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Yada: Now these minute streams of energy moving in arcs and in counter motion, they are acting on the satellite bodies, pushing them out and bringing them back and pushing them out and bring them back in what you call?

Irene: Alternating?

Yada: Alternating action. Gratcia.

Irene: The reason I know the word is because Yada has described this to other groups.

Yada: Gratcia. Sometimes I cannot remember your English words. Alternating currents.

Now, if you could look at this eye, the matter of the eye is made of a substance that is moving with the same motion as the atom is moving, then you could see what is going on. This causes the satellite bodies to dance away and dance back in the most beautiful rhythm you ever saw. Now this energy coming from the core of the atom is many, many millions and millions of times denser than water.

Think of that! That which looks like nothing is denser than something.

Man is a magician. He is an alchemist. Alchemy is not the changing of the baser metals into gold and silver. "Alchemy" is knowing how to manipulate matter into anything you desire it to be made into. Alchemy is knowing how to control the chemical world, not only with your hands, but with your mind, because it is your creation. You are the magician.

Perhaps you do not like to be a magician but you are. In time each one of you will learn it. The disc people are magicians. They do not come to harm man. Had they come for that, they could have destroyed man off the earth a long time ago. You want to say something?

Irene: Well I was wondering, Yada, if you were finished with that subject. I don't want to present another question to you until you have finished.

Yada: Please, before I move from this, do one of you have question to ask regarding that subject?

Lady: (to man) Flying saucers?

Man: What about flying saucers.

Anita: Well, that's what he is talking about.

Yada: These beings are space beings. They do not come from other planets. They are not planetary beings. They go to (all) the different bodies, not only in your solar system, not only in your galaxy, but other galaxies throughout all space and all time. They do not move like you think of motion. It is more what you call teleporting action, teleportation. Yes?

Man: Will man eventually learn to control the different frequencies?

Yada: Oh, I am certain of it, sir. I am certain of it. There is no doubt on my part about this whatsoever, because I know the true nature of man. Yes, yes, he must, because his earth here, this little vibration called the earth, it will change in time. The great sun. Now there are suns in outer space that could hold millions of suns the same size as your sun inside of them, millions, they are so big. Man has not learned to take the reins of creation in his own hands. He is afraid to because he has been told that God did it. As long as he believes God did it and the people that believe this..... What was that? (Noise of microphone falling and talking following) Man is going to create planets, is going to lift them, because out there beyond the pull of your earth, the gravitation forces of your earth, man can move around in space very well.

He walks on nothing. Yes, man himself has no weight. Nobody has any weight but that which it creates by motion. An atom is weightless itself, but in the motion it goes through, it creates weight within it which is called the gravity of that body. To say an atom has no gravity is foolish, because if the ten billion, or trillions, or hundreds of trillions, (I like these words, they don't mean anything) LAUGHTER of atoms have weight, then one atom has weight. You've got to start somewhere to gain weight, heh? Now certainly that which you call the penny in your money is not a million dollars, but it is the beginning of a million dollars. Without it you can't have a million dollars.

ATOMS

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Irene: Could never have a million if you didn't have the penny could you?

Yada: That is right. Same way with the atom, one atom, two atoms, three atoms, four atoms, pretty soon you begin to see it, not because of the number of them so much, but because of the changes that are created. When a group of them get together, a field is made, what you call a force field is made between the atoms. The atom makes no field alone, but when they get together they create a field which you can see, which is called the surface, the table. The field is called magnetic or electro magnetic, if you like that better. So you do not see the atoms ever. You see the force field of the action between the atoms.

Now it is said I am touching the table. Everybody sitting here believes it because that is what your eyes tell you. But it is a false concept. I do not care how hard I press this man's hand upon the table, the hand is not touching the table. If you had a very sensitive gauge to measure between the surface of this man's hand and the surface of the table, you would see there is a vast space between the two. Is is not so, Mr. Schultz?

Mr. S: That is correct and if you hit a piece of steel with a hammer, they still have not touched. 1.683

Yada: That is right. So no two pieces of matter ever touch. That doesn't sound very good, does it? Because when you kiss pretty girl you feel touching, heh? LAUGHTER The sensation of touch very often makes the hair stand on end.

Man: Love?

Yada: Oh very good, very good. It is the kind that makes creation wonderful, beautiful. This love makes for the life purpose. It makes one alive and aware with great energy to do great things. You want to make the whole world afire, so much ambition, yes? Love. Does this have to be between young people in years? Young people in mind. Years do not make man old. It is not the passing of something called time that does this. It is continual feelings of frustration and boredom. That is what ages one.

Irene: If you can just get out once in a while to go to a movie that is enjoyable, or go to a concert, or something. Something to break the monotony of the every day activities.

Yada: Not only this, but one should show an active interest in themselves without any outside intrusions to delight them. To acquire delight of life, to acquire this mentality - delight. I mean joy. To create this joy for life one must cultivate the friend within, learn of him. He sits in here, in the head, just above the nose. Now if you continue to live out here without paying any attention to the little man up there, he is going to go deep within and close the door. And then you will be very alone. No matter how many people you are with, you will be very alone. Don't close the door, or don't let him close it upon you, because he is the companion you will have to walk with forever.

Irene: All of the stories about rubbing the Aladdin's lamp.

Yada: This is the Aladdin's lamp, right here (indicating) rub it awake.

Irene: Yes and all sorts of things will happen for you.

Yada: Yes, the world will become shining again for you and if you are old in years, if you feel the years upon you, they will go away from you and you will feel the youth of consciousness take hold again. You know, my friends, a person is 100 years old. Now that is very old for your world. Most people on your earth die in their 60's and 70's, very little more than that, when you should live to be not less than 250 years and without making sacking bones. In good vitality to 250 years!

Look please, a person a hundred years old, take and cut the hand and you will find that the person's cells that are coming to fight and heal the wound, you will find these little sources of life to be as young as the day that person was born. So what is it that is getting old? THE MIND. BOREDOM. There is nothing that will age one quicker than boredom. That is man's worst enemy. Yes, you make an effort to fight it when you feel it coming on. Do not give it time to seize upon you.

Irene: Question Yada: Will man ever travel to other planets in the physical form?

Yada: Oh but yes, yes, because if man is the creator can anything be put from him? None at all! He will, in course, conquer his entire creation. He will.

Irene: We have quite a number of questions for you, Yada. Shall I continue with them?

Yada: Yes, please.

Irene: Does one contact universal knowledge in the spiritual world rather than past individual knowledge from former incarnations?

Yada: I wish, please, I had what you call a drawing board so I could give you a demonstration of what is called reincarnation, or rebirth, and what happens. But I will do my best with these fingers and I will use this table here and if you watch you will see what I mean. Here I will make lines across the table this way and then come down this way and then come back this way and I make a square. This square we will say is whatever size you wish. For convenience I will say 30'x30'. Now we will assume, just for a little while, that this 30'x30' space is the entirety of creation. Here I am in it. But I do not like it very much because there is nothing there. It is all space. I cannot stand that. I have to do something with the space. I have to manipulate the space somehow so as to lessen its vastness. So I put up partitions, walls, I divide this 30'x30' space into several rooms. Now I have something to lean upon, to touch. I feel more secure. I feel the concreteness of life better. I am not spinning in nothingness.

Now I am not satisfied with simply dividing this space into other measured rooms. I've got to do something else. I've got to name those different spaces and so I will call this room, as you Americans do, the living room, and another room the kitchen, and another room the bed chamber and so on. Now while I am doing this, in an effort to create a new condition, I forget the old. When I go, therefore, from one of these rooms to another I live under the illusion that I am no longer in the one room called the 30'x30' space. It seems as though I am in someplace different when I go into what I call the bed chamber than I was when I was in the living room. Or I go into the kitchen and I think I am in a different place than when I was in the bed chamber, or the living room.

Now somebody comes to see me. They come into the living room and I am perhaps in the kitchen or the bedchamber and so I call to them. "Come in". So they come in and they are with me in the kitchen. Why are they with me? Because they have lost with me, living room consciousness. In order to be in the kitchen they are having kitchen consciousness. You cannot be in the kitchen if you are partly in the living room, heh? You cannot. You have to have all of your consciousness become kitchen consciousness otherwise you are in a state of confusion, your consciousness is divided, you have a bi-location of awareness.

This only leads to confusion my friends. I cannot be sitting eating in the kitchen, if I am eating there and still be doing something mentally in the living room. But all of this has left me. Each one of these different rooms I go into, I say "I am going here", or "I am going there", but I haven't gone anywhere. I am still in the 30'x30' room. Is it not so?

So man comes into the earth, what you call the world, and he thinks he has gone someplace different than where he was. Perhaps he was in the astral world. So in order to get into the physical world, he has to do like the man who owned this big room and divided it. He has to lose consciousness of the astral world, or shall we call it the living room. You lose consciousness of it when you come into the kitchen or the bedroom. But you can see he has not gone anywhere. Is it not so?

Irene: Yada, pertaining to practically the same subject, this question is asked.

In what state of being do you consider your identity to exist at present?

Yada: Before I answer that I want to make it clear to you, my friends, that I am not denying reincarnation. Oh, no, I am simply trying to show you the mechanics of consciousness in connection with the theory of re-birth. That is all. Now, what state of consciousness am I in. Is that the question?

Irene: Yes, Yada, "In what state of being do you consider your identity exists at present?"

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Yada: (Speaks to his teacher, Kethra). No different state than you are in, only you are not aware of what I am aware of. You see, I am aware of my state, but you are not aware of my state, therefore, you think it is something different than yours. But, my friends, I am existing, like you, in one big space called the 30'x30' room. But you are so caught up with what you call the kitchen or the bedroom, or whatever you like to call the earth, that you think I am different than you. Let us look at it, please, in this manner.

Here a person lies down and goes to sleep and you are in the same room with them. They look innocent. Its the only time we do look innocent! LAUGHTER We think this person is what is called asleep, meaning that he doesn't know what is going on out here. This is a false concept. The consciousness, or what is called the awareness, is very much like a cat. It never really sleeps, always one little eye open to see what is going on. But it is in another state of awareness. What state? Its state, its own state, its state of feeling. Think of that word, my friends, feeling. That one lying there with a face looking like an innocent little baby is a mask. It is hiding from you what it is really doing. It may be having a very wonderful time walking down beautiful country roads, walking among great trees, standing beside a placid lake, watching a whirling water coming. Or it may be being chased by its own fears, the witches, the monsters of its own feelings of insecurity. It is living and experiencing in its own world. At the moment a part of it is not aware of the physical machine. But there is another god there. It watches the machine and it hears every sound, the most minute sound in the room. It records it and may later, if it is a disturbing sound, if it is a sound that has the quality of threat in it to that person, it may not awaken him, but later he will hear it again when he is awake to the physical world and he will wonder, "Where did I hear that before?" "How should I react to it? Oh, I know how I should react to it." Perhaps to run, perhaps to stand and fight, perhaps to love, perhaps to hate. Whatever, it knows.

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A baby, still in the mother's body, is building its own structure. It knows what is going on outside of the mother's body. A part of its consciousness is recording it. See that tape box, what I call "cheta" - recording. Have no doubt every little sound is being put down here. Sometime the recording will be replayed and if the individual does not remember the moment when these things happened which he is now hearing, when it is replayed, he may be shocked and frightened. Or if he remembers it, may be of such a nature that tells him again how wonderful, how divine he is.

Anita: How beautifully you express it, Yada.

Yada: Gratcia.

Irene: Yada, during intermission this question I'm putting to you was put to me.

"At what state of being do you consider your identity to be", and I replied that Yada says that he is in the Edemic state, for you have told me this. Then he asked me what this (Edemic) state was. So I asked him to ask you this question and I do not know whether it has been made clear to him.

Yada: That is all right. I will attempt to make it clear.

Irene: Yes, of course. That's why I'm telling you, you're the authority so I. . . .

Yada: Gratcia, thank you very much. My friends, when those who start out as a pupil of a teacher, if they themselves do not become their teacher and more than their teacher, then what is the use of having a teacher? What is the use? Am I going to be a teacher forever and never a pupil? No. So I teach other people what I know so that I can become their pupil and they can tell me again what I have known- ha,ha. But I will shout it out so it will be interesting for me to hear it again. That is what man does. He learns a little bit and then he shouts it out so he can hear it again and make believe he is learning it anew, ha ha.

The Edemic state, the state of reality. Where is reality? What is reality?

Reality is what you are doing at any given moment. There is no other reality, not in the future or in the past. This is my eternal reality, now, now.

Irene: Could you call the now your ultimate then?

Yada: This is my ultimate. My friends, do not wait for something greater. Make that which you have great. See the greatness in it now. If you wait, all life will pass you up until you learn, until you learn.

Irene: This is the man that asked the question. (to the man: Yes you go ahead)

Man: Would you say then, that an individual consciousness goes on as an individual consciousness for all eternity and will eventually become part of that great eternal?

Yada: I am forever that which I am. I do not become something, nor do I go back to being something. I am - Tat, Tat, sat - Tat, sat, ohm. I am that, that I am. I am the reality. There is no other god before me. I am the eternal light. All that seems to take place is part of my dreaming. I am dreaming but in every dream I am the reality of the dream.

May I tell you a story please? It is a story of a little girl whose mother was a very frustrated woman. Some man had given the mother a very bad time, so she had come to hate the male, and she taught her daughter to hate men too. Little by little this girl grew up like all little girls do and she not only hated the men she was afraid of them. But all of her hate was outside of herself, due to fear. Inside of herself she had not changed. She was a very natural female and naturally, wanting a male. The years went by and as they went she was fighting the male out here, but in here, she was dreaming about the most beautiful, handsome man. Oh, she was having a good time in the dream. The more she did this, the more real her dream man seemed to be. Then one time when she was sleeping she saw a beautiful, handsome dream man standing at the foot of her bed. The dream man had become so real that she thought she was awake and she said to this dream man, "Oh, sir, what are you going to do to me?" He looked at her and said, "Lady, I don't know, this is your dream." LAUGHTER You see my friends, What is reality? Our dream. What is it going to do to me? Not any more than I/you the Creator let it, not any more.

What do you want? What are you after in this life? Reality? You have it. You'll never have it any better, any greater than you have it right now. Oh this may seem a little difficult. "I do not like this. That which I have now is no good." And as you sometimes say, "The grass over there is greener than here", so I will wait, I will wear myself out getting from here to there only to find that it is illusionary. The grass is no greener anywhere than where you are. You are the caretaker, the water-er, the tender of the grass of life upon which you stand.

Irene: Someone asked this question: When we attend your classes on the Astral plane, through the medium of astral projection, are our classes just as good here as they are there?

Yada: Yes. Do not come to me or anyone else in search of wisdom. You have it, you have it. Many people go miles and miles to India, to China, looking for the secrets of life. There was once a man in your world who was the seeker of the fountain of youth, what was he called?

Lady: Ponce de Leon.

Yada: He spent his lifetime looking for it and it was right with him all the time.

It is too bad and yet it is not too bad. That is the way he had to learn. That was his path. When we see another struggling in life, do not waste your time and energy by feeling sorry for him. If you have something you can do for him, do it. But don't feel sorry for him. There may come a time when he will be looking at you and feeling sorry for you. There is no growth in this. There is nothing to be gained. You are not giving him anything by feeling sorry for him. If you see that there is something you can do for him, do it!

One of your loved ones dies. Can you do something for him (her)? Yes, you can pray, pray. Pray to the eternal light. Ask that they be awakened and be kept awake in the Astral world. That is doing a service.

Irene: What takes place when we pray?

Yada: It creates a light that wakens this person, makes them more self-aware, so that they know what their surroundings are like. Prayer creates a light.

What you call swear words. You know, swear words? These also create various kinds of lights, colors. Nice, what you call nice words, meaning tones that sound pleasant, create beautiful colors. Now when you use a very violent word and use it in a violent manner, it may create what you call red, a deep bloody red. It creates this, my friends, and the vibrations are rugged, are jagged, are dangerous to somebody else as well as to yourself. You harm yourself. In what is called Judo, words are taught, secret words, to the student, to the inner student of Judo. Words are taught in which this individual points at you in a certain way, makes a pass or certain motion with the hands, and utters this word, and if you are there in front of them, you will drop down dead or unconscious, but they never touched you. They use certain words. The law of the words. Do not make curse words at other people, swear words, because they come back upon you. They set up violent vibrations and they will come back on you.

Irene: The reason I am presenting this question: "What happens when one prays?" was because you suggested prayer, Yada. Will you comment on what takes place when one prays? And is an humble prayer to God a meditation? If not, has it any value in self realization?

Yada: Oh yes! My friends, if you have been taught to pray to a being called God, do it. Continue to do it. Do not try to fight away from it simply because I, or somebody else tells you that there is no anthropomorphic god. Do not do that. Do it, because why? Let us go back to the ancient times. Thousands and thousands of years ago, man learned that by sitting in a certain formation and chanting he could create a god. Now he didn't know that it was he who was doing the creating. He thought he was calling the attention of the gods to him. And he did and he called them gods of the crops, the rain and all of these things. And so they sat in these big formations and they started chanting - pause.

Irene: Yada, are you all right?

Yada: Yes, I am doing what you normally call thinking! Did you hear any sounds? LAUGHTER They started chanting and they centered their consciousness in the middle of the circle. Every man or woman put all of their consciousness in the middle of the circle and then something, soon there appeared in the middle of the circle a little wispy yellowish cloud. Pretty soon it would grow and grow and take on different colors. It grew big and sometimes had two heads, big bulging eyes and a big slobbering kind of mouth, the most horrible thing you could ever see. Sometimes 15-20 feet high. And these little men around it sway back and forth, this way. All this being is built out of is the energies of the people in that circle.

Now they ask this great being to see that their harvest be protected. They ask the rains to come or not to come and they believe that by giving offerings to this being that they will be served. And you know, my friends, they were served. Their harvests were taken care of. But sometimes if certain little things went wrong and that which they asked for did not happen, they thought somebody in the group was to blame, somebody, but not me. No, each one in the group said, "Not me, I didn't do it." And so in order to find out who did it, they would put one another through different kinds of cruelties and whichever hollered the most, they were guilty, and so they were made into a sacrifice to the gods - to appease the gods. You see, man, when he is foolish, although he is the creator, he doesn't know it and becomes lower by far than any other beast of the jungle.

Pray to the God you have been taught to pray to, love and send it on to him, or that which you call him, which is the male gender. The more you do this, the better will be your results. The God that is answers your prayers if you take your desires to him in sincerity.

Irene: I wanted to ask you if this is the activity that takes place at the Ella Wilcox festivals? Yada, yada - - are you all right, dear?

Yada: Yes, yes, is all right. I forgot the body. You know when you forget your body you get into trouble. Yes, the body is only an ass. You, consciousness, if you are conscious, you are the rider of the ass. You better stay with it

because if you do not it gets into all kinds of trouble. That is what makes the graveyards so full of people. The drivers of the machines of people I should say, because they drive their cars and they are not with their body. The body doesn't care what happens to it so the ass is killed. So stay with your body. If you are driving the car, drive the car, keep your attention where you are. If you are in your house, in your home, then you can let the mind wander if you put the body down some place. Say to your body, "Now you stay here, I am going somewhere else. Now sometimes the body does not take your commands, because it does not believe what you are saying. So you set the body down and you try to go some place and the body gets up and follows behind you. This is what is called sleep-walking. You forget to tell the body so that it understands what you meant. "You lay down there and shut up." LAUGHTER Sometimes you have to use a little force. You lock the body up - not in the room - you lock the body itself. You do what is called "freeze" the joints. You cause rigor mortis to come upon it so that it cannot move. Then you go where you like and you will be free. The body will not follow you like a zombie or a puppet. You are the masters. You are the consciousness.

Irene: Yada, .....Yada.....

Yada: I think I had better leave for a time, please.

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

Yada: Thank you.

Anita: And know that we love you and the teachings you have given us.

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Prof. Luntz: A great day, hello my friends.

Irene: this is Alfred Luntz.

P.L.: Yes, thank you very much for the introduction, I appreciate it. How are you my dear?

Anita: I'm fine, Professor, thank you very much.

P.L.: Thank you my dear. It is indeed nice to be in your home again.

Anita: Thank you.

P.L.: It has been quite a bit of time since I have had the chance to talk to you. And how is your husband?

Anita: He is fine.

P.L.: Ed, how are you, Sir?

Ed: Fine, fine. I often think of you. Do you ever know it?

P.L.: Indeed I do, yes, my ears burn. LAUGHTER Libby how are you, my dear?

Libby: I'm pretty well thank you.

P.L.: You are looking somewhat better than when I saw you the last time. I think you were a little sick then, weren't you?

Libby: Yes, I was.

P.L.: Yes. It occurs to me that had a bit of a problem. You are certainly looking much better than at that time and I'm glad for that.

Libby: Thank you.

Irene: Professor it is now 11:30 (p.m.) and there are a few questions. I wonder if you would care to answer the balance of the questions?

P.L.: I wanted to say, I wanted to call on Mr. Smith, is he here?

Mr. Smith: Yes, I'm here.

P.L.: How are you sir? (a lot of indistinguishable talk) Thank you for your interest in the work you have been doing in behalf of this lad here, his wife, and we of the Circle.

Mr. Smith: You're very welcome.

Irene: Mr. Smith lives in Canada.

P.L.: When the \_\_\_\_\_ is there it makes you feel wanted and \_\_\_\_\_. It was certainly lovely. It must be beautiful in the spring and summer.

Irene: It was just like a paradise, a fairy land.

Lady: You and Yada must have had a wonderful time.

P.L.: We did, we enjoyed it very, very much.

*A.G.P.P.*

You know my friends, it is a little difficult even for those who would like to come to them after they have left the physical structure. You may say, I would love to have my sister, my brother, my father, or my mother come and visit me, but when they do it is a spook of another color! LAUGHTER

Irene: Question: Is it possible for a hypnotist to contact universal knowledge through a subject under hypnosis?

P.L.: Would you mind repeating that, I was wandering a bit in my mind.

Irene: All right. (Repeats the question)

P.L.: Well that depends upon what one may call or consider universal knowledge.

What bit of information is better than another bit of information? I think it is rather relative and it depends upon the individual's concern, and what they are after. No knowledge is greater than some other knowledge and knowledge does not come in quantity, but rather in quality. So no one can say they know more than someone else. They simply know something different. So this means we will now get down off our high horses and walk together on the same ground with one another. I can't know more than you, I only know something different.

Irene: Question: How can we accelerate our greater self assertion? Has this group any mission?

P.L.: Before I go on to that question, I want to go back to the first question I was on.....

Lady: What I am particularly interested in is whether one can contact the past, or the present, or the future under hypnosis. I understand all knowledge is out there waiting for us to contact.

P.L.: No, my dear, there is nothing out there but nothing, I do not mean to appear or say.....

Lady: I find it difficult trying to \_\_\_\_\_

P.L.: No, it simply won't do, my dear, and because knowledge is where you are and not where you are not. So there is nothing out there on any plane. It is within you. YOU ARE IT. Now when you hypnotize another individual you are not going to send him anywhere that either he does not know about or you do not know about. One or the other of you will know about it in some manner or another. Let us say, by hypnosis, you are going to send someone to London. You know London?

Lady: There are two people who want to go there very shortly.

P.L.: Well then let us hope they have a jolly time there. As for my part, I try to stay away from it, a rather bleak place in wintertime and a very hot place in summertime. Because London is not located in time and place, but is located in consciousness, to an Englishman born in London, London is not something in itself, an entire situation. London to this one is a street, a location, a house or a series of houses and a given number of people. That is London for the individual born there. To an individual that is not born there, it is simply an idea, a vague idea. In fact, it is not more than a word, unless they have done some study about some places. Nevertheless, your mind, in suggesting that this individual go to London, the idea that you had the word London in your mind, London, England, don't say to this one just London and expect them to go to London, England, because they may not, for there are several different places in the world called London. I believe you have one here in your country?

