think it exists in the astral world, wait awhile! And it is not the breath of the people, it is the ideas - or lack of them - that creates this constant stench.

Many believe there is something for nothing. If there are any gamblers among you, you know there is no such thing! You may feel that you hold the winning cards, because you know what winning cards are.

It is the same in the after-life. If you know certain things, you will know how to respond to these things. There is nothing, a void throughout all existence, if man doesn't fill it in with himself. When death comes to the physical body, the entity doesn't move out into a world that is already created for him and waiting. That happens here, but the entity coming in here doesn't know that. Now again I say, coming into this world, the entity has a world to come to - but he doesn't - he has to bring his own. This body is a sensory body, conditioned to make certain measurements of, what is called energy. And that is all there is - energy. For energy is the building blocks of the creative self.

Aud: Regarding, "Go with pain and time" - how do we do that?

Yada: Is not easy. It is more than thinking so. It is understanding which comes from observation, from feeling. Do you know what is true and what is just wished to be true? Do you know the difference between believing and just knowing? Many die, believing they are going to a comfortable rest - not the Christians, because they have no rest. The have to dance one constant jig for "God". But, if we think we would be bad in that, think about how it would be for "Gods". Especially because there are very few good singers - you can see why so many are "sent to Hell"!

1.540

I do not make a mockery of your belief. What I say is to point out if you think that way, you are leading yourself into complications.

Die conscious. Know. But you can't die conscious, unless you live conscious. It is the shadows we are conditioned mentally to play with. The creative self is patted to sleep. As soon as the entity comes here as a baby, it is conditioned to go to sleep. To wake up is to be free.

Question: ...the difference between believing and knowing - is it possible to believe that you know?

Yada: I wish I hadn't said that, that is the trouble with having students. Pretty soon they are pushing you out of your place as a teacher. You think you smart?

Aud: You are evading!

Yada: How did you know? You can only know you know. You cannot believe your know.  
{ Knowing - and knowing you know - comes from a very direct approach to life, being conscious.

(Yada takes a comb) - I didn't have anything to comb - a little on the bald side. Look please. How many of you can sit there and really concentrate on this object for a second, without shifting your consciousness? Could you do it? To do this, means giving all your attention - not just looking with the eyes. It is seeing with the brain. The creator then becomes aware that it is the comb. That's what one-pointedness is - to become that. Otherwise, the mind has a conditioned tendency to wander off.

Harry, you know in your teaching you are talking, and if you could have a secret camera to take pictures of the mind action of your audience, you find you seldom have them. The most fascinating personality finds this. Wives find it too! I hear it all the time, wives say to husbands, "Why don't you listen?"

Questions: Would this picture look like waves coming and going?

Yada: Yes. Like the sea - comes and goes. Here I am - Here I am not here. It is not always the mind wandering off into physical things - we are creators and the work of the creator is action. It doesn't care what it does, because it isn't like that. It is the great consciousness that exists in us, called nature. Everything comes out of this great mind - all ideas - all things, etc. This is the mind, the great creator - busy, busy.

Question: Yada, did you show me something one time, and if so, what?

Yada: When was this?

Q: About eight months ago.

Yada: I show many people many things, was it here?

Aud: No, it was at night - a very unusual thing.

Yada: All of life is unusual and everything has its own unusualness. I am sorry but I cannot recall it.

Aud: Was it a nice thing?

1.541

Yada: I do not know niceness or badness, these are emotional tones, that come from our attachment to things. I am sorry. Do you hear that sound out there. How is it you can hear that and listen to what I am saying? It is an attention holder - your mind is swept away from this to that. Shifting of Consciousness. Have you watched a person, or been with a person, when they project their psychic body? And if a noise occurs, that psychic body immediately jumps back into the physical body. Would you please tell me what that was, so I can go on with the talk?

Aud: It was.....

Yada: Did you say I introduced you to him?

Aud: No.

Yada: I am as much now, in the dark.

Aud: His question was, did you or did you not?

Yada: I have a guardian. I will call him.

