

1950.53, 54, 55, 56, 57, 58

THE FOLLOWING SPECIAL TRANSCRIPTS WERE MADE BY THE INNER CIRCLE MEMBERS THROUGH MARK PROBERT DURING THE YEAR 1950 ON THE DATES SHOWN. WE WISH TO SHARE THEM WITH YOU SPECIAL FRIENDS.

January 26, 1950 - Yada Di Shi'ite (Control) In reply to question concerning the difficulties of the Western mind in practicing meditation. N^o 1 1.550

"The lack of preparation; the consciousness of the individual has not been conditioned. Quite often his environment has much to do with his inability to grasp the method of going into meditation or deep-seated concentration. Your Western minds have been conditioned to mechanics; among other things to the mechanics of making money. That is your God, and what you worship belongs very completely to the consciousness - and it is not easy to break that. Why? Because, as we have said in the past, the cells of the body understand ritual, habit, and until that habit pattern has been broken, the habit pattern of these little cells, and they are freed from that set pattern, they shall not find it easy to allow you to meditate.

"The toxins you have taken into your system through wrong eating and therefore wrong living these act as another deterrent. Is it possible that you can eliminate what has been built in over much time? It takes time and work to break that old pattern. It must be worked at earnestly and with perseverance. We hear many people say, 'I am getting nowhere; I am making no progress with this; I can use my time more profitably otherwise', not realizing that had they even begun to enter into the field of concentrated thought, they would have acquired something that would be so profitable that it would make all other things appear to them insignificant. PROBERT-YADA REVELATIONS-25, 26 & 27

"If you put toxins into the body and build them up in there, when you start meditating, what happens? These poisons start irritating the body; you feel what seem to be little pin-pricks all over it. You want to scratch and squirm, like the monkey in the jungle tree. You have to train the body so it can sit in one place without motion. That is the first step. And you will find it helpful, before you go into this sitting position, to bathe the body, and perhaps take some kind of fruit juice. Bathing the body frees it from outside irritation, and if you clean the inside of the body with water or juices, you will have less irritation to hold the consciousness to the body, to belief in a physical body.

"I do not advise anyone to take any special position. Some can take the extreme and difficult positions of the Yogi, and some can best become detached from the physical body in a reclining position, though, if you are reclining, you must take care not to go to sleep."

H.P.F. Are mantrams helpful in preparing for meditation? PARTE 25 = 1.550 + 1.610

"Yes, if they are well up in pitch, and in harmonious tones. As you utter these words, breathe in and breathe out. But do not allow your eyes to roam around and take in all that is taking place in the room. Your mantram and your breathing should act as focal points."

E.N.H. What notes in music would have the right resonance? P. 26 = 1.616 + 1.689
"That I do not know, because the notes that are pleasing to one person may be extremely displeasing to another. You strike your note and if you have a properly tuned musical instrument, you can use that. Why is a particular note pleasing to you? Because it is in harmony with you." 13-1-2011

N.M.L. Do you recommend meditation with some particular seed thought?

"I would recommend that you try to concentrate your mind and form a picture in your thinking mind of a pleasant place you have been. Or perhaps hold a flower in your hand and meditate upon its design, its delicate formation, its perfume. You can have a physical flower and set it down before you and gaze upon that, if you love and appreciate flowers, but not everyone does. P. 27 = 1.682 + 1.742

N.M.L. What about the use of symbols?

"You may use symbols, any that is pleasing to you, yourself. If you use that of a four or five pointed star or a circle, you want to try to visualize that star or circle expanding in lines of light, of rotating light. There will come the time when you will find yourself the star or the circle; and then you will be able to step through this star or circle into a broader expansion of mind, and know where you came from, who you are, who is this 'I' of you." LAS 3 PARTES = 1.550 + 1.742 = 199 P.

E.N.H.. Are not circles also considered spiritual, and sharp-pointed figures material?

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"That depends pretty much upon the understanding of the individual. Let us put it like this; it is said that the teachings of astrology show that the stars design your life on the physical plane, that because Jupiter is in this position, and Mars in that, for instance, the way you work out your map, you live daily. Thus the stars are your life, the stars are your destiny. But why? Because they have power over you? No; because you gave them this power over you. 'Today I can't do thus and so, because this planet is in conjunction with that, etc.' .. and so you don't do it.

"Astrology and numerology, both of these sciences are as ancient as man's consciousness upon the earth; but their meaning is far greater than what you today have and try to live by. The ancients, who thoroughly understood astrology, knew it to be the laws of the spiritual life, not the physical life. And the same with numerology. You are the law; there is no other law before you. 'I am the Lord thy God, worship no other God before me!' The I am!

"As you know, I do not tell you to follow after me and live my way. Our teachings to you can be a poison if you have no comprehension of what we are actually talking about. 'A fool walks where angels fear to tread', is an old, old saying. Now I shall go."
(Yada di Shi'Ite withdraws)

Professor Alfred Luntz, Control.

"I have been listening to your conversation on body-control. This is what is called 'phenomena', very fascinating and very distracting to say the least. It is one of the easiest things to find out about, if you really wish to do so. But in so doing, you had better be careful that it does not become a block to your understanding of life. More glitter! The entire physical world is one of trance, hypnotic trance, brought on by the glamour, the outer stimuli of a glittering type. It was through the falling into this sort of condition that man first lost his spiritual kingdom. Now, I do not say to you that you must avoid anything; all things that appeal to you are worth knowing, but beware of being held on that plane of consciousness!

"The manifestations of mind move, because it takes form to move. Mind does not move. So, one thing standing still can very readily lend the illusion of motion to something else. These 'phenomena' which you were speaking of, the slowing down of the respiration and the normal activity of the heart and the bloodstream; the driving of instruments through the body, any one of you sitting in this room tonight could do these things. But you have conditioned your mind in other directions and for other things. Even more, with mind, you can reduce the body, disintegrate it, take it into other dimensions. It is not the concrete thing you believe it to be. But you shall not be able to do these things until you put yourselves to it. Nothing is impossible to man if he will but train himself!"

S.W. Is not the symbol of the Triangle used very often in your work?

"Yes, it is; but there are many other symbols of equal importance, many that you on earth are not at all aware of. In fact, there are many symbols that are entirely related to one individual; did you know that? Man once spoke entirely through symbols."

M.L. Such as in the Tarot cards, I suppose. Will you tell us something of the origin of these cards?

"They were one of the earliest secret ways of teaching about the inner life upon the earth-plane. They were originally designed by great Teachers in high mystic Orders, and given to those qualified to go among the people and teach without appearing to do so. These symbolic designs on cards were drawn, some, anyway, upon plant leaves, upon bark and stone, upon almost anything that would hold the design. I do not know of any set time in the history of the world when these cards were not known, or rather, the use of them.

K.K. The first twenty-two major ones, I suppose. The others came later?

"According to the need, they came."

M.L. From some particular place?

"No, sir, they did not; they came from what we have so often spoken of, the Etheric World."

M.L. Has the symbolism been kept intact?

"Yes, largely so; but every 1,000 years or so there is a change, and the change takes place in the designs according to the race of people they are to be given to."

K.K. Will we have Etherians walking among us soon?

"May I say you already have them?"

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M.L. One of our associates, W. G., writes me of having bumped into an invisible entity who was substantial to his touch. It gave this physicist quite a shock.

"I do not know about this particular gentleman, but in general, men of scientific mind should wear shock absorbers, they get so many shocks."

M.L. What kind of substance is an invisible, ^{but} tangible substance?

"Sir, when you blow upon your hand, do you not sense a tangibility to the breath? But did you see it? Do your scientists know why a breath is tangible?"

M.L. Because it sets molecules into motion in the air:

"Yes, My friends, everything is in motion; there is no such thing as a stationary entity. Now, a thing that makes its motion known to the people in a three-dimensional world does so because it is made up of atoms of similar behavior, a similar wave-pattern, and all patterns are made up of atoms, molecules, neutrons, protons, isotopes"

1.552

"The tangibility of substance is no less, or no more, rather a natural phenomenon than is the impression of light upon the retina of the eye, or what is called "smell", by certain wave-motions taking place in the atmosphere. The aroma-motions strike the smelling apparatus, which, by the way, would not be worth a thing if you had not a tasting ability, because they both are run off on the same body-patterns, as it were."

E.N.H. Is it possible that the small people found in the disc that came down in Mexico are of the same substance as the apports run off at Stanford by Bailey?

"Sir, I know nothing of these apports, but I do know that they are very like in material make-up to the bodies you and all the others in this room have. However, the reducing of their vibrations and bringing their bodies down to that size, their way of bringing down the molecular structure of the body makes their flesh and general physical structure of a slightly different quality."

E.N.H. Why were their bodies taped?

"Well, it would seem that their bodies were taped to resist shock, due to their tremendous flight speed, to reduce the internal pressure."

E.N.H. Were they in a denser medium?

"Their original state was of a density far superior to anything you have here. This table before me is not what you suppose it to be. The particles of which it is made have such great spaces in between them, quite similar to those between the heavenly bodies. So you are walking around in 90% nothing, as you conceive of nothing. But between you people sitting here before me in solidity, density of such a measure that it would appall you to know of it."

"It is in the depths of this that is called 'nothingness' or 'ether' that the realities of life lie. There are dimensions upon dimensions upon dimensions. And sometimes when these craft are observed as a jellylike substance, it is because the substance of which they are made and out of which they came is not yet, shall I say, congealed? But it is not actually a congealing to make a greater density, but a lesser density, as you think of it."

"You see, in the coming years, even months, your scientists are going to find things that will appall them; and they are going to be very reticent about them, because what I, being a preacher, would call 'the flock', will be all ready to become panicky."

E.N.H. Have some of them figured it out already?

"Perhaps; but you know that if you awakened and saw a tremendous figure in your room, and you said, 'I must have dreamed that', and then you looked in the other side of the room and saw it standing there, what would you do? That is what the scientists are up against. You know, most scientists are hard-boiled about what they believe. They have worked and studied long to get their proof. They are not of the type of mind to say, 'In the name of the Christ, get out!' That is in truth a helpful thing to do to get rid of some unpleasant manifestation, but the scientific men are not apt to do this. They, themselves, may get out!"

M.L. Did you say these craft have been used for interplanetary travel?

"Yes, indeed, they have travelled through your Milky Way."

M.L. Can you say anything about their speed?

"It cannot always be classified as a time problem. Some of these craft use the force of light back of them, or around them, as a driving pressure, for this generates heat, and by

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certain methods it can be converted to another form of molecular action called intense cold. So, if light travels at 186,000 miles per second (though I would say it goes 500 miles more per second, your instruments for measuring light, your mathematical figures, are all off.)

E.N.H. They do not fit?

"Well, there is a way of fitting them up so that you can have a working system between the two worlds. We may be able to give you a little etheric mathematics to fit in with your physical mathematics."

I.P. Can they reach the speed of light?

"They can most assuredly reach that speed."

M.L. But operating at the speed of light, it would take about 35 years to reach the nearest star.

"Yes, but I am not referring to a fixed star. What I am saying is that the planets throughout space have what is called an etheric world, which in its expansion may be many thousands and thousands of miles off the physical planet. It is like the aura of a physical body; it may extend from a few inches to many miles. Relatively, when you think of it, think of an atom of matter away from your body three miles."

M.L. Our astronomical figures must be 'way off' then?

"They are indeed.... Friends, I must go. God attend you, as you attend one another. Good evening.

(Professor Luntz withdraws)

May 18, 1950 - Home of Mark Probert, Evening. 931 26th St., San Diego, California
Control - Professor Alfred Luntz.

M.L. Our friend, Edward Schultz, in Buffalo, is anxious to know if any of you of the "Inner Circle" have been trying to contact him?

"My very honorable friend and also my advisor, Lao-Tse, has made several visits to that gentleman's home, and now that he feels his presence has been felt, he will continue to try further to break through there - I shall use your expressive term - 'the iron curtain'"

H.P.F. Have you any suggestions as to how it might be pierced, this iron curtain?"

"Yes, but you won't use the suggestion. Those in power in your country and in England, my own, have used that term very aptly. It has indeed become an iron curtain. Russia, on her side, has built this iron curtain and feels very smug about it. Now, neither the Russian people nor the American people have any desire to fight one another. This egging on towards war is done by the big interests in your country and in Russia, hoping at the time that the atomic power which your country has, and which, by the way, Russia now has, will not be used."

"With the scientific knowledge man has today, it would be senseless to use the atom bomb. For there would be no profit in it, and wars are fought only for profit, for the expansion and growth of property, for general political and economic power, and not at all for what is called 'the common man.' The common man seems somehow to have beautiful blood when it is spilled all over the landscape, but only then." ^{U.S.A.}

"Now, I think we, and I shall classify myself with this country, because I see that it is the center-point for the growth of the world, the only country that holds a light, dim as it may be at times, I see that if you, the people, will try to reach the people of Russia, by-passing the religious and political reactors of both countries, you may be able to do something."

G.R. "Religious reactors" is about right!

"It is exactly so, sir. Religious dogma is trying to keep its head above the rising tide of oblivion; it has lost much influence and will continue to lose it. For the people are coming awake. Now, in this present time, man is seeking to escape the boredom of this last war by delving into pleasure, physical excitement; but the people will come around to see that there is more to life than that. As I was saying, if the people of this country will make a concentrated effort to reach the people of Russia, all may yet be well."

H.P.F. Thank you very much, Professor Luntz. We will try to do something along that line. I wanted to ask your advice, tho', about this smaller "iron curtain" in connection with making contact with Edward Schultz and his wife, have you any suggestions for them?

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"For any of us to make contact, it takes a bit of effort and patience and, above all, detachment. Otherwise, every time we try to break through, one becomes excited, and this distracts and attracts forces through which we have to struggle to make contact. Now, I shall go. Good Evening."

1.554

May 25, 1950 Mark Probert, Yada Di Shi'ite - Control

Yada speaks first in his ancient Yu tongue, and gesturing to indicate a flying disc and a small creature, as suddenly realized by the listeners who had been looking at and discussing a Cologne, Germany, Newspaper rotogravure description and illustrations of the landing of a disc with a small man occupant, in Arizona. Yada then began speaking in English. "It is wonderful, hmm, when we suddenly see the light, we brighten up, the face becomes like the sun. That is true of all our attempting to learn about life. We struggle on blindly, trying to understand, but life to us is like a foreign language. We look at it dully, with no comprehension, and then in a moment, one little thing which is the key, suddenly becomes clear to our way of thinking and whoosh! Illumination! Understanding! "Strive, struggle on up the hill. Some of us, not thinking, pick up rocks and put them in our pockets. These rocks are difficulties, troubles. We save these troubles and weigh ourselves down with them and make the way upwards much more difficult. Let us try to forget putting the rocks in our pockets. Let us not pick them up, but try to find a way of climbing over them. There is no use moving them, we had better go over them; for if we move them they will still be there for those behind us, anyway.

ALL VALID.
"There are endless ways of dealing with life. Man has been told that everything is simple; there is nothing complicated. Of every difficulty, we are told, 'there is nothing to this'. Or, if we cannot understand, we are told by the teacher. 'just disregard it; we will do your thinking for you'. So we have been taught life is all common. Life is not common! There is much to learn. You may pick up a flower and look upon it and say it is only a flower. There are millions of flowers. They come and go with the seasons.

"Seldom do we take and examine a flower and wonder how it grows, where it gets its color and perfume, why does it grow like this, why these particular colors. The grass is green. Why is the grass green. We are not interested in it; we just walk on it.

"Man originated out of what is called the Garden of Eden. Your Christian Bible says so. Two people started trouble and all the rest of us have to pay for it. That is, you had to pay for it until a man called Jesus The Christ came along and paid the penalty for all your mistakes, your 'sin' and evil. Then you could go ahead and sin all you want to because he had already paid for your doing so. On this, man builds his great temples. Never is he told that he is solely responsible for all that takes place, that he cannot shift his responsibility on the shoulders of another. For every little thing you think, you act, and for every act, you will have to pay sooner or later, not after death only, but now. This is the law of cause and effect.

"For a moment I wish to speak of what you call 'flying discs' or 'saucers'. It is common, eh? Nothing unusual, eh? You are having illusions. You are having eye trouble. A great many of you must be having eye trouble; did none of you have it before the saucers became common? No, I must get serious, my friends.

"These discs do not come from planets, that is not from other bodies like your earth, in the skies, nor is it the first time that these things have come to the earth plane; they have been coming for untold centuries. There is no other word that we can think of, if you must have a place for them to come from, then Etheria. Right within this that you call empty space, which is teeming with life and intelligence. Out of this, you have come and all matter. In this, there exists a great, great civilization. Where are we to suppose that the ideas of all these great civilizations of the past, as well as the present, come from? Out of thin air? Not out of but in. And it is not air, but substance. However, my saying so does not prove it to you. You must, if you desire to learn more, try to understand matter and the cause of matter coming together to take form and go back into the very, very ancient teachings of life. Then you will see what we are referring to when we speak of the ether or lokas. (We do not like to repeat ourselves too often because it becomes boresome, but man learns through repetition.)

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"Speed, speed of what? Matter. In this present era, man feels that he is pretty good, that he has quite an advanced knowledge of the laws of aerodynamics. He does not know what is yet in store for him. These discs are driven by the law of light, light acting as pressure. Now, you may take light, you have electricity, you may take that up there inside the glass bulb. You hold your hand up. You do not feel anything, you say. But today you have instruments that are capable of measuring the pressure of that light. Now imagine a machine that is capable of picking up light waves on a great reflector and having those light waves recast upon an object. That object would move with the speed of light. No? Do you want to debate me?

"These things do not travel only through your skies but they travel across whole solar systems. Their amount of what is termed "solidity" depends on the body they enter into or they come in contact with. If they were to enter into the gravitational field of other bodies of the skies, some of whose matter is of such a density that a very, very small piece would weight a ton, so they must regulate themselves according to the body they are to come in contact with."

H.R. Could they be as small as the picture we are looking at?

"Yes, and why, you wonder, so small? Less difficulty at that size. Some other condition, they will have bigger bodies, for they are no more solid than, I should say you, because you are only solid to the "solidity" of (this particular) world you are living in. Your weight is not according to something in your body; your weight depends upon the solidity of this world you are living in. In some others you would float around in it; in some others you could not move."

H.P.F. Asked about the authenticity of the newspaper pictures.

"Yes, they are authentic and very good ones."

H.R. Why don't we get those pictures in our American newspapers?

"Because over here you are a free country, you are free to listen to those who tell you what they want you to know. And I'm not being facetious."

"Now do not become excited or worried, but in the past, when civilization has reached its peak, or some great cataclysm of nature is about to take place, these beings come to make a record of all that has been accomplished. They also take very careful notes of the condition of the earth. In a way of speaking, they are guardians of the earth. When a great cataclysm has come to the earth and destroyed an existing civilization, these beings have all the knowledge of that civilization stored, and ready to give back to the civilization that shall rise up out of the debris of the past. It is returned to this new civilization through secret and mystic organizations. It has always been that certain ones should know certain things, while others did not; they are not prepared to know. Perhaps that is the reason that those who run your government do not let the people know about these."

H.P.F.: Do our government officials know about these?

"They do not understand themselves. Soon we tell you that there will be many, many more of them in your skies, and if they are attacked too often, it will bring great trouble to you."

"Now, I do not mean that they can just dissolve and go immediately into the etheric state. This table that I am touching, will eventually go back into the etheric state, but according to what you call time."

"Man has a long way to go before he comprehends the nature of matter. Quite often, these ether ships appear in your sky in one color and then change to another and another color. These colors are simply light reflections; you are getting refracted light."

"Now there is nothing to get upset about. You are living in a marvelous age, but only the marvelousness of your own age. In the past, there were ages as marvelous in their way."

F.C.R. How is it that these discs can be destroyed?

"Because they have taken on the nature of your three-dimensional world and while they are in it, are under the same laws, the gravitational laws of your world, etc."

F.C.R. And do the occupants have feeling?

"Oh yes, sir, for feeling is not in the body but in the mind. You can prove this by giving a person what is called an anaesthetic or put him under hypnosis. That individual you have under the spell of your awareness, you can cause to believe that he alone stands in a room, although the room may be filled with people. He will not know that anyone else is there, because you have changed his sense of awareness. You have done nothing to the

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body. This consciousness called the personality, when it comes under the spell of the body falls under that belief.

(Dog comes into the room. Yada tells of the very large, fierce dogs of his day that guarded the estates of the wealthy.)

"So, have you changed? Have you not great estates for some while many live in poverty? No, with all your scientists standing around open-mouthed over the wonder of their discoveries, they have done practically nothing to make better the ways and conditions of those who are not strong enough or perhaps intelligent enough to grab while the grabbing was good.

"Now, we feel that possessions are good; each man must strive according to his own way, but do you not think that man would be better off if he would try (to aid his fellowman to be as brilliant or as strong as he?) Or is it possible that in this age, man still labors under the belief that if he gives part of his bread to his fellowman, that there will be no more bread and he will starve too. My friends, (nothing comes upon the earth without the things necessary for its existence being already there,) from the smallest little ant to the largest creature in size, not to mention the brain. Man is supposed to be the thinking being, but it seems that his thinking concerns mostly himself. Most animals consider one another better than that. Wherein does man claim the honor of being the thinker upon earth when he creates war upon his own kind. It is because he knows not that he was born through the law of love and not through the law of sin.

"Many times, we have been questioned as to whether or not we are evil spirits because we do not believe in sin. Many times we have been called very odd English names because we do not believe a few should have wealth while the majority live in want. Today you have enemies whom you called your allies during the late war. You greeted them with a smile then. They did the same to you. Those supposed to be in charge of the destinies of the nations had their little black books out to the side, saying to these, 'As soon as we get through this war, we will annihilate you too'. That is the kind of stuff they tell -- that is a funny word -- stuff. I pick up these strange words from the Boy's brain. Often when we are running through his brain, we come across all kinds of peculiar things. Not long ago, my honorable colleague used the expression, 'O.K.' and there was a gentleman from his own country there who said, 'O.K.'? 'That sounds very strange coming from you'. If you are using a machine, you are going to get out of that machine, the same things it is made of. Often people jump at what they consider foolish things, even though they do not know what those foolish things are.

"The other evening, one of your airplanes passed over the house while I was speaking through the boy and I suffered greatly because I was feeling the physical reaction of the Boy's body. If I had not been in close proximity to the body, I would not have felt it at all, but I felt as if terrible pressure was being made upon me; I was thinking of myself as a body. Does that seem strange to you? Often, some of you forget you have a body. You are not at all aware of your surroundings. So you are not aware of yourself as a body. Should someone come and strike you while in that condition, he might strike you unconscious, if you are not unconscious already. For you have freed yourself from your awareness of your body; and that is what happens when the fearful thing called death takes place. But that is not always true. This is the state you should strive for but so few are able to attain it. When you pass over into my state of awareness, if you do not know these things, you will find yourself still very much aware of being a body. And your desires remain and keep you in your desired surroundings on the earth. This is what causes hauntings. An individual has been very unhappy in a certain place, or he has been very happy there, and in either case, will he haunt his surroundings.

"Again we might make an analogy to your dream world. How often do your dreams take you back not only through the years but through what may be termed space too? Some go back to the home where they once lived. Older people may go back as young children. So your oldness does not lie in your mind, but only in your body, and you give the sense of oldness by the way you think. You create a chemical disturbance throughout the body that ages it.

"A while ago, I was speaking of 'stuff'. What I wanted to say was that the ordinary individual who has not a great estate to be protected by dogs has no war in his heart, no hatred for his neighbor. Those who propagate all wars have been those who have something to keep from the slaves who made them comfortable. Today, you are preaching in your country, 'Do not kill the Japanese; they are humanbeings, they are God's children'. A few

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years ago, it was, 'Kill all Japanese; they belong to the devil'. It was the same of the Germans and all the people you were at war with. This condition is terrible. It aids wars.

"Now you have the frightful spectacle called, 'The Russian'. In the heart of the common man on the street, is conjured up a vision of something pretty horrible, these Russians -- and every one of them has a bomb to throw down your chimney. And of course, the Russians are told the same thing about you. The only way to break this chain of greed is to demand direct contact with your fellowman in all countries. If those in power in Russia as well as those in power in your country, would allow the ordinary man to make contacts with each other; there would be no war. But now we will leave these things behind unless you wish to say something about them."

F.C.R. My contention has always been, if there were no boundaries there would be no wars.

"Probably so, sir."

Mrs. C.: We need a world government?

"You need exactly that. But to many, the moment that is mentioned, they begin to talk about dictators. I think in your country, there are two, what do you call them?"

C.L.A. Two parties, Democrats and Republicans.

"Yes. Now. I believe that 'Democracy' means brotherly love. Is that correct?"