Lady: Oh yes, many of them.

P.L.: Well this one will go to a certain part of what is called the City of London. They will not be going simply to London.

Lady: It would be by suggestion only, wouldn't it?

P.L.: Yes, yes. Now you may make the suggestion to yourself and it would do just as well. But as far as sending one into the Etheric world, or the greater state call the all-conscious mind, you are not going to get anything because this person is not mentally prepared to know what the all-consciousness is. He hasn't the remotest idea, so he could not bring anything back to you. People in the Etheric world live in their own vibration. No one is going to go there in an hypnotic state - no one.



Now I have known individuals here in your world that claim that Etheric beings, space people, saucer or disc people, are speaking through their bodies. I'm sorry, my friends, but this is simply not so. These beings are not ghosts; they are not astral beings, they are very much alive, very aware. These beings are the guardians of the solar system and the galaxies themselves. They have little to do with men here. They come here, but there is as much connection between these beings and man as there is between man and the ant! Communication, when done with these beings by an individual here, is done telepathically, or not at all. Sometimes they appear in form and they tell you "they come from Venus" or "Mars or Sagittarius," they come from here, they come from there and they hope you will believe it because then there will be no further argument on the subject and they can get about the business they came here to do. Please go on to another question.

Irene: I put this question to you before, dear: How can we accelerate our greater self-realization? This is a two-part question. Has this group any special mission? Are you getting it?

P.L.: I am getting it. Quite so, yes.

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Irene: I'll read it again. How can we accelerate our greater self-realization? Has this group any special mission?

P.L.: Does it mean this group here?

Irene: I don't know. Who is Elizabeth Pain? Lady: Yes, I do live here.

P.L.: Yes, has this group any special mission? Yes, a very special one. To know life, to learn life, to share, each one of you, the knowledge with one another as you study. Is that not a special mission? I think so. I think you are doing something very worthwhile. If more groups, like yourselves, would get together periodically, think what a wonderful thing it would be. What wonderful information you would have; what a different outlook it would bring to all of you. Where individuals meet to know life, to learn of it, there can be no squabbling, no fighting, because truth speaks for itself. It needs not any one in the group to speak for it. It speaks for itself. There was another part to that question?

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Irene: Yes. How can we accelerate our greater self-realization?

P.L.: Oh yes. Now I don't advise it, I don't advise it. May I say I truly do not think it wise to push yourself into faster learning. There is no hurry. Where are you going? LAUGHTER Really, there is no hurry at all. In fact I suggest you take your time. Study every little thing you can get your hands upon. Try to know it, inside and outside, try to know it. Don't simply take someone's suggestion about what it may be, even though that someone may be in your great universities. Yes, you say, that's very nice. What you say may be true about that but can't we look at it a little closer, without any fighting or any contention. Just look at it a little closer and maybe, maybe it has something else to tell us. Yes?

Irene: Another question

P.L.: Yes.

Irene: Will our bodies undergo a complete physical change in future generations - that means in shape and form?

P.L.: Oh, indeed, yes, it will. It will not, as my colleague, Yada, said a bit ago, it will not become more complex, but a great deal less complex. Yes, as the mind changes, the body changes. Because as the mind changes it creates certain conditions of the environment and these conditions are then reflected upon the physical self, and causes the physical self to go through various changes, changes necessary for it to go through. Now do you agree with me on that? I would like to hear if you do, if it is your opinion that that is true. I'd like to know?

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Lady: Yes.

Irene: Question: What are the forces that are keeping the cancer cures from the public? When can they be released?

P.L.: When enough of you know enough about such cures to get up on your feet and give the medical society hell! Yes! But I warn you, if you are going to battle for any cause whatsoever, whether it is the cancer, or any other cause, be certain of what you are talking about before you start. Don't go before your enemy with no ammunition. I assure you they have plenty of it.

Irene: Wouldn't you say that Dr. Huxey has plenty of ammunition? 1.691

P.L.: Dr Huxey is one individual. Dr. Huxey, how do you suppose he has lasted as long as he has with all the attacks upon him. Because he is speaking truth and doing truth. You can't beat truth, my friends. We can't. It may appear to you from time to time, that you can, and that only lies and hypocrisy is winning. Sometimes it takes years before the truth comes out on top, but it will, it will. You can't keep truth bridled. Hitler tried it. Stalin tried it. Alexander the Great tried it. Ganhis Khan tried it. Napoleon tried it. The Pope is trying it.

Irene: Are you aware that the \_\_\_\_\_ has been signed over to Dr. Huxey?

P.L.: Oh, yes indeed.

Irene: It is to give Dr. Huxey a chance to have more freedom \_\_\_\_\_ isn't it, to do what he wants to do?

P.L.: It is so.

Man: Does \_\_\_\_\_ have one \_\_\_\_\_ of a cure. Aren't there many others. Aren't there many other cures?

P.L.: Sir, in New York City, I'm wondering how many of you here know Dr.Huxey? Here is a man who seeks to heal the body, not only of cancer, but of several other things by treating the glandular system, by bringing it back into balance, especially the endocrine glands. I agree with his thought, that if the glandular system is in balance, there can't be cancer or /that matter any other disease of the body. It can't be. for

Man: What about Dr. Frederick in Toronto, Canada.

P.L.: Excellent and there is also one called Dr. Levi.

Irene: Dr. \_\_\_\_\_ in San Francisco.

P.L.: Yes, and then again Dr. Kelsh in San Francisco.

Irene: Dr. \_\_\_\_\_ in San Francisco and there are many others aren't there?

Lady: Dr. Ivy.

Irene: Dr. Ivy, oh yes.

P.L.: This man, Dr. Ivy, was one who had a wonderful high position in the medical society.

Irene; There is a Dr. Colt too.

P.L.: Yes, I know.

Irene: Yes, you know these things, I know you do, but

Lady: It must be a karmic condition.

P.L.: That is all right, my dear, to say that, my dear, and it may very well be true, but heavens, don't let us lie down on the job with that thought in mind. Let us try to break that Karmic condition, heh?

Lady: Do you think \_\_\_\_\_

P.L.: Yes, you know (a lot of confused talk among the group) )Here Prof. Luntz had touched the microphone which had been taped down with plastic tape and Professor when he heard about it, laughed, and said, "Now in your world even the mic gets plastered.)

You know, my friends, what starts a Karmic condition, what holds us to it, what keeps us where we have to come back and come back to the earth to right some wrong? Feelings of guilt. Until one gets these feelings of guilt - (tape ends)

#128 - 5/31/58

GIANT ROCK U. F. O. CONVENTION

6/B  
1 ABR. 1986

"Respecting and in compliance with the wishes of our friends, we endeavored to bring this Giant Rock Convention lecture to you.

It was difficult to transcribe as it was not well recorded and outside noises to cope with, we hope you are pleased."

1.692

Mr. George Van Tassell is introducing Mark and Irene Probert, he speaks of Mark's sincerity and how he was so deeply impressed with the wisdom teaching. "So without any further ado, I want to introduce a man who in my estimation is tops and his wife, Mark and Irene Probert.

Irene: It is expected of me to say a few words, so first I want to thank Mr. Van Tassel for the lovely introduction he gave Mark and myself. And I want to thank Harry P. for his talks. Harry P. has known Mark much longer than I have.

Shortly after I married Mark, he began talking in his sleep in foreign languages. I had previously been a teacher in citizenship, but did not have the ability to translate what he said. However, I could recognize some of these languages and when I told Mark, he laughed and said, "Oh you must be mistaken, I can't speak any foreign languages."

But as time went on, we met several people who were linguists. I had them come to our little apartment to stay overnight and when his talking began, I wakened them to listen to what I thought was Mark. I had no background in the paramental field, so I had no way of knowing that it was possible for another entity to use the body of another individual especially in their sleep. As time went on, we met many people who had had experiences in this type of thing, but we didn't know Mark was a medium until we met Dr. Meade Lane, the Director of Borderland Science Research Foundation in San Diego.

He told Mark that he thought that he was a trance medium. He said he would be happy to come to our home and carry on some experiments. So it was in that way that we learned Mark was a trance medium and that there were other people speaking through him. After this happened, we learned that these teachers were speaking through him. There are sixteen people in what is called the Inner Circle of Mark. They told us that this work was to be strictly educational; that it was not for our personal questions and answers seance. Mark and I placed ourselves under their direction and for years now we have been lecturing all over the United States to many, many groups. Now I have learned today that there are so many people who would like to know how to get to one of our lectures.

From the very beginning the teachers said that we could not ask people to arrange lectures for us. If they wanted to have a lecture they would have to get a group together and notify us that they would like to have Mark lecture for them. So in this manner we have been traveling around. If you would like to arrange a lecture for us I would be most happy to give you our home address.

The teachers of Mark have told me that they use me as a sort of battery. Sometimes I go to sleep. However, I don't think I will today, because I'm not in a situation very conducive to sleep. When Mark goes into trance his face goes through a change, his voice too changes of course and he doesn't know what is being said all the time the teachers are lecturing through him. They have lectured as long as two or three hours before they leave. Sometimes it is only an hour.

This lecture is going to be taped. I would appreciate it very much if you people who are listening wish to converse with one another that you do so quietly, for these teachers voices may not reach those sitting near you if there is any disturbance. This is not for Mark and I, but for the Inner Circle that I make this request.

Mark, would you like to say a few words?

Mark: I really don't know what to say, I'm in kind of a peculiar situation. You hear so much about mediums. I know nothing about mediumship. Even though I seem to be doing the work, I do not really know what it means or stands for. When people ask why I became a medium, I haven't the least idea. I went to bed one night and woke up with it! I have some sixteen personalities, or so they say, on the other side that work through me. Now I don't know what the "other side" is. If any of you do, let me know! There are a lot of stories that we try to understand in this field of work. Para-normal it is called although it is difficult to know what is normal. Many people call us psychosoramic, so we have to be careful that we don't get a guilt complex, a feeling of being persecuted. After all, we're not, we simply can understand something about life. 1.698

The space people have now entered this world and have created a great deal of awakening I would say among people that otherwise wouldn't have even begun to seek anything other than the common every day kind of thing. Even if we never see any of these space people again, I believe we owe them that. I have seen three space ships in all the years that they have been spinning around the earth. I don't suppose that if I ever see another I would be in any better position to tell anybody about it without having them look at me down their long noses. I remember I saw one on top of the Bank of America building one night and if I would tell you what I saw, well, it was the most monstrous looking thing. I'm not going to talk about it because I don't want you to be fearful and frightened. I wondered if I had lost my senses or just what had happened to me.

Speaking of losing my senses, when I first began to talk in my sleep at night, we didn't know exactly what was going on. Well we talked with a neurologist for a while and my wife declared to him that I was talking in foreign languages in my sleep. He got up and was very angry and said to her, "You just imagine that!" So my wife said, "Well you just imagine we were here, because we're not going to pay you!"

I don't ask you to believe in anything and nobody is going to change your opinion, whatever you believe that's fine. I suggest only that you watch what goes on here, make your own judgment and either forget it or go home and think about it and see what you think concerning it. Is it worthwhile? If it isn't worthwhile then you might as well forget it. That's all I have to say, thank you.

Irene: I'm going to say a few more words. The teachers have told us that we are not coming here to show any type of phenomena because phenomena itself is not of value. If the teachers say something that might make your life, your way of living, to make it a little more balanced. We cannot ask you to accept this phenomena, you may have your own idea of what you see.

However Mark's colleagues have investigated it and they say they were genuine, but that really doesn't make any difference. Mark and I are not at all eager to accept any of this as phenomena, as true or false. We don't argue about this.

Mark wants me to remind you again that his face goes through a change but he doesn't want anyone to think that he is suffering, for it is a great feeling of elation. It's like listening to music, people respond to things that appeal to them. It gives a sort of a thrill to the body. This is what Mark goes through, only much more intensified. He is going into trance. If the leader of his Inner Circle group comes, it will be Yada de Shi'ite. When he first comes he speaks in his ancient Yu language.

This language was spoken 500,000 years ago in the Himalayan mountains. I can translate the language somewhat, but Yada will talk in English in a very short time. I will turn the microphone over to Mark's teacher now. This is the position of the lotus blossom, this is Yada.

Yada: Senas et Senahas en a Yada di Shi'ite.

Irene Yada is saying, ladies and gentlemen, I am Yada di Shi'ite.

(This is the first time, by the way, that Mark's teachers have ever lectured out of doors). It is a lovely night, Yada.

Yada: Au kee, au kee. (Speaks in his language)

Irene: Au kee means yes, Yada is thanking Mr. Van Tassel for having Mark here this evening, so the Inner Circle may have the pleasure of talking to this wonderful group of people.

Yada: Continues to speak in his language.

Irene: Yada has just been talking about some of Mr. Van Tassel's experiences and he says he will tell you this in English. So he will speak in English now.

Yada: Good evening, my friends. It is with honor and love and pleasure that I talk with you this evening. It is my honor to speak of this man and say what a great deal of gratitude we of the Circle have for his work here, and this great open country. Instead of keeping his knowledge, his work, to himself, he wants to share it with all those that are sincerely interested in knowing more of what life is about. My friends, without him and others like you who are like him, who seek to know, he wants to share his experiences with all of life and learn its secrets, there would be no growth for man.

My friends, you have become fascinated by the beings that have come now to your world, so fascinated that I can see ahead in time and I wish to tell you in all sincerity, in love and kindness, that if you permit yourselves to run away emotionally with what you feel you know about the space people, you will be doing what man has always done every time new avatars or teachers have come from the outer spaces to your earth; because they have been coming all down through the history of the human race here on this earth. You will start worshipping these people. That is what you will be doing. You will be paying emotional homage to them because you feel they are great beings containing great wisdom. And if you permit your emotions to get the better of you, you will start building temples; you will make a religion out of it.

Please, my friends, do not do this. It has been done, I repeat, down through history. Those teachers have come to your earth and they have tried to bring you wisdom, wisdom to wake man out of his slumber and ignorance of his own nature and the nature of the physical world. Do not bow down. Stay on your feet! Make no idolization, burn no incense. You are yourselves space beings. You were born out of space. The whole vast creation came out of space.

Matter. WHAT IS MATTER? Today your scientists take matter, tear it all to pieces and look and look and look, looking for matter, looking for substance, something to hang on to. Something, so they can say, "Oh, this is it. Now I have it." Never, because matter has another part, not that this will help you understand its nature any better. Many of you sitting here know it. It is a very familiar name to you. It is called "Maya". You know Maya? The head is a receiving and sending center. This out here is mind. This is conscious - that I am raising this man's hand in. You look at me, but you are looking at this man's body, the face - the mask.

MASK. Man's personality, persona, mask-wearer, you are hiding behind that mask every bit as much as I am. I am a consciousness and so are you. My friends how can I get you to understand that you are just as good as anyone throughout all space, all time. If you would only do honor to yourself, then you could do honor to others. But when we do not honor ourselves to do honor to another is merely making a show. We are dishonorable inside.

My friends, perhaps you want me to talk about the space ships and I will do so in just a little moment. But there is something more important than space ships, or space people, and that is you. You are living. You are living day by day. You have a life to live. To be concerned, to be excited, to be emotionally involved in anything is a false step that will lead you to nothing. Live consciously NOW, day by day and honor yourself and love your fellowman. And when I say love, I mean love, I mean to act it, to live it, to share your feelings, your thoughts, your knowledge with your fellowman. There is no one too small, too low that you should turn away from, no one.

Again I want to turn back for a moment to my own self. I come to you people here using this man's body and I say I am Yada de Shi'ite. Who is Yada de Shi'ite - a spirit - a person - but I am not. That is only a label, a tag. You are the label and tag, but you do not know who you are. The work of life is to know who you are. Know. You want to know who is inside there. What is that person inside? What is you? When you find out who you are, then you will know all other things and you will not argue with anyone about them. You will not be in the least concerned what their opinion is about what you think, because you will be living consciously. Many people think because I use this man's body that I'm a spook. LAUGHTER Many people have come to believe that the people out there are spooks. They not only see them in the daylight, the night light, but they also see them in their dreams. Let us think. You know, my friends, why so many other people that have not seen the space people, why they think there is something wrong with us? Because we want to fight about it, or we want to like them, or we believe these beings have come to save man. If you cannot save yourself, you are not going to be saved. (Clapping by audience) Gratia.

The man you call Jesus, the Christ. Now this has been. My friends hold onto your emotions, he came to the world a great teacher. He was a symbol of what you are to be. The word Christ means light, wisdom, knowledge, wakeful, living. Jesus does not count. Christ counts. You have a Jesus body but you have something more important, a Christ-mind.

Every day that you experience life here on this earth you are on the path, your own secret path to your great inner self, and there will come a day when you also will be free of having to use a physical body. I do not mean you will die, because you should not die. Man should not die. Man is lost here on the earth. What is he lost in? Sin? No, man is not a sinner. He is born in love. Why then all this mess that the world is in? Because man is ignorant. He knows not of his own divine nature. That is what he is trying to wake up to and the only way he can do it is by having experiences.

Suppose I came to you and called you a sinner. It would make you feel this big (indicated with fingers), insecure, evil, frightened. Man has to get over that. Christ never taught it. It is not in the Christ mind. It is in the mind of the priesthood and I speak of all religions. (Clapping)

My honorable friends, it is said, and everybody is frightened, there is going to be another war. We are all looking for something to be frightened about. Because this man is known as a medium, people come and want

to know when the next war will be. The next war is going on right now between people, between couples. There is going to be no world war (Clapping). You may doubt it and you have good reason to because you are fearful some mad man will start a war if nobody else does. But do you have to shoot somebody to be a mad man? Aren't almost all of us so. We all suffer from human madness. And who can escape it, living in the world he is in?

My friends, I speak to you from the world of the living, not the dead. As I have already said to you, I am not a spook. I am, like you, a consciousness. I use this man's body because it is easier, much easier, than for me to recreate one. It takes energy to do that, energy. Some of you today are rapidly learning of what energy is. 1.696

Let us now talk a little moment about those that are called space people. While this man and his wife were here today, I was also here. I heard them. LAUGHTER.

Irene: Its a compliment. We don't object to having Yada with us at any time.

Yada: Gratcia. Even ghosts like to be loved. My honorable friend would you care to say something?

Mr. Van Tassell: You're doing fine, Yada. You just keep on. You are right on the ball.

Yada: E gratcia. My friends, I listen to all who have had experiences, personal experiences or direct contacts with those you have come to call space people. We call them Karettes. That is what we called the ships they travel in - Karettes. It also has a great meaning. Karetta means in my language - Godmen in flight. Now that does not mean a God up there, but you, you human beings. And there are human beings out there. There are over 100 000 000 planetary bodies in space in your milky way and over 50% of those are occupied by people. Some of them look like you and some of them look a little different. LAUGHTER E gratcia. My friends, why did I talk before about not being emotional? Because sometimes if you do not have emotional detachment you are likely to be confronted by one of your space brothers who is not going to look as pretty as you. If so, you will become frightened, panicky and start to run and he will look at you and say, "Poor man, he's frightened." Whose frightened? "Come back I'm your brother, I want to talk to you." My brother? My brother look like that? No, no, no, my brother has two eyes in front, a nose in front, a mouth in front. "What happened to your face-front spaceman?"

We have to find others that resemble us to give us a little peace of mind when we are communicating with them, It is very difficult to communicate with a homely looking space man if we are so attached to the face. But if we are attached to the mind, the intelligence, we won't see the face. Like right now, you don't see my face, you see this man's face that you are familiar with. I, myself, am 6' 4" tall. I have a bald head. I have paint mask on my eyes, blue and a tatoo on my forehead. Ha, ha. But yet I look like what you would call a human, and then somebody says, "There goes a spook - human being."

Now my friends, I have listened to and heard people talking about having had contacts with space people and I know, I know I have no doubt at all, I know that these people have had the contacts, they say they have. Let it rest there, heh. Stop persecuting one another. So many of us are not satisfied to get into the limelight a little bit. They want to push everybody else out, but if something goes wrong, everybody runs back to their hole. If it is something good, they say, "Here I am, I did it, I did it." My friends, if we can laugh at others, let us laugh at ourselves. Let us see the humor and how strangely amusing we are. If you want to have amusement don't get it at somebody elses expense go and look in the mirror. CLAPPING.

The space people, it is said, come from different planetary bodies in space. Very interesting and I have no argument about it. Even though I knew better, I still would have no argument about it, because it would do no good. How many of you have been to Venus? How many to Mars? How many to Arcturians? Arcturians is very far away, very far. Many of you sitting here have had experiences yourselves with these beings, like this man, this most honorable man. He is called (not understandable) He says they have clothes like you and look like human beings, talk and act like human beings. And they are. What else? Has man got anything else to communicate with then other human beings? Intelligence with intelligent throughout space and time.

Now we of the Circle have a little story. It does not contradict just anybody's story, at least I don't think it does. If it does, you tell me, heh? What is space? Is it what the word implies - - empty? No, you know that! If it is not empty it means it has something in it. Now that's intelligent. But what is in it? Even the greater majority of your physicists don't know its nature. There is space within space. Why? Because there is a substance that is moving in different frequencies, different vibrations. Now here you are sitting in what is called matter, moving with what you have come to call a three-dimensional character. That is not its nature; it is the nature of its motion, three-dimensional character. Nobody knows what matter is, they only know what it does - at least some of what it does.

The scientists as a rule do not care what matter is, but are only interested in what it does. These beings in moving from here to Arcturians do not (Arcturians is outside your solar system) - they do not move in the kind of three-dimensional motion that you are aware of.

Now before I go further, I want to speak to your honorable friend, Mr. Van Tassel. I want you, sir, to correct me if you feel at any time that I am saying something that somehow or another is not suitable to say. Please do, heh?

Mr. Van Tassel: Thank you, Yada, thanks for the honor.

Yada: Gratcia. Sir, unless man learns to communicate with his fellowman without emotions, without his personality intruding and getting him in trouble, man is lost and he will stay that way. Nobody knows everything, nobody. My friends I have had 500,000 years of consciousness and I know so little I am afraid to come and talk to him (Mr. Van Tassel). So you see the position you are in? LAUGHTER. It takes time.

Irene: We have a song by that name, Yada.

Yada: Then you should know. The lady says you have a song by that name. Then you should know if you write music about it. My friends, when these space beings want to move out of this three-dimensional motion you live in, they simply change the frequency of the machines they are operating and they could be on Arcturians in a snap of the finger, just by changing vibrations.

Now this man, Mr. Van Tassel, do you want to say something, perhaps to me?

Mr. Van T: Yada, this whole saucer subject is in confusion.

Yada: This I recognize.

Mr. Van T: And simply because of the many facets. Could you explain to the people just a few of the many facets, the religious, the cultural, the scientific, the intermediate things that need to be known to bring these different facets together?

Yada: I will do my honorable best, Sir. Gratcia.

Coming into the physical world we plunge ourselves into a deep hypnotic condition, a deep sleep. The only way you can get here to the physical world is to go into a deep sleep. This means you are changing your state of awareness. In order to do this, you lose the one you were existing in prior to coming here. Now I know that many of you here, due to your religious training feel that your God made you and put you here.



