

Prof. L: Why does one have an excessive sex drive? For many reasons. Some of them have a sense of incompleteness in themselves, a sense of insecurity that can only be balanced by proving themselves sexually time after time. You can see the picture there? There are others, they are hungry. Their glandular system is so unbalanced that they are hungry for food or for sex.

Sometimes the sex feeling there turns to that of eating. Instead of intercourse it becomes food, so these people eat and eat and eat and can never gratify their desire. Why? Because it is a sex desire and not desire for food at all. What they are actually trying to do, try to understand the picture, what they are striving to do is to get the sex sensation through the mouth, with food. So you see, they can't do it. They keep on eating in a mad desire to accomplish this.

Anita: To satisfy something.

Prof. L: That is right. To satisfy the sex desire. Because they have been taught that sex is dirty, so they simply can't use that outlet. The person eventually eats themselves into an early grave. Or let us reverse it and say that this person is hungry for spiritual understanding and he has been told that spirituality does not exist and there's no such thing as spirituality, that all is material.

Still insecure, he still craves it because he know that it does exist. So he turns to excessive sex or again to excessive food, eating of foods. You can see the picture. Now this will help us from condemning another in what they are doing. Instead of condemning we will say, "I wonder why this man or this woman goes on in this manner. They, like myself, are human beings, are surely striving for a better and a happier life, a little peace of mind. That is all they are looking for really. Why are they taking this path?"

And as I watch their actions and then I say to them, "What do you really like? My friend can I help you? Can I be of assistance?" Now they may turn on you and say, "Mind your own business! Stay away from me, etc." So you withdraw and watch them.

Sooner or later they will come to you and say "You know I was thinking about the time that you asked me if you could help me. I was rude in my reply. I'm sorry and would like to make amends. I would like you to help me. I am in a bit of a mess." There is your opportunity right there. But never push them. Withdraw and wait, and never condemn. Never. Because you will know there is a reason for those individuals doing that the same as there is a reason for what you do. I am certain you do not do things simply to be nasty and to gratify your own particular whims of the moment. You have another reason. That reason is peace of mind you are seeking. And this is true of all of us.

Take the man Hitler. I use him as a symbol of this terrible inner strife in all of us, the struggling for peace of mind. His efforts were not to make Germany a pure race or a better country or any of those things. It was to bring himself a peace of mind. The manner in which he did this, to be sure, is abhorrent to those of us who know that life is balanced and love. It is abhorrent to us. But will criticism make that man any better? Will attacking him in a brutal manner improve him?

Anita: It will give strength to the same weakness.

Prof. L: Precisely, precisely. So we try to find out why. So we go back into Hitler's life and find that he was a horribly frustrated child and he fought all through his life with those frustrations and they tore at him and ate at him, until he had to prove to himself that he was something more than a corporal, more than a little house painter, and he really was, and he proved it. We can't say the man was stupid, although what he did in the end, being so much out of balance, destroyed him. He destroyed himself by not being on guard, meaning to love what he was doing and to do what he loved.

"We can't do a wrong thing, an unbalanced act, if we love. We can't do it. We do not have to believe in a god upstairs and a devil downstairs. We have to have love and that is all. True love which is sincerity with oneself first. The question always is, "What do you like? Do you enjoy what you are doing?"

Anita: As far as contact with people, and teaching is concerned, I'm in love with all that, and whatever I have to do in daily life, I do it with love. I never have any resentment in whatever I'm doing.

Prof. L: Then you are truly on the path, my dear, truly on the path. And we of the Circle want you to know that we will be only too happy, we want to be of service to you at any time.

Anita: Thank you so much Professor, and here is another question. Would you be able to

make contact with Harold Percival? He is the author of the book, "Thinking and Destiny." He passed over four years back.

Prof. L: He sounds like an Englishman!

Anita: He certainly was.

Irene: It seems to me someone else was speaking of him the other day, Percival, the name.

Prof. L: Well my dear, I do not know the man personally but I certainly will look into it and see what he is doing kicking around the astral world.

Anita: I really would love to know just for the contact sake.

Prof. L: And it may be that we can get him to come here and use this lad here to communicate with the physical world again. I don't want to say for sure but we will try.

Anita: Well I do feel quite definitely that he would have a message to get through, because there is some work left undone.

Prof. L: He had an incomplete manuscript?

Anita: Yes, that's right, the manuscript, as far as his part is concerned, is completed; but we certainly would have some advice on . . .

Prof. L: And do you happen to have the manuscript itself?

Anita: I do have part of it. While he was still alive he asked me to revise certain things, to go over in German to make this book come through for the German people so they can also learn and advance in their quest.

Prof. L: I wonder could we get the chance to see this part of the book?

Anita: Well if you would come to my home?

Prof. L: Yes.

Anita: In the evenings, there is a three-hour difference alone - and I am working on it.

Prof. L: Yes, I will look in on it.

Anita: Thanks again, Professor Luntz, I have felt your presence in a group of people while playing these records.

Prof. L: I am indeed pleased to know that I was felt there, to be recognized in any way at all.

Anita: That I am not so sure of, but I only thought I did while Ed. Schultz is in our presence, I often feel that he is not alone.

Prof. L: He isn't and like yourself, he has his own particular helpers and teachers around him. Occasionally we come in and mix with the group ourselves, but you have your own teachers and in time I feel they will make themselves known to you.

Anita: I hope so. I surely would like to know whoever watches over me.

Prof. L: Please do and remember you are working in the Light, you are working in love. Nothing can ever harm you, nothing ever. The only thing that ever harms us is when we permit feelings of guilt to build up in us. Keep those feelings out and you shall never be harmed by either those in the physical world or those in the astral world.

Anita: And is there any special message for Ed. Schultz? He would just love to hear from you.

Prof. L: Well my dear there is nothing at all I wish to say to him except that I do have the greatest respect for the man and for his mind. He has. . .

Anita: A wonderful mind.

Prof. L: A wonderful mind in the field of physics and an excellent imagination which all physicists need, not only physicists but artists and writers and all those who love to do creative work. We too often are inclined to belittle what is called imagination. Hell, all the world is created out of imagery.

Anita: Right.

Prof. L: Let us not belittle these things. Let us build them up. I imagine. Let us suppose for a moment that all life is a hell, which of course it is not, but let us suppose. Then it would behoove us to imagine it was heaven that is the only way. But please give our love to him and his wife and to all those who were so kind and so helpful to us.

Anita: I surely will Professor and I hope to see you in the fall. We hope to see you and I shall ever so try to get a group together too.

Prof. L: Thank you.

Yada: I come back for a little moment.

Anita: Oh Yada! I'm so glad.

Yada: I thank you. Now what have you to say, for I have only a little time left to use this man and then I go away.

Anita: I would like to ask you about this forthcoming trip to Yucca Valley. Is it advisable for me to take this trip or shall I run into difficulty. I shouldn't have? I would like to make contact with this man Van Tassel.

Yada: You will find him a very splendid person of sincere and kindly nature. Both he and his wife are very fine people. No, you take the trip.

Irene: What would you think about the four of us traveling over with Clarene? Would that be all right?

Yada: If you would so like.

Clarene: Love it! Know something else we can do, we can go up to . . . and our friends are up there that. . . .

Yada: If that is what you would like, do that.

Clarene: Wonderful!

Anita: I intend to fly to Palm Springs and from there I would be stuck, such poor bus service, etc.

Yada: It would be very difficult for you to go that way.

Anita: I am urged to do this, to make contact there.

Clarene: We just love them and I have been out there many times and I know they're wondering why I have not come lately.

Anita: Then there is nothing to fear?

Yada: No, nothing.

Clarene: I have another idea. Would you like to have a meeting? There is such activity there, Yada, not at Van Tassel's but over in Palms. Do you know the boys, yes, 29 Palms, I have a card addressed to him, his name. Barney, who is doing the hypnotizing out there, don't know if you happened to be around when he was working there and he is quite good, and he is such a sincere student and so many of the people are interested and I know they'd love to have a meeting.

Yada: Let us say, what will be, will be. Ka Sida!

Irene: Well we better get going right away, suddenly.

Yada: And so, to enjoy your life, to make for happy every hour. Do what you feel will bring you the greatest pleasure and will bring pleasure and enlightenment to others.

Anita: Thank you so much, Yada, for this is what I would like to hear, for I have been pushed and urged to go there and refresh our contact, so I was wondering whether it would be advisable to do the same. It seems to me so important to be of service to my friends back home.

Yada: As I said before, please extend my love and appreciation to all those in the city called Buffalo.

Anita: I surely will, Yada. I will be delighted and I thank you so much.

Yada: It is my honor. I leave you now please.

Thank you so much.

Clarene: Thank you so much.

Anita: We love you, Yada.

Yada: It goes back to you, through me, many fold.

Anita: Thank you. It is a wonderful feeling.

Irene: This is Irene, my voice must sound quite loud.

3.08
#105 - November 17, 1956

4/A

Lecture by Yada and Prof. Luntz. through Medium Mark Probert at the Detroit Federation of Women's Clubs.

David Thompson: Good evening. It is certainly encouraging to see such a full house after so many cards that were sent out, because I know it will be an evening you will feel is well spent and one you will not long forget.

Mark Probert has been a transmedium for about twelve years with the assistance of his wife, Irene, and Neva Dell Hunter and I included them on our visit out West this past Summer. I can assure you it was a most stimulating and interesting meeting we had with these teachers of the Inner Circle. I want to remind all of you about the next meeting Mark will be having in the city before he leaves this coming Wednesday - the 21st. It will be here, downstairs in the board room at 8:15 p.m. So those of you who can make it, I am sure you will want to after experiencing this evening. So without further comment, I want to introduce Mark Probert and his wife, Irene Probert.

Mark: Good evening friends. (Clapping by the audience)

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Irene: I want to say that it is very wonderful to be back in Detroit and meet so many of our close friends and so many new friends. Before I go on, I want to mention about this little pamphlet, I want to put it down so I will mention it first. Some of you people have received them. They pertain to a book that was dictated to Mark by his teachers clairaudiently. For all those who do not have one of these we will be happy to give you one. They will be here on the table.

Do all of you people hear me? Do you hear me now? (Aud: Yes) I have been told at so many of our lectures that the people that haven't had the privilege of listening to Mark's teachers before, would like very much for me to give them a brief description of how this all started, so I'll tell you.

This was all more or less a wedding present to me. A month after Mark and I married, I was awakened several nights by hearing him talk in foreign languages. I had had some experience listening to people speak foreign languages, for I had been a teacher in citizenship at one time. After this went on for a week, I told him about it and he was surprised and laughed and said he wasn't even able to speak the King's English well and certainly couldn't speak all these foreign languages that I was talking about. For three years this went on without any explanation of what this talking was all about. Of course, I, not having had any experience in paranormal psychology or the field of paranormal, thought he was really speaking in his sleep, in his dream state. After this three-year period, Mark was introduced to an investigator in paranormal psychology, Dr. Meade Lane of San Diego. He told Mark that he thought he was a trainee medium and just wasn't aware of it and that he would be most happy to come over to our home and carry on some experiments. Through these experiments, in fact, the first day he came over he had Mark sit as he is now and in a very short time, Mark said he felt as though he was losing his equilibrium, and suddenly he felt a very wonderful thrill of elation go through his body, and he went to sleep and woke up about 45 minutes later. And, believe it or not, the first individual that spoke through him, spoke perfect English! After three years of foreign languages this was quite a surprise to me.

As time went on, these teachers told us that our work was to be this type of thing, that is they told us he was to talk to people and more or less give them, the teachers, the opportunity of talking to people about science and philosophy, and telling of life as they see it. We had no idea that it would be anything but sitting there at home and having a few people come in once in a while. As time progressed though, we found that we were to travel all over and it has been wonderful, believe me.

Each day that passes has been a new experience for Mark and me. The teachers do not tell us in advance what is to happen. After it was over, they would tell us this experience was to learn and they would tell us. So we are completely unaware of what our life is to be.

Mark: I just wanted to say that Dr. Layne, who is my mentor in this work, who my wife mentioned just a bit ago, did not expect or want this work to become what he called a popular thing. In other words, he didn't want me to take it out to the people and he was greatly opposed to it, until one morning about six o'clock he called me

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on the 'phone and said. "I had the strangest experience at four o'clock this morning. I was shaken awake and a voice said to me. 'I want you to have Mark and Irene take this work out to the people and to the different parts of the United States, and eventually they hoped to carry them all over the world.'" That was a bit shocking to him, as he called me at six in the morning to tell it to me. This work is really an amazing thing to me. I never get accustomed to it. In doing this work. I am not trying to demonstrate survival, or necessarily what is called spirit communication, because I don't completely understand what is going on myself. Mind is a tremendous field and few of us, even the experts in psychology and psychiatry have even done more than scratch the surface of it. All I am trying to do in this work, is to let go and let my teachers, whoever or whatever they are, communicate with you here and then you must be the judge of what may or may not be happening.

In other words, I'm not a spiritualist or am I of any other religious belief. In trying, to the best of my ability, to let those I call my teachers bring to you what they call TRUTH, whatever that may be. YOU MUST JUDGE it for yourself. Whatever conclusion you come to, that is perfectly all right with me. I have no argument about survival, communication or anything of that nature. I took a great many years, almost fifty now . . . Irene: Sounds as though he is ancient doesn't it? But he isn't.

Mark: Time to me rushes on madly and I have spent many years of my life before I got into this work, wondering what life was all about. It didn't seem to have any rhyme or reason to me.

When I was a child, I had to go to church and Sunday school, because my folks were very religious. But after I reached 15 I ran away from home and roamed around the world quite a bit. Then when I was 26 I tried going back to church again to see if I had missed something. I spent several years going from one religious teaching to another and one church to another. I finally gave up, because I couldn't find what I wanted. Whatever that may be. Maybe I, myself, don't even know, but I finally got into this work, I found something that to me was really worthwhile. I've always said that it is the only good thing I have ever done.

Irene: There is one thing about our lectures that I find don't coincide with the majority of lectures that are given. (I was just speaking to this lady in the back. I wonder if she wouldn't like to go upstairs and perhaps get a better seat. I know there are seats up there) These lectures are carried on very informally. We don't write our lectures down or memorize them before we speak to people. I find that if I say what I feel sincerely within me, I don't have to write it down.

If I am sincere in what I am doing, I don't need anything to prompt me. We may make grammatical mistakes and interrupt each other, but it doesn't seem to make too much difference. The important thing is that the teachers are not interested in whether you believe in the phenomena. The phenomenon of Mark going into trance is not truly important. You see it every time they, the teachers, come. The important thing is whether they say something that is of use to you, so that life will be more harmonious for you.

I notice that there are many of you people looking this way and that. It is rather difficult to see Mark up here I know, he being a little shorter than the usual person. So if you will move your chairs and be comfortable. I mean if you want to move your chairs, move them, because when Marks teachers come, it isn't unusual for them to lecture an hour and a half before they leave, and another one takes over very shortly thereafter. And to sit with your head crooked or your neck strained for an hour and a half causes one to concentrate upon the body and not upon what is being said. You can't divide your thoughts and understand what the teachers are trying to put forth. So please get comfortable.

I wanted to say too that I know there are quite a number of strangers here and I wanted to say that these teachers of Mark's use me like a battery and it very often puts me to sleep. So if you catch me asleep don't think I'm bored. I'm just doing my little part and this is the instruction the teachers gave me. Mark and I are both following their instructions. It seems that I have the gift of gab and I don't feel strange toward my fellowman. I just get up and talk before anybody without any instructions how to do it, so I guess that is why I am helping him.

Mark wants me to remind you that you are at an open forum and not here just to listen to his teachers. Now I know that there are many of you in this group that would like to ask questions and there will be a microphone for that purpose. The teachers like to have you put your questions to them directly, so if you will just raise your hand when the time comes that the teachers say they would like to hear from you, just raise your hand and David will bring the microphone to you. These teachers will answer questions on any subject except personal questions. They won't advise you when to take a vacation, how to invest your money, or anything of that nature, because that isn't their work. Not that there are not many very good mediums that do this, but everyone has his own type of work to do and this isn't Mark's. I wanted to say too, that the manner in which Mark was talking a while ago pertaining to church, does not mean that we are not interested in the Christ teachings, for the teachers have talked many, many times upon this. It is church-anity that Mark was referring to. We are not Atheists, as one defines atheists. We believe very strongly in the teachings of the masters. So, I don't want any of you to think that we do not believe in these things. In fact, if we didn't, I'm sure that we couldn't be in this work. I'm getting a very strong chill now and I know it is not from being cold!

Mark: When I start going into trance, my face goes through some change. I may look as though I'm having a fit but it is a very marvelous feeling. I have one teacher that calls himself, Yada di Shi'ite. Quite a name but it isn't a name, its a title and it simply means the spirit life of a tribe of people called the Shi'ite Tribe. Well, according to this teacher, he claims he comes from a civilization that existed some 500,000 years ago and he says it was a tremendous civilization, highly cultured. Well, I've got to take his word for it because I can't go back and look. When he comes he starts to speak through me in his own tongue. Its called the Yu language. The civilization was called Yuga, or vast body. I had, in the earlier years of my work here, when this Yada personality started speaking through me, I had the wonderful opportunity to sit for a man by the name of Dr. Hans Von Kerber, at U.S.C. He was a teacher in Modern and Ancient Asiatic Languages. When I called him on the 'phone, he said he could give me 45 minutes of his time, as he was going away on a vacation. When we went to his home he brought a recording machine and some tapes, because I did not think I was going to go into trance and have my teacher, Yada, speak to him in person.

But, as we were setting up the machine my teacher said to me clairaudiently, "I wish to speak to this man in person." So then I asked the doctor if he would permit me sufficient time to let my teacher take control and talk to him and he said that would be quite all right. It ended up by us having a five-hour session with him. Dr. Hans Von Kerber spent seven years as a tibetian monk. He is a man about 76 years old now. He said he was able to communicate with Yada in four different tongues mixed together. such as Inca, Mayan, Hindustani and Chinese. Quite a conglomeration! But anyway, when he comes tonight, which I know he will, because he does almost always, he will first speak in his own tongue and then he will revert to English.

Are there any questions any of you would like to ask us right now?

Irene: How many of you are familiar with Mark's work? Would you raise your hands.

Mark: (Aside to Irene) Quite a few quite a number.

Irene: I have a few more words to say. I want to say that I can interpret Yada's language. I can't tell you how this comes about, because I haven't a remembrance of this, but I have been able to do this from the very beginning of Yada speaking through Mark. Now when Yada says that he has been here in civilization 500,000 years ago, he has an awareness state of this. But we all have been here 500,000 years ago. In fact we always have been, but as I said, he can remember these things. So Yada is not telling you he has had a greater life than yours, he is just telling you about his incarnation, because he remembers this incarnation.

In fact, it was the last, and only, one he experienced in the physical life here.

Mark is in trance now. I will tell you just a few things Yada says, but I prefer he interpret for you when he starts speaking English. If you people later would like to see these little pictures of Mark's teachers, I will be happy to show them to you.

Yada: Senas et Senahas Ena Yada di Shi'ite.

Irene: Senas is ladies and Senahas is gentlemen. He is introducing himself. Good

evening, Yada.

Yada: A notchi (Speaks in his language)

Irene: Yada is thanking all of you people who have come to this casa-house, or room, being used to teach spirit life. (Aside to Yada: Yada, I will let you interpret what else you speak in your language).

Yada: Au kee (goes on speaking in Yu language). My honorable friends, it is with great pleasure that I come to speak to you this evening. There are so many things to speak about concerning life, that it is very difficult to know where to start for each one of you are a life in yourself, a world in yourself. So your world is made up of ideas and feelings that are totally different than the one sitting next to you.

Each one of you have ideas that may cause you to express yourself in a certain way. When you do to me and I do not comprehend your words, I must simply say, "I do not understand you, will you clarify what you are thinking." Therefore, you must do the same to me please, heh? For though it may appear to you that I am not of your world, I really am. You are not communicating with a dead person. No medium has ever communicated with a dead person. Nor has anyone else, but with life, with consciousness. Man does not understand what he is on the surface. He has a misconception of the majority of things he deals with in this physical world. He is what is called a surface observer. The work of life is to get behind that surface, to know what life is. The surface life is what the great and ancient teachers have called the world of illusion. Man lives within a dream, within a dream, within a dream.

My friends, I do not know very much. Let me now confess it. Death does not qualify us beyond what we know while we were in the physical body. Unless we have had applied learning, applied reasoning, we do not grow on any plane. Life is a study. What you have now, you will take with you. Then if you still have the capacity for learning, you will continue to learn in that state sphere. Life is an experience. That which is called the soul of experience is a composite of experiences.

Each and every one of us have different experiences. Then we try to compare our experiences with another and it often leads to confusion and war. That is the trouble with nations. So it is the trouble with individuals, for nations are made up of individuals. The quest of all humankind is, "Do I survive the death of the physical body?" If there is no such thing as survival, then I have no right being here!

I say to you, you do survive, but I cannot prove it to you. You must prove it to yourself. You do not have to go to mediums or seance rooms to prove survival. The story of it is everywhere present. Watching the actions of what is called nature, mind or God, if you wish, it becomes obvious. When we can settle down in our minds with this truth that I do survive, then much of our fears are washed away.

For, my friends, the majority of our fears are built upon that basic belief that "I do not carry on or may not carry on after death." We are afraid, afraid of what? Of the unknown. Since man has been on the earth he has been going and coming and communicating with himself all the time and yet today, in your modern times, the greater majority of people either do not accept it, the idea of it, or they do but they do not know how. They do not know how they believe.

We, my friends, do not care what you believe, not one little bit, and you should not be concerned with what another believes. But you should be, and we are, vitally concerned with how another has arrived at his conclusions about anything, let alone survival and communication. That is interesting. Not only is it interesting, but it is vital for us to know.

To simply tell me what you believe does nothing for me because I have a belief of my own that may be totally different from yours. This may cause, and often does, war between two people for never is your belief as good as mine, as right as mine, as true as mine. "I am one of the chosen of God, you are chosen if at all, by the devil." So you see, my friends, we get no where by asking another his opinion about life.

But to sit down and talk and ask, "How did you arrive at what you believe, my friend?" This not only informs me about the nature of what is called thought, in general, but it tells me the nature, the character of this individual. It tells me where his fears lie, where his hopes and joys and his pains originate. Remember, my friends, that

all is mind, all is but consciousness. We walk and have our being in the Light that is called Christness, the Light, not space and time as separate entities from consciousness. Time and space is consciousness and this consciousness is the Light, the matrix, out of which man and all form and all things have come. For all forms are but ideas created by this great mind, this great Light and then is projected and given birth to, in what is called a three-dimensional existence, in which we suffer the belief that we are somehow outside of consciousness, in another state called "matter". No, this is an illusionary projection of the consciousness. The three-dimensional body, in trying to measure its outer existence, measures it with what is called the senses and these senses are highly circumscribed.

Much contention is among the people today about what is called flying saucers, reincarnation, hypnosis. Popular subjects eh? But unless we discuss these subjects in love, in peace and joy with one another, without hate, we are going to have wars. How do we think my friends? This is important.

We of the Circle have often said we do not return to the earth to speak through this man to tell you anything, to teach you anything. We have come only with the hope that what we say may cause you to do some serious thinking. 1.623

THINKING. Thinking, my friends, is an art. Almost a lost art in your world because you have become mechanical in your doing, You are mechanical in your thinking. Of course, you are advanced in mechanics because that is where your thoughts are. Many temples have been built in your time that are to teach you of what is called life, not only in the here, now, but in the alleged hereafter. There is no hereafter; there is only here now. If you are not here now, you will not be hereafter. Man, if he could release himself from that hypnotic belief in sin, he would automatically release himself from his many guilt complexes and feelings of shame and the desire to punish himself.

My friends, the world is burdened with a great masochistic desire for self-punishment. "Oh, I did wrong. I wonder if God will forgive me?" "I wonder?" What kind of God is he? Should I stop living because I am afraid of making mistakes? Mistake is another word for sinning. But the word sin, what you call the connotation on that word, petrifies the soul and disturbs the ego to such an extent it is afraid to express itself.

Each one of us coming into the physical world, we are conditioned by our environment, conditioned by those who came before us. Conditioned is another word for being hypnotized. Do you want to come out of your hypnotic state? Then think for yourself. Take no one's word for that which you are seeking to know. But listen, listen everywhere you go with a great deal of respect and love for all that you are listening to, because remember, you are not seeking to analyze a personality, you are seeking to know truth. "The world is full of sound and fury", as one of your great poets once said in the past, "Of sound and fury signifying nothing." From the womb to the tomb, nothing.