Aud: It was what he considered a very evil person. Aren't you glad you didn't meet him?

Yada: My teacher said, "Would you do that?", meaning me. I'm afraid not. Not because I am good, but because when I introduce anyone to anyone, I know what they are. I do not move a negative person to a positive one - unless I know they are prepared to handle that person in such a way as to educate them. When the wolf comes to the door, pull him in and skin him, making him useful!

There are many spooks running around who claim to be me. Have you ever had somebody pose as you? If you know who you are, it does not matter what anybody else thinks you are.

A good person is never entirely good, or entirely evil. What are we looking for? What are we trying to fence ourself against? Do you love yourself? then nothing can happen to you that you do not will to happen. You make the concepts and you forget you thought these things. Then negative things happen to you and you wonder why. If you could be hypnotized, that which happened to you - you caused to happen, and you would know how.

Aud: Is it possible for all to be hypnotized?

Yada: Yes, but it is not always possible for many people to be able to hypnotize another.

Aud: But everyone can hypnotize himself?

Yada: Yes.. What are your concepts of your own being? If you know, you forget what others say about you. It doesn't matter. Do you know yourself?

Children have a saying, "Sticks and stones may break my bones, but names will never hurt me". Think of it. Never hurt me, because I know what I am.

Aud: I have been trying to condition my children when their playmates hurt them, but they still come in crying. I wonder if I shouldn't send them out to do same, but I can never think of anything dirty enough!

Yada: That is good, because retaliation in violence never solves a problem. How many wars have you had? Nations call another all names and when they are not



calling names, they are using guns and bullets. Each hopes to destroy the other. Each blames the other. Blaming does not change anything. Vietnam - I listen - the same thing is going on as always go on in wars - blame. If you stop - we'll stop; but, we will not stop until you stop. It's madness - more human madness, human insanity.

Aud: Have you been peeking in on the conferences?

Yada: Yes.

1.542

Aud: Is it as lousy as I think?

Yada: Worse, because you do not know of all the existing conditions between those involved - the inner hatred. They are blaming one another while thousands of young people are being slaughtered. Their's, as well as yours.

Aud: Vengeance is mine, sayeth the Law!

Yada: Yes. If you say, "Sayeth the Lord". then there is always going to be violence. Let me find myself, because only in doing so, will war stop. War is in me, in the individual. Adding all these individuals together, you know that if all of you control your hate - or even your distaste- of others, you will have stopped war within yourself. And - only then, will peace come.

I cannot talk about race struggle, there is only one race - the human race. If you do not learn to get along together, you die. There will be nobody to get along with anybody. Hate destroys. What are you hating? The skin? The hair? The fingernails? Or, is it not conditioned attitudes? They are conditioned in their way and you in your ways. You can change a person's conditioning, but not the color of their skin; but, you can change it by understanding.

Aud: Astrology. How does it relate, if it does?

→ Yada: Of course it does. It is one of the secret keys of a human's existence; also, one of the secret keys to the cosmos.

Aud: Not literal.....?

Yada: Not as it is being done today. There are interesting things you can gather, in a limited way, because it is not very well understood. The ancient Chaldeans were one of the first peoples on earth to make intelligent astrological charts. In my civilization, we had a form of astrology different from what you have today. Ever since man became consciously aware that he was a being apart from all other beings, he knew the laws of astrology. Also, numerology.

Aud: Do you know of a good authority on astrology in these times?

Yada: I'm afraid to say yes. You would want me to say who. I couldn't do that. it would make trouble. Again, the ancient Chinese, ancient Polynesians, ancient ancients - all of them back through the dark and long periods of man's existence on earth, before he found the light and lost it again - on five different occasions. On each occasion, great civilizations were completely destroyed (India and China) A vast period after the destruction of my civilization - they came into being some 10,000 years after mine was destroyed.

There started roving bands of people that, little by little, got together and formed what you call China and India. Beings coming from North America - much before the time of the Red Indian; there was a great race of people here in North America - white skin and brown skin; not yet black skin.

Aud: Was brown skin an Aryan race?