Those of you who hold with that belief, hold with it; don't lose it. But my honorable friends, do you know what you believe? Do you know by your own studies or is it simply what somebody told you? Now if you listen to me now and you agree to what I am saying, how do you agree? It is because you have heard these things before and they tell you something that you already know within yourself. If you disagree with me, it is because you have not heard these things before and do not know what to do about them at the moment. I suggest (you do nothing about them at the moment but listen.) Then if you want to find out further whether I am saying truth or not, look in many directions, every place. Leave no stone unturned to prove that I've spoken false to you, if that is what you wish to do. But whether you wish to prove me false or not, please continue to seek. Don't believe anyone for sure but be honorable and listen. How do you know this is true or that is true unless you have studied it? Unless you set aside your prejudices and feelings of bias you cannot know. 1.698

RELIGIONS. Man is a great being; you are great. The study of religion should be of yourself. Every space being knows this. They come here and sometimes they think they will tell it to you. They are not interested in your temple teachings, not a bit. If you have created devils and gods to worship, good, go with it, but they don't care. They have a larger understanding of the nature of the cosmos.

If this man, Mr. Van Tassel, was to put into writing the truth of what he knows, the fullness of it, instead of having to say much in allegory and fable form, to save you from emotional upsets, he would seem to have taken away your religious beliefs from you and this would be no good. You could not stand it. No, you have got to have it.

Go to your Christian Bible and you will find that the majority of the writings in it are told in allegory when the story is concerned with man, nature and the world. I have heard people say they have read the Christian Bible from cover to cover. I wonder what they know about it? That is a lot my friends, a lot of reading. What truth have they found out? It is said the man Jesus said to his disciples, "I am in your world, but I am not of it." But because the people had fallen down and worshipped him and because the priestly system has given you a false idea of what this man was, you think that he is a God. He is no more of a god than you. You are living in a time, my friends, when if you want to know what worries are, you'll have something to worry about then, heh?

Your earth is in some difficulties. Now I am not going to tell you that the earth is going through, what one man said, a slip on its axis. The axis is not going to slip, the axis is not to slip. Your earth has had many floods, terrifying storms, and quakes.

When I lived on earth 500,000 years ago in a civilization called Yuga ( Yuga means vast body) in the Himalayan mountains, I lived in a city called Keoti. Keoti a city of temples. That is the meaning of it. There were 33 temples. You see how long man has been building temples and letting his own body temple rot? He goes before his God with a stinking body, a rotting body. He has not done honor to it. He is a dishonor to it. Is it any wonder that you want somebody to come and save you?

My friends 500,000 years ago, my civilization lasted 1,024 years. Then there were a series of violent quakes and great storms that came from outer space. Great vast quantities of ice fell upon the earth killing everything in its wake. My civilization consisted of 180 million people. Over 80 million of them were destroyed in this destruction. Why? In the beginning my civilization was born out of love, cooperation among men. Everybody felt the need to help their fellowman. This went on for many years and the civilization grew bigger and bigger. People were kind and had nice healthy bodies. Nobody murdered, no wars, no politics. Ha, ha - no politics.

And one religion. We were SUN WORSHIPPERS. Oh, sounds like I am a heathen, heh? Why did we worship the sun? Because it is the source of energy, life-giving energy. You were born of the sun, all human beings, every living thing on this planet or any planet is born out of the sun. Without the sun there would be nothing living on a planet. There were those who knew this and we turned our attention to give it honor, love, but not because we thought it was a god. In our mystical teachings we called it Light which means wisdom. WISDOM, LIGHT. Christ = means wisdom, light the sun out of which all was born. 1.699

My friends, if you are patient with me, I will tell you that these beings from outer space are beings of wisdom, born of love. They come here to help you to understand yourself, to give you a more cosmic understanding of life.

Irene: Just a moment, Yada. I think a little girl is lost. Let Mr. Van Tassel try to tell people. (Mr. Van Tassel gives name of child)

Mr. V.T.: I want to say to you, Yada, just a minute.

Yada: Honorable sir, you tell me when to go and I leave.

Mr. V.T. You stick around a while, Yada. Soon we'll get this straightened out.

Yada: Gratcia, gratcia.

Irene: I can sit and listen for hours at a time, but I don't know what you people want to do. If you want Yada to continue, he will be happy to. (Clapping)

Yada: My friends, you do me honor. I ask only that you do honor to one another with love and sincerity and that you use honor in dealing in sincerity with us. You cannot lose a thing, not one thing, my friends, by being sincere and giving love everywhere. You know, my friends, what you call the snap of the finger? That is how long life is for man on the earth. Can you afford to be angry, to be nasty, to be mean to one another? Can you afford to use your energy this way? You cannot. You have not the time to waste.

Now is there somebody out there who would like to ask me a question?

Irene: Yes there is, Yada, over here, just a moment.

Man: I would like to know . . . . .

Irene: Did you understand his question?

Yada: No, I didn't.

Irene: He would like to know how one must go about finding his pathway, shall I say, training himself to become aware of himself, as being a great being.

Yada: My friend, and to you all honorable friends, even though many of you have been told by your teachers, whoever they may be, and I never, never deny the word of another person's teacher, never, I say to you only this one thing; that if you wish to become more consciously aware and find yourself freer from the tensions of life, LEARN WHAT LOVE MEANS. It means understanding. It is that easy, to understand. But to do this, you have to put aside your own ego and it is not easy. The ego wants to be in the front of everything. But if you will please permit yourself to put aside your own ego self, your own personality, and help your fellowman everywhere, you need no thing of mystery to become a great man on the earth.

To love. Let us look at this man here. Do you suppose you would be here if he did not give love to people?

Come, I have some thoughts to share with you, come, I am not going to talk about myself. Mr. Van Tassel, I want you to talk about your self. My friends we all love to talk about ourselves, we do. Now to set aside your emotional self, to put aside your ego and turn to your fellowman and say, "What can I do for you?" is difficult. Did not this man you have <sup>come</sup> to call Jesus give you the same teaching, to love one another? But what do you do? You go to the temples and then you go home and do the same things

you did before. Yes, my friends, you do. I'm not condemning you, I'm simply saying what you do. You go listen to the priest, the man you call the temple man, in my language God-man, Kata, Godman. You listen to him and for a few minutes you almost feel holy too. But when you get outside the temple it wears off! You go home and you treat one another the same as before. Why? Because you treat yourselves that way. If you can be dishonorable to yourself, if you can be emotionally unstable, then you are going to be the same with your neighbor and your own kin. When you have trouble in your home and things do not go very well, does it do you any good to become all upset emotionally? Does that solve the problem? No!

Man is supposed to be a thinker, a thinker my friends. You have to earn the ability to be a thinker. It is said that man is "human". No, he's not. He has to earn it by right thinking, right living, right doing. This sounds like a moral talk. 1.700

My friends, these people (why should I lie), they come down here and want to help. Perhaps there are some people who do not understand the nature of these people. So what you do not understand you try to destroy. So let us turn back a minute to what you call the traveling in space. The planet, Venus, when it is more or less in conjunction with your earth. It is 28 million miles away. Mars is further away than Venus. Do you think they fly here like you fly? Do you think they come by what you call the rocket? No. They come by changing their vibration. They are out there in space right now, hanging over this field. There are many, many of them. You cannot see them, but you don't see me either! (Clapping)

Let us go to what is called the spirit, or the soul or the physic body, or whatever you want to call it; you know that thing that is supposed to leave the body when you die. Somebody says, "I just saw a ghost." They were walking through my house and they walked right through the wall. That's abnormal isn't it? One does not do that sort of thing, come into your home and walk out through the wall! Is not nice. But why can they walk through the wall? Because they are in a different dimension or frequency. The wall does not exist to them. They have no awareness of that being a wall whatsoever. Now you think that with the body you have, you cannot do that, but if you knew how to master that body you could walk through the wall with it, although I do not know what you would gain by it. Everything my friends, should be done for (a purpose) with a sane purpose back of it. You are here seeking more sane purposes. You know that.

Irene: I had a person come up here a while ago and ask the reason for us being here and I told him that I thought it was to learn. I would like to have you elaborate about this if you will.

Yada: Yes. My friends, every one of you sitting here has a purpose, a reason for being on this earth. Nothing happens by chance, (except when you play the horses, then you win by chance.) We are all here for a purpose. You may say that you do not know what your purpose is, like so many things happen. Sometimes I think I will commit suicide. Good, do it. It will leave more atmosphere for those who want to live. But if you are going to commit suicide, go somewhere where nobody can see you.

SUICIDE. You are told by your religious teachers that a suicide goes to hell. No, he just came from it. (Clapping) My friend, if you take your own life remember only this, you live in a world of cause and effect. Everything an individual does, there is an equal and opposite reaction. You cannot break this law and be free. Now this does not mean that you

are going to burn in a fire. No - - worse than this! You know why? Because you will be conscious after you destroy your physical self. Your conscious will live beyond it. If you do this, you may find this will happen to you; you will find yourself in a little while standing and looking at your body. Yes, you are not going to dash off to heaven. There is no easy path. You have to earn heaven, so you can take it with you. You earn it right here. You are heaven. You are hell. If you are not satisfied with your life here, do you think taking your life and finding yourself still conscious that you are going to be any better off? No, no. Now if you are suffering a great deal of pain, you may be dependent - you may be free of the pain. Nobody governs you but you. There is going to be no man with a beard and long hair to frown upon you when you did what you call living.

SURVIVAL. You will survive the death of your body and if you end your physical life you will pay the penalty, because you will get the feeling of guilt. These feelings of guilt will turn you on a spit that is hotter than the Christian hell!

Irene: In reference to this subject you are speaking upon, someone just asked me if you would tell them what sin is.

Yada: Sin is ignorance. Sin is not knowing. But this does not excuse us when we break a law. It does not excuse us because we do not know. We should know! We should try to wake up, to know what truth is.

SIN. When you sin you are experiencing life and perhaps you did what is called making a mistake. You made a mistake. But, my friends, if you walk off a cliff with your eyes up in the air you will not be saved from being killed, because you didn't know the cliff was there. No, there is law and we must follow the law.

SPACE PEOPLE. It is thought that they have a special dispensation in comparison to what you have here; that God is not interested in their lives because they are so far advanced from you that they don't need God's concern any longer; they do not need his sanction. My friends, God is Wisdom, light, understanding, love. That's what God is and "IT" means you. It means you!

I have heard people I know of and I've heard some of the clergy in talking about the space people say, "If there is any body on Venus or Mars, or any of the other planets, and if we go there, we are going as an advance guard to save them. Same thing they did to the Indians, they saved them! LAUGHTER My friends, these beings know the nature of life. Now some of them may come and continue to cause you to believe what you have been taught. That is because they are in no hurry to wake you up, they're in no hurry. They started a long-range plan for the earth many, many years ago. Your earth has been visited by these beings ever since man came here. In the ancient past, when these beings observed man was beginning to act a little less like the ape, they came and gathered some of them together and said to them, "It is so nice you have awakened a little bit. We are going to tell you a story and the nature of the story is of your own divinity. We are going to tell you about you and you are going to keep it among yourselves until you, with your ability to judge when others are awakened, to teach them truth. Do not write any of this down on any papers or stones or anything. We will give you the mystical truths about your own divine nature and you give it by word of mouth.

This group came to be known on the earth as the WHITE BROTHERHOOD. (Clapping) From this group, as time moved on, thousands, millions of years, their teachings slowly spread across the earth. (Please to remember, my

friends, that I came from a civilization that existed 500,000 years ago, (a half million years ago) Even though archeologists and anthropologists may wink the eye at it, I still say to you that man was never an ape, never. (Clapping) My friends, man, as you see him, as you know yourselves here on earth, is a special distinct species from anything else on earth. He did not branch off from the ape, never. I hope you feel good in learning this. My friends, we need all the encouragement we can get, because the road of learning is hard and long. 1.702

Then as this group built little branches here and there of other human beings, giving them this knowledge, some of them began to feel their own power because they were taught how to handle matter. You are a magician, you handle matter. You are an alchemist. An alchemist is one who knows how to manipulate matter, not only with his hands, but with his mind, to create his own body. If his body was destroyed he could instantly create another one, a duplicate of that one. If it was pretty he could make another equally as pretty.

ALCHEMY. There is no mystery about it. It is not necessarily changing or mutating one kind of metal into the more precious metals. Man is always talking about material things, gold - silver. My friends, (indicating) this is the most precious of matter - the human body mutated into a divine state of love. (Clapping) And you know you do not have to do any tricks, make tricks. You do not have to breathe deeply or do what you call Yoga practices. You do not have to do this. Many people lose their heads when they do Yoga practices. They take deep breaths, but they are not accustomed to breathing more than half way down to the lungs and they feel fainting spells coming on. This man here (Mark) smokes cigarettes and because he smokes cigarettes, he finds difficulty in breathing more than half way down. That is also true of you who smoke cigars, smoking tobacco. You are ruining your system that is all. That is all! It's not enough, heh?

Irene: Some people think they are sinning and that sinning is . . .

Yada: Its not a matter of sinning. God doesn't care if you smoke. If you don't smoke now, you will smoke after anyway! LAUGHTER It is not a matter of ethics or morals my friends. It is a matter of being sane, of sanity. (Clapping) Do you have something to say to me please, Mr. Van Tassel?

Mr. V. T.: Well, Yada, I can hardly add anything to what you have already said that's for sure.

Yada: Gratcia.

Mr. V.T.: The things that you have said, I think will require considerable thought before they will soak into the thinking. So I will not attempt to add to what you have said.

Yada: How, please, is your honorable wife?

Mr. V. T.: Very, well, very well.

Yada: Give her my love please. My honorable friends, I am not going to consume any more of your valuable time. You have been most kind to me, not patient, my friends.

Irene: Yada, there are two questions from people in the back of us. One little boy would like to have you explain in a few words, if you will, what matter is. And then Mr. Cameron, do you remember Mr. Cameron? He has a question for you. He is right in back of you. Would you mind answering these questions?

Yada: No, no, I do not mind. I am most honored that anyone believes that I can answer them. LAUGHS Mind upon matter, the nature of matter. Now I think you do a \_\_\_\_\_ to listen, because the more you hear the less you hear. My friends, look please, we try to talk about things. How are we going to talk about something? We cannot. We can experiment with things but we cannot talk about

them. We can live lives but we cannot talk lives. When we try we are in a vacuum. I want some food. I noticed when I said the word vacuum this man's wife started to say, uh huh. But my friends the only true vacuum exists in the heads of those that will not learn. (Clapping) There is no vacuum. There is no vacuous condition. If there is one iota of matter in a vacuum, then that piece of matter is the whole vacuum, which is the whole surface, the whole matter world right here. It is not empty, it is right there. Matter is a character of vibration. It is not a thing you talk of what you call an atom and you say you are going to break it down, The proton bullet.

Now look please, the truth of matter \_\_\_\_\_ But the truth is you cannot do it. You cannot knock a piece of matter off another piece of matter. Then what happens? You cause an extension, an expansion rather of the field of that atom. You cause an expansion of it. You do not knock it off, because there is nothing to knock it off with, but more matter, more space. Do I make myself clear? (Clapping) My friends, to take a given body of space, it looks like nothing there at all. It looks like a very wonderful vacuum. And then they spin it, spinning nothing. And then they stop it and look inside and there it is, marvelous - out of nothing has come matter.

When the earth, the worlds were made in your Christian Bible, it says there was nothing there, a void. But there are other dimensions within that void. that nothingness, that seeming emptiness, there are many other dimensions or frequencies. Now these start a moving action. This action that you call vortex. Everything moving down to the center, a point moving down to a point. Then after so much of these inner vibrations have worked outward, they created what you call three-dimensional frequencies. Then came a vast and terrible explosion. Now the explosion itself could do nothing, so the earth had to happen to bring the matter world into creation. This is called an implosion, where this exploded matter again re-groups itself to a center.

Now when these space beings come into your atmosphere sometimes you will hear "boom" - on the earth itself what you call sonic blast. You know "sonic blasts?" You have been told that these blasts that have been taking place in your atmosphere are due to the big ships going through the sonic barrier. That's good. Somebody of authority told me that, so I believe it. Now I go back to my - - - -only dream some more.

I'm not going to do anything about it, because I'm too busy with other things. It hurts my head! But here is an implosion, a gathering together of matter. These beings when they move from one dimension of time, they cause various changes in the frequency or vibration of the ship they are in. When implosion comes near us, it presents to you what you call, or you should call, sensory matter. Sensory meaning that you can measure it with your senses. Implosion, gathering together, centered. Matter can be mutated in every manner but it cannot be destroyed, because matter is not a word, its a condition. This table (raps on table) sounds very solid, heh? You call it matter. You can \_\_\_\_\_. The space people when they bring their ships to you, they look like matter or as one man said, a most honorable man, he said they are "real". He said "If I shoot them they die." Matter and consciousness are one.

Irene: Yada, we have just been notified that there are quite a few people here who have little children, so the program for the evening is over, so perhaps we should end the lecture for tonight.

Yada: Thats good, but you need not go round the bush to tell me LAUGHTER.

We of the Circle are very grateful for the work you are doing here.  
Gratcia.

Irene; Thank you, Yada.

#127 - September 19, 1958 - Private and Special  
(Includes answers to some special questions at Lecture of 3/29/1958)

1 ABR. 1986 G/C

This is Friday, September 19, 1958. We are in the home of Alfred and Anita Ganschow at 142 Shepard Avenue, Buffalo 17, Kenmore, New York. This is in the afternoon, a private lecture for the four of us. Mark will have the pleasure of listening to these tapes later.

Yada: It is a pleasure for me to be here to talk with you.

Anita: Thank you for coming, Yada. We do love you and we are honored.

Yada: For those that have the true love for life, have it for us and we move and have our being on the plane of love.

Anita: I do not think I am, Yada, but it touches me deeply.

Yada: My honorable friend, give it some time and it gives the deeply demonstration of joy.

Anita: Thank you.

Yada: Yes. I am not weeping, nor is this man. It is only that he does the yawning and it makes his tears come. (Mark appears to be crying)

Irene: Oh, is that what it was.

Yada: Yes, no more emotional than that.

Irene: I thought maybe he was feeling the presence of the little fellow who passed away, you know, who comes around Mark and I. He is the one who has been touching me.

Yada: Yes, is so.

Irene: After I read her letter, I suddenly had the feeling that it might be this little fellow.

Yada: His youthfulness helps to keep him on the edge of the earth plane.

Irene: He is still playful?

Yada: Yes. But those who pass young have the strong tendency to hold to the earth plane for a number of years. Sir, are you enjoying the best of health? You are looking well.

Mr. Ganschow: Yes, thank you.

Yada: Feeling good?

Mr. G: Feeling good, yes.

Yada: Feeling good is all that matters. When we have health we have energy and drive for life. When our health is impaired, our drive for life becomes weakened. So you want to be strong, you want not to let conditions impinge upon you to such a degree that they break you down.

Irene: It sure fits, Yada.

Yada: It is so. Life at best is a struggle. No matter what one does there are many complex situations arising all the time that make their efforts difficult or should I say, not easy. This we find in everything, everything - especially when we seek to do consciously. Now those who move in the unconscious kind of living, do not feel the pain or the drag of their efforts. It is only when we begin to live consciously that we become more sensitive to the struggle. Life is so that when we awaken instead of it becoming less difficult it becomes more so.

Irene: I realize what you are referring to, Yada, but our work is not only that we are concerned for ourselves, but involves many, and I'm anxious to carry out what is needed to put this work forth in writing, as well as in many other forms, for the people. I feel that we are in a time frame for this work. I am not aware of what I should be doing, or what I haven't done, that seems to throw a block in my way to acquire the money to do this. I'm frustrated by this. I want so badly to get our work out and I'm not aware of what I should be doing to get it out.

Yada: My honorable friend, great helper, I want you to realize this:-  
If you go back into the history of all those that were in the work of bringing the light to the masses, it has been a work of great sorrow and struggle, great persecution and suffering, the crucifixion. So if it is a fact and we see this to be a fact, we must come to realize that we are no different than those that preceded us in this work of the light. Now I am not arguing in favor of constant struggle, because when struggle continues to be pressing it has a strong tendency to break down our morale. So I do suggest that you must have more ways of making the work easier upon both of you, and upon those who are sincerely helping you.

Irene: Yes, Yada, you are right. Now what should we do about this? 1.205

Yada: When you return to your home, the home base, we must get together and map out a plan that is more constructive and more direct in its action. We have been letting you move as you willed to move or to the best of your knowledge on how to move without too many suggestions from us, because we find one gets more strength if they are left to work on their own than if they are too interfered with.

Irene: Oh yes, if you become a crutch, you interfere with my progression.

Yada: That is so. We do this because we realize you have a dream of your own. You are capable of knowing what to do better in your world. You understand your world better than we do.

Irene: But it doesn't seem that I have progressed in that respect. So far as the love and desire to do, Yada, I'm so impatient, that's one of the reasons I'm in the condition I'm in. I'm so desirous of going ahead with the work, but to deal with the conditions around here, it seems that I've failed.

Yada: No, you did not fail, for you have learned a very valuable lesson and that is that you cannot work alone. You cannot take all the work on your shoulders and expect it to succeed. You must have a system. You must be able to give a part of the work to others and rely on them to do the work as you would rely on yourself.

Irene: Yes, I appreciate this, Yada. It has given me the opportunity to know what can be done and how it should be done.

Yada: Is so. Now in giving another work to share with you, you must let them be. After you have instructed them according to your knowledge that you have gained through the years, then you must let them do it as they wish.

Irene: Yes, but I want to know at all times what is going on.

Yada: Oh, that is all right. To get a report of what they are doing is, of course, necessary. But once they proceed to act, you must not interfere in their acting.

Irene: Well, I've tried to the best of my ability when I turn over a lecture to anyone, anyone who wants to get groups together or anything of that sort, Yada. I give them the basic things - the cost and so forth - and let them go ahead.

Yada: That is so.

Irene: I know that when I was working in different industries and in schools, etc., if they didn't have the faith in me to know that I could do the work, I didn't want the job. If they turned something over to me they let me do it. This I feel is only honorable to anyone.

Yada: That is right. Now it has become necessary that you have what they call in your world a promoter, one that knows and loves the work to the extent that they need not communicate with you constantly to ask you if what they are doing is right or wrong. If they love the work, they won't.



Irene: They won't . . . . .

Yada: That is so. Now this, as you must know, is a very specialized kind of work. Not everybody can do it. Not everybody can play a part in it except perhaps as a listener. Then there are some that can play a part in it because they are not only listeners, they are users of what they listen to.

Irene: That is right. That's what I want, Yada. I do not want anyone connected with the work, even to printing the book, that does not love the work. I can give it to them and I know that they will do the best they can because they love it. That is all I want. 1.206

Yada: Now this helper will take a great part of the work off of your shoulders. You are not in a state of physical welfare, nor of the mental strength to continue to push this work alone. You need help. Let us go back to the beginning. This should have been done in the beginning. When I say it should have been done, I only mean that had we thought only of promoting the work, the work would have spread out more rapidly, but would not have been accepted in as loving way as it is today.

Anita: Oh, I can see that.

Irene: Oh, I can see, Yada, that we needed the foundation it has.

Yada: Yes. So you see it should not have been promoted in those earlier times. It was a work that you and your husband had to do alone.

Irene: Yes. I don't see how else it could have happened. Now the work is well established and people have a high respect for it, because it has been introduced in the proper manner. But it has progressed to the point of needing other people now to help with it. I'm frustrated, Yada, with all the necessary parts of the work that must be done and I'm stymied. I can't do anything about it. Well I should be detached from it, but I'm not. Its making me terribly nervous. I will have to do something about this.

Yada: Simply realize now that you have done all you can do alone. That period of the work and knowledge of the work has come to an end.

Irene: Yes.

Yada: So you cannot do more than you are doing.

Irene: That's right. Its like a superintendent to a school - he knows all the branches, but he cannot do all the teaching, can he?