Man answers: Broadly speaking.

"Yes, but I think not broadly enough. Too often, you have no way of knowing whether you are putting a charlatan or a dictator in office. You can only know what you are told.

"Now I have great faith in man provided that he is not under pressure of hunger and want. If so, then I have not the faith in man that I have in the animal, the dog. Why? Because even if hungry, the dog will love his master, but man suspects his fellowman always of double dealing. Is this not true? Let us go further afield. Because your Christian church has considered itself a world organization and the only true path to God, they show this belief by taking to the so-called heathen the Holy Book in one hand and a sword in the other, saying, 'You are a sinner; you do not believe in what we believe in; we kill sinners'. Many have been killed that way -- for the love of money, of domination, not for the love of God. A few, a very few of those sent out to do missionary work among the peoples of the world have felt an honest feeling of love in their heart for those they ... to.

C.F.: What about Albert Sweitzer, the world renowned German missionary who gave his life unselfishly for the downtrodden in Africa. What influence will he have on our future?

"It is said in your Holy Book, 'The Harvest is great but the harvesters are few, and many are called but few chosen'. A man like him of whom you speak, makes very deep and everlasting impressions upon the harmonious laws of life called God and his doing shall turn back upon the world and breed much good. Like your Master, the Christ, who were it not for the understanding of the great ones, his mission would have been considered a failure, but like this Doctor, the Master, Christ, was not come to save the world but was come to gain greater understanding for himself. Now, this may seem selfish, but if you will try to look at it with the inner eye, you will see that we, as individuals -- and I mean very, very much, this -- we as individuals, are the world. There is no other being but you, I AM -- the everlasting and only consciousness. Your Master, the Christ, knew this and he tried to impress it upon the people -- that each individual is his own master, and his own God. It is futile to lift up your arms to pray to some distant being. Pray here (touching his breast) for God is here. Man is both Satan -- Huh, I'm feeling sorry for that man Satan -- and God."

E.B.: Do you mean that when anyone prays, there is no one outside himself that hears and answers?

"I do. Now, my dear, I do not know how to place this into words that will not confuse. I desire most whole-heartedly to make the picture clear, that this in which you and I are, and I'm using my hand to show (Making an all-inclusive gesture), is consciousness. Out of this consciousness, you came, and yet, you are it. That coming is merely an illusion."

E.B. But do we not have guides on the other side, to whom we can turn? And when we say prayers or mantrams, are not these sounds sent out, so that our guides will hear them?

"Indeed yes. Now, when I say yes, and then no, it seems as though I were talking in a confused way. Let us say there is a generator of electricity over here, and along this line, we will say, there is a whole line of bulbs, a mile long perhaps. They will be

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different sizes and different shapes and different colors and different wattages. Now, electricity, while you may call it a flow, is not flowing in a steady, solid stream, but is running in little impulses. Today you call it working on the quantum theory. Now these bulbs, I am considering as representing human beings as individuals. Each one of these bulbs feels that it is different and separate from the one next to it. One says, 'I am a blue bulb and I have a very pretty design in my glass', and the other describes itself in a different way. Each one, believing it is separate from the other. But if you reach over here and shut off the current, what then? They all go out.

"Now you cannot shut off the life force any more than you can shut off the electrical force. You may shut it off over here, in all the mechanical forms all over your earth, but you still have it in the atmosphere. The life energy is electrical in nature. If the spark or the impulse could evaporate and become completely annihilated, it would mean the annihilation of the complete electrical flow. For it is the many sparks, the many impulses that go to make up the flow. The flow is nothing by itself. It is as if you were letting water out of a hose. Does the water come in a steady stream? No, it comes out in little globules. Do you understand what I am trying to say? Words are so foolish. They do not paint a true picture."

E.B.: Then is there no use to pray?

1.558

"My dear lady, listen. You have been before me many times and have heard me talk much. You have heard me pray?"

E.B.: Yes.

"Prayer is a great necessity."

E.B.: Perhaps I do not understand. I do not mean to be argumentative.

"No, no, this is what I come for. This is what we put the boy through so much trouble to do."

E.B.: Sometimes I think you mean we are only appealing to our own consciousness; then another says to me that prayer is a very powerful thing we put out into the atmosphere. I feel that we should be appealing to some higher consciousness than our own.

"Ah, good - - some higher awareness than your own - - at your present state of understanding of the world and yourself. These little impulses that we call 'greater than I', are greater because they have a greater understanding of life. Now, when I say this out here (indicating space) is consciousness, that is exactly what I mean."

Question: How would you pray?

"I call upon my higher state of awareness, which I know exists, but in my present state, I know only that which I am given to know, at this moment. Now, this other consciousness is not bodily awareness I must go." 10:00 P.M. - Yada withdraws.

10:30 P.M. - Cotton Mather - New Control

"May I come in. Perhaps I may be presumptuous enough to say that some of you may have known of me. It has been some time since I have had the honor to use this man's body. I do not often have the opportunity to hear my own voice again on the earth plane. You know it is very pleasing to the ego to hear your own voice.

"I listened to your conversation a while ago, concerning the writings of the Holy Book. And some of you, I am sure, are well aware of the part I played in the days of witchcraft. Many, many innocent souls were put through the most damnable torture in the name of the Master, Christ. The Master, Christ, taught one thing and if man had listened and acted according to this one solitary law, none of the suffering man has been through in all these many, many years, would he have had to go through. What is that? Love ye one another. What, my friends, is worth while besides that? Why does man squabble about the writings of this Holy Book. All he has to do is to follow the one plea that the Master made. And what is love? Understanding - understanding one another. If each one of us would only come to the realization that we, as individuals, all have the same identical emotions, the same sensory centers, we would not be likely to bring pain upon one another. We would not be likely to object to what another wants to do. We would aid them, help them to work out their desires, whatever that desire may be, with the prayer in our hearts that that desire would be good for those around and about us.

"None of you has ever seen, I'm sure, a burning at the stake or the pulling out of tongues or the pouring of hot lead into the eyes or mouth or seeing a human being on the rack - - all in the name of Jesus Christ. I look back now and see my own mistakes, my own errors.

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Does that change the mistake? No. Just to look back and to worry and to regret that I have made mistakes would do not one bit of good. Life lies not in yesterdays or tomorrows, but in todays.

1.559
"In the teachings of meditation, of which at that time, I had no understanding, I find that if one meditates upon the acts of their past, they can benefit only from such meditation, if they do so from a sense of detachment from what they observe. You can only learn the value of a mistake by looking at that mistake from a sense of detachment. You can see then what to do in whatever future there may be. Man only learns by trial and error. Sin is not something that man can escape, for sin means only mistake, not having understanding.

"Now one of you may go to one of your fellowmen who is doing what you call wrong and you bring his attention to it and you say, 'Brother, your ways will bring you to a bad end'. Now let us reason with ourselves. How do we as individuals make ourselves the law? How can we become a pattern to be set up for another? How can we know of that other's burning desires, which are his life? Are we to cast the first stone? Are we so incapable of making mistakes? When the Master said, 'He that is without sin, let him throw the first stone', did He himself cast that first stone? Did this not show that He felt that there was much left ahead of Him yet to be learned, that He was not above the ability to make mistakes?"

"Man has a peculiar way of thinking of his deity and of the prophets of his God. Jesus Christ, the only Son of God? Did He say that? No, my friends, for He knew that every man is a Son of God. These statements that are found in your Holy Bible are surely intentional mistakes made to keep the people in ignorance of the truth. If this man, Jesus, had come into the world in any different way that may border along what some may call the sensational, the mystical, such as that taught of the virgin birth, then all of his sufferings, so called, were not sufferings at all, His dying upon the cross was not worthy of the effort. The virginity and the birth of the Christ lies not in the body but rather that He was born in wisdom and in understanding, and the purity of knowledge. And how was this? Not by some mystical process but by the natural course of the law - - that He had lived many, many lives before and had amassed the greater understanding of life, through a series of experiences in the physical body and on the astral planes. And in His last appearance on earth, He was to go through the final and great initiation, which you as initiates will all, some day, have to go through to obtain freedom from the wheel of material life.

"Oh my friends, believe me, time is too short for me to do more than touch upon a very, very deep subject. I must go now, but before I leave, I ask only that you try in your daily living, to be of service to your fellowman on every side. Love ye one another, and with this love, will come the greater understanding. God bless you, and good evening.

(Cotton Mather withdraws)

Control: Professor Alfred Luntz: (After personal message to C.L.A.)

"I shall not stay long. Have any of you anything to say to me before I go?

H.R.: You were joking once about seeing through Mark's eyes in order to save yours - - I wanted to ask how do the men in these discs observe our activities here? Can they see at that great distance?

"It is too much to try to express now. It is far too deep a subject for me to say yes or no."

H.P.F. : I suppose that it is a mental activity and therefore there is no such thing as distance?

"What you have said is quite close to the truth of it, but of course, it is more detailed so I shall have to wait until another time."

"To the boy at the back of the room (Bruce Monks). I am keenly interested in the young people, and this boy has a very, very good future ahead of him. And more, he has a serious mind. With a little encouragement, as you are giving him, he will go a long way. If there is at some time, something he desires to do, before you say 'no' to it, or 'yes' to it, find out why. What is his true purpose in so doing? But try not to say 'no' without first finding that out. You know children are children only in body. In mind, they are ageless. I will tell you some time how you may prove that. Good evening."

11:15 p.m. Prof. Luntz withdraws.

Present: Dr. & Mrs. Gilbert N. Holloway, Irene Probert, Fred A. Rolloson, Jr.,
Mr. & Mrs. Paul B. Foster.

(In answer to question of Dr. Holloway as to what those present can do to operate constructively and helpfully in these crucial days).

"Sir, you have given me a tall job! However, I shall do the best that I can with it, and then see what you have to say. To begin with, we of the 'Inner Circle' see quite clearly that a great crisis is at hand, that the world stands at a great opportunity, if it can be called an opportunity, to destroy itself. Your civilization has reached more or less its peak. I do not wish to be what you Americans call a 'wet blanket', but we of the 'Inner Circle' feel that all those who come to listen to us talk have already reached the state of knowing certain things that has driven out of them the greatest amount of fear. "Coming events, sir, are not at all good. Russia, the United States, England and all of the world are going to be at one another's throats."

G.N.H.: Can you give a time limit, within two or three years, perhaps?

1.560

"Now, sir, as we have said before, the type of minds that are back of what is about to take place is of such an erratic nature that it is difficult for us to say exactly one or two years, but, sir, at the longest two years, at the very longest. We are much inclined to believe that in less than a year this will become widespread and bloody, less than a year."

"Let us look at conditions. To begin with, sir, religion plays an extremely large part in any and every war. Now, we of the 'Inner Circle' are quite indifferent to the creeds of man on the physical plane, his beliefs along religious lines. We feel that everyone is entitled to believe as he wishes. Much of it may be wrong in your eyesight, but if those individuals are finding a state of equilibrium and contentment in their particular beliefs, how can we condemn them? However, we can say that this war is going to be aided greatly, most greatly, by the hierarchy of the Roman Catholic Church."

G.N.H.: In order to protect their own interests?

"Yes, sir, exactly; because they believe this is the end, or will soon be, if they do not act immediately to protect their interests."

"Now, Communism, as you know, in its true meaning is the doctrine of brotherhood, as in Democracy, but as it is now being used, it is a brutal thing, an entirely selfish and materialistic thing. And this so crushes man's growth that he cannot progress on the next plane of consciousness."

G.N.H.: A dead Communist is really dead?

"Yes, sir, he is, for he is not prepared for life on any other than the materialistic plane, and he is truly confused and lost. But, of course, as you know this does not mean that he is permanently lost; even the most ignorant Communist is not truly lost, for there are many on my side of life who see to it that he comes to a better understanding of life, eventually he is awakened to a better understanding."

"Let us look backward down through the history of man's life on earth, and what do we find? Priest, king and slave! As long as there are those existing who are (so unthinking as to desire someone else to do their thinking for them), there shall always be slaves. This is only right."

"Now, it is quite easy for us on this side of life, this plane of consciousness to say, 'Be not afraid!' and expect you to be. But, friends, you are living in a most critical time. It is seldom that we speak so plainly to a group; it is only when we know the state of consciousness of those to whom we speak. Those in the state of awareness that you have achieved are not going to let yourselves be driven by fear. You are going to be the helpers, the teachers, the guiders, when these things come."

G.H.N.: What should we teach?

"That which the Master Jesus taught and which has been taught by the Great Teachers all down through the ages - LOVE YOUR FELLOWMAN! And not only your fellowman, but all things. For all that you contact has been created by you, is a part of you. Hate not any man, not even those who have to be your enemy. We implore you, (if you must kill, do not kill in hatred!)"

H.P.F. What about our young men who must be made to hate so that they will kill? KOREAN WAR
"These young men, my dear, are not killing in hate, strange as that may sound. They are killing in fear. Watch an animal stalking its prey in the forest. Every move is one of caution; he is not killing in hatred, but in fear, for that is his way of self-protection. Man in general, in wars, kills promiscuously, without thought."

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G.N.H.: Do you see a great decimation of the race?

"Yes, sir, we do."

G.N.H.: And the use of the atomic bomb?

"Yes, in the last stages. When one side finds itself in great peril on losing, they will use it. This, sir, has to be. It is needed to clear the Earth of the unknowing, of the blind, the stupid and the greedy."

G.N.H.: Can you tell us what percentage will survive?

"Sir, I do not like to make statements about that. I am not side-stepping the question, but I would rather not."

G.N.H.: Would you care to tell us if America will win?

"If she does not, sir, the world will suffer from five to ten thousand years of darkness, of crime and degradation such as one cannot imagine. There will be no law or order anywhere."

G.N.H.: Hardly a Communistic paradise!

"Most assuredly not. All down through the ages, man has tried to create a material paradise. I am sure you know, sir, why those utopias cannot come about, because each individual thinks in a different way from the others, and each individual is therefore a stick of dynamite which will blow to hell every incipient paradise."

F.A.R.: What about the destruction of the West Coast by earthquakes?

"That is another thing to be considered. We have said often that the Etheric Guardians of the Earth are going to do all they can to prevent the use of atomic power; because that weapon breaks into their world. I do not believe they are going to permit the use of it. What is liable to take place is that these Guardians of the Earth may see that it is hopeless to try to stop them in any other way than by tremendous earthquakes and storms. Most of this quaking can be made to take place in the air without necessarily shaking the Earth. Have you ever been in an atmospheric quake?"

I.F.: Do you mean a hurricane?

"No, no, an actual quake in the air. There is a force than can be brought to bear on the ether. Now, the ether, from our standpoint, is a hundred thousand times denser than any matter you know. Can you imagine what would be the consequences of a quake, in that etheric matter? Your atom bomb would look foolish in comparison. You have something of it in the weapon of sound. Sound at certain high rates of vibration can cause insanity, can cause paralysis. The use of sound, therefore, can be far more devastating than any atomic bomb, and over a greater area."

G.N.H.: Has this been developed by our enemy?

"No, but by your present American forces. (I hope I am not saying anything that will jeopardize the future of this boy.) And bacteriological warfare, which could bring entire cities such as New York, London, Paris, Chicago, right down to death's door. In other words, the entire population can be wiped out without destroying the property at all. That is also the purpose of sound as a weapon, because that will cause only temporary paralysis or insanity of the inhabitants without damaging the property, and there will be no place to hide from it."

G.N.H.: Will our enemies develop this?

"Not to the same degree as the United States. I want to speak now of the 'flying discs'. In a short time, a few months, a large number of these things will be seen. They are going to keep their eye upon the progress of this present war. I must admit I am most happy to be out of the physical body."

H.P.F.: Perhaps we will all be joining you before long, Professor Luntz!

"Well, I would not like to see that, although I should be very happy to meet you on my side of life; but I must say that I hope you will stay on the physical plane as long as you possibly can, for the longer you stay, the better your state when you come over here. You must all try to teach what you can to those you contact, that there is much more than physical life; that there is nothing to be feared in physical death; that each one will meet his loved ones out of the physical body. These are necessary things to teach. It will take the sting of death away. Try to teach that clearly; be precise in your words. (Consciousness is consciousness; no matter what body you may be in!)"

"Man's original home was the High Etheric, though I use the word 'High' not necessarily meaning something above something else, but meaning that it is a full and complete state of awareness. All mankind is struggling to get back to that state. Death is not the way."

1.561

Becks

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H.P.F.: You mean we must instead learn to master the physical body?

"Yes, you must first master the physical, because it is made up of mind substance, it is energy, and you, the individual, are wilfully, not meaningly, but wilfully, throwing aside that energy when the body is made to go through death and be put into the ground. He must learn to be able to disintegrate and reduce and take with him the substance of which that body is made. Is it not said that the body of Christ was never found? 'The angels came and rolled away the rock', yes, the angels of the mind will come and roll away the rock of ignorance.

"Why do the discs or any air phenomena of that nature seem so fantastic and incredible? All matter came out of that condition, the state of mind. Matter can be made to take form in what you call a spontaneous way, spontaneous insofar as time is concerned. Even though it is but a fraction of a second, it is still time. If one is to have a million dollars, or a million pounds, he must start with a penny or a tuppence. So if it is an action that takes only a mere tick in time, a mere tick is eternity, is endless," 1.562

G.N.H.: Are the discs going to help us?

"Yes, they are, for the Democracies hold the last light on earth; and I assure you all that should this go out, it will be a sad and long day for the Earth. It has happened before, in Yu, Atlantis, in Mu, in all the great civilizations. As soon as man builds a great civilization, he holds his fellowman in slavery. A few have great power, the rest are held as slaves. Now, this is largely because the birth rate in a country becomes too great. Where a city or a civilization produces more than is necessary, it shall suffer greatly. Doesn't the Bible say, 'In the time of plenty there shall be famine'?"

H.P.F.: But haven't those souls crowded in because of their need for reincarnation?

"That is a good question. But why should the door of the physical-chemical matter be left open for those on the lower astral plane who have not yet learned anything of life to swarm in? And they are the ones who will pour in, because their desire for physical life is greatest."

G.N.H.: Can you advise us as to whether the relatives of our friends who are in Western Germany should return home?

"They should indeed be advised to do so; they should not stay as long as two months."

G.N.H.: I wonder if you would also advise us about the lecture trip to Seattle we are contemplating, should we go as planned?

"Yes sir, because you are doing a good work there, and therefore your time is not limited. You are doing the kind of work that should be carried on.

"Now my dear, (to H.P.F.) I know what you are thinking!

H.P.F.: About my family in Alaska.

"Yes, it is an extremely dangerous spot, but then, what is not? But, as to Europe, it is a dying civilization. It is on its last legs. India, China - - - India, however, has a far better opportunity of coming back to the great state it once was than China. China is hopelessly lost."

P.B.: Isn't it partly our fault?

"Yes, indeed, sir, utter indifference to the suffering of man! Playing politics with man's souls!"

G.N.H.: American or Chinese politics?

"Both, sir. I was once told something by General Stillwell, I have had the pleasure of meeting him since he came over here. Chaing Kai Shek is definitely one of the worst rulers China has ever had."

P.B.: What about Madame Chaing?

"She is a great lover of physical luxury and comfort. While she sleeps between silken sheets, millions of innocent people, I was going to say 'children', but I will not, innocent people die in the streets, not of malnutrition, but of starvation. The suffering in that country is unbelievable - sir, and the missionaries play Rugby with that misery."

G.N.H.: Saving them for Jesus?

"Yes, saving them for Jesus! Is it any wonder that the man Jesus wept? My friends, these words of the Master, Jesus, sum up the whole of his teaching, 'Love ye one another'. Remember those words, 'Love ye one another!' Now I must go. Good evening.

Professor Luntz withdraws.

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Mark Probert - Present: Elizabeth Boddy, Lettys Erwin, O. Reynolds, Irene Probert, Harriett Foster

1st Control - Antonio Alvino, former pupil of Enrico Caruso, singing Bartlett's "Dream"; followed by

2nd Control - Lingford, singing, "Old County Down", and making some comments regarding the portrait-sketches which "The Boy" (Mark Probert) has made of members of the "Inner Circle" as the likenesses were impressed on his consciousness.

"Very good, though I think he flattered me a bit, made me look a trifle young, and I think he might put in a few lines, so I wouldn't look quite so blank, etc. - etc."

H.P.F.: Lingford, can you tell us anything of world conditions? What about this West Coast disaster that the Florida group wrote us had been predicted? I believe Professor Luntz said he would look into that.

"Yes, and I think I'll let the good Professor Luntz answer that himself." 1563
Lingford withdraws.

Professor Luntz - Control

"I knew he'd squeeze out of it somehow! You know, that group in Florida are very fine, very well-meaning people. I don't think, however, that the good Dr. Layne should have put that article, that letter, out. It is too much of what your newspapers call a 'scare article', and we all know in what a condition of fear the world is at present. I know that we have spoken of disasters ourselves, but we have tried to side-step the time issue. It does no good. Suppose you run away - you start out to go and possibly you run into something worse."

H.P.F.: tells of offer of refuge for BSRA headquarters from JMF in Idaho.

"I feel, my dear, that when the proper time comes, we will say something that will give you the time to depart if it is necessary."

"Now, the way we observe things when it comes to earthquakes is that the ethers show a vibrating pressure line upon the Earth, and when the pressure from the ethers causes that line to bob up and down strongly like this (illustrating with hand), then we know that the earth will get a pretty bad jolt, we can tell than when the bob shows sufficient bounce. When, however, the bobbing up and down has a slow bounce to it, we know that it will not be much of a quake for you. When it gives, the ether and earth gives at the same time, making a condition in the air that produces something like heat waves. Perhaps you have noticed that just after an earthquake....."

"Friends, your quake is not an immediate thing, so don't worry. There have been for many years small quakes here along the coast, eh? And look at Japan - the people there have lived all these many, many years quite calmly on top of a mountain peak that may go out from under them completely at any time."

I.P. asks for help from the "Inner Circle" for a member of group facing an operation.

"We have already attended to her request and will stand by to do whatever we can to help, both her courage and her strength, though I do not think she needs to have her courage bolstered - - a very strong and courageous soul she is, and we know how much she has gone through in the years she has spent on earth. She does not need so much our moral support, but she does need our physical support, our energy. But, friends, if she should come over here, don't be unhappy about it. It is the greatest adventure that man has to look forward to!"

H.P.F.: Perhaps some of us look forward too much to it; it makes us loathe to stay here.

"Yes, we should not think of leaving one plane until we have acquired at least sufficient knowledge to keep our balance on the next plane; too much of a desire to get away from the Earth-Plane shows a lack of stability, a kind of escaping. Let us all, my friends, be willing and glad to learn in the particular plane of experience where we find ourselves."

E.B.: Do people who have such knowledge as we have about these things benefit on the next plane?

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"Quite so, indeed yes. Remember, on whatever plane you happen to be, you are doing nothing more or less than acquiring knowledge. It is like a great system of education, in which the earth can be put in the category of a grammar school; and when you leave the earth, you step into what may be considered the high school, the first plane beyond the physical. And if you have graduated from the grammar school without cheating, you will get along very nicely over here; but if you have cheated, looked over someone's shoulder and all that kind of thing, you may have to go back before long to do what you failed to do before."

"As a usual thing, the individual goes on to the various planes of consciousness, often taking the soul tens of thousands, even millions of years before it returns." 1.564

H.P.F.: Did you say millions of years, Professor Luntz?

"Yes, I did. But time, of course, is only a matter of individual consciousness. And others return in a day, or even a few hours. In cases of stillbirth, the soul may find another body on the same day."

H.P.F.: Is stillbirth the result of a lack of courage at the last to face what lies before it on the physical plane?

"Not a lack of courage, I think, but the inability to complete what has been started, a lack of mental control to carry the birth through to a concise point. Because of some past mistakes, it has failed to be able to hold on to the body it has built. But there are many things that enter into the picture, the karma of the two parents, for instance, as well as that of the incoming soul. It is a very involved question, too technical for me to go into at this time with the amount of energy left. I shall go now."

Professor Luntz withdraws

Control - LAO TSE

"I was far away, but I returned because I wanted to clear up this condition; the minds of others flow over outward, and to those of us who are sensitive, these waves serve as a block. You will find, in the course of human experience, that man is 90% mind, and we will therefore learn to govern our activities accordingly. Now I want to say to you that we must somehow, all of us, do our best to put down this fear complex that is building up all over the world. It has struck India and China particularly, and the terror there is beyond description. It has struck in many places and you are now beginning to get it in your country.

"Let us now begin to talk only pleasant things; let us begin to look for the greater growth, the greater beauty that is coming to the earth. It is thoughts, my dear friends, that are bringing these unhappy things to your planet. The mind works upon the ethers, bringing about a certain condition, a certain vibration in the ethers and if that vibration is wrong, it will bring physical havoc to the earth.