Is this what man wants? Is it what he is looking for? I think not. He is looking to recognize himself as the Creator of all. But he has become afraid, afraid to look into the eyes of his Creator, THE ETERNAL MIND. "You are a sinner." "Oh, then I hide." If God, an external being, created you and me, this God is perfection itself. If it is perfection itself, it can have no judgment about anything that is not perfect. If there are any thoughts that are negative in his creation, these thoughts are created by those in the creation, not by him. Him sounds like male gender. Why not have a female god? She. There would be more men going to heaven today if that were so! LAUGHTER How many men want to go and listen to what another man thinks or believes or says, whether he is God, devil, or next door neighbor? Very few. So it is not male, it is not a sex being, it is "IT", the LIGHT, the Eternal Light that knows nothing about evilness. It knows only balance, because that is what it is, balance, perfection.

Now if I know this, my life becomes a great joy, I am not afraid to lie down and go to sleep, completely relaxed. Why am I not? Because I know that I have my being in perfection. Nothing unbalanced, negative can happen to me. If I die, which is what most of us dread, if I die in my sleep, I know that I shall be just as much alive as I was before. For alive means conscious. This thing is not alive, the life in it is

conscious life from the being dwelling therein. Every cell of your body is filled with your consciousness. Every minute particle of the body contains a substance called your consciousness. This is why it is possible for the mind to heal the body of any kind of ailment. But why do we not then? Because we are being hypnotized in the opposite direction, so that we cannot believe, we have no belief. We cannot incorporate this belief in the so-called unconscious, which should be the all-conscious self, we cannot incorporate it.

Lips speak much. We give lip service to what is called the light or god, but we do not seem to be able to demonstrate God or the Light. Our lips are not telling the truth, because it is not incorporated in the mind. That is all. Day by day practice putting into the consciousness the truth, not the belief, the truth that you, mind, control your body. You may not have any what are called miraculous cures, miraculous happenings or phenomenal experiences right away, but if you keep your eyes open, keep your awareness alert, you will see little things taking place.

For instance, you will find yourself becoming less irritable, meaning your ego is not so edgy as it used to be. Your ego is beginning to withdraw and give the consciousness a chance to do the living. If someone speaks in a derogatory way about you, you no longer pay any attention. If they want to speak this way good, what do you care? Do you believe what they are saying to be true? You must if you become irritated about it. If you know it is not true, why the irritation, why the argument? "Oh, they may ruin my reputation." Do you have one? LAUGHTER If you think you do, get rid of it quickly! What you want is conscious awareness of your own being, not a reputation. For once you have this, you have life in your hands, in your heart, in your mind. You will no longer fear what anyone says, what anyone does, for you will know that you have withdrawn yourself from the storm outside. You will realize that life is perfection. You will not long to go out into the storm. You will let it rage, or to put it simpler, perhaps, you will stand and watch the parade of life go by without getting into the shuffle of it. You will know what life is. You will no longer need to go to a temple, for you will find the greatest temple right here (within) the living temple of the living God. You will not be concerned about whether you lived yesterday or ten thousand years ago, or whether you will live in some future time. You will see the logic of living now - now.

Oh you may say, "If I could only know what I did in a past life, I could use it as a rule to do better now, in this one." Ha, ha, you won't. If you do not have emotional control within yourself, you will continue to do as those emotions demand you to do whether you were a king, queen or a bum in the last life. Most of us, my friends, because of this ego, this emotional self, if we believe in what is called a former life, we were nothing less than kings, queens, princes and princesses, and all the great that ever were.

How many of you would like to confess that you were Hitler? Not many. We could say that the man Hitler, or Schickelgruber - that is a way of making him look very bad isn't it? Hitler is a pretty nice name, but Schickelgruber is a sarcastic name. It is strange what names can do for you. But we could say this man called Hitler in this life, was perhaps Alexander the Great in some past life, or Napoleon or even the more heinous Genghis Khan. Now there was a man of great personality and great desires to master the world. The question is, did he master himself? But irrespective of whether he did or not, he played the part that he came to play, and so did Hitler, Alexander the Great, Napoleon and all the so-called dictators or conquerors, would be or otherwise, of the world. Each and every one of us are doing now what we have come to do. This may seem in some ways illogical heh?

I have had many people come to me and say, "I do not like what I am doing." I say, "Why"? They say, "It isn't of any importance." I know we feel insecure if we do not feel important. The personality, the ego, demands a sense of importance, of being wanted, of being respected, of being looked up to.

I do not want to be looked up to, I want to be looked at. For when you are in a position whereby you are looking up at me, it causes me to feel superior to you. That is why a judge's bench is elevated, so that the one that comes before him can feel his superiority. Let us come down from the high places and look at and walk with one another, huh?

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REBIRTH. Did I live before? Before when? Before yesterday or the day before. Yes, I did. I have lived eternally. That sounds big, heh? I'm going to add one little piece to that, forever and a day. That's a long time. (I, CONSCIOUSNESS) live forever. I PERSONALITY, am a composit of experiences. That is my personality, my soul, my spirit, my mind. Whatever you like to call it, that is what I am and I act and re-act these experiences. Perhaps I am not aware that I have had such experiences in what is called "before". Yet I will act out such experiences without having any awareness of them. My consciousness will urge my body self, or the "puppet" on the strings, it will urge it to move in this or that direction; to do this or that thing. And I will say to myself, "Why did I do that? Isn't that strange." 1.625

There are many great minds in your world today that could have brought over their greatness from another experience on the earth, but they have no memory of it as such. But they have urges, unconscious urges, to act in these ways. The so-called genius in music or in any of the arts, one may say if they wish, that this one is a reincarnation of another musical genius of some past age. Perhaps some of your scientists would say it is not a remembering of a former life, it is a genetic memory. His great, great, great grandfather (almost next of Adam, we will go back that far) next to Adam was a musical genius.

Now, perhaps he was accepted in his time or perhaps he was not. Perhaps the people of those times thought his music to be so far advanced that they did not like it at all. They considered it bad music so they treated him badly on account of it. Now we may say this musical desire, or desire to express his musical soul was frustrated. But he sowed the feelings in his genetic body and then many generations passed and these genes, what you call genes and chromosomes, that build the cellular body, were passed down generation after generation with little touches of music or perhaps no conscious awareness of music at all. But still the genes were carrying the pattern, the memory, to be sage to your time, to your (not clear on tape). Then here he comes in all his glory again. But he is not his great, great, great grandfather - he is himself. There are so many things, my friends, to think about, to be concerned with. Reincarnation has so many ramifications and some of them so subtle that if we who are true seekers are going to make any sense of it at all, we must go into them.

This means, that you are going to have to look into the opposite belief - what is called the contrary. But few of us want to do this. We get caught up in a belief and we will not look at the opposite side of it. "There is only one side and that side is my side and I don't want to listen to any other." I have known people to get sick when you tell them your beliefs. Sick! I have seen them react violently although you, in telling them, may have had the best of intentions. I have watched this man tell a lady (the lady was a very religious lady. I will not say what her religious beliefs were, I will just say she was very religious, very devout), he said to her. "Do you know that we survive death and that we do not go to heaven or to hell, except (the kind that we make when we are here on earth?) And that it is possible to communicate with those that go beyond the vale?" I watched the lady's blood pressure go up. I saw the nervous reaction pulsating in her throat. Yes, I saw the blood reach the brain and swell the arteries and produced a throbbing headache. You see what you can do with your beliefs? Nice, heh? And see what happens to us, my friends, when we are wrapped up in our little personal beliefs about things.

Let us let the door down, I am ready to listen to anything. If you can prove to me that I am false, that my thoughts, my ideas are false, I will be very happy, because it will make me have more understanding of life. How can you prove anything to me if I will not listen to you; if I project a headache within myself to keep from listening?

Many people try to give love to others and because they have been so frustrated from love, they suspect them of everything else but giving them love. So you are going to lead another's life for him? You are going to tell him how to think? Even your own children, my friends, you can only condition them so far, because remember while you are conditioning them in your home, in the safety of the home, they are also getting conditioned outside the home. They hear things that are contrary to what you have been teaching them. Then they come back and say to you, "What about this?" "You didn't

tell me this was the case, you said it was this way. My priest, my clergyman, rabbi said it is this other way, also my school teacher, my friend. What is this? So what can you do? Well, you can and very often do get angry. Angry to tell that priest or clergyman something for telling your child this. "I am going to go and tell the parents of your playmate that you cannot play with him any longer because he was a naughty little fellow."

What are we trying to do, stop our children from learning? My friends, let us sit down with this one, our child, our flesh and blood, and say to him, ("You are capable of thinking, you have a mind of your own.") I have told you certain things that will, in my belief, help you to live a better life. All right, now there are people who will tell you differently. All right, we will put these two stories together and you can see for yourself which is the best way. Not necessarily the right way, but the best way and the best way always is the right way. We will see, look at it."

Do we doubt the mentality of our children? Are we raising morons? Don't think, let me - your mother or father - think for you. Now this is all right up to a certain point. But even so, the child must be taught from the time he is a baby to think for himself. If you do not do this you will continue to have what you are disturbed about in your world today, called delinquent children.

My friends, I go back for a moment to what I spoke about earlier, to what is called re-birth. Many people believe that we believe in reincarnation. They just make the statement that the Inner Circle of the man named Mark Probert believes in reincarnation. I believe in life. But how do I believe in life or reincarnation? Nobody seems to ask me that. Let us see for a moment what I am talking about and what we think about reincarnation. Let us take what you call a square room, perhaps 30 feet square. We divide this room into other rooms. We come to believe that we, in walking in that square are moving from room to room to what is called the bed chamber, kitchen, the living room (Sometimes you call it the front room or parlor, what is it, heh?) I am very confused by some of these words. Yet have you gone anyplace? You are still in that 30-foot room or square, or space. But because you have put up partitions dividing it you think that there is a separation and that you are going from the living room to a totally different place called the bed chamber, or kitchen, or whatever. When you return to what is called the living room, after going through all those so-called other rooms, you may say it is a kind of rebirth, but actually, you, consciousness, neither came nor went. You are. When we get over many of our other illusionary conditions or states of awareness, we will slowly come to realize this fact, that "I AM." I am not going to be, nor was I, I AM, and am forever, if I need to add that word. But we suffer the hypnotic belief of time and space and a something called matter - three different conditions.

It is said that matter moves in space. This gives the illusion of what is called time, motion time. Do not think that you are going to suddenly realize the fabrication of all this, but you may slowly understand certain things that will relieve you of set beliefs about anything. Do not set your mind. If you believe that perhaps someone you call Cleopatra in a former life - what does it do for you now? The belief will be good only if it causes you to be a better person, to be a kinder person, to have more understanding. Many people take the opposite attitude. They say, "If I was a thief in my last life, I cannot help thieving now." This is a good release from responsibility.

Many of us take this attitude to God and the devil, and as I said a little earlier our next door neighbor. God designed that I steal, God designed that my child is taken from me in this life, my beloved child, my flesh and blood, one that I loved like my own life. God did it. I cannot judge why he did it, he just did it. Why should he do it? Why should he take your beloved child that is totally innocent of any wrong and leave murderers and other hateful beings live? Does this make logic to you my friends? Or we say, "The devil suggested that I do this. I could not resist it. The devil did it. If he had only not been here, I wouldn't have done it." If we cannot get by with this, we put the blame on someone more concrete, our neighbor. He suggested that I do this. But however it is, I am innocent. I am always innocent. We look to cast responsibility upon everybody but ourselves.

That is why every religion has created a crucified savior to take on his shoulders our indifference to life. If you believe that one died for you, I do not care whether it was on the cross or stoned to death, or hung, but if you believe that this is so, why do you not act that way and do everything in your power to make your life a more beautiful one, a more understanding one? When I listen to your priests, your clergy-men in your many, many temples and I watch the people as they come and go, very few change. They come into the temple, listen to the talk, and go out, go home and go back to fighting and hating among themselves. Little change has become evident.

If you tell them this, because they do not realize it themselves, they become resentful. They will say, "After all, I'm only a human being." Only a human being? My friends, a human being is a divine state, is an intelligent state. We have to earn that lofty title, "human being". We are not born with it. We have to be trained to live sanely in an insane world. Now while I am saying insane world, the world itself is not insane, but we human beings, due to our unhappy conditioning have become insane.

I hear in your world that your medical men have produced a condition so good that the more virulent diseases that used to wipe our whole populations, do not come to your world any more. But they admit, at the same time, that mental disturbances are growing in leaps and bounds. We have suggested that, because your psychopathic hospitals are packed to capacity now, we have a way of changing this condition, make it a little better, by having a rotation system. LAUGHTER Much better, easier to handle for it would make little difference to let those that are in now out, and those that are out, in! LAUGHTER

INSANITY is certainly not always something that is obvious. In fact, it seldom is. I look at another and I judge his sanity by what he does in comparison to what I do, and most always I judge him insane. Not too long ago, I was speaking through this man in a city in California. The kind man that had gotten the group together, what those people here call a private group, private meeting, meaning not many people - that is all - this man invited some of the men from the University, men called psychologists and psychiatrists. Several of them came. One in particular came and stood with his coat and hat, uneasy for a few minutes and then he went home. Then later, he said to this man, "I have seen the same kind of what is called odd, in some of my mental institutions. Good! Then why keep them in there?"

We have no objections to this man's thoughts, my friends. If he thinks this way, what does it do to me? Does it change me? It may upset this man through whom I speak, but it disturbs me not one little bit, for I know what I am. I know. And when we know we have no fear. We walk in Light and listen to all things and love all things and all people. Think of the release from tension, from anxiety, this can be if you practice it.

How many people want to live your life for you, heh? Quite a few. But how many will die for you? Oh no. "You are a nice person. I tried to help you, to show you the proper way to live (which is really my way), but to die for you? No, I'm afraid that is too much.

My friends, LIFE IS A GREAT RESPONSIBILITY UPON THE INDIVIDUAL. Let us try to accept these responsibilities, to go with them, to not be afraid to make mistakes, because mistakes are the first thing we make anyway. But let us be able to recognize this fact, that we are capable of making mistakes. I know I make mistakes, yes it would be strange if I didn't. I would not belong in the human world. I would be with the angels. Only angels do not make mistakes. And even they, when nobody is looking, do occasionally. LAUGHTER But you see, they cannot afford to admit it! It would throw them out of heaven immediately. You want to go to heaven? It is very nice, but you will not have much fun there!

I want to listen please to some of your thoughts. You may object to anything I have said if you wish, but in your objecting, I want you to tell me why you object, not just that you object. And please, my friends, I want to ask you this: If you do have anything to say, either positive or negative, say it to me now. Don't wait until you go out of here and say, "Oh, I could have told that one something." Say it to me now. This is the way I learn you see. Yes, please what?

Irene: I wanted to tell you, Yada, that David will be taking the microphone around

among the people to ask questions, for as you know, the hall is a little large. We have a Dr. Donnally here who has put forth a question So if you will take the mike to the doctor - - - (Yada, David is going to turn the tape over before he takes the microphone out into the audience).

Yada: And so, can you see my friends, where each one of you, as I said, that we are -
- - - (tape ends)

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Irene: Where is the doctor? There he is

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Dr. The question is: Many years ago, I was a close friend of Bishop Gallagher and he made the statement that according to the confessions of the Catholic Church they figured there were about 3 million abortions annually in the United States. They figure probably about 200,000 traffic deaths annually in the U. S. (These figures don't seem correct) So they kill 10 million a year in wars, and 3 million in abortions. Now since all there is to life is a change in consciousness, is there any special harm in abortions, traffic deaths or war deaths? Is there any special harm in death as death?

Yada: My friend and doctor, I do not mean to be facetious, but when you are standing in my position, when you come to this side of the vale, you will not naturally see anything wrong in that, no matter how it is done. You see, I am one of the alleged dead. Now if I was in your world, I wouldn't see anything wrong with life, would I? You see what is happening? When you come here you will not see anything wrong with death. Death is only another side of life. The word death actually means ignorance. It does not mean dissolution of the physical structure, nor departure of the consciousness from same. However, you are living in a world in which you have thoughts on what is called morals and ethics. You believe in something called right and wrong and you must believe in them if your world is going to be a half-way sane place to live in.

Now life itself does not tell us how to act or when. It says LIVE. That is all life says. But in our various environments we create moral and ethical laws and we must live by them for it is through these things that tell us what to do and when to do it.

ABORTIONS. Does abortion speak only of abortion? No, it tells - how many you say there are a year? (Dr.: About 3 million) I think so - it tells me something else. Man's tremendous drive to create - to create and recreate himself. This is called the biological urge. This biological urge says nothing about love, it simply says produce. And if we, man, are not conditioned to think in a balanced way, we obey that command "produce" automatically. It is a hypnotic command. We do not actually know what urges us into the act of reproduction. It is simply a blind urge with most of us.

But, my friends, there is something more and greater to what is called the biological urge, or sex. Much greater than the simple reproduction, or the momentary satisfaction which brings release from so much tension that we work under in our daily living. What else is behind it? The great desire to create music, literature, and all the various fine arts. Back of it lies the great and compelling desire to be loved, to be wanted. But why so many abortions? Mostly because man has been taught by his religions that the sex act is evil, is wrong.

AT THE SAME TIME he is taught by the same religions to produce himself, as often as he can, because God will love him better. The more children you have the greater love God will have for you, which means you will have a special place in heaven. Now this may be delightful to poor people, because they have little else to do anyway. LAUGHTER And if they have been conditioned into believing this, you see what it leads to my friends? More poverty than before. More poverty means more slaves for the alleged authorities about God and life hereafter, more slaves.

Let those of us that reason, when we set out with the sex desire rising in us; what are we going to do with it? Reproduce ourselves or use it for a beautiful painting, a creative work in writing, or a masterpiece in art? What are we going to use it for? I say to you only this - To raise the kundalini, or what is called "to draw the sword", to use it - what are you going to raise it for?

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KUNDALINI is cosmic energy that is centered in your body. The "sword" is also called the "sword of fire". What are you going to use it for? This urge to paint, this urge to write, is sex urge, but we do not see it as such and so we paint freely, make music freely, because we have no feelings of guilt about it. But when it comes to reproduction, or the actual co-habitation, then we are frustrated. We wonder, "Is it all right?" "Is it wrong?" "Will God love me after it?" Because, I'm going to do it anyway. LAUGHTER But will doing it anyway with these kind of inner conflicts, we bring great mental strain upon ourselves which acts upon the physical body and brings on diseases, perhaps starting as a nervous disorder working slowly into what is called the endocrin glands and causing chemical changes there that will sooner or later ^{1.629} bring on an actual organic disease. I do not say anything is wrong, 300,000, 3 million, 500 million abortions, murdering people, your own kind in the streets with your charging chariots, does not change my feelings. I do not care, go ahead. You should care, you are living in this world of yours. If you truly love life, it means you love your fellowman, not only yourself. It is not only a fear of dying to love life, because if you love life, you will never fear to die, but you will treat life with great care, great delicacy, great love. You will act it out. You will demonstrate this fact by being careful, cautious, using forethought instead of hindthought in what you do.

WARS. Wars are created to make money, to expand a nation. Today your country has come to the realization that wars bring nothing but hate and more war. You have a few people in your government that seek war, that would like it, that hope to make money from it. But the true understanders, the true top people of your nation KNOW that violence leads to nothing but violence. The constitution that was drawn up many years ago in your country, know that war leads to nothing but war. Now all nations know that another war will be the final war. Why? Not because no one will want war any more, but because there will be nobody to war with. Another war, my friends, will completely devastate your world, wherein there will be no living thing, not individuals, but no living thing on your earth, not even a blade of grass! It will be 500,000 years before you will have even approached the kind of civilization you have now - IF YOU HAVE ANOTHER WAR.

You may say that sounds contradictory - if there is no living thing left on the earth, how can there be another life, another civilization, another human being and all that. Where do you think this came from? Nothing? Man has been completely destroyed from the earth five different times in the past. But life is persistent. It will be again, in spite of everything emotional man does. Life has persisted through all the many violent states that have struck your earth and there have been some very devastating conditions. Man has been frozen to death, burned to death, electrified, blown off the earth, - ha, ha, shaken down. Oh yes, but when everything quiets down again, here he comes.

Today your scientists are striving for some kind of chemical that will kill, wipe out certain kinds of pests - what you call bugs, and they have done fairly well with some of these drugs, chemical substances. They have killed some of these little creatures for a whole year at a time. Yes, but at the end of the year, here come these beings again and in fact with better bodies than they had before. They are now prepared to take care of any drug that is made. What is the substance you have sometimes used, very strong in the beginning, called D.D.T.? (Aud: Yes, that's right). When this was used, there was some kind of a fruit fly that you were making tests on. "All right, they are all gone now. We have done it at last. Eureka, we win!" But here they come again and this time, they drink up all the D,D,T.; all the powdered D.D.T., anything D.D.T. and enjoy it. LAUGHTER The germs that were once so violent, that killed what you called pests, they are not dead, they are not gone; they are still here. They are just waiting for man to make a little slip and you will have another plague - like England and most of Europe in past centuries.

Speaking of wars, I think it is said in your world today that your machines of the streets are killing more people annually than wars. Is that not so? But we may then say machines are evil and you should dispense with them. Take all your chariots off the streets, dispense with them, because they are a menace to society,

to life and to limb, I think is your expression. Go ahead, do it. But let me tell you, because you are of the creative mind, you will create something equally destructive. You cannot say destroy the atom bomb, do not use atomic power, put it away, hide it under something. Man tried that when the machines first began moving around in the streets - cars is the word - when the cars first came in the streets, the priest-crowd, the clergy, the witch doctors went to the authorities and said. "Oh, oh, remove them. Man was not made to move around so fast in space." But they are still here.

Irene: All these people now use them, the priests and clergyman.

Yada: They use them now, heh?

Irene: Yes, very much so.

Yada: Then came what you call 'phone - telephone.

Irene: Yes, telephone.

Yada: This was also an instrument of the devil. Man was not meant to speak and be heard so many miles from himself. Everything that man creates is evil until those in authority see the usefulness of it, and then they use it more than anybody else.

Irene: You have mentioned several things that are detrimental. Can you tell us some things that you see that are good for the creative mind - has made for man?

Yada: Yes, the atomic bomb, the hydrogen bomb, your motor cars, abortion, everything else. It is all good. It is man's attitude that makes things evil, not the things themselves. My friends, do you love life? Then live it and everything that goes with it. Examine everything, look under everything, do not be afraid of anything and then you will be living.



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Man builds conflicts within himself, not because he wants to, but because he has been conditioned. If this is true, then we, man, each one of us can learn to de-hypnotize ourselves. But the first thing we must learn to do is not be afraid. How can we not be afraid, because deep within us we have already been hypnotized to be afraid. Perhaps there are some teachers that you can go to and talk with, and have them go back in your early childhood. Some of these teachers are called psychiatrists and psychologists and believe it or not, my friends, there are some that are good! There are some that know what they are doing; there are some that are sane. LAUGHTER Yes, and try to get them to help you. I know some of your thoughts are "but what an expense." Quite so, but everything is worth only what you believe it to be and if you think your life is worth only a little bit, then that is all you will get out of it. A teacher is worthy, and this is a trite saying, of his hire. What do you want to know? Try to find someone that has had the experience of teaching along those lines to help you.

A moment please, I wish to talk to my teacher, Kethra My friends, I am going to withdraw. If we have an instrument of any kind, whether it is another human body, or whatever it is, if we have an instrument that is useful to us, let us love it and demonstrate this love by taking care of it, to see that it is not misused. I am going to withdraw for I feel a condition coming into this man which is due to diabetes. Please for a little while, then I will come back and talk with you if you wish to talk to me. There are many things to talk about. If you want to have an argument with me, I would love to have an argument. I love it. It makes me feel very good inside, excited, important. It causes me to believe that I know something, but truthfully, honestly, I confess I know nothing. But, if I am coming to you as a teacher, I shouldn't make such a statement, heh? No. You do not want to talk to someone that doesn't know anything. So I must believe that I do and I must lead you to believe that I do. But only by your questioning will you be able to prove this. For a moment I leave you.

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Irene: Dr. Connally was just telling us that there are many people in the audience that would like to have us come more often. Is this true? (Much clapping by audience) This give me what I call "duck bumps". Truly we would like to come too and if you would cooperate with Mrs. Neva Dell Hunter, who, of course, has arranged this lecture, we will come here just as often as you people would like to have us. I know you people realize it takes a large group to support us coming

here, so if each one of you would help by bringing one more or something of that sort, then it would relieve her of a lot of pressure. We will come once a month, we don't care, we have to go somewhere.

Mark: We surely appreciate your attendance here tonight and also your very kind demonstration of appreciation of what we are trying to do. It may be rather vague to some of you just exactly what we are doing.

I don't know exactly how to tell you what I am doing. I started in this work, as my wife said, in my sleep, and I have stayed asleep in it ever since.

Irene: I don't know whether we really know what we are doing, even when we consider ourselves to be consciously aware - you know!