Yada: That is so. Any business, whether it is the business of giving truth to your neighbor or to the masses as neighbors, if it is of any worth at all, it does what is called grow - expand - and in expanding it eventually comes to a point where there are others that have to come into it as helpers. In any business that grows, the employer must have more and more people. Is it not so?

Irene: Yes.

Anita: Yada, why is it that both of them have to suffer from other people's insults and mistreatment?

Yada: My dear friend, is there any work wherein truth is the product where those who are doing the giving, or shall we say selling, do not suffer in this way? Because we do not get something for nothing, so everything become selling. Is it not so. Is it everybody alike that wants the product of truth? No, because truth uproots them from their little niche. Therefore, it frightens them, it brings to them a state of uncertainty and in this state of uncertainty, they are going to strike out at those who uproot them.

Irene: Yada, will you tell me what part Dave Gardener had to play in what we have just finished. What was the purpose of meeting this man?

Yada: More than anything to get you the money to come to the East.

Irene: We had a certain thing to perform here that it was necessary for us to come?

Yada: At this particular time, yes. You have your work to do, you have to meet more and more people who have not attended before. Now if he had not set this interaction by asking you to come to the East and giving the money for you to do so, these people could not have attended our talks.

Irene: That's true. He almost cancelled out our coming to his house. I wondered what the personal contact - why the personal contact, because the money was already there. Yet we went into his home, which was contrary to what Mark and I thought was wise to do. Why was this? We didn't meet anybody there that hadn't been to the lectures.

Yada: This man acquired some better understanding from us which he needed because he is moving in the public's eye. Though he may use our words in his work in a jesting, comedy manner, that is his way of teaching, because he is not secure in himself.

Irene: That's true.

Yada: He must teach it in jest. He must be the clown of the light. The clown of the light, think about it my friends, because everybody cannot take this work in serious doses.

Irene: Its like we have most of the things about the atomic age presented in the comic strips.

Yada: It is so because of the child mind. The child has to be taught in a primary way.

Irene: Benefiting in any other manner is out!

Yada: Is out. They cannot do it.

Irene: I mean so far as we are concerned too.

Yada: In this yes, and more. Then there was this other man and his wife. This man needed help also because he is more serious minded and he moves among the people - not himself, but his writings, and he is a sincere thinker, a serious-minded and clear-minded individual.

Irene: This is a Jewish fellow. He was more aware, Yada told Mark, clairaudiently than Dave Gardener.

Yada: That is so. Now you see this man's wife is a little afraid of seriousness. She is a little afraid of seriousness because it makes her think, think of things that are to her a little frightening.

Irene: Yes, it confuses her somewhat.

Yada: Yes, but even so with our love for humankind we reached her.

Irene: I think so, Yada. She told Mark that it would never do for you to go on this Jack Parr show, because your work is not for their kind. She realizes it. Of course we realize it but she too realized it.

Yada: Yes and we of the circle realized it more fully after you came East. We have a better ability to make contacts with your world while you are present.

Irene: Yes, I realize this.

Yada: That is why, very often when you ask us to go somewhere, where you are not, to gather information, we have to work in various ways to get in contact with someone with sufficient physical energy that we may work through at that particular place. But sometimes we cannot find such a person.)

Irene: I thought, Yada, there is a condition in the records that might help you somewhat to determine conditions in certain places that I am not at all aware of. If I just knew of some of the conditions that Mark and I might come up against, we would be more or less prepared and it would slide off our backs like water off a duck.

Yada: The best way to do this, because everything - - - you know the honorable Maharaja Notch said, to be prepared to accept the unexpected with equanimity. You cannot do this always because all experiences are unexpected. Every new thing we want or are faced with, is an unexpected condition.

Irene: This is true, but I need a little bit of advice and I would like

to have you be, well, I know you are truthful with me, but it seems to me, Yada, that there must be something one can do to build up a condition that will enable them to accomplish that which they want to do, especially in this work. Why is it that some other people can built up a condition? How is it brought about? I must be being..

Yada: No, no. Because those who do seek to do part of this work, like this lady here, Anita, she is guided in getting the people together. Now why does she succeed, where others fail? Because she is sincere about what she is doing and more, she has no doubt in her mind of the value of the work and therefore, what she is doing to further the work.  
Irene: Now that implies that I don't!

Yada: No, no, you don't have anything to do with it. all you do is contact the people. I'm speaking about the seriousness, the sincerity of those you contact, not you. I question not your sincerity and if you question it. 1.708

Irene: I know you don't. I am truly sincere and you know I am sincere, so why isn't the condition brought about so that I can go ahead with the things I need to do?

Yada: Because you cannot do other people's work for them. They must do it or not do it. You have no control over what they do or do not do.

Irene: This I know, but my work, I am trying to get enough money together to get the books out, to make transcripts, to do these things. What has happened that prevents me from getting money together to do this, Yada? I don't seem to be able to create a condition to bring this about.

Yada: Because you want to create it. You want to do it. You see this is not it, giving it into the hands of the light of love. Do not say that you are doing it. You are the instrument but the light is doing it. I give it to the light to do. It needs to be done; it is the thing to do. Then give it and let go of it and don't worry about what they are doing, the people that you are contacting, what they are doing or what they are not doing. Do only what you have to do physically speaking.

Irene: Well that's what I wonder about. What am I supposed to do, physically speaking.

Yada: Why do you doubt what you are?

Irene: Because I haven't what I want. I want some money and don't know, Yada, whether I'm thinking of this properly or not you see. I'm not doubting what I am doing. I think I'm doing the best I can, but if I am doing the best I can why don't I have the things to put out the work with. You see I don't know what I am doing . . . . .

Yada: Yes, getting the money is no proof that you are doing what you should be doing. You may have many people come and you may make much money and fail where the work is concerned.

Irene: Well I know that you know what you are talking about, and I respect it, but, Yada, then if this is so, then how will we, well you say give it to the light. How does the money come? Will there just be a condition brought about of somebody seeing the necessity for this? How is this worked out in the light? We work under a monetary system, consequently it will take money to do it and so I just give it to the light to do?

Yada: It is very difficult to talk with you, because why? For years you have had the ingrown feeling that you must twist the handle or there will be no water coming from the tap. I am very uncertain how to speak to you, because you take attitudes that I do not want to create in you. Now that does not mean that you are failing in the work. You are not. You see this is what I am afraid of, even I am afraid to say it to you because you take the attitude that you are being criticized. You are not being criticized. You are being instructed and

if you do not take it as instruction then you will take it as criticism and you will get that old guilt feeling.

Irene: Well I know you are right there, Yada, but I guess it is because in the beginning it was given to Mark and I to do and I don't know what my part is and what it isn't and I . . . .

Yada: You have been doing it all the time.

Irene: Yes, but I don't know how much of it is my part. I think that because certain conditions aren't brought about, that it is my part to change the pattern or maybe do something that I haven't been doing, because I haven't had anyone openly say, "Well here, I want to do so and so to help along with this." I don't know what is my part and what isn't in respect to getting things done. So whatever you tell me, of course I'm for the work and I want to help to the best of my ability. Its because it isn't moving, that I feel guilty.

Yada: It is because you think that you are doing it that you feel guilty. You see, you think that you are doing it. You are not doing it. The light within you is doing it. I do not know that I make myself clear?

Irene: Yes, the light within me is doing the work, but this is the same as not doing it?

Yada: If you realize this and then say it is failing, you are destroying the belief in your own self, in your own light.

Irene: I know what you mean, Yada. Yes, I realize what you mean, of course. I can't possibly say that this creative force in me is not doing the work right. This would be shutting off, this is denying, insulting the creator. I don't mean that, but I think I must learn lessons and I must know what to do.

Yada: Now look please, heh. Let us go back to the beginning when this work had not yet started. Did you do something to cause it to start?

Irene: Yes I did but I'm not aware of it.

Yada: So you didn't do it at all.

Irene: No.

Yada: But the light within. This man did nothing to do this work. That is why it came into being, nothing was done. It is when man tries to do something, tries to do it, that it fails. All the great men of money did nothing to get it. That is why they got it.

Irene: It sort of contradicts itself doesn't it?

Yada: It does, because physically they do nothing. Mentally they did everything. What did they do? They thought of money, they thought of money. Now the thinking of money started them in the direction of accumulating it. the drive for money brought money to them. The idea of money was uppermost in their minds. They were serious about money. Mentally they had no reservations about what they thought, so they would stop at nothing to get the money.

Look please, you have a lover, you say to that one you love them. Then you must have no reservations about going with them all the way. Go with your love all the way, or do not go at all, because you are going to fail your love if you do. You have been doing a great work, a great work. You have done what you could do at all times, but now you are trying to do more than you can do. This must stop. You must believe somebody else is also responsible for the work, not you alone. When you do this it will lift the weight of guilt off your shoulders when something seems to go wrong.

Irene; Well, Yada, when you say this, then I want to ask you, Will these people that are to help me, will they come to me?

Yada: Yes. Look please. Today you said to the man on the air when he said, "How much is it please?" You said \$150.00. You knew that was what you had to have. You didn't dicker about it, you didn't hesitate

to state it because you knew it was what you had to have. You made him a statement, therefore the man made no argument about it. He sensed no frustration in you, no doubt in you, no doubt about what you needed, so he gave it. You see, you physically didn't do it, you mentally did it and it happened with ease. Had you physically done it, you would have been a little doubtful. "Could I get that much?" "Will they argue about it?" "Will they debate it?" "Will they refuse it?" You didn't care about those things. If they had refused it you would have said, "Fine, that's good, and there it is", and you would have let it go at that.

Irene: That's my attitude about it from now on too.

Yada: All right, all right. You are now taking a constructive attitude - constructive meaning without fear, without doubt as to what is right and right for you and your husband for this work belongs to both of you and to us.

Irene: I know.

Yada: Not to "I", not to "us", you and your husband, but to us, including we of the Circle.

Irene: Thank you. You are so right. It belongs to everybody.

Yada: Yes. So when you speak of it say "we" or "us". We want this, we need - when you say "want" you mean "need". This need is always therefore met when we say with sincerity, "This is what is needed." Then nobody picks up doubts of what you need, not doubts of what they must pay, but doubts of what you need. Understand?

Irene: Yes.

Yada: When somebody turns you down on what you need, then let them fuss. Go on to those who understand and feel sincerity in what you say.

Irene: You know, Yada. When I find that I have carried out just the pattern that you have laid out now, I find that two or three will come along right away and want to have lectures. If I do not sort of insult myself by belittling myself, the first thing I know, another one will show up.

Yada: Now we go back again in the history of this work. In the earlier part we suggested that you not make money as the idea back of the work. So you suffered through two years of very little and slim living. We realized it but we couldn't afford to pull back from our statement of what you needed or what needed to be done. Now we have changed, because we see the conditions of your world. We see that your fellowmen do not respect something for nothing. But there were many who tried. When we said to you later, "Now you must charge so much", and you made this statement to certain people, they would say to you that you cannot sell truth, you must work in love and let things happen to you.

But you live in a world of money, so let us live according to the conditions that surround us and we will live happier. Let us go with those conditions, let us abide by those conditions. Now if you lived in a world of love, true love, among your fellowmen everywhere, then I would say you could afford to move among your fellowmen with complete trust that your welfare would be taken care of. But you see you do not. You live in a world of sleepers, of zombies, of dreamers that do not realize that they are the dreamers.

Irene: It was almost six years. The next three years we charged a dollar, but if people didn't want to pay the dollar they didn't have to either. But the first two years we couldn't even take a donation.

Yada: Is so, is so.

Irene: It was six years going through that and you know, Yada, many people think this has all been a bed of roses.

Yada: Yes, and they think it is a work that happened overnight.

Irene: But I truly am not regretful. I feel very honored to have had whatever background it took to place me in the position I'm in now.

I have never regretted working in this work as you well know.

Yada: Yes, is so.

Anita: Yada is there a karmic pattern? Have I ever been in this work before?

Yada: Yes of course you have, but we must be very careful not to think like this, because it can create feelings of guilt, meaning that we must be paying for something. Always, lady, always in whatever you do, do not bring either the thought of karma or sin into what you are doing. Do what you feel is sincerely the right thing within your heart to do and then forget it. Because if you worry about the results of what you do, you will never do anything. The fear of results will strike us into a paralysed condition where we cannot act because we are afraid of the results.

Anita: I'm guilty of that.

Yada: Don't do it. Put your consciousness upon what you are doing. Be concerned with that and that alone.

Anita: Even though you do get hurts.

Yada: Even though you do. That is not your concern what somebody else does. If they seem to hurt you, look at it as a lesson. You have learned something of value. You have learned that this person is not ready for your light, and you will simply, for the time, move away from them.

Irene: Yada, I do not want to be exposed to the \_\_\_\_\_ any more. If they show up in Washington, I'm going to tell them, with the feeling of love in my heart, that I do not want their money or their presence in the lecture. I do not want to be bothered with contacts with them. I don't know whether they are coming or not, but I'm sure if they do come I'm going to avoid them at the lectures. I don't want to be around them. I can't move away from them so they will have to pick up their valise and move, I guess. You think this is wrong, I know.

Yada: I do not think it is wrong. Do what you feel you must do and have no regrets about it, because if you do, regrets fall into guilt feelings.

Irene: I see, yes.

Yada: Now because I say something does not necessarily mean it is true. Do you think it is true? That is what is important. You see you live in your world. You have certain conditions you have to meet. You cannot deny or escape these conditions, therefore, you must meet them and work them out according to the way you feel about them, not the way I feel. You see, my world, the state of consciousness I dwell in, no one can harm it, no one. I could move right back into the presence of the devil himself and love him, because I know what he is. But in your world, you do not know. Why do you not know? You are blocked by various forms of emotional attitudes. Your EGO; and when I say yours, I'm speaking about man at large, the ego is every present and when it is hurt, which it is always looking to be, then we have emotional judgments about how we should respond to this hurt. You cannot do otherwise. That is the way it is in your world. This means you must live by it. How are you going to respond? The way you feel you must. If you do not, then you have another worry on your hands, the worry called negation of your own feelings. This will cause a sickness to your body. You are negating your own creative forces. Sincerity is the key to freedom.

Irene: You must be sincere to the self. What I feel is right I should do.

Yada: That is so. Now this man, Mr. Reed, several months ago, felt it

necessary to become very angry at another man and demanded action in a violent way upon this other man's body for what is said. Now this is the way he felt. Could he act any differently. He could not act any differently.

Anita: Yada, what can we do to hasten our way to the state you are in? 1-712

Yada: My honorable friend, you cannot hasten it, because the path to the light of full understanding is through living, living and having experiences. If you miss an experience that is necessary for you to have, it means you have stepped backwards from the light or you have not moved at all.

Anita: We will need a good deal of experience then.

Yada: That is right. Life is living, living is action. Learn to appreciate every experience you have. We must have needed it, otherwise we would not have had it. Do you not suppose, my friends, that when you have what you seem to call set backs, that it is not setting us back too. You are not set back alone.

Irene: Now, seriously speaking, I wonder when you say, for instance, you were just portraying a condition when something isn't as you want it to be, to remove yourself.

Yada: Is so. Now you cannot change that man, but you do not need to be in his presence.

Irene: Well then, I truly want you, when I express a thought about something, about what I should do, my attitude toward it; I do not want to be in the presence of someone that I do not honor, though I do not say I do not honor the light within them, but their physical presence. What is the proper way to do about this? Should I completely ignore them? You say to do as I feel. I can be completely detached from them, but I don't want any of their money, I don't want any part of them. If they come to the lecture they pay for the lecture. I don't want to be obligated to them, I just don't. I want to be separated from them, period. Now is this an attitude that is - - - well is it a physical attitude on my part to want to remove myself from their presence?

Yada: No, no, it is not. You have suffered at their hands twice. However, twice or three times it is enough, it is enough. Now if you desire, should these people be at the lecture, talk, if you desire to ask them to leave, do it. But you must know you will have more violence by doing it, because they will feel frustrated and insulted and hurt, and the ego will flare and you will have more violence. Now if you want to ignore them, that is different. You do not have to talk to them. You can go in another room.

Irene: You know I could be detached from them, Yada.

Yada: Is so, is so.

Irene: I think I'll just let them come if they want to come. If they don't, O.K. and I will deal with it accordingly. I will be detached from them.

Yada: That is so and if they talk to you, you may say, "I'm sorry, I have nothing to say to you."

Irene: Yes. I have sort of a dual personality. I find myself saying one thing and then sort of hashing it over and thinking, "This isn't what I want to do." So sometimes I feel as though I make a statement and then I contradict it. Do you find me doing this, Yada?

Yada: Yes, but that is all right. We all do that in one way or another. Now, are you feeling better please.

Irene: Yes.

Yada: Don't you worry. We are not simply sitting up on a cloud letting you do or miss do. No, we know what is right for you to experience and what is not. At the same time, we do not say you should exper-

ience it or that you should not.

Irene: Just let us experience it.

Yada: Is so, because this work is far more reaching than appears on the surface. It has not to do with now alone. Even though we teach of the eternal nowness of life, ten thousand years from now is now. We want only that you do not exhaust yourself by pushing against the wall.

Irene: Yes, I've been doing that, Yada.

Yada: Yes, is so. Do not do it. The work will become light and bring many things of worth to you and your husband, as well as to others. I am going to leave for a little bit and then I will come back and talk to Anita and Alfred if you wish to talk.

Irene: Let our little friend know that his mother has written to us and that we will give her our blessings and we will tell her that he has been around us. Is there any message he would like to send?

Yada: He sends her his love, that he is with them in love and for them not to be worried or anxious about him; that he had a work to do here on the earth and he did what he came to do, as much of it as he could in that period of time and he departed. From the world of the light he sends you his love - you say to his mother and father and sisters.

Anita: Yada, have you ever contacted my brother again? Is he making headway?

Yada: Always, oh yes. He has gained better understanding of life, much easier than when he tried here on the earth. It was very difficult for him here, very. He did not want to learn, but now he knows and he wants to learn.

Anita: Yada have you a chance of seeing him again and conveying a message to him from us?

Yada: Is so.

Anita: Just tell him we love him and we are so glad to hear from him.

Yada: This sending of love in your thoughts to others, whether they are still in your world or in any of the mental states of consciousness, does a great deal to those that it is sent to. It helps to waken them, expand them. Love is the key of creation and to creation. No matter what somebody does to you, don't you create any feelings of negativeness in yourself with the idea that you are going to hurt them, because you're not. Love goes out and helps; hate stays with us and destroys the sender.

Anita: Yes, but it is hard to realize at times that it throws you back to a state of fear.

Yada: That is so. Don't you be afraid. There is nothing to be afraid of, nothing, for you are the master. You are the creator, you are the magician that creates the tricks of life. But if you are afraid you won't know how to do the tricks. Anybody that is a good magician will see through you and you don't want that to happen. In honesty, in sincerity you can have no fear, fear cannot exist. It can exist only when we totter on the edge of uncertainty, indecision. Make a decision and go with your decision. You may be wrong, you may have made what you think is the wrong decision, but even a so-called wrong decision is better than no decision at all. No decision at all is destructive to us. Is so, yes?

Anita: Yes.

Yada: Make a decision. Now if your decision creates a series of mistaken action or what is called negative action, you must be careful not to give yourself a sense of guilt. That is what you have been doing.

(to Irene)

1.713



Anita: Yes, I'm guilty of it too, Yada.

Yada: All of us, all of us are, in what we do. Do what you have to do and don't be afraid of what the results are. You know the story of the jackass. You know the jackass? There is here what you call a bale of hay and another bale of hay over here. The jackass starved to death because he couldn't arrive at a decision as to which bale of hay he would start eating first. In the midst of plenty, he starved to death because he made no decision. Make a decision and go with it once you have made it.

Irene: Well thats what I haave been wondering about with our little friend in Detroit. Should I make a decision and state what I'm supposed to do there, or is he already aware of the decision, Yada? I don't want to offend him, but I do want to know just how to deal with it.

1-7-14

Yada: The man in Detroit will do all that he possibly can to make things right.

Irene: All right, I don't have to do anything then?

Yada: No. Remember this was a trip that was not planned.

Irene: No, thats right.

Yada: It was given; it happened. Go with the happening of it. You know life can be very exciting if we do not try to make things happen.

Irene: Thats right. But you know what happened before in respect to him when we held the lecture for him, Yada?

Yada: Yes.

Irene: And you know what happened there and it hasn't been completely cleared up and so I would like to know where I stand.

Yada: It will be, it will be.

Irene: Because I'm going to be very positive about this hereafter.

Yada: You make your decisions and live by them.

Irene: Sometimes you can insult a person who is working in the light by being too emphatic.

Yada: No, no. You tell them. That is what is necessary. You do not tell them what they should do in their world, in their life, only in your life. Where they are touching upon your life, say, "This is the way it is with us." It makes no difference, you cannot insult them. If they feel insulted, it is because they have insulted themselves. When you deal in sincere love to your fellowman, you will deal as you find it necessary to deal. It is only when we are not dealing in love that we become presumptuous because we are afraid. I am going to leave. I will come back in a little while, please.

Anita: Should I give Mark some orange juice?

Yada: No, he is all right.

Anita: Thank you, Yada.

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Yada speaks in the Yu language

Irene: He is thanking you, Anita, for being in your home. He wants to thank you Anita, for arranging all of these chairs in your home to take care of the crowd tonight. He asks if you are tired. He wants you to rest.

Anita: Yes, a little bit. I'll tell you, Yada, I've had a little shock on top of all this work with my brother passing. Things didn't work out too smoothly for me. I would have liked to see it a little different in the past. I thought I had overcome emotions, but I have not, Yada, I am still . . . .

Yada: English

Anita: Oh, Yada, thank you.

Yada: We of the Circle feel that you have done remarkably well concerning your emotional self. Under the conditions you have done exceptionally

well. For a blood kin is very difficult to let go of. Even though you have not had too close feelings in the latter years of his life, yet he is your brother and it is a disturbing situation, I know. But as you said last night, there is nothing to be gained by weeping and going on.

Anita: Bless your heart, Yada, then you were with us.

Yada: Aukee. And more than this your brother is in good condition.

Anita: He is?

Yada: Yes he is.

Anita: Could you contact him, could you see him?

Irene: He was here last night. He was trying to tell Mark something wasn't he?

Yada: Yes. That he was a little disturbed because you didn't show more excitement about it.

Anita: Oh, that was it! I didn't show excitement. He wanted me to cry?

Yada: Yes, he expected this, but he said, "What for."

Anita: My feelings for him are nevertheless very sincere and deep.

Yada: He knows now it is foolish to become all emotionally upset because he passed on. Better, he said, that he go, because he was beginning to suffer pretty much. So he was very tired and was glad to get away, but he didn't know that he would survive the death of his physical body.

Anita: No he did not.

Yada: And so he wants to say to you and to your husband that he was very surprised, very shocked and yet he said it was a pleasant shock to know he survived the death of his body. Also he wants to say, that in the latter years he was very upset with you and your husband, and he is very sorry. He wishes things could have been different, but not knowing what life was about, not knowing the more expansive side of it, he just lived the physical part. And, too, when his wife was dying, he wanted her to die, he wanted to be rid of her.

Anita: He told you that?

Yada: Yes, but now, later, he was very sorry.

Anita: Yes, I imagine so.

Yada: But when it came his time, or when it comes our time, anybody's. then we have a strong tendency to be sorry for some of the things we have done. But it is futile to be sorry then, it is too late.

Irene: Yada, the understanding Anita has, for her it isn't too late, for she knows that her brother is mind and as long as he now comes to the realization of the true story of it why then this gives her a great deal of comfort.

Yada: It gives her, but she has always had it, but he has not and so at this late date he is sorry. He says he knows he was a very mean man, a very bad disposition and, but what can he do about it now - nothing.