"What has man to lose by being optimistic? Surely, nothing. The fate of man lies, it is said, in the lap of the Gods, that lap being man's mind."

"I know that many groups all over the world are hearing such messages of disaster as you have had, and they are true. But you started them, and you can stop them! Man, since the coming of the Atom-bomb, has been building stresses of fear in the ethers, ever growing greater and greater; and this has been putting pressure upon the ether, and therefore your ether quakes. Your scientists do not seem, as a general thing, to know the nature of these 'earthquakes'. We have often said before that earthquakes are always attended by ether-quakes, for the ether is what gives way first. The lines of pressure upon the earth break and change, forming new patterns. In Tibet, for many months past, terrible fear that the Communist herd from China would invade the country, has caused them to make prayers, mantrams, (to the effect that the mountain passes might be closed to them.) and this, aided by the great desire of the people, has brought about this terrific jolt to your earth. My friends, whatever comes, comes to bring knowledge to you. Meet it with joy and with courage."

Lao Tse withdraws.

October 26, 1950 - Mark Probert

Control - Yada Di Shi'ite

"Friends, your world is beset by so many problems that it would even try the patience of the highest Angels. What is to be done? You know what? Nothing. There is nothing

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you can do. You know, life is very much like a river. We are standing on the bank of of a river, and we can see down through its clear depths to the river bed itself. Then all of a sudden there is a turmoil, a whirlpool; that particular spot in the river becomes muddy, turns up much. But if you will be patient, it will be clear again. That is life."

"To do something is to create more churning. That is the attitude the Tibetans have adopted in this crisis of Communist invasion. Nehru conferred with the High Lama of Lhasa, and was told to keep the attitude of passivity. That is what won for India, through the efforts of doing nothing by the most honorable Mahatma. 'Let them come!' Like the winds, like the great storms that sweep across that part of the country, it will all abate sooner or later. It is not the first time that Tibet has been over-run, swarmed over by what is called an enemy. They have come and gone, and conditions in Tibet have remained the same."

"To resist strife by active methods means to create greater strife. If we could but learn that! If we could understand it clearly, we would have no problems. It is not important what is happening out here (indicating outer space); (it is what is going on in here (touching breast) that matters.) This out here is always turmoil; this in here is quietude, heaven. It makes a stirring up in here, the sacrifice of your peace, your heaven, when you make an active effort to stop what is going on out here."

"Man is always struggling, and always complaining that he has difficulties to overcome; that the world must find peace; that there must come some form of utopia upon the earth. In your English way of expressing such a thought, you are but chasing a will-o-the-wisp. For not until the individual cultivates the inner self will wars cease out here."

"The forming of peace groups means the breeding of war. Strange, isn't it? Why is this so? Mainly because each member of the group has his own special individual idea as to what must be done to bring about peace; and it is likely that before long they will be using their fists or clubs in order to bring about what they call 'peace'."

"Your Christian Bible says, 'there shall be wars and rumors of war as long as the world endures'. Now all those who make such claim to believe all that is written in your Holy Book are doing all they can to deny that book by creating a 'Peace Group'."

"Passivity is always a very sharp weapon. Had the world left the Chinese and the Japanese to carry on their own war, it is likely that the Japanese would have taken China. Would this be evil? No, for in not too long a time all the Japanese would have become Chinese. Where there is lust for physical satisfactions, there is blindness of the soul. Where there is blindness of the soul, the result is inter-breeding."

"Now after the Chinese had absorbed the Japanese people, they would have been once more all Chinese, so, who would have to worry?"

"The greatest trouble with you of the Western world is that you think you are the superior race, and therefore it seems obnoxious to you to think of breeding with another race, but that is what is happening all the time in war."

Yada withdraws

December 21, 1950 - Mark Probert (15 persons present) Control - Lo Sun Yat

"Friends, I come to you this evening to try to tell you of the existing conditions in India, China, Russia, and, of course, your own country. The mere touching upon it is all that can be done, for the whole condition is so vast, so confused, that no one can point here or there and say, 'Here is the trouble!' It is all one hopelessly entangled mass, hopelessly entangled and snarled up. I think you Americans have a word for it, a new expression. The word is SNAFU. Just what does it mean?"

M.L.: Situation normal; all fouled up.

"Yes; it sounded good, so I decided to use it. As I told the Boy last night, it is imperative that the United States forces must not be driven off Korea. This would lead the Communistic Chinese to take Formosa also. Therefore, you must not be driven off Korea. I tell you they will not. They do hold a very small beachhead, and they may have to give that up, but they shall still stand and fight and return to it."

"It is a signal for all Communist Chinese forces to attack your mainland once they take Korea and Formosa. The Chinese people have what is to the Western World a strange psychological attitude. If they succeed in their efforts, especially against such countries as yours, it will give them great heart."

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"Russia is going to carry on this war, but she will first endeavor to get the American people to exhaust your man-power and reduce the high economic conditions in your country. Siberia is an arsenal, a great and vast arsenal. How foolish can your men in Washington be for them to think they can withdraw and defend only your own country? 1.566

"India is on the verge of a very, very bloody uprising. The Communist element there are going to foment great trouble to keep India busy with herself.

"The different countries of Europe have failed to supply the necessary strength to back up the United States so she could carry on this war in Korea, but now they are becoming sincerely concerned, frightened, and they shall move faster. If they fail to do this, all of Europe will be overrun by Communists. If this happens, the Russian Government will have all of these countries fighting for them. Then your country would have little chance to survive.

"When this war goes into full play, every known means of destruction will be used, gas, germ warfare, atomic power, the power of sound, everything! This is to be what is called a 'people's war', ugh! It has been fomented to destroy as much of the male population of the world as possible, so that a new set of people can be born into the world and raised as slaves.

"This has been done before. It will mean for the world thousands of years of taxation and misery beyond all of your present beliefs. It would be no crime either against nature or morals or ethics for the Western Powers to use atomic power now upon my country (China). These vast hordes are beings who have come in from out of the low Astral world. It would be better to rid the world of them. They have no enlightenment, which, of course, is not their fault. They have not been given the opportunity.

"The only chance the white man has of survival is to strike now in full force with atomic power. But do not be foolish enough to drop the first atom bomb on China, but on Russia itself, directly in Siberia and back in the Ural Mountains. There is a great stronghold there. It is well concealed, and a great portion of it is entirely underground.

I.P.: It will be difficult for our flyers to find it.

"It will be difficult to live. Let us not talk of difficulties. I am not a military man. I know nothing about destroying my fellowman. I do know that there are certain times in the history of the world when certain beings in human form must be taken off the earth for the betterment of the world in general. This may sound harsh; it may sound brutal, but would you think it right to set a baby out among a pack of wolves? The nature of the wolf is to destroy to keep alive."

M.L.: We have been told from your side several times that the etheric people would interfere if we tried to use the atom bomb.

"Yes, but that is not now so, for they see the chaos that man is now in. They can withdraw from the radius of your earth. This, in itself, will be unfortunate for the human beings, of course.

"Man is of two natures, he can be trained into harmonious ways of acting or into the demon ways of acting. The world has decided to choose the demon way. This is the world karma; this is the working out of the karma of the human race. This will be harvest time, the weeding out of those that have fallen behind.

"Now, my dear friends, I do not mean that all those who die, whose physical bodies are destroyed in this great earth tragedy, are to be so classified. When the time is ripe again and conditions have once more become settled upon the earth, those advanced human beings that have been removed from the earth during this chaotic period will return again. The others shall not. They will be kept off the earth for millions of years, until all memory of having lived in an earth-body has been erased. Then they will be allowed to return.

"England is in an extremely difficult position. She has made certain agreements with Russia, and she feels, not out of conscience, but out of political necessity, that she must keep those agreements. But she is not going to be given the opportunity to do so. Hongkong will fall and the English will be drawing out of it.

"The one and only hope for the world will be by the destruction of Communism in Russia first. This cannot be done until you clean out the terrible mess you have in Washington, for there are connecting links between Moscow and Washington. There are connecting links between England, Russia, China and Washington. If the people of the world only knew that they are fighting those that appear to be their friends, their protectors, their leaders!

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They do not know they are doing this; they are led to believe they are fighting for what is called freedom, democracy, or communism. You have got to dig out many in your country that are undermining it."

H.P.F.: Can you give us any information as to who they are?

"I will only say that some of them are holding top positions in your country. They reside not only in Washington; many of them are located in strategic places all over your country.

F.H.: Could they be in top military posts?

"They could."

F.H.: Could they lead our men into a pocket to destroy them?

"Did that not happen in Italy? But I am not naming any names; we cannot put this boy in jeopardy by doing so."

L.P.: We seem to be so helpless. What can we do?

"You have, right here in your country, your F.B.I., and yet, in spite of it, crime spreads more rapidly. Only recently did some of it come to light, not by the efforts of that department, however. The head of that department is himself standing on extremely dangerous ground."

→ HOOVER

F.H.: What about his first assistant?

"We may not be doing right in telling you parts of what is going on; we do it only to enlighten you to the fact that these conditions exist and so that you may try to learn more."

W.M.: Has Russia as great forces as we?

"They have the very finest."

L.P.: The long-range weapons?

"Yes, they have, for ever since the fall of Germany they have had some of the finest German scientists to show them how. Also, many of your own greatest scientists and engineers went there from time to time. Now they are going to show you how a 'civilized' nation acts!"

I.P.: Are they far advanced in the use of sound?

"Not to the extent of the United States, but in germ warfare and atomic power secrets, which they have received from some of your own scientists. Stop and look and see who these people are and it will give you a hint as to why.

F.H.: When will there be Universal Conscription?

About two months after Christmas."

I.P.: When will roads be closed?

"If you are going to do any moving, you had better do it soon, very soon."

F.H.: Will men and women from 16 to 60 years old be taken into service?

Everyone who can do anything will be conscripted.

I.P.: Is it still possible that there will be a big flare-up at Christmas?

"It is. It is possible that Iran will be attacked on that day."

"My friends, I must go. Let us be calm, let us be strong of heart, please. Let us hold a prayer that conditions will not get out of hand; that your country may be able to keep a light burning. Let us hope. Good evening. Lo Sun Yat withdraws."

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Lecture, Hotel Buffalo, Buffalo, New York

6/8/54

2

Yada speaks in his language.

Irene: Yada says he is happy to be here with you people. He is blessing this room and glad to be here this evening.

Yada, may I ask you if the vibration of the machine bothers you.

Yada: No, no.

Irene: Its all right, OK?

Yada: Continues to speak in the Yu Language.

Irene: Yada just said he will tell you now in English what he just said in the Yu language. He was telling us about in his time when he was Yada how he tried to teach people that there was no god above and devil down below, etc. Anyway he said he would explain it to you.

Yada: Speaks again in the Yu language.

My friends it is an honor to come among you to have the discussions of the most important topic in all existence - Life. There is nothing more or greater to study than "life" itself, because life is meaning man, the human kind, it becomes the duty of every human being to make a direct application, to know that which is called "LIFE". What is nature? Why come to here? Where goes from here? What doing while here?

I know down through the history of man, there has been much talk in this direction and many great schools have been created, only to end in great dissension and then splitting, one half going this way, the other that way in opposition to what they originally believed; and indeed to have broken up in more parts and more parts until the original teachings, the original thoughts they had sought after, were gone, disappeared. It is no more what it was in the beginning.

Love of life and the desire to understand life brought these people together and then, personal opinions, personalities, entered in and caused a wedge, a rift to be formed, splitting them asunder. Personality is interfering in the life of man en masse. All of the - - what you might call, the most glad religious you have today are not at all what they started out to be. You have fairy stories instead.

Christianity. I will speak of first. It started with a group of men gathering together to teach, and to better understand themselves, the nature of the human being. They were not seeking after an outside god. They were not seeking a god as the term is applied now, or a mystical, supernatural being. But they were seeking a so-called first cause and this first cause was meaning their origin, not a god. Not a being but their origin, from whence did they come. These men were of great minds. They had spent years in deep study, in deep practice. To know something, if you cannot apply your knowledge, put it into active use it is of no worth whatsoever, no matter how great it may be. For all life is born out of action. The moment man ceases to act, in that moment he is indeed truly dead. And this gathering together in the beginning was a council of men to study life. This council of men were concerned with one called St. Paul and for most of the other so-called disciples, apostles. These men created what is called a mystical order. Mystical meaning what? Inner knowledge concerning something apart from the physical structure; other dimensions of time; from whence man has come and from whence the matter world has sprung. They were not seeking a god. But in the course of their studies, as each one advanced in understanding, these steps of advancement came to be known as degrees. Degrees in awakening, becoming more consciously aware of their own divinity or oneness with their origin which is the LIGHT, God if you wish, but after a time you will discover that you cannot name it. When I say the Light, I use that word only in preference of the word God. Because the word god is meaning really so little. Man is bogged down in gods and devils. So I simply say the Light which is impersonal. And all of you, I must say, and the whole of the human race, is seeking to become one with this Light. Then it was discovered in the group of this council of men which became a mystical order, that with certain practices, certain rituals, the human being could take his consciousness out of this physical world and become one with the Light. Consciously, so the meaning that they had discovered

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how to destroy the illusion called death, and that is why you are here on this earth. And all the great teachings that followed this down through the ages, that came out of these schools of mysticism, tried to bring to the lay mind that it was death they were trying to conquer. So that the individual would not have to go into the astral world; so that he would not have to leave a physical corpse here and go into the astral world and wait there until they again found it necessary to return again to the physical world. Around and around, doing this, going into the low astral and back into the physical world.

My friends, this is what man is trying to escape. He is trying to break this, to get through to finish with this illusion. And out of this, where the Christian religion is concerned, came the story of one called Jesus, the Christ. The story was about an initiation and had nothing to do with a crucifixion wherein that one was murdered upon a cross in order to save you and I from what - sin? 1.569

Now this evening I ask to talk with you, not from an emotional point, I cannot appeal to your emotions. I do not do that, but from reasoning. Do you feel that someone can save you from making mistakes? That by their blood they are going to keep you from living consciously? You must live consciously. What causes man to make mistakes? What causes the individual to make mistakes? Because he is not living consciously, because he has not his consciousness on what he is doing - right here - right now, in this moment.

It is all always part there, part here, scattered all over, so that when this what he is doing or should be aware of doing, he discovers suddenly that it has gone into a mess. And then he says to himself, "Did I do that?" "Oh no, I couldn't have done that, my neighbor did it," or "I did not know this would happen, I didn't know that this would be the result of doing this." And the reason he did not know was because he was not holding his consciousness upon it. When we are constantly, consciously aware of what we are doing, the results will be what they should be. You will not have to think about results. If we only do what we are doing, that is all we have to think about and the results will take care of themselves and they will be what they should be. I do not say they will be good or evil, they will be what they should be and that is all.

No teacher, low or high, can save you from living and in living and acting there is always the possibility of making mistakes, more often to make mistakes than not to, until we know how to live and act in this moment consciously. I must be aware that "I am doing this". This is important my friends. The world is bogged down in opinions, beliefs. Do you know what you are believing to be true or is it because you have been told it is? Are you listening to me; whether what I am saying is true or not true? If you feel that what I say is true then you will act upon it daily, not because I, Yada, said it or any other spook or ghost, or any other living in the body spook or ghost. Nobody can be your authority, not in the finalness of your initiation called physical living. In the end it will all be handed back to you and if you permit to be so, it can become a white elephant. And there is nothing heavier than a white elephant! It will wear you down and keep you from acting and make you fearful.

I come to you my friends, and I say, I am Yada. Who is Yada de Shi'ite? I am Yada de Shi'ite. But if you stop and think for a moment you will see, you will understand, that I am not Yada de Shi'ite, that I cannot be Yada de Shi'ite. Not as Yada de Shi'ite, as a thing in itself. Undoubtedly I have had many, many, many lives and in each one of these I adopted a different name or a different title. Which one of these is Yada de Shi'ite? I come to you and I say, "I am a master". The moment I say this to you, you had better take your hat and coat and go out, for I'm not a master. Anyone that comes to you from the Astral planes or from the Physical plane and they say to you, "I am Master So and So, I have come to teach you", you had better go away quickly from that one. Because if this one is a Master, he will not tell you and you would not be able to recognize him if he were a master unless you have a mastership in yourself. You cannot recognize anything that is not in yourself. You may as well make up your mind to this, my friends. Let us stop pretending and playing dumb about it. When we become adults, let us be adults. Adulthood is a highly responsible position. We

have no more time to play with children's games. No, I'm not a master, nothing, in the sense of that word as you understand it. It is to me a very foolish word, for it puts you below me and the human being, the human personality, the human ego does not like this. Why? Because each one of us are creators. You see, I do not say "God". I say creators. This has meaning and we are equal with one another on the same level. And the moment we are not, when one tries to rise above the other and say, "You are my pupil, you are not ready yet, you are a poor fellow. You have not much up here, but I will enlighten you". My friends, we are degrading one another when we do this sort of thing. Everybody is ready, but the alleged teachers have been making a great mistake. The mistake is simply this, and it is a very simple matter, they have not been using the right words to ring the bell in their so-called pupils head so that he would know what they were talking about. He has been using his own language and most of it has been high, big words, Sanskrit phrases, phrases strange. The pupil is not learning and when he starts to notice this alleged teacher's personality he becomes blinded. Blinded by the glow of this great personality and so he falls down on his face. He is emotionally caught up, hypnotized, by the personality. And when he is like this he knows nothing, because he is feeling for nothing and when he is like this with the mouth open, the eyes bulging out he is awed. "Oh, this great being has just spoken to me". So he is deaf and blind. He is caught up in an emotional hypnotic state and does not hear one word the teacher has said, because he is fascinated with his personality. This has happened to the one called Jesus, the Christ, to the one called Gautama the Buddah, Brahma, Zoroaster and all the teachers down through the ages. 1.570

My friends, who am I? I have been called many things. I have been called an evil spirit; an emissary of the devil, a spook, a ghost, a part of a split personality, an astral shell and not very long ago there was a man who wanted to get what you call this ? ? ? (Aud: Radar?) Yes, radar. And he wanted to pick me up on radar. And I said to him, "What does this do for me?" He said, "This makes you a pip!" And so I have become a pip also. Everybody knows what or who I am but me, Yada. LAUGHTER This is all right, I do not complain. It is natural, I am all things to all people to the degree the individual listening understands what I am saying. Why does he understand? Because he already knows! This knowing may lie latent and is what is called and miscalled in this world, the unconscious self. There is no unconscious self. Perhaps I should say the all conscious self. What do I mean by all conscious self? Where is this? In what locale is the all-conscious, or the unconscious, or the sub-conscious? These are all labels and tags on unknown quantities. What are these unknown quantities? So we label them, so we think we know what we are talking about.

Your physicists call this paranormal psychology, Para-above and beyond known conditions about this or that. Is there anything that man knows? If there is, you tell it to me please? What do you know? Perhaps you will tell me you know, and for certain, that two and two make four. This is certain? There are planes of consciousness where two and two do not make four, but make much more, much more. That which you call mathematics it is supposed to be a pure science. And it is pure. It is so pure nobody knows very much about it! You have something called the zero. This represents a symbol of the nothingness state. Then out of this nothingness state you automatically manufacture a whole part called "one". Is this reasoning? Is this logic? Is this understanding? Does this show you know something? How are you going to get a whole number out of nothing? How are you going to create nothing in the first place? Man did not begin somewhere. He always was. What do I mean by "he always was"? Perhaps I had better say "IT" always was. Man, as the world is understood, is a human being. This is recognized by man as man, the human form. But very few can claim to be human. It takes work my friends to be called human, acquire the title of a human. Before this we are working in what is called the group soul. We are under control of the mass mind. The so called human beings are puppets, zombies pulled by strings. The strings of what? Is there some greater being dangling you with strings on you? No! We are dangling ourselves on the end of emotional strings. Because in coming into the physical world we become immediately hypnotized. Because every sense of the body is subject directly to nature, to hypnosis.

The art of suggestion. The eyes look out here. Your attention is held by the glitter of the matter world. Everything out here is holding your attention through the senses. Do you think that after a course of time you are going to forget what the matter world is like because you pass out from the physical world? Certainly not, because you are being conditioned, the senses are being conditioned in the physical world. It will take time to uncondition you so that you may rise into higher states of mentation. Everyone enters into the low astral plane, unless they have made a great deal of study to understand what they are, to comprehend their own nature. And if you have not learned my friends, which is emotional control, you will have to come right back here. No matter what else you think you know, you will still have to come right back here.

But before we can talk on what we reincarnation, life after death, we are going to have to know what it is that goes away from the body. What survives the so-called death. It cannot be a something called the "spook", the "wraith", the "ghost". what is its nature? What is it that goes away and comes back? What is that which is called the spirit? The soul? I say to you, it is this, you think of it and then accept it or reject it for you are your own creator. You must live with yourself. That which is called the soul is only a grouping of experiences recorded - and that is all you can say about it. Recorded on a light ray, called the soul seed.

All things rise out of seeds. There have been some controversies, and there still is to some extent, on that very old problem of which is first - the chicken or the egg? The egg is, for all things come out of egg, egg-form. The whole vast universe was formed first, the world of matter, developed, gathered on what is called great vortexes, heat or lines of force or vibration, attracting certain matter through these lines. Working ever inward to become first the egg and then out of this egg hatches all other manifestations in form.

But this is speaking from the physical side. Where did the matter that was drawn into the vortex originate, from other frequencies? Matter did not originate anywhere. Matter always was, for matter is simply the building block of consciousness.

Would any of you care to oppose me? I am most honored to listen, I too have come to learn.

Irene: Do any of you wish to ask Yada a question? If you do, just raise your hand.

Anita: I agree wholeheartedly.

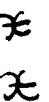
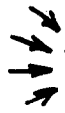
Yada: Thank you very much, lady. I only hope that you will pursue whatever studies you have been pursuing that have given you that kind of consciousness to be able to agree with me.

Anita: I not only agree, I understand.

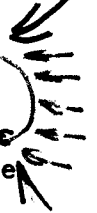
Yada: This is a great joy to me, for it means that you are on the path of finding yourself consciously. My friends, in the death state, and there is no word in my language that is what you call "death". There is no equivalent for it. In my language there is only E'da. E'da the Light, or the Life. The individual has suffered the illusion that something has happened to him, called separation from the physical body. And the illusion is so strong that it has created a condition - so what and so why? So that he can escape the responsibility for leaving this corpse there. You are doing what you think is natural. Everybody does this way. Everybody leaves the corpse on the earth. In the Christian Bible it says that when this Great Teacher was put into the cave and a great stone pushed against it so his body would not be stolen and Angels of Light came also to guard over it (that is the mystical part - the Angels of Light). The other part, which is not mystical, said that they placed guards there to see that one called Jesus was not stolen, so that the Jews could say our Saviour has risen, when they really only had stolen the body.

My friends, when the stone was rolled away there was no body. Why? Because somebody came and stole it? No. Because this man knew how to control the building blocks of his body and took the body with him. Did he take it as a body like this? No, this would smell very badly in heaven. No, he took it as energy, mental energy, out of which he created it in the first place. He manifested it here, the same as you have, so that He could complete a mission, His work, His own work, His final

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FOR THE CREATIVE WORK OF C.



initiation, freedom from that which is called death. That was his last earth life or illusionary dream world. The crucifixion was an initiation. He was put upon a cross, yes, in the secret chambers of the Greek Mystical School. The story was stolen. The great avatar, the great anointed one, was one called Aesus, the Son of God, the Son of the Sun, S-U-N which means light, the Son of Light.

My dear friends, this body that you call an atom structure, molecular structure, whatever you like to call it, these bodies are what we call light blocks. In Masonry, in the Inner Teachings, they have the trowel. The trowel represents building, cementing the blocks, cementing the blocks with knowledge, with conscious awareness, building the Light Body which, when once built one never returns to the physical expression through biological process. But they can return whenever they feel it to be necessary or to go to any state of consciousness throughout the entire universe and universe(s). Because why? How does one get there, by flying there? No. They realize consciously that they are themselves the universe. The conscious awareness of this can take me anywhere I, consciousness, want to go. I do not move, you do not move, because you're consciousness and consciousness has no motion at all. But there is a form of action called material manifestation.