Mark: Well, everyone has a particular interest in something and if the individual enjoys what he is doing, then that is more than half the battle of this life. And I've found since we have been in this work, that few of us are doing what we want to do. My teachers have told me in the past that if I had been stymied in my desire to do this, if I had been blocked for instance, if I had had the kind of wife that would have rebelled against it, or if she had during my hours of talking at night in my sleep, had jumped up and run out and called the nearest policeman and the nearest paddy wagon, this work would have ended right there. But somehow, whether it was out of curiosity with her or not, I cannot say, but I do know she pursued her sincere will to know what exactly was going on and her desire to further this work later on when she found out what it was, has made this work possible. Then, too, many of you here that have been taking my work in the past years through writing and things like that, it is through your efforts and thoughts on the matter that has kept me going. And your applause here tonight, I surely appreciate. Without it, well, I would go back stage and get my hat and go home real quick like. I certainly thank you for it.

Irene: I suppose I should take my curtsy, but you know I once tried to thank Yada for allowing me to be with Mark, to work with him, and he said that none of us have anything we don't earn. So whatever I did to earn the privilege of working in this work with Mark, I'm grateful for. However, I would like to rephrase that a little bit and say that this isn't work. I find that whatever we enjoy doing isn't work, so I haven't been working for twelve years or more. I feel you people appreciate what I am trying to say and I too want to say that if it were not for the people in the audience who appreciated what these teachers are trying to do Mark and I wouldn't have the pleasure of being here or working with anyone for that matter. So if you would, as I said before, let Neva Dell know, I'm sure all of you have her address, we would be most happy to come back. We'll set a date and perhaps come back here before Christmas. Do you think that would be too soon?

Aud: No. (applause)

Irene: You know, my jabbering doesn't keep the teachers from coming. It helps them, because it prevents you from more or less concentrating your thoughts upon them. So I just warble away until they make their presence known, then I keep quiet. Don't forget to ask questions. I don't know who is coming. We never know, except for the last several months Yada has been coming first. I don't know until the person comes just who it is. Did all of you have a chance to look at these pictures?

About four years ago Mark was in our living room by himself, about 9 o'clock in the evening writing a letter, when suddenly five of his teachers presented themselves to him. He was not aware that he had this ability to see people and it just about frightened him to death. He jumped up and tried to get out of the living room and hit his shin on a chair that he had overturned. Finally Prof. Luntz, who is one of the teachers, called him, "Come back here, we are just some of your teachers and because of your ability to paint we would like very much to show ourselves to you occasionally and have you paint us in color." So, as time went on this is what happened. Mark has, as I have said before, 16 members in his Inner Circle, but he has only completed six pictures. He has two more at home, but he hasn't had them photographed. These pictures are 18x22", the originals, and they are very beautiful, but very fragile, so we decided

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the best thing to do was to have them photographed and take little copies along with us. We expect to have these for sale soon. Now one of Mark's teachers is here, I believe it is Prof. Alfred Luntz.

Prof. L: You are quite right, my dear.

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Irene: Thank you, dear.

Prof. L: Ladies and gentlemen, I am Prof. Luntz. It is a pleasure for me to be here with you. It is one of the first opportunities I've had to be on the stage.

Irene: Yes, dear, I think this is wonderful, don't you?

Prof.L: Yes.

Irene: I don't think the people have to sort of stretch their necks like they do in some of the places. I think this is a wonderful thing. However, I wanted to mention to them, that many times we have said that because we are upon a platform a little higher than they are, that doesn't mean that we are more aware than they are, does it?

Prof. L: No, not by any means, my dear. You may call me a fugitive from heaven .

LAUGHTER I'm a former clergyman in the High Episcopal Church of England. Not the Low Episcopal Church, the High. LAUGHTER By all rights, I should not be here, I should be in heaven, but when I popped over here in 1893, I was simply a name and the closest I ever got to heaven was in finding myself in my own bed chamber. That should be heaven enough for any man, comfortable, homey. I could see my two daughters and my very, very charming wife, if I may say so, and my family physician and my friends. but I had no way of reaching them. As far as they were concerned, my friends, I was in heaven and they were weeping about it! That was nice. If they believed I was in heaven in the care of God, what were they crying about? Certainly they were not weeping over the idea that they wouldn't be seeing very much longer that worn out, moth-eaten overcoat on the bed, called Alfred Luntz. And I had taught them through the years, for some 50 years that I was a clergyman, that man, when he passes from the earth life is in the hands of God.

Well, where was he when he was on earth if not in the hands of God? Do we have to wait to die before God reaches out and snatches us from the earth? I learned much upon coming here, but I was rather a peculiar condition for several years after my passing. By that I mean to say, I had no contact with anyone on earth and no one in the astral world. I was completely cut off from both sides, standing in the middle as it were. I have spoken to many about this situation since I have been using this man's body. Few comprehend it, few know what it means or what it might mean to be so cut off. I had a lesson to learn and I had to have time to learn it in, time to think about it. But no one stays lost for very long, not really. All of us are in the care of the Light, or God, and as we learn our lessons we draw closer to the Light. We get to know the true nature of ourselves and our fears are dissipated.

I was listening to my colleague, Yada, and I wonder if I could get some questions from you this evening as he did. I think he had a few, yes?

Irene: Yes he did, Professor, he had one question. Does anyone have a question to ask?

Lady: Could Mr. Probert explain precognition please?

Prof. L; Well, my dear, I do not know what Mr. Probert may do, but I know what I will do and so I will try to explain some of the recognition of precognition, all right?

Irene: Yes, dear, she said

Prof. L: How do we become aware of anything? Either that which is now before us, or that which lies at a great distance from us in time and space? Through a something called the senses. Now the question is, "Am I something called consciousness locked up in the physical head? Is my sense of awareness something that is limited only to my brain, or the actions and reactions of the chemistry of the brain? I think not! My body and I speak at the moment of the physical self, is simply a unit of energy. It is a field, an energy field. The nervous system therefore must also be a part of this energy field, a very sensitive energy field. This energy field is capable of extending its sense of awareness. Am I clear? This energy field is capable of extending its sense of awareness.

Everything is an energy field if we are speaking of form. That is its more or less basic nature, a sensitive energy field which has the characteristic of expanding

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and contracting. In this instance, the human form, the human form as a whole, has that characteristic of being able to extend itself in what is called awareness. Because nothing takes place in time as an external entity, or space as such. That this body here itself is a consciousness, a consciousness field, ~~as such~~ can become aware of not only what is taking place here before me, but what may be taking place at a vast distance from me, for actually nothing is at a distance from me. 1.633

We suffer the illusion, the peculiar, yes peculiar, illusion that we are confined in its sense of awareness. This leads us to the belief that something is over there and that I must go over there to get it, to get in contact with it. This is not the true picture at all. In what is called telepathy, it is thought that there is some form of energy coming from the brain, from one brain to another brain. Well, this apparently is not so. I think and in thinking I create a little mark, or a vibration, in the here-ness before me. That vibration sets up, should I say, a vaster vibration. Now it disturbs the whole field called space and time, because, as I said, space and time is consciousness. It disturbs it, the entire field, and causes an effect upon everything. Every little grain of sand that is disturbed will disturb all other grains of sand in one manner or another throughout the world. This should give us some picture of how closely all things are related. I see an event to take place 20 years from now. "Oh, you can't do it." That licks me right then, because it cuts off my desire to express myself in that way. Without (desire) nothing is accomplished. We will take note I think, most of us who have studied the phenomena of precognition, telepathy, clairvoyance and caliraudience and many other forms of what is called psychic phenomena, or parapsychology, you will note that they are all tied up together - seeing, hearing, smelling, tasting.

In hypnotizing another individual, if you, the hypnotizer have some form of chemical substance, perhaps salt, vinegar, or something, I do not care, and you taste it and you ask the one hypnotized what it is, he cannot only tell you what you are tasting but he is tasting it also. He can tell you the taste of it and demonstrate it by saliva action in the mouth. Yes, does the hypnotizer have to go over and give that one some of the substance that he is tasting so that it will come in contact with the taste buds? Perhaps that one is only across the room, but he may be miles away also.

We may ask ourselves, "What is the nature of taste?" Where does taste lie, the sense of taste lie? In the taste buds? Have you ever tried to eat something when you have a cold and you can't breathe very well? How does it taste? Not very good heh? Tasting, while you are putting things in your mouth, is connected with the ability to smell. However, the taste buds do not taste. Does the property of taste lie in the food you are eating, the kind of food you are eating? I do not think so, I think tasting, hearing, smelling, seeing is a memory pattern of the psyche, a belief and idea perhaps gathered out of many experiences with the matter world, but it is also tied up with the nature of one's consciousness, the personality. I see something happening 20 years from now. How do I see it? I do not see it extended in space and time, I see it in consciousness.

My friends, it is very difficult to know how to put these things in words so that we can all comprehend it in the same manner. A mother says, I feel that something has happened to my child. Perhaps the child is many miles away and it is proven later that what happened to the child was exactly as she sensed it, as she felt it. She didn't see anything at all perhaps. She simply had a feeling. So what is the nature of feeling? It is a condition of the consciousness, an excessive, sensitized condition. Especially is this likely to take place between one that loves, for where love is the sensitivity is far greater. There is a kinship in blood, an actual vibration flows through the blood of two individuals that are either related by blood, or tied by what is called love.

Blood is still more or less a mystery to many. Today your medical world performs blood transfusions on certain individuals who have certain ailments and it has proven, if I may use this expression, a god-send, for it has brought healing and health and life to many that were losing these things. However, there is a sensitivity here when blood is transferred from one to another that may later cause the one that receives this blood to be sensitive to the hurts, the pains, as well as the joys of the one from which he got the blood.

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VIBRATION - few of us understand the laws of vibration. If I can't take the blood and examine it under test conditions and find vibrations there, I can't understand it. Many people have said what, my dear (to Irene)

Irene: I wonder, when it is apropos, if you will explain to the people here, well you haven't a true comprehension of just what is taking place here. They asked me if Mark could say so and so. So would you please try to give them a true picture of just what is going on.

Prof. L.: Quite so, quite so. Yet again, I must ask you, What is consciousness? What is the nature of a personality? You sitting there, most of you may feel, if you do not directly believe, that you and I and the lady here and your mate next to you, are cut off from one another, that you are different. Truthfully, my friends, we are not different. (There is only one consciousness and that is the consciousness called God) or the Light. You and I are one - one called Alfred Luntz and one called Mark Probert, they are one. *

Of course, I have had a series of experiences that were quite different to his in his present life which seems to make me a different personality. As far as my physical personality goes, I am different, but (my consciousness and that which he calls his consciousness, is one consciousness.) Were this not so, there could be no such thing as communication. There could be no such thing as telepathy, clairvoyance clair-audience. It is all because of one mind, one consciousness, Alfred Luntz, what is Alfred Luntz.

When I was born into the physical world the last time, I came in 1812. A war was going on then and there is one going on now and I do believe they are one and the same, never stopped! However, I was conditioned by many in the years of my growing up to become a clergyman. And each and every one of those individuals that conditioned me made my personality. There is no such thing as a personality, we are all a composite of many other personalities and not only of human kind, but everything we come in contact with, color, sound and all of it goes to make up what is called the personality, not only the outer causes but the inner effects, our responses to the outer world.

When I take control of this man's brain cells, I try to become as much like him as is possible. I can't do a complete job of it, but I can come close enough to get through, to become one with his consciousness so that I can get through, in a somewhat clear manner. I make my contacts here and here (indicating) sometimes here in the front lobes of the brain.

My friends, perhaps some of you know this, it has been experimented with by surgeons and medical men, using delicate instruments. They have touched certain centers of the brain and caused one to relive a dream. Think of that! They can touch certain centers of the brain and cause one to relive an experience that they had yesterday or the day before, to actually see these conditions taking place. So what is consciousness? What is mind? What is brain? What is the contact, what is the connection between these things?

The LIFE FORCE, if you will permit me to say so, is electrical, magnetic. The life force moving through the brain cells stimulates them even as these delicate instruments of the surgeons playing upon the brain cells stimulates them. The brain has a light covering. This covering is shot through with capitrix (?) it causes pressures on various cells of the brain. When one becomes excited, the heart beats faster, the blood flows faster and sometimes in a more irratic condition through the capitrix(?) than at other times, perhaps causing us to see visions or to hear things, or even to become angry, to respond in certain ways or to become remorseful, or the feeling of being hurt and all that sort of thing.

I want to stop a moment and I want to ask you sitting here if what I have said up to this point makes reason with you. If you have any argument with it, tell me, heh?

Lady: Where is Mr. Probert? While you are here and speaking through Mr. Probert, where is Mr. Probert?

Prof. L.: Now that is a good one, isn't it? In a way, it makes me wish I hadn't been here. LAUGHTER There is a kind of game that perhaps some of you, when children, might have played called, "Go away Peter, come back Paul." Do you remember? Well this is go away Alfred, come back Mark.

Lady: May I ask another question?

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Prof. L: I haven't answered that one yet, my dear. Yes, go ahead.

Lady: If Mark Probert wasn't very, very strong, would you stay here?

Prof. L: Well, my dear, that depends on what you mean by strong, you can't mean physically strong, because he is fresh out of muscles you know.

Lady: Personality.

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Prof. L: Well, at the cost of being criticized later, or having himself criticized. I will say yes, because his personality is strong we are capable of using his physical structure. Not that entirely, but let me say something else my dear. He has a rather peculiar way of thinking. He doubts so much that it gives us room to play in - the field of doubt. If he ever fully accepted us as being what we claim to be, one of two things would happen, either he would let go of his own personality completely and we would take over his physical life, or he would throw us out in time.

We can't by the laws of truth, by the laws of life that is balance, we can't take possession of him in any manner unless he gives his personal consent. He doesn't have to agree that we are spooks, because we do not agree to that either, I am not a ghost, I am a living consciousness as my colleague Yada said earlier, and consciousness is everywhere. The machine, the body, is a sensitive center and is open at all times, not only to what is called living personalities but to thought forms created either in the physical or in the astral, or in both. We are constantly receiving telepathic messages, day and night, but the brain does not always register them as such. (Aside: what my dear?)

Irene: The first part of her question, I don't believe you answered Professor.

Prof. L: The taking over.

Irene: No, dear, she asked where Mark was.

Prof. L: Oh. At the moment he has an awareness only of being, not of anything. He is simply aware of being, simply aware of himself not as a name, but as a being. Is that clear?

Lady: Yes.

Prof. L: Blast it, it is not so clear to me you know! I tried to express this thought before and I seemed to get into all manner of difficulties with it. It is a most troublesome thing, but he is simply aware and no more than that. Now, when he takes control of his consciousness, called Mark Probert, takes control of his physical self again, when he becomes aware of himself - let us put it that way, when he becomes aware of himself as a physical person, he may say to you, "I drew a blank." "I had no awareness at all." Now haven't you said this to yourself when you awaken in the morning, "I didn't dream last night, I slept soundly." No dreams. But you did you know. If you had no awareness at all, you would not have been able to awaken.

The mind is constantly active, even though the kind of action may be no more than a state of. "I am I." You see, we are not names, we are not dies and labels. We are a something that can't be put into words, because the moment you name it, you are back where you started again. Yes. It is a very difficult thing and I don't suppose, I don't feel I have done an adequate job of answering your question, my dear, but I've done the best that I possibly can.

Lady: You told me what I wanted to know.

Prof. L: Well, thank you.

Irene: Is there anyone else that would like to ask a question? There's a man back there.

Man: I would like to ask Dr. Luntz just what condition we are in when we are asleep. We are told that we leave the body. Now if we leave the body, can some entity like yourself, who is not material, can you momentarily possess our body? Is that done? Have you ever possessed anyone besides Mr. Probert? I'd like to have you explain that.

Prof. L: No, no sir, we of the Circle are not permitted to go barging around snatching up bodies. LAUGHTER Whether one is asleep or awake! You see, my friend, most of us are asleep even when our eyes are open. LAUGHTER And so some spooks, of course, seeing one's eyes open, may fear that that one will be aware of them.

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other people's homes is rather a low emotional thought. you, sir, like myself, shall be where your consciousness is capable of taking you. If it is capable of taking you to Venus, well you shall be there. The question always is. "What have I to do with this or that?"

Here I am strolling down the street one day and suddenly I run into an individual that I never knew before. Some little incident takes place that causes me to become aware of him and then aware of myself. Suddenly it all happens, a little thing perhaps. I turn around the corner so suddenly that I collide with him and then we get to talking about this and that and the first thing you know, my life has become so blasted complicated with that individual and I do not know whether I am going or coming. I wonder, "What have I got to do with him?" "How did it start?" Why? My entire life, my part of life has been changed.

(Tape ends)

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disposition of his body, so he will stand away and he will say to himself, "I'll wait until he goes to sleep." This is a big mistake that they make, because in the sleep state that one is more aware of what is called the psychic world, or the mental world than he is when awake. However, most of us, isn't it sad too my friends, most of us are not awake. We are somewhat along the lines of the zombie. We are puppets because we have permitted ourselves to be. Some of us I agree have control over what is going to happen to us in a manner of speaking, but we are still puppets and we let ourselves become so by not trying to learn.

Now, sir, when one is asleep, they do not necessarily leave their bodies. Truthfully speaking none of us are in a body anyway. Too damn wet in there! LAUGHTER No, we are not in our bodies. I think any doctor who has dissected a body will tell you that he hasn't found one trace of the soul, except on the feet! Ha ha. LAUGHTER. You, sir, are just as conscious when you are sleeping as you are when you are awake, with eyes open.

Truthfully, you all know this I'm certain, that all of the body functions have a much lower rate of action, they all go down to various levels of action, depending upon how deep the sleep is. Sometimes in some individuals the respiration is so very low you have to touch the person to see if they are still breathing. The heart slows up on its beat and pulse and all of that. Certain of the brain cells you may say are cut off or closed off. However, that thing called consciousness is sitting there like a cat with one eye open. It knows what is going on. There are individuals that go to sleep and will sleep soundly through all kinds of noises and we wonder how. Why? Try an unfamiliar sound upon that one and see what happens. As long as the mind, the consciousness, is capable of recognizing that sound, it does not speak to him of danger or any threat of it. But bring in a sound that tells him danger is present to his physical self and that one will wake up rather quickly.

Perhaps I am in some respects wrong about this, perhaps it does not always happen that way, but I think most of the time it does. Is there a psychiatrist or psychologist or doctor who could object to what I have said? If so, I would be most pleased to have him say something about it. That silence does not necessarily mean there is a doctor in the house or that there isn't. Doctors are peculiar creatures. Many of them like simply to listen, hereby they are showing an extreme sense of intelligence. We learn much by listening and not too much by talking. What do you think of my answer sir? Is there anything else I can say about that? Have you something else to say to that, sir?

Man: Yes, I would like to know, you are not in a body like we are. You left your body years ago. Now, when I leave mine, I don't want to stay around here. I want to go and see another planet. Now have you seen Venus or Mars? Where do you go? Are you limited by time and space?

Prof. L: So you don't want to hang around the earth, heh? You want to go to Venus, sir? LAUGHTER Well, that is quite all right. What you have in Venus, well it is a little hot in places, a little cold in places, somewhat liveable in certain quarters of it. Altogether it is just another planet. However, it is my thought, of course I could be entirely wrong, but there are a number of vastly interesting things here on earth that you have apparently not experienced yet and it would be somewhat of a shame to go blowing off to another planet before you have covered this little mote in the vastness of space, heh? There is much to do here, so much, so many marvelous things to see and to get to know your fellowman better. It's most amusing, sir. You will have a fascinating time to hang around the earth and go to some of your friends homes. LAUGHTER You will sometimes perhaps feel guilty over the things that you do. Well, you will be cured instantly. Yes! LAUGHTER

Remember you live in a gold fish bowl. When you come over here, your world, the matter world, is rather transparent. that is you can see it better than you did before. Yes, indeed! If, however, we limit ourselves to peeping into other peoples homes or lives, we can spend many hundreds of years doing this. Fascinating game, but not very lucrative. You do not really learn because our will, our wish to go poking around in

MARK PROBERT

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Sena et Senaha, Ena Yada Di Shi Ite,

I am most pleased to come and speak to you

this evening. We of the Circle are grateful to you for your personal interest in the study of what is called Life - your life - to have the awareness that moves you forward to seek knowledge - the knowledge of what you are. It is an all-¹⁶³⁸ important study, for without knowing what we are we are truly lost. Confusion reigns within us, for we cannot understand the outer life, until we know the inner. ← The word is "I am". This is a very difficult thing to grasp immediately, but by ridding yourself of fear the chances of knowing truth increases. If you do not and you start going in to seek yourself you will encounter many conditions that will be very frightening to you and throw you back again to the outer world and you will not want to seek any more. The eternal power, the cosmic self which "I am" cannot be known without great awe. To begin with it is said in your Christian Bible that to see God is to die. That is truly so, for your outer self, the dream self, dies, and the more the real self comes to the upper consciousness the more } the outer world dies, the world as you know it or think you do. To speak now of } the external world, you call this period of time the atomic age, it has created a great deal of fear within the human race. The layman knows nothing about the nature of the atom, but those that have studied it called scientists, the physicists, the chemists, the mathematicians, the nature of the atom has been left in their hands. Stories have leaked out to the public, to the mass mind. These stories are only half truths and as they move through the masses they become further distorted, so that most of you end up with a very imperfect picture of both the atom and what your scientists are accomplishing with it in many fields quite apart from weapons of destruction. Naturally such distorted stories create anxiety and fear. But even so some of your most brilliant scientists do not know the true nature, the true powers that are in these evolvable quantities called the atom, the building blocks that created the matter world, the points of nothingness that contain cosmic power. Now going back through the ages we find when the first man moved more than 10-15-20 feet from their caves or their trees the older people cried out against this venturesome nature "Come back, there are monsters and devils beyond this tree or this cave." The more venturesome became pioneers, but they had to first overcome the fears and taboos created by the Tribal Witch Doctors before they could declare "We do not care about your devils, your monsters, whether they are there or not we are going". It was these "Dare Devils" then who beat the paths and made the trails. Then the others followed, timidly at first, doubting and often still screaming against the Trail Blazers, "It is a sacrilege to go into that mountain, the gods will bring vengeance upon you and upon all the people of the tribe." And they put many of these fearless ones to death as heretics to keep the rest from growing, from advancing, from moving forward, and so it has been all down through the history of the human race on earth. Taboos breed fear and fear freezes us. We cannot move, we dare not move. In that ancient period of time somebody discovered the club. They learned how to fashion it and how to fasten the thumb around it - the little thumb - not much - but it has taken man many, many miles away from his cave days. Do you know, without this thumb man would not advance as far as he has - without knowing how to use it. Advancement - growth - knowledge - wisdom - light - have the masses ever been prepared for the things that come to them? No, it is always the few, the leaders, that go ahead, and slowly the masses follow. As an instance of what I mean by being prepared, let us use your motor car, were the masses mentally conditioned to handle these

motor driven vehicles? Apparently not, and the proof that they were not lies in the ever growing number of new tenants in your graveyards. Not prepared - what do I mean by prepared? I mean morally responsible - prepared by thinking, the ability to reason, to do things because it is intelligent to do them, and not because there is a possible reward in it. All religions are based upon rewards and punishment. I do what I do because I may get a reward and I do not do certain other things because I would get punished. Is this human thinking? My friends, to have a human consciousness is a great honor. Man is not born a human being. He is an animal, less capable than the four-legged ones. He must learn to be a human, and this entails thinking, intelligence, capability to judge in a rational way. The little club could kill only a few at a time. You have a big club now, called atomic bomb. One killed retail, the other wholesale.

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Now there is a big fear among the peoples of the earth not of an atomic war, that of course they feel is in the offing somewhere, but there is a greater dread, the dread of radiation poison produced by experimental atom blasting. We have said in the past, not too long ago, that if something is not done for your world to stop the use of atomic experimenting your world has a year to go before the atmosphere reaches a point of no return - saturation. Now it is most foolish for you to tell your government to stop their experimenting and everything will be all right. All the governments of the world that have the power to experiment must stop at once, otherwise it will do no good.

