

Yuga was the name of my civilization. Why was it called Yuga? Yuga means vast body. Now it was called this, not because of the valley, but rather because of the people that were found there when Nesejniha and his great band of followers discovered the valley. These beings, as I said before, were seven, eight and sometimes ten feet tall. They had massive shoulders and much hair on their bodies. The face looked somewhat human, which I do not think is much of a compliment! Ha ha, but they were very gentle beings, until they were mistreated. As the civilization of Yuga grew, they were enslaved and so badly treated that finally they became like beasts, killing those they once did great work for.

Lady: Are there many of them?

Yada: No, no. Today they have come to be smaller in size, but they are extremely strong, very, very strong, not only in strength but in smell

Man: Are they people, or are they....?

Yada: Yes, they are people, yes They are part human and part animal, but so is the human.

Man: Social people, or anti-social among themselves?

Yada: Among themselves very social, yes, and they have a religion. They are moon worshipers.

Lady: What do they eat, people? LAUGHTER

Yada: These beings are carnivorous and of course, if there is nothing better around than a human, they would eat the human. They are cannibalistic but not among themselves. They hunt animals and as a rule, not big animals but little ones. Many of these little animals inhabit that part of the Himalayan Mountains. But if they find a big animal like what is called the Yak, you know the Yak? (Yes) Then they take these and they kill them with their hands.

Irene: They are so strong.

Yada: Yes, they break its neck. These beings are very devout in their religious belief where the moon is concerned. The story among them is that they originated from the moon.

My friends, you will find the history of man is deeply involved with other bodies in space, man here on earth. Not only are there many beings coming from other planets in your solar system, but also outside of your solar system. There are many planets in your galaxy that are inhabited by beings many of whom look a great deal like you. Many of these planets have similar conditions where human life could be and is produced. But in your solar system there is very little "human" life on other planets. On Venus yes, on Mars yes, but the people of Mars do not live on Mars proper. They live on satellite bodies.

Man: Suburbs?

Yada: What please?

Irene: Suburbs, you know like San Diego's lemon grove and adjacent cities.

Yada: Suburb is very good!

Man: I have two questions: Is man ever going to find the Yetty and get acquainted with these people?

Yada: I do not think these beings can be trained to act like human beings which may be a recommendation for them, ha, ha.

Man: Are they in a process of development?

Yada: No, they are in a process of deterioration.

Man: Physically or spiritually?

Yada: Both.

Man: Animal consciousness?

Yada: Animal consciousness, yes. They are down the grade of human evolution. These are the beings that did not go along with the evolution of the rest of the people of that time. They proceeded down the

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grade. They are very ancient ancient people. There have been many races of people on your earth that are now gone, do not exist. In the big jungles of the Amazon there are Indians - very white skinned - you know? These people one time had a wonderful civilization, a wonderful civilization, now gone. Now these people are going into deterioration and will pass from the earth forever.

Man: I find it hard to conceive of spiritual deterioration.

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Yada: Is so. When man is forced by circumstances whatever, to physically resort to animal living, when his emotional self goes down grade when he loses complete control of his human attributes, then he becomes an animal.

Man: Does he go back into oblivion or what?

Yada: Yes, to non-existence, for the life force starts building an animal body, four-legged animal body. It reverts to the lower form of consciousness by continued practice in that direction. Is it not true we are what we think? If this is so, you can see that sooner or later the consciousness begins to take on the physical form of what it thinks in the mind.

Man: Gives us a pretty strong choice of one or two ways to go, doesn't it?

Yada: It does, it does. Life is a big question mark. What you want life to do to you is what you do to it. It is getting late.

Irene: I would like to put a question to you, Yada, if you can give us a little answer: Who are the "we" referred to in the Edgar Cayce readings? The Edgar Cayce question is a very important question and of interest to all our friends.

Yada: My friends, what I am going to say, I hope will not start any kind of controversy. Please take it with one or two, or even three grains of salt and then you will not give it out to everybody. All of us have inner plane helpers, but not always do these inner plane helpers make themselves known to us as separate beings as I do with the man here and with you. I make it plain that I am a distinct entity, separate from you and this man here (Mark). I am no part of his former life. I am not a spook of the past of this man. I am I, a consciousness, independent of the consciousness even as you are with yourselves here. But this man, his inner plane teacher, did not make this clear but let himself be known rather as the higher consciousness of the man called Cayce. And he did this with great understanding for the man Cayce could not have gone on with his work, due to his religious education, with the idea that he was communicating with a spirit. So he posed himself simply as the higher consciousness of the man, Cayce.

Man: Yada?

Yada: Yes.

Man: If you have finished that, I would like to ask a question. Has chiropractic been practiced by ancient people or is it just modern?

Yada: No, it has been practiced by ancient people. In Ancient Egypt there was a practice there in the manipulation of the body that brought great health to the body. It was known that the blood stream was a very important function of the body and if it was kept flowing properly through the body that a person would stay healthy and one of the best ways to keep it flowing properly was by keeping the centers, the various nerve centers open, so it would get a free play of nerve energy. Now I know there is some story that only in comparatively recent times was such a thing as blood circulation known. But this is only a story. The Ancient Egyptians knew it and they, as part of the health giver and retainer used to manipulate one another's bodies besides giving massage to the body.

Irene: And anoint each other with oil.

Yada: That is so. My friends it is time.....

Irene: I have a question here, if you will give an answer to this, then this is all the questions. How can we best deal with the poltergists? I refer to the noisy ones.

Man: The ones who overturn furniture and cause disturbances like in 73 New York City recently.

Yada: In almost every case of what is called poltergists, there are young people present, or they are mixed up in it some way, do you know this?

Man: True, yes.

Yada: But how does it happen? Strangely when one enters the state of what is called puberty, the sex energy in the body begins to explode away from the body in radiation, creating a kind of electrical field. Now this is under the unconscious control of the young person. By that, I mean to say that this substance acts according to the way the young person thinks and most young people are prankish, impish and mysterious. Mysterious as far as adults go, but to them, what they do is not mysterious. They tend to see the humorous side of things.

Man: Subconsciously?

Yada: That is so.

Irene: They are not aware that they put the curtains on fire? They don't understand any of this? SHO

Yada: They do not know how it is being done.

Man: Would you say that it would be better if they were conscious of what was going on?

Yada: Yes, if these children could be set down and told to direct a thought here or there in a constructive manner, the poltergistic affects would be changed from a negative form of action to a positive and useful one. But there is no pleading with a poltergist because it is mechanical. So it does no good for the priest to try to exorcise the poltergist spirit, but of the house, because it will probably hit him on the head. LAUGHTER

This man, Mark, many years ago, lived in a house when the man had died of cancer of the mouth. One night, Mark, while sitting drawing, feels a cloudy mass of substances coming through the door that looked like soot. Soot, you know soot?

Man: Yes.

Yada: He sees this mass as being loosely held together. The pieces of blackness, or what looked to him like soot, seemed to be held in a very definite field while the whole mass rotated this way. It moved toward his bed upon which he had the drawing papers and it took the bed and pulled it from the wall and smashed it against the wall and from it came high pitched screams. This man quickly went outside! LAUGHTER

Irene: He went to a hotel and sat up in the lobby all night. He didn't even get a room, because he was afraid to be by himself.

Yada: Is so.

Irene: That's what he tells me.

Yada: Now Mark one time told this story to a person calling himself a Christian, also saying that the man that died in that room of cancer of the mouth cursed God whenever he felt the need to do it. What he really did was to curse the name that man uses for God. Is called God. He couldn't possibly, nor could anybody, curse the real condition which man calls God. Now the reason this black cloudy substance, this religious person said was the lost spirit of this man who had the nerve to curse God! He was now in hell! This God story is a foolish story, a story of deranged child mind. This man's spirit had nothing to do with it. This man's consciousness was not there at all. What was there? A pain elemental, a memory pattern created in the ethers

or space of that room and around that bed, a pattern of great agony that caused the man to do violence upon the furniture of the room. This memory pattern was repeating itself. Yes, is there any pleading with kind of a spook? No. It is mechanical. It is simply a memory pattern like you are having with the machine with the tape. On this tape is an electrical field, magnetic field, yes? Now you sat the machine to work, put the tape on and it will play back only what it has received. Is it not so? And all the pleading with it will not stop the machine from going.

Man: Yada, what you refer to is sex energy in this poltergist thing? 74  
 Yada: This is actually cellular energy. The vital sex energy of life lies in the cells of the entire body. Whenever there is a materialization or psychic made materialization, this which is called ectoplasm that comes from the medium's body is protoplasm, cellular substance. Only when it is exuded in the manner which is a prostitution of one's energies, only when it is so exuded from the body is it known as ectoplasm. This force can be projected from the body by mental action upon the cells. But this mental action is seldom done consciously. It is the unconscious self that causes this kind of action. And it is for many reasons which I do not have time to tell you tonight.

Man: Yada, what is.....

Yada: Please what? Say again, please. It sounds like something connected with the Indian language from India, but I do not understand what it could refer to. Do you have any more basic understanding or ideas about it?

Man: It could be equal to Ouija board to get in touch with the spirit world, or consciousness of life, secret of life.

Yada: Yes it is, but it sounds to me like a Hindu expression with Sanskrit tones.

Man: This is also given in Aramaic.

Yada: (Talks to Kethra) That which comes out of the neant of life, or perhaps I had better say seeming nothingness of life, or from the depths of the unconscious self, has much meaning, but its symbology belongs to the individual that is so involved. If you use Ouija board you find that it is a form of concentration and meditation and what is coming from it, very often rises from the depth of the unconscious self, with the nervous reflexes of the unconscious playing over the body and especially the arm and hand of the one that is operating the Ouija board. I cannot concentrate to talk, I am losing much energy.

Irene: Yes, you have been here about three hours and I think you had better..... Every time he comes back, he pulls on Mark's energy too much.

Yada: Please a moment.

Man: You have referred to the kundilini as being fire force, and water and also to the sex energy force. Now I don't want to strain Mark or you, but is there any easy way for this?

Yada: My dear friend, no. It is extremely complex. I wish that I had the time to go into it. I regret it. It has been kind of you and your wife to give us the use of your home and kind of you people for coming and giving me your attention. For all of you that have worked in our behalf, however, unhappily it may have ended, please remember that nothing has been lost. Sometimes we think that we are not getting what are our just dues, but if we will consider life for a moment, we will find that eventually that which belongs to us we will inherit. It is that simple. Then you need never feel upset or irritated with one another, never. That which has happened, has happened.

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Man: Probably with a just cause.

Yada: Very possibly, because if it was not just it could not have happened. Don't feel badly toward one another. My honorable friends, I leave you in the Light, A notchi.

Group: A notchi, Yada.

Irene: Yada, I don't know whether you have the ability to see a picture on the wall, but if you have, there is one behind you I thought you might be interest in. It's a little negro baby. She has a halo pinned with a clothespin. Yada, its a very cute little baby and I thought you might be interested. 75

Yada: ?

Irene: Yes, just to the left of me. Do you know what a clothes pin is, Yada: Its a pin used to pin clothes on a line to let them dry after washing and this little halo, a piece of wire in the form of a circle, is pinned on her woolly little head by this clothes pin.

Yada: That is truly a symbol of the Christ, why? Because it is purity of thought. There is no condemnation there, no judgment about good and evil. All is action, pure action with no judgment, no opinion either for or against.

Irene: Se is sitting on a cloud of bubbles, Yada.

Yada: She is very pretty, heh?

Irene: Yes, and she is playing on a washboard which is her harp. She is using a washboard for a harp on a cloud of bubbles. Thank you, Yada.

September 3, 1959

Irene: This is Thursday, September 3, 1959 at our home, at 921 26th Street, San Diego, California.

Yada: Senas and Senahas. This is Yada di Shi'ite, a notch (Speaks a short time in his language)

Irene: I think everybody feels wonderful. It's much cooler, more comfortable. 76

Yada: Continues to speak in his language.

Irene: Sounds very similar to the mandarin, I can tell what you are talking about.

Yada: My honorable friends, it is a pleasure for me to be here this evening with you.

I do not know yet what I am going to say but you will find out as I am saying it,

LAUGHTER. My honorable friends, it is very pleasing for me to see your drawings. It is very nice, I would say in my language the whole world is a picture. Everything is in

a most beautiful (symmetrical) design which mostly the artists can see better than the lay individual. Everything to the artistic creative mind is picture. The human face is a

most changeable scene; it is like the outside scenery of the mountains, the sky, for the emotions are playing like clouds across the face, bringing on continuing, sometimes

peculiar subtle changes which the artist paints in. He is painting that which the poser is feeling. He is not painting simply a face, because a face is only a mask, and ex-

pressionless mask, but he is painting what is inside, which appears on the mask and makes the mask appear to be a very pliable and seemingly beautiful design. This body

has no real character to it without the inside man there. Very few people know that in dealing with one another they are dealing with unknown quantities. People go to the

psychiatrist or psychologist. Here these people are artists in their own way. They cannot possibly put the self or the figure on the canvas or the papers, but they can see

it and write it in the markings on paper. So that a human being to them is a composite of every changing characters. The doctor, what you call the medical doctor, the surgeon,

all of these are artists in their own field regarding the human being.

Somebody has come, yes? (Irene lets Mr. Reynolds in)

You, my honorable friend are looking very fine, very nice.

Irene: Harry

Harry: Thank you.

Yada: You feel good?

Harry: Soap and water does wonders these days. L A U G H T E R

Yada: Very fine, it washes away our tiredness. Again, have you not noticed how after a good rain the outside world looks so relaxed? All the mountains, the trees, everything looks relaxed and clean. The tiredness has been washed out of them, the strain of physical appearances. A mountain has a very difficult time keeping its pose as a mountain.

LAUGHTER And the trees the same thing. Sometimes you have noticed the tiredness in the tree, the sagging. But give them a little water, and cheer them up and they are feeling very much different. Same way with the human being, wash the mask a little bit with

water, water is a most wonderful and mystical substance. Even some of your best scientists do not understand the full nature of water.

Machine is quiet tonight? Huh?

Lady: Yes, very much ...

Yada: This gives me chance to be nose! I am going to stop talking a moment and you please talk to me if you have something you wish to say to me, please. Perhaps you have a question to ask?

Man: I have a question, Yada. The most interesting development of our times right now is coming together of a couple of opposing forces, the President and the head of the Russian Government. And it would be interesting to know what motivates the person named

Niketa Khrushchev, striking personality of many facets. Surely he is a representative of many different types of traits and motives. It would be interesting to know in what way he might be influenced by some forces or how much of it is in his own consciousness;

how much he might be a tool. Would you say something about that, sir? I won't quote you to the press!

Yada: This is very good, I appreciate that. LAUGHTER. (a lot of commotion in the room new arrivals)

Irene: Yada cooperates right along with us....

Yada: Be careful how you praise me, I may not be able to live up to it! Comes a time

you know. I first give my greetings to the people that have just come in please. It is nice to have you here my friends.

People: Thank you.

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Yada: E. gratia. Now first we will talk about civilizations and I will lead up to these two men who are the head of your country and the other of the Russian people. all right? Let's go back then through the long halls of time and we look at the endless number of civilizations that have risen and fallen in this period of time down till now. And we find almost the same pattern where people are to be considered human beings in their struggle, and it has always been a struggle, to get along with one another, to share the world with one another. One would suppose that the world was having very little room in it. For it has been the plight of man to fight his fellowman for possessions that he wants. He fights for power, to be a ruling force in life.

You find this condition in families. The man wants to be the head of the house and the woman wants to be also. It is said that the male is supposed to be the head of the house, but this is where trouble has come from, laws such as these, false laws, which is trying to make a set pattern for man to follow. It is said that the reason for this is that he is the stronger. What, no brains! Just muscle? Does this make us really capable of being rulers? That is the trouble with nations today and it has always been. Muscles! Show me your muscles and I know where I stand in reference to you. It should be show me your brains, show me your intelligence; show me your comprehension of life. Now all nations are flexing their muscles with one another and it has been ever so.

Going back to my period of time, I lived in a civilization 500,000 years ago in the Himalayan Mountains. That civilization consisted of 180 million people. That's not too much because today China and India have much more than that. Yet, it was not long after, not too long after, the founding of my civilization, that people started to war against one another, little tribes throughout the civilization, when in fact everyone of them could have had everything they needed for physical existence without struggling, without hate.