The dream world, the shadow world, man built it. Let us stop blaming God. Let us leave Him in His glory. Let us give Him a little peace for a change. Man has been hounding and persecuting God. He does not know it. Unconsciously he has been persecuting the Light, the source of his very being. He has formed an image of it and it has appeared like a man, in a place and locality called heaven. So every little thing that happens to him, "God did it". Or, if it is considered in this or that particular environment to be out of balance with that environment, it is called an evil. And man created another being called the Devil to blame it on. "The Devil made me do it, I'm innocent." And also he has been mistaught that one called Jesus the Christ came to keep him from paying for his blindness, his indifference to life. His indifference to his own divinity. In your Christian Bible it says that one called Jesus the Christ was crucified between two thieves. You know this? One of these thieves turned to Him and said, "Oh Master, what about me? What is to become of me?" "I'm frightened." And it is said the Master turned to him and said, "Fear not, for I say unto you this day, you shall be in Paradise with me." This sounds very good, yes? He is going to take him to Paradise, this one, this blind one, this hypnotized one, the lost in the material glitter one. He was going to have all this wiped out and taken to this great state of divinity. No! This is the teaching of the priest craft. They left out a comma, because they knew that the lay man, the sleeper, would not seek to find out differently. They would not notice the comma, such a little thing as a comma. Millions of words in this book, millions of commas and periods and semi-colons and this, or that. This little comma would not be noticed. The greater majority of the people are blind anyway. How are they going to see something like that when they do not see greater things right under their noses. And so they left it out. And so the people have come to accept the thought that this one called Jesus the Christ is going to take this one and take him to heaven, heh? My friends, you know where the comma goes, heh? "I say unto you this day, (comma) you shall be in paradies with me." This gives that one a chance to grow, to find his own Christhood by work, by effort, by consciously seeking.

My friends, I do not care how often one is taken out of a low position and put in a high one, if he is not learned to hold that position he cannot hold it, heh? This is even in ordinary life, is it not so? Then it is much more so in the divine life. We cannot go where our consciousness is not. We can only be where our consciousness is.

My friends, you are born of love, not sin. Not sin. You are born of love. This world is a world of experience; a world for you to complete your initiation so that you too shall find your own Christness. All your acts, commit them in love and you shall never have to be concerned with the results. This is the Golden Key to life -LOVE, the Golden Key to the Light. All the Great Teachers down through the ages said so. But the priest craft took these words and turned them around, (put shadows on them, blackness put upon them.) They said you were born in sin. Evilness, the curse of Adam is on you!

There is no curse on you except that which you put upon yourself.

Adam. There was never such an individual as Adam. There was never such a being. Adam is an English word is it not? Was somebody or god, was God an Englishman? How come then he is called Adam? Why was he not called Joe or some other name? A race of man? Atman is the word meaning oneself, becoming aware of a flesh covering. One who has moved out of the world of greater reality into an illusionary state.

My friends, if you can, if you as an individual can comprehend, can hold within yourself the realization that you are born of love, you will give light, you will give love. It will not give you a sense of aggrandizement and seeking for personal gratification. It will give you a sense of love, of humility, of inner peace, which is the only way you can consciously seek to understand that. If your mind is filled with confusion that is all there is there, confusion. You take a glass of water, pure water. It is filled up to the brim, it can hold no more. If you put one more drop in there some has to spill out, heh? And the moment that some spills out, if that drop you put in there is contaminated it will contaminate the whole glass of water. This is the glass (mind), this is the Magic Bag, or the Magic Glass. 1.573

I want to stop talking for a moment. I want to listen to you please. Do you want to ask questions from me please?

Irene: You want to ask questions? Go ahead, speak to Yada like you would to us.

Heh, Yada?

Yada: Yes, my friends, I am like you. I am not different than you. This man over here is not different from that man over there. We are all one in the great mind and when we rise out of this manifestation that we have made, this dream, this momentary dream, we will find our oneness and cease to feel a separation.

Lady: Yada, what about Jesus dealing with his young manhood from about twelve to thirty?

Yada: My lady friend, let us go back deep into the history of this one called Jesus.

You will find that one to whom the name Jesus was given in what you call your Bible, your holy book, that this man originated or had his earth birth one hundred years before, or B.C. He came out of India as a little one, as a baby, before birth. He was expected. Expected by whom? The council of Men that later became known as the Essenes or Arcane School. You know these schools? They knew he was coming. How did they know this? Because a light appeared in the sky. Where did this light come from? Was it something called God that put a candle in the sky so that all men should know that His only Son was going to be born? No my friends, the great discerning mind, living in other dimensions of time, the masters of the universe and universes which you now see occasionally manifesting as the what you call the disk people, they knew. They knew that he was coming one to the earth for the last time that would, in his final initiation, join them, the Essenes. And they moved, some of them, their matter into your dimension of time. PROTONS AND ELECTRONS

Let us look at this a little closer please. Within the atom are substances of such density or weight that no amount of yet known force projected at the nucleus will permeate it. One, what is called a cubic inch of this substance weighs up into the billions of tons. Do you understand me? (Aud: Yes) Into the billions of tons! This is the Inner World, yes. In that inner world, that inner substance of the atom produces form, for those in those dimensions of time. Now there is no such thing, my friends, as space, no such thing as time. These are purely abstract entities or beings, Abstract. (Waving his hand in space) This is your consciousness - that I wave my hand in, or the boy's hand in (Mark's hand). This is your consciousness. But taking it momentarily, from a physical standpoint, it is a hundred thousand times denser than this (Yada touches the table) or any matter in form as you know it. It is indeed worth that I speak about for these beings have their existence and can move from their existence into yours. And it isn't a movement, it is (an emergence).

Let us take please, what is called (this is funny, very funny) right here, right here. Now if you will see the humor in it as well as the impossibility of it. Interesting subject to discuss is it not? (Here, Yada asks Irene for two objects)

Irene: Yes. Yada: Thank you.

My friends, let us make for pretense for a moment. Let us say that this is the only object that exists in form in all space and time. Could you tell me where in

space and time it was? But the moment I do this or do this, you will know. Then you can say this is where in relation to this. Now if I move these two lines where is here or there. It does not exist. It is consciousness.

I think I go away for a little while please, if you do not mind, heh?

Aud: Will you come back?

Yada: Yes, I will come back. My friends, if you would like to have me come back later, I will be most honored to return to you.

Irene: Would like to have him come back?

Aud: Oh yes.

Yada: This makes my ego very big. Thank you very much, thank you. (Turns tape)

Yada: I've come back. Thank you.

My friends, remember after you have gone from here that unless you try to practice what we think, to put it into daily use, it is wasting the breath to talk about it. Let us try please, heh, to use our thoughts. You want to say something?

Irene: There is a man in the back that had his hand up a while ago. Will you speak up sir, please, so we can pick this up.

Man: Did I understand you to say that was the last initiation of Christ?

Yada: Yes.

Man: I've heard it said that He is back on the earth plane again, I just wonder. . . .

Lady: Yada, is this that Jesus (Christ) has perfected his physical body that he will not need to come anymore?

Yada: Yes, lady, let us understand this. Not only because he has perfected his physical body, this is of little importance. What is important is that he has perfected his state of awareness. This follows, all other things follow in perfection from that point. As we perfect our consciousness, perfection will take place in all the rest of our bodies and everything that we will in the future create or manifest.

Irene: May I mention something, Yada?

Yada: Yes.

Irene: The gentleman here on the front row, I suppose you heard him say a moment ago, he asked if something could be said pertaining to the discs. He asked that before the lecture started and I was just discussing with him a minute ago the necessity of putting forth his question. But you had already started on that and you were talking about the Master taking his body into the state of awareness, back to where the disc people are. Now I wonder if these people know where these disc people come from. Are you aware of all this? Do you think they come from the earth? I wondered if you wanted this straightened out?

Aud: Yes. yes.

Yada: My friends, there is a whole vast culture around you that has nothing to do with the so-called dead. There are really no dead except those who are not awake.

LAUGHTER You see, many people, great masses, all of the human race in fact, go around with their eyes open. It appears they are awake, they are not. They are only aware of their little outside dream, hoping it will be as they emotionally expect it to be. They are not awake. These are the living dead. All of us have come up from that state. By degrees we come out of our dream into a greater state of reality. Those that leave the physical structure in what is called death, they enter a plane called the astral plane. The majority enter only what is called the low-level astral plane. Are there piles and piles of this in places, in locales. No. There are simply states of awareness of this and that human being that he has taken from his gatherings or his lack of gatherings here on this earth plane.

Irene: Would you say, Yada, that every individual here represents a state of awareness?

Yada: That is right. Right here in this room, my friends, there are various astral levels.

Because I have had a mother, I can speak of this because I know all of you understand love for mother. This is one of the first feelings for life, first attractions, this love for mother. Now I came into this physical world as baby. When little older, I began to become aware of one called mother and according to her treatment of me, I will come to love her and want to be with her all of the time or as much of the time as

is possible. Then I get to what is called the adult age and I find I must leave her and go away for a time and make my own home and my own conditions. Now this mother in time, like all beings, is going to have to leave the physical structure in what is called death. Unless of course, she has accomplished the final initiation. Now if my love attachment is strong and I am there watching her pass from her physical structure, this is going to break my heart. I am going to go into an emotional upheaval. And if the attachment is very, very deep. I may die with her. This is emotional attachment. It belongs in the physical world. I has little or nothing to do with your further development or the attaining of it. The mother being has simply permitted herself to act as an open door for your entrance into the physical world. This does not mean a belittling of the mother, because were it not for the universal mother there could be no universe. But let us come to understand these things so that we do not find ourselves lost. I am not getting away from what you are thinking my friend, no. If I understand the relationship, the true relationship between one called my mother and myself, I am still capable of this great love but the love will be greater because I will understand it in its fullness, in its greater reality. And when I see her passing from me, as she may do. I feel no great emotional break. Why? Because I know that she is me. That in another time I could have been her mother and she my son, that we are but minds and we will join one another in the course of events if there is a necessity for it, if there is some reason for learning something from one another. And until such time, I shall carry such belief, and a greater one than that - the Light. Everything. Then I will rise away from all mother-father beliefs and become mother-father. Is it not so? I will become the mother-father I will cease to have any further beliefs that a form holds anything.

Now there are many people that turn against communication with the astral world. There is pro and con raging against it. There are some beings that are called earth-bound and these are supposed to be evil. But there are many beings that are earthbound for a very beautiful, wonderful purpose. The purpose of bringing greater love, greater awakening to the human mind.

Evilness is not something in itself. Evilness lies simply in our belief of what the act that we are doing is, what is its nature. According to our environment we come to believe that this thing is evil and this thing is not evil. And if I move my consciousness from the physical world into the astral world, believing that this is evil and this is good, I'm going to carry that belief with me into the next state, and I'm going to be haunted by it the same as I was right here. I'm going to be controlled by it.

But let us look for a moment into what we call discs and what we call Karetas. The word "Kareta" simply means god-man in flight. My friends, the world of the Ethereans is in the deeper levels of the matter world. The astral world is simply one skin of the great onion called the consciousness, one outer skin. Those living in the Etheric World do not have to and never have entered the physical world by birth. But certain ones, in the course of time on the earth, certain ones in their final initiation, cannot only enter their state, but can move through all states down into the very lowest slums of the astral world up into the highest realms of being. But these Etheric beings are not the dead. They are very much more living, they are living in a world of great, great reality. When you see these forms and they have appeared on your earth many, many times, when needed they make themselves known, and today you need on your earth authority to turn to. You have not one, not one on your earth friends, that you can turn to and call the authority on UFO's. None can lead you out of the possibility of the entire destruction of your civilization. These beings come for they are the only authority left. They come to find a way, not to save you as bodies. They do not care if you slaughter millions of bodies, man has been slaughtering himself for thousands and millions of years. They are not interested in that. They are interested in keeping the earth- in saving the earth, for the earth is the school of man. If he destroys it, it is going to take billions of years before he find another body to appear on, to get the proper education that he can only get right here.

Now I know many of you people are thinking that perhaps Russia is very likely to start atomic war with you. She is not. It is not their policy. She does not want to because she does not desire for that. Why my friends? Because she wants to take every country she can get whole. She does not want to destroy for she knows destroyed land is of no value at all. Would be detrimental to her.

Russia is seeking to, like your country, like England, like every country, to lead, to become the dominating power of the earth. All nations are seeking this and have sought it down through the history of the earth, and man on it. No nation is innocent of it. You decry the communistic effort to spread communism all over the earth, and yet you are spreading democracy all over the earth, or something you call democracy. My friends, Russia does not have a true communism. Communism means brotherly love and sharing, sharing alike not only of physical things, physical things are transitory, but share, share this, the light of your own wisdom with your fellowman, this is the important thing. But Russia does not have this. Democracy means the same thing as communism, it means brotherly love and sharing - sharing alike. But you do not have this. The moment you talk out loud about sharing something you have now created committees to put a bar against it. To make war against communications. Communicating in harmonious accord with one another. Don't do this, they are individual. You do not care if your brother dies in sleep with an empty stomach. What do you care. You are seeking individual aggrandizement. This is called free enterprise. You like that? Let me look in your cities as I have looked and turned away, and were I emotional, I would be horrified beyond words. I would become so utterly ashamed of having even a thought of belonging to the human race that the thought itself would annihilate me.

Your slums. Where do you think the astral slums come from? From your slums, you bred them. I go all over your cities and I see this, I see this throughout. Not only in the cities, all over the world! I see this all over, I see it in India. They are born, they live - if you can call it living, and they die on the streets. China, Russia, all over the Far East, Mideast, and what you call the Western half of the world. Anywhere you turn there is mankind against his brother. If not openly, with effort, then by paying no attention, ignoring it, seeing the crime going on and ignoring it. We become equally guilty. You talk about being Christian, you build great temples. India builds great temples. China, everywhere to their gods and to their devils. And to worship these gods, they crawl all over the bleeding corpses of their fellowman to get favors from their gods. This is Christianity? This is Buddhism? This is Brahamism? This is a thousand and one other creeds, denominations, beliefs.

My friends, the most important thing to pay attention to is man, not god. When you come to understand yourself in relationship to your fellowman; that you are to serve him in love, that you are to serve one another - you will be serving god. Then God will not have to stand up there in the sky and say to himself, "Why did I ever create this mess?" All I hear is shouting to me, "God do this", "God do that". "Give me this". "God save my country and crucify the other country." Beautiful heh? These beings (UFO's) they have come because they see this impossible mess. They hope to bring some understanding to the greater ones of every nation. But if they want to kill themselves, the nations, all right. But do not attempt to use atomic power to that extent - there is a possibility you will destroy the earth, because if you do, then they will have to destroy the whole human race. They will have to kill the pupils to save the school. (Sarcastically) Is beautiful, is it not? An excellent commentary on the wonder of the human race.

My friends, why now is it possible that I can come to you and say you are good when you think of the conditions on your earth and the way man treats his fellowman.

You have what is called, many of you here are very closely connected to what is called spiritualism. My friends, for one to become a medium, they are taking upon their shoulders, or have placed upon their shoulders, a very serious responsibility, and the first law of that responsibility is love.

An astral being, it is coming and controlling one of these sensitives. If this sensitive is not balanced in body and mind they are going to be in trouble. If there is any hate or malice, jealousy, envy within that one, he is going to suffer and spread suffering everywhere. He is going to cause his beings, those that use him or attempt

to use him, to speak unbalanced thoughts, to carry slander and abuse to his fellowman. They come and they say they are happy. If he was not happy here he is not happy where he is. If you do not respect sufficiently, or love sufficiently, your neighbors, brother, whether he is related to you or not and respect his ideas and concepts of life, why do you now come to seek him after he is out of the physical world? You would not have gone across the street to ask your grandmother's opinion about what you should do when she was living in the physical world, but the moment she has died, she becomes all wise. Yes, grandma, you are so smart now you have become a spirit, but before you were so stupid. Grandmother is still stupid!

My friends, I have gone to many, many, what are called seances all over the world, all over your earth. In ancient times there were special groups of men and women who used to sit around. They would form a circle or they would create what is called a triangle or a square in their seating according to what they were seeking. And in full light, in sunshine, they would start chanting and making certain inbreathings and outbreathings with certain words. And they would cause to form in the center of the circle or the square, first a little misty substance and this would double and double until it became a being perhaps twelve or fourteen feet high of the most heinous appearance you can imagine with the most violent seeming nature. And they would have to fight, each one of them in that particular circle would have to fight to keep that form, that being of their creation, in control. To hold it there while they asked for knowledge concerning the conditions of crops, the conditions of family life, the conditions of the earth in general and what they should do. This was called necromancy.

But where did this being come from? Was he something in his own right? It came to be worshipped as a god or deity, and also of devils. All the seeming evilness in this form, this seeming violence was the violence within each one of these people sitting there, was the savage, the beast in them. And all that was not, was the balance and the good and the kindness and the wisdom. So these beings are always of two faces. Depending upon which face was the strongest - man would reap the results of bringing them into being.

Later, there were certain ones of these individuals that came to be known as mediums, or sorcerers, and very often they would cause their projected beings to say the things they wanted them to say in order to have control over that tribe.

My friends, I say to you, I am Yada de Shi'ite, but I am also one called Mark Probert. For who is he in comparison to me? Is he separate from me? Am I separate from him and how? In what manner and what measure?

One comes to you and you go to medium and he causes a projection of what is called ectoplasmic substance to build into one that looked like your father, mother, brother, sister, or a very dear friend. And this one says to you, "Remember when we did this and we did that? Oh it was very good, wasn't it? It was very lucky or it was very bad and we got into difficulties and made for good laughter." And this one that is projected is looking exactly like your mother, your father, your sister, your brother or your friend. And you tell him all about the past that you shared with him and perhaps many things about you to her and he or she to you and you go away and say, "I have talked to my mother, father, sister or brother. My friends, I do not want to say anything that is going to what you call in America, "pour cold water upon it." I want you to have understanding of what is going on. All right, if you accept it as so, it is so. But how are you going to prove it? There is only one way to prove anything, that is to yourself. I prove everything to myself, but nobody can prove it for me, nobody. If I do not accept it from my own understanding, my own feeling about life, you, no matter what you say, (no matter what you say) no matter how intelligent you are, you cannot convince me.

There are many investigators that come to make investigations of these things. They feel they are very intelligent people, but they have no knowledge of that kind of action. Perhaps they are physical scientists. Does this give the physical scientist the legitimate right to know anything about spiritualism or spirit recall or spirit communication? They are dealing with what is called physical matter. The return of

the spirit being is dealing with a matter of a very different frequency, very different. And this material scientist does not necessarily have any qualifications whatsoever or know anything about it at all. But there have been many investigations where these minds have entered in and they have asked for all kinds of scientific proofs. This is very amazing and very amusing. They want scientific proofs and so they have caused the projected being, an invisible body or what is called an astral body that cannot be seen with the eye, to produce all kinds of tangible things, such as what you call finger prints. Now the scientists in finger printing are all deeply caught up into the belief of how valuable a finger print is. And so they have used this method to prove survival. And while they are proving the survival of John, John is trying to prove that it is he. (I use the name John, it is all right, heh?) Who is John? What is John? Is John something by itself? So I put this entity, whatever it is, over here. I put John - - - or I take the tag called John, then what is John? You see what I mean my friends? What is the quality called John in itself? However we will come back to this.

Now this one called John is making some finger prints, he has been asked to do this. So he not only makes his own finger prints, and he is amazing the scientists, "Oh, this must be him then", but then John, to have a little amusement with them, makes everybody's finger prints in the room! This has been done my friends and not only everybody's finger prints in the room, but not only duplicates of his prints, but making fingerprints of those that are at a great distance from the room. Yes, therefore who was this entity called John? Was it John? That is for you to find out. I will tell you what you will find, my friends. You will find that you are John. It is the most beautiful thing to find out. If you believe you have been communicating with your mother as something different from yourself, that is all right. That is beautiful. Go do this, but love what you are doing, feel a close communication. But do whatever you are doing with your eyes open. Do not go to a medium and play tricks with him, because he will play tricks with you. Maybe he does not mean to play tricks with you, but his so-called unconscious self knows everything and you, with your desires to find this or that, can reach into that Magic Bag, will cause him to produce that which you want. And if you make up one, he will bring out a made up ghost. You asked for it, heh? You got it! There is no need for fear. All is well with you if you live in love, this is important.

It is not important if the what is called the Ethereans or the Karetas, called flying discs, it is not at all important unless you have found your own importance to life first. Only then can you measure the importance of these beings. Will you dispute that? There has been much dispute about whether there was a God or not before the coming of the discs. Now it is a dispute as to whether they are discs or not. It does not matter whether there is a God or not, or whether there are discs or not, unless you have your own awareness so you can recognize God or recognize the discs. Let us deal in love and with human beings like ourselves; then we can deal with Gods and discs. My friends, I must leave you. There is another who would like to come and speak a few moments to you. I know it is getting late. I would like to stay much longer and talk with you, but your time is limited because you have made it limited, un-make it, become free. Do not be concerned with what is going to happen tomorrow. Tomorrow does not exist. Live right now, right now. Feel what you are doing, feel it with all your being, then you will be much more alive. If you approach live in a peppy way it will give you a peppy feeling. Naturally. I go now and I leave you with my love.

Aud: Goodbye, Yada.

Irene: You caught me unaware!

Prof. Luntz: Oh that is quite all right my dear, most of us are caught unaware. It is an honor my friends, for me to come here this evening. This is the first time I've come to your city.

Irene: This is the first time we have lectured here, Professor.

Prof. Luntz: Yes.

Irene: I was thinking today that it might be a good a good idea for

Prof. Luntz: Today.

Irene: Yes.

Prof. Luntz: Edward. how are you sir?

Ed. Schultz: UM hum.

Prof. Luntz: It is nice to get a chance to talk to you directly. It has been quite some time that I have been talking to indirectly on paper, heh, what?

Ed. Schultz. A pleasure to meet with you.

Prof. Luntz: Thank you, sir. We do appreciate your kindness, your efforts. And also to your wife, we are deeply grateful to both of you and I hope sir we shall carry on whatever future we have and with all that goes on as usual, and we both learn considerable from one another. 1579

Ed: Yes.

Prof. Luntz: In the coming years, heh?

Ed. Yes.

Prof. Luntz: I think it will be better that you come back to it later.

Ed. Schultz: Will it be better later?

Prof. Luntz: Yes sir.

Ed. Schultz: It is only temporary?

Prof. Luntz: Quite so, much better, much better.

Ed. Good.

Irene: Its just that the light has been turned down for the time being, heh, Prof,?

Prof. Luntz: No, the light has been turned up! More light has been cast on what is going on and it is the light that is continuing in a rather impossible direction.

Irene: I was thinking of something different.

Prof. Luntz: I know you were my dear.

Irene: You are always sort of kidding with us, aren't you. You take advantage of every little opportunity you have, of which we love, believe me.

Prof. Luntz: Well, my dear, I wasn't given to kidding during my time on the earth. Clergymen were not very likely to go on kidding, we were rather very serious and a bit stuffy I would say.

Irene: Yes, yes. Now you are taking advantage of this opportunity to sort of brush off the stuffiness. You are becoming such a relaxed individual. You taught us how to relax and I recall what you said at first to Mark. How very stuffy you were and I don't think you were deliberately that way. It was that you had been that way so long and you tried very desperately and you certainly have thrown that sort of stuffiness away.

Prof. Luntz: My dear, it is so kind of you to say that, I have tried desperately, but permit me, if you don't mind to counter that statement somewhat.

I was not what one would call aware of being stuffy when I was living in the physical world; nor after I passed over into the astral world. I was simply one called Professor Alfred Luntz, or doctor if you wish, that believed in what he had been speaking about and therefore, I was caught in the world where my belief carried me and it was not heaven.

Irene: No. Something has happened along the pathway that has gradually caused you to change.

Prof. Luntz: Yes, gradually, not desperately, because you see all of my physical life I was desperately doing something. Lerus not do it that way, let us approach it the way I know now. We can always speak from the pinnacle of our wisdom can't we? Yes. Let us approach life quietly, calmly, and with a measure of emotional detachment. Then we shall learn much, much more.

Coming over here, I found myself not in heaven, not in hell, at least I didn't see anyone in the red suit, but simply in a kind of suspended state where I was aware of my earth surroundings. And no one, not one of my relatives, as I look back upon it now, I am simply grateful they didn't come to see me. Yes, there was no one to greet me at all, no one for me to talk to. I could watch other beings in the body, other human beings, and hear all that was said and hear all the traffic in the streets, all that sort of thing. I was keenly aware in other words, of the earth. London, the streets of London do not look like heaven! LAUGHTER. Lady says something, but it is not understandable.

Yes, I was in this condition for quite a bit of time, if you measure time according to the ticking of a clock. But I was quite unaware of it as being so measured. I was simply aware of my utter loneliness with no one to talk to. But because no one

of us are left to wander for very long, are left to stew in our own juices for very long, I had one come to me and ask me to go with him. It was the first time one, the first being that addressed me and I could talk back to. And he took me all over the earth and showed me the conditions of man and his doings. He took me back into other lifetimes, showing me why I had been a clergyman in the life just past; showing me the experiences I had had, many of them in various bodies, both male and female. This, of course, astounded me no end. I, a clergyman, was a female? No! No! But he permitted me to relive in those lives, relive them and then return to him and tell him about them. This showed me very clearly why I do this or that, clearly, a visible experience, my friends.