Yet as we speak of radiation of this kind, the sun is throwing upon your earth 250 billion tons of energy per minute. Yes, 250 billion tons of energy is being projected upon your earth from the sun per minute. So why should you worry about a little added - eh? A little added can be too much. It is what is sometimes tritely called the straw that breaks the camel's back. In past ages, races of people discovered the detrimental radiations in the cosmic radiations heating the earth. They went underground. They disappeared from the surface of the earth. I think if you go back through the history of man you will discover that this is so. But in going underground to escape, they encountered similar conditions, for in the undercrust there is great radiation because the undercrust is breaking down, the chemicals are breaking down. You have what is called atomic decay. For many generations these people lived under the earth. They turned various colors, green, sometimes red, sometimes what you call a livid color, due to chemical radiation. What I am trying to point out is, there is no escape from radiation, on earth or anywhere else in your entire solar system, starry system, galaxy, for man is born from radiation; were it not for solar radiation there could have been no life on your earth; therefore, physically speaking, you are a radiating being yourself - a radiant being. This means you are born of light. We of the Circle call ourselves the Teachers of Light, meaning teachers of the Sun; therefore we worship the sun, the sun that gives us all life. Chemical substances on the earth could not do anything towards producing a cellular form or being, even of the lowest kind, one-celled, without the aid of the sun, radiation from ultra-violet to infra-red, lower and higher, on both ends of the band. Think of this, my friends, if you are afraid of radiation. This physical form as you see yourselves today is but (one) of the forms that (you) have taken through the vast eons of time, in your experimental work to stay on the earth. You seeded yourself here through chemical composition and through chemical radiation. You are responsible for whatever happens to you. Fear will not release you from this responsibility. These radiations from the

atomic bomb, produce what is called genetic changes in all cellular bodies. How else is life possible but by various disturbances taking place in the cells of living bodies? But the fearful question is, will these genetic changes produce monstrous beings? In my years on earth I often found myself looking into my copper reflector, we did not have the silver and glass reflectors such as you have, and asking myself "what kind of a monster am I in the eyes of others?" ^{1.640} What do I mean by monster - well, in a civilization, a social system, whatever you call it, a Tribal group, if one is born with three eyes instead of two he is suspected of being a monster, or if he has three legs instead of two. And who said man always had two legs? At one time we used to use the hands along with the legs for running with. The apes do it now, and while there are no real missing links with part man and part ape like bodies, I know a great many human apes. By that I mean their main characteristic is that of aping other people, they are not themselves, they have no creative mind at all. If the leader of a group say "Boo", they say "Boo". To not be an ape man is to think for yourself, to reason for yourself. It is said of me that I am a spook. I am suspected of being so. So far no one has been able to determine the truth about it. I say I am not a spook. I am a consciousness, a living consciousness, the same as you. I think for myself, therefore I do not care what other people think when they try to think for me. And that is what you should do! No one else can live your life. Why be concerned about atomic fall-out or anything else of a negative nature - if you can do something towards righting a wrong, do it, but do not worry or fret about it.

Modern man has reached a high state of mechanical knowledge, yet he knows almost nothing about the mechanics of his own body, and less about his mind. There is much talk among you about going to the stars, flying out into the vast solar system. True, you will, for this is the age, the atomic age, the age of gigantic power. Yet are you ready to go out into the vast spaces seeking knowledge of other bodies? What is to be found in going out into the spaces but more space. You will find, my friends, that there are other beings like yourselves in the many, many, many planetary systems - in your milky way alone - in your galaxy alone there are millions of them, and on the vaster majority of them live beings very much like yourselves. Is man prepared to meet them, to share the universe with them? Will it be profitable to the minds of earth man? Will it be a joyful meeting, or will humankind here on earth move out into the spaces with their ignorance of atomic power and use it to destroy, to conquer other beings.

Let us speak about the moral and ethical feelings of the space beings or beings from other planets. Are they ready? Do they know any more about life than man here on the earth? Are they any less vicious? that, I think is something to concern yourself with in this age. Will man bring his diseases of body and mind to these other beings, and what kind of diseases do they have to give to you. For you know, my friends, the ones you have now, your scientists know almost nothing on how to cure them. Your scientists know how to make destructive weapons of the most powerful kind, but they have not the remotest idea of what to do for many of your more deadly diseases. The atomic age is no better and no worse, than any other age man has entered into. What you call space people, coming to your earth, coming into your atmosphere, have caused great confusion, not only to the general mind but to some of your most intelligent, academically speaking, I mean. Many of your great psychologists, physicists, and many others in the higher fields of learning have made fools of themselves in the things they

have said concerning these space people. That which the leaders cannot explain they attempt to explain away. If it does not fit in with their pattern, the one they have given to you, they do not exist - just do not pay any attention to them and they will go away. But do you know, my friends, once we taste of truth we shall hunger for it forever thereafter.

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Sometimes we have to have great pain to drive us into active seeking, because we fear new knowledge more than we do pain. So we have to have great pain. I can stand no more so I will start moving. I have never moved before. I do not know what it is like. I have not been permitted to move before because the leaders, the teachers all around me, the sages, the prophets, all say it is this way, or it is that way, so I move like a zombie. Now, does this man get up and make a big argument? No. Make study. Do your own investigation. Pay no attention to the No's or to the Yes's, because there are many that are Yesing and Noing that know not why they Yes or No.

These beings that you have come to call saucer are not planetary beings they are space beings - inner space dwellers. You may think of them if you wish as fourth-dimensional beings. They do not move through your spaces from one body to another in the manner which you have been taught about space motion - flight aeronautics. Do some of you know the word teleportation? Now if you understand this word you will know almost instantly what is taking place. For those who do not know the word teleportation I am going to describe what I mean.. This seems as though I doubt your intelligence to know what I am saying, but I am not, but there are some do not grasp the picture so I will try to explain. The trouble with explaining, my friends, is you need another explanation to explain the explanation, eh? Here you have in your world today, you call television, in which you project energy, you project the energy of a form, you understand what I mean - by electronics. You are using energy, is it not so? Now this is the transference of energy. Now there is a way of transferring matter, instead of lines of force, there will be projection of matter itself, the whole form. An individual will be set in a casing and the body itself will be take to a distant place, do what it is to do, and be projected back if they want to go back. The transference of matter - for what is matter - energy. You do not know yet how to reverse this transference, mostly because you believe, now your scientific minds do not believe this, but the lay individual believes that the body is some kind of peculiar thing called solid and that nothing can be done with it to move it in any other way but in the way it is naturally, or so-called naturally, moved in. Does this entail a breakdown of the matter body. this transference of matter, of matter through matter? No. It is not a breakdown. It is a change in vibratory motion of the atomic structure, the atomic particles, if you want to call them particles, but atoms are not particles, that is another story. How it is moving through matter - matter through matter - by change in frequency of the atomic blocks. That is it. Now I want to stop a minute there because I feel some minds groping that want to say something, that want to ask perhaps for me to clarify what I say.

MRS PROBERT: Do you want Yada to clarify what he is talking about?

AUDIENCE: Yes, Yada.

YADA: Two pieces of matter can take up the same space but not at the same time, is it so? I want some agreement or disagreement from some of you that know these things.

AUDIENCE: They can if they vibrate at different rates, can't they?

YADA: That is what I am saying. Yes, Sir. If moving at different rates, they can take up the same space, because they will never be where the other is, at the same time. Therefore this gives matter a chance to move through matter. There is nothing to stop it. The motion may be so timed into an infinite of split seconds, yet I do not care how split these seconds are they will not touch, they will still not get in one another's way. It is just right for them to pass. When, too, we realize that an atom is not in any way solid, not even what you call the core, or the nucleus. It is as unstable as a sunbeam, and that is what your body is made of, that is why your body could be transported to any point in space. Many people of the earth, my friends, and I think if you care to put your time to look you will discover this to be true, have been removed off your earth, have been transported through vast spaces to other planetary bodies not in your solar system. You will not be able to discover whether they went to other bodies in space, but you will find they have disappeared, and many people think, or try to think, instantaneously in some cases, that these people walked into what is called an atomic vortex. You have heard that? They have not. Forces have been used upon them to change the rate of frequency of their atomic body, moving them into a different frequency, thereby moving them into another point in space which may be many light years from your earth. 1.642

There is a great deal not known about the laws of motion; one of them is that with a certain change in frequency of a particle of matter, that matter is projected into another dimension of time. That dimension of time may be also a new place. The saucers when they disappear do not always disappear into a point called the distance, they disappear into another time frame. You understand? Another time frame. Now I am not interested if you believe this or you do not. It affects me in no way, because I cannot live your life, you cannot live mine. Life is an individual thing, so why should you care what somebody else thinks. What is important to you is to ascertain the truth of a thing for yourself, that is all. Once you have done this and perhaps you have discovered a certain type of truth that proves what this other person says is not so, what do you want to go back and have fight with him for. Will it gain you anything, increase your knowledge - no - but it will decrease your ability to live long, for you will be working on your emotional self, through your emotional self, and that takes energy, and existence is made possible by the laws of the conservation of energy.

If you want to get rid of your enemy, love him! My friends, I am not making new statement or a negative one. It is not foolish talk to say love the one that hurts you, it is scientific, because your love for him prevents him from harming you. Hating him gives him energy and he makes bullet out of it and hits you with it.

MRS PROBERT: By hating an individual you are prostituting your own energy.

YADA: Certainly. You are also transferring very vital energy to that one so that he can project it back against you with his own emotions. Strengthen your power with love. Love is stronger, is more dynamic, than any atomic power. Lady want to say something?

LADY: I was thinking, but did not say it yet, what I was interested in, in the role of the great religious teachers in this - this thing you are talking about -

it sounds like the Christian philosophy of "Love Thine Enemy".

YADA: Lady, if you go back into the ancient history of man on earth, you will find that the teaching of love is as old as man. Christianity adopted it; that is to say the Church or the Temples adopted it, but the mystical side of Christianity knew it all the time. It was mouthed by the priestly system of all religions but not taught. To teach a thing is to know a thing, and to live it, and your teachers today in your temples, and I speak not only of the Christian Temples but all of them, talk, talk, talk of love and then all the pupils and the teachers go home and live anything else but love. Why, because they have not learned that love is not an emotional thing, love is a very definite material force. In the world of science it is known by another name. It is called magnetism. It exists between positive and negative forces. It is an exchange of themselves with one another, knowing by this harmonious form of motion they will continue to exist, that the moment they fall out of this they will be something else instead of themselves. Which is love. You see life itself constantly moves through the body adjusting and readjusting itself with the body to keep its identity. This is what you might call the psychology of the atom. It does not want to be nothing, it fears nothingness, so it keeps jumping about adjusting itself to maintain its identity. This is the way with man in many of his actions. He says, "I am a personality." Strange, isn't it. Is a personality a singular thing? Well, to the man it is. Yet, a personality is simply a composite of experiences, experiences that have affected this individual in this manner and another individual in another manner, affecting them inwardly and outwardly, creating what is called personality. I know many personalities. Some respond to taste in a particular way in which I myself could not respond, or an odor, or sight of something, or the hearing of certain sounds I would rebel against or I would embrace as beautiful. That is the nature of a something called my personality, and it keeps changing. Only by change is it possible to find adjustments and identity. I am myself. I am. And that is what all life cries out for. I am that that I am. I am the reality. Everything cries it!

I speak for a moment please on what is called the death and birth of man. How is it that man can die and be born.....

MRS PROBERT: How is it that he dies first before he is born?

YADA: Yes. He does not die in body, he does not die in mind. Matter cannot die. Matter changes but it suffers no annihilation and that is the meaning of the word die. It does not perish, and if the matter body does not die how can that which motivates matter called mind die. It is not possible, my friends, Death is birth. That part of us which dies is called "ignorance". Birth is Truth and can be born in us only as ignorance dies. Man is moving forward; and as he achieves a better way of thinking and doing, the old in him dies out. And as thoughts are truly our very nature it means a little bit of us dies and a little bit is born. Death, Oh, I fear it, it throws a picture of a loss of my identity, for I am my body. These emotions inside, I will not be able to express them any longer without a body, and I have learned to love these desires, to cherish them, I am fascinated by them, they have become my life. I have set up habit patterns which I am accustomed to and do not want to lose! But strangely my friends every day we are dropping away from one habit or another, ones that we thought we could not relinquish we not only now are glad to let go of, but we wonder what we ever saw in them in the first place, they were fascinating then

as a toy is to a child - do not take the child's toy for he will fight you for it and fight himself and destroy himself if he is greatly attached to that toy. Give the child a chance to find the lack of value in the toy himself. Let him let it go of his own free will and he will never go back to it, but take it away from him and he will never outgrow it.

Why do I worry about this thing or that thing. How am I going to gain anything from worrying about it. Will it change it. Now I've got to know these things if I am going to grow, if I am going to be reborn, if I am going to have true birth. The importance of what is happening out here is only in my attitudes, not in the thing or things that are happening. 1.644

The social system has set up certain laws which you cannot break without, in some cases very painful consequences. True, but you still can rise above those conditions by adopting intelligent attitudes to what is happening. Perhaps it is necessary at this moment to abide by certain kinds of action. All right, let's do it, instead of fighting. I do not know what to do, you say, I can only worry! If that is what you want to do, if you are enjoying worry - worry! But do it good, yes, make good job of it. Every day put your clock on a certain time and say "I am going to spend one full minute" or hour if you desire, or the whole afternoon, or the whole morning, or the whole night, as the case may be, but set aside a time to worry and concentrate upon it. Think of all the negative things concerning this particular difficulty you are in - how impossible it is to do anything about it- Yes - Do you know, my friends, what will happen - if you can live it out - you will become so bored you will give it up. You will stop it automatically. You will see there is nothing in it. The question is, can I do something about a situation right now can I do it. I look and see - both sides of the book - what it says I can do. This says I can do something - so many things - I can do only so many things. All right, I look, and I act accordingly. Today I can do something about this thing. I am going to do it to its fullest, as much as I can, and that is the limit - I leave it there. If I find I cannot do anything, there is nothing to be done, where is my intelligence as a human being to try to do something?

You want to be born? It takes only the knowledge of how to think, how to reason, which is what you have the ability to do, that is what the head is for! But we become panicked - "No, I am afraid, I have been taught, I have been conditioned, to fear this situation. I dare not even look at it! It is evil. That is what my teachers have said, that is what the witch doctors have said, that is what the police have said, that is what the clergymen have said, that is what the professors and the authorities (self-styled, of course) have said, so I am caught". It is better to worry. Am I born again into the physical world after I leave it? Is there rebirth? If there is one kind of rebirth, or reoccurrence, let us say, of anything, then there is a vast variety of reoccurrences. The law of random alone will tell you that. The law of change always creates more than one of one thing. We look around us and we see plant life going and coming, insect life going and coming, fish life going and coming, bird life going and coming. What is matter with man? The question arises, if this bird, let us say, what kind of bird - the vulture. Nobody likes vultures, vultures are very negative looking creatures; but your vultures have their place, and if we worry about the looks of a thing nothing will ever get done. The vultures would not be able to eat the dead, because the dead do not look very appetizing, but vultures were made with no ability to be appetized about anything.

they eat because they are hungry and flesh is their food. They are carrion birds. Is this particular vulture that is now standing before me eating my great-grandmother's body - is it going to be born again? My friend, that has a life force in it the same as you. I look at the little mite, you know the mite, eh? This minute thing, and there are things many, many times smaller that have insides in them. Strange, isn't it? What could have made such a structure? The same that made the greatest structure. Do I point up and say God? I do not know what is meant by God. I know only intelligence, the light, but calling a thing by a name does not make it what it is called. This is one of man's fatal mistakes in his investigation into the nature of life, that "a thing is what it is called."

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There is a something that I will refer to for the moment called intelligence, operating this "mite". It is the same intelligence in your and my self. Wherein then lies the difference of mite and man? The answer is "in the form" form places drastic limitations on the intelligence on all "things". The cockroach - you know cockroach? A cockroach is a cockroach by form, not by the life, not by the intelligence within it. The intelligence within the cockroach is cosmic. The intelligence within a germ is cosmic. Think of that, my friends, now because, after many millions and millions of years, through what is called aggregation of chemical substances building what is called cellular structure, very complicated, very complex structure called the human being - the thinker - As I said back in my civilization when I lived on the earth, I would look into my polished copper plate and I'd say to my reflection therein "Yada, are you intelligent, are you a thinker"? Then a voice would come back to me saying "wait and see - wait". In other words, you must learn how to think in order to know whether you are a thinker, and this takes time. I say to you, though some of you here may reject the theory, and I hope you do, man is born again into the physical world. His ability to think, to reason, from cause to effect, sets him aside from every other thing in creation. He can reason himself from one world to another.

MAN: Are you making the statement that that is just a theory?

YADA: Rebirth?

MAN: Yes.

YADA: Sir, yes and no. Yes because I want to leave it for you to be convinced, and to find your own convictions concerning it, during your studies to know life, and yes because I know it already to be a fact. You see I do not like taking out of your hands, my friend, what is rightfully yours, to find truth for your individual self, and if I say to you so and so is so, and if you have within you that condition that makes it possible to idolize a personality, you will not hear what I am saying. You will be caught up in my personality and thereby lose not only your own personality but your intelligence!

MAN: I am still confused. I do not know how to find the truth about that. I tried, but the evidence or the information, according to the authorities, is controversial, or contradictory, so I do not know who to believe.

YADA: Well, listen please sir, let us look at it this way. Let me paint a picture in this manner and then you please tell me what you think of it, of

whether it is still in your mind a theory or not, or whether you think there should be some controversy about it. What is life itself? Life is consciousness.

MAN: Life is a substance, huh?

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YADA: Yes, But its substantial nature is consciousness. It is not something apart from consciousness. It is a kind of assumption of the creative mind. Do I make myself clear when I say, my friends, that matter is a kind of assuming of the creative mind? For only through this kind of assuming can one have an external world. Let us paint it differently, please, I go to sleep and I enter what is called the dream state. Now my creative mind is assuming conditions - by assuming I mean it is creating conditions. Conditions in which I am going to learn something, yes, in the dream. The dream state looks real to me, it is my creation. Now, please, as I go along and you want to deny what I am saying and you want to object, you do it, eh? Now here in my dream world I find my reality. It looks real. I know nothing about the external world in which my body lies. I am consciously cut off from it. My consciousness has been shifted. My state of awareness has been shifted, from this external dream to the internal dream. I haven't gone any place, because there is no place to go in mind but mind. So I meet someone in the dream world and we get into a discussion of the survival and about rebirth. Now I cannot say to this one in the dream that I am dreaming and therefore I know that none of this is real, that none of the dream is real, that I should wake up, because I know nothing about what to wake up to, so it is real. So we are talking about this death and rebirth, and he says to me, "will you be born again"? Do you suppose that man will come back into this world. We both of us believe it a world, we do not think it a dream. Well, let us say I have had a great deal of experience in the art of conscious dreaming. I know there is an outside world, I know there is something else to wake up to, but he does not know it, he has not reached yet that point of understanding of what is going on. I can say to him, "Yes, we will be born again" in this dream, but I will not call it a dream to him, I will use his thoughts and his words, "Yes, I say, we will be born again into this world". And he will say to me, "How do you know this"? And I will say to him, "By experience." And he will say to me, "Prove it." And I will say to him, "I cannot." And he will say to me, "Why"? And I will say to him, "Because it is your dream, not mine", because when I wake up I will be consciously aware that I have dreamed and have awakened. When you wake up you will have no awareness of having dreamed, therefore you will have no awareness of this world that you are now living in.

MAN: That still doesn't say he does not go through the same experience - he just isn't aware of it.

YADA: That is right. He is not aware of it, and that is all.

MAN: I think I see the point you made, and if I understand it I'd like to explain. You mean that there comes a time in everybody's life when they reach this state of reality, that they know the both sides of existence.

YADA: Yes.

MAN: I have read quite a good deal about evidence, supposed to be evidence, from the fourth dimension, or the other side of life, whichever you call it, that say it, or that they can't corroborate, yet they really don't refute it.

Now the thing that puzzled me, is that on the same side of life that is supposed to have more advantageous means of knowing the truth than we, that they still can't agree; but your explanation I suppose would explain that, because, on the other side, some of them probably yet haven't attained that state of expansion of consciousness on both sides. Is that the answer?

YADA: Yes, it is so. You see they are in their own dream. 1.647

MAN: In other words, they just simply haven't reached or attained that state of development yet where they can have the consciousness of both sides.

YADA: That is right.

MAN: Called the real state and the dream state. O.K., that throws great light on the problem. Thanks very much.

YADA: That is right, yes, and yet it is more - let me make one more point, please are you, interested in this subject?

AUDIENCE: Yes, very much.

YADA: Because it is truly an important one, important to each of you and to myself. Now in entering what is called the death state it is very much like entering your own personal dream state. You may not meet your father, mother, sister, brother, grandmother, great-grandmother, or friend, or anybody that you ever knew. For a period of time you may simply create your world out of your own desires, and you will live for a period of time in that kind of self-world. You will have the kind of people you want with you and exert your desires upon them as you please to do, and they will be very happy to accept you because they are you anyway. You see what I am moving to, my friends. Think of this. That is why there are many people that have not come out of this dream, what I call the post mortem state. They have not yet come out of it and so when they are called back too quickly they start giving these dream thoughts which are very vague and they will repeat them and repeat them and never say much more than that. You find them in many seance rooms. They are unconsciously caught in the magnetic power of not only the medium personality, but of all the people in the circle. They are like in a whirlpool of water. They go round, round, round, and pretty soon come to the center and down they go into the seance room. Then as they are let go by the minds of the people they go back up again into their dream for whatever time it is that they have to go through that dream. That is why so many people have committed suicide, that commit suicide over and over again, in measurable time, sometimes for centuries, but you see centuries to such a mind doesn't exist. Time doesn't exist for them. They are living only in act. They feel no discontent, no outer unhappiness, no ability to wish for something else, because they have no way of thinking other than they do. They are caught up hypnotically in their acts. Perhaps I paint a dreadful picture of the life of a suicide, but it is not always true of suicides. It depends upon that individual's nature, their feeling for life, and why they took their life and how much guilt feelings they carried with them after the act. I want please to leave for a little while.

Perhaps one of my colleagues will take my place, and if you are patient he will talk with you a little longer. My friends, feel free to talk with us,

and if we do not make clear, you please say so, you help us to make clear. Do me the honor of permitting me to withdraw. I am most happy to have been here.

My friends, I am Professor Alfred Luntz, a former clergyman for the High Episcopal Church of England, not the Low Church.

MRS PROBERT: Oh, the high one, eh, Professor?

PROF. LUNTZ: Yes.

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MRS PROBERT: This gives you more prestige.

PROF. LUNTZ: Quite.

MRS PROBERT: Your halo is large, too.

PROF. LUNTZ: That is right, and the Lord had a nicer place on his right hand for me. He had it but I wasn't able to find it. A clergyman without a heaven. How ghastly, eh what? Are we in a hotel my dear?

MRS PROBERT: Yes, we are down in the Grant Hotel, and it is rather warm. We are in the lower part of the building and there isn't much ventilation unless we open the doors.

PROF. LUNTZ: Well, I shall not carry on very much longer here, and give you people a chance to get out of this ghostly room. A little spooky, eh?

MRS PROBERT: Oh, no, it isn't a spooky room, it is a very lovely room.

PROF. LUNTZ: Sir, it is certainly nice to see you again, how are you feeling Sir?

MAN: Fine, Sir.

PROF. LUNTZ: Excellent. How is your work.

MAN: Wonderful.

PROF. LUNTZ: You have lost a bit of weight, haven't you?

MAN: Oh, just a trifle.

PROF. LUNTZ: Well, that is better than none at all, eh?

MAN: You are so right.

PROF. LUNTZ: You are looking well, and I am happy to hear that everything is going nicely with you, Sir. You are back in town, eh?

MAN: Yes, I am back. It is not my town, but then I am back here.

PROF. LUNTZ: Well, that is nice to have you here. How is Mrs Joseph? Give her my best, eh?

MAN: I sure will.

PROF. LUNTZ: Thank you, Sir, and to all of you my friends my love - my love.

Now I am not going into any dissertation. I would like to hear from one of you and will discuss your subject in whatever manner you would like,

MRS PROBERT: Professor, we have a Doctor Livingston here this evening. He was asking me about - he suggested something to me that I would like to have him talk to you about. Doctor, would you talk to...

DR LIVINGSTON: Before, I would like to ask him when he lived and where, and more about him.