There is a big cry in the world today that there is a great lack of tolerance. That's good, because tolerance is not what you want, not what man wants. Tolerance means you can hardly stand another. LAUGHTER. What we need is sanity, sane thinking. The ability to put aside our primeval emotionalism. What is it - primeval? (Primed for evil) LAUGHTER. Yes, my civilization went down into the dust after only 1,024 years. It was brought down into the dust by hate, greed, avarice, envy. All this was the desire for power over our fellowman. Genghis Khan, the brutal leader of vast hordes that swept across the then known world, leaving a frightening trail of blood and suffering. Where is he today? Where is his empire, the worlds that he conquered? In the dust along with himself. Alexander the Great, Napoleon, all of them, going back and forth, back and forth, and it shall ever be this way, for what is taken in hate is hateful and cannot continue to exist. To take (in love) is to be given. That will last and grow greater.

The Mayan Civilization was a beautiful one for a period of time, because the rulers were more understanding of the needs of their people. But even so, like my civilization, was in the beginning ruled by understanding rulers. But hate came in as it did later to the Mayans, greed and they vanished.

When is man going to learn that love is the ruling king at any time. It must be if man is to survive. And not only to survive, because animals survive, but to grow and to grow more beautiful, more fully, more in balance. Here today, as advanced as you are, technically, largely speaking, you are no better off than back in my time, nor any other period of time. You have grown outwardly, but inwardly you have not. You still cling to the same small things, the same little narrow-minded moral and ethical patterns. Insane, insane! Can you hope for a balanced condition to come between your country and Russia, or let us say the Eastern and Western Worlds, as long as they both use words, think the way they do? Look please my friends. Scientifically you are one, Russia and your country morally, ethically you are one but in a very confused pattern. Here the western world accuses Russia of being a Godless Nation. This means of course that you are not Godless. I say to you, neither of your countries have what is called God in them! They are run politically for power. Religion is something used, it is a tool used to hold the greater masses of people in both nations in control. But Russia has many temples today, what you call churches. The only difference between her and you here in your religions is that

Russia has taken religion, organized religion, out of the hands of the few and put it in the hands of the many. The state controls the churches in Russia. Here it is a private enterprise and as such it is no better than one of your big business cartels. It leads man to nothing, but destroys him. It does not remove, and has not, any of his hate, jealousies, feelings of vengence to his fellow believers, to say nothing of what they feel against those who do not believe as they do. (Religion has brought more grief, more sorrow, more struggle, and pain to man than anything else known of,) and it will continue to do so as long as it is a part of the political machine. The churches do not teach man about his inner life but simply build him up in fear concerning some god. They get him to worry about his soul, so that he cannot concentrate on his physical life and his physical necessities. If man was taught to be concerned with his fellowman first, then he could think about his gods all he desired. Not that it would be necessary, because his gods would not have to worry about him. But you have it in reverse. You worry about your gods and your souls while you go around hating one another and fighting among yourselves. And the cry is constantly heaven, "I'm going to heaven". LAUGHTER. This is hate!, because it creates fear, uncertainties. The ignorant mind is always open to suggestions of all kinds. All you need to do is to point your finger at another and tell him of something he knows nothing about and he is frightened. Our concern should be for our fellowman. Let us teach one another love. Let us demonstrate the fact that we want that person, we need him, that they are needed, instead of pushing our way into the Light and pushing our fellowman into the darkness so that we can get into the Light. Instead of doing this, let us realize there is endless Light, but pushing keeps us out of the Light, does not put us into it.

Krushchev he is a figurehead and has no more to say in the last analysis as to what is to happen to Russia than you. But he is a wonderful person for that position. He is a smart man, a clever man. You please, perhaps you have noticed the talks, in the picture boxes here, you've seen this man in your country, this man Nixon. He goes and he makes big stand in Russia and you noticed the man Krushchev. He stands there, "What is he taking". Did you notice the expression on his face? Let this man talk, Mr. Nixon, let this man talk and then the western world cannot say we are putting the clinches on him, that we too are free, they can listen to anything they want to. This is very good propaganda. As much as it may appear from outer looks, this man, Krushchev is not a pig. He's got the eyes, little eyes like a pig, but he is not a pig!

You know it is said that a pig is a smart animal. He is much smarter than the horse or the dog, much smarter. But nobody wants to train the pig to see what kind of brains he has. Who wants to go into the pig sty and all this. The pig isn't even given a chance. This is like many people, many people have not been given a chance to show what is going on inside.

Look please, the policy of Russia (and there is no getting around this at all) it was drawn up around the time the man you call Stalin getting to be head of the country. The policy is written:- "Communism will own and control the world some day", it says in small letters at the bottom of this written policy, "Time means nothing". This is their secret, time means nothing. They are not impatient. Russia will give the pretense of "let us live together in the same world in peace, in love, as one big hearty family." Very pretty, appropriate, very nice, very appealing to those who may be asleep. But to those of you who are awake, you are not going to believe it. You cannot believe it. You don't dare believe it. Russia, the time that the man Stalin was in the control of the country, also is saying, "Russia will not go into active war unless she is forced into it. And even then she will do everything to keep from active war." Because why? Because she is gentle & peace loving? Oh no! Those forces behind Russia are not peace loving. But they have brains and they know that in your modern times and with your modern instruments of war, another war would benefit no man, no country, none would survive. Everything from the birds in the sky to the things in the ground and the fishes in the sea would die. Nothing would survive. The grasses would turn black and curl up and die. Your earth would be a pit of atomic radiation. That is, providing it survived being completely atomized. Yes, Russia knows this!

The Russian scientists and your scientists in the western world are fully aware of this. So when these two men meet they are going to be very loving, from the outside anyway. The savagery is still there. The will to control, to dominate, to en-



slave, is still there. It has not gone out of the hearts of men. The people of Russia are no different than the people of any other country, yours included. They are human beings. They live in a constant state about war. The communistic government has filled the people with the fear of war the same as your country has filled your people with fear of war. Propaganda to keep you fearful and disturbed. What you Americans call sharper than a tack, yes? Keep the people worried and they will not lie down. They do not have the chance to relax, they cannot. And while you are keeping them worried about their physical existence, there is also a priestly system in both countries that keeps them worried about their souls. Yes, Russia could not afford to oust all religions, all churches, all beliefs in the soul. They could not afford it any more than your country can afford it, because the greater majority of human kind have been so blinded, so hypnotized about what is going to happen to their souls that they need to continue this hypnotic state upon them. And who can do it and who has ever done it better than the priestly system? 79

We go back to ancient Egypt. The priestly system was kept by the Royal Court to keep the people fearful for their soul. If a man would only leave God alone, leave the devil alone! Let Him get back into heaven! If He falls, try to help Him up and back to where He came from. He is a very unhappy man, very unhappy, because He too believes in heaven and He wants to get back to His belief. Your Christian teachings say that the devil man is sometime soon now going to be bound all up and put in a pit a thousand years. Then he is going to be let loose again, because God would have nothing to do without the devil. If the devil is in the pit, God is out of work! Isn't that a very nice story? Isn't that intelligent? Isn't that to show that man is a sane thinker? LAUGHTER. I don't think so, I don't think so!

Some people who have been deeply steeped in their fears concerning God accuse us of being atheists. That is a small word we have been called. Atheists? We are just that concerning man's emotional beliefs, concerning religions. Our religion is life. ← Life! And we practice it every moment of life. There is no need for temples for bending the knee and rubbing the nose on the ground! As I said before, unless man comes out of his "bottoms up" feeling for life, he is going to get no where. Yes, I imagine that God loves bottoms, but he would like to see the face of his creation once in a while. LAUGHTER.

So much talk in belief in God. One cannot believe in God or gods because they know nothing about God or gods. (We cannot, until we ourselves attain our Christhood or Light which is God. We then can recognize, by that which we are, what God is.)

Let me go back to the man Krushchev and Mr. Eisenhower. Krushchev has no belief in what is called the survival of the soul, called spirit. Mr. Eisenhower, he does, or so he confesses. Who knows what is going on in another man's mind? We can only suppose things about one another. We cannot know. These conditions, these two separate conditions. Alone we will not give them a footing on one another's ground: Not even a footing! Now you hear Mr. Krushchev say, "Catholicism is coming back to the communistic world. Let the priestly system of Catholicism enter herein". Yes, there would be peace, but that peace for the Russian people would be no better than it was when the Russian Orthodox Church under the Czars were controlling the people of Russia. Today you make a big storm over communism. Who made a storm for the people of Russia when they were controlled by the tyrannical leaders called the Czars? Tyrannical - there are other forms of tyranny apart from using what you call force, beating and all of that. There is the tyranny of indifference which is far more cruel and that is the whip that the Czars used in the past upon the Russian people. People were ignored and left to starve and to live like pigs, to die like them, without even that much honor as a pig. Can you think it possible that such a form of government as communism could come to a nation out of beautiful harmonious, merciful rulers? No! Were the rulers of Russia, the true rulers, of themselves, they could never have left the people to die in such filth and indignities. Never. Communism came up out of the rot, the filth of Russia. And I say to you, as your nation grows more in numbers, it will happen to you, if you the people who still have a great deal of freedom, do not become actively helpful in operating your government. Your government is not a few people in a little space called Washington. You are supposed to be the government! But you are losing that. It is getting out of the hands of the people, yes.

No form of government for a nation is perfect because we live by experience and having experiences. We do not live by someone telling us, by someone laying down laws, and saying follow that. We live by experience. So a nation should be set up, the government should be so set up as to be very flexible in its laws. The moment you make laws for a social system, to say nothing of laws for a nation at large, that does not consider the needs of the people you have created anarchy. And it will come, it will 80  
come.

Today you are having to struggle with such problems as what you call the children in the teenagers. One would suppose this is a great problem to hear the hue and cry of those who are supposed to be in authority. Why do you have such little control over your young? Because they are so wild that you cannot do anything with them? No, it is because you let them, from the start, control you. Why? Because you didn't know what to teach them? No, because you are indifferent! Oh, let them do this, let them do that, they're only children once. Let them, let them, let them! Pretty soon they are not letting you!

When I was in my civilization a young baby just a little after my weening period, I was taken from my parents and put in the temple. I was to become, in due time, first a Kata - which means a priest; then a Yada - which is simply a higher form of priesthood, who are the ruling members of my mystical order. When I reached the age with the ability to talk, reason and think, if I make a protest against something, against that which my teachers and guides knew was best for me not to have, they let me protest, but alone in a room all by myself. Nice room, four walls to listen to my raving and I could rave all I wanted to, fight, scream, all this, enjoy myself! Then when I was ready to talk intelligently, my teachers would listen to me. And they would point out to me the weaknesses of my argument and cause me to understand what harmony is, what rightness and sickness is. They would teach me to judge, but they would wait until the emotional self had its say, which is screaming and kicking and all of this. Today you think perhaps if you whip a child you will whip the ideas out of its head. No it will not. It still thinks it is right, because you didn't give it any explanation of why it was not right. Man has been born with a head on his shoulders which is a box of brains.

Irene: We call it a rattle box, baby's toys you know, they have one on a handle and the baby takes it and shakes it.

Yada: Well, this is what we have until the rattles are cleaned out of our head. But some people never get them cleaned out. They still rattle on to the grave. You think by giving a child more and more religions or religious teachings, that you are going to improve him. You will not. You think by giving him academic education you're going to improve him, you're not, because it is not his nature by training to understand what life is; why he is here; what he is to do; not in work and outer things, but in something greater within. How great a being he is, to comprehend his own greatness; that this world is but a step into his own vast nature and you cannot wait until a child is 10, 11, 12 years old. My true training started when I was seven years, seven years!

You have what you call sex problems, just as if sex was something new in the world, no one has ever heard of it before now. And your country for some strange reason has made a sin out of it. And then all the older people are screaming that their children are doing things they shouldn't be doing, that they are going to hell or something with what they are doing. Everybody talks about what children are doing, but nobody does very much to change their doing, and give them rational reasons for not doing those things. What has started this vile approach to sex? The priestly system, the priestly system.

Let us go back to the ancient times, only to the period you call 2,000 years ago. The people lived such unsanitary lives, they had very little knowledge of what body hygiene means. They lived like animals. Venereal disease was rampant. The priestly system created a law that no woman was to be deflowered, before they did it. To do so was to mean death even to the husband or the bride. The bride was stoned to death and the bridegroom stoned to death, or worse, unless the priest got to the bride first. It is out of this sick mind, this mind of filth, that has come these teachings of virginity. Put a big premium on virginity. Virginity is simply a symbol of something that is not used or has not been used. And that which has not been used is useless. Man has been

given, acquired through millions of years of living to attain what is called the human body, he has been <sup>given</sup> organs at different periods of time for use. Not to sanctify, not to holify, not to make a fetish with, not to make as a sacrifice to some god; but to use rightness, in beauty, in balance, in sanity. Because of this insane approach to sex, it is believed by the majority of people who think of survival in what is called the after-death state, that sex is no more. That all you have is what, a head? a floating head? But perhaps that would be too much of a shame, eh? It is too bad, it's too dirty. Let us have only the eyes, eyes moving through space! But what you have is a heart, you ~~have~~ have the eyes, the neck; you have the mouth, you have the arms, you have all the parts of the body. It survives! And if it survives, it has to be used. Sex continues in the afterlife. To some people this will be a shock and a shame, because they do not know what to do with it now. What are they going to do with it then? They are afraid the gods will frown on them, curse them, for this abnormal state called sex. Yes, Adam and Eve discovered they were creators and the Christian God cursed them. This is their story, it is not a true one, it is not a pleasant one. Since that time man has lived in a cursed condition. Who cursed him? God? No, no god, he cursed himself. He cursed himself with his ignorance of his own physical, mental nature. The sex forces of life are not to be used only for procreation. If that was all, they were to be used for, it would be better if we stopped using them entirely. Looking at human beings, not only today, but in my time, it would be better if we were all, completely annihilated. But you see, the sex force is cosmic in its nature, it is cosmic substance, centered in little points called bodies. It is cosmic creative substance, building blocks, put into the hands of man to go on being what he is, even though he does not realize it, the creator the eternal Light, the eternal Light of Life.

I come to you in a manner that may cause you to think I am a poor lonely spook, having nothing else to do but come here and make noises at you. My friends, I do not know what it will mean to you for me to say, I'm not a spook, I'm not a ghost, I'm not an astral shell, I'm not a spirit, I'm not a soul, but one thing I am, so are you, though you may not know it yet. I'm a consciousness, a consciousness. I appear to be different because I am using this method, I come to you using this method to communicate with your consciousness. You have been taught to believe perhaps that all beings that speak through a living body are spooks. You know what a spook is? A spook is simply an ignorant person whether he is in the skin or out of it. LAUGHTER They are unlearned persons. They know not the Light, the Truth of themselves. Not of me or not of anything I say, or not of anything you say, or not of you as a personality or me as a personality but the light of their own truth, they know it not. Therefore, they keep wandering in the darkness of the physical world believing in that darkness, believing it to be substance.

I, as a consciousness, shall never know the flesh again. I came to understand I came to see the trick of it. You know, when you see the trick of the magician you are no more amazed at the things he does. And often you are a little bit shocked to see how simple the truth is! The truth lying behind the quickness of his hands and the slowness of your eyes. Life is a magician, it's doing things with its hands at you, and if you are not quick with the eye, you're getting fooled. But you think the fooling is the reality and you go along with it.

Here I'm taking a fish out of my pocket. I say to the hypnotized one, "How big is this fish?" He says, "Oh two, three inches perhaps," I say, "You are wrong, it is as big as a whale." He believes it because I have him controlled hypnotically. He did not stop to ask me, "How did you get a big whale from your little pocket?" As long as he doesn't say this to me, as long as he is incapable of asking these questions, he is my slave. He gives no reason to tell him the truth. I make him believe he is capable of reasoning, I make him think he is clear in the head by asking him, "How big is it please?" Once I capture him on his belief of what he thinks he sees, I can make him say anything else. A wakeful person, one who has come out of his trance, will say, "Let me measure that fish, let me experience it, see if it is a fish even, I want to know. You may be a very nice man, a very nice woman, but I want to know truth." I do not care about what you think emotionally. You should not care what I think, What do you think?