In one of these experiences, I was a Tibetan Monk, spending days and weeks and months and years in a little cubicle, with no heat, no comfort, trying to lose myself in something called God. I spent almost an entire lifetime at that. In another life on the earth, I was a complete cripple from the waist down, dragging myself along the ground.

Aud: Were you Henri Toulouse-Lautrec, the great artist? 1.580

Prof. Luntz: My dear, were I, I wouldn't say so, I wouldn't say so my dear, because it doesn't matter. It was only an experience only and experience. In one lifetime an artist; in another lifetime another kind of artist practicing the art of murder, a kind of corruption of poor savage. We must be very talented to do these things too, heh? One time, I found my own divinity for a moment and I do beautiful acts serving my fellowman, forgetting myself, losing my own consciousness in my service, losing any awareness of suffering and want because I am walking in the light which is serving my fellowman.

It doesn't matter if one passes from the earth a drunkard, a drug addict, he is going to continue a drug addict for a period of time. Yes, until he learns his lesson. And then he will come out of it and be a saint with all the pure thoughts and actions imaginable. At last, he will become a bit bored being a saint as well as becoming bored being evil, or a devil. Becoming bored causes him to change more rapidly (do something else heh? There is no one, my friends, no one who can make a greater saint than one who has been a great rascal, because he knows both sides of the coin.)

Irene: We are like a gigantic artist with a paint brush, painting a little part of our life here and there and finally we finish the whole picture.

Prof. Luntz: Quite right, my dear. That is a beautiful thought and very well put, very well indeed. We are painting pictures to the best of our ability, each artist to the best of his ability.

A bit ago, here in the City of New York, where a man, only one I speak of, committed several violent murders. There were people when this man was caught? The people, were some, directly involved emotionally in the trouble, as well as those that were not at all connected with it, became as savage as he, crying out for his blood. "Let us do this to him," "Let us cut him up into pieces." "Let us boil him in oil." "Let us grind him into the earth." "stamp on him and kick him to pieces." This is going to cure what he has done? This is going to bring back those that he murdered? This is the fine, understanding Christian Spirit! It is going to do nothing of the kind, and you, here, you know it. You know it. How are you going to deal with these individuals? Remember, my friends, that these individuals are a product of your civilization, your social system, and all of the fallacies of it. Of course they will, the state will murder him. In the old Mosaic Law it is said an eye for an eye and a tooth for a tooth. But that law was created in a period of time when savagery reigned to such a great extent it was necessary to put fear into the hearts of the people. Your civilization, as it stands today, heaven knows, it is not quite purged of its savage nature yet. No crime is corrected, no criminal is changed by violence committed upon this person. To send one charging into the astral world is not changing the crime one iota. The state becomes equally guilty of murder and something worse in projecting this untrained, this unprepared mind into my world where he is much freer to obsess others to commit similar crimes.

Irene: I wondered whether he was obsessed.

Prof. Luntz: Certainly, my dear, he is.

Irene: I thought perhaps, professor . . .

Prof. Luntz: But your psychiatrists and psychologists are so totally ignorant of obsession. They call it and use other names for it, one is schizophrenic (split personality), or paranoid, or some other high sounding title.

Irene: Professor, supposing they had brought this man back to the scene of his crime and these people had attacked him, what would have become active on your state of awareness?

Professor Luntz: My friends, could you come into my world for a moment and watch violence going on, you would not necessarily see human forms carrying out the violence. You would see on another level of vibration and the colors and the violence of motion that would meet your eyes would turn your stomach. When one gets into a rage he projects out here into his aura the most filthy color you can imagine, deep, dirty, bloody red. This color in itself attracts like a swarm of sharks, a swarm of low discarnated beings into your aura. They may, anyone of these may, at that moment in your high state of anger, uncontrollable anger, take control of you and have you commit a crime and a few moments later, when you come out of it and become aware of being yourself, you say in horror, "Did I do that?" "I couldn't have done it." And you will be shouting those words until they strap you in the chair or fasten the hangman's noose to your neck.

Irene: I think that is one of the greatest reasons why you're telling us, Professor, never to strike a child in anger because it just creates more anger.

Prof. Luntz: You pass anger to your child, you pass to the one you strike, even if is an adult. To deal in anger is to deal in actual, very potent, poison, power, for you may kill another by projecting at the solar plexus your anger. You can kill them.

Do any of you know something about Judo? There is another side of Judo called the mystical side. Have you read about it? These individuals are thought to be able to point their finger at you and utter a certain word in a certain violent manner, point it here at the solar plexis and you will drop dead. You will feel as though someone had struck you with a heavy instrument, a very violent blow to your solar plexis, and you will die. Many murders have been committed in this manner, the projecting of energy in a violent way.

We project energy upon one another in our homes. We become and can become vampires also, sapping another's energy without touching them. Simply by our action, wearing them down and exhausting them until they contract some kind of disease, a wasting disease and die. Now I cannot stay very long, It is getting late.

Irene: Yes it is, Professor. I'm sorry to have you leave for this is the first time these people have had the pleasure of being here with us and it's just as much of a pleasure for us to have them, as for them to have you, I know. This will be the only time, this time, unless they happen to want a lecture tomorrow night. What do you say Professor. If they did, could you stay?

Prof. Luntz: My friends, we come to serve you. Whatever you may desire, we will try our best to adopt ourselves to your way. What do you wish to do? We have not, and this is a fact, that we do not permit money to come first in this work. The boy, Mark, and his wife are working on a very limited amounts of money, putting their faith in us to see them through with your help, sire and your wife's, and the lady over there and her husband and all of you here also.

(Tape ran out, but Prof. Luntz. gave thanks to all and said "Ta, ta.")

This is a recording made at 4058 Coolidge Avenue on February 15, 1955, of Professor Luntz coming through Mark Probert. However, the first voice is that of a young man who was killed in an airplane accident two days earlier and he is speaking through Mark to his mother.

Skip: Hi Mom, hi Mom.

Clarene: Hi honey.

Skip: Hi Mom.

Clarene: Hi darling (softly and falteringly)

Skip: don't get emotional about it will you?

Clarene: Oh, I won't honey.

Irene: She just has the biggest smile on her face over here, hasn't she. Would you like to have her come over and sit by you dear?

Skip: Yes.

Irene: All right.

Clarene: Oh, isn't it wonderful.

Irene: Now you remember, neither one of you is going to get emotional about this. This is wonderful.

Clarene: It certainly is, isn't this

Skip: What a sudden change of things, my, a sudden change, Mom.

Clarene: Certainly was honey, it really was my goodness.

Skip: Hello Irene.

Irene: Hello dear. You were on that plane with us today, weren't you dear?

Skip: Yes.

Irene: Yes, I knew you were visiting.

Skip: I was sitting next to Mark most of the time.

Irene: You were!

Clarene: In that vacant seat over there, u m m m m

Skip: But, I guess being a medium, he didn't know I was there. L A U G H T E R

Irene: Sounds like him.

Skip: I wanted to tell you that it wasn't bad at all. It wasn't bad and . . . I . . . didn't suffer not at all, Mom

Clarene: Oh, I'm so grateful, honey.

Skip: We had trouble with the motor, then the plane dropped; we lost altitude and got caught in an air pocket. and before we could pick up again, why this air pocket threw us over, flipped us, and we struck the side of the cliff, or a mountain there and crashed. . . . and the craft started to catch fire, but I was not aware of it for . . . oh some little time after, Mom.

Clarene: Good, good honey.

Skip: Then I was completely out of the physical body. Oh. . . I am SO glad Mom, that I know something about this work.

Clarene: Oh, honey.

Skip: I SO MUCH APPRECIATE what Mark has done.

Clarene: I do too.

1.582

Skip: Oh. . . .if. . . . you could see the man that was with me. . . . the pilot.

Irene: Is he still in a confused state, dear?

Skip: Oh. . . .he is. . . . I can't seem to reason with him.

1.583

Irene: Don't you think, Skip, that's because he is concerned about his people, too?

Skip: Yes.

Irene: Yes, it's very bad.

Skip: He's in a terrible state.

Irene: Uh huh.

Skip: And he. . . .of course his fiancée . . . Mom, it is awful.

Clarene: Well honey, you know you made the remark to me a few days ago, that. . . .
over the telephone, when I talked to you from Atlanta, wasn't it honey?
That you said you were just around all of these kids that just didn't understand
and you just wondered if you were on the wrong track, and I said, "Dear . . .
no." . . . remember that?

Skip: Well, I find out now.

Clarene: Well, I told Irene, that . . . I said, "Boy, you really found out in a hurry".
That was just a few short days ago. . . . wasn't it.

Skip: I am going to be taken away for a little while, you won't miss me too much now,
will you?

Clarene: No honey.

Skip: Because, I can come back later you see.

Clarene: I'm getting all right now, I'm just fine. I did just fine, didn't I?

Skip: Oh Mom, you did wonderful. . . wonderful. Oh, I was very afraid for you though for
awhile, I thought maybe you would let go. You're a real scout, Mom, sure am. . . .

Irene: Well you see Skip, I just kept a darnin' needle close and every time she started
slipping, why I'd give her a prod you know.

Clarene: She gave me a jab, I never could have done it without this work, you certainly
know that, don't you honey. Without Mark and Irene too.

Skip: Will you tell Sharon for me?

Clarene: Yes, when we go down Saturday morning, we'll go down honey. I've talked to
Sharon's grandma several times.

Skip: She said that she couldn't marry me unless I changed; well, I've changed,
but she still can't marry me. L A U G H T E R

Clarene: Oh my goodness, ain't that the truth, honey. Oh. . . my. . . .goodness.

Skip: And my dear Mom, you were so very very good to me
and so few of our friends understood it.

Clarene: I know Sweetheart. We have tried and it was just too beautiful a
love.wasn't it.

Skip: Yes it was.

Clarene: I told Irene today, that there wasn't a thing that I can remember unpleasant.
There never was and all I can remember now was all the happiness
. . . . and the fun and everything.

Skip: Well Mom, I was worried a little bit about it myself, our closeness
I sometime feared I had a . . . narcissus complex. L A U G H T E R

Clarene: Well, I was too, because of what the earth . . . what the people society recognizes . . and we tried so hard, that everyone seemed to want to be pulling us away, and I said, "Well, even if Skippy . . . oh, are you alright?"

Aud: Are you alright? Maybe looking for a little air or something?

Irene: No he isn't . . . he just slipped out of the aura a little bit.

Skip: Just lost control.

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Irene: Just lost control. Think . . . dear . . . what you . . . are . . . doing.

Clarene: You dear are just doing wonderful.

Irene: Yes you are darling.

Skip: I tried to get through last night to you, but . . I I immediately, I suffered a terrible headache.

Clarene: I know honey and I saw . . . and then you pointed to this but we've forgotten all about that that annoyed Daddy, and you know, it bothered me a little bit, but I got it off my consciousness now. You have too, haven't you?

Skip: Oh yesyes. . . .

Clarene: Honey, did they get the bodies down today?

Skip: Yes.

Clarene: And they're all taken care of? You're all taken care of?

Skip: Yes.

Clarene: Fine, then I don't have to make my telephone call.

Skip: Well, I would still make it.

Clarene: Would you?

Skip: Oh yes, Mom, yes dear. I would call Freeman, Major Freeman . . . won't you? Yes, Major Freeman. You may tell him, had I only been around a little longer, we would have become real good friends.

Clarene: He said so too. He really wanted to get acquainted with you, that you interested him more than anyone he had seen in many a he's taking it very badly. I think worse than I did stayed awake all night.

Skip: He's a good Joe.

Clarene: So sincere and wanted to

Irene: He became so interested in Mark's work, and he wanted the "Magic Bag", and he's coming to our lecture you know, Skip. . . uh huh.

Skip: Oh he is.

Irene: Yes.

Skip: I didn't know that.

Irene: When he came up to the room yesterday, we couldn't help, right after you talked to Mark . . .you know.

Skip: Oh.

Irene: Yes, he came right after that and so we told him just what you had said, and then we told him of the writings (Skipf . a . d . i . n . g) Think what you are doing, dear, just hold on. Think of what you are doing to the body dear

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Aud: And then what happened to the plane? . . . All. . . .

Clarene: We told him what happened to it and he said probably so, they hadn't seen it yet. Boy you are doing fine.

Skip: Well, I am going to come as often as I can, but I'm also going to have to go away for a little while.

Clarene: All right, Honey. Yes, of course.

Irene: You've already erased that pain out of your mind already. I think that's remarkable Skip. 1.585

Skip: Well, Irene, I my greatest worry was for Mom.

Irene: Yes, I know Dear.

Clarene: I know it Sweetheart.

Irene: Yes and she's coming to San Diego now, you want to remember that.

Clarene: I'm with Mark and Irene now, you see. Everything's all fixed up now. You did it.

Skip: Back in our old haunts.

Clarene: Right, exactly . . . and I'm going to stay there.

Skip: You didn't get that . . . did you Mom? Our old haunts. L A U G H T E R

Clarene: Our old haunts well, you always were too deep for me, remember. I couldn't keep up with your subtleties. L A U G H S

Irene: Mark couldn't either, he couldn't get "real cool" (that means wonderful).

Skip: Yes, I thought he would understand that.

Clarene: Well, I did . . because I had heard you kids use it around the house. He's real cool, real gone, and all that stuff.

Skip: I think maybe Mark's getting old. L A U G H T E R

Irene: He thinks Mark's getting old.

Skip: You better not tell him.

Irene: No, better not tell him.

Clarene: Oh. . . Darling.....

Skip: I can't stay very long.

Irene: Oh you've just done grand, I don't see how you've learned this so fast, Honey. It's wonderful.

Skip: I feel a little embarrassed in front of all these people.

Clarene: Yes, he's never been he hasn't been much of a public speaker, but you're learning Skip. You're doing just fine, don't be embarrassed, you're doing wonderful, Honey.

Skip: I would like to say, that none of you there need ever fear any kind of death. . . but a slow one.

Irene: Any kind of death but what?

Clarene: But a slow one.

Irene: Oh, but a slow one, uh huh.

Skip: Death has no pain to it, I should know, because my body was in an awful mess.

Aud: Uh huh, yes.

Clarene: But we don't worry about that, it's all gone now. I am glad that you went like that.

Skip: I'm losing

1.586

Irene: Are you losing it, Honey?

Clarene: Well, God bless you darling, and listen, if there's any retribution or anything you know, there's nothing for either one of us to forgive each other, we've just had a swell time.

Skip: Oh . . . Dear Mom . . . there's nothing to forgive anyone, we, in just this little time . . . I have discovered that we just live. And then we move on . . . and someone else comes and takes our place, and then they move on.

Irene: I called Doris and asked her to tell Francis Ohm about this, Skip.

Skip: Oh, thank you, Irene.

Irene: You're welcome dear.

Skip: And tell him, I may be getting around to see him and perhaps I will get to meet his brother.

Clarene: That would be wonderful, if you could do that. Well, thank you for staying with me as long as you could, Sweetheart; and boy, you've certainly given me the energy and courage I know, because (badly) uh huh

Skip: (Softly - after a pause) Mom . . . don't ever let go.

Clarene: (Softly) All right.

Skip: Don't ever.

Clarene: Uh huh, I won't Honey.

Skip: Laugh and have fun, won't you?

Irene: You want to ask him about those tickets?

Clarene: Oh say, yes, about your pawn tickets, do you remember where they are, Honey? Do you remember where the things are? On Hollywood Boulevard? We want to get those for Mark. Camera, your watch, the ring. I don't know where they are and I'm

Skip: The tickets?

Clarene: Not the tickets, Sweetheart, your jewelry and your ring and your watch and your camera; and I want to get those out and I don't have the tickets. They were probably with your new billfold?

Skip: They were Honey.

Irene: And your billfold, is your billfold destroyed?

Skip: I don't know.

Clarene: Oh well, yes, probably would be, but I thought if you could tell me right quickly what shop they're in Honey, do you suppose you could?

Irene: I was trying to do that for your mom, you know.

Skip: Mom, I know uh Oh, I will try

Irene: Do you want to try with Mark, clairaudiently, and let him help you that way?

Skip: I think I think I think it would be better if I did.

Clarene: Yes, because I doubt if you even know the address without the tickets. Do you?

Skip: No.

Clarene: I didn't think so, Honey, but wouldn't you like Mark to have those?

Skip: Yes, I would, but I hope I don't mess things up again, I'm always messing things up

Irene: Oh no you're not, Pal.

Clarene: No you're not Honey.

1.587

Irene: Nope, he's not no Dear.

Skip: Bless

Clarene: Bless you, no sir, we've both done a good job of that all this lifetime, but certainly learned a lot of lessons. Hard way to learn it, but we did it.

Irene: It surely was a remarkable thing that Skip came and he tried to talk, but his head was nearly killing him, and already he's gotten that out of his mind.

Clarene: He pointed to his face and it's all now I know you're here.

.....

Prof. Luntz: How do you do, I'm Professor Alfred Luntz.

Aud: Hello Professor; Good Evening, Professor; good to have you back again.

P.L.: What a jolly greeting.

Aud: You're a jolly person.

Prof. Luntz: Thank you my dear; I have been since coming over here. Only since coming over here. That's a pretty dress you have on there.

Clarene: Oh thank you, do you like that color?

Prof. L: Yes, I do. Yes, I do.

Clarene: Oh good.

Prof. L: Very attractive, very.

Clarene: Thank you, so do I.

Prof. L: I am rather pleased at my ability to get your son in here.

Clarene: I am so pleased and so grateful.

Prof. L: It took a bit of doing, but now that it has been accomplished, I flatter myself. LAUGHTER

Aud: All bona fide, huh.

Prof. L: How good I am in getting the light.

Clarene: I told Irene, I bet you were working all day on that Professor. You really were, huh?

Prof. L: Yes.

Clarene: I know that took a lot of work, I was really amazed he could get in tonight and well, he did just fine.

Prof. L: I think he did excellent too, myself, for the first time in getting through so clearly.

Clarene: Oh my, yes.

Prof. L: And I took him about a bit. . .

Aud: He said last night, that he was going to try to help him, but he said it was going to be like slipping a person in a nightshirt and slipping out the other

end. He said he had a hard time holding on. But he did, he got rid of that thought that his head was hurting him.

Prof. L: Well you see, when a person comes in contact with the physical structure again, if they have suffered just previous to departing from the physical body, they are likely to pick up that thought again upon contacting another body.

Clarene: Yes. (Clock chimes 11 o'clock)

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Prof. L: Well, eleven measurements of time. A bit more to go, how much more no one knows, e

Clarene: Oh my goodness, no.

Prof. L: No one knows. The clock speaks and we listen for it to speak again. Sometime or another it shall cease to speak for someone.

Now, it may sound that I am predicting an unhappy state or condition, but I am not. When that ceases to become a measuring rod for you, you shall be better off, not worse. I can't promise you a heaven, of course; I did that at one time, that was my work, promising heavens and a few hells. (Laughs) I've learned differently. The learning was rather painful, but in a course of time it turned to joy.

There is no stopping, we must go on whether we like it or not; if not here, then in my world. We would like to escape, very often we would simply love to, but there is no escape - happily so - apart from learning - that is.

Oh, I do not think that I desire, at the moment, to return to the physical earth, but I may have to. Should I? Wonderful. That will be for me to do, to fact it, go on with it; to die in my world is to awaken to your world, not to go on to higher realms. When you do this, for when the individual accomplishes the going on to higher realms from my world, he does not die, he does not throw off another corpse to go floating about in space for mediums to pick up - come in contact with. God bless Madam Blavatski anyway. L A U G H T E R. She knows now, I do believe, a natural shell; it's only resemblance to a so-called discarnate being, a spirit being in the after world, is it's contact with that being as a thought form.

However, it is not only ghosts and spooks that think, but man, when he is still in the physical structure. So the astral world is peopled with the thought forms of those in the physical body as well as out; and this is some mess - um .m. m. But as man lives by thinking, this building of thought forms will go on and on. The only thing man can hope for is that as he grows and awakens, his thought forms will be more intelligent, less heinous, less destructive like himself. Would you like to say something to me?

Aud: You referred, a moment ago, to your learning being painful. Is all learning painful, or is it just painful interpretation?

Prof. L: No sir. I rather suppose that pain is something that can be divided up into parts or degrees. Certain kinds of pressure upon myself may cause me to seem to be suffering deeply, seem so in your eyes; but in mine, in my experience, or experiencing the pain, I may be capable of turning it into a form of pleasure, and my actions are belying my feelings.

Pain, PAIN IS SOMETHING THE MIND FLEES FROM, all life flees from. It flees into the arms of pleasure and it seems to be man's nature, or at least some of us, to be able to turn pain into pleasure; as well as turning pleasure into pain. It's a kind of a bag you turn it inside out and you can use either side, so I really don't know how to answer your question there sir as to whether all learning is through pain. If there was such a thing as pain, per se, then perhaps I could answer it, but I do not think there is such a thing, do you think so?

Aud: No sir, I don't. I was just trying to clarify the point. Is it that we could say, pain is a relative thing?

Prof. L: Yes, but not my relative - L A U G H T E R - - oh, oh . . . I thought I would try to be serious this evening but did you get that joke? Well, I tried to put on my "cow-face", the wrong one you know.

Aud: The one you had the last time?

Prof. L: Well to do my duties, yes.

1.589

Clarene: We all like to laugh as much as we can, don't we.

Prof. L: Indeed. It is the best thing that you can do. L A U G H T E R

Clarene: You don't get enough of it, do you.

Prof. L: No indeed. We have said very often, and I think the saying is very trite, but trite or not, it is still a truth, "The worlds are built upon the laughter of the gods", so do not permit the "Gods" to have all the laughter, but let the common human being have a bit of it; because he is the God, but he doesn't know it yet. It took me a bit of time to discover that, I thought of the human being as a lost cause, with a small chance to be something more than filthy rags before the sight of God. Quote . . . unquote. L A U G H T E R (Lady coughs)

Well, is something you drank, something you ate, or you smoked? Which . . . or neither?

Lady: Plain water.

Prof. L: Plain water, that's the trouble with water, it's always plain.

Clarene: I thought it was all sorts of things.

Prof. L: You can't see them and what man can't see, he believes is not there.

Clarene: Have you ever magnified it until it turns thick and gelatinous though? There must be something there, a bunch of good life.

Prof. L: Indeed there is no other thing but life; in-between my fingers (there are worlds and worlds within worlds.) The scientific mind speaking from the purely material point here. Some of these believe that by sterilizing the instruments, and I'm speaking of the field of surgery and medicine, sterilizing their instruments, they are killing all life there. Of course, they are not. Man came out of fire, so fire can't burn him. Fire is his nature.

Man, after many experimentations in trying to become part of the, or rather, one with his physical world, finally decided the only way he could possibly do this was by becoming a spore and feeding the earth with himself as a spore: and as such, he has been in the hottest of conditions. That is why "Hell" wouldn't bother him at all, not the Christian Hell anyway, with fire and brimstone. He would enjoy himself in that sort of thing, for a time anyway.

It is like going to heaven, man could never stay in heaven. Especially, not the Christian Heaven, it would become boring; he would turn it into Hell in a short time, just to have a change. Well, in some other heavens, the heaven consists of women. This, I can appreciate, as a former clergyman, ex. Before this time, or the time of my passing, I could think this, but not say it. Would you care to say something to me, eh?

Aud: I'd like to inquire about the progress of knowledge. You seem to be acquainted with many things that have come about since your time here on earth. But I am very curious as to how you acquired the knowledge, where it came from.

Can you think and create in advance, independent of the advancement of knowledge in minds still here on the planet. In the progress of science, oh - take atomic energy or any similar thing, or do you get that from some other university of consciousness?

Prof. L: Well sir, I think that you have confronted me with a question that is somewhat complicated. Complicated, because of the lack of words that I have at my command to give an adequate description of the conditions under which the mind exists, or

the conscious persists in the so-called after death state. Let me see if I can't thrash about in my mind here a bit, and, . . . but, I will start off in this manner:-

The world in which you live is something of a fish bowl sir. You are never alone. Whatever appears on the earth can be known instantly to anyone outside of the physical structure, but does that "outside of the physical structure", does that mean it is the only time this is possible for the individual, certainly not, because man is not inside the physical structure in the first place. He is actually everywhere present as a consciousness, as a conscious intelligent being, but how am I to explain "everywhere present" what is everywhere, there, there, there, there, there, an untold point in space, and these untold points make up space. What is everywhere? This is an expression that when I think about it, it actually gives me the creeps, and you can imagine a ghost having the creeps.