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PROF LUNTZ: Well, Sir, I passed from the physical world in 1893. I was born in 1812. There was a war going on then, and it seems to be still going on. I came from German and English parents. My father was a Barrister, and he had his offices in Hanover, Germany. My Mother was English, of course, and came from the northern part of London. Now I have some family still living in England, so I am rather shy about saying too much about myself. I would not like anything concerning myself to get back to them and disturb them in any manner. As for the years that I lived on earth, I spent some fifty of them as a clergyman for the High Episcopal Church of England. There are so many other subjects that are much more interesting than my life, my personality, or me as a personality. Really it is not what or rather who a personality is that matters in our communicating with one another, whether the communication is going on between two living in the body beings or beings from separate worlds. What matters is what is said. The nature of the human being is so peculiar. It is bottled up with so many prejudices and fears, that it makes communication extremely difficult. When we begin to discuss the nature of a personality - here - I will give you an instance - it is very prevalent in your world today - the distinction of skins, color. You are having a great row today in your country about the whites and the colored people. Should they be driven together or should they come together naturally, in due course, by themselves, through their own needs and wants for one another's company, in an intelligent manner, or driven together emotionally, thereby acting together emotionally? I would rather see the first way, Sir, but here, let us look at a condition that could be. We will say there is a wall here, a partition, and two men are asked to come and sit at either side of this partition and converse with one another. The conversation goes along wonderfully well, in fact they become very attracted to one another by what they have to say. Their thoughts, their ideas, their feelings, are communicated through that wall. Each one is saying, "My, I would certainly like to meet that individual in person". They really work up a great respect and great regard and great love for one another. Then the wall falls down or is taken away and they see skin. Prejudice my Mother said, my Great-Grandmother said, that colored skin does not know quite as much as white skin, or vice versa, depending upon the individual's environment and their parents and grandparents, and all that sort of thing, and so we have a war - hate comes where once there was great love and great respect. Your efforts to bring the two races together, the manner in which it is being done, is downright stupid! Make people do things and they hate doing them. The colored people have no greater joy in being mixed with the whites than the whites claim to have for the colored people. But your Government wants to force the issue. In earlier times slavery of the common people was thought nothing of by the Christian. Some of the greatest so-called Christians had slaves, dealt in slavery. Today the white man does not know what to do about the colored people, but they are his responsibility, because he removed them from their homes, from their source of origin, and brought them here for his desires, his purposes. The

white man owes the colored people a great deal in blood and suffering, but it cannot be worked out and it cannot be paid by force. The colored people must reason intelligently whether they want to be mixed with the whites every bit as much as whether the whites want to have them. I am certain if it was done this way there would be more love between the two people generated than there will be in the manner you are doing it now. What am I, an Englishman, I was born or ¹⁶⁵⁰ spawned, as the case may be, on a bit of mud called England, and you were born here on another bit of mud called America. Now because I am a something called English and you are a something called American we must look at one another with a great deal of mistrust. This is not human thinking, this is stupidity. I am not an Englishman, you are not an American, we are human beings. The negro is not a negro, the white is not a white, they are human beings, above and beyond anything else. Think of these things, my friends - in your Christian world. Now I didn't think of them when I was living in the physical world, as a clergyman, I had my prejudices. That is one of the reasons I could not communicate with the physical world again for some years after I passed from the physical world. I had cut off one source of entry into the physical world again - the medium. I taught that the medium was evil, that the practice of necromancy was something to be punished for by death if necessary. Didn't Paul say "Suffer not a witch to live"? But a witch is a human being. Unfortunately they did not recognize that fact in Salem a few years ago, and in many parts of the world as far as that goes. Witch - Negro - White - American - Japanese - German - how we cut ourselves to pieces, how we divide ourselves, and hate these little parts of ourselves.

Well, I did not come here to preach, but I will talk about other things if you permit me to leave my personality out of it. If you would grant me that much I would certainly appreciate it... This gentleman that was asking some other questions here a bit ago...

MRS PROBERT: Professor, I mentioned that Dr. Livingston was saying that he would like to ask some questions in the medical field, Professor, and I would like to have you discuss this with him if you will.

PROF LUNTZ: Oh, yes.

DR LIVINGSTON: I was wondering if there was some one - Yada was a scientist, apparently, and this man being a clergyman, I was wondering if they had a medical man in the group, if each is a specialist in every field.

PROF LUNTZ: I want to say to you in all sincerity that I have long removed my collar, the backward one. I am no longer a clergyman, nor do I have any interest in the Christian religion as it is taught by the Clergy through the Church, any Church. I know differently now, Sir, I know there is no heaven, no hell, no purgatory. They are all creations of the individual's mind. If he wants them, he can get them by concentrating a bit, yes, get his little heaven, have his Jesus come to him, take him in his arms, rock him to sleep. But how long can that go on?

AUDIENCE: Until you get tired of it.

PROF LUNTZ: Until you get tired of it. I do not care to take anyone's religion away. If Church is what they desire, Church they should have.

AUDIENCE: Professor, are you acquainted with George Bernard Shaw's "Don Juan in

in Hell"? Is that a statement of conditions as you find them?

PROF LUNTZ: Yes, Sir, I find that the individual makes his conditions, as he has lived on the earth. If he believes in that sort of thing, why that is what happens to him. Now one can take drugs, or one can smoke tobacco, or one can have sex in the after life just as they can have it here, but there is a slight difference in these things, but one that is going through the experience does not notice the difference. It seems real enough to them. It is somewhat, as my colleague said a bit ago in referring to the dream world as an analogy of what is taking place in the after life. It is somewhat of a dream state and we are moved around (by our desires), and, until we see the trick of it, all we continue to follow the patterns that we have made, so long as we feel it necessary, as long as the desires last. And if we can't see through it as simply a desire that we have created ourselves, and that we can change it in the twinkling of an eye if we so wish to, why then we go on grinding through it - it is something of a hypnotic state, one may say. Let me point out a thing that can very readily happen under hypnosis. We could have, let us say, six men over here and six over here, or let us say six people here and six over here in this part of the room and put the hypnotized individual in the center and give him the post suggestion that when he awakens he is alone in the room. He will accept this suggestion and believe he is alone. He will not see these other people in the room, so these people on this side of the room, we will say, have instruments of pleasure, and the people on this side of the room have instruments to create pain, so he is pushed back and forth between pleasure and pain. But he does not know and cannot know the source, the real source, of either. This drives him into a state of fear, so he begins creating causes for these things, imaging them, building the thoughts. He may call these God and the Devil. The Devil brings him pain; God brings him pleasure that means he was sinning. What really happened is simply that he got a feeling of guilt and shame of what he was doing. He had been conditioned, before he had been put into this trance, to believe in shame and guilt feelings for his doings. Still in the trance he creates the source or sources of his trouble because he cannot know what they really are. Diseases of the body, man used to believe in the past that they were due to evil spirits. Well, today some still believe that, and some are right. When I say right, that evil spirits cause ailments of the body, I am speaking of what is called obsession. Now there are many that do not believe, especially in the medical world, and in the world of psychology and psychiatry, they do not believe in external obsessing beings, that what is really happening is that this person has a split personality, is a schizophrenic, he is suffering from frustration, inhibitions, due to something that is happening to him in his early childhood.

Freud, Sigmund Freud, said a great deal of ailments of the body are due to sexual frustration, and he was true in his thoughts in part only, Sir. Actually one can be obsessed. I am an obsessing being, but I possess his body only for a time, with the lad's permission, and I withdraw. I stay only a short period of time, because I know that my use of his body is very detrimental to his being.

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Yada: Senas and Senahas, a notchi.

Irene: Ladies and gentlemen, good evening, Yada. (Yada speaks in his language)

Irene: Yada is giving a blessing to you people. (Yada talks again in his language)

Irene: Explains. "Ka ci da" is the word used to teach about spirit life.

Yada: Speaks in Yu language.

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Irene: You may know, Yada, we have had a little trouble Saturday night recording.

The first side of the tape was recorded twice as fast.

Yada: My friends, it is a pleasure to come and speak with you this evening. I said to you in my language about the 'cheega', about this machine. Because they are made by man's hands they are of necessity unpredictable. They are machines. Nothing is perfect. Only mind is perfect. When mind starts to work through the brain, which is energy, even then you have trouble. But mind itself is without trouble. It is like electricity, electricity working through a machine. Sometimes the machine breaks down, but electricity doesn't break down. Electricity is always there, nothing wrong with electricity, only the machine through which it works is wrong. Electricity is always perfect. All the forces of life are perfect, but when they start working through bodies of any kind there is always the possibility of things going wrong. So you should not feel badly when things go wrong with your body-self, for you can be assured your mind-self is all right. When you start working only in your mind-self, then you will have no trouble. But that will be mostly when you get out of the body, not while in it.

Even some of the greatest teachers, my friends, some of the greatest teachers in all the world, have trouble with their machines. A man I know in India died of cancer of the mouth, yet he was one of the greatest teachers in all India, of the Spirit Life. Another man in India had to keep himself in cold water all the time, because his forces were always high in his body, burning his body up. The fire-forces of Kundalini had been stirred too often until he lost control over them. He was a great teacher, a great master, yes, but even he was lacking in some knowledge and it was in that lack that he became caught.

You want to talk about Kundalini and meditation?

Aud: Yes.

Yada: Always, please, remember that it is not wise to ask for that which you are not prepared to handle, because, if the teacher may refuse to give it, of course, he may be thought badly of, but he does not mind that for he knows that if he did give it, he would be thought even worse of! "Why did you give it to me?" "You knew I was not prepared for it." "You asked for it!" "I know that you knew better." You see?

It reminds me of a little story, a very interesting story from my country. There was once a chela, you know "chela"? Chela is what is called pupil, or follower, of a teacher. This chela went to his teacher and said to him, "Oh great Guru, great master, I hear that you can walk on water." The master, the great Guru, looked at his pupil but didn't say he could or he couldn't, just looked at him. And then he said to him, "Why you want to walk on water?" "Oh yes, great master, I want to walk on water, I want to know how you do this." But the Guru said to himself, I know he believes that I can do this thing and if I do not tell him how to do it, he will think less of me because he knows not what truth is yet. So he said to his pupil, "If you want to learn to walk on water there is one thing you must do and this is you must not think of monkeys from now on." The pupil said, "thank you, oh great Guru, thank you very much." And then he went away. In a few weeks he came back and he was looking very badly. The Guru said to him "Oh pupil, what is the matter with you, please, you are looking very badly." And the pupil said, "Oh great master, I do not want to walk on water, please take these monkeys away from me." L A U G H T E R

And so it is with our life and our seeking to know. I say to you, one of the first requisites of getting on the path of life is emotional control. You have to control the emotions. But in time, you will go out and come back and because of the

conditions in your world around you, you will say to me, "Take these thoughts that I must control my emotions out of me, because all I do is not control them. Now since you have told me to, now that you have awakened in my mind that I haven't been controlling my emotions, I find my emotions more out of hand than ever before." That which we think of most, or are caused to think of most, we become. Is it not so?

Irene: That which we are taught to think of most, we become.

Yada: Yes, yes. So be careful of what you think. Now another question please.

Irene: Yada, I have a question here. Evidently this individual is addressing Mark.

"Why don't your teachers give their messages via conscious communication on your part?" This is from you, Bonnie? You wrote this question to Mark?

Bonnie: Yes.

Yada: A very interesting question. A long time ago now, I have not in the past told this story and I do not desire to tell it now, but as you have asked I must tell you what the true picture is as to why this man does not do the work, or even have us stand aside and talk to you in his own consciousness. The latter is too much work when we can do it this direct way, it saves both energy and time.

But the truth is that in a past lifetime, this man lived in Fuchow, China. He belonged to a family of mandarin, fairly well-to-do. He was well educated and wanted to teach philosophy, a way of life. That was his ambition, his desire. So he set out to do it, but he took this philosophy which was the teaching of freedom, of love and respect for one's self, he took this among the coolies and told them that they did not have to be slaves to the vested interests of the time, the landlords. The vested interests of the time did not like that because the coolies were their slaves. They could not work themselves, they had never worked, and to lose their slaves meant they would have to go to work. No good. It was like a few years ago in a certain part of your country, when you enslaved a people, the black people in the south of your country. They, because they did not want to work, to make their hands dirty, to work with their hands; because they wanted to lead a life of freedom and ease and luxury, they enslaved a people. At no time, my friends, can you enslave a people without you yourselves being enslaved. Sooner or later the table turns. It is strange that man doesn't seem to realize this. For thousands of years people have been enslaving other people, their fellowman, degrading them. Sooner or later there comes a turn around for that is the nature of life.

Going back into my civilization 500,000 years ago; my civilization lasted for 1,024 years. In the beginning, everybody helped everybody else. There was love and appreciation. There was love for one another and for the work that was done among the tribes, the groups. Then as the civilization advanced and became more complex, a certain few began to look around for ways and means, so they would not have to work so hard. Let somebody else do it. So it was not long before almost the entire civilization was enslaved to a few.

Now I will go back to what I was saying about this man, Mark. So the vested interests of the time came to him and said, "You cannot go on with it, we do not like it. If you do, we will cut off your head, we dislike it so badly and we will mistreat your family."

Now nobody wants to lose their head, not that way anyway. So they said to him, "You do not need to be broken hearted, we will repay you. We will balance it so you will not be sorry about it. But he was sorry about it, not because he was stopped from doing his work, but because he saw the great need to bring comfort, joy and freedom to an enslaved people, humans like himself; with all the ability to suffer like himself. All around him was this great pain, this agony, brought on by enslavement. They said to him, "All right, we will balance it for you. You can live in luxury. We will give you, and your family, anything you want or ask for for the rest of your life. No more trouble." A choice, ha, a choice between a life of ease, a life of luxury or that (gestures cutting off the head)."

It may be all right for one to take the responsibility for one's self only, he would do it, but having a family, you cannot do it. You have not the right to make the choice to put them in a way that they will suffer. So he bowed to it and he not

only went into a life of luxury, but into a life of debauchery of the worse kind, so as to quicken his own death without out-and-out suicide. So as to disgrace his family. So he died.

Now, he, wanting still to help his suffering fellowman, came back into this world. Some of us, of the Circle, were those who caused him suffering in that former lifetime. Some of us threatened his living and his right to do what he felt was right to do. So we formed a group and came to him to give him the chance now to do that service, and we, as consciousnesses, act upon his brain cells as memory units of what to say, of the old teachings that he once knew. He had it no more in his conscious mind. It was washed away at death and coming back into the physical body this time, he had even less of it in his consciousness. So we act as units of recall.

Irene: Does that pertain to all the subjects that you people of the Inner Circle speak about through Mark?

Yada: Yes, for it is much more, much more than he knew at that time. His education in philosophy and his ideas were greatly limited, but in this way we are giving more than was taken away at that time.

Now, my friends, I was not one of them, for I was not drawn back into the physical world again. Until long after my passing in what was called Yuga, did I even attempt to communicate with the physical world again. I have been back on the earth many time in those past centuries.

Irene: Since 500,000 years ago, Yada?

Yada: Yes. But I have not come back through a mother. I have not again taken the biological path that I took at that time. You need not be born back into the physical world, if you will learn to live consciously now in the physical world. There is no law that can bring you back here, other than your own, other than that which you make, if you live consciously. But if you do not, then you will come back automatically. You will have no choice, because your desires will bring you back, your uncontrolled blind desires.

Now desires are wonderful, beautiful. We must have them. The whole vast world, all of creation, came about through desire, the wish for, the feeling for, the wanting of. If you cannot destroy your desire, kill your desire (which you cannot do), then you have only one other way and that is what is called conscious control of your desires. Know what you are desiring. Be certain that is what you want, because if you are not certain, you are going to get it anyway! But if it is a true desire, one that is made a symbol of in the mind-self, you will get it in the physical world. It will manifest itself from that symbol sometime before you leave the physical world.

Irene: We don't have to develop a guilt complex about coming back through the biological path?

Yada: No, there is nothing wrong about it. If you do come back, there is nothing shameful about it. There is nothing evil about the physical world; it is our thinking that creates evilness.

Many people coming into the study of what is called the inner occult and metaphysical life sometimes begin to think how shameful the matter world is. Such thinking is mostly centered on the body-self. How dirty the body is, how sinful its desires, is wrong, is very wrong. What do you want the body to do? Be conscious in moving that body to do what you want it to do. The only sin of life is ignorance, is a willing for ignorance, refusing to learn. That is your sin, that is my sin. It is the sin of the whole human race. Now this is something we can overcome, we can do something about it.

Irene: Here is another question. Will you explain further, "Let us make man in our own image and likeness." Who was God talking to and are there two creators instead of one?

Yada: There is only one creator and I am It, capital It. It - I am It. Now this I am did not create itself in form as an image of the creator. This is where the Christian religion has mislead you into believing that God is some form of human-like being with human-like qualities, especially the low kind, rage wrath and vengeance, malice, hatred. These are all the lowest and worse attributes of the human being. Now if you go into the ancient history of what is

called Judaism, you will find that the God of Moses was a god of wrath; the God of Abraham was a god of wrath, a god of anger, a god of violence. Why was He?

First let me tell you, my friends, that the man you called Moses was not of the Jewish decent. The Jewish people had their masters, their avatars, the same as every race. Moses was an Egyptian at the time of Amenhotep IV (1375-1358 B.C.). Amenhotep IV was the leader of a mystical order known as the White Brotherhood at that period of time. He tried first to come to the enslaved people in the days of the Babylonians. He tried to bring understanding to these people who were living in great turmoil and great filth and great struggle. Disease was rampant everywhere. There was great hatred and great lust. They believed in no god. They believed in no survival. They believed only in the body and material things. He saved the people of that time who were not only of the Jewish race, but of many other races that were enslaved. But Amenhotep was not accepted, he was driven out. So he sent sixteen teachers to the different races of people, each one posing as a member of that particular race. For it was only that way that the teachers could reach them. They had to be of their kind. Is it not so that we trust our own much quicker than an outsider? Yes. The Light must get through to man or he destroys himself, the Light of Knowing what we actually are, great divine beings.

So he sent his sixteen teachers, one of whom was Moses, a great Egyptian initiate and master. A master who knew the laws of magic and how to create magical conditions. He knew only in this way could he get the attention of those maddened, savage people. Magic. So he came among them and lead them out of bondage to freedom. But what kind of freedom? To a freedom that they would have to earn, because even after he brought them away across the great Red Sea, safe from those who pursued them, they started to fight among themselves again. They had to learn on their own. Freedom is not something we get from someone outside of ourselves, that is enslaving us.

Listen, my friends, let us go back again to what I was saying about the colored people in the south. Now they were brought from their homeland to your country in the most cruel manner. After they got what was called their freedom, for a long time they did not know what to do with it. Just to say to one you have enslaved in any manner, "You are free now, I will not enslave you any longer, go out." does not free them. The moment you have set them free they are enslaved again because they have to win their freedom from themselves. They have acquired slave habits that have become ingrained in them. They have to be given a chance to find their own way back.

It is the duty of those that enslaved them to show them how to get a true freedom; a true freedom by teaching them how to think free. You have to think free, before you can be free. Many of you white people are not free. The very ones that owned these slaves were more slaves to their own habits, their own lower emotional selves, than those they had enslaved. Freedom - we must first earn it from oneself.

Going back again to my civilization - my city was an open city where any of the slaves that escaped from any other part of the civilization, once they got within the borders of the city, they were free. They could not be taken back. In my civilization, as I said, when slaves got into my city they were free. Just about the time of the end of my civilization a boy, not yet in his teens, a ragged looking beggar boy, blind and with long hair down to his shoulders, suddenly appeared in our city. He had his eyes wide open but could not see. And we, the priests of the temple began to hear of the miraculous things that he was doing. So I, who at the time was the Kata, or god man, or priest, I, among several other priests, was sent through the city to look for him.

I finally found him in an underground cavern. and as I went into the cavern I saw a number of slaves on their knees. and this blind boy was talking to them. And one of the things he said to them was, you who call yourselves slaves, you now find what you think is freedom in this city. I say to you, you may run as far and as fast as you like. but you will never escape enslavement from those out there that seek to enslave you until you have gotten it out from yourself. He said, "Now stand up, start living like free men. get off your knees. Stop bowing, stop scraping, you are human beings. You are more, you are divine beings.

I knew this boy, the instant I saw him, for what he was, a great master, a man

of history who had come in that period of time to help the civilization of Yuga to escape the great catastrophe that was about to strike it. Yet he was sent from higher beings to try to save the civilization. Later he appeared to the House of the Court, or what is known as the House of the Rulers. In the great city of the sun he appeared to them as a rich merchant because he knew that he could never get an audience with minds like that as a beggar boy or as a blind person.

So you see my friends, the story of enslavement and freedom is not something new. We who call ourselves free, we are very often so deeply enslaved by our own habits, that we are far worse slaves than had we been physically enslaved to someone else. Remember it, it is important when you start dealing with another that you find enslaved, or when you find another enslaving someone.

Irene: Meditation, breath, and the Kundalini force are mentioned in "The Coming of the Guardians". ("The Coming of the Guardians", is a book compiled by N. Meade Layne of material given out through trance, like Mark is in now, pertaining to the flying saucers and other psychic phenomena. This person is asking a question about a quotation in "The Coming of the Guardians".) How should one meditate to achieve enlightenment or to gain complete control in governing the body?

Yada: First, I will ask you, "What are your desires?" "How well do you govern these desires emotionally?" This is important, my friends. It is important to know before you go into what is called meditation with the use of breath. Why? Because, if you are not in full control of your emotional-self, and you raise the fire forces within you, (Kundalini), with the use of breath, and the force gets through to the brain cells and awakens certain centers that have not been awakened before, you will find yourself, instead of in Samadhi, the heavenly state, you will be obsessed with the most fiendish kind of hell. My friends, I speak sincerely to you, I speak honestly to you, I speak with your welfare in my hand, for I know what Kundalini can do if the individual is not prepared to meet all experiences in Samadhi states with detachment.

Let me tell you this, just this, you start and you will see what happens. You will take your position, whatever it is; perhaps you will lie down, perhaps you will sit up, perhaps you will stand on your head, or something about like this-(as Yada is sitting). Now, whatever position you take, it must be one you are perfectly comfortable in. Why? So your mind will not be aware of your physical body, so your mind can be free. Otherwise the body keeps pestering the mind. You will find this - you sit down and the moment you start meditation without breath, without anything, just ordinary concentration, this is what happens - monkeys - (Illustrates, laughter by audience) the monkeys of irritation set in. This is not always by any means. One of the first things, before you sit to do meditation, is to take a nice warm bath. This washes off much of the acid excretion from the surface of the body that makes one itch. The acid substance comes more to the surface the more deeply we start concentrating and it irritates what is called the nerve ganglia of the skin.

Now, if you are hungry have a little fruit juice or a little warm milk, preferable goats milk. Cow's milk has too much acid, use goat's milk. So now you take your position. Why do some people take the cross-legged position? It is a very difficult position to get into and you may be in it and not be able to get out. (Laughter). Truthfully it is not for very many people in the western world. But back again as to why is it this way? Why this particular position? First it locks the body so you cannot fall over. Even though you go to sleep you keep on sitting and you do not fall over on the nose! That is one reason. The next reason is that this position opens the lower part of the spinal column. It opens a center there where the snake lies at the base of the tree, or what is called the spine. This is the story of the Garden of Eden. Now you start to take your breath. My friends, I am not going to tell you how to breathe. It is not right for me to do so unless I could be with you in the beginning of your study. It is very dangerous.

Do you like to live comfortably? Yes, huh? Everyday you have to get up and go to your work. You have to make money to keep going in your world. Don't disturb yourself with things that you need not do to get your growth. To a man who knows how to use dynamite, dynamite is a friend, but to one who does not, goodbye! It

is very foolish. Kundalini, when over-stirred, can cremate the body. You have heard in recent years of people being found burned to death in their own room? It is so, huh?

SAC Aud: Yes.

Yada: The fire-force let loose by experimental efforts by those who knew not how to control it. Kundalini will burn the body to ashes. That is why it is called fire-force. But in one way, when you encounter such things as people burning to death in that manner, you don't believe it. Perhaps some of you do, the ones that call themselves experts with fire in the material way of chemistry. Those smart people in chemistry are very stupid in other things.

Irene: They probably wouldn't know what the Kundalini Force was.

Yada: No. Yet I would, would I be here with you, I would tell you. But I am not and I will not put on you an injustice. You may be hating me for it now, but later you will be happy. When you are ready you will have the proper teacher come to you. I can assure you of that, but I cannot tell you when you will be ready. Even you do not know. I do not know when I will be ready. The awakening comes by pieces, quick and in a flash and you will know.

Irene: It has been stated that each one of us has at least one guide and one teacher on the other side. How are these guides or teachers selected for us?

Yada: By our own interests, our own true interests within. Let us say one is very interested in music, or any of the creative arts, or in any of the more educational subjects of life. He will attract that kind of a teacher to him, who is much more enlightened about the things he is seeking to do than he himself. Now this being may not come to you at first, as a guide, he may not appear to you as a voice, but while you are pursuing your interests, you will get impressions, inner feelings, impressions in your dreams. in your sleep state, impressions while you are even occupied with it, when you are doing something else quite different. So if you find yourself involved in your work and you have reached a point that you cannot get past, do not get furious about it. Fill your mind with something else, wait. Give your lower-self, your emotional-self, a chance to be relaxed, to stop believing it is doing the creating. Go about other things and when the emotional ego-self that thinks (seems) to be so smart, is not looking, right then into your head comes an impression. Right away, do this quickly before the emotional-self comes back, quick. Right away you say, "I have a flash, an idea." But you, the higher consciousness, had it. It got by that little selfish ego-self. Anyone who thinks he is IT, anyone who tries to make you or me feel important over my fellowman, he was, for the moment, not looking. Very good, happy, that he was not looking.