Thinking is creating. Most of us only remember some few things that happened to us. That process of so called thinking is recalling experiences and our emotional reaction to such experiences. But true thinking is creating. And it comes from what is called a feeling - feeling. Stepping out of this room is not going to make you any different than you are now. Leaving your body behind is not going to change you one little bit. It is like you are down on the ground and you go up in a big building. No matter how high up you go, you are still you, you may get a tremendous wider view of life, but unless you are capable of understanding it, what good is the wider view? It gains you nothing to go to the upmost floor, on the top. Your ignorance is expanded with the view, you have become only more amazed, more confused. At least when the view was close to you and smaller, you were capable of dealing with it to some extent. The more expansion of it, the greater it has become in scope, the more confusion reigns. Where as, if you have started here to understand in the small surroundings where you could reach, measure things and deal with them from what is called a simple way, to understand a thing first from the senses, then, later, you can know what they are without the use of the senses. I think perhaps I'm talking too much?

Irene: No, Yada, I hardly think anyone here will agree with that. 82

Yada: E gratia. I would like to hear more from you.

Irene: I have a question for you.

Yada: Yes, please.

Irene: This is pertaining to scientology. A man named Ronald Hubbard developed a science of mind called diametrics in the last decade. It is his theory that during moments of physical pain and/or painful emotions a person undergoes an impression of more or less permanent engrams at the cellular level. This record, he feels, merely registers sound waves and leaves an impression in the cell structure. From your standpoint of consciousness is the cell structure really modified during such moments in this way?

Yada: Perhaps I did not understand.

Man: It is the structure in moments of physical emotions.

Yada It is not only the brain cells that register what is called . . . . (Yada seems to be slipping from Mark's body, he comes back and says, "My attention was attracted by certain other things on my level of consciousness apart from this world). The consciousness of me was called away for a little bit.)

Irene: Just a moment! It is always interesting to these other people to know why. I know you are a busy person. You have to have a bi-locational consciousness sometimes, don't you?

Yada: You cannot work with this bi-location of consciousness, must have one pointedness of consciousness if we are to accomplish anything, We cannot divide ourselves. This is not very good to do.

Irene: No.

Yada: Gets stimuli, you know this when you get stimulus, stimuli?

Irene: Yes. Are you aware Yada of the question I put to you?

You are being called again, Yada? (Leaves a moment)

Man: It's about over. . . .

Yada: My honorable friends, I am expressing my regrets at the delay, but I come back now and I go to your question concerning the body and its reactions to stimulus from the other world. For every experience, the sensory body has there is a measure of effects taking place in different organs of the body. Sometimes the liver gets more stimulated, perhaps due to anxiety or fears. Sometimes it is the heart, sometimes it is effecting the kidneys. So, many people do not seem to grasp this, that the kidneys are extremely sensitive to the experience that one may be having. The cells of the body throughout however are affected, sometimes in an adverse manner and sometimes not so. Sometimes to the benefit of the cells

Pain while it is a good guard over the body, telling us that something is wrong? It has ill effects upon us if that pain continues. Because why? Because it holds the consciousness upon the body only. The mind cannot get away to live, to experience. It is under an hypnotic control of the pain. Some people when they say, "Oh, I feel very good", what they actually mean is they are not feeling anything.

Irene: Excuse me, Yada, This question, when you are talking of pain, it says here that Ron Hubbard's theory is that when going through moments of physical pain or painful emo-

tions, a person undergoes an impression of more or less permanence at the cellular level. Record, he feels, merely registers sound waves and leaves an impression in the cellular structure. But this does not mean to me, it would also register in the mind of the individual wouldn't it not?

Yada: Yes, throughout the entire cellular body, yes. 83

Irene: He said "merely" the cellular structure, as though the mind didn't register at all. But the cells couldn't register if the mind didn't register. . . .

Yada: Of course, I am certain that is what he means, he is including the brain, the cells of the brain. Is it not so?

Man: Yes,

Yada: Yes. So you see it is throughout. Now sometimes the brain, there have been not a few, but many cases, where there was no gray matter, so called, or brains in the head, but yet such persons have continued to live in a more or less normal way, today doesn't need brains! But what it is, the entire body is having an experience, all the cells are getting impressions. Yes, in what is called waves that affect the cells permanently. This means that they record and return what they have recorded simply by these pressures. . . .

Irene: That is what makes us have wrinkles and all this sort of thing, isn't it?

Yada: It is so, it is so. The cells receive what is called worry impressions from anxieties or fears. These are so impressed upon the cells that they break the cells down and cause what is called soft tissues. Now soft tissue has a strong tendency to wrinkle. All of these are memory patterns from feelings. This here we do (Yada frowns) make a frown pretty soon the cells only understand frowning, you see. Cells are (thinking) beings. Yes, the cells, every cell in the body is a (thinking) being in itself. But what are the cells? (The thoughts of the cells are what we give them by our own feelings to what happens to us.) We pass on, by these outer stimulus and our own reactions, (we literally hypnotize the cells in believing that they should act this way or feel this way.) And these thoughts are retained throughout our lives although we may be able to change these actions, but they are still lying there, and the mind can bring them to the surface at any period of time from the cradle to the grave. Do I make clear what I say, sir?

Man: Yes, you do Yada.

Irene: Yada, I would like to turn the tape over and then I would like to ask a question

Yada: Please do so.

Irene: Yada, from the standpoint of consciousness, is the cell structure really modified during such moments in this way? I wanted to ask a question here; it has been scientifically proven that the cells of the body renew themselves every seven years.

Yada: Yes, it is so.

Irene: So the recording of any emotion that we have, if the cells are changed, is retained in the mental?

Yada: But you see what is called the mental is an induced condition by our experiences Now how do cells operate, how do we think? We think by chemical changes, electrical chemical changes. It is somewhat the same with the foods we eat and the way the body gets nourishment. It does not nourish itself by the food per se, but it takes and absorbs into itself literally energy which is (electrical) from the chemical molecules of the food. It takes on (electrical) quantities from these food molecules. This, therefore, is revitalizing to the cells of the body. Now thought is an (electrical) pattern. Perhaps you, sir, and the man, Mr. Nickels, perhaps you two would understand very well because you know a lot of things about electricity and chemicals and things like this. So you can comprehend better, perhaps than one who does not know these things. But the entire body is a kind of electro-magnetic field and it can be changed from a positive to a negative and back and forth, by the way it is played upon by outer forces. It is again like a single atom. An atom is not something in itself, an atom is work done on a structure or unit, what you call a unit of energy. Atoms are playing upon one another I think you understand this, yes? So each play that is made makes a little change; either creates a greater amount of - not a greater amount but a larger volume of space for that atom to take up. It expands it or it contracts it, or it changes in some manner its units called the electrons or protons, or whatever other word you use for the bodies that goes to make up the atom. It causes the electrons to jump over one another.

I think you would know something about that?

Man: Yes we had a talk on that a number of years ago.

Yada: Yes, yes, now, we have this condition - remembering that the cells are built up of what is called an atomic structure, now, when the body suffers an ailment, or is suffering an ailment of some kind, it is due more to some form of cellular disturbance wherein the building blocks called the atom of that cell are losing some of their energy. The energy is thrown away. This will cause a break-up of a cell because the molecules that have gone to make that cell, they are breaking up. This is an energy leak taking place in the cell. This may completely destroy the cell if something is not done to restore that energy to it. Now the cell can die and another replace it. But, the replacement is going on all the while. A cell does not simply die and wait for another cell to be built. The building is going on. The energy that is being from us, is useless to that cell, so it is getting more all the time building up <sup>84</sup> throwing off, so that there is no time that a cell is not a cell. Do I make myself understood, please?

Irene: Yes.

Yada: Now comes a time when the body begins to break down; the cellular structure begins to break down faster than it is capable of revitalizing or rebuilding itself. Then this means that there is an ailment in the body somewhere of some kind. If it keeps up, this breakdown in certain organs, faster than can be built up, soon that organ is dead or close to it. It is dying for the lack of energy and pretty soon it may affect the entire body and drive out the controlling consciousness producing what is called death. Energy is vital for any kind of physical life. The body does not particularly care what you feed it. The body is only a measuring machine and it can be taught to eat anything, anything at all. But the controlling mind must know that its physical structure consists of what foods have been put into it. And if it does not give it vitalizing food, or food that will act as vitalizing substance to the cells, it is going to break that body down. So the putting of proper foods into the system is intelligent, should not be fad or you should not make a fettish either out of it. But we should do it with reason, understanding of what we are doing and of the necessity for doing it. Everything that does not belong to the body is a detriment to the body.

Irene: Would you say mind is cellular.

Yada: Not mind, brain. Mind is magnetic, it is a kind of magnetic field. ←

Irene: The brain cells couldn't possibly register anything if the mind didn't register it first? It puts the impressions upon anything that the cellular structure registers due to the activity of the mind upon the cell structure?

Yada: Not entirely. When we come to know how to consciously manipulate matter, then that which you are thinking of as mind, which I call and you call "I", the eternal "I" consciousness of "I am" if you wish, then it does not matter what the brain thinks because the mind is doing the thinking. But, as long as we are not in that state of control due to our lack of understanding, we are in this other state, a negative state, in which everything would affect us in an adverse way, because our whole mental makeup is adverse. Why is this? Because for some psychological reason known only to the individual, this "I self" is seeking to destroy its physical structure. It is attacking its own physical body. This is what you call suicide physically or mentally. Many people commit it not even knowing what they are doing. You have heard of people who are accident prone? Yes? I am certain you have. These individuals again, for some reason known only to themselves, are seeking to commit mental or psychic suicide, to destroy their bodies.

Irene: What confuses me here is this word, "merely". I don't like merely, it registers sound waves and leaves an impression in the cell structure, "merely" - sound waves. But it is the whole physical body and mental body that picks up the sound waves of anything. But this "merely" this is just . . . . .

Yada: It is not done with any intentions of belittling the situation in any way, or taking from the higher consciousness anything. It is a word used because the writer did not know a better word at the time. Isn't that so?

Man: Yes, that is right, but this theory I based my question upon is taken from a book I read a number of years ago. I understand now, Mr. Hubbard has changed his ideas about some of these things.

Yada: Yes.

Man: But I wanted to know your standpoint about the theory of the cellular.

Yada: Yes, Oh, I am agreeing with what he says there. It is a factual condition, yes. Very few know that the entire body, every cell in the body, has some registering of an experience of the physical organism in toto; it has an experience, every cell. Now, some of these experiences or registering of the cells of the different organs can be very beneficial; others again, as you know, can be detrimental not only to the organ that picks up the greater amount of shock or of this reception, but each organ in varying degrees.

Irene: He also wanted to ask you a question pertaining to some automatic writing that he was getting. He would like to know if you have anything to ask about this or tell him about this.

Yada: Yes, at this present time your psyche is reaching out into the greater mind which man miscalls space, and recording experiences it is having and registering these experiences on papyrus or whatever you use to write on. Now many people believe they are contacting discarned minds when they receive messages, either telepathically or in the motion of the pencil in what is called automatic writing or that somebody appeared to them and they talked to them, or when, like I am communicating now, talking with you, many people think they are being talked to by actual humans or human consciousnesses, if you wish to make it big sounding like I did a while ago when I say, "I am a consciousness". This sounds very important huh? LAUGHTER. But this is not so and I would like to tell you this, if you do not know now. It is not always so. You may be, of course, getting in contact with another human consciousness but you also may be fishing in your own deeper and wider mind. And sometimes we can catch some very big fish there! Sometimes much more important the information we may get, than we could get from some outside consciousness. To contact a discarnate mind is not always good. In fact, most of them should be left alone. They didn't accomplish much here and now that they are gone, they are not accomplishing very much more there and they do not have very much to bring back to you. Of course, if you want to spend a little time talking to them that is all right. Who am I to say no, huh? I'm not telling anybody what to do at anytime. It is not my duty to do it. But you know you are contacting a wider stream of your own consciousness. Now I would go very slow here also, because it can be equally dangerous in some of its aspects as to contact an outside mind or discarnate mind or spook. Yes, it can be equally dangerous. And you may also in time be able to communicate with some of the elementals, plant elementals, stone elementals, water elementals. All, the whole of this which is called mind, is alive, living, of all kinds of "consciousnesses" from the low or slow-minded you may say, to the most high, most divine (if I may use that word) knowledge, Light, yes.

Irene: I wasn't aware that when one contacted their higher self that it would impress one to write in the automatic way. I thought it would come something like clairaudiently.

Yada: No, even the high self, the great inner intelligence can be contacted, in a variety of ways. You see when we seek to contact the higher self immediately we run into trouble and we must take the steps up to the higher self. Otherwise we will not understand it and so we would not know the source of our information. In order to go to heaven, one must have an (understanding) of what heaven is, otherwise they'll never find it. LAUGHTER

And many people going to hell, they don't know they are in hell, because they do not have a hellish mind, they do not comprehend it. So their hell becomes a heaven to them, because they understand heaven. They do not see, they do not feel, they do not register negative conditions called hell. So where ever they are, it is heaven. Man is the creator, he knows all there is to know for he is all there is.

Man: The best thing to know is to know that you know.

Yada: I see. I did not think that! That is what is called "the fly in the ointment". yes! If you can get that fly out of the ointment you have won the battle. It is a most difficult but yet a most necessary work for a human individual, to find himself.

Man: Yada, what would you suggest that I should do in respect to this now?

Do you feel I should leave this alone for a while?

Yada: My honorable friend, it depends upon your feelings. Sometimes we can safely handle high explosives because we know what their uses are; so we put them to their uses. But it is when we do not know what their uses may be that we are most likely to get in trouble, because we mishandle the dynamite or the explosive- and you cannot mishandle it. It is very touchy. Everything in life is a mystery to us, a mystery that we must solve. We

cannot back away due to fear or due to promises, or due to threats of any kind. We must go on for only in knowledge is man safe.

Irene: He must experience, or he doesn't have the knowledge.

Yada: Is so, is so. I think it is going beyond your hour of time. I think I will leave please?

Aud: It has been most wonderful, it's always wonderful, but sometimes the lecture varies to a path that keeps the whole class spellbound, Yada. We are truly hypnotized! 86

Yada: This is what makes life worth living, thrilling, exciting, worthy of our time. You know if we are not careful we can fall into grooves that are very monotonous and life can become extremely boring. And there is nothing that will kill one quicker than boredom.

Irene: Yada, I am going to send this tape to Anita.

Yada: You send her my love, please.

Irene: I would like to have you say something to her if you would like, say something on the tape for her because this is going to her and I thought perhaps she might like to have you say a few words.

Yada: I will say this; that we of the Circle are most grateful to you, Anita, and to your husband for the service of love you have rendered us through these passing years.

I would say, be always of good cheer. Fear not having any experiences, for all exper-  
iences will eventually lead you into illumination. E gratia.

Aud: E gratia, Yada.

Man: Thank you, Yada.



At the home of Mr. & Mrs K. E., San Diego, California, September 3, 1959.

After giving greetings to those present in his usual manner Yada turns to one of the children, a teen-age boy:

Yada: We are doing something we don't like to do and this makes us very unhappy and we cannot be successful with it, if we keep on not liking it - cannot be a success in it. You learn to like what you do and no matter what you do you will be successful in that, you understand that?

Boy: Yes.

Yada: You want to be someone?

Boy: Um Hum.

Yada: You can be one, but you must want to be very much.

Boy: There is something I want to do. I trust when I grow up, as I told my mother, I want a lot of animals. I like plants, but when I grow up I want to have mostly animals, lots of animals.

Irene: He wants an animal farm not a plant farm, Yada.

Yada: In a way animals are just like plants, only animals - plants walk around! Animal-plants are more conscious than the plant life itself. You understand that? The plant is a living organism. It is a yes you know, you know. So is an animal. Animal is living, plant is living.

Boy: Except you can't see the plant moving.

Yada: That is right, yes.

Irene: Yada, you remember the Mysteries of Life film that Walt Disney put out? Of course the children were taken down to see it and because the film was speeded up, it gave the children an opportunity to witness the growth of plant life and the little insects, ants and so forth. Tony has always, as you well know, loved anything pertaining to life. It is amazing to me that he is so good in arithmetic now because he does like anything pertaining to nature and other things are not too important to him.

Yada: Yes, as he gets more experience he will come to his own decision about what he wants to do, when we are young, like he is, we have ideas about what we would like to do, but because of the limitations of our getting around we have not yet seen many other things to make comparisons and so we become a little set when we are young like that and we think that is what we want to do. But living, getting around, gaining experience, and he will come to his own decision about what he want anyway, yes.