Anita: Does he give a sort of message to pass on to let me know what he is thinking about right now, about his sons - or . . . . Well, if there is anything he would like to have us know. This is already \_\_\_\_\_ I realize now but to make him happy again, I would say to him. "Bless you and to keep on working to know light and truth."

Yada: He says now knowing that he survived, he will try to do that, but he does not know just what to do. But I say to him he does not need to know, he will be taught, so he will not be alone and left to wander around. He will be taught. he has a teacher that will see to it that he gets a better understanding of the nature of the life he has just left and of the life that he is now beginning to live. To live. He says he has nothing to say to his sons.

Anita: He has nothing.

Yada: Was he angry with you?

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Anita: No, he was all right with me, yes. He is also leaving a wife, his second wife.

Yada: He says that is over now and nobody \_\_\_\_\_. More he said he married the second time for companionship, not love.

Anita: He was a very lonely man.

Yada: Yes, he says he was married a long time to his first wife and many years ago he wished he could be free. He did not love her at all. Its too bad, heh?

Anita: Yes, it is too bad Yada, and so sad.

Yada: But then, lady. . . .

Anita: But to get the truth from him, that because he himself said so.

Yada: Yes, yes. You know in some respects in the larger scheme of life, it is better that he learned by that method of living with someone he did not love. This taught him many things. But he is regretful that he gave her so much trouble. But yet nothing can be done about that and she is in the world where he now is, but they have nothing in common, not now, and therefore they do not meet.

Anita: Yes, I can see that.

Yada: In the <sup>ONLY</sup> world into which you all will come eventually, you will meet with those that you have something in common with.

Anita: I hope I will meet with you, Yada. (Laughs)

Yada: That is very kind of you, but you know, lady, I do not care to promote that feeling with people here on the earth.

Anita: I know you don't.

Yada: Because the, I do not like to say this because it sometimes sounds foolish, I may come to you from time to time if you would desire me to, but I do not live in the same world, in the same state of consciousness in which you would be in, so it would be difficult for you to contact me. I would have to contact you.

Anita: Thats right, I realize that, Yada. I know I . . . .

Yada: Now please don't misunderstand me. I'm not better than you, I do not know more than you. However, I concede I know some things a little different than you, so it creates a kind of separation between us which I would have to get through to get to you. You understand?

Anita: Yes, I understand.

Yada: Because in reality we are all of the same mind. There is only one consciousness, one life and we all live in it whether we are in the physical body or we are out of it.

Anita: Yes, Yada.

Irene: This is where Yada explains by using a 30-foot room and divides it up.

Anita: Through Yada I've had some wonderful experiences and I am happy to know I am on my way.

Yada: Oh, yes, and you and you, each one of you have had wonderful experiences, but each one a little different than the other. And we are all on the way as you use the expression very much, on the way, every living human is on the way, each a little different path toward the light of life. So when you realize this, no one can feel more superior to someone else or more inferior to someone else. You see this helps us all to walk on the same level with one another. Yes. Now you, my friend, spoke of the word Ohm.

Anita: Yes.

Yada: I will talk a little bit on this, because I know of your sincere interest in it. Ordinarily I do not talk on this word because it is a word that we are not in a position to be using yet. We must work toward that because while it is called a holy word, I do not like the word Holy.

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Anita: No, I would say sacred.

Yada: Yes, but not holy. Yes, there is a difference.

Irene:

Yada: That is right and if an individual that is not ready some how or other stumbles on the proper way to use it, it could cause him much distress. It is the word in your Christian Bible where it says, "In the beginning was the word and the word was with God", and all of this you know, "and the word was God."

Anita: It is the word of creation.

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Yada: That is it. It is what you in this part of the world would call the lost word of creation, because in sounding it in the proper way you can bring matter together, thereby instantaneously creating form and life within form. So you can see the danger of it. Man wants to get way up here before he starts down here. We cannot do this because it causes our minds to be in a great state of confusion.

Unless we understand down here first and come up slowly, when we get up here we would be entirely lost. In your Christian Bible it says about the man you call Jesus, when he was on the cross between the two thieves, it is said in your Bible that one of the thieves turned to this Great Teacher and said to him, "Oh Master, I am very frightened, what is to become of me?" "Fear not for I say unto you this day you shall be in paradise with me." Now this sounds like a very wonderful promise, but it is untrue. It is untrue. He did not say that. What he said was like this: "Fear not, for I say unto you this day, you shall be in paradise with me." The comma makes it so this man (thief) will have much time to learn what paradise is before he will go there.

Anita: Many incarnations from now.

Yada: That is so, is so. But when the comma is left out it makes a false promise. That this Great Teacher is going to take an unlearned soul into the state of perfection.

Anita: I know that, Yada. I wanted to ask a question or two. First was about "Ohm". Then the extension of consciousness, for that is what I am working on now.

Yada: Now I would be very careful about expanding your consciousness beyond your body awareness. I would be very careful of this. It is a dangerous thing. There have been several people in your country here that have been brought to my attention who have been practicing what you call Yoga, or the attempt to yoke one's consciousness with the all conscious. Now this is dangerous because if the individual does not know how to let go of this all conscious state so that he can come back and live here in the everyday world, he will be considered insane, and he is likely to be put away.

Anita: Yes, yes.

Yada: We cannot live in two worlds at one time.

Anita: No, I realize that.

Yada: (Clock begins to chime) When one with a more beautiful voice than my own speaks, I listen! I listen to the beautiful voice of the clock. It is most wonderful to the ear.

Anita: So do I.

Yada: Expanding your consciousness, I don't think I would do it in the manner the Eastern teachers would tell you about. What I would do is try to get to know your physical world better. This is important because (when you know the physical world, then you know all other worlds.) Now one does not have to sit and take breathes and concentrate to do this. If you want to know the physical world you have to project your mind outwardly into the physical world to get to know its nature. Now the best way is to first know yourself. What are you? Not WHO you are, but WHA you are. A little concentrated

thought will tell you soon enough that you are the creator. There is no doubt about this. You look at the body. You examine it and you see it is created from a substance called in your English an atom. The atoms gathered together makes what is called cellular structure. Now they have to gather first in what is called the molecule. And then the molecule in certain arrangements makes different tissues called cells, skin cells, blood cells, bone cells, all of this. But because they are a chemical composition, and each a little different, they form the different parts of the organisms - that form, called the body. Now how do they come together? By your willing it so. Now you do not do this with the conscious mind.

Anita: No, it is the super-conscious, or our Self.

Yada: That is so. Now this super-conscious self, it knows, it knows just the exact quantity of substance that is to be gathered together to form any body, whether it is your own physical one, or that of a bug or an animal of any kind, or a fish of the sea. Your conscious self, it knows exactly. Now every body, every chemical grouping to make a form is done in a very precise formula - you know formula?

Anita: Yes, I do, Yada, and it is true, Yada, that not every individual's body is the same, made out of the same chemicals and so forth. Is that right?

Yada: That is so.

Anita: And what would you say, what would be the chemical predominating in my body.

Yada: Now this is difficult to say. I would have to study your body quite a little bit, to watch the various changes in the chemistry of the body by what call the nervous system. Now the mind reacts to various kinds of things out here and each reaction or response it takes to outer stimuli causes an impulse on the nervous system to what is called the glandular system, especially to what you call the endocrine glands. Now these endocrine glands will then start to make minute chemical changes in the substance they are manufacturing and injecting into the blood stream. As, for instance, you get what you call frightened about something. Instantly that which is called the adrenal gland is putting adrenalin into the blood stream to save the heart from stopping. Now if the fright is severe it throws a great deal of adrenalin into the blood stream and if you do not use it up by some form of action, it is likely to turn upon the heart and kill it anyway.

We go back into the ancient times of man, to the days of the tree man and the cave man and we find that whenever he was attacked or going to be, the adrenal gland sent the substance to protect the heart into his blood stream very quickly, and also he felt the necessity to get into action, either to fight to protect himself, or to run. In such instances it is action we must get into, or the adrenalin is in excess. The excess of adrenalin will not be used and it will fall back upon the nervous system and the heart and stop it. And so it is the same way with what you call eating.

Eating, though it is a natural habit of all living creatures, man has attained a state of consciousness where he can be very selective in what he eats and he knows the nature of what he eats. He also knows the nature of the chemical body which is something no other animal knows. Now the other animals have to choose by what you call instinct to eat this or not to eat that, in order to survive. But yet the animal does not know the nature of the substance he should not eat. He just knows instinctively that it is not proper for his body. But on occasion - let us take the cat of the jungle - while he likes to eat meat all the time, when he gets sick, he looks for the proper kind of weed to eat to make himself better.

Anita: Would you say in my case that I should stay away from meat eating altogether?

Yada: No, no, just the opposite. If I were you I would try cutting way down on the starches and the sugars, what you call carbohydrates. I would try to cut these down. Carbohydrates in excess cause rapid aging to the body, causes many wrinkles. You see this man here. This all comes from an excess in his early years of eating carbohydrates and sweets and starches. It creates an excess of acid in the system which tends to break down the cells of the skin, makes them soft and watery. You understand?

Anita: Yes. Well, Yada, here is another question maybe you would answer for me. I wouldn't dare ask it when many people are around. Sometimes I can think much better than at other times. Most of the time I have no difficulty in thinking something out. And then at times, at times everything seems dull around here, you know.

Yada: Yes, I know. Sometimes we all suffer from what you call a state of boredom. We wonder what to do with ourselves. We wonder what is important in life to do and what is not. We become a little weary of life and this kind of dulls the mind. But I think you could improve your situation if you would make some effort to reduce your weight. An excess of weight is a strain, not only on the heart, but on the blood vessels, on the lungs, on the kidneys and sometimes the kidneys will become sluggish because there is an excess of fatty tissue around the kidneys. And then these poisons, toxins that are supposed to drain into the kidneys go into the tissue of the body and in the process get into the blood, and get into the brain, and make for dull feelings. So I would, I do not say for you to do this because I never tell anyone anything. I just suggest that this is perhaps a better way and then they must act upon whether they think it to be good of bad themselves.

Anita: Yada, I know what you say is so well meant and I know I should do it, but you know we are all so weak.

Yada: Is so, is so. Because why. It is not so much a willing weakness but rather because we get caught in a little grooves that we become too indifferent to get out of. We have become comfortable in these grooves.

Anita: Yes.

Yada: Until we get a little lazy, a little lazy, and this makes it very difficult for us, heh? Now if when we want something we got it right away, we would be more apt to work a little bit harder, because we could see that by working we get better success. But every effort seems to take so much time and we do not seem to be accomplishing that which we desire to do. But we should realize that patience is one of the key notes to success in everything one does. Nothing ever happens that was worthwhile in a few hours or a few days. Now everything takes concentrated willingness to gain it.

Anita: What in your opinion would you think about my power of concentration? And do I have the ability to think through?

Yada: I feel so, yes. But there are times when you let yourself get into a confused state. Now sometimes things going on around you become too much for you. It is a strain upon you and it makes you tired. Now tiredness, besides being a chemical condition, is a mental one and is a mental one first.

Anita: Yes.

Yada: That is right. The mind is faced with a state of confusion and it does not want to respond to it, nor do anything about it. It

would rather run away and hide, wait until it is over with and then come back. (laughs) But you see we cannot do that because it will still be there when we come back. (Laughter) It is more a spook than a spook! And it will haunt the body house until we do something about it. Now most of our trouble is not boredom, but fear, fear coming out of uncertainty. This brings boredom. What of tomorrow - is forever in the mind of the individual. the more we try to get it out the greater it is there. Anita: Because we lent thought to it?

Yada: That is so. When you say, "I am going to try to do this or do that", we almost never do it or accomplish it, because by continuing to believe we are trying, we are believing that there is a negative condition there that needs to be righted and this is not so. The negative condition is not there, it is in ourselves. When we understand that there is no negative thing in itself, that it is only what we believe it to be, then instead of trying to do something, we do it. There is no trying about it at all. Now every effort or strain causes one to use energy or whenever you use one kind of force against a thing here, this thing here will start using the force against you. It always creates an equal and opposite force. You see?

Anita: Yes.

Yada: Yes, that is why the great Mahandas Gandhi in India realized that to create a war for what he wanted was to create no more than violence. Violence. And he knew that violence only produces violence, so he did nothing. He let go and let life act as it will. Very smart man, very smart man. By letting go and letting life do it, he won for India a great portion of her freedom from her enslavement by the English people. Man believes he has to use force to get what he wants. this is a great fallacy.

The word Ohm. The only time that I would use it is when I sit in meditation and as I sit, I would say to myself, "Ohm, I am that, that I am, Ohm - Tat tat sat, Tat Sat Ohm. I am that I am, I am the reality." Use this thought when you sit in meditation. do not ask for anything.

Anita: No, in meditation I'm not supposed to ask.

Yada: No, you listen, listen.

Anita: I have been listening. In my opinion, I don't know if I'm right, I'm tuning in on a real high monotone which flows continuously. It started like a morse code, real fast. It is the same tone, but it was broken and now it seems to be more even. Could that be one of the rays on.....

Yada: No. Whenever one starts to sit and is serious about it (serious means giving your consciousness to what you are doing), whenever you start meditation in this manner, the first thing that is going to happen to you is that you are going to hear various kinds of sounds. Now what are these sounds? These are the psychic self, your own psychic self creating the sounds. This is the lower self, the emotional self. It is seeking to distract you from what you are doing.

Anita: The lower ego body?

Yada: That is so. Now you want to try to get away from that. do not fight it, but do not pay any attention to it.

Anita: I haven't paid too much attention to it, but I heard it.

Yada: Yes and you may hear other sounds yet. Sometimes what you call in English the snapping sounds (illustrates).

Anita: Oh yes, I know.

Yada: But this is the emotional self trying to keep you from rising above it. Now this is the same force that comes from the body of a child when what you call poltergeister activity takes place. But not al-

ways from the body of a child. It may come from an adult too. Now this is the emotional energy of the nervous system and it is sometimes called sex energy or kundalini. It gets away from the body and makes all kinds of sounds, starts fires, moves things all around and all kinds of foolish things. It is only the lower emotional energy trying to distract people.

Anita: Yada, I've heard so much about meditation sometime before I really started doing it. I first started to meditate after I studied with you and you said you thought it would be good. So then is when I started it. I want to keep my mind busy. I feel a mental expansion is due. I joined a school, you have heard about it, under the Master.

(Anita asks Yada to call her Anita instead of lady. Yada talks about the name and wonders if it is of Spanish origin)

Yada: Sometimes it is very difficult to pronounce your English.

Anita: I am of German origin, I'm from Germany. I didn't want to distract you from what you were saying, but . . .

Yada: Yes, you speak English very well.

Anita: Thank you.

Yada: Have you been a long time in this country?

Anita: Yes, quite a long time, 26 years.

Yada: Husband here.

Anita: He is right here, Yada, he is right here.

Yada: How are you, Sir?

Mr. G: Oh fine, fine.

Yada: It is very kind of you to permit us to come to your home. To go to all the work that you and your wife have done is very deeply appreciated. For without the unselfish efforts of people like yourself, we would not be able to reach your world and today man is very much in need for the world is growing very rapidly and those that do not go along with the growth will be left behind.

Let us go to the great land you call Australia. You know what are called the bush people there? They are what you call aborigines. They are the tail end of a great and wonderful race of people. They are not savage and always been so. They are the tail end of what was once a great race of people. Those that you see today are the people that refused to go on.

Anita: Yada, this brings up a thought, the people (ancient - in Tibet) what do we call them? Snowmen? My husband Alfred, just read a book by Lobsang Rampa who spoke of the snowmen, etc.

Yada: Yes, they were back in my time in the civilization of the Yuga. That is where we originally got the name for this Great Valley that was found by a man called "Ne sepni", ha. These beings we call YUGA meaning vast bodies. They had big, big, bodies. Today they are not so big.

Anita: Not so big, but bigger than we are.

Yada: Yes, big, big people, but lived like the mountain. Now in my time these beings were very gentle, very kind and very tame. They were sub-human. They are still sub-human, even more sub now than they were because they do not have love for anyone outside of their own race.

Anita: Were they inclined to be vicious?

Yada: Oh very, very. Now when this civilization was founded from which I come, these beings, some of them seven, eight feet, ten feet tall, were big, massive and had long blondish hair, and their hands were longer than human hands. They had faces something like human beings, more like humans than monkey, but still a slight resemblance to what you today call the ape, the monkey, and had protruding top of the

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skull here, overhanging this way (illustrates) But they were very kind and they were tamed by the founders of the valley and they helped the people in the beginning to build and make the civilization grow and then man enslaved them.

Anita: Yada, tonight a man is coming, he'll be one who claimed to have existed in those mountains. He is a medium. At one time when he was entranced, one of these beings came through him. At first he sounded very much like a                     . He first started to speak in this Yu language and then after coaxing, he tried or made it possible to use English, using thought forms and told that there was this cruel enslavement, etc.

Yada: That is right, but they managed to survive, many of them, even so. They did not die but they became very timid and shy of people. And then little by little, because of the great deprivations they were going through, they became more and more vicious and savage in their ways. But they were human enough to practice different forms of religious practices and they still do.

Anita: Is it true, Yada, that they did at one time or another robbed and kidnapped women?

Yada: Yes, and they killed the men and sometimes what you call raped the women and then if the woman survived they took good care of her, but the results of these matings were not good. It is a little more human, yes, but still carries all the savage instincts of these things - beings.

Anita: Last night Mark was reading in one of my books, Yada, and he was amazed reading about one of the airplane crashes in Tibet, or in the mountains there (I have forgotten where it was) and he wanted Irene to ask about it.

Irene: It said in the book, Yada, that the cockpit, that is where the man sits that operates the plane, that it was all bloody, showing that these people were injured, but yet there wasn't a bone, anything left in the plane or surroundings to show that the people had perished there. There was nothing but the plane left and Mark was wondering what could have happened to these people. There were over 30, 34 I think.

Yada: (Speaks to Kethra) I do not think it would be wise for me to tell you. I will say it is too much for the nervous system. It is not a good thought for me to tell. It is too much - what you would call terrifying, so I'd rather not tell you.

Anita: I was under the impression last night, would you mind if I say something about it?

Yada: Yes, please.

Anita: Maybe I shouldn't, but I had the impression while Mark was reading it that even after the bodies were dead they were taken away and they used their flesh?

Yada: Yes, you are right, you are right, and I do not like to make those kind of things.

Anita: But Yada, we have known, we have heard so much and have studied quite a bit, that we present here in this room right now are not too much disturbed by whatever comes.

Yada: Sometimes there are beings in your world, or just outside of your world...

Anita: Etherians?

Yada: Well they are not all of the good kind you know but extremely vicious. Vicious because they do not understand what vicious means. It is not vicious to them, it is natural.

Now let me say about what Mark was reading last night, they (people in the plane) did not go beyond the range of where they thought they were or where they were supposed to go, but there was a change in dimension, They were caught in this different dimension and they were seeing land in another world, not the world in which they were. Perhaps I will tell of this tonight. Perhaps the people would be interested?

Anita: Yes, Yada. Would you want us to remind you, or would you be thinking of it? 1.723

Yada: Perhaps it would be better for one of you to ask me. It would help the people to know what I am talking about.

Irene: I think that would be good, because it was published in many of our newspapers. I think it would be a wonderful thing. You know, Yada, I think sometimes the explanation of these things is better than to keep man wondering. You see so many, many new thoughts today, but I don't think it is wise to keep them wondering about it.

Anita: About this ship in New York harbor. That just disappeared like that, just vanished. It is unbelievable to people who don't know a thing about it.

Yada: But you see, if your scientists knew something more about what is called atom structure and the real nature of the sub-atomic world, they would know what has happened in cases like this.

Irene: I would like to go dear, because Mrs. \_\_\_\_\_ has asked us if you could find out anything about these people that are supposed to speak to her and just the next week they disappeared. You know I mentioned it to you once before. Have you found out what happened?

Yada: Yes.

Irene: Yes, they were to come by plane. Did you hear what really happened to those people, Yada. the one lady, you know, left two little girls in England. Nothing can be done or sold without knowing. I mean I couldn't go to the authorities and say, "this is the truth."

Yada: Yes, where did they go? Where did they start to go?

Irene: Well they said they would like to fly down to Palm Springs - where you have been with us, and then they were going to go see them. But one of the ladies said it would be fun to go down below the border, but it would be too much trouble to get the permits, etc. So it was just a passing thought. They weren't intending to fly down there but they took off from Los Angeles Airport and they didn't reach Palm Springs. Now this is a very short ride, you know.

Yada: Many people have disappeared right over your head! We live in many worlds in one.

Irene: Its the ball within the ball.

Yada: It is. There is so much to learn of life.

Anita: I realize that more and more.

Irene: The girls are left penniless because their mother's estate can't be touched until it is discovered what has happened to her. It has left these two little girls in England, stranded.

Yada: How long now are they gone?

Irene: Its a year ago the week we were in \_\_\_\_\_.

Yada: You wish to say something?

Anita: Yes, I wished to say before that we appreciate so much having all these teachings coming to us in such a manner that we can understand them. And I often wonder how we could make it possible to, or would it be possible to have different channels or could you tell us where different channels are from which we could get similar teachings, Yada.

Yada: You see this work was designed to have its beginning in 1945. It

was not long after that that it did start, these teachings.

Irene: But you were developing Mark at this time.

Yada: Yes, but this is a work that is especially for these times. At another later time it will be of no further need for another message will be created for that time. But we of the Circle are hoping to have created on your earth a school where men from everywhere can come and learn the things we now talk about.

Anita: Oh yes.

Irene: Is so.

Yada: Yes. In 1945 man started on the path of what is called mental evolution. He completed his physical evolution because the physical body will not become any more complex than it is now. But it will become less and less so as the time goes on and man will become more and more mental.

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Anita:

Yada: That is so. and this started in the year 1945. Man, the scientists do not know, but the moment they will discover the atomic bomb and how to take matter apart in this manner, to discover the energies inside of it, that will be a new dispensation for the world of human kind.

Anita: What I was thinking of, Yada, was the different channels. Now the Master, Dwahl Kuhl dictated all those books through Alice Ann Bayley.

Yada: Yes, I know of course and to many others. You see there is always a channel somewhere. Perhaps we that seek the light will not have a human or spiritual teacher come to us, but we will get the thoughts of others through the channel of reading books, writings, etc. What is a master? Anything that enlightens us, anything at all.

Anita: Yes, they do not want to be called a master.

Yada: Is so. Master teacher, anything at all. To be called a master. If we wait for a certain form to be a master to us, we may wait forever.

Anita: There is another thing, Yada, now coming to this passing over and being reborn again. I know we have to come back many times in order to progress and make our way toward the higher realms of consciousness. Is it true that the month of passing out of this physical body determines the month of birth?

Yada: No, no.

Anita: It is not true. So many people speak about that and so much is written about it that I was in doubt. It is not true?

Yada: No, no. what determines one's returning to the earth at all? Each individual has his own desires, his own needs to be met with. The earth experience is simply one of his experiences and he may come back and have many, many earth experiences, remembering that he himself is the earth any way. Oh, it is so deep man has to go and yet each time he goes, he must not think it is deep. He is just looking to understand himself a little better. Make no great effort to do it; be patient at all times and be cautious; walk carefully; be careful of what you expect; examine all that is said from us, from anywhere, carefully.

Anita; Yes, Yada. I recognize that. Then you think his teaching is all right to follow.

Yada, I do, I do.

Anita: Are you very well acquainted with them?

Yada: Very much.

Anita: There is so much in your teachings, that \_\_\_\_\_

Yada: This I know and there is a man on your earth who may not be on your earth much longer, who has written a number of books, named Mr. Brunton, Paul Brunton. This man in a way is also a master, or master teacher, for he has learned much and he gives it back to those who are wanting to know.