VASCOS

Yada: Yes, these peoples came down from the great chain of mountains, Himalayas. You have heard of the Basque people? They also came from the Himalayas and wandered across the earth. A vast band settled in Spain, also in South

America and Mexico. Man is the wanderer on the earth. He does not know he is a lost God/who is not really lost, but just not awake. Not until that happens, will man find freedom.

Man is a wonderful being. There is only one thing that makes things difficult for him - he is not awake; he is a sleepwalker. But, that is all right. Given time, each of us will get out of the herd, move away - not physically, but mentally - until you can see yourself. Then you can go back into the masses and be of some service, without getting yourself hurt. That is the big job.

Aud: What is the best way to wake up?

1.543

Yada: A little practice each day to stay awake, to stay aware. Do you know what you are doing from the time you are getting from bed? If you say you are awake, show it - not to others, if they are not awake; they cannot tell whether you are! Little things - awake, moving around the house, suddenly something happens and you do not know how! Right in the house! Think of what it is outside, in the motor cars - quick moving. There you are, or are you? There you should be! Being awake- knowing what is going on, wide vision. Be concerned about your life and you will not absent-mindedly take another person's life.

Aud: Would you repeat that please?

Yada: Be awake. Be aware of your own life and you will not take the life of others absent-mindedly.

Aud: Re: great cataclysms - when the earth tilts on its axis. Does it happen quickly?

Yada: No. If it did, the earth would crumble into dust. Add another motion unexpectedly to a huge body, such as the earth, and remembering that the earth is not built solid, but in layers like an onion, any sudden motion would shift these layers in all different directions. You have seen the results of some quakes. The shifting of poles takes place slowly, like the growing of a flower.

Aud: Do the cycles take place slowly?

Yada: Right, and always have - down through the ages. You hear of Atlantis and Muria, that have gone into the water. And you suppose that part of your land will (and it will) but not in any of your time. California, though it sits on a precarious ledge, is like a well-balanced rock - will not fall down.

Aud: The Hippies in Colorado were wrong! i.e.- predicting the destruction of most of the earth by collision with a comet.

Yada: It wasn't only the Hippies; many Christians believed it too. That the rock, Icarus, from outer space, hurtling through space at vast speed, looked like it was going to "wipe us out". Even if it had hit the earth, some might have been killed, but not many. Larger have fallen on the earth - one - close to Russia, not very long ago. You cannot get out of school yet, for awhile.

Man is always looking to commit suicide. If he is afraid to by his own hand, he gets someone else to do it for him. "God" - hates his creation, all except for a thousand - the rest of you - look out!

It isn't God doing the hating. It is the foolish little creature in ourselves always wanting to be punished, so seeking for some way - even if we take someone else with us. "The Lord is going to destroy the earth, you sinners; everybody start trembling!"

In a deeper way, this life you live in is no more than a dream, and each of you have dreamed it many times in the past; and will dream it again - many more times.

Aud: Do you mean we have lived the same life before and will again?

Yada: Yes.

Aud: Without changing our individual feelings, etc.?

Yada: If you do not change now, where are you going to?

Aud: Why can we change now, if not before?

Yada: The only time you cannot do it, is if you refuse to wake up, refuse to understand yourself, to look at self. You have mirrors. In my time, they were copper. I stand and look at myself - other peoples in my civilization had hair, but grew it in different ways. Some were bald back to here, and then long braid, and have silver band - the braid plaited with a silver thing in it.

We also had an abundance of platinum - is soft and can do much with it. In all races of people is the desire to decorate the body in different ways. Why not! I was bald headed. I belonged to the Temple. When we became Yadas - Kahta is priest, which is like Pope - with the exception that we didn't believe we were infallible! Time does change things! We went through years of initiation to become a Yada. We were taken into the Temple, those accepted - when babies, and raised in the Temple - not to become a priest as such, but, to become a student of life - to know what is; to know out of what I have come.