Irene: Another question?

Yada: Please.

Irene: I am going to put two questions together at this time, Yada. What causes cancer? This is one question, and the next one is, In view of the fact that all people know and study too, why is it so impossible to cure your own physical ills, knowing that in God there is no illness or disease? How can we train our thoughts to overcome this condition?

Yada: Cancer is caused by many things, because there are many kinds of cancer. However, first, we can say that cancer has its origin in the genes and chromosomes. Therefore, I say to you, it is sometimes inherited. It is an inherited factor due to a weak gene or chromosome in that particular disease. Some people have cellular weaknesses for other kinds of disease, tuberculosis, paralysis, heart trouble, all of these things. But these things live in the race-mind. There are some races in the jungles of the Amazon and in certain sections of the jungles, in India and Africa, where people never die of cancer. It is not in their tribal or race-mind, but they have other diseases equally as bad, if not worse. Now blood cancer, or what you call leukemia, as a rule, is created, or has its origin in the marrow of the bone. The marrow of the bones makes blood cells, you know?

Aud: Yes.

Yada: Now sometimes there is a weakness in these cells created by the marrow and

then is projected into the blood stream where we have a weak blood cell. A weak blood cell means a hungry blood cell. It, in order to survive, attacks and attaches itself to a good cell. Because there is not sufficient energy for two it breaks down the good cell and there are now two bad cells. Now, they go and attack another cell and another and another, until you have what is called clotting, a clotting condition in the blood. This kills, because the blood then cannot get through the various arteries to feed the body.

Leukemia. Now every cancerous growth starts in the blood. It is first produced by the marrow of the bone. Now it may not make sludge in the blood. It may not create what is called leukemia, or cancers of the blood. The blood is a tissue substance too, you know. It may localize itself somewhere else in the body, in some organ. But it always attacks the blood first and the lymph system. There is some infectionⁱⁿ the lymph system. Why should they produce weak or bruised cells? Because the glands, especially the endocrine glands have been mis-fed, you understand? Mis-fed. This causes a malfunction of the glands. This causes them to inject into the body substances that are not nourishing. The blood cells are not, therefore, carrying - for your know that while some cells carry oxygen, others carry food. The ones that are carrying food substances to different parts of the body may be weakened. Here again, we find the scavenger cells, the hungry cells. Instead of localizing themselves in the blood stream by attacking blood cells there, they attach and fasten themselves to some organ of the body, then start spreading out, piling up a greater number of cells, growing faster and faster together. It is true, the cells have gone wild and the wildness is out of hunger. The glandular system has failed them.

Irene: Are you ready for another question?

Yada: Yes, please.

Irene: In view of the fact that all people know and study truth, can you tell us why it is so difficult and often impossible to cure our own physical ills, knowing that in God there is no illness or disease?

Yada: Stop there. First, I want to say this, my friends, that while you may think that "knowing in God there is no disease", you know no such a thing! I am very sorry but you do not. Now if we knew this it would be so. We would have none of these things. But knowing, "in God there is no illness. . ." we do not know what God is; we try to make "It" a "Who" and God is not a who. In Christian Science, a very beautiful teaching in which many, many people have been healed of some very dreadful and malignant ailments. very few of these knew that "in God there is no disease". That is the word they heard and so they think they know. But the truth is they do not have to know. One may be what you call a complete agnostic and have no feeling about what is called a diety whatsoever, and yet he not only can be, he very often has been, healed of an ailment of the body through the work of a Christian Science Practitioner. Not only this, this person that is suffering the ailment, that is the agnostic, he may not even know that anybody is working on him. Only the worker must know who he is working for. That is all. Yes?

Irene: I was going to say sometimes, Yada, isn't it true that a worker can be working on someone in a distant locality and doesn't know the person he is working for?

Yada: That is right. All he needs is the person's name. Now given an idea that there is someone called so and so, that needs this aid, healed - was healed, healed almost right away. Why? Because without his little bit of consciousness knowing anything about it, his all-conscious self knows about it. His all-conscious self is pure, it knows nothing about ailments. Now here is where we come to God, what man miscalls God and thinks of It as a diety and that he must worship It or It will not do anything for him. You do not have to utter one word of worship to the Great Light within, we need only call upon It for you are It's praise. It does not need man's praises, for what kind of man gives praises, what part of us? Our low emotional foolish selves. That is the one that would like to put Jesuses on the cross; that is the one that believes that someone died for him because he wants an easy passage. That is the one that weeps one moment in his muddling and

sympathetic way about the hurt of one who martyred himself for him and then goes out and commits the most atrocious acts upon his fellowman. It is that little beast within that causes the catholic and protestant religions to war and murder one another, or the martyr, or the martyred one, for his good.

Irene: I was told last night by our friend that because of a religion, oil was poured upon little children and they were set afire and ran through the streets aflame not long ago.

Yada: Do you like that? Is this called Christianity. Oh, my friends, ^{1.659} is it any wonder your world is in such a mad state. Is it any wonder? Those of you who think, look back over the history of your fellowman. Those who slept, those who slept the sleep of ignorance, how easy it was for them to murder and commit cruelties that even the most savage beast of the jungles would not commit on his fellow beings. Look back over the years and times, and feel thankful that you have risen above that. But have no doubt that should these people get control of your minds again, they would do it all over again. So forget it not, you who are awake, forget it not.

Now why can one not heal oneself? There are times when one cannot because they know not how to do it. There are other times when one may not even, though he knows how to do it. One may be learning a certain kind of understanding of life by going through with that experience. To suffering it through, then he comes out on the other side of the pain relieved and clean from his experience. Sometimes we try to heal someone and because of an experience they had in a past life, an experience lodged deep in what is called the unconscious self, that refuses to let go its efforts that cause this one's body to suffer; you may heal of one disease and he'll get himself another one. This experience in the past has given him a deep-seated feeling of guilt which has enlarged his field of destruction.

Now, my friends, we all have the seeds of destruction and construction within us. Is it not so? All right, what are we going to do, develop the one of construction or destruction? Construction of course! The best way to do this is try to find some way of analyzing yourself. Why do you think like you do? Why do you feel like you do? Try to find someone to help you analyze yourself, so that you can feel free of any sense of guilt.

Now there are some words that build up a feeling of sin when you hear them, especially words in your English language, because they not only give us feelings of sin, they give us feelings of actual pain. Perhaps when we were little children we associated those words with some acts we witnessed when we were not old enough to know the real nature of what was going on. We may associate these words with pain, the pain of what we were watching and didn't know how to understand. Then as we go on up through life and reach adulthood, if we hear these words again, we unconsciously cringe, because the unconscious-self, "it" remembers and calls the pain up. Pain of what you didn't understand but you witnessed. So you see why it is better to have someone other than yourself psychoanalyze you to help you understand yourself?

I know it is very difficult. You do not have schools here in your country, schools of men and women that analyze you - not your pocketbook! But these men and women have to live and your commercial way of living causes them to demand more than they should be given. They have to, if they want to live comfortably, no matter how you live. They are not interested in that. They will take your money because they are in that work. They have spent years of hard study, if they are true analytical doctors, they have spent years of hard study and they never stop studying, so they deserve whatever they can get. Yet it is not fair to you, you who do not have the money to support them. You should have a free school. This is why there is so much insanity in your world. The physically sick are being cured of many of the most violent diseases. Your doctors have found a way, the scientist first, by creating better hygienic conditions to live in. Then by the study of chemistry they have learned how to reduce many of the most virulent ailments by this wide study of them. But insanity has increased far more in proportion than that which doctors have conquered in physical health. Think of that! Increased so rapidly that you do not have enough beds in your hospitals, not enough hospitals to take care of those who need to be taken care of.

So you see, my friends, why we say to you emotional control is such a great thing. You must not try to control your emotions, but learn to control them. You understand the difference please? Because if you try - it means you are forcing. You had better give vent to your feeling than to do that.

Irene: Before they can get started, eh?

Yada: How do you do this? First you try to analyze what is going on out here. Is anything so important that you need destroy yourself because of it. Are there any acts out here that you need raise your blood pressure about, to put greater pressure on the heart; on the respiratory system; the lungs; is there? Not one thing! Why? Because for thousands and thousands of years men have been doing this sort of thing and they are all dead now! What did it bring them? The most personal insults that they have ever been given, have gotten into great rages for, gained them nothing, because they are all dead now. You, someday, will be with them. LIVE NOW! Take your vital forces and use them constructively. You know, my friends, anger is a form of masturbation. Why? Because we are throwing our sex energy at another, or a thing. It is a sex force that we are using in anger. Sex force is a vital force. It is in all the cells of the body.

Irene: And we can feel it too.

Yada: You can throw it at someone in your anger and that someone can be made sick at the stomach. Have you ever felt it yourself, sick at the stomach in anger? Why? Because the most vital nerve energy has gone back upon the most sensitive part of the body, the solar system. Don't do it, it is not worthy of you and your time.

Irene: May I ask you a question, Yada? We have a very dear friend that has been having a little trouble in his chest. I would like to have you. . . . and if you will, tell Mark clairvoyantly what you find, if you will please, I would appreciate it very much. I would like also to bring to your attention a conversation we had with a friend about a plane that disappeared just a year ago this month with five or six people aboard. I think two of the people that disappeared were to have been house guests of this friend. These people have never been heard from since they had taken off in this airplane. If you could get sort of a lead on this, Yada, it would be most appreciated.

Yada: Au kee, au kee.

Irene: Do you want me to give you another question, Yada?

Yada: Yes, please.

Irene: We are competing with the traffic outside. The windows are open, Yada, and it is warm here.

Yada: It is all right.

Irene: This question is on karma. Understanding karma and its actions on life, one thing has never been fully explained. Can karma be overcome in the lifetime in which we recognize it, through meditation, prayer, and its inner meaning, or is karma only an invention pending from a belief?

Yada: This person is a thinker, there is no doubt! When we ask the question, "Is it only an invention coming from a belief", there is good thinking there. Let us always question all things, all things.

KARMA. You remember I spoke of going and coming from the world a little while ago and the thoughts that are feelings of guilt, our emotions, because they are uncontrolled, our anxieties and our worries keep fighting within us? Now these are the things that bring us back, because we are living unconsciously. My friends, there is no such thing as sin. The only sin there is, is ignorance. And life is of such nature that we can overcome that just by being willing to learn. It is simple. There is an easy passage but yet it is not that simple, because as willing as I may be to learn something, if I have feelings deep within me that have just been put upon me by my parents, or my parents' parents', or priest or clergyman, or whatever it may be, if these negative thoughts are sown in my early years in my consciousness, it prevents me from learning these things. They may act as barriers of words and now again, certain words, because I want to learn a certain thing, there are certain words in it I've been told are evil, are bad. Or, I have witnessed something connected with them that said to me that they were painful and bad. I will not want to listen to anything to do with it, will I? No. I will resent it. I will find some way to escape it. If I am forced to listen to it, I will get a headache or I will get a stomach ache. I will say, "Oh, I feel so

badly, look at me. I am ill." I feel very badly. This is called escaping something, running away, and if it comes to the worse condition where I still am forced to listen, I will go into a coma; I will play possum, lay down. A good way not to learn, refusing to listen to it. You cannot blame a person for this, my friends, for he is not at fault. It was put upon him hypnotically.

As I've said before, man comes into the world in a trance state. In order to get here, he must go to sleep and going to sleep he washes away memory patterns of what he was in the Astral World and what he was in a former life. Seldom, very seldom, does anyone bring back any memory patterns of this other world. To learn is to come out of this trance. And it is very difficult, because in the study of this hypnosis, a hypnotist can say, "Now, I'll tell you so and so; Now I am going to bring you out of the trance-state and I'm going to say to you that no one can hypnotize you but me." Same thing as saying, "No one can de-hypnotize you but me." Same thing. First, the priest, the mother and father who are ignorant, that do not know the truth of life, hypnotize their children into negative ways of thinking and it will take them to bring the child out. If not, it takes a very smart, a very intelligent hypnotizer to de-hypnotize them.

Irene: I'm glad you said that, Yada. I was wondering if this could be possible, if one was hypnotized by another who suggested that idea, if another could break it.

Yada: Oh yes, but he has to know what he is doing. Now, I want to add a little bit here, I'll come back some more to that question.

You perhaps have been told in the past, in seeking to understand hypnosis, and perhaps to practice it, that you would not do anything under hypnosis that you would not do otherwise by yourself, of your own accord. What is meant is, - that you will not do anything immoral that is not natural for you to do. But listen to the expression, "that is not natural for you to do." My friends, we all have a certain amount of naturally - not unnaturally, naturally things that are natural to us - certain practices that are natural to us. Certain practices that are mostly connected with sex and natural to us. But to someone else, it is shameful, oh, they never did it. Shame is upon them. Oh, they would never think of that! Oh no, no, no. All sex to them is normal, meaning the normal way? What normal way? There are many animals that go into practice of what is called abnormal sexuality, or what is called homosexuality, many. What is evil to me, is not necessarily evil to you. What is evil to you, is not to me.

For instance, in the studies of the Ancient Christian Teachings, there was what was once known as the practice of phallic worship. Do you know this? (Audience: Yes) I am happy that you do, because I do not want to shock anybody. You see how we can be misled and shrunk by false teachings? "I will not do anything it is not natural for me to do when I'm in my unconsciousness." If the hypnotizer only knew what "my unconsciousness" was, he wouldn't say that! I am a human being, I am born of imagination. The force that moves me is the creative force of life. It is called "sex force".

There was a man in your world, back not so many years ago, an atheist. This man was known as Sigmund Freud, do you know of him? His basic teaching was the sexual debasing drive of all man-beings and all animal-beings. Everything has it, this is between all matter, between the proton and the neutron. They are exchanging forces to create a third condition. Yes, a third condition called matter, called surface, called tangible substance. The priests taught man the feelings of evil of sex and then said to him, "make more human beings for us." The more human beings that fall into the trap of their teachings makes them more powerful in the world.

Irene: This question is pertaining to karma, understanding karma and its actions on each life, one thing has never been fully explained. Can karma be overcome in the lifetime in which you recognize it through meditation on its inner meanings, or is karma only an invention stemming from a belief?

Yada: No, karma, sir, is not an invention stemming from a belief. Karma is an actual existing condition. Karma in short means cause and effect. As you live, so you get. Now, you do not have to get that which you do not want, if you know how to not feel guilty for what you do. Without this feeling of guilt, you cannot get

* suffering by what is called rebirth. Karma does not drive you back to the earth. It is the belief that you have within yourself that you have done something evil.

You know the man, Hitler? I'm sure you know this man. It is believed by many people on earth that he suffers in hell. No, no, not, until he begins to see that he had life out of balance, then, that will happen. He will become emotional about it, catching himself in the trap. No gods will punish him. No, he is to do it all by himself, because he is going to catch himself in an emotional trap. Now, if he knew better, if he knew how not to become emotionally caught up in his belief that he was out of balance, he could absorb all that he did, see the negativeness of it and realize that it is not the way to do, and be free of it. No pain, no suffering, or anything like that, because the creative force of life knows nothing about punishing anyone, knows nothing about guilt. It has no feeling of shame. Life just acts. It doesn't care what you do, only you care, I care. We are the judge, the jury and the man who cuts our throats; what you call the executioner! (LAUGHTER)

Irene: Almost as bad Yada. But if we look for the lesson, could we escape the karma? 1.662

Yada: Yes, because we are always only seeking wisdom, enlightenment, so that we can win our way back to our original state as a conscious creator. That is what man is seeking to do and this force of life does not seek to punish. It is not this energy that punishes us or any part of this thing called me, it is not. If you understand this, you will not do anything out of balance. You will not do it and then say to yourself, "Now I know the law, I do not have to pay." Laughs. You'll pay. You'll pay!

Irene: I have two more questions, Yada, about what

Yada: I want to leave a little while. My friends. I will come back in a little while.

Prof. Luntz: Now ladies and gentlemen. I am Prof. Alfred Luntz. I'm not going to hold down the floor here for very long. I just came to say, "How do you do, and it is indeed a pleasure to talk to you for a moment or two." Thank you. What is the singing?

Irene: I don't know.

Man: St. Patrick's Day.

Prof. L: Oh, is he still living? LAUGHTER I thought he was gone long ago.

Irene: They are celebrating for his having chased the snakes out of Ireland, you know.

Prof. L: It is too bad that one of them couldn't have bitten him, huh? LAUGHTER

That is the way it goes. You see, St. Patrick was driven out of Ireland some years previous to the time he was supposed to have come back and driven the snakes out of Ireland. But I am certain that most of you here, at least, know that what he drove out of Ireland was the wisdom of the Druid Teachings. Well, it is no use getting into a hassel with us now, huh? It is nice to come and speak with you.

Irene: Would you like to stay and answer a few of the questions, Professor?

Prof. L: Thank you, my dear. I quite understand the situation, my dear, and if you have a question or so that you can give to me, I shall try to answer it, although I can't take Yada's place. I don't pretend to know the things that he knows.

Irene: We all know that, don't we dear.

Prof. L: Yes we do

Irene: This is a question on dreams, Professor. Would you like to answer this on dreams, or I have one on consciousness. If consciousness is our force, could you please state to me the requisite of consciousness that enables the creation of anything? In other words, what are the attributes of consciousness?

Prof. L: Ha, ha, I think I am going to leave. (LAUGHTER) I think I will let Yada play with that one. It is a bit beyond me.

Irene: All right. (LAUGHTER)

Prof. L: It has been a joy to come visiting you. One of these days, when the questions are less complicated, I will show my face here again. Cheerio.

Irene: Bye, bye . . .

Yada: I think he was what you Americans call, "Pulling my feet". LAUGHTER

Irene: Pulling your leg, Yada; the leg not the feet!

Yada: It hurts just as much. (LAUGHTER)

It is most inspiring to hear laughter. It makes for the heart and mind to feel so good. If we can only do that when we are faced with difficulties. To laugh at them makes them go away so much quicker; to give them a little smile if that is the best we can do when the pain of life is upon us. To give just a little smile, makes the pain that much less.

Irene: As I said before, I have two more questions pertaining to life. At the point of physical death, does the spiritual entity have any choice or selection as to its future guidance as to remaining in the astral or spirit-plane for further evolvment, or must one reincarnate?

Yada: There is a teaching on your earth called, "Theosophy", that states that when an individual dies here in the physical world, he leaves one body called the physical form, then he goes into the astral world and after a time he dies there again and the life spark, or the monad, goes to another place; a place of rest called the Nirvana state, and when he does this, dies on the Astral Plane - he leaves another body called the Astral body (shell). Now, my friends, really you should not leave bodies lying all over the place. They get in the way of mediums! On the earth you have to bury them and in the Astral they get tangled up in a medium's aura light and cause he or she no end of trouble. These are the spooks that wander in and out of seance rooms that say nothing. (There is a sound of people marching in the street - parade) Did someone say one, two, three? What is this?

Irene: This is St. Patrick's Day, they are probably marching out there.

Yada: Man is always marching, in one way or another, marching through life.

Irene: They are celebrating St. Patrick's Day.

Yada: That's very nice, very nice.

Irene: Prof. Luntz said St. Patrick should have been bitten by one of the snakes!

Yada: That would have been too bad, because he could not have completed his work, do what he came to do. Now after it is all over, St. Patrick is happy and there it is, huh?

Irene: There it is.

Yada: What is to be, is to be. Why? Because each of us have our work to do. Sometimes our work brings a great deal of pain to others. The others learn this way and we learn that way. We learn - that is what life is for. Never criticize someone else for what they do; try to understand why they do it, that is all. Then leave them alone, because they are part of the great show called life. They have a part to play; they have a role. The ego-self has been given what you call a role when it comes into this world. This is like when we come from the back of the stage to the front of the stage. We all have a role to play. As we step upon the stage the great state manager gives us the role. He says, "Now did you study that thoroughly? All right, now you go on the stage and play it." And they go and they play it and then they go back stage. Now, there are many, many people back stage that are still trying to play the role of the one on the front of the stage. Some are not satisfied with giving cues from behind the scene. They want to come out and so they do. This is the way it is.

The most important thing for you is:- how are you playing your role? Think of that. But what if your role is interfering with another's way of doing it? If it is, but you feel you must do it, play it good. Enjoy what you are doing. Know what you are doing because there is always a price, the price of learning. You see, life is very simple very simple. Now for instance, the Great Pope and then the Martin Luther. He spoke with the Pope, he said he had that work to do, so he did it. At all costs, he did it. Otherwise, he would not have found freedom within himself. He thought, at that time, he was doing what he ought to do, and he did it. This gave Martin Luther something to do! That is what life is for, to do something. If somebody does something that I do not like, then what am I going to do? I have nothing to do. Very interesting life, huh?

Irene: Yada, we have a lady here who is ill. She came out of bed. She wanted to know if you could help her, Yada

Yada: Lady, will you come up here, please?

Irene: You come up here, dear.

Yada: Lady, you are having trouble in the chest and back?

Lady: Yes. And the lower part of the back.

Yada: Lady, you have caught what you call a cold.

Lady: I think so. . .

Yada: Were you working outside when you caught this?

Lady: When I went out of the house there was a strong wind, etc.

Yada: So you don't work much with your hands outside?

Lady: No.

Yada: Talks in his language and Irene explains what he is saying about the ridiculous morals on the earth that keep us from helping each other.

Irene: Yes, Yada, but your intentions are good.

Yada: Sometimes you know that long road to hell is paved with good intentions. Good intentions are never enough. Please, another question.

Irene: In what physical form did life first manifest itself on our planet?

Would you also explain the spiritual process . . .

Yada: Before you go to this, there was a question you asked earlier and I did not get to it.

Irene: At the time of physical death? As to its future of remaining in the astral or spirit planes for further evolution, or must it reincarnate?

Yada: Now, I want to say this. I'll be quick because I know the time is rushing fast for you, so it must be fast for me, huh?

Irene: We have quite a few more questions and this will be the last opportunity for many months for these people to put their questions to you.

Yada: Yes. I say to you, you die one death right here. You should not die this one, but because man does not know the nature of his physical-self, he cannot control the action called breakdown of the cells of the physical body and he dies. But when he comes to know, as all men will know in the course of time, he will not have a body here. When all men know how to do this, then no man will ever again be born through another's body, bringing suffering to another. Each man will be his own creator and create his own form out of (the matter of consciousness), of mind. ←

In your Christian Bible it says, "In the beginning was the word and the word was with God and the word was God." You remember? (Aud. Yes) Man has lost the word; it is a word of creation. You will learn it and never again die or be born. Only as you wish to appear to be of service to someone will you come. And then you roam the entire created universe.

Now, but as long as you are going through this state, you go through one death. You will find yourself in what is called the astral world. (In the beginning you are not too aware of the astral world as being some place different from the physical world. If all appears natural to you.) For awhile the earth seems to be it, to be the only existence there is. Then, slowly, the earth dims from your vision, and like a great mist settles over it. Then, someone takes you, and shows you the world within called the astral world. It will look the same as the physical world. It will be as if you have turned your head from here and you look over there, and there are the same kind of things. It will seem good and real to you. You have a form. Every single thing of life, the rocks, the trees, the hills, the water, the most glorious colors and vibrations in life. A world of beauty beyond words. But if you are blind and caught in uncontrolled low-emotions, as one who dies an alcoholic, or what you call a drug addict, or lost in his own passions completely, he may find himself in what is called the lower astral, the astral world sometimes known as the slums. Here you will go on doing the same things, taking your drugs and doing your drinking and all of the sex things in the negative way.

Irene: This is carried on in the astral plane?

Yada: This is carried on in the lower-astral plane. You will find those of your own

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kin that like to do the things that you like to do. You will not feel that you are suffering. It will not appear like any hell to you. It doesn't feel like it when you are doing it here does it? No. You are simply caught in a habit and you are enjoying what you are doing. Sometimes you wish you were not caught in it. Sometimes you feel the shame of what you are doing and know you are wasting your energies and your life, but you go on doing it anyway, because it is a compulsive activity. You cannot help it always, because in the life before now you had acquired certain thoughts and certain feelings and now you come back into the physical world and these feelings and thoughts are still so strong and deep within you, they rise to the surface and compel you to act and you do not know what is causing you to behave in this way. You may say to yourself, "I wish I were different, that my nature was different, but I cannot help it." This is not very well known to psychiatrists otherwise they would not be sending so many men and women to prisons and forgetting them.

COMPULSION. Psychiatrists recognize what is called compulsive activity, but most of them believe it comes from some misunderstanding or misconception about one's surroundings in their earlier years. It is not always so. Sometimes, yes, but sometimes no. And in the "sometimes no", is when the person suffers the greatest, because he is not understood.

Irene: Are you aware when you turn your head away from the microphone, Yada? *1.665*
 Yada: Yes, I know but it is

Irene: While you are on the subject, would you describe the difference between the Etheric and Astral plane?