Aud: Spooky.

Prof. L: Yes (Laughs) quite right. Yes, if one thinks spooks are spooky. Think of space, of an object; I am in and of the object, therefore, I know its nature, but how am I, in transferring my thoughts to another form called a human body, going to express it, this knowledge, in words?

How does a stone feel? How does it feel, does it think? If so, what is it thinking about? I believe a stone is about the crudest form of matter one can have, eh?

Aud: Yes, it's like a consciousness.

Prof. L: Yes, but whose consciousness does the stone have? Mine? But blast it all, how am I going to make someone understand the word "mine". Who is this my? It's as difficult to get up as the consciousness of the stone. Now, you see what I mean when I say it is creepy?

Aud, Yea, cool.

Prof. L: Quite, cool. If I am everywhere present, the only thing called I that can be everywhere present is this something called my consciousness. But this my consciousness can't possibly be called Professor Alfred Luntz, nor Alfred Luntz, nor Luntz at all, nor any other name. So the question is not WHOM AM I, but WHAT. I'm still asking it, but I think it rather foolish, because the only answer that can be sounded or worded, will be AM or TAT SAT AUM. I AM THAT, THAT I AM. I am the reality. "Well, how jolly". What have I said? I am what? Upon that I should take my hat and go home. Where is home? Where I am? ummmmmmm Perhaps I should go back to the Christian Teachings.

Aud: Oh, no.

Prof. L: Well, it was more simple my gal. I knew what I was then.

Aud: You did?

Prof. L: Oh yes, certainly; a crawling little worm called a "human being"; waiting for someone to tell me to get up and move; to come alive; to become something a little more than a worm. But, be careful, not too much more, I may offend my creator. It was simple, I was going to live a righteous life and when I pass on, I was going to my maker, naturally - all clergymen go to their maker. All clergymen go to heaven - naturally. I do not know what they do unnaturally, or where they go, but naturally they go to heaven. But in coming into this understanding...

Aud: More difficult huh?

Prof. L: More difficult - - that is putting it mildly.

Aud: The worm is turned.

Prof. L: The worm is turned my dear and though it sees a long, dark hall before it, it was aware of the fact that at the end of that hole there is an opening and that opening is a light and so it is brave enough, is courageous enough, to go

through the darkness with all the uncertainty that lies in that darkness. It sets its consciousness upon the light and moves. It certainly takes courage. I can't say that I have it, I simply have to keep working myself up to it.

Oh, what can be the end, what can be the end result? To become aware of what? Of my I am's? After that, what? The same question will be put to the Christian, or to any other religion. I speak of the Christian, because I think I know a little something about it.

After you go to God, what? "Oh, I shall be so happy!" Darn it, if you're not happy now, you can't be happy in heaven and God is rather an irrasible creature. He likes to see you smiling. Not laughing out loud, that jars his nerves, but smiling sweetly to show that you approve of his greatness, he needs to hear you sing his praise, this flatters his ego no end.

Aud: He sounds insecure.

Prof. L: I beg your pardon?

Aud: I say, He sounds insecure.

Prof. L: Well, so

Aud: He needs a psychiatrist.

Prof. L: Well, why do you not write a book about that, "God Needs a Psychiatrist", and I can understand why he would - - with the insanity of his creatures. LAUGHTER

Naturally, he comes by it naturally, and so would you and I know that I would, if I had to do nothing but walk about my heaven listening to the screams of my creations. For every petty little thing - not only give me, but, don't give me. I don't know whether he knows what to do one way or the other, they ask for rain when it is dry, and ask for dry whenever it rains; when it is cold, we want it hot; when it is hot, they want it cold. When they have plenty of money, they wish they didn't have so much, it has brought them to evil ways; and when they have no money, they are already in evil ways and are trying to get out of it. Ha, how jolly. Perhaps I will have to reincarnate to the earth, to come back and suffer a little more; but I do hope that I don't have to wear that collar on backward again.

Aud: Will you have any choice in that matter?

Prof. L: Yes. Yes, I certainly will this time, because now I know a little something. I know a little secret whereby I can reincarnate, or re embody consciously.

Aud: You have learned that secret?

Prof. L: I have learned that secret.

Aud: Wonderful.

Prof. L: That is one marvelous step to make.

Aud: Yes.

Prof. L: I have now my own choice. Not only as to the time I shall return, but where I shall dispose myself.

Aud: Oh you know that you are the dreamer now, huh?

Prof. L: Yes. But there are so many other things to learn yet and I hope that condition continues, I do.

Aud: Professor Luntz, may I ask whose choice was it before, when it was not your choice?

Prof. L: It was mine, of course, but I had no awareness of it, so I gave it to someone else to do. Yes, I gave it to someone else. In other words, I blamed it on nature, or something else, - oh, God. God created me, I wasn't looking, I was mind-

ing my own business when he pushed me into the mess. I didn't ask to be born. I could say my mother and father wanted me. Ha Ha. A nice thought and sometimes it does happen, the parents do want the child. The child is wanted before the mother becomes aware of it. It is literally prayed for by the mother. I want a child; and the child shall be this way or that way: look like this or like that. I intend to give it this kind of understanding of life so the child is already born before the moment of conception; before the child is an actual creation of the mother's mind in that moment; yes.

Aud: That particular trend of thought of the mother though will attract an entity on the other side who likes the particular environment that the mother is in?

Prof. L. Yes.

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Aud: But the child itself, that finds itself on the other side, chooses as to whether it comes or not?

Prof. L: Well not always, no - no. Most of this coming and going is done in an uncon-
scious way.

Aud: When you say unconscious though, Professor. . .

Prof. L: It is something like a plant; the seed of a plant. The seed isn't asking to be, let us say a rose or a cabbage.

Irene: Uh huh.

Prof. L: Perhaps if the seed of a cabbage has a chance to ask as what it should be or wants to be, it would say a rose perhaps, and perhaps, the rose would desire to be a cabbage. I can't tell you that and it is difficult to know which is better, the rose or the cabbage.

Now, the rose is not too nutritional as a food, unless you make it into a jelly, have you ever heard of jelly, a rose jelly; a very delightful substance. But, have you ever heard of a cabbage jelly?

Aud: No.

Prof. L: I haven't; of course, it may be you know, but it is that sort of thing where the consciousness is not aware in this manner. I want to be so and so, I want to appear
on this part of the earth, in this particular environment and I want to have this woman
for my mother and this man for my father. No - - - this is after you have learned
certain things, that you can do that sort of thing.

Aud: That you can consciously do it, huh?

Prof. L: Yes, that you can consciously do it. Before, it is a drifting; well the only word I can use for it is a natural course.

Aud: Professor?

Prof. L: Yes.

Aud: Could it be that an individual chose his parents for a certain experience, but in life now, he is not aware that he has chosen those parents?

Prof. L: Yes, because in becoming born into the physical world, you immediately pull the blinds into the room you came out of. As a rule, in the greater majority of cases, this is true. Occasionally there are individuals that remember shortly after they have been born, say a few years, they begin to show signs that they know what they once were in a previous life. Now, I have been asked why it is, that so many individuals can tell you about their past life, but almost no one has ever mentioned anything about the period of time spent in the astral worlds. What about this? So what would you think about

Aud: You said the blinds were drawn when you enter. That was the question I asked you before, the same question, but you didn't answer.

Prof. L: No, well I am sorry sir; I'm doing so now then, eh?

Aud: Yes.

Prof. L: Thank you.

Aud: At least you're asking for a direction out of this.

Prof. L: Yes.

Aud: Much more; is how do you acquire knowledge? You claimed you developed knowledge that has a higher perspective; did it develop out of the knowledge of what has been acquired through the minds of the people in the present earth form, or does it come from experience or apprehension. In other words, awakening to awareness of that which is, is the growth of knowledge? Now, where do you get that? On this plane, or the next plane?

Prof. L: You can get it on either plane, sir; providing, you are consciously seeking knowledge. Now, let me point it out here.

Suppose one here pops into my world? They may or may not lose consciousness of the physical world. In the event that they do, their chances for learning something, something new, is highly limited - limited. It is like going into a sleep; entering a dream state; you are not aware of the world out here so you will not learn anything about the world out here. You may have experiences, however, in that state, which will eventually awaken you to creating from past experiences a condition that you have wanted to learn about. Am. I understood there?

Aud: You really can explain.

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Prof. L: Yes. You wanted to learn about, from the past, from past experience, so out of this past experience you have created the condition now; now you awaken and you say, "I had a dream last evening that was telling me of an invention", let us say, or an idea for writing or painting. We desire to create this thing, already latent within you. Due to past experiences, therefore you already knew about it, but now, you have brought it to what is called the "conscious self", and you say, "I have made a discovery". You haven't really discovered anything new, it was there; you have simply brought it up } to the conscious mind, where you could look at it with circumspection and a feeling of more understanding about its shape. You can make more inferences about the form and shape and design of that thing. Therefore, again, you can cause that thing to become greater in its characteristics and it's nature than you could have otherwise, for you have knowledge now that you did not have in the past; that you did not have consciously in the past.

I do not know that I am making myself clear.

Aud: Yes, wonderful.

Prof. L: Thank you. Now in going somewhere to learn something, I need not carry my body; not even if I am still in the physical world. I need but put the body to sleep and it is better to put it in a cataleptic state; thereby keeping the body from following the commands of the mind to move about. If rigor mortis sets in, it is going to stay where it is put - - - good old rigor mortis.

Irene: How is this accomplished, Professor, this cataleptic state?

Prof. L: You know, my dear

Aud: We are in that LAUGHTER.

Prof. L: Quite so, yes, but apart from attempting some low wit, certainly the use of breath is the secret. To put yourself into this deeper sleep. Now, in that state, you, the real you, is ready to get out, to find freedom or a more extended state of freedom. There is, however, another way of learning without projecting a body, a so-called physic body. You need but put this physical structure again into a mild state of sleep, a light state; then center your eyes upon the backs of your eyes., CONCENTRATE. In due course, you will lose consciousness of yourself as a body and find you are everywhere present. I don't know that that is getting at it, it is difficult to say. Have any of you ever had what is called, ever experienced an extended state of awareness without creating another body?

Aud: Is mental telepathy the same thing?

Prof. L: Well, not exactly my dear.

Aud: You mean when you are actually in a home maybe, 2,000 miles from where you are?

Prof. L: Yes, but not having a body.

Aud: No, but conscious. You can see the room, see what's going on, you know exactly.

Prof. L: Quite right, yes. Exactly, yes. So you see a body is not necessary, (no kind of body is necessary for that which is called consciousness.) This is an assumption, a body is an assumption. You know, man created the matter world; let us accept the blame for the damn thing, eh. L A U G H T E R. Man created it, stop blaming it on God. Even if you don't like it, don't blame it on Him. Give to Caesar that which belongs to Caesar, or is the word "render. When I say render, I always think of lard. L A U G H T E R.

→ Yes, and for too long, man has been rendering unto God that which belongs to man himself. I think it must be insulting to God, even the old anthropomorphic God of Moses; it must be insulting to him. How dare you blame this sort of thing upon me? I didn't do it.

Aud: _____ ?

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Prof. L: Quite so, sire, yes, fortunately for men. But this is a wonderful state. Now you can create another state.

If you want to know what a stone feels like, what stone consciousness feels like. Find a stone - - - set it before you. But first, find a place where it is quiet - - then sit before the stone, gaze upon it, slowly hold your awareness upon it. With a bit of practice, in due course, you are going to lose your awareness of yourself as a human structure and find yourself stone-conscious. It is a most marvelous state, it is restful. You can't stay in it, because you have already been through it; you will awaken again to the unhappy fact you are a human being.

Aud: You'd rather stay a stone?

Aud: Another question I would like to have answered and that is this, I have experienced what you say. to say.

Prof. L: Oh, wonderful.

Aud: Now, the question is purely this, did you acquire this knowledge since you were on the earth plane, or did you have it before you left?

Prof. L: I most certainly did not have it before I left, sir, I acquired it since coming over here. Then let me give you a bit of an idea of how I passed from the physical world and my experiences shortly thereafter. Let us hope that I shan't bore you too much.

When passing from the physical world, I simply felt myself standing at the foot of my bed in my room. My wife was there, my two daughters, and I might add, with a bit of pride, my two lovely, beautiful daughters. Even with a beard, I could produce beautiful daughters.

Aud: With a beard. L A U G H T E R.

Prof. L: Yes. Is something wrong with that?

Aud: I don't think they understood the beard, I bet it was a joke, but nobody else laughed.

Prof. L: That was an English joke and these are all American.

Upon finding myself in this condition, looking back upon my moth-eaten overcoat there on the bed, I thought I was only dreaming. It took me a bit of doing to come to the realization that I was out of the physical structure; that I was dead. Alfred, you are dead, or were you always dead and have just awakened. Of course, I did not question myself in that manner, I simply said, "You are Dead".

Well, this was after I tried to, in my belief that it was a dream. I thought how wonderful it would be to see if I could not make my daughters and my wife, and our family physician know that I was there. Perhaps they were in the dream with me. But it certainly seemed so real, I questioned it. If I am not dreaming, then it occurred

It was not too long before some men came, a couple of gentlemen came and they had a wicker basket, and they took that corpse and put it in there and walked out of the house with it. I wonder what they would have done should I have started shouting, "Here, come back with that body, it's mine". If they could have heard, how amusing that would have been.

In due course again, my family departed with the body to the gravesite and they planted me. I wonder now, if they thought I was going to come up again. L A U G H T E R.

Aud: And give you an extra little boost?

Prof. L: Yes, with much weeping and wailing. Then they got over it after a time; but I didn't. I found myself wandering about the streets of London, going to all of my old haunts. It tis a long story. 1.595

Clarene: May I ask you a question? I never thought about it before, but when Skip said he was standing on the ground the other day of that death, do you feel a third-dimension, do you feel a solidness through?

Prof. L: Oh yes.

Clarene: Just like even your body.

Prof. L; Yes.

Clarene: If you were to put your hand up to your body, do you feel solid ?

Prof. L: Yes indeed.

Clarene: It is that real?

Prof. L: It is that real, my dear.

Clarene: U m m m m

Prof. L: Can't you do it in a dream?

Clarene: Yes.

Prof. L: Well, same thing; the same thing, do it in a dream. A wish is a dream you know.

Clarene: It's a matter of just extending that consciousness, is what Yada was saying earlier.

Prof. L: You could say that.

Clarene: It's just what you're doing, except it is easier for you, isn't it?

Prof. L: Yes, and then after a bit of time, I shan't say how long, but I can tell you it was long enough, I had one come to me, speak to me, one that I could speak back to and this wonderful individual became my most Honored Teacher. And he took me all over the earth (speaking to Irene about Mark's nose) You know, I think this lad's nose is going to have a bit of dripping here in a moment.

Irene: Oh, all right.

Prof. L: Will you do something about it my dear.

Irene: Yes.

Clarene: Irene, you sit in this chair.

Irene: All right dear, I'M almost going to sleep because of the time, here we are.
Do you want to blow.

Prof. L: I can't blow L A U G H T E R. But you can't wipe very well either. LAUGHTER.

Irene: I know I can't - - - no good?

Prof. L: Don't you be so gentle, my dear

Irene: My dear, would you like to try it?

Prof. L: No.

Irene: All right now, what do you want me to do? L A U G H T E R. Is that better?

Prof. L: That is better, thank you very much.

Irene: You're welcome.

Prof. L: I . . .

Irene: I'm accustomed to handling him very gently, you know.

Prof. L: I am certainly happy about one thing, that I am not back in the physical body. If you have to do the same things as I did and will continue to do in years and years and years to come; this thing can become a blasted nuisance. LAUGHTER.

Irene: You know, Professor, I never know when to take you seriously. For I remember, oh, several times I tried to make your tea to satisfy you and I found you were ribbing me and now I never know whether you really are or not.

Prof. L: I still am, my dear, you are right, yes. LAUGHTER.

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My teacher took me all over the world and gave me the chance to listen to the insanity of it. This is a lesson now, of the most potent kind, where one can be suspended in the midst of everything and hear the bedlam of it all. Bedlam. A bedlam of beliefs or disbeliefs as the case may be, and everyone believing they are right. The wonderful stories told to intrigue a nation to war, to bloodshed. The wonderful stories told to create slums, filth and poverty. The explaining of it, of the necessity for it. I listened; I watched the suffering; I watched the horror; and I wanted - - and I did, scream. I placed my hands over my ears and covered my eyes and cried out to heaven, "Stop it, I do not want to see it or hear it any longer", and my teacher said, "Alfred, let us stop emoting, eh, let us observe with a little emotional detachment. Let us listen; let us look at the suffering, let us walk in it and see what it is like."

In the midst of all this starvation and want, not only starvation and want of the physical structure, but starvation and want of the mind, man has built temples to his Gods. The reason why man suffers, is because he is concerned with Gods and is not concerned with himself or man. That is one of the reasons. Finally I did get to be able to look upon it with detachment. Then, I began to see the reason back of it; the purpose back of it; therefore the rightness of it in its time and place. Slowly it dawned upon me, if I do not meddle with it, it will change. Life is somewhat like sitting by a stream. Where you are sitting, and from your point of observation, for a moment or so the stream is clear, the water is clear, you can see to the bottom. Then perhaps in the next moment, it becomes churned and muddy and opaque. If you take of make any motion to stop that churning and opaqueness there, you will only make it worse. Leave it alone and it will settle again to the bottom. It took me a bit of time to learn that, I wanted to rush in, do something about it. "Stop the Suffering", oh well.

Then, after this kind of lesson, I was taken and my teacher suggested to me that I go back into other lifetimes and as I finished each one, I was to remember upon returning to him; to tell him what I had learned. One thing I can assure you, my friends, (a lifetime of eighty years, in consciousness, it is but a flash in time, a flash.) So I went through man lives, flashes; no more than that. In each one, I learned a little something. Sometimes, I thought I was highly educated in the inner teachings. The next life, I was but myself, mentally a beggar, poverty stricken, poor, not in spirit but in mind, in understanding.

Aud: Were these past times that you had already lived, or ones that you had lived at the time as they occurred?

Prof. L: Past lives, I had lived on the physical earth.

Aud: You were just reviewing them?

Prof. L: That is right, but in this review the feeling is that you are living in it. It is not dreamlike or gossamer in its quality or nature. The experience is very concrete, very real, and seems to take time. So sire, I suppose it is because I have had such experiences that I seem to know a little something at the moment.

Irene: Professor?

Prof. L: Yes.

Irene: In one of these lives, and I know that have told us of them many times, I've heard you, when you said that you came to the realization of the capabilities of the self obtaining stone-consciousness, you learned that in your now state of awareness, and it just occurred to me that you should have known it in some of your past incarnations. In some of your past lives, you would seem to be aware of it again.

Prof. L: Indeed I did, but as I said, one can regress as well as progress. 1.597

Aud: But in regressing, you're progressing along with it. You cannot really regress can you?

Prof. L: Not really, my dear, no not really, it simply appears that way, seems that way. We are not really looking at a thing clearly. Um. . . .

Aud: Professor?

Prof. L: Go ahead my dear.

Aud: That teacher that came to you, did you have anything to do with the choice of that teacher? Or did the teacher just come?

Prof. L: I rather suppose, my dear, that the things that I was learning and had learned, even from past experiences, past lifetimes, added up to my getting a teacher. Nose please.

Aud: Nose again?

Prof. L: Yes - L A U G H T E R (Mark has a cold and his nose is running)

Irene: I'll try not to be so gentle.

Prof. L: That is better L A U G H T E R. Thank you my dear.

Irene: Yes. (Discussion among the audience who will take whom home)

Prof. L: Should we go on? My friends any time that you feel one of you must go, please go, please feel free - - - - Can everyone get home now? Eh?

Man: Probably so, yes.

Prof. L: Let us hope so, let us be concerned about one another's comforts, this is first. An individual can't learn anything if his mind is running off and worried about doing something else, you can't do it. Very often, in the seance room, it will cut the condition, it will break the forces. Just one thinking about wanting to leave will very often do this. I think you know something about that, sir.

Man: Yes.

Prof. L; Yes. That will give you an idea of how delicate the forces are.

Lady: I think you members of the Inner Circle are a little more persistent than that, doesn't seem to bother you very much.

Prof. L: Well, that's bulldog tenacity L A U G H S , that stout fellow.

Man: From Jolly Old England yet.

Prof. L: No (Laughs) Yes.

Irene: Well, I'm saying that though, truthfully. Many people have remarked about the capabilities of you members of the Inner Circle holding on to Mark you know, and they can carry on just as though you were all people here in the third-dimensional world. They forget that Mark is in trance and because you conduct everything so naturally.

Prof. L; Now, thank you my dear. I, please, I want to say something here. I don't believe that my Honored Winston Churchill will live through 1955.

Aud: Oh.

Prof. L; The conditions are not there for his continuing.

Aud: He is not well lately, has he

Prof. L: No.

Man: and his work is done?

Prof. L: Yes sir, indeed it is and a good work; a hard work and a work of intelligence. Not because he was Winston Churchill, nor my countryman, but because he is a human being as I say this.

Man: And partly American.

Prof. L: Well how nice, he is partly American, yes. I think, that your conditions with Russia will be less strained in this year also. I think the understanding between the two countries will be better, not worse. I beg your pardon.

Aud: What about China?

Prof. L: Well very few close to watch.

Aud: Yes, I know, poor - - poor country.

Prof. L: The people, the poor people, the people that believe, that accept anything new to get out of the hell they have lived in for so many hundreds and thousands of years. One government is no better than another as far as the people go. When the very dishonorable Chiang Kai Shek was there, The Great Land Baron, the people died in the street from starvation and want. And now the Communistic Regime is in full sway, they are still dying of starvation and want; want for the barest necessities of life, because there are too many of them. I see the only possible chance for a sane China, is to lessen her population.

Aud: Through war?

Prof. L: No, not necessarily, but by nature itself.

Lady: Earthquake, or something like that?

Prof. L: Yes. Remember there is a vast number of them and they must be stopped from breeding in that manner. The same is true of India, there is little hope for India, for the Indian individual to gain anything by any government. Very little chance. The same condition will take place here, in your country, if you do not learn ways and means to control the growth of your population.

Man: Right - - that's true.

Prof. L: Right so, but there is a certain religion here that forbids it. That goes further than forbidding it; but commands the people, their followers, to have as many as is possible. And those that are real poor, to have more than those that are real rich, because they know the real poor will have less chance to learn and therefore become better slaves.

Lady: Oh, how true.

Prof. L: Yes, this must come to pass before you have a balanced world to live in. Proper breeding. Before proper breeding, it can be brought about, people have to be taught how to take care of the physical structure. In order to do this, they must know how to eat the proper foods. Foods for the brain as well as the rest of the physical body.

Aud: Uh huh.

Prof. L: Your whole educational system must be entirely changed. Schools in buildings will have to stop. I think the building of great arenas, open air, will be better, more healthy; and I think that many individuals should be taught how to teach, whether or not they become teachers, so that in their spare time, each one can teach the other. This is serving a sincere interest in your fellowmen. This is the story of loving one another As was commanded, LOVING, MEANING UNDERSTANDING.

The idea of two parties squabbling in the most stupid manner, every four years or so (I think it is four), eh what?

Aud: Yes.

Prof. L: For a seat in the White House. You have a parent of men and women who will

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make the decisions for the country. This does not mean communism; not as taught in Russia or China. You'll have love-ism, in which your interest will be your fellowman. ← i

Aud: Interest in yourself.

Prof. L: Quite so. I know there can't be such a thing as Utopia anywhere, because everyone thinks differently, but a great number of people can be taught to think in such a manner as to have it seem they are thinking alike, whereby they are agreeing that the scientists - several scientific individuals - will agree that the bouncing of a ball - that it will strike the ground in a certain manner, which will cause it to bounce this way more times than this way, than that way, or some other such thing. Agreement is a great thing.

You may have a problem arise which ten individuals agree that to do this will be the answer. It may not be the real answer, it may not be the final one, indeed, it is not likely that it shall be; but it will be a reasonable answer for the time being. 1.599

There will be no more temples in wood or stone, for man will be taught that there is only one temple, the LIVING TEMPLE OF THE LIVING GOD and he will be taught how to make it look that way. As it is, most of us go to our Maker, and I am speaking from the Christian thought of the Maker, when we come before Him, He looks upon us. When I gave you a body did it look like that? What have you been doing with it, old boy? Is it, we do not want to say it. We shall be taught how to take care of it.

{ The majority, my friends, the greater majority of cases of tooth decay is emotional. All the cases of what is called arthritis, neuritis, is emotional; all growths in the body, including the cancer - so called - the malignant, is emotional. You may say, well an animal can get it. Have you not know of dogs and cats that were paranoid? Schizophrenic? (Laughs) Yes?