Mother: Yada, I wonder if you would mind talking to the children about getting along together? On a couple of occasions I've had some trouble especially with Michael and Tony. They do quite a bit of fighting between themselves. I guess it starts out usually in a game and usually winds up with one of them, usually Tony, getting hurt; and Tony gets rather upset and feels he is not wanted. On one occasion when I wasn't home, Michael called me and told me Tony said he was going to leave because nobody liked him and he was going to leave and he went out of the house after dark. I would like you to talk to the boys a little bit about that and try to make them understand that these things shouldn't be done and really the worry they are placing on me.

Irene: The effect is disharmony too.

Yada: Yes, this action of the boys here is simply a frustrated feeling. He did not have his way so he feels nobody likes him, so he wanted to get away from those who do not like him. But it is a false step. However, false as it is, he feels hated at the time. When we do not get our own way from life, if we have no place to run away from, then we start to run away from life itself. This is a natural form of action, this running away and feeling within yourself that your family will regret your going and they will be sorry, is a thing of the child. Many children go through this because they are frustrated and in no position to fight the situation.

This evening, earlier, I was here and I saw this boy come into the room here and say to his brother, "You go in there and get my things together. You have them all over and if I lose any of this music I will have trouble." Now, it is not what he said that matters so much, but the way he said it, the belligerent tone in it. You see if we are allowed to do that when we are young, we are going to do it when we get older, and people will say we are simply dominating, even though another may be in the wrong. Of course,

his brother Michael was in the wrong for scattering the music, but that does not make that wrong right by this boy being belligerent about it. Had he said to his brother, "Michael, you have been using my music and you have scattered it around, will you please pick it up and put it back where it belongs. Because if I lose one of these, I am in difficulty. You will please pick it up and put it together, thank you very much." That is the way to speak to your brother, yes? You understand that?

Tony: Yes.

Yada: Do not ever speak, even though somebody is in the wrong, do not be belligerent. You know what belligerent means?

Tony: No.

Yada: Yes you do, you tell me - (Yada speaks in a kindly tone)

Tony: Well, I think it means. I don't know what it means really.

Yada: You know what it means but you cannot put it into words. I know that you know, because I see it in your mind. You know, but you simply do not know yet how to put it into words. It is what is called warlike, fighting, wanting to fight, to dominate. That is what is called belligerent, attacking. You understand?

Mother: He was speaking in a rude manner.

Yada: Yes, yes, speaking or acting in a violent way, violent manner. Now this is not good for you.

Irene: I wish you would explain, Yada, why it's not good for him. It is not what he does to another for the good of the other one, but for himself. And you listen to Yada, honey.

Yada: If you do things to another with the intention of harming that other, of course, you may harm them, you may hurt them, but you will be hurting yourself much more, much more. You cannot harm or hurt someone else without hurting yourself. Yet, to talk to your brother like this is, though he did things that were not right for him to do with your material, yet what you did in return was not right by any means either. Treat other people kindly, I do not say whether it is your brother or friend, not because they will benefit by your kindness so much, but because you will benefit by your kindness. Everybody will think, "Now there is a nice person. He never gets upset; he never gets angry; he speaks quietly to his mother. He speaks quietly to his mother, his father, his sisters and his brothers; never gets excited. He is a smart boy or girl. He is polite and nice. I would like to have him around me all the time, he is so nice. But when they see you do other things like get angry because things do not go your way, then they will say, "Oh I do not want to have that child around me. Oh, he is too much, a very naughty boy or girl." And is this all? No! Strangers, people that you come in contact with in your schools, and everywhere that you meet, other people, when they know about this, they will not only say you are a naughty boy, but that your mother and father did not raise you right. You would not want people to talk about your mother and father in that way, would you?

Tony: No.

Yada: You want your mother and father to be proud of you. And while I am talking to you, I am talking to all of you other childre, heh?

Michael: Yes.

Yada: All of you, not only this boy, Tony. Next time you play with your brother, if the things that you are doing together does not make you happy, stop playing. Tell him, "I cannot play with you because you do not play fair. If you play fair with me, I want to play with you. We will have much fun together." And I speak to you Michael in the same way. You are how much older than this boy?

Michael: Four years.

Yada: So, this means that you are smarter by experience, by having lived four years more than he has. Now if he is not doing what he should do when you are playing together, tell him nicely, kindly, what he is doing and if he insists on doing it, then you will come home. No fighting with him. You are too much older to fight with him, that is not right. you are his blood brother. That is not all - two wrongs do not make it right. If you are wrong and he is wrong it does not make it right.

Irene: I think, Yada, too, because these children have had the privilege of listening to you teachers, off and on several times, that they can partially understand what is meant by having good thoughts thrown at them rather than evil or angry thoughts.

Yada: That is right. You do not want someone to think badly of you because when they do they are throwing from their minds these bad thoughts to you. And they will affect you

Boy: They will make you sick.

Yada: Yes, make you sick. You do not want that do you? You want to think kind thoughts, love and this means this love feeling is coming from you and going to them and it makes them feel healthy and good inside. More than this again, I know that your brother loves you. He would not like to see anything bad happen to you. And I know you love him. Is it not so?

Boy: Yes.

Yada: Yes it is. So you do not mean what you say when you fight with one another. He does not mean to treat you badly. It is simply feelings of irritation at the moment because you want to have your way and he wants to have his way, so each of you are fighting to have your own say. It is not that he does not like you. Many brothers fight, but they still love one another. Many teachers fight, many adults fight, but it is not good to fight. It makes one feel badly inside. You have a misunderstanding, you know what that means?

Boy: Yes.

Yada: Yes! Misunderstanding. You feel in his heart he loves you, but you think by his words he does not. So you have misunderstood his feeling for you by listening to his words. He loves you and I know you love him. You love him like you do your sisters, like your mother and father. You would not like to see your mother and father fighting would you? No, it would make you feel hurt inside.

Boy: Yes.

Yada: Yes. Then how do you think your mother and father feel when you and your brother fight. It makes them feel hurt inside too. You see?

Boy: Yes.

Yada: Yes, you do not want to hurt your mother and father, huh? Now think of that. Think of it when you are out playing with your brother and you feel fighting coming on, say, "No, I am not going to do it because I know fighting hurts me and it will hurt mother and father too." Because my mother and father love me and they do not want to see me acting this way and feeling this way. This is your home; this is your life for a short period of time, called "childhood". Someday when you grow up you will have to build a home for yourself.

Irene: I'm glad you brought up the subject of speaking to each other because it seems at times, and I know Michael will be fair enough to admit that he has been very careless in the manner in which he has spoken to Tony. Is this not true, Michael?

Michael: Yes.

Irene: And his mother made him aware of these things and of course she had to punish him or make him aware by making him stay in the house. Talking in this manner is not good to get in the habit of doing, is it?

Yada: No, it is very bad. And something more, when you get angry then you want to shout, to talk about everybody else. Now I am not talking only to you.

Irene: You are talking to all of us, everybody here.

Yada: That is right. Now shouting is a sign of what?

Boy: I don't know.

Yada: It is a sign that we are confused, that we are afraid, and so we try to shout above everybody else for us to feel safe.

Boy: You don't want anyone else to get a chance to talk!

Yada: Ha, so you know that! L A U G H T E R

Mother: How well he knows!

Yada: Smart boy, that is very good. L A U G H T E R

Boy: Mother told me.

Yada: Yes, but this is not only true for little children, it is true for adults. You do not have to shout if you feel right in what you are saying. There are many people that like to create a scene an emotional storm, they get a joy out of it, not knowing that it poisons their systems. Do not you do that, you are too smart a boy. You are

too, Michael. He is your brother, you love him. If things in your playing do not go right for you, you are older, it does not matter. Remember, he is much younger than you, so you favor him. Favor him, do not let him ride you, but favor him. Even though you know at times he is wrong, favor him a little because when he gets older he will be smart enough to recognize his faults. But you are not going to favor him all the time.

Mother: Yada, what about all the children realizing the fact that they should respect one another's toys and one another's possessions so that they don't ruin each others things. A lot of these quarrels that come about are brought on merely by one of their brothers or sisters getting into their personal belongings and ruining them. And not only their things, but my things too.

Yada: Listen girls and you boys. 90

Irene: Michael, come here, Yada wants to talk to all four of you.

Yada: Now each one of you have things of your own, do you not?

Children: Yes.

Yada: Things to play with, to amuse yourself with, things to study, things for your school and all of this. Now if one of you wants to use the other one's things, do not go and take them. You have not the right to do that even though you are closely related as a family. You go first to your brother or your sister and you say, "I would like to borrow for a little while one of those things you have," whatever it may be, I do not care. Perhaps it is a school book. "I want to borrow it, I will take good care of it". And see that you do! And then give it back, or put it back where you got it from. You know, children, everything that you have now and everything that you shall ever have for all the time you are on earth when you grow up, makes no difference, everything is borrowed, nobody owns anything. You borrow the substance that makes your body. When you do what is called die, you give that substance back to the earth. You borrowed it from the earth you give it back. Now if you do not have honor and respect for that which you borrow, you are going to lose it very fast. Never take anything from another without first asking permission of that other person. And then, put it back as it was. If it is not in order, even when you got it, it was not in order, put it back in order before you give it back to that person. You know what that shows a sign of? It shows a sign of intelligence, of being smart, of having wisdom. Wisdom is being smart.

Now things that your parents have, the same thing goes. If you want something your mother has or your father has, go and ask them for it, or do not touch it. When you get it, if they feel you should have it at that time, thank them for it, and take good care of it while you have it, and give it back when you are through with its use. If you do not do these things you will not get very much in life. Everyone, as you grow up, as you go out into the world, everyone that you meet will say, "Oh, I cannot lend this to this boy, this man, I cannot lend this man or this woman my books, or my clothes, or my anything, because they will mistreat them, will spoil them". "They are not kind to the things I loaned them." So you will not get it and everybody will turn against you.

You understand?

Children: Yes.

Yada: Little girl, is this little Melodie?

Mother: Yes.

Yada: As yet you do not understand all of this, but you do understand some, do you not?

Melodie: Yes.

Yada: (Kindly) Yes, you do.

Irene: She wanted to know when Yada was going to talk to her. So you can stand up there by Yada, darling. You talk to Yada, what do you want to talk to Yada about?

Yada: Melodie, you are a very pretty child. You are a very smart child. You listen to what I say, heh?

Melodie: Yes.

Yada: Do not take your brothers' or sisters' things and hurt them. Do not break things. Do not take things unless you ask them whether you can have them first. You understand?

Melodie: Yes.

Irene: Yada, she has a problem. She wets her bed at night, and I know she doesn't mean to do it. But is there something you can help Melodie with so that she doesn't have this trouble? And she too still sucks her two little fingers and I know she doesn't mean to do these things. These are the little problems she has. You listen to Yada, he will

help you, honey.

Yada: Sometimes, I think perhaps from a baby, a little baby, babies always put things in their mouth, so you have to watch them and keep them from doing it. Now as they grow older this child fear comes out in them when things do not go right, when they feel uncertain. Then they resort to doing child-like things again, baby-like things again. It is an attempt to go back into babyhood, where one was protected and safe.

Mother: Is this why she does it almost all night? 91

Yada: That is right, that is right. There is a fear there. Where there are three or four children in a household, you know, there is always resentment from one to the other. They are always trying mentally for the love and affection and for special attention of their mother and father and other adults in the house. Sometimes they do not get it. Sometimes the mother and father are intelligent enough not to play favoritism with any one of them and then this makes for a more smooth relationship. But even if a child suspects, it doesn't have to be true, because I know you do not play favoritism with your children.

Mother: We do try not to play favoritism, Yada.

Yada: This I know. You treat all alike and this is very nice. This is as it should be. Of course, with the smallest one, there must be a little more attention there until she gets older, she needs it.

Mother: Yes, Yada.

Irene: But there is some reason though for this frustration which causes her to continue wetting her bed. She has always received as much attention as the average child it seems, but I thought maybe you might help us in solving this.

Yada: You see sometimes a child, after it comes out of its babyhood into years, how old is she now, four?

Mother: She'll be five.

Yada: There is always the possibility of them reverting back to some uncertain feeling within that child. But she will overcome it. It is not something to be concerned about for her kidneys are good. There is nothing wrong with that and there is nothing to worry her emotionally either.

Mother: You know she has always been a child that nothing seemed to bother her, everything was fine all the time. Everything is rosy and she is not a child to be too unhappy about things.

Yada: You know sometimes a child of that nature may be reverting to babyhood acts for no outer apparent reason but more from an inner reason, an unconscious feeling of uncertainty within her and not even knowing, and they can take it very seriously and not show it outside.

Mother: Well I know that when she is scolded she \_\_\_\_\_, she can't take a scolding.

Irene: It would not be right to punish her for this?

Yada: No, because inwardly she does not want to do this, it makes her feel very badly. She thinks to herself, "I do not want to do this, I'm not going to do it, but there it is!" So to get punished for it builds up the feeling of resentment. But I would talk to her in a positive, pleasant way to break this condition, but not scold, not spank, because she is not that kind of a child.

Mother: Oh, no.

Yada: There is no maliciousness in her, no. So, Melodie, you think now, huh. There is no reason for you to be worried about anything, none at all. Your mother loves you very much; your father loves you very much, everybody has much love in their hearts for you. You are safe in the world. You are in a very wonderful, happy position here, safe conditions at home. You have no reason to leave earth for you will not wet the bed anymore.

Irene: You hear Yada? You know what Yada just told you darling?

Melodie: Yes.

Irene: He said that you weren't going to wet the bed any more.

Yada: No more, no more.

Irene: No more. You haven't any troubles and everybody loves you very much.

Yada: That is right. When you want to go to the bathroom you will get up and go to the bathroom no matter what time it is at night, or in the morning. When you feel that you

must go to the bathroom, get up and go.

Irene: We always leave the light on so that she can go at any time.

Yada: Yes. So you see there is no reason for your not getting up to go. You do not need to wet the bed, you do not need to, no. You will be safe to get up. Everybody around you loves you, you know that, heh?

Melodie: Yes.

Yada: Yes. You'll wet the bed no more. You'll wet the bed no more, you will not, huh?

Melodie: No.

Yada: No, No, you will get up and go to the bathroom when you feel you must go, huh?

Melodie: Yes.

Yada: Yes. Remember, remember. Yes?

Melodie: Yes.

Irene: Now there is just Beverly left, Yada. You go around there and Yada will talk to you a little bit. Are you all right, Yada?

Yada: Yes. Beverly, what are you thinking, huh? Tell me, tell me.

Beverly: I'm not thinking anything, but.....

Yada: No?

Beverly: No.

Yada: You like the things you do?

Beverly: Yes.

Yada: You are happy in your home?

Beverly: Yes.

Yada: Is there anything that bothers you about your home?

Beverly: No.

Yada: No? Nothing that your mother does, or your father does bothers you?

Mother: You tell Yada now. Tell him the things that bother you, Beverly.

Yada: You tell me.

Beverly: There's nothing that bothers me.

Yada: So you feel happy? (Beverly - Yes.) You love your home? (Yes) You are not afraid of anything in your home (No) Sometimes your mother and father perhaps have words with one another, huh? (Yes) You do not like that, huh?

Beverly: No, because I like to hear them ...

Yada: That is right, you like to have them happy together too, huh? (Yes) You do not want them to feel bad, heh? (No) But you see Beverly, when we get older in our living, sometimes there are problems that face us that make us feel insecure. Just as happens to us when we are little children. We do not know what to do about these problems. Perhaps like your mother and father are very concerned about you, and your sister and brothers because they cannot give you all the nice things they would like to give to you. So inside of themselves it makes them very unhappy and sometimes that unhappiness comes out and they make for words with one another. They talk loud and fast. But you do not want to worry about that because they do not mean it. They do not dislike one another, they love one another. So do not ever be afraid or worried if you hear them talking big to one another, heh? You know like you sometimes talk big to your brothers and sister. You talk big this morning. You talk angry sometimes but you do not mean it. It was just at the moment something unpleasant happened and you did not like what happened, so you spoke badly, heh?

Beverly: Yes.

Yada: So that is what is happening between your mother and father and they will get over it just like you will get over it. Everybody has a little trouble and a little joy in this life and that's what goes to make life, a little tears, a little laughter, makes good life. Do not be afraid, do not be afraid of anything.

Mother: She is good in school.

Yada: Yes, I know, she is a smart girl.

Irene: She also helps her mom around the house a lot, the boys do too.

Mother: Now and then. LAUGHTER.

Irene: They're not housekeepers are they.

Yada: I know she is going to be successful in what she does for she is a very smart girl.