Anita: Isn't that part of the learning, Yada, that we have to <sup>1.725</sup> pass on what we know in order to receive.

Yada: Exactly so for he who holds on to that which he has learned, loses it. loses it. You have to give it out to keep it. It is so \*

Irene: You know, Yada, I wanted to say that you are, shall I say, that people in the commercial world are especially people who are in position like Long John. But you know he has a great respect for you people. He recognizes the truth and the sincerity in this work.

Yada: Is so.

Irene: You know over the air, he puts on a play. I thought it was so considerate of him to notify Mark beforehand. This was very considerate of him and I appreciate it so much. And he gave Mark all the opportunity in the world to tell, to \_\_\_\_\_ what this work is for. He said he thought it was the greatest in the world.

Yada: He was very kindly acting of him, but a thing which we cannot accept. My honorable friends, because of tonight I, myself it does not matter, but this man I have to watch out for his body.

Anita: I appreciate this so much, thank you so much.

Yada: Gratcia.

Anita: And I thank Mark of course, too.

Yada: Gratcia. You know, my friends, there is only one path to the light of life and that is through what you call service in love. That is the whole of life, service in love. When we are working in this way, sincerely, honestly, everything, everything else comes to us like this. I want to again assure you that your brother is all right and he is in very good hands.

Anita: Thank you, Yada, and give him my love.

Yada: Yes, I will do this and if he wants me to send a message to you some other time, I will tell it to this amn and he will send it to you.

Anita: That is wonderful, Yada. Thank you so much.

Yada: Gratcia, gratcia. My honorable friend (Alfred) man of the house, we will again talk with you, have now something to say perhaps before I go?

Alfred: No, I don't think so. Thank you very much.

Yada: E gratia and the light attend you please.

Anita; Oh, thank you so much, Yada.

Yada: That is what keeps the spirit, the mind, the soul and the whole human race alive, loving and blessing one another.

Anita: Love, love to you!

Yada: Anotchi.

After this Alfred played a record on the High Fi:

"Beyond the Sunset, If you go first and I remain,"  
then Cara Mia.

Irene: This is Saturday, September 20, 1958, in the home of Alfred and Anita Ganschow at Kenmore, New York.

Yada: Sena et Seneha, Ena Yada di Shi'ite.

Group: Good Evening, Yada.

Yada: A notchl.

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Irene: This is Yada di Shi'ite. He is introducing himself. He is the leader of Mark's group of teachers. He is saying "Senehas" - Ladies; "Senas" - Gentlemen; "I am Yada di Shi'ite." (Yada has his hands in the position of the lotus blossom)

Yada: E grati ya.

Irene: Yada said, "You people." He wanted to thank you people, Eta's" for coming here this evening. "E grati ya". Then he thanks Mr. and Mrs. Ganschow for having him here in their home.

Yada: In his language.

Irene: Yada, these people, quite a number of them haven't been here before to listen to you members of the Inner Circle. I should tell you, Yada just speaks in his language for a short while; then he reverts to English. This language he is speaking is the language he spoke in the Himalayan Mountains 500,000 years ago. It is called the Yu language.

We have quite a number of questions submitted to us, written, Yada.

Yada: Au kee, I'll speak English.

My honorable friends, it is great pleasure I have in coming here and speaking to you this evening. I hope that you also will speak with me, for I do not come here just to hear my own voice - there is little pleasure in that after 500,000 years of it.

First, I want to say to you, my friends, that I do not speak to you from the world of the dead. This is a misconception that man suffers from when he gets the opportunity - which is very rare - to communicate with other human beings like himself, but abiding in other states of mentation - not place, but mentation or mind.

When we grasp this, then we no longer go looking for spook relatives. We want to speak mind to mind, consciousness to consciousness. The body is only an instrument of the mind. You are not communicating with a body. A body doesn't care what you say, because the body doesn't hear it. It doesn't understand it. It doesn't sense of it, but there is a little man sitting inside the little box on the shoulders. It is called the head. He is crouching in there, looking out here, through the little slits in the box.

You are communicating with him and when communication is done - one human being with another - it should be a great honor to do this communicating. Love, it should be done in love, otherwise not at all. For without love, there is no understanding. This means there is no communication.

Words. There are no words, there are sounds. Sounds - what you call molecular sounds, created in the spaces between bodies. Each one of us, according to the way we have been conditioned to understand sounds, we take these sounds and turn them into meaning.

The little man inside here, translates these sounds. To himself, he comes to know what they mean. But sometimes these sounds are very disturbing to one. They create a conflict within, which manifests itself with us, starting trouble between the communicators. They may be talking about the same thing, agreeing in themselves in their own way: but not being able to understand, they give or get a wrong feeling and then start trouble. Semantics. It is a dreadful thing, for by it, false interpretations, man comes to have with his fellow man.

Irene: I have a question to put to you concerning this. This is referring to you.

Is this entity a teacher on the astral plane? Does he just project his consciousness on the astral plane to give his message? If he has been gone so many thousands of years, why is he still on the astral plane?

Yada: Is very interesting. Many times I ask myself all these questions too. I sit in a corner and say: "Yada, why do you do so and so? But I can never get the answer! I have to go and ask somebody else.

My friends, as I said to you, I do not speak to you from the world of the dead. Death means ignorance; means not knowing; dead - does not know. Now, looking at what

you call "the study of survival" from a religious approach, I would be considered a spook. 1.727

But I am no spook, because I do not present to you a physical form of some kind, you who have studied what you call spiritualism would believe I am a spook. I am not. I am like you are, a consciousness. I communicate with you from consciousness. You communicate with me from consciousness, not from a place called the astral world, because there is no such place.

Astral is a word, it is not a place. It is a word. And it is largely used in the field of the study of astronomy. It means "The Starry Realm!" The starry realm is consciousness. It is not a place. There are no places. You think because you are living in what you call a physical/chemical world, that it is a place. It is no place. It is a condition, a (mental) condition.

This is true of what is called the whole of existence. All of existence is a mental state, whether I refer to it, or you refer to it as physical/chemical makes no difference. Or mental - it is all (mental)

I did not have my beginnings in existence 500,000 years ago. That was but one expression of consciousness - the same as which you are going through now. You are going through a mental experience which you have labeled physical/chemical experience.

Now we can prove this. Man, in your world, always wants proof. We can do this and I know that today you will understand it better than possibly in any other time in the past history of man.

First we take what is called matter. Look at it. What is it? The word matter is not what is; that is just a word. But what is this without the word? Leaving the word off, the label off? It is like today you have what you call foods and put them in cans and then you get labels and put labels on them. The label says so and so is in the can. Is that not so?

Now the only way you are going to know what is in the can, is not by depending upon the label. You may do this because you have been instructed to, and you came to depend upon it to know what is in it. But you cannot open all the cans to see if it is true. The food dealers would not like you for that.

In the case of man - he is a can; the body is a can. What I am is in the can. We have to go into one another to find out the true nature of what they are or what we are. You can never know another by looking at his surface-self, or the outside of the can. And the only way you are going to get into this body (can) is with the key of love, which means understanding, not passion, but understanding.

And first, you have to understand your own "can". Then you can better understand another. But now matter - the can - the surface is all we see. We want to see more, so we cut the can, or the matter, and we find that no matter which way we cut it, we see only another surface. Very discouraging - cannot get into matter. Cutting this way, that way, does not matter; we cannot get into it.

Your scientists are saying they take matter apart. And as they do so, they have come to discover that a bit of matter is - I repeat your own expression - "ninety percent nothing".

Irene: Yada, we have a gentleman who is going to take a flash picture of you while you are talking. I want you to be aware of this.

Yada: Au kee, grati ya. You do what you will.

You take this piece of matter which you call 99% nothing. Have you ever heard of that? 99% nothing? I can understand 90% something, or 10% nothing, but not 99% nothing. All right, what is meant is that the core is where the something is - the nucleus I think is a better word.

But let us see if it is true, if there is something more on the inside than the outside of a bigger matter - that sometimes is called the shell, or the electronic body. So now we dig deep into this what you call nucleus, and we separate the pieces, because it is made of pieces, and we find it does not consist of a single point any more than the outer shells consisted of a single point.

The electron is not a body in itself. The proton is not a body in itself. Every part of this so called bit of matter can be fissioned. Where therefore is matter? What is its true nature?

Now it would do no good for me to say to your materialistic-minded scientists, and there are quite a few of them, that this thing called substance is in truth mind action

the building blocks of consciousness. It is said that some of your scientists takes what you call a proton bullet, shooting it at a bit of matter, that they are knocking off a piece of this matter. 1.728

No, they are not, for no two pieces of matter ever touch; not at any time, never touch. Yet when this effort is made, to do what is called knocking off a piece of matter, all that happens is that the force used causes the force that seems to be hit, to expand itself. The force field called the "matter" atom expands itself.

It is caused to take up a great volume of space. No piece can be knocked from another piece. That which appears to be nothing in the atom, wherein you have the electronic fields and then the nucleus, it appears to be vast - comparatively vast regions of space like you would have with the sun and your planets - vast regions of nothingness between these bodies. But, I think your scientists are finding out very rapidly now in these recent years, that there is no void; there is no field of nothingness or vacuums, but relative states of lack of "matter".

Q. Yada, I have a question here that I think you are answering now. Could you explain more about the different dimensions, and you are speaking of dimensions, are you not?

Yada: I am working myself up to it. No where is there empty space. Space itself is "matter". You may call it by another name - energy. It makes no difference it is still matter. For why is this? Because this is the mechanics of mind, of consciousness. This is the nature, this is the essence of your own being.

So you see, I do not speak to you from a low place called the astral, where it is said certain kinds of beings go when they die. Mostly these beings are earthbound. This puts them in the pale - perhaps in the bucket (Laughter), the bucket of wrong thinking. They have become degraded in the sight of those who think being earthbound is an evil thing.

Is so. But the one who is going through it, does not feel evil or anything negative about himself. He is in his own state of mind and enjoying it, or suffering it, according to how he feels. Can one go where one does not know about and think of? According to my nature, according to my mind, my understanding, I move and have my being.

Therefore, how can I condemn anyone else who moves and has their being in their own way? That is them. This is me. But you see, listen to the nasty connotation on the word "earthbound". It is always someone else, not me. Notice the talk of the Christian when he points the finger at another - "you are going to hell, not me."

My friends, we are where our consciousness is and we cannot be in any other state. So, if you encounter an earthbound being and you are not too frightened to stop and talk with him a little bit, do not condemn him nor do not try to save him. He will hate you for that, more than for condemning him.

People hate to be saved - even those who tell you they want to be - because their ego tells them that where they are, what they are, is the only thing to do and it is.

And if you deny this, then you are denying the right of their ego to think and do as they please. And they don't like it, whether it is a spook in the skin or out of the skin, they don't like it. No one likes to be condemned or told they are not doing the right thing. But if someone comes to you and says, "I need a little help; I am in some difficulty here", then it becomes your duty to listen to their trouble and then try to help them out.

It is your duty, not to them but to yourself. For that is what life is, that is the essence of life again - SERVICE IN LOVE TO YOUR FELLOWMAN. Life is that simple. That is all. If man could but understand this and work in it - SERVICE IN LOVE TO HIS FELLOWMAN, who could we leave to suffer, to be without. Who could we turn our back upon? No one, nowhere, at no time.

You would not have this mad scramble of hatred among you in your world, this scramble to be superior, one above the other. Look, you have it - racial hatred, religious hatred, political hatred. Yet you claim to be a great Christian race. There is more fighting going on among the Christians than among any other people. Is sad, but true.

Christian - the word Christian, it means crystal clear. It doesn't mean a snob-bish kind of religious belief. It means crystal clear in understanding. Understanding what? One's self. One's self. And when you understand yourself, you cannot help but

understand another.

This bowing, this scraping, this building of temples, for what? To create more arguments, more hatred, more discension among you? I gave a talk somewhat like this a little while ago in the north. I called my talk, "Bottoms Up". This is what man does - first thing he does is fall on his face in front of something he does not understand and puts his bottom in the air.

God has come to see his creation as nothing but bottoms - no more faces. Hah. A bottoms-up creation. Is too bad, eh. Ha.

There is only one temple of honor; that is the body. This is the living temple of the living God. You want to worship it by honoring it, by loving it; thinking good thoughts about your body so that you will do good things for it, feed it the proper foods, give it the water bath sometime. Some people abhor soap and water; they think they may rot, I think.

Learn how to breathe down here - down here, deep in the diaphragm so that the lungs will have the full capacity to take the breath, the air, to bring oxidation through the blood stream in the entire body, feeding the blood oxygen, so that these little oxygen cells will carry this enervating living substance to the every part of the body.

One of the greatest, what I call unhealthy things that man does to his body is the smoking of tobacco. Yes, smoking. Because why? Because when you take the smoke into the lungs, you get very little oxidation. This causes decay, breakdown of the respiratory tract, of the lungs. This lack of oxygen causes trouble with the eyes. You are feeding a very great poison to your body. It is called tobacco tar.

My friends, I know two reasons why you smoke and you find it necessary to smoke. Smoking is only one form of frustration that man suffers from. When you are smoking tobacco or you are drinking alcohol heavily, you are not drinking alcohol per se; you are not smoking tobacco per se; you are smoking frustration and drinking frustrations and inhibitions, fears that are brought on by constant tensions and uncertainties around you.

You have to find some way to equilibriate yourself with the physical world or else it is this - nerves, oh, - "Something, I've got to do, something or . . ." you Americans say, "I'll blow my top!" It is very good too; is proper expression. I am very interested in your colloquialism, in your slang terms. Blow the top is what it is.

How is this? Nerves, through the nervous system, brings tension, high blood pressure. High blood pressure soon cannot get the blood to the brain and this is like a boiler. You know boiler? Filled with steam - filled, filled, filled, - no way to escape. Pretty soon blow top is what happens, very good!

ALCOHOL. "I will just take a little bit to calm my nerves - and a little bit more to calm the calm of my nerves . . ." Pretty soon you are so calm you can't move. This is all good if you do not mind (the results). You may smoke and drink all you like as long as you realize there is (a price) to pay.

You can do anything, but please look at (the price) tag (before) you do it. Because if you don't, if you wait until you have bought the goods before you look at the price tag, it is too late. You must pay the price. Just look at it before you buy the goods, huh? Then you will be safe.

Now, I do not say, "Don't smoke, it is evil." It is not evil. "Don't drink; it is evil." It is not evil. No, not as far as a god is concerned. A god doesn't care how much you smoke or drink. He is not interested. Very often I wonder if he doesn't do it too! And he would have cause to do it, with watching his creation - - "Oh, I cannot stand it; give me a cigarette!" Ha!

After all, if you do pattern your god and make your god an image after yourself, then he must have many human frailties also. He must get moments of exhaustion. Sometimes he must say, "I am going to resign; I am going to quit; can't stand it any longer!" "This country over here is praying to me; wants me to help them to slaughter those people in the other country." Yes, and these people over here are also praying for the same thing for those over there. Oh me! Will you help us to do something for them over there? We don't like them, God, do you understand? They are not Godly, only we are Godly. We do something more than your creation, more than humans. We are chosen by you you said so.



No, He didn't say so. Only the priestly system has lead man into the belief that there is such a condition as "chosen ones". Sometimes we have the habit of "choosing" ourselves - which is not too bad; nobody else can prove it is not so, huh?

Man. You have been taught that you are evil, that you are sinners. Your Christian Bible makes the statement that you are filthy rags in his sight. You like that? How big does it make you - this big? Should it not make you afraid to die, to go to face such a One?

My friends, you may not accept what I am going to say here. You may not accept it now and it doesn't matter, I don't care. That is not my interest, with what you do with what I say. My interest only is to say what I have to say. What you do with it is your interest and your business.

You are going to have to come, sooner or later, to the realization that you are god; that you are the eternal creator, the eternal light. Now some of us - such a statement frightens us. "I, the Creator? I did all this? I am responsible for all this? Oh no, not little me. I may be part of God, but I am not God." Which part is? Irene: - Lady wants me to lower the voice?

Yada: Can you hear me back there, please? Am I too much blasting here?

I do not want to disturb anybody too strong or not say something here right.

Irene: No dear, but there are neighbors out there and they can hear what is being said.

Yada: Oh, you don't want neighbors to hear. Invite them in! Laughter. It saves them from having to listen outside. You see, if you have an enemy outside your door, open the door, invite him in and make him your friend. As long as he stays out there, he remains your enemy; he seeks to do you bad. Say: "Come in enemy." When he crosses the threshold, say, "How do you do friend." You see, it is that simple. If you are not afraid, that is, if you are afraid don't do it, because the moment you invite your enemy in, he may have knife in hand. But if you are not afraid, you open the door and invite him in. A locked door makes enemies; it creates thieves who seek to enter, unknown to you.

It is like the body-house. If you are afraid of the world around you, all those you fear are your enemies - invite them - come let us sit together. Let us sup together, sup of knowledge, of life.

E grati ya. Now I have to stop here because there are many questions and I want to get to them. But please, before I do, I want to talk a moment about what you call the "saucers", because I think some of you are interested in them.

My friends, going back to 1947, when you first heard the word 'saucer' - 'space beings' - beings from outer space, from planets - much has been written and a great flow of words in talking spread all over the world. Slowly man is doing, and is coming to do, what he has always done, down through history, with things and conditions that he does not understand.

Man does one of two things with that which he does not understand. He either attempts to destroy it, to kill it, or to worship it. This is a throwback - this kind of thinking and doing is a throwback to man's primeval state of mind.

Look at all your religions - the great teachers who have come and have been seemingly connection with these religious beliefs - the great Avatars, the Knowers of Life, who have come not for your worship, but for your benefit in understanding, in wisdom, in knowledge concerning yourself and life.

But man is always dazzled by personalities and the first thing he does when he does not understand a personality, he falls on his face. Bottoms Up!

There is history of many crucified Avatars or saviours, or masters, or whatever you like to call them. Many, the man called Jesus is not the only one, He was one of many. Now come these beings. They have been coming to the earth ever since the earth was; before man put his foot physically upon it. These beings are a branch of the human race, only they live in a different dimension.

Now, I do not like the word dimension. Why do I not? Because we must assume it is a state in time. Is there someone here who understands physics well?

Answer: Mr. Schultz is here.

Yada: My honorable friend, it has been a long time since I talked to you.

Ed.Schultz: Great pleasure.

Y: My friend, I want to talk with you a moment on dimension and when I talk, you

and anyone else here who understands the laws of physics, you contradict me if I am saying the wrong thing. Please do it, because you see of no criterion that I know it all. You will find that out after the first 500,000 years you have come through.

My friends, we are not that little bit of time called 500,000 years, we are eternal. There was never a time when man was not, because man is consciousness, not a form. Now how are you going to get a dimension in time. A dimension in time? that is a simple little question. You have many questions. I am asking a simple little question. You perhaps could answer me.

A dimension in time? You tell me please.

Answer: It is a state of consciousness, a relative division of time that consciousness sub-divides for convenience.

Yada: E grati ya. Now that is what you have said. Is there someone else here who would wish to put it in a different way, feeling perhaps this man did not put it in a concrete enough way for you?

Comment #1 - Time is the insulation of all things and never moves. If time ever moved, everything would crash into each other.

Comment #2 - Time is only relative.

Yada: Now we have three different approaches to what is called time. Yet, if you have been listening carefully, you would find they all come down to the same thing. It is not something that you can grasp, you can hold. It is not something you can do other with than sense, feel - you have a feeling.

But what are you feeling? Are you feeling a thing called time or are you feeling yourself? And you are using the braille system to do it. I make for joke!

Comment: We cannot be conscious of time without motion. Time does not exist without motion.

Yada: Is so. And yet I ask myself, what is it that moves. What moves?

Comment: That is also relative.

Yada: Pardon, Lady, what did you say - life moves? You tell me what you think perhaps of what I said. There are two states. One of them is called consciousness; another is called self-awareness. Consciousness is static; self-awareness is fluidic, but it has its sense or its seeming state of motion - fluid, only because of the static condition called consciousness. Do I make myself clear.

Comment: Yes, you do.

Yada: Because I am aware of, I am aware of, I get the feeling of motion on the black-board of consciousness which does not move.

Let us say you are in a box and the box is in motion in space but you cannot see out. You would not know which or what direction you are moving in - up, down or sideways - and indeed you would feel no motion at all because you have nothing to create that relative state of me and motion.

So we come back to another thought. There is nothing but the Light. The Christian expression of this - "There is nothing but God." But you see, when you use the word, "God", you deify something that does not need deifying. It does not care about being deified. It has no knowledge of caring one way or another. It is not self-aware from you. You are it, and make it, and am it.

Dimensions. Motion. Distance. Over there or from this point to this point. Let me put fingers together. Now it may appear to you, to the eyesight, that these two fingers are touching. But they are not. They cannot, for if you have a very delicate gauge you could measure and find there is, relatively speaking, a vast space existing between this surface of this finger and the surface of that finger. Is it not so?

Comment: That is correct. If you hit one piece of iron, they never touch.

Yada: Is so. So when the scientist is shooting the proton bullet at another piece of matter, this bullet does not hit this other piece of matter. How then does this piece of matter seem to split and separate? The force field that is running ahead, in which this moving object has its existence, is what causes the splitting. This reaches its target long before the substance called the bullet. The bullet never touches it.

I hope this subject is not too dull for you, my friends. Sometimes these things have a way of being a little dull. But if we are seeking to know the nature of things

instead of just the outside, with the hallelujahs to go with it and man would stop making hallelujahs if he only knew the joy of inside, of the true nature of his own being

He would say, "I do not have time for hallelujahs, because I am living the life. I am living God - if you wish - instead of worshipping Him a little bit one day and forgetting Him the next. If you are a sincere Christian and you think worshipping God is a thing to do, then do it. But do it with understanding and do it with your whole heart, not a little piece of yourself one day a week. Is called Sunday.

Oh the great holy day! You know what it is? The day of paganism - pagan worship - adoration of the sun. Now we may think, my friends, that this is terrible; shouldn't say such things. But if you are a true Christian and want to know truth instead of accepting what I am saying, go look. Dig into the history of humankind and its study of what is called man's religious nature and you will know for yourself. 1.732

Nobody should be an authority for you. It is honorable to listen, wherever you go, but do not accept another's statement as the last word in truth. You are the authority, the only authority, the last authority as well as the first. And if you do not do this, then you will become a good slave for those who want to enslave you.

Do you know whether there is a life beyond the surface life? Do you know because I come and talk to you and it appears to you that I am from the dead or that I am a spook or I am not a spook. It does not matter. DO YOU KNOW? That's what matters, because there is going to come a time when, if there is any such thing as a spook, you are going to be it. You want to be prepared, to know how to be a good spook.

A man who is going to go to India from this country, gets into the quick moving ship you have today and he is there. He gets off and he is in a land of confusion because he does not know what India is; he has not studied. He has not sought to know what people are like, what their feelings are. So he gets into all kinds of trouble.

The white cow comes in his path and he does not like it because it stinks, because he has always lived in perfume he does not like the stink of the cow, not even the white one. So he does not know it is holy to some of those people there, and that those people do not smell that holy stink. So he goes to push it out of the way and he gets a holy knife in his back.

Same way when you pass from this world to any other state of awareness - try to learn something about it, where you are going, its nature, so that you will be prepared My honorable colleague, the Maharajah Natchi Trimalaki, he is saying these words, and I think they are the most words of wisdom, "Be prepared to accept the unexpected with equanimity."

That is a great deal isn't it? That is almost too much to ask one to do; but we had better because the conditions that you may have found yourself in will be confusing to you.