To your present civilization, I am an alien; but aren't we all aliens to one another? Where do you live? What is your dream? Are you comfortable with it? Tomorrow becomes today, and yesterday becomes the future. But, how else will you say it? For no matter how you say it, the same thing happens. For tomorrow, yesterday and today are all one, are all me. I AM IT. Tut, tut, tut, tut tut om. I stand in the middle of my being. neither going or coming, just being. It has been my pleasure.

Aud: Will you come back after the break? O.K.?

Yada: Ow-kee! The first part is sounded in the throat. COMMUNICATION, what a wonderful gift for man! Without this ability there could be no life.

\*\*\*\*\*

ALL IS BREATH. When you know the secret of breath, you can do many things that would now seem to you amazing or miraculous or mysterious. But, it is a law. When we follow the law of anything, we do it most perfectly. The law of breath is the law of life itself. A change of personality, whether we call it Yada or by any other name, it can always be had by proper change of breath. For that change of breath, changes the rhythm in the nervous column of the body. We automatically become another person. In comes another mask wearer, sometimes to carry the burden for us, or to put a burden on us.

Where is your consciousness? What do you want? Study life not as a magical study, it is a natural law. The art of concentrating - spending a few minutes a day concentrating on what you want, will attract it to you; but, not if you are in a hurry. Try to prepare yourself for all events; and by that, I mean prepare yourself so that you are not taken by surprise when something happens to you.

BREATH. Did you watch Mark as he went into his shifting of consciousness, called the trance. Each person has his own rhythm of breath. So when a new entity takes over a body which is not theirs, watch for the change in breath. It happens in obsession, though the person experiencing it does not often realize the change of breath. To teach a person how to breathe so the body self may live longer, because it is more freely supplied with vital forces - oxygen and hydrogen - that keep the nervous system in order.

The Maharishi. When the Americans began to raise their many heads, everybody resented this man making money; and yet it is truly said, "A servant is worthy of his hire." Soon he will be going back to India. There he will get a chance to rest,

but, he will come again because it is his work - to his fellowman - no matter what happens to him. He knows nothing can happen to him that is not meant to, so he goes with life.

Aud: You have been talking about you must know. Isn't it possible, when you find yourself in the waking-up process, it is lonely?

Yada: Lonely is the small word for it. But, you will find, in the course of your <sup>1.545</sup> wakening, that sense of loneliness vanishes. Suddenly, you will feel yourself in great and marvelous company that no physical form could satisfy. You are now walking with the light. Nothing can take its place.

A man in your world wrote a book, "In Search of the Beloved". The Beloved is just what I am talking about, that you will suddenly become aware of. Be at perfect peace whether alone or in a great crowd. Physically, aloneness does not mean anything. It is mental aloneness that we suffer from the most. We cannot find one we can be akin to. That is the one we hunger for, that one like ourselves, that external appearance - not physical appearance, but yet the air of kinship.

Aud: Who is the author of that book?

Yada: Is Maetterling.

That is what we are all here for - to find that wonderful truly divine self - using the word divine, separate from holiness. But scientifically speaking, it is impossible to describe the nature of this beloved. Only you and it will know one another when you meet - I have found the Light; I am the Light!

This is very difficult to grasp right away. It takes time, patience, continued hunger for it; but you will find it. This I know.

Aud: You must know self. When I was seventeen, I thought I knew all. Now, at this stage, there is nothing I am sure I know.

Yada: That's the beginning of knowledge!

Aud: I think you're there, but I really don't know. I'm not even sure these people are here!

Yada: Do you think he is all right? He is all right in the most wonderful way, for the first time in his life! Probably, he is more all right! Do you see him sitting there? Go and touch him. How did he get there?

First, he took the automobile, then walk in and sit down. Didn't he have to get here mentally first? He had to be here in mind. His being here, is an idea which takes the form of being here, sitting.....

You not only move backwards in time, but forward in it. Mentally first. He can go home and without moving the body, can walk into his house and see all as he left it. Mentally, without even projecting a psychic body. What is a mental body? We live in it. We are it. Your house is somewhere in your mind. Do you want to take it all with you? The most you could get, out of all sitting here, is "ooh-aah, I do not believe it"! "He got up and moved when I wasn't looking."