Mother: She felt quite depressed there for a while, Yada.

Yada: Yes, I know.

Mother: She felt that everything happened to poor Beverly. She felt very badly but I believe she is coming out of that now and she seems to be feeling some better.

Yada: Many things happen to us as we go along in life. Many things, Beverly, just do not let yourself be afraid, do not let yourself. Because you will get over it, you will have this, get over it, or that, and get over it. Don't be afraid.

Irene: If we had the same thing all the time we would get very tired of it.

Yada: That is right. You remember that.

Mother: She is very fortunate, Yada, that she is able to do her school work so well, because she has had these little sicknesses. Lot of times little children that have these sicknesses and have to be out of school get so far behind. So, Beverly is capable of catching up and not missing out so much in her school, so it is very good.

Yada: Very good. It is showing a smart mind, an alert mind. I am with you. Should you feel afraid about anything just know in your mind that I am with you and love you and will help you in every way.

Beverly: Thank you!

Irene: Yada, Michael would like to speak to you again.

Michael: I would like to know if I am going to go to college when I get old enough.

Yada: My young friend, you listen carefully now please. Not too long ago, you wondered if you could play big horn, remember? (Michael: Yes) With study you mastered the horn, became very good, but you had to study, heh? (Yes) Now, you want to go to college or university, heh? (Yes) Yes. You have a number of years before you need to be concerned about it. But college is not something that happens to us in one day. It happens to us after years of study. First in the elementary school, they you go into the higher grades, then what you call Junior High. What are you in now?

Michael: Junior High.

Yada: What year are you in now?

Michael: Eighth.

Yada: How many more years?

Michael: Five.

Father: He has four more years after this year, of high school.

Yada: You have five years to go? (Yes) Almost you know, young man, I cannot tell you whether you will go to college or not, but you can tell me whether you can go or not. What do I mean by that? I mean that if you apply yourself to your studies you will finally reach the college grade. You cannot help it, you cannot avoid it. Now whether you go or whether you attend to college depends upon other things too. Now you may say, or somebody will say, "I do not have enough money. My mother and father do not have enough money to get me through college." That is not the question. If you want to go to college you will go whether you have mother and father to send you there or not. If you really want it you will work for it yourself if you have not the money. There have been many great men, many men today that are great, the world has known great minds that had to work hard to get their education, to get their greatness. Greatness comes from hard effort, not from money. There have been many young men like yourself that have had very wealthy parents who could give them anything they want, and unfortunately did, and spoiled the boy or girl.

You do not want that to happen (No) You want to get a good education? (Yes) Then nothing should stop you. Get it! College education comes by application of your doing today of your studies in the class you are in. The more you understand your studies in the class you are in today will tell you whether you will be in a higher grade tomorrow, or when the time comes to get in that higher grade. For me to say when you ask, "Will I go to college", for me to say to you, "yes" or "no" would be silly. I have to tell you why, how are you to get to college. That is the way you are going to go, if you want it. If you do not, if you pretend, if you make believe that you want to go to college, you will not study. You will not do anything you should do to make your way to college. If you want to go, all you need to do is love your studies and study every day, every day.

Never, no matter what, never stop wanting to be happy, with laughter, so that everybody around you is happy to have you. Having humor, a sense of humor. Do not talk harshly to anyone. Sometimes they may talk harshly to you, then you say, "Goodbye", and go away. Do not talk harshly, because it comes back upon you. You see, when we talk

harshly, we fear, fear. There is no reason, no harmonics that is of a balanced kind. It causes our breath to come in jerks and starts which upsets all the various organs of the body. But if you talk quietly, with reason, smooth, you will stay healthy.

Irene: This anger too, has caused many people to die, hasn't it? It upsets the glands.

Yada: That is right. Yes, it is very bad for the heart.

Irene: It is poisonous to the system.

Yada: You want to live longer? Don't get angry and do not let yourself get angry. You watch sometime when you see a person get angry, see the blood go away from the face.

First it comes up to the face, flushes the face. This means the blood is flowing, pounding through the brain. And the next thing it goes deep in and away from the brain and goes into the stomach causing the stomach to flush. Then it goes away from the stomach and causes the stomach lining, what you call the intestinal track, the blood goes away from there and leaves no source of energy to take care of the food inside the intestines, and the first thing you know, you get an ailment. You get sick, because you got angry.

Irene: Sometimes it will happen suddenly and they'll just die of a heart attack.

Yada: You do not want that. You want to live long and beautiful and happy. (Says a prayer in his language).

Irene: Thank you, Yada. That was very beautiful, Yada. I want to tell the children that Yada was saying a blessing over little Melodie.

Yada, Michael would like to ask you dear about these polio shots. You know they have started another drive about the children having polio shots and he would like to have your opinion about this.

Michael: I want to know if it is safe to do or not.

Yada: I speak to your mother and father. This question puts me in a very difficult situation, because you may act on my words and if they do not prove favorable, it will put me in a very bad light. There are some things in your world you must come to agreement upon doing or not doing of your own accord. You, as mother and father, must make the judgment on this situation. Now, I will say what I am going to say. From my point of view, from my understanding, I do not think it a good thing.

Mother: Is there danger involved in the shots, Yada?

Yada: The danger involved, my friends, is the always present possibility of the germs that are used, which of course are put through a process of so called killed, heh? That is what it is you know, heh? There is always the possibility that some of these germs have survived the treatment and they are just dormant, lying in a dormant state, waiting for the proper ground to operate in or the proper culture to start active work. It is always there. Of course, it may make some immune completely from getting the ailment. It makes others only temporarily so. It makes others no different at all and often brings on the ailment. Now years ago and anti-toxin was made for diphtheria. That is what this is, a kind of anti-toxin.

Mother: Yes, we understand this, Yada.

Yada: This man had diphtheria. They gave him anti-toxin. The anti-toxin at that time was not for preventing the disease, because he never had it, it was to keep the disease from going any further and thereby in time, giving the body strength enough to build itself back and overcome the ailment. We, the human body, I say "we" because I have been in the world and I know these things, carries its own germs. Sometimes these germs that are good germs, they are acting in favor of the body, they are keeping the body clean. Sometimes due to unfavorable conditions taking place in the body, perhaps by what is called changes in the temperature of the body and these good germs become cannibalistic upon the body. Instead of cleaning the body, they take the clean substance and do not touch the toxic conditions that are there. This, of course, leads to all manner of diseases, one of which is called the common cold. There is no special virus that causes a cold. It starts in the body by sudden body changes of temperature, most often sudden temperature drops from high to low. This maybe brought on, this drop in temperature, may be brought on by anger. It may be brought on by anxiety. It causes chemical changes, anxiety, and causes chemical changes to take place in what is called the endocrine glands.

Irene: Would you explain to me, Yada, just what activity the endocrine glands have on the body? Are they the controlling agent of all the glands or just what part do they play?

Yada: They are what one might call the controlling units of the various other glands of the body.

Irene: I see, they control the whole glandular system.



Yada: That is right.

Irene: I see, thank you.

Yada: (Speaks some in his language) I am going to leave now.

Irene: Thank you Yada.

Mother: It has been a wonderful meeting, we have enjoyed it very much. Thank you for all your help.

Yada: E Gratia, E Gratia.

Children: Good night, Yada, good night.

Mother: Thank you so much.

Yada: Thank you for your patience this evening. I leave you in love, with love. Love one another, heh?

Group: Good night, good night.

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Yada: My honorable friends, man today is greatly concerned about the days they have left behind: what they call "the good old days", but I am not understanding this at all. Have to be old, huh? And I look back down through the teachings of man through time and I know of no time when he was not at war with himself. If he ever was not, it must be before my time.

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I listen to the talking of the moon and the Russians putting a satellite up there and somebody claims this machine was destroyed by the space people. My friends, I do not like to carry tales nor to deny what anyone says, but if you are seeking truth I think it is crazy to consider this thought that the space people have destroyed this satellite from the Russians. I, perhaps, have not the material truth that this did not happen, but if my words mean anything in honor, in truth, I tell you they did not. The Russian machine did land on the moon.

Aud: Did it land on a part that was more or less solidified?

Yada: Yes, on a part that is called "rock-like substance". If it had landed on what looks like, from here, a body, it would have been lost, buried itself many miles into that powdery silicon substance. But all right. More has been attained, at least by machines, by man. Pretty soon they will be sending monkeys there and starting the first human race.

Monkeys must have started the race here, because it has been more or less monkey business ever since. Some of your scientists in the fields of biology and anthropology claim that man is a descendent of the anthropoids. It is a monkey, no matter what kind of a name you give it.

This is not our understanding. The human being is a species in himself. He did not branch away from the anthropoid. Man originated as man, but he was not quite so fancy-looking as he is today. He was more what you would call "rugged". This human being lived under the conditions existing in the world at that time, which were exceedingly violent.

That which is called Nature designs all things to survive in its environment as long as it operates, because the more experience the Life Force gets while it is operating a body of any kind, human or otherwise, the better chance it has when it returns here again, in a human being.

This earth of yours has been shaken and twisted, turned and torn, and beaten and pounded by Nature. Man has lived through it all and it is to be supposed that he will live through any other processes. The earth is a school for man. Now there are other schools in the spaces beyond your solar system.

There is Mars, and on close examination we find it to be a much older body than the earth, not so much by years, but by degeneration. There are some young people who are much older in body than older people, because the tissues of their body are more subject to rapid breakdown. So man is older by his chemistry substance than by the years he has lived.

When a planet starts to lose its water, most anything is likely to die. This is what happened to Mars, it lost its water by more rapid evaporation than the earth.

We have said it before and I will say it again, that these markings on Mars are not water canals, that they are slots (cracks) in the ground. You have something of this same order in your Grand Canyon, which, from a distance, looks like the markings on Mars. The only thing is there are not so many of these on your earth as there are on Mars.

There was once human-like beings on Mars and they had to build the satellite-like bodies around Mars so they could get off that planet, because there were so many dust storms and very violent winds there which are beyond any human-like beings standing up against them.

Aud: Are these cracks due to the dehydration of the planet?

Yada: Yes, I was going to say that these people better not talk to Mark about what they think they know, or their faces will be red. Mine would be too. No one has ever seen a spook with a red face. It is even worse than being in the flesh with a red face.

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VENUS is not Inhabited today in the same way as was Mars, but in the history of Venus there were beings of the human order, but you must not imagine them to have been too much like you because of the conditions on Venus, which would naturally produce a body a little different than what you have. Around Venus are vast clouds of gases that are quite deadly. However, most of these gases are a great distance from the body, Venus, but they keep the sun from getting through like you have here on earth. But it is getting a great deal more heat than you have because it is closer to the sun. Most of the other planets, the outer planets, are entirely uninhabited. It is most dreadfully cold; their temperatures have turned these planets into more or less blocks of ice, frozen ice-blocks. 97

But go outside your solar system and look for planets that are in a better position to form life. You will find millions of them! Many, many of these are occupied by beings very much like yourselves.

Aud: Their atmosphere must be very much like ours. Do they have an ionosphere around them?

Yada: Yes. This must always be or no life could be even created on such a planet. These are but few of the things that few of the lay minds think of when talking about the space people and where they come from. A man, not too long ago, told of going to the moon and there he met the leaders of the people. Everybody coming here, it seems, they say, "take me to your leader", and so, when you go to another planet do not forget to say the same thing.

It is difficult here for another planetary being to come and say, "take me to your leader", because everybody is trying to be the leader, so nobody knows who the leader is. I do not mean to appear to depend upon your credulity and unfortunately there is no way in which I can demonstrate to you the things I am saying. The thing alone must be true or false.

There are some races of people on your earth that did not originate on your earth. They were brought here from other planets beyond your solar system and here they developed into a race of their own.

Aud: Are you speaking of this generation?

Yada: Yes, now living on your planet.

Aud: Were the people living here now brought here or was it their ancestors?

Yada: Oh, their ancestors, of course! Only a few were brought for experimental purposes. These succeeded, but this was a great long time ago and so those that are living today are the descendents of those beings. They are our people now.

Aud: Yada, do you know if, after the moon was struck by the other moon, did some of those people come here?

Yada: No, the occurrence did not give the moon people time for any evacuation. I am going to stop talking for a moment and ask you to speak to me and you need not follow my topic of communication, but talk on anything that is of interest to you.

Aud: I have had a question given to me, Yada, pertaining to planets.

A man has been lecturing on other planets and he claims to be a Neasson from the planet, Typhon. Do you know of this planet, Yada?

Yada: Once more I say I do not like to create anything bad for anyone so what am I going to say here? I hope you will keep your own council here about it because it will do you no good if you do otherwise. Only create bad feelings and arguments and all that sort of thing. I see much of that sort of thing in your daily life.

This may be an advertisement. No, this man is not from any such planet. I know of no such name as Typhon Planet and I know a few planets in the starry realm. Truth is the principle in these talks. You will be able to recognize it and that is all you are looking for any way. Where it comes from is of no importance that I can see. Most of these human beings are hungry for some of the sun of life, or love of our fellowman, so we go to great lengths, some of us, to get this attention and love. It is natural. Did this man say where this planet was supposed to be? I will talk with my teacher a moment if you don't mind. My teacher has never known life in flesh of any kind.

(Here Yada talks to his Teacher In the Yuga Language)

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Yada: My teacher says in his memory there is no such planet as that name (Typhon).

Now there is another story that may give you some thought or some words. My friends, there are what is called "other realms and other spaces". The best you can do is to listen and think over the things you hear and make your own judgments, your own opinions of the truth or the fallacies of what was said.

This I know, that man is far greater than most men have any idea of, and that all born of the flesh will, at some time, return to their source never to be born through woman again. This I know, but to prove it to you I cannot do, nor more is it my work to prove it to you.

Aud: Yada, what would you say is the meaning of the statement that man is going back to his home again never to be born through woman again? Will you give us a description of what that means?

Yada: Yes, I will give it as short as I can because it will not make it any more understandable.

The Christian Bible speaks of two people falling out of Grace of the Eternal Creator, and it is said He did not like that, so He put them out into the material world. Before they were driven from their Paradise State, the Light was completely beyond what physical man knew of creation. It was a state of awareness of I AM. I do not know what kind of picture that paints for you, but to me it is a picture of beauty beyond words. No gods keep man anywhere, man came of his own volition into his own creation which today is called the Material World.

When an individual becomes an inventor; when he invents something he lives in it. He becomes involved in his own creation. That is why they seem to be so crabby to other people, they are lost to the outer world. They are lost in their own creation. "Lost" is a very poor word. "Lost" to me means a state of deception, frustration and confusion. These inventors, when they are lost, they are lost. So it was with man before he was aware of being himself or let us say before he was aware of reality.

Adam is not the right word. It is Atman and it is meaning the first principal of Life in the second principal called Matter. When man created the three-dimensional world, he did so with what is called "sound". He brought into being the matter world, three dimensions, and then he lost awareness of his own Divine Nature as the Creator.

As he started up the ladder in physical conditions he became more lost, until he was without memory concerning his origin. Look at what he did, please. He created a body which is called "sensory" It is the only kind of a body in which he could have become one with the matter world. But this body became a kind of two-edged sword to him. It is hypnotic. The senses are under hypnotic control. The eyes are held by motion, the ears, touch, taste, all under the influence of suggestion.

Man has come to believe that he lives in a world of reality, tangibility. He sincerely has accepted the thought of color, of sound. There is no color. Matter is without any of these states that the senses try to tell you exist. That is why the ancient teachers taught that the matter world is a world of illusion. They did not mean by using that word that the physical world did not exist.

It exists by the senses. It is a sensory world, therefore it is not. The property of matter than man senses is something quite different. I think most of you sitting here are aware of that. You see the great sun, brilliant, brilliant, brilliant. Could you see it with another eye it would be a deep muddy plum color. I don't think you would like that.

There was a time when you had a body that was a mass of eyes. The whole surface of the body was a mass of eyes at that time. The body was moved around by light, when the sun was gone, the body did not move. The brighter the sun, the more the body moved. Today some people are extremely sensitive to the skin; they are sensitive to light, also to sound.

Some people that are blind have developed an ability to tell colors through the sense of feeling. The various senses seem to be turned around so that when we lose one we can develop another to take its place. A wonderful machine, the body.

It is not going to evolve any more, indeed, in time it is going to lose many of the parts it has now.