Yada: Yes, I want to do this. Now in what is called the Astral life, there is no real connection with what is known as the Etheric plane. In the Etheric plane are planes of matter very similar to your physical world, but not belonging to those of the past in the physical world. They belong to beings of higher consciousness, they belong to things of higher consciousness. It is the Etheric world, both the low and the high Etheric world, that literally feeds the material world, because the matter there is akin to the world here. Indeed more, it is the very matrix of the matter world, it is the matrix of it.

But when you go into the Astral World, you go into what may be called a pure mind state. Now you will be able to show yourself there under certain conditions and you will be able to arrange the matter of your Astral body so it will be a very positive thought with the three-dimensional world. Yet you are not of the Etheric World. There will come a time, perhaps, when you shall enter that world, but then you will be free. You will not have died in this world. You died in this world, you have changed your consciousness and taken your matter body with you. It is a false concept, that story. "You can't take it with you." You must take it with you!

Now, going into a Nirvanic state, let us look my friends, it is said when one enters this Nirvanic state they dream upon their past earth experience and they look at it with great peace of mind state. Can one of you dream of your past - years ago - and have peace of mind in remembering? LAUGHTER So how are you going to do it if you should have a long life here on earth and then go into the Astral World, or the Nirvanic state? If once you start thinking of what you did, oh, you have no peace, you cannot rest. You feel more like you are in hell instead of a peaceful state! Why? Because you get feelings of guilt, feelings of shame. "Did I do that?" "Did I do this?" "Oh, not me, I would not, could not have done these things."

You see what we do? We talk to ourselves, these false concepts that we are evil, that we are bad, that we need punishment. Very bad, we need punishment. So now we decide to live, live to the best of our understanding. Will some of us go into violence with ourselves and with others and destroy others' bodies and our own bodies therefore? It is still an effort to live, trying to live. My friends, if you are going to meditate, meditate and ask to be relieved of feelings of guilt for anything you have done. For once you have obtained this freedom from sin feelings and guilt and the wish for punishment; once you get free of this, you will then feel free and indeed be in a wonderful state. Not have to wait to go to heaven, you have it right here.

Irene: The rest of this question is: - And what is the state of the entity after his Etheric body disintegrates?

Yada: Now if he has an Etheric Body then I would say he leaves it and goes on to the Nirvanic State. But no, there is no such thing. Mediums do not get tangled up in Astral shells, but they get tangled up with thought forms. Thought forms that are created right here on this earth as well as by those in the Astral World. They get tangled up with the dreams that are going on, the odds and ends of dreams that man goes through here on the earth and the odds and ends of dreams in the Astral World, both in his sleeping and wakeful state.

My friends, imagine this: - There are over 2.5 billion people on your earth, they are sending constantly into the atmosphere all manner of thinking produced emotionally and unemotionally. The atmosphere is alive with thought forms of all kinds. And then consider those who have gone on for generation after generation, for thousands and millions of years. They have passed into the astral world and projected their thoughts back into the physical world. Now you see, my friends, why even meditation has its dangers and why you must love life.

Irene: Is there an Astral shell remaining on the Astral after that one moves on? That completes that question.

Yada: No. And you had better be very thankful. I am. I have enough to wade through now and so will you!

Irene: Question: - In what physical form did life first manifest itself on our planet? Would you also explain the spiritual process that caused it.

Yada: The first form of life on the earth planet was a bit of fermentation. I mentioned this some time ago and one man said, "You mean we are the scum of the earth?" LAUGHTER Very interesting, huh? Why not? He starts at the beginning to be able to control the top. When we are on the top by earning our way from the lowest beginning, then we belong on the top. If we start from the middle, even though we get to the top, we will be pushed back to the beginning.

Irene: Question:- Since love is understanding and to have a full understanding of any life form or subject is next to impossible in this physical plane, then it would appear very hard for us to experience this at all in its true light. What would you have to say about this, Yada?

Yada: Of course, it is going to be difficult to experience the nature of life and love. There is no easy way for us to do this. It takes concentrated effort, the will to know. We cannot and we dare not doubt that there is a more expansive world around us than that which we see. Man too often believes he can get something for nothing. I am certain that you sitting here know better than that. Yes, we cannot be afraid of the effort we are going to have to give to these studies. We have to learn patience, exceeding patience, because very often just when we think we have the answer to a thing, just when we are on the point or path of fulfilling our greatest desire, and even some of our smaller ones, everything goes to pieces and falls back in our faces. Just as though there was some conscious force at hand working against us. We must learn to get up and try again. Do not spend a moment sitting or lying where you were put down, not a moment grieving about it there, because the longer you stay there, the longer you will stay there! LAUGHTER Because you will lose the will to get up. Then after you lose the will, you lose the strength, and then you be lost for certainty. Get up now, when you are knocked down, get up. Don't complain, because thousands and millions of people are complaining. Your voice will be lost in the storm of complaints. Don't permit yourself this kind of foolishness. It is a vanity, an appeal to the ego. You are desiring to make a martyr out of yourself and you do not realize it at the time. Get up and start again. That is what makes man different from the animals, my friends. Courage! COURAGE!

Irene: Yada, could you give me a rather short answer to this. Where did the stones come from that the pyramids were built from?

Yada: Though you may not realize it and I do not know what good an answer to this question is going to be, what good it will do, but I will try my best to give you an explanation. These stones did not come far from where you seem to believe they came from, no great distance. A great stone quarry lying under the sand near today what is called the Giza Pyramid. Yet there are other pyramids that did not

have stone quarries close by. But these stones were taken by a thought which you today know little about. First they were cut by great rotary blades of copper, hardened copper. I think you know of hardened copper, huh? These great rotary blades cut in such a smooth way as to make like highly-polished surface. These rotary blades were big disk blades, operated by electrical forces. Sometime you are going to find what looks like batteries or what looks like a machine for generating electricity, a very small machine but able to produce tremendous power of electricity. These rotary blades cut so smoothly that when they were set on one another it was like a great power, great force inbetween them holding them together; the weight alone after the weight was given back to them, block by block. After they are set down, their weight is given back to them. Man thinks today he knows so much! It was not by a machine that destroyed gravity forces. but by a condition that was set up in the stones themselves, in the molecular structure of the stones themselves, making them as light as air. And then, once they were down and adjusted in the proper places, their original weight on the alignment of the molecular structure was returned and made

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My friends, have you any questions?

Irene: Are there any questions he hasn't answered?

Yada: I need someone else to help me. I need another me to go on with me. I need another of this man's body to go on. Energy.....not very much, not now. And the time also good.

Irene: Would you like to continue a little bit on the pyramids, Yada?

Yada: Yes, I want to say that the ideas, the designs of what you call the Sphinx was created by the people here on the earth, but the design of the Giza pyramid and several of the others in different parts of the world, were given to man by higher beings, those you call the Etherians, or Space beings. It is a wonder to me that this is not already known on your earth, among your Christian people, because it is written very plainly in your holy book. The information in the Giza pyramid concerning the world and the condition of the world and what it has become was given to the Egyptians by the Space People.

First, it was sent in light form, or light radiation. Then also the space people came to the earth and showed man how to do many things, make heavy things into light things. It is not so much gravity, it is the object itself and its molecular arrangement that makes the weight. Gravity adds to this or it makes it capable of adding to this by the way the molecules are aligned in building a force. Do any of you wish to say something about that? Or to object?

Aud: No. Yada. LAUGHTER

Yada: I am most interested to listen to your ideas.

Man: Yada, may I ask a question?

Yada: Yes. please.

Man: There is someone working on that very subject of gravity. He says that any vehicle is generated by . . .(not clear). . . . and reactivated by Space energy.

Yada: It is so, it is so. Because why? Because such motion produces this while it is going on, it produces a different arrangement in the molecules of the object. When this comes back down to its original state of vibration, the molecular structure goes back to its original state. Yet, when you start to build a machine that will take you out into space, you know how long it takes light to get here to you from some bodies in space? Upwards of thousands of years. I think you know this?

Aud: Yes.

Yada: So distant are these bodies. Now if you are going to go to one of these bodies, you are going to have to change yourselves into pure light, pure light. But after you reach a certain state that you call the light state, then you start moving back into a more concrete state. I will give you an example of how an object changes in motion. You take a stick, this ruler, you set it in motion, the stick gets shorter. You set it into motion, you increase the motion, and as you increase the motion you decrease the size of the stick. The faster the motion, the shorter the stick becomes.

Irene: The shorter it appears to become anyway.

Yada: The shorter it becomes! It is not appears, it does. You are driving the molecular structure ever closer together. Not only does this stick become shorter, but the matter out of which it is made becomes increasingly denser. Not less dense, denser.

Irene: Is this what happens to a propeller when it goes around? 1.668

Yada: It is so, but not very much, because it does not go fast enough for that, so it does not affect it to that extent. Now when you get into the much higher speeds, ha, ha, yes. I think this will keep you fit with your physics all right. What did you say, lady?

Lady: I thought they disintegrate.

Yada: It is so, you disintegrate, you become more compact. You're not so big then, everybody gets smaller, gets smaller, so you can become bigger again.

As you go on into the outer spaces, you will mentally take on a different personality. The psychology of yourself will change radically, change to such an extent, that if you could be projected back again on the earth instantaneously, you would not be the same person. Your whole personality would have changed to such an extent in your physical structure. The further out you go, the younger you will get. Ladies, do you want to go with me? LAUGHTER. (Yada, makes for fun)

Irene: I was going to say, we saw a movie just the other night, which showed men going into different planes to condition themselves for outer space. But, you know, they still have a feeling of security for they know they are still here on earth. This does not take care of the psychological reaction, does it?

Yada: No. I notice the scientists are making all manner of experiments with the people in the pretended rocket that they are going to send into space. This is all very interesting and while you may be able to fight what is called cosmic radiation and meteors to an extent, you will have greater difficulty with the psychology of the people who are going in these rockets when they really start going into space. There is a difference and I hope your scientists will recognize it before they send them. There is a difference! A difference that can cause them to kill one another in the rocket.

It is going to be perhaps a little time before I have the honor of communicating with you again through this man's body. If you forget everything else I've said here to you in time to come, please remember one thing, one thing. Try to love yourself and love your fellowman. This is important. But love yourself, for if you love yourself, you take care of yourself and this will help you to love others and take care of them. Leave no man, no matter what he is or what he appears to be, do not leave him standing alone. We all need one another's help. Yes, you have done me honor to listen.

E gratia.

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This is a deep trance lecture given through Mark Probert by the Inner Circle Teachers of Light at the home of Anita and Alfred Ganschow, Kenmore, New York.

Irene: For those of you who haven't been here before: Yada, this is Yada, this is the lotus blossom and it is almost a symbol of Yada's. Yada speaks in his Yu language first before he starts speaking in English. So you will be able to understand him in a very short while. Yes, Yada.

Yada: Senas et Senahas. Ena Yada di Shi'ite.

Anita: Good evening, Yada.

Yada: A notchi, a notchi.

Irene: Yada is saying good evening. Senas et Senahas is ladies and gentlemen. He is introducing himself.

Yada: Speaks in Yu language.

Anita: Gratcia to you, Yada. We are honored to have you here with us tonight.

Yada: (Explains words in his language. Talk and laughter by group). My honorable friends, it is with a great deal of pleasure that I come to talk to you. The man and the lady of this house have given us great honor to permit us to come here.

Anita: You honor us by coming here to us.

Yada: Gratcia. Please remember, my friends, that when another opens their house for you to come in they do you great honor. When they say, "Come into my house", they are saying, "Come into my life, share my life with me." What a great honor! Man has become a little too indifferent to that which is called honor. If we do not honor ourselves how can we honor another?

Be kindly, understanding to yourselves. Reserve your energies. Do not permit yourselves unto angers, anxieties or fears. This is honoring yourself. It is taking care of your physical vehicle so that you can stay longer on the earth, thereby getting a better chance to learn of what life is.

How many people come to the earth and suffer so much physically that they are very happy when the time comes when they can go. Some of them want to go so badly because life is one big pain to them, that they take their own lives. If each individual had the true interest of his fellowman at heart, taking one's life would not be. We would see to it that it would not be. We would look out and try to rectify these conditions of negativeness that another has gotten themselves involved in and help them out of it, even as we desire to be helped out. But the more a civilization becomes great and more complex, the more each one, each individual, pulls away from every other individual wanting to live only his own life. He is concerned only with his own events. It is most amazing.

You walk your city streets, thousands of people passing here and there and nobody says anything to anybody. Like a world of zombies, the walking dead. I don't know you? Why are you a stranger to me? Because I am a stranger to myself. When I know myself, I know you. Then I know that you are me. Then how can I not aid you, because in aiding you, I am aiding myself.

But no, man has been mistaught. He has been taught to fear, to distrust himself, therefore he distrusts and fears his fellowman, think of this my friends, people pushing elbows together, what you call rubbing elbows with one another in the big crowded cities. Every day they do this and if someone inadvertently, they must not do it otherwise, smiles at another, this other may look as if to say, "Whats the matter with you?" "What do you want?" "Do you want something?" Always expecting there is something wanted; never believing there can simply be the desire to know this other person.

A friendly warm feeling. "What do you want" and "How much have you got". If you have not "how much", they do not want to talk to you. Money means to them a sign of position, of character.

The educated person, what you call academically educated person, has been in the past ignored. It appears that the more an individual is educated, the more

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difficult it is for him to get work of his own kind that will pay him enough to do it. But everybody bows down to the actors no matter how stupid or how bad the character, it does not make any difference. He or she is in the public eye, very wonderful!

Your teachers - does anyone look at the teachers? Even the pupils do not want to look at them. What is the matter with man? If you stop and think of it for a little while; look around you, and you see how man is finding it so difficult to rationalize in a sane way what life is. So is it any wonder there are wars between nations, and great struggles among individuals?

One hundred thousand different religious beliefs, each one of them fighting the other; each one believing they are superior and that they are the chosen ones by a something called God. If there were such a god as man talks about, up there in the sky, he must by now be totally mad from listening to man. He must say to himself, "Why did I ever start anything like that?" He must wander off and say to himself, "Perhaps I didn't do it, the devil did it." Because that is one of man's traits, when things go wrong with him. He never likes to say, "I did it." It is always, "God did it or the devil did it, or the next door neighbor did it. But not me. I wouldn't do anything like that." Does the blame for a negative condition make it a positive condition?

That is what your nations of the world are doing. Each one is blaming the other for the unhappy state of affairs among humankind. Yes. That which is called Russia, they blame you. You Americans blame them. The English people blame you and Russia too! Ha, ha, and so it goes. German people blame somebody else. Everybody blames somebody else. Nobody is to blame. Then who started it all? Who started it? No one wants to take the blame. It does not matter. It matters only that man wakes up and realizes that he, individually is responsible. A nation is not a state or thing in itself; it is made up of people, human beings and if those individuals are not aware, if they are not living consciously, then how can things be other than they are?

Our message to the world, if we have a message at all, is for man to become more self aware. Know what you are doing then you will not have to blame anybody. You will know when things go in the direction you do not like that you did it, and only you can make it right.

In the earlier teachings of the Christian religion that which is called survival and communication was taught. It was a part of the holy book writings, but the fathers of the church decided to take it out because they discovered that when communication did take place, most of their religious teachings went to pieces. They could not make enough money and money was the most important thing. Power. I cannot have power over you if I teach you truth because in teaching you truth, I teach you to think for yourself. That is dangerous for a priest to do.

You sit here and you look at this man's body and you hear a voice coming from his mouth and because you have learned that whenever there is a person in a trance state, somehow or other the voice that is talking is that of a dead person. No, I am now alive, you're dead my friends. Dead means ignorance. That is all it means - ignorance, not knowing. This is natural, not unnatural certainly. It is because we do not know that we have a field to work in, so that we can know. If we already knew, we would have nothing to learn.

Learning. That is what life is for and I think that one of the first things man should be taught when he is a little baby is that he is not a material being per se, and that that which appears to him to be a material world is only one of many, many states of mentation that exist, and exist because he created them. Man - man - not god. God created nothing, man creates, man the eternal light. Not man that you see in form. This is but a shadow, an idea like the whole world, the whole material universe. It is an idea, an idea projected in what is called form. But what is form? A form of an individual is a force field I am certain there are

some of you here that understand physics and the laws of physics? Now if I say anything in that field that you think is not as you know it to be, you correct me, heh? Because I come here, like you, to learn.

I am a consciousness, a living consciousness, not a spook. Spooks are zombies, sleepers. They know nothing, nothing and they are not willing to learn anything either, because they think they know it all already. Deal with spooks and you must be careful of them, for they are everywhere present. They're in the skin and bone body. Sometimes you see what looks like a spirit walking through a wall, one of your walls, and you are amazed, that is if you stay around long enough to be amazed. And you wonder about it. It is a human being like yourself, but without skin and bones. He is what you call skinned and boned. LAUGHTER It is not a very romantic thought is it? But that body you see moving through the wall is also a self-created body. It is an idea. That individual has not yet attained the state of consciousness where he feels he can exist without making some kind of a body. The idea of a body has been so sowed in his consciousness, he has been so conditioned hypnotically, by suggestion, that he must be a body that every time he dies, he creates another body, another body. He keeps making bodies.

Irene: Eventually we do, don't we, Yada.

Yada: I do not know about "we", I only know about "me". (Laughs)

Irene: You were saying about "we" were making bodies, so....

Yada: Yes, I am only making a joke.

Irene: I have a question here that goes right along with what you are talking about now: As Yada said, "If there is such a God as we believe in, he must be mad." Is there such a God as we think of? What kind of a God do we think of?

Yada: You have been taught in your Christian teachings to believe in what is called an anthropomorphis God. Is it not so? Is it not so? Should I say too bad and shake my head and look intelligent? No, that would not do you any good. I will say this. If you are conditioned to believe in such a God, but you now have an idea that perhaps it may not be so, then start moving away from that belief slowly, slowly. Do not run quickly; do not say to yourself, "Oh, I know it now" and push this other God away. Walk slowly by learning each step. ←

You know the rabbit? It comes out of its hole and it looks around to see if it is clear around, that there is no danger. Then he comes out and he moves away from his hole, very slowly, always alert and ready to go back into the hole quickly. It has a place of refuge, it has a place that it knows, understands, because it has been conditioned to understand it from many, many other rabbits. But as it gains courage by experience, it goes further and further away from the hole. Then after a while it begins to learn how to find protection, a place of safety in many other ways. It no longer depends upon the little hole. And so man should be the same way approaching new learning - slowly. Look around for ports where you can be safe in case a big storm comes up until you learn how to weather the storm when you are out in the midst of it. Go with the storm. Let it rage all around you, but do not become a part of it. Then you are truly a master.

Anita: That was beautifully said, Yada.

Yada: Gratcia. My friends, we do not come to deny anything or whatever you believe in. Because how does man learn anything? By suggestion. When he first comes into the physical world it is a new experience for him and he has first what is called the mother and father who suggest to him to come out of his sleep, to become more aware of his physical surroundings. Also he has learned by suggestion from others. Then he must learn to suggest to himself and in doing this, he may discover that much of what was given him in suggestions before, were not true. That is how the new generation becomes superior to the older one. What is the sense of having a new generation if nobody learns. Many times I listen to the fathers and mothers of the physical world saying to their children, "You think you know more than me?" By rights, the child should be able to say, "Yes, I am in a position to learn more than you know now." If a child is to honor his father and his mother, he first must be taught how to honor himself.

Many parents expect to get that which does not belong to them - honor. We cannot get that which we have not given. Cannot man understand this? Apparently not, because I look around your world and I see the young people struggling, struggling with what they have not been taught. If a child is told that he is not only a physical form for this time, for now, for a few years, but that he is something greater, far greater than he knows. If he was taught that he is god in the making, could he act as so many do now? No, because god in the making is an honorable thing. He would know if he is god in the making, that you, his fellowmen, are gods in the making also. And how should god act? With justice, with understanding. The word love means understanding. Now - you are wanting to say something?

Lady: Yes, just what is god in the making?

Yada: You are.

Lady: Yes, I know.

Yada: That which is called your consciousness, your self.

Lady: In the making of what? Of god? We are already conscious.

Yada: If you are already conscious, you are already gods, but you must become aware of it, and this becoming aware is God in the Making.

Lady: Yes, I know. Thank you.

Yada: Au kee. Now you say you know. Other people have said the same thing.

"I know, I have heard it before. Tell us something new."

Lady: We have to experience it before we really know we know.

Yada: Au kee. A child is going into the classroom. He listens. Day after day he listens, but day after day that which he listens to seems to be the same thing and he starts saying, "Oh, I've heard it too much now. Should I go on and on, year after year?" Yes. Why? Just to hear the same thing? No, so that by this continuous hearing it, sooner or later we will begin to live it, act it, instead of simply parroting the words. I say to you, "I am that I am", or "I am that, that I am", "Oh yes, I have heard this before", but where are you? What does it mean to you? What are you doing with it day by day?

I watch the people going to the temples, what you call churches. These churches cost much money, much more than any school. Man is so afraid of his God that he builds the most glorious temples to him and then builds little huts, little hovels for himself and he calls this humility, being humble. And while he builds the little huts for himself and the big temples for his God, he murders his fellowman. He degrades him if he thinks of him at all that is. Is this thinking? Right in the shadow of your expensive temples is want, poverty, utter, complete poverty. Not so much what you call physical poverty, that will be overcome, but mental poverty. That is much harder to overcome, much harder. The kinds of religious food man has been given has caused him to have mental indigestion. Now when you have what you call intestinal indigestion, what you call stomach indigestion, you can take a little something and pretty soon it is all over. But when you get indigestion in the head, it takes more than a little something to get over it.

Go into the temples, listen to the priest telling you all about the divine greatness of God, all about his great justice and love, all about everything beautiful about this God. And then in the same breath look at you with a cold eye and say, "You're a sinner, you're condemned to hell!" Do you like that? Does that make you able to sleep nights? Does it make you happy with one another? "Oh", they say, "certainly it should because you can be saved." When? When? And from what? which is more important. From what are you going to be saved? Now some of you have been conditioned, I am certain, if not all of you, to some Christian teaching, to some one of your temples and you have heard this, "to be saved" for a long time now, you tell me what you have to be saved from, heh? From what? Now I come into your world and I ask you this question: "From what?"

Lady: From health?

Yada: I don't think the church cares about your health. They are caring about your soul. But really they do not care about your soul either. They care more about

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what you have in your pockets and the best way to get it out of your pocket is to frighten it out. LAUGHTER I am sorry, but I am certain that you can see the same thing.

Lady: Yes.

Yada: I am not simply talking to make sounds my friends, and I do not talk to make humor, not about these things. We may laugh, very good for the body to laugh, but it is very serious. Why? Because I am dealing with your life, when I come and talk with you about life. I am meddling into your living. Now unless I leave you with something of value that you can use in your daily living, I have simply been meddlesome and that is all. I do not come, and I repeat, I do not come to change your opinions about what you believe. Indeed, I cannot if you truly believe it. That is why I say to you and I have said to many before, do not be afraid to come and listen, or go and listen to anything any where, because if you do believe in what you have been taught, nobody can take it from you ever. Nobody, my friends, need rise up in anger to defend their beliefs, because when they do, it is very good proof that they themselves do not feel secure in it. If you feel secure, you can sit and listen to me and nothing can move you, nothing.

FEAR. So much of your Christian teachings is fear. Fear of the devil. The devil is out to get you. Run, hurry up, run, everybody run. All you need to do is confess your belief in one called Jesus, the Christ. That is all you need to do. Isn't that easy? Nothing to it! Why don't you do it? Many, many thousands of people do it and then go back to doing what they were doing before, and they believe they are saved. Saved? These are zombies; these are sleepers. They know not what they do. As I said they go to the temples, come home again, and what? Not a bit of change has taken place. They still argue with one another, still have little petty heads and feelings of vengence. What is this? What has man learned? Is it only Jesus Christ that _____? He had nothing to do with that. He is a great avatar, a master, a son of God. You're not. He is the Son of God that has come to save you. You have nothing to do with it at all. All you have to do is say, "Yes, I believe in you." You believe in what? Jesus Christ? There is no Jesus Christ - neve has been. There is Christ which always has been. Christ means Light. Christ means wisdom. Christ means crystal clear in understanding, awake, alive, conscious

This great self-awareness is what? The creator mind, the creator consciousness called mind, coming into the physical world. He built the physical world. Then he came to experiment in it and in order to experience his creation, he has to become one with it. So he has to find some way of becoming one with it. So after many experimentations of differnet kinds, he finally discovered the best way to become one with his matter world was to start out as a little one-cell being. He seeded himself on the earth, as a one-cell being with what is called the aid of the sun, sun radiation. Water. He seeded himself, already a living organism. You cannot get life from death, from dead things. All living forms came from living forms. This God that is spoken of in the Bible, as he said, he made man out of the dust of the earth. He didn't - man did. Man made himself out of the dust of the earth. The dust is chemical substance, illuminated by what you call the sun's radiation, or ultraviolet light. And then he slowly woke up from little fermentations in the water. He came up - I do not suppose it makes us very happy to realize that our origin was the scum of the earth. It is not a very pleasant picture, but are we looking for pleasantries or are we looking for truth?