You may say, a baby has cancer. What is a baby? A new mind? A new spirit? A new soul? Certainly not, the newness is only the form. This entity has brought over with him memories of past lives, many, many of them; for what really is the nature of the soul? IT IS A COMPOSITE OF EXPERIENCES. So the baby acquires cancer in the same manner that the adult acquires it. ← X

Aud: Professor?

Prof. L: Yes.

Aud: I'd like to ask you something. I happen to know of a doctor in New York who has remarkable success in curing cancer - through nutrition mostly

Prof. L: This is most likely.

Aud: I wonder if you would, explain just how that is related. I mean, if the cause is emotional and the cure is nutritional?

Prof. L: All right, my dear, let us look at this situation here. Now, you will see that the real cause is not nutritional but emotional.

I guarantee, and I got this expression of guaranteeing someone something from your modern radio. They are always guaranteeing something, and so I guarantee this. This doctor could himself take the best of foods into his system, and if he took them into his system when he was at a point of high emotionalism, they would not only make him ill, but may even kill him. I think most of you will agree with that, eh?

Aud: Yes.

Prof. L: Take one sitting for an excellent, well-balanced meal, much as an American, and so is addicted to reading the papers. So he sets the papers before him while eating. Puts the first bite in his mouth and at the same time his eyes are fastened upon a story of violence; such as has appeared several times in your papers; and I will name one at the moment. A man that beat to death his children and his wife. This man, if he is a deep lover of children, he will become so enraged - kill the blither, why did he do it? Kill him, what a monster. Another bite. The poor little children are suffering in their bed. They didn't have a chance to live to express life. Immediately,

right in here, the acid starts working upon the lining of the stomach and not upon the foods. The stomach lining starts flushing violently red and then the blood flows away again and leaves it white - white; an excellent condition for ulcers; or malignant ulcers - called cancers. Would it stop there? No.

This excitement will start working upon the nerves and cause other glandular changes upon the entire body, any one of which, may lead to a disease. They activate perfectly good microbes in the physical body to becoming cannibalistic, turning the blood stream into sludge - poisoning it; creating cancer of the blood. If it does not go this far, causing a more rapid breakdown in the cellulose structure of the body, throwing these dead cells into the blood stream - causing that very difficult thing to cure called a cold. IT IS ONLY A COLD, we should not be concerned about it, that is until it turns into pneumonia and that is, until we find ourselves dead. DON'T BE CONCERNED ABOUT IT. The first place to begin to become concerned about a cold is before it happens. To watch your emotions, because emotions cause temperature changes in the body and temperature changes, when brought about in too radical a manner, will cause diseases, including the cold. Now, what is it now my dear?

Aud: Well, I feel I'm not quite clear about how a particular disease, well cancer, can be cured through food.

Prof. L: Cancer we may say, is not exactly to be thought of as a disease; but, rather as an allergy to certain kinds of foods. What were you going to say, my dear?

Lady: I was just wondering, what particular process, I was wondering, takes place in the body when these cancer cells slough off? In other words, this doctor believes, and he's had remarkable success, that if the body is in perfect balance, if the metabolism is perfect, if the body is in complete harmony, then no disease germ can exist.

Prof. L: Now that is quite right, my dear.

Lady: And he sets up to build up the body you see

Prof. L: This is perfectly legitimate and I will

Lady: He says it actually happens and the body is built up, it is normalized, and the cancer disappears.

Prof. L: Quite so, but you will find that during the process of the treatment, that individual is so intent upon getting rid of his cancer that he is not caught up in these other emotional, he has no reason to be caught up in these other emotional conditions.

Aud: That is what I feel, that is what I say.

Prof. L: Yes, you see when our . . .

Aud: Complete recall. I suppose you can have one thing in mind and destroy himself and he believes himself entirely in the hands of the doctor.

Prof. L: Exactly.

Aud: Because the doctor was more than a physical thing.

Prof. L: So it comes back to what? PEACE OF MIND eh what? Yes?

Man: Professor, about a year ago, I asked you whether you had looked into Wilhelm Wright Therapy, which he called argones.

Prof. L: Yes?

Man: Have you - with regard to cancer, have you found anything in his particular method?

Prof. L: Well truthfully sir, no, I haveIII . . simply haven't. I was going to cast around for some kind of an excuse for not, but that is ridiculous. That is an old factor, and I almost got caught in it. L A U G H T E R.

No sir, I simply have not, but again, I will say, I will try to look further in the near future and we'll talk about it again, eh?

Aud: Yes indeed. It seems to be some method that uses a certain light static electricity. That is rather inadequately phrased, but it has something to do with drawing energy from without and assisting the functioning of the body thereby.

Prof. L: I can understand that sir, because what really is this so called tissue body? Is tissue something in itself? No, it consists of what are commonly called atoms, or molecules, eh?

Aud: Yes indeed.

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Prof. L: What holds an atom, what holds its particles together? A something called an electro-static field. There is this field which is in any way, or becomes dissipated in any way, or escapes, this substance is a kind of what you call a paste, or a glue. Should it escape, it would cause these building blocks to let go of one another, to break up. Well a cell, which is about the smallest thing, is made up of these, and if one has any energy escape of a cell, it means that that cell is dying. In healing with the hands, that energy is restored to the body where it is escaping, it is restored, which means a regeneration or stepping up of the atomic building blocks of the cell, stepping up in the vibration.

Man: Is it possible that there are certain materials that might store up energy by some means or other, and transfer that energy to the body when it is taken in by mouth?

Prof. L: Yes, proteins especially, sir - proteins.

Man: I have just recently acquired a book on therapy by water and the idea is that water that comes to the human body after having come down the drain, has oxygen content, among other things, that water that comes out of a well, out of the ground, does not have. Now, I haven't gone into the study of it, but I was wondering if you knew anything on that particular score?

Prof. L: No, not sufficiently to talk about it at the moment, sir, but I will look into it. I am always looking into something. I am looking for the day when it shall look back at me.

Lady: Professor, would that have perhaps there is some supposition here, perhaps it would be as you were speaking last night, or the night before, in the lecture of all the living things and all the energies; all the terrific energies around here in the air and all, could it be that there could be more in this thing we call space, air, than there is in the ground?

Prof. L: Oh indeed, not more, but let us say it is more highly charged. Yes. And this substance is called Prana.

Aud: Yes.

Prof. L: Now it is Prana, yes, and Prana is rightfully speaking, light.

Aud: Light and fluffy.

Prof. L: That is right, very high nature, very high quality, I don't mean high in vibration or low in vibration. Whenever I use the word high or low, I simply mean characteristic in change there, an oh

Aud: High radiation, no?

Prof. L: No, not really....high, because there is no such thing as high or low, it is simply a different vibration, a different quality there. There is no such thing really as a quantity of anything. All things may be considered in quality not quantity. Perhaps I can clarify that at some other time, I think that I had better run along, it is getting late.

Aud: Well, it certainly has been interesting, Professor.

Prof. L: Thank you, sir.

Man: We're glad that you were able to stay as long as you have.

Prof. L: Well, I do appreciate your saying that and I do hope that I shall have the honor to come and speak to you at another time. But when I depart, I hope you will keep this thought in mind, that:

LEARN TO ENJOY YOUR LIFE

Every morning, when you arise, say to yourself:

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THIS IS THE DAY I AM GOING TO BE AWAKE, EVERY MOMENT OF IT,
EVEN THOUGH I GO TO SLEEP, I SHALL STILL HOLD ON TO MY CONSCIOUSNESS,
SO THAT I SHALL ACT CONSCIOUSLY IN MY DREAM WORLD.

If you do not at first succeed, at least it is an interesting pastime, so "Cherrio."

Aud: Good night, Professor, and thanks. See you later.

#71

Irene: This is Saturday, August 11, 1956. We have Anita from Buffalo, New York, here with us as our guest and we are very happy to have her. And I want to tell all of our friends in Buffalo that we will be seeing you all soon. This is Irene and Mark.

Mark: Hello. This is Mark. Let's hope we have a good little meeting here this afternoon. We're looking forward to seeing all you folks in Buffalo soon.

Anita: That was a message from Mark just before he got into trance.

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Irene: This is Irene again. I thought perhaps we had better tell you we are in our home holding this lecture. How do you do, Yada.

YADA: Grati-ya. It is my honor.

Anita: I'm so happy, Yada. I'm so happy to be here and to be able to hear the lecture and get one of my own for our friends back home.

Yada: I talk English right now, huh? It is we of the Inner Circle who are grateful for your presence for you are acting as a kind of ambassador of good will and we need others to go abroad in the field and spread the work for we can only do so much through this man's body. We would like to be able to reach many more and we will as time goes on. But even so, we of ourselves, are limited, so we need individuals like yourselves to carry on for us.

This is a work of love, a work of Light. So it is not we alone who can do it, but all of you here on earth that we manage to contact must do your part also. The world is big. There are untold millions of people here and we can only touch a minute fraction of these, even in the passing of many years.

Now, how are your friends in your home town?

Anita: Oh they are fine, Yada, and it was really up to me to extend their greetings and well wishes to all of the controls and especially to yourself, Yada, because all of us seem to be in love with your teachings.

Yada: E grati ya. And it is only because you yourself know and recognize the things we talk of to have a strong element of truth in them. For, (without the listener's ability to comprehend the meaning of our words, it would be of little use our coming to you.) You will please extend to all your friends back in your state, and in your city, our love and our appreciation for their devotion, not to us particularly, but to truth and to the Light itself.

Anita: Thank you so much, Yada. Thank you.

Yada: Now you yourself are looking very well. You feel well?

Anita: Thank you, Yada, I do. But then again I would like to have some advice in regards to keeping well.

Yada: You know in that respect, what are your eating habits?

Anita: Maybe I don't do so very well there. It seems as though I don't even know what to do.

Yada: I would suggest, and you may find it helpful, in the morning eat good, eat enough food; and also at noontime it is more likely, but not too much so. Then at night time eat very lightly before you go to bed, unless you stay up late. Do you stay up late?

Anita: Sometimes I do, Yada. I have to; my husband works late and I like to greet him when he comes home; or he likes me to greet him.

Yada: Then you can eat two light meals at night, a little one before he comes, early; and then when he comes home, again eat a little more with him to keep him company, but nothing heavy.

Anita: What would you suggest in that line, Yada, for I have been troubled with constipation all my life.

Yada: Chronic constipation comes about largely, starting in childhood, from a feeling of resentment. Now let me ask you something please. Did you not have resentment in childhood?

Anita: Yes, I did.

Yada: This is one of the greatest reasons for chronic constipation in adulthood; it is also one of the reasons for asthma. Here let me demonstrate what I mean. When we are children we have ideas of our own. We have feelings about things, the same as when we are adults, but we do not know exactly how to express these feelings.

Sometimes, in our efforts to express our feelings, not knowing how to make judgments, we overdo; and our parents see that we need a little guidance and so they try to help us.

But if their efforts toward helping us are, what you call anger and irritation and speaking to the child too forcefully or with too much violence, or striking the child suddenly and without letting the child know for what, then the child works within himself feelings of resentment. And because he cannot fight that like an adult, it decides to find some other way of striking back and sometimes it would say to itself, unconsciously of course, "I will not give of myself. I will hold back. I will show my parents they cannot treat me this way. I will not yield."

- This means, I will not let go of the material substance, the waste matter in my body, to refuse to work, all because that one feels resentment. "I will not yield". You see the difference?

Anita: Oh Yada, I do, and you have answered one of my questions for I do have a granddaughter I just brought to California, to San Francisco and she is troubled with the same thing and very much so and her parents do use force in a good many ways for she has a mind of her own. She really

Irene: She wants to express herself and when her parents put up pressure against her, she resents it.

Anita: Yes indeed; but what can we do there?

Yada: Before spanking her, or even after, tell her why.

Anita: They do that, but still she resents. And she is troubled with constipation, but it seems that I have helped her a little during her stay at our home three and a half weeks - and let her have her own way.

Yada: Yes, but sometimes that helps - to let the child have its own way once in a while so as to give it a sense of security and also a sense of reliableness in herself. If we keep the child from acting according to the way, if we stop it all the time, then the child loses its own initiative and builds then a great sense of frustration and resentment.

The same takes place in asthma. A child works up a rage of resentment and, in his rage, he or she holds their breath. You will notice in asthma the holding of the breath? The gasping? It is all a childhood expression which later develops into an organic ailment, a respiratory condition. Many diseases come from resentment, chronic constipation, asthma, kidney trouble, bladder trouble, heart trouble, lung trouble, - - all of this - skin rashes. RESENTMENT.

Anita: I do identify myself with resentment in earlier stages of life. I have overcome a great deal.

Yada: Yes you have. And always, no matter what happens out here, be detached from it. Do what you see is necessary to help the condition, but do not be caught in the condition with your emotions. Do not become emotional about it, because we are all prone to these sort of things - all of us.

In my early times in Yuga, I was trained as a child, from a little baby, not to let go and be caught in my emotions. Then later, I was taught how to usefully use my emotions. When it is necessary to be emotional then that is the time to be emotional. But you have to learn when the time is not so - when you are actually wasting energy instead of using it.

Anita: I can see your point, Yada.

Yada: Using your emotions to feel the world, and loving it with a great feeling of compassion of life, that is very good. Using it for loving others and also for loving yourself, because unless we love ourselves we cannot love others. It is like the saying you have in your country, "Charity begins at home." Well - LOVE STARTS THERE TOO.

(To Anita: I would not eat fried foods, were I you.)

Anita: Thank you, Yada. I have not been doing that.

Yada: That is a detriment to the intestinal tract and also to the veins and arteries, the blood system.

Irene: The capillary veins get filled up.

Yada: Yes. Then what happens? You have hardening of the arteries. It is grease that blocks the little arteries first, and the blood cannot get through and so the arteries begin to harden.

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Anita: I had high cholesterol and I took something for it to overcome it, to lessen the condition, and I was wondering how to lessen it, or avoid it, without taking any medicine for it.

Irene: That includes animal fats. Does butter too cause that condition? I am glad to know that for I too am trying to lick a problem. Some doctors recommend olive oil, the corn oils to cook in and then other doctors say let that alone and use the butter fat, the lard; but truly neither one of them are good for us.

Yada: You will look through history and you will find in countries where shortage, acute shortage of food, especially where the rich foods are concerned - butter, butter fat and sugar, that the people are much healthier though a great deal thinner. Now, could they get the proper foods during that time they would not have a lack of food, but simply finding right nutritional values in them, they would be in very good health. But the difficulty with a great shortage of food is likely to produce in your markets foods that have little value in them and in a short time people suffer from mal-nutrition.

Irene: Do you think our bodies need any oil at all?

Yada: Yes. Occasionally use a little butter but do not be heavy with it. You see, it is the overdoing of these things that causes the trouble, not the doing. Man is given to do anything he wants and with perfect safety, but when he steps across the line, beyond his capacity for taking care of the substances he puts in his body, he is in trouble.

Anita: Yada, this message, is it for me alone or was it in general?

Yada: It is for others, by all means.

Anita: Good. So many can benefit.

Yada: It is not a good thing to take oils in your system for chronic constipation. It does very little good. I suggest you take a glass of water, ordinary water, but if you have spring water it is better.

Anita: We have been buying spring water right along.

Yada: You will find too, that if your family drinks spring water they have very little chance of getting caught in what is called an epidemic of ailments in the city. So you take the glass of water and hold it in your hands in this way (cup it in your hands) yes - and you give it a little blessing. You say to it "OH LIGHT OF LIFE AND LOVE, DESCEND INTO THIS WATER AND WHEN I DRINK IT, IT WILL BE SO AS TO BLESS MY WHOLE BODY. IT WILL TAKE CARE OF THIS CHRONIC CONDITION WITHIN MY BODY. I BLESS YOU OH WATER WITH LOVE."

Irene: All the while you keep your hands cupped around it and hold it this way while you drink?

Yada: That's right, both hands. Now there was a very fine demonstration of the effects on the body of blessed water upon the system, by the lady here, Clarene. Your daughter-in-law was suffering for years from chronic constipation, where even the taking of oils and taking of enemas caused very little relief and a great deal of pain.

Clarene: The doctors even said it was a condition she had to put up with. They couldn't do anything for her.

Yada: So the lady, Clarene, she takes the water and blesses it and gives it to her and for the first time she is having no trouble eliminating.

Clarene: And she learned to do this for herself!

Yada: That's right and had no more trouble.

Clarene: And she had really suffered from that condition.

Anita: I really have been suffering too, all my life up to the past two years where it has been better after having the Koch treatment. We have had a special treatment, Yada, and I would like to talk to you about that - the Koch Treatment.

Yada: Yes, the German word is Koch.

Anita: So we have taken it, both of us, my husband and I, and since then we have had a lot of good advice from the doctor who administered it, so that's how we seem to be better.

Yada: That is very good, but still you do what I say with the water.

Anita: Yes, I truly will.

Yada: And you do this for your granddaughter.

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Anita: Yes I will if I can. They have just departed for Tokyo.

Yada: You tell your son what to do, to take the glass of water and bless it and ask that it bring relief to his little girl.

Anita: And she is such a darling little girl.

Yada: There is no use, no use my friends, for us to know anything if we do not put it into practice, for it is in action that life is. Is it not?

Anita: There is one more thing, once more in the line of food. You are acquainted with our condition here. What would you think it best and fitting for us in general to eat? Is it in the same line as some of everything?

Yada: Yes, some of everything. Eat some vegetables and eat a piece of meat ^{1.606} once a day anyway. And eat fruit. Do not eat as much fruit as people tell you, because very often certain kinds of fruit, especially if eaten with starches, cause a gaseous condition in the body. So, fruit by itself, or fruit with meat, especially acid fruit - tomatoes - are very good with meat. Do not eat sweet things with meat.

Also whenever you buy fresh vegetables wash them thoroughly. In your country, your agricultural people spray all their vegetables and fruit with a deadly poison. This, once in a while may not kill you, but it will kill you by accumulation. So be careful and wash all fruits and vegetables thoroughly and do not eat any fried foods at all.

Irene: Yada told us that frozen vegetables are better than those on stands, because they are brought right in off the fields and vitamins and minerals are still in them.

Yada: And more, they are thoroughly washed before frozen. Now too, do not eat white bread. White bread is a detriment to the system. Try to get real whole wheat bread. Do not take what they have on the market for whole wheat bread; it is not 100%. Take the bread and feel it; if it is soft and your hand goes in on it easily, do not take it, even if it is marked whole wheat. Get the bread that is solid and heavy. One more thing, get what is called raw sugar, not simply brown sugar, because brown sugar is simply white sugar colored with molasses. Do not drink soft drinks; they are very bad for the kidneys.

Irene: And honey you said.

Yada: Honey is one of the best foods to put in your stomach or for eating by the spoon, especially if you are going to do any long work. It revitalizes the body. You take a big heaping spoonful of honey and eat it a little at a time and you will not get tired nearly as quick.

Anita: But honey just by itself, not with bread.

Yada: That is right.

Irene: When Michael was marching in the band, Yada told him to do this and sometimes he had six to eight miles to go and he took his jar of honey along and he doesn't have any trouble whatsoever.

Anita: Yada, I thank you for this message on health conditions and I would like you to tell me a little something about our group conditions, how I can further help them to gain this special knowledge. Every one of my friends will be listening to this tape so everyone will gain.

Yada: Remember this, that these are not our teachings. That is to say we do not own them and we did not originate them. They are simply truths of life. You understand, huh?

Anita: Yes, I do understand, Yada.

Yada: It is only that it is difficult to get these things from books because you would have to go through many, many books to do this. This way it is better that we can sit and talk.

Anita: And listening to the taped lectures.

Yada: Whenever you are going to get your group together.

Anita: Do you remember Ed Schultz?

Yada: My very honored friend. Please tell him that we of the Circle are very grateful for the work he has done. Not only in our behalf but in his own and in behalf of the many friends around him.

Anita: Thank you, Yada, for he will be glad to hear from you. He is a good friend and comes quite often to our meeting.

Yada: Good. Both he and his wife are sincere workers.

Anita: Yes they are indeed.

Irene: The couple we stayed all night with, at Aspen.

Anita: Mr. & Mrs. Asken and others.

Yada: All of you have been sincere and devoted to the Light, the Light of Love.

Anita: Yes we have.

Yada: When you get your group together always guard against emotional displays. After all, what are we seeking? What is man doing? He is seeking enlightenment. We do not need to be emotional about it at any time. If someone says to you your thoughts along this line is not so, it is this way they start to tell you their story. You listen, do not deny them. You listen and you say, "That is very good", and go on with whatever else you need to do. But do not say to them, "No, it is not my way. This is the way it is." You do not care; you know within yourself how it is, you know how it is. You do not need to have an argument over it. You can sit down and discuss these things and be grateful to your own inner consciousness that you have been given the opportunity in this lifetime to recognize these great truths.

Anita: On account of recognizing I have been saying a number of things, telling my friends about my feelings and my husband about certain things I do, I understand within me (and I have had a wonderful experience I would like to talk to you about) and then of course, I have run into opposition.

Yada: If you have not, I would be very surprised! Tell me what you think of the afterlife.

Anita: When I think of it, I think we just go on.

Yada: Can you imagine what the conditions would be?

Anita: I do not think we go on in this body, I just as I say about my experience . . . I had 20- 25 years ago, a most wonderful experience. I was in the Light and I felt myself, not as Anita Ganschow but as a self . . a pinpoint in the universe.

Yada: Called "pure being".

Anita: Oh is that what it is?

Yada: Pure being. No personality; no sense of being.

Anita: But it was I.

Yada: Oh yes indeed. Because why? Because there is no other I am. I am the Creator.

Not Yada, but that very thing that we spoke of, that pinpoint, that center of awareness.

Anita: That center is the center of the universe. Everything was around me, but I was the center.

Yada: That is right. That meant in that instance you recognized your own godhood, that was most wonderful to have an experience like this.

Anita: Thank you so much. It is so seldom that we find people who can talk about this who would understand what I am talking about. I haven't been able to find out really what it was, although I have been given a great, a very deep understanding of everything.

Yada: Yes. I speak to my own teachers for a moment please. Kethra.

You, in that moment, received what is called illumination, or what is sometimes known as the baptism of the spirit. The universal forces or energies within your own body suddenly arose to the center of the brain bringing with it all understanding. Now "all understanding" is the understanding of your creation, or creation as you have created it.

Now another person, let us say myself, having received illumination would receive slightly different than what you did because I am my own creator. And at the same time, I am the creator of all. You understand.

Anita: I do, yes.

Yada: Not Yada is, but this pure being that you spoke of, that is the dreamer.

Anita: Of everyone, in everyone.

Yada: That is right. That is the dreamer that creates this dream, but you see, we have to wake up to this fact that I am the dreamer. Until I recognize that I am the dreamer I cannot change the dream in any way. Then I must wait and spend a lifetime calling on God and fighting off devils until I come to know this truth.

I am the dreamer. Gods and devils lie within us. WHAT DO I WANT? That is the only question. What do I sincerely want? I can only want one thing and that is wisdom, understanding. Your Christian Bible says, "Seek first the kingdom of heaven and all other things you should have." Now naturally, because the kingdom of heaven is enlightenment, wisdom and when you have this you instantly know what it is, what life is all about and therefore you are no longer troubled with the storm or the nightmarish conditions of the dream. You know what it is. You know what its nature is. You know it will pass in time.

Now too, in recognizing that you created the dream, you are in the position to actively change it to your own liking, but you will discover you will not change it; you will leave it pass. You will watch it; stand aside; emotionally stand aside and let the dream run itself out. This will save you.

Anita: That is my feeling, Yada.

Yada: Yes, yes.

Anita: I like to know, Yada, does it or is it helpful to have an experience like that?

Yada: Most decidedly yes. But you will see this too, that after the experiencing is over with, you are back to the same state you were in before, you are still a human being.

Anita: But differently.

Yada: Yes, but you are still a human being living in the material form and pressured by the outer world but know now how to deal with these pressures. That is all. It doesn't make you instantly a god and free from the pressures of the mortal flesh. It simply enlightens you on how to deal with your dream now.

Anita: Nothing troubles me to a great extent, I am able to deal with it.

Yada: Remember, if you are a teacher in a group you must not let the group know that you know anything more than they do. Stand detached and speak your thoughts. Speak what you know to be the truth with love, compassion, understanding, but do not be caught up in anybody's emotions yourself.

Anita: Thank you.

Yada: And advise your group to that effect also. After all, if you are a teacher now and you are having pupils, you must know that your pupils will become teachers also.

Anita: Yes, I would not call myself a teacher, but I have a certain attraction, people come to me.