We are seldom looking when we should be. It leads to putting things down and then not finding them when we come back to look. We think they were moved supernaturally. We did it ourselves and forgot we did it. To take your body with you - what is body - pure energy - building blocks of the mind, for this dream - the physical world. Concentration. Get all your consciousness up into your mental body. How long can you concentrate on one object? If for a second, that is extremely long. I want to take my body with me, so I start breathing deep, projecting all my consciousness with my breath, into my psychic body and my physical self naturally follows it, in an instant. For I am where my consciousness is. If Mark were only stronger, so that we could have a class of demonstrating the power of the mind on the body.

Perhaps he needs to be several people at one time. He has not the psychic

energy for it, or the physical. Alfred Luntz is going to come back to the physical world in a few years, but, he has to forget who he was, what he has been - a being called Alfred Luntz. That being does not die until the person comes back into the physical world. And its death is where the mental self creates what you call a computer. Remembering that we humans are 90% of the time walking in a pure state of mind - very little stays here to guide the body. You are already everywhere present. We are in mind. At night, you go to bed and change your consciousness by changing your breath. Now that person is living in the mental body. He can take that mental body out of the dream state and form a physical body wherever he wishes to be.

To learn to dream consciously. To remember that you are the dreamer - Your Dream. It is no use saying "What are you going to do to me?" Because, life isn't going to do anything more than you want it to. What is your taste? What is your pleasure? You are the master that waits for the student to be ready.

Aud: Will Professor Luntz remember what he has learned?

Yada: It will be stored.

Aud: Why is it that some can reach that storehouse and others can't?

Yada: Their thinking is different, so their feeling is different. They cannot believe truths, so how can they accept them? The materialist says, "When I am dead, I'm dead", so he is already dead. Jesus is to have said, "I am with my Father, who is in heaven." Heaven is right here. Awareness, knowing what I am. In my am-ness, I recognize the creator. It doesn't need our praise. It is not an emotional self, it gives only by Law - not by candy, by Law.

Aud: What happens when you pass over and do not know Law?

Yada: As you Americans say, "Tough".

{ Aud: Is that what you call a poorly packed bag?

{ Yada: That is it. We arrive with a poorly packed bag.

Sometimes, people don't even take a bag. They go there naked! It's cold! Yes, cold with ignorance, cold, the worst kind, called not knowing. You did it to yourself. If you did not stay aware, stay conscious, know what is, instead of listening to nice stories about yourself - candy, pop for those who do not want to do their own chewing.

Aud: Could you explain existentialism?

Yada: I could explain, if I knew myself!

Aud: If you don't know, it's not worth worrying about.

Yada: What are you looking for? There is only one thing to look for, love. When you feel that within yourself, no ism can inform you; no ism can give you the secret to protect yourself against hurt and pain.

You find yourself railing against things - "God, why did you do this to me?" Or, "Mother, why did you do this to me?" Or, "Father, why did you, etc". Everybody is to blame but me.

When you know the truth, you are not concerned about isms, as such. You look for truth, and find it wherever you look - in something called the Maharishi; in something called Paul Brunton; something called Gurdjéff; in the man, Ošpensky - a student of Gurdjéff for a long time. No student is a student to any teacher, for always. If the student didn't become the teacher, what is the use of teaching the student?

Look everywhere. What were you looking to hear when you listened to existentialism?

Aud: My friend was studying it.