When we find truth, we find the greatest pleasantry there is, because that which is not true shows itself in pain, in agony, the agony of discontent, the agony of wonderment, the deep burning feeling to know.

FOOD. The food of man is knowledge. God knew this so he put in the Garden of Eden a little tree - the Tree of knowledge. And he put his tongue in his cheek and

and said to man, "Don't eat of the fruit of that tree!" He knew man would, that's why he put his tongue in his cheek when he said, "Don't eat that". He knew he would, because it is man's food. And man not only ate the fruit, he ate the leaves, he ate the twigs, the branches, he ate the trunk, he ate the roots, the whole tree, everything. This is his nature.

Man: Pardon me, Yada. Why did you say God put the tree of knowledge in the Garden of Eden?

Yada: Of course he did not, because there is no Garden of Eden. There never was. It is not a localized place, it is a state of consciousness. I simply repeated the story, the story you have in what goes for your Holy Book. No, the Garden of Eden is a state of awareness, the state of awareness when man knew himself as the creator. His so-called "fall", which was no fall at all. (It sounds like poetry)

Man: What?

Yada: It sounds like poetry, I said, "Man's fall is no fall at all" - it makes rhyme. He truly became aware of himself as a body. That is what the so-called sin was, becoming aware of himself as a form, consciousness becoming aware of matter, which was his work, natural work. That is what man came here to do, to become aware of himself as a physical, chemical body. But he lost himself in doing this. The hypnotic spell was so great upon him, the belief that he was a body became so great upon him, that he was lost to his own divine nature. He did not know of it any longer and so he started struggling up and up to regain that knowledge. Once he truly regains it, each individual that regains it, this knowledge of his own divine nature - he is out of the matter world.

But has he gone someplace to luxuriate in what is called a nirvanic state, or a state of divine samatha? No, he has now become a conscious master, a conscious creator. Now he can come to the earth or to any other planet in space, wherever he is wanted to do a service for his fellowman, for those who still sleep in the world of matter. He can come instantaneously, make anyone he wants, an animal body, an insect body, a fish body or a human body, because he has been through all these stages. ←

For what do I come? That is what is important. My coming is not important, not at all. It is a vanity to the ego. But when there is purpose in coming, then that is different. Then listening to what you call spooks is no good. There are millions and millions of spooks that trail through all kinds of seance rooms throughout the world, constantly going in and out, claiming to be all sorts of things. This is all right, I have no objection, but what about it? What do you learn from this? What have they got to give you that will make your life more intelligent? That is what is important. What the being says is important, not who the being is, because nobody knows who he is, nobody. We do not even know who we are. You ask yourself, "Who am I"? This man, we have told this to him many times. Look in your mirror - I did not have a glass mirror. I had a copper mirror in my time, but I still had something to look into - not only to admire yourself, because most of us like to do that. It is a pleasure to sit down and contemplate yourself in the mirror (as long as it does not push too hard on your vanity.) Now you sit down and you look into the mirror and you look close and closer.

You get up and you look into the eye like this, and you look and you study the construction of the eye, the design of it. That which you call the inner pupil that opens and closes. And you have all different kinds of reflexes. It has moisture that keeps it rolling back and forth. It has all manner of little what you call cones and these cones make different colors of light. They are picking various kinds of vibrations and turning them into different colors.

In the truth of it, there is no color, there is no sound in your world. The created world is a world without sound or without color. But man makes it. Through what is called his sensory body he does what is called measure with his different senses. And he says, "this is a wall, it is solid see (knocks on wall). I knock on the world of solidity. Pretty soon, if I am listening it will say, "Come in". So

how do I come into the world of matter? I study it, I look into what is called the building blocks. In English you call it atomic structure. Very interesting. Where is the consciousness in an atom or in a molecule of atoms? Where is their intelligence? It is there. The intelligence in the atom lies in what it does, in its action. the action of an atom is to seek out another atom and it does this very quickly, because it does not want to be nothing. It is afraid. That is the psychology of the atom. It is afraid to be nothing, so in its haste to be something, it starts building things.

The delicate color comes of the eye. What am I looking at? I take what you call a flower in my hand and look at it. I see the pretty colors. I smell, I feel. But do these things lie in the flower? Are they a part of the flower. Do the petals of a flower feel smooth? What do I mean by smooth? I smell, or I say the aroma is wonderful. The aroma. Can an aroma smell? Yes. What does it smell like? It smells like Mark Probert who is smelling it. It is what is called Mark Probert's smell. Now I give it to you, Anita. No longer is it a Mark Probert smell, it is an Anita smell! To her it is entirely different than it is to him.

The design of the flower, the form, what is it? Mark Probert form; Anita form. But what is it in itself without Anita, without Mark Probert? Vibrations vibrations. Mark Probert turns his vibrations into what it is to him and Anita turns it into what it is to her. In this manner he makes the world and she makes the world. They are both dreaming.

Irene: Yada, I have a question pertaining to something you said.

Yada: Au kee. Because I do not want to forget what I said, I will listen to what you have to say.

Irene: This is the question someone has asked. You seem to indicate that the soul has advanced up to the animal kingdom before experiencing humanity. Is this true?

Yada: It is so. It is most definitely so. How can I be king if I have never been slave? How can I rule if I have never been ruled? What do I know about that which is called matter, if I know nothing about that which is called non-matter. For if there is matter, there must be non-matter, would you deny it?

Irene: There is such a thing as no matter?

Yada: Yes, no matter whether you believe it or not! LAUGHTER

In my language I cannot do that because the words are so different that I cannot make what you call a pun.

Irene: I am serious though, Yada, a light wave is not matter?

Yada: Can something come out of nothing? No.

Irene: No.

Yada: No, there is no such thing as nothing, but there are an endless variety of what are called sequences, an endless variety. It is not simply a matter, where the atom is concerned of arrangement of the particles of what goes to make the atom. Nor is it a matter or high or low vibrations. It is much more than that, much more. Indeed there is no such thing as high or low. But we can say there are characters of vibrations. There is what you call - pauses. I am groping for words and the room is dark. Yes the room in my head is dark - character patterns, not high, not low and there are untold millions of different patterns. Some of these are so beyond what you see as the material world. Let us go down and what do we find? Something that is not a surface world?

Let us take a piece of matter and cut it. What do you find? Another surface.

So you cut it in another direction, another surface. You can never get inside of it. Magic, magic! What is the matter? Can I say to you in the last analysis matter is mind? For that would be a very beautiful and wonderful way to escape talking about it. It would lead you to believe that I have said something that was intelligent, yes? No, mind is an endless variety of what is called frequencies and you call it that and I call it that, but that is not what it is.

Let us look at what you call the atom. Your scientists will say, hum..... this is 90% nothing. Now that is very interesting isn't it? 90% does anybody know

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how much is 90% of nothing? How are you going to have that? All right a few will say 10% of something. What does that mean? Is it any better than the other way around? We take what is called the atom and go down into what you call the nucleus of it, the core. The sun. Most of your scientists used ^{to believe} that the atom consisted of satellite bodies that go spinning around the core of the center of the sun. Many of them now are beginning to realize that this is not so and that the atom has no real resemblance to that which is out there in space which you call the solar system. They are beginning to realize that the atom is not particulate at all. Particulate, for some of you who do not perhaps understand the word, simply means pieces, made up of pieces, separate pieces. There is no piece in an atom. If there were, you could destroy an atom, put it into what you call the state of oblivion, state of nothingness. Your scientists have tried their very best to bring to a piece of matter what is called zero inertia. That means no motion at all. Could they do this, they would create a perfect vacuum. But not even that which is called nature, words, foolish words, nature. Does this mean anything - nature? Who is nature? You. But what is it. You like to say me, or I'm me, but am I any better off in understanding it?

Lady: In my estimation, Yada, its all things.

Yada: That is very good, but what is all things?

Lady: That is individual.

Yada: That is individual but that is (tape not understandable)

Lady: What you are saying, you use the word "nature". What would you say nature is?

Yada: You know, lady, and all of you sitting here, if I used a word and said that is what nature is, you should all get up and leave! LAUGHTER You cannot name it; I cannot name it.

Now perhaps, my friends, you will see why so many people have come to say simply this concerning life, "God did it, so let him worry about it." It's easier to let God worry about it, because then I will not have to worry about it, I have so many other important things to do, ha ha - - until the day comes when I will stop doing. Then what? That is why we come to talk, not to teach you anything but to remind you that there is something for you to know so that you will not forget that there is something for you to remember, to call up out of the sleeping mind, to become aware of. What is that thing you should become aware of?

YOU. I am not naming it, I simply wanted to let you know, to give you an idea of what I feel, so I use the word you. You. Who you are, I don't know. Who I am I don't know. If I were to say to you, "I am God." I've used the term several times this evening, "I am the living creator." Sounds beautiful heh? Wonderful, beautiful, very enticing isn't it? It is a relief from our former belief that God is up there in the sky and that he is looking mostly to punish us. A great relief, but do not believe that I have told you something. Wait, wait, look, study, observe. Everywhere you go, become more aware of your own being and then you will also realize that that which you are cannot be named. And it isn't necessary that you name it. It is only necessary that you become aware of it. That is all you can do.

The great Guatama, who became the buddha, he did not become the buddha, somebody made him so. He was minding his own business, but somebody thought he said something and they built a religion out of it. It is too bad, heh? Too bad, because he, like one you call Jesus, like one you call Brahma, like one you call Zoroaster, like others called by a thousand other names, they were all self-seeking my friends, self-seeking. And those who became aware that these beings were looking for something, a meaning to life, they started to follow them around, because they were so much in the dark, they thought they could learn what life was from somebody else, so this kept them from doing it for themselves. So instead of them going off by themselves, wandering away, seeking eternally within what is, they started to follow one called Zoroaster, one called Brahma, one called Jesus, one called Gautama, or Sidhartha.

I hope, for your education, that you do not follow me. Follow yourself. You are the eternal intelligence, you are! All I can do is make little bell sounds and

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if the sounds are appealing to you, you will say, "That's right, I knew it all the time. I simply forgot for the moment." Or you may make a mistake and say, "Oh, Yada, and bow down. I do not want you to feel your salaams, I want your love, that is all, your love. Because your love is my life, the very essence of my life. To give me love is to feed me, so I can feed others that are also hungry for the food of life.

Anita: We do love you, Yada. We do love the teachings.

Yada: Gratcia. That is what I am, that is what you are, a teacher. Each one of you teaching the other though you may not say a word. by what you do you teach another how to do this, how to do that, how to feel, how not to feel; how to kill or how to give life, it's all in your hands. Please I listen to you now.

Irene: Reads a question from audience: "Could you explain the changes that take place in the topography of the United State and as nearly as possible the location and when they are to take place?"

Yada: What is the matter? You are not happy with the way it is? You want to learn of some disasters so you will have something to worry about? You don't have enough to worry about now? I think you do. That is the trouble with your world today, there is more to worry about than be happy about and now you want more! Ha, ha.

It is like the man who is sitting on a keg of dynamite. The fuse is burning back of him, but he does not know it is lit. He is tied there on this keg of dynamite. Now he is very happy, for he knows nothing of what is to come. In this moment of his life he is happy. Then along comes a sage, a smart man, what you Americans call a "wise guy" (I like your American language). He comes and he says, "Hum, the fuse is lit." The man has been very happy up to that time. Not only did the wise guy say that the fuse was lit, but that it is later than you think. LAUGHTER Is this advanced knowledge of disaster going to do the man tied to the keg any good? It turns his life into a living hell. Yes, because he does not know what is to follow the dissolution of his physical structure. It is an unknown quantity to him so he is frightened.

I have listened to many people here on your earth talking about disasters. Here of recent years, a man is writing about, "Is God ready to come and sweep the earth clean?" So he says if you want to be saved, if you want to survive this great disaster build robots and put them in every corner of your cities and towns. That's much robots, isn't it! Someone will make big money building robots. Now, there, my friends, is an idea how to get rich, build robots in the event of the flood that is going to destroy the human beings from the earth. Do you think, in reasoning this out, that a robot is going to save you. No, if such a flood came to the earth it would make less than little sticks (sometimes I see you putting them in your mouth and go like this). LAUGHTER

Irene: Toothpicks.

Yada: Oh, picking the teeth with the stick? What for?

Irene: They are used to remove food particles between the teeth after one eats.

Yada: Oh. LAUGHTER

Irene: Do you understand, dear?

Yada: Yes, I am trying to curb my amazement.

Irene: You know sometimes food does get between your teeth when you eat food.

Didn't you have any trouble with little particles getting between your teeth and you needed something to get them out?

Yada: Oh, we put water in the mouth.

Irene: You know sometimes particles of food do get between the teeth.

Yada: Maybe so, but if you eat the right foods, you will clean the teeth natuaally, eat hard foods. Man today eats too much soft foods that stick between the teeth and so he has much decaying of the teeth. It is not good.

Irene: What foods would you suggest to eat to clean the teeth?

Yada: We had in the jungle, what do you call these sticks, it's a sweet substance.

Irene: Oh, you mean like sugar cane?

Yada: I do not know cane.

Irene: We have a cane, Yada, that grows like bamboo. You know what bamboo shoots are?

Yada: Yes, bamboo.

Irene: Sugar cane looks like bamboo. We peel the outer layer off. 1.678

Yada: The cane is stick - sugar stick, heh?

Irene: That's right, sugar stick, sugar cane. I thought you were referring to something like that.

Yada: Then you are eating the meats, not so good as food, the natural good food.

Lady: You ate it raw, Yada.

Yada: Not so good cooked. You take all the life out of it when you cook it like this and you cutting it with the knife, what you in your world call polite, to eat little pieces.

Irene: Yes, this is etiquette.

Yada: But no, in my time take big meat - today if you did that, all your teeth would come out.

Irene: Is that the "proper" kind of food they fed you in the temples in Keoti?

Yada: Yes, that's right. Food to chew on, not to swallow. And then after chewing, we chewed chewed chewed, until very soft, so that the digesting goes on, in the mouth first, and then it has a good chance to digest in the stomach after it reaches there, because it is already mostly so the acids of the somach work quickly on it and it is absorbed into the body much faster and keeps the body in better condition. But today most people eat so very fast, you bolt it down and it stops there and you go burp, burp. This is no good LAUGHTER. You do that and then you say "excuse me". Why? Didn't you mean to do it?
(Speaks to Kethra)

Irene: Yada was telling his teacher, Kethra, what we were laughing about.

Yada: There are other parts of the world where it is etiqetter to burp. The more you burp the more your host thinks you are enjoying his food, you're showing your appreciation. But if you do not burp, your host will think you do not like his food. Man is very conceited, heh?

But what he, man, really is, is so wonderful, my friends, that when you come to realize it, you can look at everything he does, no matter what you may have thought in the past, how evil, how terrible, how horrible, in time all that will be washed away. He will come out of the lower self safe, clean, and beautiful beyond words.

You know what is called the lotus? Now the lotus is grown in the mire, black, slimy, sticky mire. But when it comes up and is beautiful, it is white and beautiful. That is what man is doing. He is coming out of the mire of his foolish beliefs, his hypnotically given beliefs, into the clear sunshine of wisdom.

I am going to leave you my friends. Perhaps one of my colleagues will come and take my place. I think the man, Prof. Alfred Luntz, will come and talk to you, perhaps somebody else.

Irene: The last time I talked with you, Yada, you mentioned that you thought perhaps you would like to echange the subject. You mentioned that you might like to talk about the disappearance of the planes that have happened and so I wondered if you would like to do that?

Yada: Yes, I would very much. You know there have been many kinds of disappearances on your earth, different kinds of things that have disappeared. My friends, I would like to talk about those things, but there may be some of you here that would like to talk about something different. I come to you; I do not come to myself. I cannot talk to myself. I must talk to you. Would you like something else better than that please? Something different?

Anita: Yada, I think they are all interested to know about what happened to the planes that disappeared.

Man: Right.

Irene: Not too long ago Mark read an article in the paper pertaining to the five or six planes that suddenly disappeared. I suppose you people read about it? Well, Yada mentioned that perhaps you people would like to learn about this. Would you like to hear about this?

Group: Very much so.

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Yada: I will talk about this, my friends, because it has to do with what I can only call dimensions of time. Now you, in time, you world, your scientists will learn more about the nature of the atom. Let me talk a little bit about that too, because it is necessary in explaining just what is happening when these disappearances take place. So I will talk about those things in a little minute. I want to go away now and give this man's body a chance to regain some energies and then I will come and talk some more. All right?

Group: Please come Yada.

Yada: I will come.

Man:

Yada: No, no, is all right.

Anita: Thank you for what you have given us so far, Yada, and we will be looking forward to seeing you again.

Yada: E gratia, e gratia. Excuse me please and then I will come back.

Yada: Now before I start talking to you about the disappearance of things and also of disappearance of people, I want to say to that question concerning disastrous happening to the world, I want to tell you a little bit, because there is a great deal of worry and anxiety among people of the earth as to what is going to happen in the near future to the earth.

There seems to be a very widespread thought of tremendous disasters on the earth.

→ There is going to be, but not in your time. So you have nothing to worry about. Of course, due to the heavy snows of this wintertime, many places throughout your country are going to suffer very severe flooding. Now you do not have to be psychic to know that. But your summer, this summer is going to be very hot, very hot. Whenever there is a cold and heavy snow in winter, what you call a severe winter, there is a hot summer. You can find this out for yourself by studying weather conditions. You do not need to go to a medium and talk to ghosts. LAUGHTER

But the earth has suffered some of the most terrible disasters all through its history. Starting some two and a half billion years ago the earth was suffering a very severe disaster. It was trying to grow and in all growth there is some pain. Yes. The earth is a living entity like you. It has its birth, its life cycle and its death. All bodies in space have this. This is not unnatural. This earth of yours has been rocked and churned in a great variety of ways but it is still here and so is man.

In future time, perhaps some four or five billion years, it will begin to die. The sun may go out suddenly or slowly. If it goes out slowly it will give man - those that are here - - time to adjust to the changing condition.

You know Mars? Mars is a dying planet. It has been in a state of dying for a great number of years. It gave those on Mars a chance, a time to prepare to get off Mars. There is around Mars what you call satellite bodies. Sometimes they are called the moons of Mars. I think some of you know of this. Some of these are man made, made by beings that were on Mars. Mars was occupied at one time by living human beings, very much like yourselves.

Anita: Did they do something like we are doing now?

Yada: Yes something like Sputnik - other sputnicks - catnicks inside LAUGHTER

While man is a very humorous creature, he is also extremely ingenuous. He, being the creator, is forced at times to prepare himself to do things. Now he is not conscious today of why he is putting the satellites into place in the spaces. When the Martians started to do this, they did not know why, because something man

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doesn't understand, he doesn't know for why. Now they know why. The objects you call satellites in the air today, are only like the stethoscope of the breath of time. You will find that it is the same thing that is going on in here (indicating) very little difference. What is behind his (man's) putting these tubes out there, heh? He does not know it, but he is preparing for the time when (he will be building planets for himself to live upon.) Then there will come a time when he will have to build heat units so that his man-made planets can survive. Yes, man is going to go back doing what he did originally, make planets, make suns and other bodies in space.

Irene: Question, Yada. In the story of creation you tell us of how the Overlords of the high Etheric chanted and brought about this vortex that drew into it the material that was needed to build this earth. Will man use a similar method to build these other planets, or _____?

Yada: No, he will not need to chant to do it. His chanting days are over. He will now do it with thought and with his extended thought called the hands. He will dig into matter, bring out the energy and create vast energy balls to heat his own created solar system.

Now it may be that the sun, instead of simply going out or shrinking and becoming more and more what is called a dwarf star until it vanishes, will become no more than a metal ball in space.

Anita: Will you wait until I turn the tape on ours?

Yada: Yes, yes, please.

Anita: Thank you.

Yada: Space. What is the nature of space? Now in your world today, your scientists know how to take a given volume of space and whirl it. Do you know - is that the right word?

Irene: Yes, whirl it.

Yada: Whirl it. In doing so they produce a sensory substance which is called energy and then matter. Space, a volume in space. It sounds incredible, yes? Space is something, you cannot whirl nothing, so whirl something and make something! It is out of these other dimensions of time, or perhaps it would be better if I said frequencies, that your earth, your chemical world came into being. You were once space beings. By that I mean to say you had your existence in other dimensions or frequencies and because you are a creator, you started to experiment with that which you created called matter. But sometimes our experiments get out of hand and we get what is called chain reaction. This means a continuous building up of that which we started - building up and spreading out. Galaxies or island universes extend on out into the foreverness of space.

Now space is not something in itself called space. It is not an external entity. It is your consciousness. This means you are not walking around in two separate entities called space and time, but in one entity called consciousness. This is a living substance and it is your life.

Now there are many different geometrical patterns in the field of what is called matter. Each one of these patterns is a different dimension. So I say to you, something which you have undoubtedly heard many times before, that you live in worlds within worlds. In the past, this was but a philosophical or metaphysical statement. Today your scientists and your various schools of high learning are experimenting with these dimensions to find just what they are made of by geometrical patterns.

Now your ships and your different things and people suddenly disappear and you are amazed and very often frightened when there is nothing really to be frightened about. For you and I came out of other dimensions than that which we are now abiding in. You are living in a different geometrical design pattern than I am living in and that is why it is difficult for you to do what is called see me. But I can look back into your pattern and see you. Even when you come into another vibration or another pattern called the astral world, you will see people in the chemical world.

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When there is suddenly set up a different frequency in your space, anyone caught in this different frequency becomes lost. Their frequency, that looks to them natural and as the world appears to them, vanishes. Let us look at it in a simpler way and I think you will better understand it. But first, you know, life is simple really, but man has come to believe that it has become so complex, so everything becomes a mystery to him. It is not. It is simplicity itself. That is what makes it look complex. Let us take that which you call this motions (illustrates) it is back and forth with this man's finger (which is my finger now. I am only borrowing it, he can have it when I get through with it, heh?) I go with my finger like this. This is very slow, very slow. Could I move this man's hand so rapidly that you could not see it, you would say it vanished and this would make you wonder. Oh, great mystery, where did it go, it was mine. He didn't go anywhere, he is still right here, but (the frequency in which he is living is not of your sensory ability to measure.) So it appears he has vanished. Now sometimes things and people, animals and in fact a great variety of everything that is in your world vanishes. They haven't gone anyplace, because there is no place to go. It or they have simply been caught in a different frequency and the body structure, the atomic structure of the building blocks that hold the body here has been changed to match, to meet with the vibrations there. Now in the so-called thereness of another frequency there are great oceans, great mountains, skies, sounds, all of this like you have here.

Let us look at your sun. It looks very big and very powerful to you. Indeed if it were not for your sun there would be no life on your earth at all. So if you want to worship anything, bow down to the sun, heh? It is doing something for you. The sun. In my time in Yuga we were sun worshippers. We didn't believe the sun was a god. We simply knew it to be the source of our life in the physical chemical world and so we gave it much love.

Here what you call ships, last night this man read about the ships that go out over the ocean and were heard from no more, no trace at all. They, the people in them, were caught in another dimension of time and slowly lost their awareness of such a place as the chemical world. They are living, they are not dead. They are aware but wherever they are now, they believe they always were. They have no memory of earth life at all. Now in past times, those who are called Etherians, that did live and do live now in another frequency, came to your earth, even as they are coming now, and they have taken many people from the earth, great numbers of them, all at one time, and moved them to other planets. Sometimes into other galaxies. In your galaxy called the Milky Way, there are over a hundred million planets. Most of them are occupied by living beings. Some of them are like you here on the earth. So, if this is so, when you go out there, take your manners with you, because you are going to live yourself on the way! (Laughs)

Before I mentioned the word fast and before that I said there was no fast or slow in vibration and this is true. So I want to come back and correct the word. It is not fast, it is not slow. It can only be thought of as a pattern, a character of motion, and that is all.

Now when we look closer at the atom as you do here on earth, we find it does not consist of empty space between the so-called satellite bodies and the nucleus or the core, or the solar body. Your scientists say that the atom is 90% nothing, because they think that the spaces between the satellite body and the core is a vacuous condition, but it is not so. From the core is coming energy of a kind that is moving in very minute arcs, a series of arcs. This energy in arc motion, moving in what is called quanta motion, meaning a given number of impulses, with points of no motion between. Yes?

Mr. Schultz: Pardon me for grabbing up your mind for the moment, please. Yes, I was thinking of quanta.

Yada: Yes, quanta, you understand this?

Mr. S: That's correct.