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We have said in the past that most human beings go to their graves piecemeal; the tonsils, the adenoids, the appendix, the teeth, the hair, little by little they creep into the grave. There are other people that seem to cling to everything and go in one lump sum. However we go, we go in due time. It is a little odd that to some of us, the thought of losing that to which we have become so accustomed, but I will tell you this, the body after this will be equally tangible to you in that realm and you can make for yourself Hell or Heaven. Nobody can make you do that or pay to do that.

Man created God after his image and likeness. You hear in your Christian Bible how your God is vengeful and wrathful and once in a while someone says He is loving too, but not very much, especially if they don't like joy. Someone else is always going to Hell - - - not me, I am going to Heaven.

If man had only been taught the truth in the beginning, he would know his own power, his power of creating. But now, as it is, he wants to blame someone else for his creation - - I didn't do it, someone else did it. This is if it turns out badly. If it turns out good, he is claiming all the credit. "Yes, I did it."

I do not want you to feel badly or to be disconcerted by my saying that you are wrong. Think about it if you have any doubts left about it. Think about it. Consider it and see what conclusions you come to. The priestly system turns what is called "God's Creation" into a squirming little worm. He must be always down on his knees grovelling in the dirt, asking forgiveness for living.

If you believe you are a creature created by a high God, then surely you must believe this God. Then why is it that almost no one acts it or lives it? You cannot belittle it to act like the lower emotional self will at given times. This is insanity - - insanity which, at times, you Americans use. If you believe you are born of this Great God, then why is it that almost no one lives it? No one acts it?

If I am born of a great being, I must be great. Then I Live it. The great masses go to the temples on a special day called Sunday and listen to the preacherman without even knowing that that day is a pagan day of worship, the worship of the sun, the great god, Ra.

In ancient paganism it was not taught that the sun was God, except to the masses. The priestly system knew better. The sun was worshipped because it was recognized as being the giver of Light. Without it nothing could live.

In my time we worshipped the sun. In my city of Kaoti we refused to live differently than most of the people throughout my civilization. We had in mind the source of Light, not a god to plead to for mercy, to be given this or to hate or kill our enemies.

Today you are still at war like the ancient barbarians. Still at war! And what do you do? You call upon your God for his assistance to kill your enemy. A few people, yet your Christian Bible, it is saying, I quote; "Thou shalt not kill." It does not say you may kill for any particular reason. It gives no latitude at all for killing, but the God of Moses said; "An eye for an eye and a tooth for a tooth". So you still have capital punishment.

Aud.: What is the meaning of that, "An eye for an eye and a tooth for a tooth"?  
Yada: If you know life, if you know truth, the truth of your own being, you will not resort to violence under any conditions, because you know that violence only begets violence, it solves no problems.

A man is going to kill my body. Now, by your standards, I should get up and fight to defend myself. All right! I have only one thing I can possibly do to keep him from killing me, I must kill him, so it becomes a contest of destroying. Eventually, if I survive, I am going to have to do it again, and again, and again. There will be no end to it. So it is better that I say to this man, "Kill me, because I know what life is. You do not, otherwise you would not seek to kill me. If I killed you it would be because I do not know what life is. It means I would be defending my physical self in fear and I would end up in a state you call 'the astral world', in a very unhappy frame of mind."

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I would find myself with vengeance, with hatred beyond the physical world and perhaps I could not let go of that for centuries and would make of my life a hell. That is the trick, to hold on to the physical body to the last breath, to know what it is and say "Go" when your time is to go. When the conditions are such that you can do no more to hold these things, go, let go and be just as happy about it for you know, if you know truth, if you do to another as you want to, you will still be you, no matter what I say.

WHAT A WONDERFUL BEING IS MAN!

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Do you want to say something to me?

Aud: When you start talking on these things, Yada, it gives us a lot of food for thought and it is rather difficult for us to formulate questions in our own mind.

Yada: Is so,

Aud: Is there any danger of a flood, Yada?

Yada: No, no. You hear much talking of the earth tipping on its axis and automatically bringing great floods to the earth. No, the tipping will take place but not slipping. We have much quaking and storms in different parts of the earth and some of these may be very violent but hasn't this happened before? The earth is still here. Some of these great quakes have hit your earth and you are still here.

There was one a short while ago that destroyed a great deal of India and China, and by "destroyed" I mean re-arranged it. That which is known in India as "the hump" is flat and flooded. Thousands and thousands of people were killed in that flood, much more, a vaster number than your papers have said. Mighty forests have all been changed around.

Aud: In a copyrighted article it was said, that there were some soldiers up in that area and the ground opened up and swallowed the horses and men.

Yada: Oh yes!

Aud: And yet the writer could not cover it all because part of the country where this took place was occupied by Communists and he could not get in.

Yada: No, I would not be at all concerned about the coming conditions of your earth.

I would be concerned about what is, where I am, what I am doing. This is life, for reality lies in what we are doing at any given moment. This means we should try to feel the importance of anything we are doing at any given moment, because it may be our last on the earth.

Many people lead a life they say they hate and it shows on them, a life perhaps of drudgery. Drudgery is in doing something that you do not like to do, that's drudgery.

Some people here on your earth once asked my colleague, Prof. Alfred Luntz, what he did for a vacation. Ha, ha! and he said, "I do not need a vacation". Because he loves what he is doing. If you love what you are doing, you do not need a vacation. Vacations are needed for those of us who are working at work we do not like and it is turning us on, literally killing us.

I have had some people come and say, "Yada, what is going to happen to so-and-so, that committed suicide?" Ha, ha! Everybody is committing suicide. Some people are eating their way into the grave, some people are storming their way into the grave, some people are working their way into the grave, they are all committing suicide. The difference between the man who is using, perhaps the knife or the gun or some immediate access to the other world, and these others, is only a matter of time. The difference between that man and the man who eats slowly his way into the grave, perhaps he takes 70 years to do it. He could have taken 70 more had he learned how to do it, for the human body should, by its own nature, be able to create itself all the time, to live for 250 years and in good condition, not staggering around. It is better to stagger out of the world than to stagger in it.

Aud: Yada, have you been allowing for our advertising propaganda?

Yada: You make for joke, huh? Each human being - it is difficult to believe that no matter what the propaganda of the country of the Western world may be, he is still a human being. He is doing what he feels is right. Now, who does what he thinks is wrong? Nobody! We do what we think is right.

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A man kills another man, or a woman. Did they do it because they thought it was wrong? No. Their thought was, "If I do away with this person I will be better off for it." They really believe that the death of that person will make their life somewhat better. That their reasoning is insanity has nothing to do with it. That is the way it is. 101

Let us look back through the centuries at the world's dictators. Where are they now? They, like the meek, have inherited the earth - six feet of it. Meekness is getting no one anywhere, understanding will get us somewhere. Life will get us somewhere. Meekness is a sign of - not a human being, inferiority.

Aud: Meekness causes us to live in a sort of mediocre life.

Yada: Is so. I go back to what I said earlier, if you object to what I said that you are God and you believe that some great god outside yourself created this, then live it! Express it by honoring yourself by loving yourself. Loving yourself is to love everybody and everything else.

When you get out of bed think to yourself "THIS IS MY DAY!" And who is MY or ME, or I? I, God, I Am, this is my day. I am God. Right now I feel it. I trust the Light.

Yes, we may have a body that is ailing, but we still can live comfortably in it if you trust yourself. Every morning and the last thing at night when you go to bed, say to yourself, "THANK YOU, O, GREAT LIGHT WITHIN US, FOR THIS BEAUTIFUL DAY." Though things may not have been beautiful for you, remember that each experience, no matter how painful or unpleasant, is a lesson on how to live. I know it is very difficult. I have suffered of the body. Yes, very much.

Aud: If we didn't have the painful episodes, we would have nothing with which to make a comparison, so we could not appreciate the goodness.

Yada: Is so. Again I go to what we have said before, do not ask for less problems in your life, ask for more.

There was a man in your world who was praying, "Give me more cares in the morning and afternoon of my life, that I may have a more beautiful sunset."

Aud: All the seeds of today are the flowers of tomorrow.

Yada: Yes. These are not simply philosophical mouthings, they are truths of life, the greatest kind of mental balance and intelligence.

E gratia. My honorable friends, a nochi (Good Evening) (Yada withdraws)

Sister Theresa: Good evening. It has been a long time since I have come here.

Aud: Someone asked if we ever had any ladies speak through Mark and when I told him that we did, he wanted to know how the voice sounded, if it sounded like a woman.

Sister Theresa: Oh, I hope so. One does not lose their sex because they lose their body, but when I was on earth I was married to the church and I may as well have been sexless. It is so foolish for a woman to sacrifice her love in this manner. I sincerely believe that it is a woman's birthright to have children and when she becomes a nun, she is denied this opportunity, the opportunity of human love, the love between man and woman.

I had a love when I was 25 years old but I couldn't marry him because he was not only not a Catholic, but he was of no religious belief at all and that would be worse than marrying a Protestant. But I thought I could get some compensation by marrying the church, my first love. But on looking back on it, I realize I did not know what I was doing. I was caught up under that hypnotic spell that my colleague and teacher, Yada, spoke of earlier this evening - the hypnosis of fear.

You have an expression in your world, it is called, "brain-washing", and the Catholic Church certainly does that. I think if I had the choice between my child becoming a Catholic (I mean a devout Catholic) or a cannibal, I would prefer that he become a cannibal because you can break them from that, but it is almost impossible to break them from Catholicism if they get it as a child.

The Catholics would like very much to get back into Russia. If they do, all I can say is, "God help the Russian people".

Aud: Yada has told us that true Communism and true Democracy are very much alike, but that Communism is not practiced in Russia.

Sister Theresa: Of course not. They have a form of government that is deadly. Do I

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say this in feelings of frustration or anger or hatred to the Catholic Church? Oh, heavens, no! But because I know from experience that in the physical world little was said about the life I live now, it is a teaching of fear. When one fears for what is going to happen to his soul or spirit when he leaves the physical world, it is the greatest kind of fear one can have. Because we have little or no dealings with survival, we know little about what is called the "soul", or the "spirit".

The Communist mind has been sold on the plurality.

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Nature, being so full at all times, does not really care what man thinks, because if life is there to be lived, we will live it, and the Law of Life says that man survives the death of his physical body. The Communist, in his materialistic beliefs, does not believe life can exist in any other than the physical form or he survives the death of his physical structure.

Looking at life from a purely scientific point wherein it is said that Nature resorts to the conservation of energy, nothing can be lost! How wonderful!

I had to wait not quite to the point of leaving the physical world before I began to learn of my own greatness as a human being. At the age of 70 I decided that no one could care too much about me. Life had gotten just about all that it could out of me, so no one could care very much about me. I did not have anything that anyone could possibly want. I thought I would quietly seek out books by the great philosophers, Plato, Aristotle, Pythagoras and so many others. A wonderful thought! I was simply awed to know that these writers' works could relieve my inner self of uncertainties for my soul.

I would not go back and change one thing that has happened to me while I lived, nor anything that happened to me since coming here. I passed away in 1865. I lived to be past 90, yes 93.

Aud: 1771 to 1864

Aud: Sister Theresa, some schools teach that no one ever does anything not has any thought of his own volition, that all his forces come from subconscious mind.

Do you subscribe to this view?

Sister Theresa: Oh heavens, I do, you know I do. You have stated it so very nicely and it is so true. I know from my own experience that this planet called "sun" is the great consciousness. This is the Light that the Great Teacher the Christians call "Christ". This is the Christ Mind in which we live and have our being. Sometimes, I know it is difficult for some of us to understand. It is not that we refuse to believe, it is because we do not understand. It is just that we do not know. Not knowing is ignorance and ignorance is Satan.

Aud: Is it true that everything a person thinks, says, or does, will work itself out into that person's daily life?

Sister Theresa: Of course, you cannot have a thought that will not project itself into your matter world.

Aud: That is why we often see a person who has a goal and there is no apparent reason why he should not attain it, but he cannot, because he has blocked himself from it by his thought in the past.

Sister Theresa: That's right. He has created a series of ideas that have manifested itself in one way or another and prevents him from going on with what he hopes to go on with.

Aud: That is where the value of confession comes in, but people should confess to themselves.

Sister Theresa: O indeed, O indeed! Because they can express it better and more completely, he does not need to confess to anyone. This is a thing belonging to the Catholic Church. The Catholic Confessional like all others, if properly carried out, is extremely beneficial to the individual because it relieves him, for one thing, of a sense of guilt and shame, and I do not mean the conscious self, because the conscious self has many interests and many even while they are confessing, do not believe that it takes effect. They do not expect it. You see, in order to succeed, the subconscious mind must accept it. If it does not, then the conscious mind can do nothing about it.



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Many people say they believe a thing and they express their belief with their lips, but they cannot get their belief manifested because their subconscious self does not believe it.

Aud: Now, in this matter of confession, they could also use vowel sounds and colors, but is there any religion in the world that teaches that?

Sister Theresa: Oh no, my dear, none that I know of.

Aud: That would help the people too much.

Sister Theresa: The people simply do not know, they do not recognize it.

Aud: Some of the priests do know what God is but they would not let us know that it is not what the masses think it sounds to be.

Sister Theresa: Yes, and most of the ritual of the Catholic Church is excellent showmanship and it attracts us immensely. I know I was very fascinated with it.

Aud: They hypnotized you with it.

Sister Theresa: No, you feel like you . . . . . (Sister Theresa is losing control of Mark)

The Protestant churches are so lacking in showmanship that I sometimes wonder why Protestants go to church at all.

Aud: They go so the preacher can tell them that they are going to hell.

Sister Theresa: Well, that is fascinating too (Laughter). (At least one will be localized in some sort of place instead of knocking around the emptiness of the Cosmos.)

(From here on, the control is not too good and Sister Theresa withdraws)

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13/A

A private talk between, Yada, Anita and Irene, at the home of Anita in Kenmore, New York, September 19, 1959.

Yada: Well, I've come back to talk with you now please.

Anita: Thank you, Yada. You're so welcome.

Yada: Gratia. You sometimes feel like - - - she. (Irene)

Anita: Sometimes, yes.

Yada: Uncertain as to whether it is the right way to feel and this makes you feel guilty. This is not good. In what you do seek only to do your best and then leave it there.

Anita: Yada, the trouble I am confronted with, when I do this, I'm encountering the other people's reaction to my just leaving it there, you see. They work up something against me then. Then I wonder if I have done the right thing or not.

Yada: It is not important what they think, or what they say. What is important, where you are concerned, is what YOU say, what YOU think what YOU do. If YOU FEEL you are doing the right thing, if it is your sincere feeling that you have done what you could do, then what more can you do? NOTHING! No one of us can do more than we mentally know how to do, I do not care it is. I cannot do more than that. So YOU DO IT and YOU PAY NO HEED TO WHAT IS SAID ABOUT IT BY OTHERS.

Anita: But their reactions make me think that I have not done the right thing. This is what bothers me.

Yada: It should not bother you. You should not let it. Did you feel you did right?

Anita: Yes, when I did it. But then after I have an encounter with their reactions I think maybe I didn't do right.

Yada: So then you turn around and try to do it the next time as they want you to and you hurt somebody else.

Anita: Yes.

Yada: And so you have not done it according to somebody else's idea about how it should have been done. And so you will never come to the right way of doing it if you try to do it as somebody else wants you to do. Do it as (you) feel it should be done and forget it. FORGET IT. Pay no heed to what somebody else says. You did what you had to do. That is your work, that is all you could do, so that is it. You did what you could do and you could not do any more, or any different. You are not responsible for the results. If other people do not like what you did, that is not your concern, as long as you felt it was the thing to do at that time.

My friends, when we think this way and do this way, we can have no quilt feelings. It is only when we begin to believe that we did not do it to the best of our ability, because of what somebody else said or because the conditions didn't work out as we expected they would, that quilt feelings arise.

Anita: I do feel now that I have done the right thing in remaining in this one group I belong to - a little group - called the A.R.E. We have two or three people in it who are, well - very orthodox in their beliefs of things and I am the only one who has the courage to point things out or make it known that there are other view-points than theirs, and for that they dislike me.

Yada: That's very good.

Anita: But I stay there anyway. I could have eased out. I could have gone away from the group.

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Yada: That would be wrong. This would be fleeing from what you know to be true, which would automatically discourage you anyway. Don't do it. If you start something, stick by it your way until you see it is done. What somebody says about it is not your concern. Look please. If we of the Circle become concerned over the effect of what we say to groups of people; if certain people in a group are not prepared to take what we say in its fullest understanding, fullest meaning; if we became anxious about this, we would never be able to do the work. We would always want the approval of everybody. Now to succeed in life in anything, you cannot wait for the approval of everybody. You must first approve yourself, of what you are doing and then do it and let it go - if you want to succeed. Do it!