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Yada: You cannot do that! Study for yourself and self alone. Leave her, or any-  
one else out of the picture. It is a kind of (divine selfishness). ← i

Faith is not enough by itself. Faith can tell us there is something to learn.  
It gives us faith that there is a path to go on. We cannot know the path until we  
go on it. I go where my Creator is. I follow It. Not male or female, though Mark  
often said he wished "God" were a female. I do not think years have changed him much!  
I think what he loves is the idea of the female - the wonderful nature, the cosmic  
(force) the basis and center of the light and love which is mother. 1.547

We all seek to return to mother, to the womb of creation. We hunger after it  
and when we are not educated as to the reality of mother, then we live for a period  
of time trying to find "her" with our sex organs. And we do sometimes - but, it is  
only for a moment - a quick moment, that burst of light called the climax puts us  
in the center of being and we observe the tremendous job of being one-pointed in  
consciousness. You cannot think of anything else in that flashing moment when we  
become one with Christ, the great flashing moment of the wisdom of creation. ← ← ←

It has been a great comfort to me to communicate with you, because I feel that  
is true of you, with me. You send out your love to me. What else could I do but  
return it to you?

Aud: You get better each time I hear you.

Yada: Honorable friends, I laugh in joy. Thank you. Will you thank one another  
for your ability to communicate with one another. Will you feel a sense of  
appreciation for one another, remembering that again comes a flash in time when  
we are not here. We are gone and the one we forgot to love becomes a sore  
spot in our hearts. We wanted to, but we just didn't seem to have the time.  
Don't let that happen. If you cannot give them your physical love; give them  
your mental love. Send love to them, for when sent mentally, it has healing  
properties in it; as many of you are aware of.

San Diego, Calif.,  
July 22nd., 1963.

1.548

Dear Mrs. Ganschow:

Thank you for your kind note. I greatly appreciate the kind thoughts of both you and Alfred.

Although I have been attending the lectures of the Inner Circle for fourteen years and have been studying the Tarot and Qabalah for nine or ten years, and have been a member of the Rosicrucian Order of San Jose, Cal. for a still longer period of years, I feel that I have but started on the study of life.

The more one learns, the more he sees there is to be learned and the fewer the number of places he can obtain information. Also the number of persons he can talk to about his studies becomes less and less as he goes on. But is not this true of all branches of learning? It appears that the number of the student's contacts are gradually reduced until he is on his own. When he is on his own he begins to get instruction from higher sources. When he begins to get this higher instruction it becomes his duty to hand some of it down to others who are able to receive it.

I have been very fortunate in having been able to attend the Inner Circle lectures for so long a period of time. I did not plan it that way. Had I planned it that way it is extremely unlikely that I could have carried out my plans over such a long period of time. It appears to me that the way was laid out for me and I have simply walked along the path.

/ I have also been fortunate in having made my own contacts with the spirit world. I had not thought of it until I started this letter, but my own contact with the spirit world was made but a few weeks after I had attended my first lecture at Mark's. Could this have been planned for me? I am of the opinion that it was. /

I find that I cannot always ask the questions of the Inner Circle that I would like to ask of them. This is due to the fact that, in a large group, there are some who will talk while the control is talking. This creates confusion and makes a bad recording. It is because of this that I withhold my questions until there is only a small group present.

This happened last Friday night when there were twelve others present. I questioned Yoda on the subject of the emotions, where the emotional force

# PARTE 24, ÚLTIMA PÁGINA

originates and how it is expressed as emotions. We could not follow up on these questions because of the interference caused by some of those present who did not realize the importance of this subject. I shall, however, at some future time, again bring up this question.

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The little that I have done for the work has not taken a great deal of my time or efforts. I hope it will be of some help in getting the work before the public. It appears that a large part of the public is eagerly searching for such information as the lectures contain.

I have contacted Joe LaBonville and he was delighted to learn that you had thought of him. He is very busy teaching summer school and attending summer classes in the German language. He aspires to become a professor of languages.

**PARTE 24: PÁGINAS 1.470 A 1.549**

Again expressing my thanks and appreciation for your note and with kindest regards to you and Alfred, I remain,

Sincerely yours,

*C. Reyna Cole*

1758 Sixth Ave.,  
San Diego 1, Cal.

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- 1.259  

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290 PÁGINAS → 4 PARTES: 21, 22, 23, 24

PARTE	21 =	1.259 A	1.329	(70P.)
"	22 =	1.330 A	1.399	
"	23 =	1.400 A	1.549	
	24 =	1.470 A	1.549	

10-1-2011