Yada: Yes, therefore to that extent you are a teacher. We are our brother's keeper. We are, but we are not his jailer and that is what many of us try to be. We think by keeper we mean jailer. We think we mean restraint upon another's action. I do not care. I will watch anybody do anything they desire to do. I will not try to stop them.

I might say to them, if they ask me, "Do you think what I do is right?" I will say, "What do you think? What do you really feel yourself? Look at it. Look at the situation. Do you think the response you are giving to it is right?" If you do, do it, but remember, there is a price, a cost upon everything you do. REMEMBER THIS - do not tell them not to do it. Simply awaken them to the fact that for every action there is a reaction which you cannot escape. Then if they still want to go on and do it, that is not your affair. Stand back and say, "go on my friend; it is your life."

You see, my friends, there is too much intrusion. Many teachers try to live the life of their pupils. You cannot do this; you cannot do this. Because, if you try, they are very likely to let you do it too, because most of us do not want to do our own work. We want somebody else to do it for us. So they will begin to lean on you and lean until they sap you, dry you up, take everything from you and destroy you.

Irene: A teacher can certainly feel the weight.

Yada: But you ask for it and you will get it.

Irene: If you let them do it, it is your fault.

Anita: I recognize that, I was wondering that was one of my desires to know about. I was wondering whether I had done the right thing to put the people back in themselves again.

Yada: That is right. They come to you and they say, "What do you think of my doing this?"

And you say to them, "What do you think about it?" Very few human beings think. All they do is remember. They are recalling how they responded to some similar experience in some past time. They are not thinking. Thinking is the creating of new ideas, new thoughts - that is thinking. Most human thinking is predicated upon the actions of someone else in a critical way or upon things in a disturbing way. They are either worried as to what these things will do for them or against them, or what people think about them either in favor or disfavor, or what time itself is going to do to them and they are in a constant stew.

I am not concerned with tomorrow. I am concerned with today And as I stay awake and put my attention upon what I am doing today, my tomorrows will be what they should be.

There can be no doubt of that.

Anita: I wonder whether you are allowed to tell me where I have been before, before this life. I seem to have had flashes and I like to know whether I was right. Maybe some-

times we shouldn't know about it?

Yada: Please, I must speak to my teacher. Remember on all planes of life, no matter how high we go, we all have teachers, guiding lights, that guide us. They do not lead us; they guide us. Kethra (speaks in his language). No, I think I cannot. I am not permitted at this time to speak of your past experiences. My teacher tells me it will be much better if we will let these memories come back to us of their own volition, which we can, by what is called mediatation, align ourselves mentally with the past and know for ourselves without taking the words and thoughts of another. Do you do meditation?

Anita: I wonder if whether I really know how. I go into silence all by myself and enjoy the silence and think of higher things and love to do that in silence, as far as meditation and losing all feeling of body is concerned.

Yada: No, that is not necessary. But what you do is go and lie on the bed in the quietness of a room. Then you concentrate your eyes upon the back of the eyelids, with the eyes closed and you mentally ask yourself, "I want to know what were my actions in a past earth life's experience." You hold your eyes there. Do not think about anything particularly, just hold your attention there. Now you cannot stop your mind from action, you know. Do not try that. Many people say blank your mind out. 1.609

Anita: I cannot. This is the thing I never could do.

Yada: This is very good. Most of our minds are already blank. How are we going to blank our minds. This is very difficult to do. It is not for the western mind to do this anyway. But you lie there with your mind concentrated upon what experience you have had in past time.

Anita: That, Yada, I have done.

Yada: Do not expect anything. Do not try to make any pictures. Do not imagine anything; but listen, calmly relaxed and with your attention on the ear. I would say that you will have thoughts; some phenomena you will experience is perhaps little sounds, perhaps not. Perhaps what you will see is little lights back of your eyes, look like holes in the darkness.

You keep the practice and soon, by holding your attention there, through these lights will turn to scenes that you recall places. You may not recognize any of the places or any of the people you may see in those places, for a time, but with practice you will come to know and you will be informed by your own inner teachers. But do not tell anybody. Write it down. For every experience you have, write it down, date it and see how you advance.

Anita: Yes, I will. And speaking again of black holes, tiny spots of light.

Yada: Maybe tiny spots. Then will be blotches, maybe opaque, meaning that you cannot see through them very clearly. You can just see light itself and one of the first experiences you will have or one of the first desires will be to open your eyes for you will think that you have to try to control, and even if you do, close them quickly again and wait, and these splotches will soon become scenes - scenes that you have experienced in the past somewhere. Let us always remember, no haste. No haste.

Anita: I was even sort of leary of asking this question. I didn't think that the teachers would allow me to know.

Irene: To tell her of her past lives, Yada.

Yada: No and there are some that I am permitted to do this for, not because they are knowing anything more than you or are any more advanced, but because they have reached a point in their thinking that if they do not get certain information they might find themselves in a very disturbing condition thereafter. So, to keep them from being disturbed, to keep them from becoming emotionally and mentally upset, we tell them.

Anita: I can see the point there and am not surprised.

Yada: And it may be again, in the course of a little time, that I shall be told to tell you and in that event, I will tell the man here and he will write it on paper and send it to you.

Anita: Oh, thank you so much and I really hope that we'll have contact. Here now I come to another question. In our meetings with our friends we do listen to the tapes, especially to the tapes of Yada and Professor Luntz and I do have all the records on hand so we do think about them and we love the teachings.

Irene: You felt their presence.

Anita: I felt your presence at times. Could that be?

Yada: Oh yes, and we of the Circle have been in your home many times.

Anita: You have, Yada. Then I was not wrong. I felt it about my solar plexus.

Yada: That is a point of contact we make with the human body. It is a nerve center and it is a psychic center. So we start there; then we reach another center in the heart, in the center of the brain.

Anita: While in a session I would like to be impressed with certain things to help us along, if possible, but has it been done? Would you know?

Yada: What please?

Anita: When we do have this group together and when we speak of certain things and have been listening to the tapes, was there personal contact?

Yada: Yes, yes. We do not use another's body to speak through and we would not for specific reasons, the greatest one is that this man through whom we speak is involved in certain conditions with us in past times. This is one of the reasons we use him now, so that he may use us now. An exchange of life and the life forces because of certain things that have happened in his past life and in ours, where we were all involved together in certain conditions.

I would like to tell you what those conditions are but again I am not ready to do that. When his condition has been properly taken care of then we shall have no further reason for using his body alone. And it may be that we'll continue to do this work through him and with him and for him and for all of you for the rest of his lifetime, but it also may not be the rest of his lifetime - but there are certain conditions that have to be balanced out. Whenever anybody, any discarnate being is using your body and he does not, or she does not honor your body, leave them, break away. Stop them by turning your attention to other things, more mundane things.

It is not a great honor to have your body taken control of by other minds. You must honor your body. You must love it. It is the temple of wisdom for you. There is certain work to be done and therefore this is what we must do. But we love this man's body. If we are using it as an instrument to your physical world we must love it or we will destroy it.

Irene: In that respect, Yada, I consider it an honor to have you here and I know Mark does too. It is the mis-use of the body that is not any honor to have someone come from the other side and use it.

Yada: Yes, many, many mediums, their bodies are abused by those who use them from the astral world. But one more thing, wherever you go and you hear a spirit come through a medium, or one comes through yourself, and declares himself to be a master, shut him off, get away from him for he lies, he is a fraud.

Anita: I never had it happen.

Yada: For if he is a master, he will not tell you so, nor anybody else. Masterhood is a personal experience, not something to be told about.

Now many beings do this from the astral world. One more thing. Do not ever try to test the spirit by asking it if it believes in Jesus Christ. Do not do that, because any spirit can say yes and there are thousands of them who would be only too happy to agree to anything and everything you say and to get through to the physical world again.

Love what you do. Love those who come around you. Do not be disturbed by their emotional vibrations. Before you go into your group, and you can tell each one in your group to do this, before they come to the meeting, to make a pass around themselves like that and say to themselves, "I STAND IN THE LIGHT OF LOVE". And feel it. Not only mouth it, but feel it.

You know why many prayers are not answered? Because they are only mouthed. It is only lip service to their mind and the mind knows it and does not do anything about it. But if it is sincerely felt within, every sincere prayer is answered.

I must go away for a little while. My colleague, Professor Alfred Luntz, would like to come and say a few words to you.

Anita: Yada, would you be back later for a little while?

Yada: Perhaps it may be. I have to watch the physical condition of this man's body and if it is good, I will come back.

Anita: For the present, I thank you very, very, very much. It was indeed a pleasure.

Yada: And our honor. The honor of all of us of the Circle.

Anita: My name is Anita.

Yada: I know, but your name is more than that. Your name is the Light. Remember that, I AM THE LIGHT. With love I leave you.

Anita: Thank you, Yada.

Prof. Luntz: How do you do! I am Professor Alfred Luntz. It is so nice to see you and get a chance to talk to you again my dear. And I want you to extend my greetings and felicitations to Ed Schultz and his very charming wife, Libby.

Anita: Thank you. I will tell him.

Prof. L: Thank you very much and also to all of our very dear friends and acquaintances in your city. A.G.M

Irene: We certainly had a wonderful time there and we might be back there again soon.

Anita: We sincerely hope so. We'd like to have you come.

* Prof. L: We never say what we are going to do at some future time, but only what we are doing. The future, whatever it may be, will take care of itself.

Irene: But we do have to have a sort of pattern that we work toward.

Prof. L: Well if you work in that pattern and create that pattern today, you will be . . . But if you simply think of tomorrow and wish that something will happen and keep your consciousness in tomorrow, you will not be living today. You want to keep your mind in today and work things out for tomorrow, today.

Irene: I think that's a wonderful lesson. If we try to live in tomorrow and worry about tomorrow or worry about yesterday and what we didn't do, we're dead in today and the other two places too. We cannot and be alive today.

Prof. L: You will be dead.

Anita: Before I started out to California, in my home town, Ed Schultz and all these friends, they are good friends - and Ed Schultz in particular, asked me to say hello to you and all the controls and he would like to know how to make contact with the controls after passing on to the afterlife.

Prof. L: That my dear, giving considerable thought to the many that we have had the good fortune to communicate with here on this earth, as to their meeting us in the life beyond your physical plane. There are times when it is necessary that we meet certain individuals both in the physical world and in other states of consciousness and those individuals will do or be a certain service to us and then we will go on our own little path. .

It is possible sometimes to have a friendship here on the earth and continue with it in the afterlife. There are some blood relatives who never meet in the astral world.

Irene: They have not anything in common mentally.

Prof. L: Quite and there are other people here on the earth who simply have a brushing acquaintance with one another and suddenly they play a big part in one another's lives in the astral world. And then there are excellent friends here on the earth that continue their close ties in the astral world for a vast period of time and return together into the earth plane. Now when this happens, sometimes they are born into the same family of the same mother and father and perhaps are twins. Sometimes it may be that a mother bears a child that was formerly a very great and kind and helpful friend in some past life.

Irene: And sometimes she can give birth to her own father.

Prof. L: I should be very careful how I put it. You see, I have to be very careful how I put my words because we can become confused. I'm simply trying to show you how the ties may carry on and link up and last for great periods of time and they may not also. Some of you in the physical world may meet one or all of us of the Inner Circle in the afterlife, or you may not. I do not like to say because such meetings are not haphazard. They are for a purpose, a very definite purpose and the deeper meanings of such meetings are to be found only and recognized only between the individuals involved therein. I know that the lad here (Mark) worries about the situation. Will he meet us in the after life and how will we treat him? More, he is not certain of what he is doing. He does not know us any better than any of you sitting here.

Irene: He does not remember the past and how you worked together so he lives only now with you and knows nothing of the past life.

Prof. L: That is right. And so he lives in a state of uncertainty as to himself and us

the possible chance of meeting one of us in the astral world. And also he is concerned about his wife, that's you my dear.

Irene: He is?

Prof. L: Whether you will be meeting one of us.

Irene: Oh! Well I don't think you're going to get rid of me that easily!

Prof. L: Well that is a nice thought but you see it is not easy to say whether we shall have the pleasure, the honor of meeting you in the astral world.

Anita: Is it of our own making, Professor Luntz?

Prof. L: Yes it is in part but it is in us. All action of course and all experiences depends upon the individual and it is the individual who will have the experience, but there is a deeper purpose and a deeper design, a vaster design and scheme of life than most of us see on the surface, and while we are emotionally desirous of certain things, the greater mind, sometimes known as the all conscious self, it knows better for our own good and it may block out, in the afterlife, certain desires we may have cherished here in this life, in the physical life. And we shan't miss it because we will simply not know of it. Our minds will be taken up with other things.

And again, if we do know of it and our desires are not met with in the astral world, well for a time we will be emotionally disconcerted and in a state of wonderment, but in due course we will get over it the same as a child who feels it must have certain kinds of things, toys, etc., to be able to play with those toys whenever they desire.

Let us say a child has a certain toy and it is taken away from him today to give him a chance to either rest or do other things. And so he feels that in some tomorrow he will be given that toy back. Well it may be in that tomorrow or those tomorrows that he has grown out of them and will not want them anymore anyway, that other things of more importance have come to distract his attention; and even though those toys are right there that he can play with if he wants to, he sees the uselessness of them and so he goes on to greater things.

Now, as personalities, we would certainly love to meet you in the afterworld and sit down and discuss old times and that sort of thing, but it may be that you may have something more important to do, things that belong to your life and your mental development. So you can imagine how we could bar you from your mental development by presenting ourselves and flashing our egos and personalities before you, wasting your time with our presence. There may be a greater purpose lying ahead than simply chatting with us on a friendly basis. We must have some basic values in this life if we are going to make greater strides in the Light.

Irene: The value of a thing and experience is the necessity of the individuals who go through this experience isn't it? All things are equally valuable depending upon the one who is experiencing.

Prof. L: That is it, according to his lights. When we say lights, we must remember the majority of us live in our emotions. We think a thing is good for us when indeed it is not. It is anything but good for us.

Anita: Wouldn't there be a guardian who would take care of it?

Prof. L: Oh but surely. Someone you can be sure, someone will come to you. Someone in your favor with the greatest desire to enlighten you and guide you, to help you. You are not left alone to drift in the vast unknown. Indeed no.

Anita: That would be good to know.

Prof. L: You shall be well taken care of. Believe me. The statement that was supposedly made by one called Jesus, wherein he said, "In my father's house there are many mansions and I go to prepare a place for your coming."

Anita: I hope somebody prepares a place for me.

Prof. L: It is already prepared. All ready. When the time comes for you to go through the door you will be most amazed at that which awaits you. The beauty, the love, the desire to be of service. Parting from the physical world is anything but darkness and anxieties and worries and all that sort of thing. It is joy, it is pleasure. It is an awakening to the vaster scheme of things, a peace that goes beyond words.

Anita: That's what I am in love with.

Prof. L: Well, my dear, I think if you prepare yourself as you have been in the past and continue in that way to prepare yourself for the trip by living daily with love and the desire to be of service to your fellowmen irrespective of what you get in return

for it, because if you are concerned with that, you will get into much trouble.

Give and say, "Take it. Take it and when you, in turn, find someone who needed that service as you did, give it to them. Do not give it back to me."

Anita: I have done this Professor, I have done that whenever I could.

Prof. L: Yes, yes. Because we can't really repay another for their service to us. We can't do it. To give freely, with love, with no concern for ourselves, what a great life we would live.

Anita: If everyone would do it.

Prof. L: If everyone would do it

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Irene: If everyone would realize how much they benefit themselves by not becoming concerned. To me, Professor, it always seems that when one becomes concerned or so, they are questioning their own creative ability and so if we go about it as we think we should with a desire to do the best we can, we don't have to question whether we do right or wrong. It will be right, won't it?

Prof. L: Very often an individual with excellent intentions helps another and suddenly, for no apparent reason, or reason one can see on the surface, that one turns upon him and harms him. This may cause the individual, if he is not the thinking type, to blow up a great emotional storm within himself and say, "After what I have done for that individual, look what they did to me! How could they do such a thing!"

There is a lesson to learn. Somewhere, you, the giver, whether in material or spiritual things, let us say spiritual, you, the giver, mentally withheld; you mentally withheld a part of it. Unconsciously, not knowing, you withheld a part of the gift. Instead of giving openly, "Here it is", you said, "Here it is, be careful don't take too much of it."

Anita: But that's not material.

Prof. L: Whether it is material or spirit. If you are going to give at all, give. Give that which is needed or do not give it at all. If you are going to give only in half measures, you are going to get back half measures.

Irene: This might bring them an unbalanced condition from some other source all together.

Prof. L: Exactly so. Many think giving means giving material things only. Material things are transitory. The taker, the receiver can only use them for a given period of time and then if he does not give them to someone else he will lose them anyway. They will simply be taken away from him anyway.

It is the story of the talents. Remember the story of the talents? One man buried the few talents he was given; it became a curse to him. He was afraid that the Master would be all upset with him should he, in using those talents lose them. It is better to use that which we have than to hide them, than to store up and save. It is better to use and lose than not to use at all, because you can't really lose.

Irene: Sometimes it seems better to hold on, then new things come piling in on us that work. I found that out once when I was trying to hold on to some clothes. Finally, I thought, heck, I'm going to give them to anyone who can use them, and I did, and, in return I received some beautiful things that really fit me.

Prof. L: Quite so. (To Clarene) Now, my dear, had Arthur been the kind of man who gave freely and willingly, he would still be living in the world today and you would not be so well off. You see, there's a reason for everything. The man's time had come anyway; his time had come. By his own hand his time had come. You two did not really belong together. In the beginning, we of the Circle, as you know, thought the marriage was necessary and was a good one, a necessary one, not because he loved you or didn't love you, or because you loved him or didn't love him, but for an experience you both needed. An experience that had done you a great deal of good, more good than your experience with your first husband or your second one.

Clarene: Really?

Prof. L: No, the experience with your first husband was mainly to bring you in close rapport with (end of side one)
And you are

It didn't work. The work that he came to do and he knew it was and so he left. But he hasn't gone very far as you know, not very far away. He has gone very far mentally, but he still hasn't gone very far away from you, for you still had much in common and undoubtably you will meet him again in the life beyond and again in the physical world when you both return. He is a man who had inner wisdom, but could not use it, could not

express it in the world today except in a limited way. He felt the need but the environment in which he found himself kept him back, kept him from expressing his inner thoughts.

Clarene: It seemed that if he would have stayed just a little bit longer, things are opening up so much - now there was Sam, a great man, who had a broad view of life and is a good soul and a learned one and I can see now, just in the period of last year and a half, and I wondered why Skippy went on right then, when perhaps could have helped more, but he is now - - helping more where he is.

Prof. L: Oh indeed, my dear. He is doing a much greater work than he could have on earth, no matter how long he stayed there. It is not the length of time we stay on earth, but what we learn in the period of them that we are here, not so much what we learn, but what we recall. Learning can only be had by the ability of consciously recalling past experiences, and knowing how to deal with them.

Clarene: Um. I know he certainly has helped me so much and will come to me again.

Prof. L: It may well be, where a mother produces a child that resembles her strongly both in physical and in mental attitudes, you will find that those two have had much in common for several lives.

Clarene: It just has to be. We were almost identical in our thinking.

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Anita: There would be a question on my part, Professor Luntz. My brother seems to be so hostile to me. I just wonder why, I do love him and if there is anything I have done I will ask him for forgiveness, if I have done anything he resented or which might have hurt him. But he wouldn't forgive me. He is the only one person I know of, in the world today I live in, who hates me and I am unable to break that.

Prof. L: He hated you before this lifetime. You two were involved with one another in the life previous to this one and he has unconscious memories of it, not conscious but unconscious memories of it that have made him resent you from childhood.

Anita: That is the truth, even from childhood, and I'm the one who helped him across to come to this country. He asked me and I did it. I helped him but nevertheless he hates me and he doesn't want to come to my house, doesn't want to see me.

Prof. L: That is well. Then you stay away from him. After all, the only time we are truly related is not through blood, but through love.

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Anita: What bothers me, is to know that a person is in existence who hates me.

Prof. L: Well, I'll tell you what to do about that. First, do you believe that you have done all that you can to demonstrate to him your love?

Anita: Yes.

Prof. L: Now you can't do anything more at that can you?

Anita: No.

Prof. L: The next thing to do is to forget it. I mean that. FORGET it, for if you do not you will develop a sense of guilt. Guilt complexes are the things that turn our lives to hell. You have no reason for this at all. My dear, you have love in your heart and kindness for everyone, I know. I know it; I see it all around you. You certainly have it and your brother, irrespective of what he may have done to you in the past, you keep that love for him, and do not be concerned about his returning it. That is not important.

Anita: No, I just wanted to break this strong hatred, it would be destroying him in the long run. I am concerned with what it does to him, not to me.

Prof. L: As you Americans would say, my dear, that is his funeral and I mean that, for hate can kill us. It is only if you haven't done all that you can do, to have him understand, with love and you have no feelings of animosity toward him whatsoever. You love him. That is all you can do. You must forgive yourself of any feelings that you may have had that you are in any way wrong. Forgive yourself and go on about your daily living. (It is not important what he thinks; only to himself is it important, not to you.)

If we do not learn first to forgive others for what they do to us, and forgive ourselves, then we can't be forgiven. We cannot continue in the life of hell, the hell of guilt complexes. You don't want that to happen, eh? So forget it. Forgive him and it may be in due course he will come to you of his own volition. And when he does, you say to him, "My dear brother, I am so happy to have you."

Anita: Oh yes indeed and I would too.

Prof. L: But we can never find freedom in life if we do not learn to forgive ourselves.

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And we can't forgive ourselves unless we can forgive others. You see? Yes?

Anita: Well, I forgive just about everyone you know. I have had it happen to me quite often. I have forgiven them right then and there.

Prof. L: That is excellent. Then you don't have to do it later.

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Irene: Well it is a pathway of learning.don't know any better then it doesn't put a pressure on - - - - -

Prof. L: Yes, certainly. Remember this, when you had the enlightenment, the understanding of life, this is a sign that you can put on the white gown of wisdom. The white gown is a symbol of wisdom. Now with this pure white gown you can enter the filthiest conditions the most vile conditions and come out again with your gown still white, because you will not get caught up in that emotional filth that is there. You have gone in there, into that filth with the idea and purpose of aiding those you see caught in it. Your attention is upon Aid; Assistance, Aid, love to your fellowman caught in the filth. So that is all you are concerned with. So the filth cannot touch you, but if you, for a moment, let your mind dwell upon the filth that is an emotional thought, an emotional line that suddenly causes the filth to jump against your white gown and turn it black. Don't do it. Never do it.

Anita: I am certainly grateful for your advice.

Prof. L: It is something like the fire walker. If the fire walker, in his doubt, suddenly looks or turns back with doubt as to whether the fire can burn him or not, he is going to be cooked right there on the spot. Doubt can drag us down into the flames of hell, the hell of our own doing.

Anita: What else do you have to tell us in the line of our weaknesses, such as smoking or drinking.

Irene: Our habits and customs!

Prof. L: Our habits and customs. First remember you are living in a physical world with endless physical pressures put upon your nervous system. Everyone is either seeking or has found some little outlet for these pressures. Everyone is seeking to escape from them. The physical world is a very difficult world to live in because it preys upon a body called the emotional body or the nervous system.

Just living does this; just living. To think of what happens when we actually get out and do, and get into the swim of the emotional world; when we get caught up in it unconsciously, all of us from time to time, while in the physical body we are caught up in it against our will. Many of us. . . . So in our desire to escape some of these pressures, to keep from blowing up, as you Americans would say, and ending up in the insane asylum, or by committing suicide, we take to doing little things like spending hours being distracted by a cinema or by a drama, a legitimate drama on the stage, or by playing various games, or by smoking, or by drinking, or by excessive eating, or by excessive sexual desires.

SEX Now, certainly there is nothing wrong with sex itself, (were it so, the world would be in worse shape than it is.) The wrongness in sex simply lies in the dirty, uneducated minds of the people. You see, most human beings come into the world, if not all, are hypnotized. They are under a hypnotic spell, caught by the nervous system, the senses, caught in it like a fly in a spider's web.

To come here we had to lose our consciousness of what we were. We are held here by suggestion, the power of suggestion. Now the nervous system can only stand so much and so to release these tensions we resort to these various things.

It is said that when certain individuals are caught in certain sex acts that they are beasts, or oversexed, until someone seeks to do something about it, someone whose problems are not sex but perhaps alcohol or drugs or overeating. They cannot stand to see another oversexing but they can overeat, they can over drink, or they can smoke excessively, that is their vice.

Aud: You know, gossip certainly comes under that.

Prof. L: Oh yes. A gossip is a terrible addict, a most depressing and depraved addict. *

Clarene: They seem to think they are so wonderful and above all things that. so much of the time will find that they spend their time running everybody else down and really hurting their lives.