Anita: Well, I feel I have to. I have to convey what I know to be the truth, especially when I see that people through their beliefs imprison themselves.

Yada: You have to do this and you know you have to. Can you wait upon the approval of these people? You cannot, you cannot. When one asks to know more about a subject, you cannot ask them if they are ready to know it. You give what they ask for, sometimes in getting what they ask for, it is not the way they wanted it. What these people were seeking was simply approval of what they thought to be so. Therefore, when they get the truth of what is, it hurts them. The hurt is good for them. Let them smart a little bit! This is not your concern. If they were not ready, they should not have asked. But you see, there are many who believe they are ready, but what they are ready for is to get someone else's signature of approval of what they believe to be so. That is what they are looking for, not truth - simply an agreement to what they believe.

If you are going to be a teacher of the light, to help your fellow-men, you cannot, you dare not wait upon these people to nod their heads in approval of what you say. And, of course, that goes for you too, Irene.

Anita: That's right.

Yada: Fear holds respect, and our fear more often than not comes out of the way we have been hypnotized into believing this or that.

Anita: Doesn't this seem to be my greatest trouble?

Yada: Of course, but that is a conditioning that you have acquired in your environment and through the people you were born through. Now you know better, so you do better, you do differently. You don't wait for approval. You are on your own feet. You are doing the thinking, not someone else. You have some other questions to ask me, please?

Anita: Yes, I would like to know: Where do we really go when we dream? In our dreams?

Yada: Now the word "where" is not a very good word, LAUGHTER because we don't go "where". There is no "where" to go!

Anita: What happens, what happens when we dream?

Yada: We simply change or shift our state of awareness of self-awareness. We shift it. You know what the word "shift" means?

Anita: Yes, yes.

Yada: We shift our state of awareness and in doing this we create that which is in us which cannot be brought to the conscious self-awareness of one while they are in what you call the "conscious state" or better the wakeful state of the physical world. Consciousness is eternal and it is a state condition - consciousness. Self-awareness is fluidic and gives one the sense of motion, in what is called the static state of consciousness, so we think that we have moved someplace, or gone somewhere. Even when awake to the physical

we think we have suffered what is called motion, but this illusionary - not meaning it doesn't exist, but simply the awareness making a comparison with consciousness, which is static, believes it has moved. In order to realize motion, one must have a state of stillness. Now if I move this hand at the same speed that this hand is moving (illustrating) there would be no sense of motion acquired. But if I hold this hand still and move the other one, then that which is moving will have a sense of motion, because of this one that did not move. Consciousness therefore, is the blackboard we may say upon which man draws his dreams.

Anita: It seems hard for me to discriminate a dream or a certain impression. At times, it seems it is a certain impression, or a forecast, or something of that sort.

Yada: Of some coming event?

Anita: Yes.

Yada: There is no such thing as a coming event. It is already. Otherwise it could not be seen or felt. Understand?

Anita: Yes.

Yada: For that that does not exist cannot have existence.

Anita: Then it is already created, in the past it has been created?

Yada: It is already there. Now this may lead some people to the belief of what is called fate, destiny of which they have no control over. Now this is so if we are living unconsciously. If we live unconsciously we think we have no control over what is to happen, because it is already arranged. When we live consciously we realize that we are the creators of what is, of what is and not what is to be. That which I do with my hand here, shows itself here. That is true, eh? Yes.

In CONSCIOUSNESS, not in awareness, but in consciousness it is already what is called there, from here. If I move my hand this way by stabbing the finger, it is not something that is going to happen, it is happening. Now I put the hand down here and you say it has not yet happened - when I had my hand up and doing this. It appears there is a period of time between the hand down here and the hand up here. No matter how infinitesimally small it is, that time seems to exist between the hand here and the hand here (Illustrating). But in consciousness it has already done that, but the awareness believes in the passage of time, so it waits for it to happen. If it had not already happened, if the hand was not already here, and had always been there, it could not have happened. It is very difficult to grasp, very difficult.

Anita: Yes.

Yada: Man sees in the future, that something is going to happen. The moment he says he sees it happening, he brings it into the present. It is not something that is going to happen in the future, it is something that has happened, that is happening.

Anita: Not necessarily to him at that very moment he is thinking about it.

Yada: No, because he has a misconception of what is called moments or time at all, in any form of measurement. (To Irene) Are you feel-better?

Irene: Yes, I do.

Anita: Yes, Yada, thank you. Yada, what is the - - - well, I'll have to come back to this because so many teachings and books write about the Karmic conditions you inflect by eating meat. What is really the truth? Would you please give me the explanation of it?

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Yada: I will give you my explanation of it. Then you must be able to read and comprehend my explanation of it and in doing this, it becomes your explanation of it, not mine.

Anita: I understand but it troubled me a little bit, because I know a few friends of mine are very strict vegetarians and they look upon us almost as criminals. 107

Yada: While they are being afraid of the eating of meat, they are not afraid to attack one another, to lose emotional control when things do not work right for them and do all kinds of negative things. But this one little thing, meat eating, becomes of paramount importance to their feelings of guilt.

MEAT is like every other food. It is food. Now we look at life all around us and we find everything living off of everything else. You live an existence that is called parasitical. Everything is living off of the vital energies of everything else. There is where it finds its physical continuity. There are bugs, what you call germs, microbes - that are at this moment living off the vital forces of your body. Now you turn around and you live off the vital substances of the vegetable kingdom and the meat kingdom. Wherein is there sin or Karma created?

Man must live according to the nature of the plane he is on. He can do no different. The moment he tries to escape from the laws of that plane he begins to shorten his existence there, which automatically will move him into another plane of consciousness. We have to stay awake to the plane we are on if we are going to stay in it. And in order to do this, we must live according to the laws of that plane. What destroys us is not what we do but our attitude to what we do. That destroys us.

Anita: Well, they feel that an animal has to be killed just because we want to eat meat and furthermore, the fear that animal had of being killed is in the meat and we consume it.

Yada: Its all superstition. Of course, when one suffers fear, when a living organism suffers fear, in order to protect itself, the glandular system responds to the fear and throws a great deal of adrenalin into the body, into the tissues of the body of this animal, because fear is a threat against the continuity of that being on that plane, fear of any kind. If that adrenalin is not used up, it can kill, kill the body that has created the excess of adrenalin. That is why some people die, have what is called a heart attack due to fright. The fright itself did not kill them, but the excess of adrenalin that was not used up. If that person had run or done some form of physical exercise, or fought that which was frightening them, they would have lived.

Irene: Anger would do the same thing; an over amount of emotion and an unbalanced mind.

Yada: Anger would do the same thing, yes.

Irene: You know, we have a friend, Yada. He's a strict vegetarian and oh, my goodness, he had a terrific case of halitosis. He evidently wasn't doing physically what his mental self was calling for.

Yada: Is so. There is no crime to be paid for by eating meat. Do you like meat?

Anita: Yes, I do.

Yada: Meat is a great source of what you call protein, a great source, a valuable source to man's body. So are all manner of vegetables, fish and fowl. All of it is here for man's use.

Anita: I've had people say to me, "I don't understand you, with your understanding that you are still eating meat."

Yada: You say to them, "You don't like meat, good, then don't eat meat. I like meat so I eat meat." Don't worry about my soul; worry about your own. Man is so afraid for his soul that he neglects his physical self, not only his physical self but his

fellowman's. He becomes a nuisance to life and to those around him.

I wish please, that this man have something to eat, not orange juice, just something to eat. I am going to leave so you can get him something to eat and then I will come back and talk some more with you.

Irene: The last couple days, I've had some nausea. When you come back I would like to have you discuss this with me.

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Yada: I've come back again for a little while.

You should not persecute yourself over what you do.

Irene: (Laughs) I'm just - - - - you know, Yada, when you throw a lot of vegetables in a pot and stir them around and then you start to analyze what will come out of it? That's what I'm doing and I'm the pot!

Yada: You know you will get out of the pot only what you put in it?

Irene: You know, from past experiences that is what I have done.

Yada: Yes, I know.

Irene: Sometimes I think if I would just ask for more, I would get more, if I ask for it.

Yada: Is so, is so. But whatever you do, don't feel guilty about it. This is the trick of leading a happy life.

Irene: Well that's why I'm analyzing myself, for, so I won't do anything I will feel guilty about. You know I'm not going to do that to anybody with anybody, Yada.

Yada: No, you are not that kind of mind. For that reason, very often, people attack you and you have to stand the attack.

Irene: So what am I to do? You see if I do do it, I don't feel right about it and if I don't do it I take attack. Its kind of a puzzlement.

Yada: Its a puzzlement? A puzzlement. The answer to that is:- try (not to imbibe yourself emotionally with what other people think or do to you.) That is all. You do not have to live with them.

Irene: Thats the mistake I made, I moved in with them!

Yada: Is so. Now you know you do not have to do that, so you don't do it again.

Irene: Invariably wherever we have lived in, we have had this trouble. I don't know how many times I have to be slapped down before I learn that lesson.

Anita: I know it takes such a great love to put up with anybody and everybody.

Irene: You know the episode of the cockroach, Yada, that we just put up with in the Rose Campbell apartment.

Yada: Yes, yes.

Irene: (Laughs) Wasn't that a funny thing!

Yada: The cockroach, he started traveling! So you ought to blame it on the cockroach, not on the lady; and the lady ought to blame it on the cockroach, not on you. The cockroach cannot talk back. He has nobody to blame it on!

Irene: She wanted to prevent her man friend from paying that night too and he wanted to pay. You see he was a little embarrassed about that situation. He did pay but she objected the next morning, so she said we could take that money and buy ourselves a room and get out of there. So we moved.

Yada: That was very good, very good. Always go with whatever happens.

→ If you try to block it, it will block you.

Irene: Yes, we have been able to live and enjoy ourselves and our little friends you know. And they are exceptions to the rule.

Yada: Remember please, that each of us are what we are and no amount of fighting between people is going to change what we are.

Irene: The trouble is, Yada, I don't normally start a fight. 109

Yada: No, is so, but when you discover that there is friction existing between you and someone else you withdraw yourself. You do not have to mix in it. Now when you find you are caught in the situation where there is a home offered to you and for some human reason they want you to leave, because they feel unhappy about having you there, leave and forget it.

Irene: That's been my trouble, not being able to forget it. I don't let it alone, do I?

Yada: No, no, you don't. But now you know you can, because you can't stop someone from being what they are, but you can leave them. You do not have to associate with them.

Now these people do this, they are what they are, like everybody, by how they have been conditioned. We are all more or less products of conditioning. We move according to the way we have been conditioned or taught to move. It is the only way you can do it. That is until we begin to think for ourselves. Then we move the way we want to move, not the way we have been conditioned to move. There is the secret.

To know when you have come out of your conditioning is a wonderful realization, to know when you are living on your own conscious thinking. When you know this, you will see the uselessness of becoming emotionally disturbed. You act, you do something and there it is instead of sitting and creating a "stew" for yourself.

Irene: That's what I created in my dream just a moment ago, a stew.

Yada: Don't do it. You don't need to do it. That episode is through with.

Irene: Of course, too, as you are very well aware, Yada, sometimes it is necessary for the Inner Circle to create a condition to eliminate another condition.

Yada: Is so. We do not want to be on the picture boxes.

Irene: On television, you mean on the Jack Parr.

Yada: Yes, not with that group.

Irene: I'm glad you didn't.

Yada: For as you know their work is for amusement only, not for education. It is to make laughter. Look, please, at the childish things they do to create laughter. Last night, I watched through this man's eyes the chattering of those false teeth that made everybody laugh.

Irene: I was just going to say there was a great teaching there, but I don't know whether other people were aware of it.

Yada: Nobody saw it. They laughed only at what physically was taking place. Because it was so ridiculous they laughed. Much laughter comes out of ridiculous situations, situations that we cannot otherwise express our feelings about. So we laugh at it, because we do not understand it. All those teeth in one instant were going ta ta ta, they were on springs.

Irene: They had a whole big mouth with a lot of them. Each set of teeth represented a whole tooth so it looked like a mouth smiling.

Yada: Making all, putting up the lid that held the teeth down, and they all started to chatter at the same time. This was supposed to be an imitation of a political argument. And that was all the political argument meant was a chattering sound with no reasoning, or logic behind it. Just a chattering sound. People didn't understand

this, so they laughed. They laughed more at the action of the teeth than the truth behind it, what it was representing. And so we find, like when I talked to the man on the air box, you know this man?

Irene: Steve Allison.

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Yada: Steve Allison. While I was talking with him, I heard people laughing, laughing in the audience, mostly demeaning. I knew why they laughed so I did not pay attention to them. They laughed because they were witnessing something they did not comprehend and it frightened them. And the only way they could throw off this feeling of fear and insecurity was to laugh. It is a kind of hysterical condition.

Irene: But they soon stopped laughing, Yada. It was very quiet in there when you were talking. Don't you think so.

Yada: It was so, because I made no opposition to their desire to laugh. They must act according to their understanding. They cannot act to mine, so I did not feel hurt or insulted or worried or upset in the least.

Irene: I think Mr. Allison was very appreciative of your coming, Yada.

Yada: That is so and had I been given more time, I could have said much more than I did say. I had some things of very great importance to express to the people, but the time was too limited. This man, Mr. Allison, has been too long with the material-minded people. He himself has been in the struggle to exist where money was concerned. These money things were not what you would call in balance with the truth and the light. And yet this man inwardly wants to know the truth.

Irene: He isn't aware of it though is he?

Yada: No. He has been dealing with people that have other ideas than they present themselves with. Falseness. He has taken falseness for so long that he has come to trust no one.

Irene: Isn't he the man that was working in Philadelphia and got run out more or less?

Yada: Is so, is so. When we walk in the dark, we stay in the dark. But can we do better than we know? We cannot. The rich people still live in personality so their personalities get hurt.

Irene: Personality and material possessions. They think because they have a little bit of money that that places us beneath them.

Yada: Is so. But that is simply the same thing - personality, the physical way of life. Now the physical way of life is beautiful when we understand it.

Irene: Yada, what do you think it is, it is so obvious to Mark and I that so many Jewish people are so desirous of helping us in this work, more Jewish people than any other nationality. Is there a purpose in this, Yada?

Yada: These people, when they get the light, become extremely sincere because they have come to appreciate it. They have walked in the darkness for so long that getting the light gives them a greater joy than those who believe they are walking in the light.

Irene: Well, Yada, do you remember quite a while ago.....

Yada: Yes, I know what I said.

Irene: Now supposing it came about that Ted might present himself and say, "I'd like to act as your manager." How would we deal with that?

Yada: We would gladly accept him.

Irene: It's all right?

Yada: It's all right.



Irene: You cautioned us before not to have it happen.

Yada: I said that only to let you know that there are certain individuals in the Hebraic race that cannot be trusted. But this does not, and we had no intention of condemning the entire Hebric people.

Irene: Well I know it isn't like you to do that. 111

Yada: Is so. If you remember we did not say the Hebrew, we said the Jew. And what is the Jew that we do not want him in our group?

Irene: Jew is a religion.

Yada: Is so. He is the orthodox thinker, the blind. Like in your world you have the gentile. We cannot stop the gentile for that is what someone is born. But then there are other parts of the human being called a belief, which is Catholicism and others of the Protestant religious beliefs. These people you have to guard against. Is it because they are Protestants or Catholics? No, it is simply that they are asleep. And in their sleep, if you try to disturb them, they are likely to try to destroy you.

Irene: You notice, Yada, so many times, especially Catholics, are always placing someone, it seems, in a position to become aware of all the different teachings, to know all of them.

Yada: It is to keep their fingers on everything so as to know how to deal with it. Catholicism would gladly go with any teachings, any beliefs that did not put too much pressure on them. That is the only way they have stayed alive through the centuries, for they have been attacked and re-attacked by great organizations and by individuals in the most vicious manner. Yet they have survived because when it came to a pinch, when they saw the necessity of surviving, when it came to just survival, they no longer opposed but joined the groups that opposed them. That is why they have survived through the years.

If you, when attacked by other individuals, join them, they cannot attack you. Go with them in a manner in which they do not realize that you are going with them. Go with them and they cannot attack you. It is only when you keep on opposing them that they can attack. That is why we say, those of us who are seeking the light, make no opposition in a violent manner.