Know that you are the dream and the dreamer, both. You can go to sleep and wake UP WITH A NEW DREAM. Erase the old dream, rubbing it out. You can do it and create the dream as you want it. But if you do not know that you are the dreamer, how are you going to do it? You find yourself caught in a nightmare and you think you cannot get out. "I am in prison" - that is what the physical world is to man who does not understand his own nature and life - a nightmare.

These saucer people are coming from another dimension which is called a dimension of time, now that we have agreed upon what dimension is we can talk about it. Before, I said to you, I do not like the word because while it may convey a picture to me, to other people it has no meaning.

Space. It is not something that man walks around in and then departs from at death. The space beings are simply living in another vibration or frequency than what you do. They do not come from other planets. It is said by one person that he has gone to the moon and there he was picking vegetables.

I am not going to criticize him, my friends. If he did, let us all clap, good for him, hoping he had a good time. Because, he never wanted to pick vegetables here; why he want to pick them on the moon? What I do here on earth, I am going to do any place else. But if I do not do it here, I am not going to any other place.

Comment: We are not concerned about what other people do. We are only concerned with the truth of things, Yada.

Yada: That is all and that is what we ever should be concerned with, I do not care. I am not interested in the personality. You should not be interested in me as a personality, but rather in what I say, but what is said.

Question: Can you say this, Yada, disregarding the personality, is it possible to pick potatoes off the moon? 1.733

Yada: No, because it is not a kind of country where potatoes or vegetables can grow. The whole moon is open to what you call the showers - not meteors - some other word - cosmic radiation in pure form. That is why there is no growth of food there. It is coming in pure form. Why? Is because the moon has no atmosphere.

Therefore it has no ionosphere. It is only possible to have such a shield as an ionosphere if you have an atmosphere. A long time in the great past of creation, and of your solar system, the moon did have an atmosphere. It did have an ionosphere. It did have growth - very lush growth. But there was another body - smaller, little bit than the moon.

MOON  
Come a time when this smaller body got off its orbit a little bit, just enough to get in the way between the moon and the earth. So the earth, bigger body, as it moved back on its orbit is come and it hit this body - this small body, and pushed it against the moon, shattered it all over the moon. Now the earth itself did not hit this smaller body; but the force going before the earth, forced this body - this smaller body - against the moon, shattering it all over the face of the moon, destroying all life, destroying the atmosphere, throwing it off its orbit and its axis.

Today, the ground substance, like you say about the earth and the moon, the surface is deep, deep, deep in ashes, like dust, many miles deep. Some places have what you call the craters and the substance is like "the clinker!" You know the "clinker"? Very porous, but very hot. But all this, you see, this surface is ash. And if you send quick, what you call the rocket to the moon and if it does not land slowly and easily, it goes into miles deep of ash - light, fluffy ash.

Irene: I wanted to speak to Mr. Schultz about this. Yada was explaining to us it was like ash (silicon talcum).

Ed. Schultz: Talcum powder, the finest talcum. It cannot float because there is no air.

Irene: He was talking to some...

Yada: Some people in the astronomy world, in the past years, studying the surface of the moon, believing there were volcanic craters. No volcanic craters. The meteors - huge gigantic pieces, bombarding the moon; great violence for a long period of time.

Question: How could (the bridge) - that you agree is built there - what kind of base does this bridge have?

Yada: It is on the "clinker" substance there. It is not on the soft ash. It is very light, very light this bridge.

Question: The bridge itself?

Yada: No work to put it there itself, no work.

Question: I ask, but will you answer? Would you say it was constructed in a similar way to what the pyramids were?

Ed. Schultz: No, like the natural bridge in Virginia?

No, is not natural. It is metal. Now please, I want to say that the gravity forces are of such nature, that you could put heavy, heavy weight here; on the moon, nothing, very light, everything. (No pressure against it) But has this bridge been built?

Yada: Yes, is built. These beings come from the inner spaces. You think they are nothing? They are not spooks. Many people think that these interspace beings are talking through them, that they are communicating with them with the Ouija board.

You cannot communicate with space beings with the Ouija board. They are not spooks; they are not dead people. They are of the human race, alive. They have bodies of their own. But when they come into your dimension, you are three-dimensional; you see them as three-dimensional. You cannot help it.

Question: They have never gone through the stages known as death and they have always been, haven't they?

Yada: They are not people who have died here and raised themselves to a high order of

being. Man must come out of these dream states that he creates for himself. Reality. I was speaking to a man a long time ago. The man said to me, a man who was writing much on space beings - I will not mention names. This man said, "They are real, when I talk with them.. These space beings come from Venus. They are real!"

Good! Everything is real, wherever your consciousness is. You go into the sleep, have you ever found beings in your sleep to be so real? Real, in the dream world. Here, I meet a man or a woman. There are men and women in the dream world. To me, they are real; to you, they are real.

What is reality? Reality is where your awareness is. How much of your awareness is upon a thing? That is the reality of that thing. ←

He said this man had hallucinations. He ran from it. Now, the hallucination he ran from must not have been very pretty. If it had been pretty, he would not have run. Nobody runs from pretty hallucinations, just from unpretty ones - he run. To him it was real. There was reality. It is of little use for me to say, "you had a hallucination. It wasn't there, it doesn't exist." It doesn't exist - but for him - oh yes.

Irene: Dr. D. wants to know, can a person absorb too much cosmic radiation?

Yada: Oh yes, because cosmic radiation - these radiations from outer space - like what you manufacture here when you create the atomic bomb, same thing. They have the characteristic of accumulating in the human body. They do not simply go away, they accumulate. And what you call strontium 90 is destroying the calcium in the body. But still it acts like calcium in the body.

It is a great danger to the body because it is not calcium. Soon it breaks the cells down, it fuses them, it causes growth - cancer-like growth. Is it not so, Sir?  
Comment: Destroys the marrow in the bones.

Yada: Is so. The marrow in the bones is creating blood cells. You get heavy doses, or even little doses of some of these more potent radiations, such as x-ray, you cause the marrow of the bones to manufacture cells that are sick, weak, not sufficient energy to go on their own.

So what do they do? They seek out another cell, a healthier cell and they act like what you call leeches, parasite, cannibal, what you call leech - hold on and start draining the other cells. Now they cannot drain it completely, but they can drain it enough to make it weak also, because there is nothing of substance that go between them to be healthy. So they both seek another cell and another cell and grow and grow and grow and you have what is called cancer growth.

My friends, your world, the physicists and the scientists who tell you that the exploding of the atom bombs and hydrogen bombs you have been doing are not going to hurt you. No, not now. But how many of us live in the now, even for ordinary things, we live in the future.

I am not concerned about now, but about tomorrow. Oh, I wonder what will happen tomorrow if I am doing that, I am not living now. Oh, what about what happened to me yesterday. The past and the future have no meaning. Live in the now.

I cannot really live in the future because it hasn't come yet; in the past, because it has already happened, so that means I am dead in all three places.

Irene: Yada, this man would like to know if he will ever recover the hearing in his ear?

Yada: Please, I talk to my teacher a moment (Yada speaks in his language).

You lost the hearing several years ago?

Comment - That is right.

Yada: Please, may I ask how you lost it?

Comment: From an accident.

Yada (speaks to his teacher, Kethra . . . . . his language)

My honorable friend, I want to say to you, don't accept what I am going to say. Just think about it, but don't hold it to yourself, don't believe it is a set condition. But I say to you, I do not see a possibility of you getting your hearing back in that ear. But my friend, don't despair about it. Don't give up hope for it because the best of minds have made the greatest mistakes. Perhaps something in yourself will create a healing condition that will suddenly bring back the hearing in that ear. But if you lose faith in this possibility and in yourself to create a normal condition in the ear, then of course it is hopeless. Nothing is hopeless in mind, in the Light of life, if you

wish to say, In God. If you wish to say that, say it. If that is the way you have been trained, do it. What man foolishly calls "the unconscious self" accepts its own thoughts, accepts them; creates them and accepts them. You can do what you will with your body if you but know that you can.

We try to run away; we try to re-create words we are not accustomed to and to use them and we fail. That is why it is wrong to say to another, "There is no God", because if he believes, there is a god, you see, whether it is only a word or not has nothing to do with it. If this person has been conditioned to believe that the word "God" is a super nature, supernatural being and he cannot run away from it the moment he desires, to pray to that which you have been taught to pray to until your own consciousness realizes something greater - not greater to someone else, but greater to you. 1.735

I simply say, Sir, from what I see, it may not be so that you get your hearing back. It may not. You see, I do not say it will not, because this word may destroy your own creative powers of rectifying the condition yourself.

Keep the faith within yourself - faith in the light of creation, and you will create the conditions you desire. Yes, yes, this is so.

Irene: Before, during, or after conception, what, if anything, can prospective parents do to control the sex of their expected child?

Yada: While I have said the creative mind can do what the individual desires it to do for it, at the same time, unless that one has been trained to know how to manipulate matter with his mind, there is not going to be very much he or she can do to create the conditions they want now. Therefore, I say now, there is nothing you can do in an instance of this kind. Because why? How does one come into the physical world. If we come consciously, we select our own parents. When we do not come consciously, our parents are selected for us. Our action to get to earth is a very haphazard, by chance experience. We come through any open door that opens or presents itself. Because we come only by blind emotional desire, to express ourselves again in the sensory body. When we come consciously, we come as a light, a light wave. You understand, my friends? A light wave. Sometimes my English is not too good.

We seek our own father first. As a "light wave", we are breathed in or absorbed into his body. We move, as this energizing light wave, through his bloodstream. This light wave is the essence of what you call breath-prana. This is the vital substance of one's life. To breathe air alone is not enough. Prana is breathing the life energies. Here then it rides the bloodstream to the generative center and it mates with, or blends with, or meshes with that physical/chemical seed.

Here now, for the first time, an inanimate matter has become animated and intelligent. If its life is to be furthered in the physical world, it is passed to the mother. Here it seeks the egg in the mother's body. Here it takes what is called the genetic substance or cell builder substance from the mother's body, as it took it when it passed through the father's body.

Is called genes and chromosomes. A balanced number of these from each parent. So why? So it can look a little bit like the chimney it came through. You know the man who came through the chimney? He did not come through clean, he came covered with soot. But that does not mean he is all soot. It only means he is part soot, ha, ha. Somebody see this man come through the chimney and says, "oh, see there is a soot man." If this person would come and run a little bit, he would see there is something else under the soot, called the man.

So then he would stop blaming everything of that man's character as due to soot, or genes and chromosomes. Some of your biologists say all than man is is genes and chromosomes. How smart these genes and chromosomes must be. Of course, using the substance of your mother's and father's body, you are going to look a little bit like them. And if you miss them, you look like grandparents or great-grandparents. All the way back to Adam, but not Adam. You know why? Because was made out of the earth and there are no genes and chromosomes in earth.

Adam was not a man of genes and chromosomes. So you stop before you come to Adam and Eve. And if they had stopped, they wouldn't have come to you. There would have been motion and nothing else, or so the story goes. I come here as what? As a

memory of what I have been throughout the ages, not only of the earth, but of many other states of awareness. Man talks incessantly about the life he is in and the life he has been in or lives has been in. He says nothing of the lives in between, the meat between two slices of bread - or the astral world. If you like that? Can no one tell me of the experiences they had in the astral world?

Irene: Can you explain to us why we don't?

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Yada: Because very few know anything about the life they had on earth. So, when they get into what is called the 'death state', they pull down the curtain on what they did while they were here. They simply wake up to another dream. It is like you go to sleep, you know, and you pull the curtains down upon the outer world and you create another world and you live in it a little bit and then you wake up, and you create another world.

Question: Why is it, Yada, that we do not remember from one life to another? All of our experiences?

Yada: Because, if you did, you could not live. How many can remember what they did yesterday, all of it, from the time they got out of bed, if they went to bed. I see many people who cannot go to bed until they are so exhausted they cannot stand up anymore. These people are very interested in life; they don't want to miss anything.

Here, what is? (Yada touched Irene's eyeglasses) (Irene: Those are my glasses,

Yada) Is broken? (Irene: Yes, it really isn't broken off, it just came off.)

Yada: Two eyes are not enough to see, need two more on top of them - glasses. Not having them in my time.

Irene: No. Well you knew what to eat to prevent loss of eyesight?

Yada: No, just went blind.

Irene: I think mine is just a temporary condition. I don't accept it as being permanent.

Yada: Good. You keep this in your thoughts and it will not be permanent. You use the eyes-to exercise with, the eyes every day - and you are getting better eyes.

(starts coughing)

Irene: Yada is just coughing, but he can't cough too hard or he will throw himself out of Mark's body. How is the cough, Yada? All right?

Yada: Is one nice thing. I do not have to stay in this body too long.

Comment: You said before - what can prospective parents do in order to select the gender of the child?

Yada: The person coming here brings himself as a pattern of what? Of experiences of what he was and also of what he will be desire to express. If he is male and has the desire to be male, he will, taking the matter from parents bodies, make himself male. Be very careful with your thinking, because you designed your own body by yourself, by your own desire.

Now, some of us, when we go look in the mirror, we do not want to believe this, but my friends, it is true, you made your own body. Don't blame it on somebody else. Blame it on yourself and then you will do something to make your body better, if it is not what you wanted to be. Don't say, I wish I had a body like that. How do you think that person got a body like that? He or she worked for it - made a picture in the mind first and then started to build it so. You not like it, you can reconstruct it if you have the patience and true desire, you can. This person has a desire to be male; you cannot stop him. Female; you cannot stop her. In fact, you cannot stop female much harder than you cannot stop male!

Question: Yada, it is known that some families, for generations will have all boys in the family, or all girls. Can you explain this sort of phenomena?

Yada: I'm beginning to wish I didn't come here! (group laughs)

No my friends, there is a natural trend in some two people - first start with two people where there is what you call a male feeling, a male feeling in the minds of both the mother and the father-to-be. They think male so they attract those desiring a male body in this time.

Now there is one little difficulty. They may attract a female who wants to be a male; but getting a little twisted in thinking, produces the male body all right, but keeps the female mind. Then you are likely to have one of two conditions here - the homosexual in male body, or hermophrodite where there are two sexes in one body.

There are two kinds of homosexuals - ones who are born that way and others who develop it in their adolescent years. In either case, it does no good to condemn these people whether they are male or female; the females called the Lesbian.

It is to be observed that those born this way, it is obvious in their physical body, the shape and various other characteristics of the body, the hair pattern on the body, or the lack of it. It is not only a desire that can be cured by some kind of drug. You can't cure sex; it is here to stay, whatever kind it is.

You may frustrate that person from acting out their desire, but in doing this you may create an even greater error. That person may say to you, "I want to be cured, to be normal!" What is normal? Normal is what is dictated for the masses. A few dictate this condition called "normal", meaning the masses should conform to it.

Comment: This is psuedo-nature.

Yada: Yes, it has nothing to do with nature, with life itself. Well what are we going to do with the homosexual? Leave them alone, you cannot change them and they are not mentally warped, putting them into the prisons, if you did that, you would put almost half your population in prison.

Some of the greatest people in the world, the greatest of the history of man, have been homosexuals or lesbians. I tell you what you can do, because you see, I will hear you saying these things on your way home. I am listening at all times. I, Yada, am an ear. You are an ear too, listen.

Anita: Would you, at the same time, be aware of us being aware of you?

Yada: Yes.

Irene: Let us remember the topic that Yada was talking about and you can turn off your tapes . . .

Yada: My honorable friends, it is a pleasure to return and talk a little while. I listen to you talking and I am extremely interested. Pardon the cliche. I am extremely interested in your thoughts.

I know that perhaps some of you having doubts. Well this man here has great doubts of my reality and so if he doubts, I can understand that you could. But my reality does not count my friends. Your reality matters. Find it and you'll find something of great worth. Don't seek to know my reality please; seek to know yours. You will find the greatest possible condition.

Irene: I failed to tell these people that you members of the Inner Circle were not interested in pushing upon them the true trance state whether you believe in trance or not, it makes no difference.

Yada: Trance? Ha, everybody is in trance. We all are, meaning me and you, we with you, meaning we are on different levels of consciousness at different times.

Sometimes you see a man standing and staring off into space. He does not see nothing, nothing out here, but he sees not in his vicinity, but he sees many wonderful things somewhere else. He is living in pure mind at that moment; he has no body. He is not taking the body with him, he is where he wants to be, forgets that he has a body. So this makes it easy for him because he is already where he wants to go. When we are where we want to go, we have no place to go. It is a paradox, huh?

Then another man goes into a deeper state of trance. It is called sleep, ordinary sleep. He is where he wants to be. Now he may be having a very bad experience - called nightmare. But that is what he wants to experience - otherwise he wouldn't. Another man goes into a deeper state of sleep, called coma. He is having an experience that is necessary for him to have. No matter what started him into that state of sleep, it was necessary for him to have. Another man goes into another state, called death. That is a deep state, ha? Now you will notice as you are observing the deeper state of trance how it reacts upon the body. The body takes different levels of rigidity. In the deep state of trance, called death, the rigidity stays there; it doesn't go away.

This here, you see, in the beginning there is rigidity. As I start to take control and to deaden the centers that this man works through, I take centers of my own. If by touching the centers that belong to him, through which he has his wakeful state in this world, he comes back very quick like that. The moment I let go of these brain cells that I work through, he comes back.



There is no such thing as a personality, no such thing. Everybody is of many personalities. We are a composite of personalities. That is why the human being is called persona - mask wearer. I am different to each new person I meet. I am a different personality. Transe, personality. This is the way many expresses himself on the earth, and for a time, in what is called the astral world. 1.728

There comes a time for those of us who pass into the astral world, wherein we lose awareness of being a body this time, of an astral body. Then we move into a state called pure consciousness. We are formless. We have no thought in mind of a body, but we are very much aware of ourselves. I, alone, know who I am. You, alone, know who you are. No one else can ever know another - ever. ←

Irene: Yada, we have a friend here who must leave soon. Could I put some questions to you and then get back to the subject.

Yada: Yes, please.

Irene: Are there Masters living in the Gobi Desert? Do they direct help to mankind through selective groups?

Yada: I do not want to hurt them or upset them or dissappoint them in any way in what they believe. We must be careful when we communicate with one another, that we make no effort to destroy or to harm another's beliefs.

First, I tell you there are no men set aside in the Gobi Desert or Mt. Shasta or in the Himalyas, who are considered Masters over anyone else. But there are beings who are Masters of themselves, who exist all over the world; and because they are Masters of themselves, they are capable, they are able to send out thoughts to help other beings like themselves, other human beings. Help them to wake up. These thoughts stir their mind. They do not know where they come from, but they get these feelings of sudden knowing about some things - things they need to know about.

These beings send thoughts and their thoughts are sent in waves of love - love for the light and enlightenment, hope for it for their fellowmen. These beings never declare themselves as being masters to those, they know not they are Masters. No true Master - one who understands life, would ever say to one who is still sleeping, that "I am a Master." This often happens in seance rooms, my friends, where the spooks who come will say, I am Master So. and So. You know what this does? It makes you feel so big (indicating space between two fingers) little, little, little. That is the only way he can do it, by making you feel little. Because if he is so big, you must be little, that's the only way by comparison. So big, that is the only way he can be a Master. Who wants to be a "little" No body, nobody. Deep within us, we have a knowing. Everyone knows there is something great about me. I may not know what it is, but I know that greatness lies there. I know it is there, so I do not want to have another make me feel little.

How best to teach another, if you are a Master? It is to come down out of the sky of your Mastery and walk on the same level as your pupil; make believe you are lower than he is - it would even be better. Dress in rags; be looking like the bum - it would be better. Do not utter words that are big; because they confuse. Use the simplest words and say them with kindness and deep feeling, to share your knowledge with this other who is a master and does not know it.

Comment - I cannot name the person you are referring to, nor the book, but Mr. Layne had a question; could you explain your existence in relation to Ashtar?

Yada: My friend, what Ashtar is, only Ashtar knows. What Yada is, only Yada knows. I cannot explain my nature in comparison or in relationship to his, whoever or whatever he may be, only he knows. If he is the product of someone's mind, in the physical body, and as such is doing a goodness in bringing light and comfort to man on earth, or in the astral world, or in any world, then I adore him for he is of the Light.

If he brings negative thoughts and pain to man, then I adore him because he is working on the left-hand path; is giving man experience to know himself better.

Irene: Thank you, Yada.

Yada: So this will answer to you the reason I don't name these people. I know that you recommend this book explaining reincarnation in this person's book, this person

has your explanation on reincarnation so I don't think the question is necessary.

Yada: The book is called, "They Live in Space". Some of you perhaps have read this book. Is so. Is true. I am not talking about fellow, which is personality.

Irene: You are speaking of another fellow - fellow-man, you understand?

Yada: Yes, I understand. But I am not talking about the writing or the mind of this person that is put on paper. Due to his experience and experimentation with life, he is making a book, very good, much of it is true, very good. Because why?

As I said earlier, there is no such things as empty space. All space is filled to capacity. There is nowhere where consciousness is not; where life is not; where form is not, there are beings that dwell in the spaces just as there are beings who dwell in the depths of the sea. Untold billions of beings swarming in the depths of the sea of that same, swarming in the spaces around you. Untold billions of beings on the earth and of the earth - every little particle there is life.

That which you see as the planets, are living entities, your earth is a living entity. Does this not declare that death is impossible? There is naught but life. Death, as I said earlier, is a form of ignorance, of not knowing. (Thank you).

Irene: Have you finished with the answers to the questions?

Yada: Yes.

Irene: Thank you. Just how soon can one return to this plane in a new body?

Yada: How soon do you want to come back? It appears that some tell you that there is a set time that man goes away - 1,2,3, - 10,12,60 or 75, 100 years. Then he comes back quick like. But no. When do you want to come back after you have left the earth. How tired are you of the earth? How bored with the physical existence? You will stay away until your boredom wears off, until you feel the need of a new experience from the astral world wherein you will want to re-experience the physical world or go on to a higher plane, or beyond that wherein you will have no awareness of the astral world or the physical world. It is your choice.

I suggest only that you try to go away consciously so that you can come back consciously. And if we are afraid of dying, we may throw ourselves into a particular kind of mental state wherein we may block any memory of the earth for many years. We will go to sleep and stay in the sleep state. Then little by little, after we have dreamed away this belief of the physical world, we will begin to wake up and live for a while in our newly created world. It is your choice. Stay conscious in everything you do, so nobody can ever come to you at any time and say to you, "did you do this?" and have you say, "did I do that? I don't know." Know that you didn't do it, for that is living consciously.

Question: How is it possible, Yada, to treat a person and not be aware of such experience, but not while being in the conscious state?

Yada: You want to heal someone while you are in a conscious state and they are a conscious state. Get yourself into a quietness - a little room - or out in the woods somewhere. Then get yourself into yourself, while sitting in the silence, concentrate your thoughts, your feelings upon that one, and while you are doing this, send them love. And while you are sending them love, picture them as whole, well, healthy, strong.

Spend a little time, five to ten minutes a day, in this kind of prayer for those whom you feel need your assistance. You will not only benefit them, but your prayer, your concentration in love will go out and touch everything that needs it and then it will come back to you ten-thousand fold. You will find yourself walking in the greatest kind of joy.

Comment: Thank you, Yada. What happens to the planets, in the galaxy, that reach the speed of light and does it effect the occupants of this planet's spiritual progression?

Yada: No, it has no effect upon them spiritually. But you speak of speeds of light, but there are speeds beyond the speed of light. Let us see if this, by scientific approach or reasoning, is true.

We go first to the scientists who say your universe is an expanding universe, meaning that all the galaxies are moving away from one another, from a central point, at a great rate of speed; and the further away they are, the faster they are going. You get the picture please? The further away from the core or center of explosion, the Big BANG faster they are going.

All right. Now imagine this. Here are galaxies that are so long away from the center core that no one here in the core could have any contact any sight, anything with them. They are billions and billions of light years away. We will say these galaxies are standing out on the periphery of all the bodies that are traveling. These must be moving faster than light by now.

Even if your created world, all these galaxies, even if the explosion started, let us say, three-billion years ago, which your scientists believe, they must be moving faster, much faster than light.

But the beings who may be on some of the planets, in such galaxies, have no awareness of anything being out of balance for everything on those planets has the vibration of the planet. Your bodies are vibrating at the same speed as your earth. Were it not so, your bodies would fly off the earth or would be crushed into the earth. Anyone want to deny me please? I like a good argument, makes the blood pressure go quick, not that I know anything, but makes me feel like I do. You say something please? Question: What is the ultimate state of consciousness and how is it attained consciously?

Yada: Now you are wishing you didn't come, eh? Before the question, I wish I didn't come! My friend, the person who wrote this question, I say to you, you are now in the ultimate state of consciousness. Now perhaps this doesn't sound fitting, doesn't sound good, is not right, something is missing. What is it?

It is our belief that an ultimate something is always out here somewhere, that it is never now. When do we reach now? Is very good question. Always one little moment ahead. It is there, not here. If it is there, how did it get there without being here first, huh? Very disturbing question.

But now, reality is now, in the eternal now-ness. But the depth of this reality depends upon one's state of self-awareness. How self-aware are you? And I do say to you, but I am making this expression to everybody. How self-aware? What are you doing? Where is your consciousness? When you are working something here, is your mind pre-occupied with something that happened in the past, or is likely to happen in the future? Then your reality here does not exist. FOR YOU,

You have no reality here. Reality is where your consciousness is. The absolute of it depends upon your self-awareness. How acute is your self-awareness? Man thinks he is growing to be something. We cannot grow to that which we are not but only to that which we are. So I make myself clear please?

You see, it is very difficult to comprehend that first. Sometimes it sounds like double talk. But if you listen closely, you will understand. "I am" - In Sanskrit - Tat tat sat, tat sat ohm = I am that; that I am. I am the reality.

Comment: All that I know about a thing, is the ultimate of the thing.

Yada: Is the ultimate of the thing. Now everybody can go to sleep, but to the honorable person who wrote the question, may I ask do you have something to say in regard to what I have said please? Would you like to ask something more pertaining to this?

Comment: I am very aware of what you have spoken of. What I am concerned with is that when we reach to the inner man and bring it to realization, can we - shall we say, reach that ultimate consciousness while indwelling in the body?

Yada: Yes. More than that. It can only be done here. So, if one neglects to do it here, now, you have to come back and try it again. Lady, I understood what you meant, but there are very many ramifications that would have to be passed over if I had answered your question right away like that. I never answer a question right away. Never do I say yes or no to a question.

One cannot do justice to life with yesses and noes. Yes and no, or yes or no, says very little, almost nothing. Yes or no is but an agreement or a disagreement. It doesn't explain anything. But I do say again that you can only do that here only bring out that real self here, in your physical world.

Question: Yada, can this be done in one lifetime?

Yada: For some yes; for others no. But you see, it may appear to us that one does it in one lifetime, but we are looking only at the surface, only at the now, only at today. This person has been through many, many experiences. Now come, in

this lifetime, he enters what is called a mystical re-birth. There are 66 mystical rebirths.

What do I mean when I say mystical? Just not known at the moment, that is all. Not that you cannot know about it. Nothing is hidden from man - not ever. An individual may go through many lifetimes, many, many. But every so often he hits a mystical re-birth wherein he comes in knowing and knowing, he knows. And his greatest interest in that particular lifetime to be on the path to consciously seek the light, to know.

Is so. But he knows already that there is something to seek and he knows what it is he seeks. But then he may go away after such a wonderful life and his next life he comes back not knowing - he is blind. The may seem very unjust oh, something has to be done about this. Let us call up gods or devils and ask them what to do about this. It isn't unjust; it is right, because how could he learn if he already knows? How can one learn if they already know that the learning process is over with. It is not. He could not stay here on this earth. He could not live like an ordinary person because he would know better. I come back knowing I am of the Light, but I don't go shining myself about.

If you want to shine your light, cup it like this. You go to your brother and show him just a little bit, because your light may be too bright for his eyes, and you will blind him, he is not use to this brilliance and in his fright, he will attack you. Go a little slow. Do you want to say something?

Audience: Yes, dear. Is it permissible to ask why some of the other members of your Inner Circle, who used to come through Mark some years ago, no longer come in the present time?

Yada: Yes. First, my friends, we must realize it does not matter who says what, but what wo says. This is important. Therefore, if I know that two and two is four, why should I have many other people also come and tell you that two and two is four? Can't I do it just as well? Does it matter whether it is I who says it or not? If it is true, it doesn't matter who says it. Recently, I have heard that one and one is making three. Did you know that? So this means mathematics lies. You have other question?

Aud: Yes, I do. If when one of us is in need of mental or spiritual help from your Inner Circle, what, if anything, can he do in order to attract your attention and make contact with you, without recourse to mediumship or the like?

Yada: I am very honored that you would desire to do this, but my friend, 'tis better you do not. Tis better you contact yourself, to seek yourself. Don't seek a spook. Don't seek someone else out here - the spook with the skin on - is no good. All right for companionship, all right for many things. But in the real-ness of things, should you want to know truth, go to yourself; seek yourself. You see, my friends, there is a certain condition created a long time ago, where this man is concerned and where we of the Circle are concerned - a little karmic condition that we are working out together, this man and some of us of the Circle.

You know, my friends, you live in a world of cause and effect; you cannot escape this. If you bring suffering to one, today in your world, you are going to have to work it out with that one sometime. Sometime. Perhaps not now, perhaps not a hundred, perhaps ten thousand years, life doesn't care about time. The light within has no knowledge of time. We will work out what we have unbalanced. We will work it out together, somehow. This is no threat. This is a promise.

Comment: That's nice. Looking at it in that manner makes life's pressures more bearable.

Yada: Man is always being threatened - is bad fellow!

Irene: Yada, I have a few questions here that seem to be rather personal, but sometimes you can help one to come to his own decisions. Am I right in thinking that I should channel my efforts into the arts, starting at once?

Yada: My honorable friend, what do you feel about it? If you sincerely desire the world of the arts, it would not and it should not make any difference what I say about it, or anybody else. Go with your love and go all the way, or don't go at all.

A man says, "I love this woman". She says, "oh?" That was a brilliant answer. Who declares their love, oh? Because why? Because she doubts it. "All right, you love me? Then you do this for me, yes?"

"No, not that, but some other thing I do for you."

"No, you do this. You give up your religion for me; you give up your fear for your soul and which gate you should enter heaven through." Yes you do that?"

"No, can't do that because my priest says I go to hell if I do it."

And so you, the woman, say, "Go there. It's all right with me, because as I understand it, the way you love me, if you don't get me, you will be in hell, because you love only my body and the satisfaction, and if I do not give it to you, you will be in hell. If you love me, you will fear nothing. You will go with me for I am your love which means I am your life."

"You will go all the way. If I go to hell, you will go with me, because hell is what I feel. If heaven is what I feel and if you love me, you will feel what I feel."

But this is a two-way path. "I too," say the woman, "because I love you, I will go with you at all costs - god, devils, mothers-in-law, fathers-in-law, everything, I'll go.

This is my love!!" Don't ask someone else whether you should or should not go with it.

Comment: Or whether you will or will not.

This applies to the quest, will it be fulfilled? - Go with it!!

Yada: Most assuredly, if you go with that which you feel to be your desire, if you go against your desire, you are going to suffer.

Many parents try to make their children what they were. The child did not want that. But the parent say, "what is good enough for me is good enough for you." He loses his personality. He walks in the shadow, constant shadow of his parent. He is a duplicate, a twin of his parent and he walks like a zombie.

Do you want your child to walk upright and free and honest and sincere? Then when he reaches age, say, "Go my son, my daughter. Do that which you love to do and don't do anything else."

But, parents want to re-live their lives in their children. They want to mold them, fashion them to the exact as they are, other parents who want to give them better than they had- worse. "I am going to give my son, my daughter, that which I didn't have."

Oh? Very sorry for both you and the child. Don't give the child better than you had; let him get better - let him get it by his own judgment and opportunity to experience.

Then you have a free entity. They may suffer, but that is what life is also - suffer.

➤ Suffering makes us think. Many people go skipping through life "Oh, everything is mine, is nice, very good. But if they have their heads in the air they are likely to come down - if they are skipping. That is all.

Aud: Yada, another question. "Can I have help from the inner plane to help me in . . ."

Irene: I feel one must do more than just ask for help, so they want to know what they should do.

Yada: First ask yourself the question: What do you want to do? What do you feel inside yourself? If you can answer yourself this question, then proceed to act upon it. If you fear the ridicule of someone else, you will not do it. Ridicule will be more important to you than that which you believed was important to you. "Oh, my children - stop me. I can't do it; I have children." There is no excuse for that.

What do you have to do? What do you feel? Then act upon it. You wish to help your fellowman? There is every opportunity for it. Act upon it. You want to know more about the inner planes of life and how you can operate on the inner planes? Is no trouble; is no magic to do this. Learn how to live consciously, even though your body may be unconscious in the state called sleep.

Dream consciously and you will find yourself walking the inner planes, helping many. But, before you do these things, try to get to know yourself. Why do you feel this way? Why do you feel that way? What caused this rebellion against this and the acceptance of something else.

You see, we are all children of hypnosis. We have all be hypnotized from time we come into the physical till we get out of hypnosis. Unless, of course, we start working to bring ourselves out of the state by not believing everything we are taught anymore,

everything that is poked at us - by not grabbing it and saying, I will go as you say. By knowing by your own experiences by your own studies, science, physical science, say to be true. Just because some big scientist man, with much letters after his name says so and so, it doesn't make it so and so. You will find out for yourself. 1.743

Many of us are so badly frustrated where we cannot live our own lives because so much of it has been lived for us by others. We need help and there are a few men in your world who can offer such help, but they are so expensive. Today you go to the doctor man and the first thing they do - most of them - is put stethoscope to your pocketbook. This is certainly not true of all doctor men - and you may be extremely grateful for that.

Audience: Another question?

Yada: Yes:

Audience: Is Jesus the Christ still in our earth area - and relates to the second coming? Will this be the same Jesus personality?

Yada: . . . . . which existed in the first place? You ask a question, I am going to attempt to answer it. I only hope that what I say will not disturb you, but you will think about what I have said and then go many places to see if what I have said is true, or what truth there may be in what I have said.

First thing: Were there, or had there been, such a person called Jesus the Christ, how foolish he would be to come back the second time after being kicked out the first time. How utterly foolish to be murdered again by the same stupid minds, crucifixion all over again by the idiotic minds of the world, by the Zombies?

The world is filled with boys with hammer and nails, waiting for him. My friends, I say to you there never was such a person as Jesus the Christ. No one called Jesus was ever crucified and the crucifixion did not take place with the hope of saving man. Listen please, first question: saving him from what? From Living?

Then this God, who so-called sent his son, has no sense of responsibility. No, no God sent a son to save man. That is the job that man must do for himself. In recent years, much talk has been done about do-it-yourself kits. You need one of saving yourselves here in your times - a do-it-yourself kit.

My friends, this man called Jesus, the name given him, the true name given him was Aesus. Aesus is a Greek word, a Greek name. Aesus, the Anointed One. This man was an initiate. He was neither a Hebrew or what you sometimes refer to as a Jew; nor was he what you call Armenian; nor was he Egyptian. This man came out of India. He was an JESUS Aryan by birth. He came down from the Himalayas.

He took his initiation, one of his many initiations, in the Greek mystery schools. In each of these mystery schools he went to take an initiation, he was given a different name. Part of this initiation was putting the initiate on the cross - not the cross like you call the Christian Cross. This cross is a pagan cross, the cross of sex worship - nothing wrong with it, nothing evil with it, it is simply part of the mystery.

This man took his initiation on the Greek cross, the Roman numeral X, meaning the last dimension. Now he enter the state called "one"; one, the universal, eternal allness, one. This man was tied to the cross, not nailed. Notice please, that in your story, Jesus is put on the cross and the two thieves with him are nailed. They are not nailed; only he is nailed. They are tied. You know that? They were tied.

Irene: That is the way it is portrayed in the Bible.

Yada: Yes. There are two thieves in the initiation, two beings, two initiates who play the part of the thieves of life, trying to steal wisdom. You cannot do it.

In your Christian Bible, this statement is supposed to have been made by the man called Jesus, to the thief who says to him, "Oh Master, what is to happen to me? I am afraid." And the Master says to him, "Fear not, I say unto you, this day you shall be in paradise with me." Nice statement, but he didn't make it. Listen to this: "Fear not, for I say unto you this day" is a little comman - "I say unto you this day", comma, "I say unto you this day," but the priests take out the comman, hoping that the reader will not notice it is gone, so as to lend the reader the belief that this great Master is now going to pull this thief of life, this stealer of the Light, up into a paradise.

Comment: It gives me the feeling too, Yada, this implies there is only one lifetime and the Master was a great one, but the thief had only one lifetime and he is lost.

Yada: He is lost, and by pulling the thief up by his hair into paradise, he is going to

save him, ha. My friends it is not so. It is not so. If you want to enter paradise, you must earn it, earn it through wisdom, the acquiring of wisdom. If there was no such person murdered on the cross to assuage a man-like God's emotions, then you know there is no such being who is going to return to the earth to save man - to help man nor to hinder him.

No, if you wait for the return of such a one, you will be waiting for eternity. <sup>1.744</sup> But if it pleases you to believe there is such an easy path as that, such an easy passage that you have no work to do for yourself, then continue to believe it. You will come, of your own accord to know better in due course.

My honorable friends, I have great love for my fellowman. I wish only for him to have great love for himself. That is all I wish. To find his own light. Don't wait for someone else to light the lamp, or you will remain forever in darkness. \*

The time grows late. I have overstayed. I hope I have not tired you.

Anita: You have not.

Yada: E grati ya.

Anita: You have not, Yada, and we thank you, but could we say "Hello" to Professor?

Could we give our order in here?

Yada: You have the patience? My friends, there when you feel the need to go, go. Move as you must move. And if you move in love, you will never hurt another. I leave you with the hope that my honorable colleague, Professor Alfred Luntz, will come for a little while.

Anita: Yada, we love you. Thank you.

.....

Prof. Luntz: How do you do my friends! I am Professor Alfred Luntz.

Group: How do you do Professor.

Prof. L: It appears that I'm a bit late, eh what?

Group: Well you are.

Prof. L: Well I'm not going to stay very long.

Anita: No, we understand Professor. I almost feel guilty. But I talk so much about you, we were waiting for you to say, "Hello".

Prof. L: Well that is very nice of you my dear.

Irene: You understand, I don't mean to cut you short, but we agreed a smaller lecture and we seem to carry them on to two to three hours and I don't know when it is to begin and when it is to stop . . . .

Prof.: Well, Irene, it appears we must be a bit popular, otherwise the people here wouldn't be still sitting.

Irene: That's true.

Prof. And it - well - kind of excites my ego. You have heard of ghosts having egos, eh what? I was a former clergyman for the High Episcopal Church of England - not the low, the high. And God recognizes only the High Episcopal Church.

Group: Now, Professor, you don't want to make us feel like we're just no account!

Prof: Certainly not! If you have a church that has a high and low, let God know about it and I'm certain he likes the word high and he'd rather be in the high part of the church. Well, I don't - there may be others who do.

Group: But you belong to the High Episcopal Church and that is the only one God recognizes. So where does that put us?

Prof: I don't know. If I did, I wouldn't say. But my friends, when I popped over here, even though I said to you that God recognizes only the High Episcopal Church, He evidently didn't recognize me. He must have told St. Peter to move heaven over Germany. You see, it was over England that is where I lived.

But when I came along, St. Peter must have seen me coming and he pulled up heaven, lock, stock and pearly gate, and moved it over Germany. Well, anyway, I didn't find it. And because I said this some years ago to a group in New York, there was a gentleman there who accused me of having been somewhat sinful, having died without loving God. Isn't that lovely, after I spent 50 years as a salesman.

Group: A sincere one too.

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believed that when I died, I, Alfred Luntz, when I  
e body, I was going to be in heaven with God. 1.7.75  
I had found the place. You know, my friends, so many have  
ne before me, that I wouldn't have been able to get into the  
s, they were all sitting on the right hand side of God. By the  
ght-hand side, I would have been so far away from him that not  
you have here in your world, would I have been able to see hi  
you have, the big eye you call the telescope - (Mt. Palomar.)  
n so far on the end of the line. Let us be happy if we can hav  
little freedom when we leave the physical world, because we have  
We pretend to have. We are told we have, but we do not real

frustrated. Even in our moments of pleasure, we are not too c  
e "pure" enough to enjoy pleasure, that there is something a li  
life, "God doesn't like people who enjoy life."

that when you go into practically any church. In religion, peo  
r cows, all long-faced. I know that; I watched a sea of faces  
when I look back over the years in which I was a clergyman, I w  
stories, a few jokes, so as to make the people laugh a little b  
they sat, all afraid of their little souls, but not so afraid  
one another as soon as they left the church, so that they coul

jealousies and petty feelings. It means a great deal about it  
my honorable colleague, LOVE. Well, I didn't have it. I had  
e more that I can say. Because no angels came to greet me.  
came here and I found myself in this rather unique - to say th  
had to have a sense of humor. Because no angels came to greet me.  
ave gone mad - stark mad! and said, "Alfred, old boy, you great  
the pearly gates at me and said, "Let me carry you on my shoulder; let

"no Jesus Christ to say, "Let me carry you on my shoulder; let  
I had to find myself, my lost self, lost - meaning blind, stup  
zed. I had to find myself. When I popped out of my body, I fo  
ne foot of my body in my own bed chamber. I saw my wife and my  
y physician. I talked at great length but they didn't hear me.  
t that I was, shall I mention that nasty word? - Dead. Because  
lead before I died. My wife in tears, my two daughters in tears

ian simply looking professional. He had to sh  
ion: How is that?  
Oh, disconcerted - in a way - and in a way not. He had to sh  
for an old friend, and old supporter.

You know, my friends, if you, when you die, if you can get  
your undertaker to shed a tear, you have really lived a wonderf  
ughter) After I discovered that I could not impress any of the  
t about and waited to see what they would do with my body, for  
here was a body in that bed and it was mine. I was not dreamin  
not forever, it was going to be for some bit of time anyway.

It wasn't too long before some men came in with a wicker  
gingerly and placed me in it and closed the lid; picked me up  
airs and out the door and into a carriage. In looking over  
scapers with them as they started to take my body do  
now? Ha. at up in the basket or something?  
been exciting!  
friends all went  
atched the



Damn it, I can't believe it! There is me and here is me. Not very good grammar, but there it is. Now what would you have done in a position of that kind? I couldn't reach them and all I could hear was this sorrowful goings on. Well, I suppose they meant well. It was out of love for me, as a father and as a husband and as a friend.

But even so, I couldn't tolerate it any longer and I simply walked off. And I said to myself, "So this is dying; so this is death. How ghastly! I am cut-off! I can't get through to the physical world. Blast it, I am cut off! And where is heaven? And where is God? I was getting very irritable and it was about time I did. 1.746

After all, I was a clergyman at least I had been one for fifty years, a clergyman, a part of it was some six feet under the ground. And this was one thing I had learned, that the meek shall inherit the earth. Well I did - six feet of it!

Then, I roamed all over England, not only London, but to many, many places in England. I have always had a great love for England and when I was in the physical body, I had a great love for it, even London with all its blasted fog. There is something very mysterious about the fog; I had an attachment to it.

Then, for years I found myself doing just that - roaming around England. Years. No contact with anyone on the earth and I couldn't find anyone in the astral world - and no Christian heaven. Not even another spook to talk to. Isn't that frightful?

Then there came a time when I heard a voice that I could at last talk back to. Oh, I heard many voices on the earth; all around me - in the city, in the country, everywhere I went. But I could not communicate. Now I heard a voice and the voice addressed me and said, "Will you go with me, Alfred?" I have some things to show you and to tell you."

What else could I do but go with him. I did; and he took me all over the earth and he put me in a position in these various countries and places that I was taken to, where I could listen and witness some of the actions of my fellowmen.

And my friends, I was aghast, simply aghast. I saw things that set me to literally screaming; things my fellow men did to their fellow men. I said to myself, "No, no, no". God wouldn't create anything like this, nor would he thereafter send someone to save it. No one could save it. What a mess! What a horror! What a pit of decay and rot and stench! No, there is no hope."

But my teacher would say to me, touching me lovingly on the shoulder, sometimes it was a little more than lovingly, because he had to bring me out of my stupor, "Alfred," he would say, "Wait please. Stop emoting. You are not going to learn a thing by emoting. That is what you were doing while you were on earth - emoting. Now listen, watch, study. Try to realize what is going on here."

It took a bit of doing, my friends. But in time, I came to realize that every act of man, every act of every living thing upon the earth was right and proper and fitting, because this was the only way that knowledge, that Light and Life could be understood; that in the course of time, everything will reach its own level, attain its own beauty and understanding.

Everything in time will find its own level. You do not have to do anything about it. I do not. All you have to do is love. To love is to understand. Oh if I had only known this while on the earth! If. Hah! If. That is useless; that is emoting.

That which I was, helped me to be that which I became. That is all. Now I know this, I love every experience I've ever had - crawling in the gutter in some former life - which I did; or sitting in a little cubicle in a holy city - which I did; or standing in the pulpit of a great magnificent church, which I did, believing that I was bringing man closer to Christ.

Well, I said Jesus Christ and there was my mistake. To Christ - yes. We can bring one another closer to Christ. But the moment we do, we bring them away from Jesus. Jesus is the body, the decaying body, the ignorant stupid body; the body that dies so that Christ may rise and live consciously. Now I know; now I know. Question. Then you really do become aware of the Christ though; the body doesn't die, does it?

Prof: It dies only because you know what it is. That which you believed it to be, is what dies. I am the eternal Light. Yes, I - Christ - am the way and the Light.  
Not Jesus.

# PARTE 27: ÚLTIMA PÁGINA

#54

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Question: Professor, I have a problem or shall I say it isn't really a problem. Our friend - son - you know he has passed over to be with you. I would like to know if Skip is around, if he could help this boy somewhat. You know they are both about the same age.

Prof: Perhaps I could get them together. 1.747

Irene: I know that the boy has been around Mark and I quite a bit and I'd like to help them get together. . . . . approaching people and a sort of delightful way that I think would appeal to this boy.

Prof: Oh quite. I am certain. They were of the same age?

Irene: Yes.

Prof: I will look in or it and see if I can get them together. Yes indeed. I am getting a little weary.

Anita: We understand. We didn't even figure you would stay this long. We just wanted a hello from you.

Prof.: It was so kind of you to ask me to come here tonight.

Anita: I wasn't the only one, Professor.

Prof: Well my dear, a wish is a wish, no matter who wishes it.

Anita: But we thank you for coming. We love you.

Prof: Thank you my dear. Love yourself and love your fellowman and I would appreciate that.

Cherrio! May the Light be with you. Cherrio.

Group: Cheerio - and thank you. And Good Night, Professor Luntz.

ROBERT-YADA, REVELATIONS, PARTES 25, 26 y 27

TOTAL: PÁGINAS 1.550 A 1.747 = 197 PÁGINAS

SON 3 PARTES CON ~ 65 PÁGINAS CADA PARTE.

PARTE 25: PÁGINAS 1.550 A 1.615

" 26: " 1.616 A 1.681

" 27: " 1.682 A 1.747