THE TREE. You know very often I talk about the big tree? The big tree became the big tree because it knew how to go with the wind. So it still stands. If it opposed the wind it would have been down a long time ago. Go with that which opposes you and you will stay alive. YOU DO YOUR OWN THINKING. They cannot stop you from thinking. That's one thing no organization, no individual, can stop another from doing.

Anita: Its a good thing, Yada.

Yada: Is so. Why did the man, Hitler, fail in his desire to control the world? Physically he could have done it. But mentally when he reached the mental world of human kind, he died. He tried to destroy the books, thinking that this would keep the teachings of knowledge of life, of freedom, from man.

Irene: Keep the idea away.

Yada: But you see books are material expressions of the mind. You cannot kill the mind. You could destroy all that the mind could produce physically and it will come back again in a greater and better way. That is why Hitler failed; is why he was conquered. That is why Alexander the Great failed, why Napoleon failed. All the dictators have failed because of this one thing, that they cannot destroy the thinking of the mind. THINK OF THAT!

Anita: Its really the creations of the mind that survives. Is that the way it is, Yada?

Yada: Is so, is so. That is what survives.

Anita: Now how much help could you offer me to improve my way of living or going about? Where have I, I don't like to say this, failed, but in a way I feel I have.

Yada: You have not failed; you have not failed, no. You have done to the limit of your understanding and coming to the limit of your understanding has given you the impression that you have failed. Understand? 112

Anita: Oh, yes, thank you.

Yada: Now you seek to broaden your understanding, realizing that you already have a broader \_\_\_\_\_. You limited your belief by believing that was all you knew. That is not all you know. That's all you knew for the moment.

Anita: Now I'm ready for more?

Yada: That is so. Man gets hungry only when he feels there is no food in the stomach. This does not mean he has come to the end of eating, that there is no more food. The food is there, all he needs to do is to go get it. That is how you live, by continuing to seek the food of wisdom.

Anita: I am, Yada.

Yada: So do not think negatively about yourself. You are cooking up a new batch of wisdom when you find you have run out of what you have.  
LAUGHTER

Anita: As simple as that.

Yada: As simple as that! Because if you do not the first thing you know you will be crying out that there is no food. There is food. The food is there. Your work is to seek it. Seek it, it is there. You must first realize this fact that it is there to be sought before you can seek it heh?

Irene: We wouldn't even be able to think of it if it wasn't there.

Yada: That is so.

Anita: I mentally know it is there. Why is it when we know it is there and would like to reach for it, that it seems to come to a stand still?

Yada: That is the first thing:- Your mind is trying to create a specific kind of knowledge that you must have. This means that you are hungry but only for a specific kind of food.

Irene: That's what I have tried to do too.

Yada: Now when one is hungry they eat all manner of food. They eat anything and get nourishment from it, because everything contains truth, TRUTH. There are no tricks that you need to perform, no exercises in breathing or use of the body but rather to realize that you are a thinker. This alone will set you looking.

Anita: Isn't that what meditation really is - thinking?

Yada: Is so. It is learning to think, because in thinking we create. Thinking is creating new ideas. The vast number of people do not create new ideas. This means they do not think. But they think they think, because they heard the word, so they use the word, "I am thinking." They're not thinking. They are simply remembering what experiences they had in the past and now they are confronted with a similar situation in the present so they know how to act to it or they are trying to remember how they acted the last time to what is happening right now. This is not thinking. Thinking is when you are presented with an old situation, instead of responding to it in the same old way that you did in the past. You

start reasoning with yourself, "Is there not some other thought to be given about this thing than I gave to it in the past?" "Can I not see it or create out of it another kind of understanding?" Inventors are thinkers. Writers of prose and poetry are thinkers.

Anita: Just by examining our concepts are we growing?

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Yada: Is so, and being able and willing to change our concepts.

Anita: Oh yes, I think I am not in that position now.

Yada: No, I don't think you are either. Remember this and you will not be troubled by any so-called failures you may make. A failure is an experience of great value, not something to be abhorred or to flee from, but to embrace because it brings us greater knowledge.  
I am going to leave now.

Anita: Yada, I want to give thanks. This has helped me a great, great deal.

Yada: Then our meeting together has been worthwhile.

Anita: Oh yes it most certainly has.

Yada: We both then must feel honored for we have supped together on wisdom and have gained much spiritual sustenance and satisfaction.

Irene: (To Mr. G.) Do you have something now you would like to speak to Yada about?

Mr. G.: No, I didn't ask anything, I just listened and learned some truth too.

Yada: Sir, listening is a great art. Many people think that if they talk much they are saying something LAUGHTER. Listening is saying more, because then we begin to talk to the most important one of all, ourselves.

Anita: Yada, can we create a thought which will attract a teacher to us? I have become in need of, well of help. How would I go about this? Would I ask for Yada or how would I . . . .?

Yada: You know my honorable friend, while you of the earth may consider me a teacher, I am not. Whatever teaching I may do, I am instructing myself. If you feel I am teaching you, the truth is, I am not. You are hearing my sounds, and teaching yourself according to the way you understand and interpret my sounds. You are the greatest teacher both to yourself and to others. But yet you do not teach others; rather the words coming from you are created in their own sensory minds and they teach themselves. But you as a sound maker,\*\* must first feel sensitive to the mental conditions of those we seek to communicate with, so that we must then be careful what we say, or what sounds we create, so as not to frighten them. But if you or I become over cautious about this, frightening or hurting the emotional feelings of others, we will get no where. We must act ourselves, do as we feel is right to do and leave it there. Don't pick it up and try to make results. Let results make themselves and leave it. Understand this?

Anita: Yes, Yada, I do.

Yada: If someone says to you, "No, I cannot come to the meeting because I am hurt by what is said", then reply, "That's very nice, don't go. It is not yet for you." And that is all. I am honored to come into your house.

Anita: Yada, thank you so much. We are indeed honored.

Yada: Gratia. Yes, we of the Circle are pleased with your interest and your sincere aid to this man and his wife. It is a service to us.

Anita: I'm glad I could be of service.

\*\* or me as a sound maker,

Irene: There;s quite a team between Anita and I, isn't there?

Yada: Is so. If it were not so we wouldn't have any reason for coming.

Irene: No, we wouldn't have any appreciation of it. I'd like to ask you something, you know my sister's husband has those ulcers? I understand that that treatment from Canada was available in our drugstores now, but she asked a pharmacist friend of his and he said that as far as he knows, he wasn't aware of anything of this sort. Can you give me any understanding on this, Yada? 114

Yada: I do not believe it is in this country, no.

Irene: Do you suppose that \_\_\_\_\_ could get it for me if I wrote her?

Yada: It is very possible being that close to the border of Canada, it could be gotten.

Irene: We are very close to Canada. Is there any city across the border when we could go and get it?

Anita: Yes. Detroit.

Irene: Well I'm anxious to help him, but you know, Yada, we had so many last minute things to do that it completely slipped my mind before I left San Diego and my sister asked if we could help her. I love you, Yada.

Anita: I do too.

Yada: We of the Circle know and feel and live and have our being in the love you give us. A notchi.

Anita: A notchi, Yada. Thank you again.

INNER CIRCLE KETHRA E'DA FOUNDATION  
Transcript Number 152 December 23, 1959  
San Diego, California

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Irene: Good evening. This is Irene Probert speaking. It is 11:30 pm, December 23, 1959. We have been given a series of questions to be answered in a special session, so only Mark and I are present this evening. There are ten questions; five from Anita Ganschow and five from Mr. S \_\_\_\_\_, to present to the teachers of the Kethra E'da Foundation.

Yada: A notchi Sena.

Irene: Good evening Yada.

Yada: E ret ti ya, erettia.

Irene: I am not familiar with that word. Is it a greeting?

Yada: E ret ti ya - you would say in English - nice year, happy year.

Irene: That is what I felt you meant. It is a greeting.

Yada: Yes, it is a greeting for the new year. I am very honored to be here with you Sena and to be asked by our mutual friends Mr. S \_\_\_\_\_ and Anita Ganschow to answer their questions.

Irene: This is an honor and this is the first time we have attempted to answer questions for individuals in a private lecture and it was very kind of Anita and Mr. S \_\_\_\_\_ to think of promoting something of this sort to help encourage the work of the foundation. I am deeply grateful to them and feel that this procedure is the best. Do you concur, Yada?

Yada: I do, and more of this sort of approach would be very pleasing to us.

Irene: I feel that more usable material probably would come from this sort of procedure rather than using your's and Mark's energies for open lectures to groups of people. We have enough written work for people to read of this sort of thing? Don't you think so?

Yada: More, yes, yes. I address myself to our two friends with E ret ti ya - happiness to you in the New Year. I hope that the coming days of this year 1960 will be most joyful to you and that you will learn to have peace of mind, for this is the most important of things for man - peace of mind. (Also I extend my love and the love and appreciation of all of us in the Inner Circle, to you. I thank you for the kind work and effort you have put forth in the present year on our behalf; I say this to Mrs. Ganschow.) Now perhaps we can start the questions you have there, and with the love of the Light we may be able to give some intelligent answers.

Irene: I will extend thanks to you Yada for Anita and Mr. S \_\_\_\_\_ now. I'm sure they do thank you. Shall we begin with Mr. S \_\_\_\_\_'s questions?

Yada: Yes please.

Question 1: Suppose an individual, as a culmination of inspired research thinking in Psycho-kinetics, happened to discover and work out a step-by-step mental process whereby the statistical percentage of failure of rockets, missiles and the like, in action, could be considerably - if not greatly, increased, what if anything should such an individual do with or about such a discovery?

Yada: Knowing that man is still in a low state of emotional evolution, I do not think that it would be wise to make any hurried disclosure to any of the so called authorities about your ability to do this sort of thing. I wish to say more about this particular question later, after listening to the coming questions. (To Irene) so please go on.

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Question 2: In the light of a higher wisdom, should such an individual - privately and alone - exercise his power purely as a research project, knowing that by doing so he is merely helping to destroy potential instruments of war and destruction? 116

Yada: I thought it would be necessary to bring those two questions together. There is no real standing alone in the physical world. **MAN HAS TO WORK WITH MAN.** They have to share their ideas and feelings about life. Though man is still a warring being, he is slowly coming out of this state. I do not know what man or men you could TRUST with your discovery. So I do not know whether to advise you to go to someone and tell them what you know. Men are so untrustworthy; yet, as I said, you cannot hide anything from one another. This has been tried time and time again in all discoveries, in all inventions, without success.

\* Sooner or later, someone will know what you know. Nothing can keep man from warring because the power that forces him into war, while a negative thing, is still very powerful. It is called ignorance. Many people think that ignorance lacks power but it is dynamic ← because it recognizes no opposition. I cannot tell you to keep this discovery a secret and I cannot tell you to expose it to anyone. This is something you and you alone must realize. Please go on.

Irene: Are you aware, Yada, that he has asked if an individual privately and alone should exercise this power purely as a research project, knowing that by doing so he was merely helping to destroy potential instruments of war and destruction?

Yada: Yes I know this because, as I said, whether you give this information to someone or work with it alone, someone else will discover it in time and have the ability to use it. If you think some of your scientists would even listen to you, without wanting to put you away, you may try. But if you approach anyone, I suggest you try to approach someone who knows something about mind power on matter. All right, please -

Question 3: Finding by prolonged tests and experiments that rockets, missiles and the like have reached such a complexity that they are peculiarly vulnerable to psycho-kinetics influence and destruction, would it be advisable or safe for such a person to somehow disclose his discovery to government authorities in the hope that such a demonstration of 'mind over matter' might finally serve to overcome their skeptical materialism?

Yada: A positive demonstration might enlighten some of the authorities. In doing this it may give a broader understanding to a few scientific minds but it will have little effect upon the minds of the greater number of scientists and almost no effect upon the minds of the masses. for, man coming into the physical world, is blind. His blindness produces in him a tremendous fear, a fear of his environment because it is an unknown quantity to him. So long as he is kept in ignorance of his environment, he will continue to breed fear, greed and avarice. All of these things will lead him into the belief that he must struggle, he must fight, he must create violence and chaos to have what he calls his rightful share of the physical life in the physical world. Please go on.

Question 4: Would this disclosure of such a discovery be able to help discourage the development of war rockets and nuclear missiles if the 'powers that be' come to realize that war weapons subject to statistical disruption or destruction by a mental process of 'mind over matter' could make their ultimate weapons undependable or useless?

Yada: This would take a tremendous amount of proving first because they do not want it so proven, and second because there are not enough people who know how to direct their thoughts so as to accomplish a more widespread control over material objects of destruction. Go on please.

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Question 5: The questioner would greatly welcome and appreciate all and any comments or suggestions concerned with these questions that Yada or the Inner Circle is in a position to offer.

Irene: This is the last of the five questions by Mr. S \_\_\_\_\_, so if you would like to elaborate after answering this last question, we have lots of tape left. 117

Yada: Thank you. Perhaps I will retire for a moment or two and then I will come back. All right?

Irene: All right, Yada, fine.

Yada: Gra ti ya.

Yada: Well I have come back. Addressing my thoughts to you, Mr. S \_\_\_\_\_, I suggest we go back to the coming of man into the physical world - starting where he seeded himself on the earth or in the material world as a spore. From that moment on, life became a struggle, a violent struggle to survive in the physical/chemical world. This violent struggle has continued through the many, many millions of years. It is found in every living form. When the protoplasmic substance finally acquired what is called the 'man form', self consciousness or self awareness started to manifest itself. This new sense of wakeful awareness did not change the need for struggle - struggle to survive. The material world as a whole is a parasitical world. Everything lives off everything else. When man started to rationalize himself and his material world, he then began to wonder if it was not possible to survive without so much struggle. However, all of his efforts up to the present time, to comprehend his surroundings and to deal with it in an intelligent way, have failed. Yet there is coming to man, that which he foresaw in the very dim past - the possibility to live in peace and comfort in his environment.

Up to this time, there are only a very few human beings who understand the NEED for intelligent actions, for putting down of the animal emotionalism. But there are not yet enough of these people to make this a complete possibility. Now, there is not going to be war of a wide spread nature on the earth again - and certainly not atomic war or hydrogen war or wars in which any of the more devastating weapons of destruction would be used.

Man's great trouble today, his greatest trouble, is not any political ideology or religious ideology. His greatest problem lies with the masses, the uneducated starving masses. No religion, no political scheme is going to change this evil. There is only one thing that can do it. It is called love, understanding of our fellow beings, understanding his needs, both mental and physical needs. If his mental and physical needs are taken care of, his spiritual needs will take care of themselves. Man needs to understand his world, the material world - its nature, its ability to provide and to provide abundantly for everyone who comes to the earth. It is believed that the ever growing population will soon deprive the earth of the ability to produce sufficient substances for man to eat and clothe himself. But this is not so, for there are many ways in nature - in the nature of the world, in the nature of chemistry, where man can produce substances for his survival and as much as is needed.

Irene: Then the earth will take care of her flocks?

Yada: Is so. In time, man will learn to grow substances in the very atmosphere around him. He will get great and vast quantities of energy from the sun and water, that he has never been able to tap before. His knowledge in chemistry, in atomic structure, will give him a sort of endless supply of all kinds of new material. There is no need - there

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will be, I should say, no need for concern of man's starving or going without anything. But his greed - the individual greed in the hearts of people - removes from them the thinking ability to say everyone can have all that is necessary for their material lives. This has brought power and control over all the things of the world, to a few, and slavery to many. If we thought enough to give, to share, man would have no trouble in the world. But the majority of the thinking is to control, to take, to garner for one's self; therefore, the greater number go without. No matter what the so-called authorities of any nation claim regarding why the need for war, they lie, because all of their claims are either political or religious. Man's concern should be with man - not with god or guns. As man lives, as man thinks, god will think, god will live.

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I do not think any power one may use to stop war, can be anything else but violence. Whether it is done by mental control or physical, it is a form of opposition; and opposition only creates more and greater opposition. Man can only learn by experience - I speak of the masses. Individuals of course can learn intuitively. To learn intuitively takes thought, takes care, takes compassion, understanding and love; and the masses do not have this ability. They live in an illusionary dream and so they will die in it.

War must burn itself out. War starts as a thought. The thought portends the need for violence, for control, control for personal gain. This is a throwback to the darkest times of the human race. You may mentally destroy a number of destructive weapons but this will not stop man's struggle to war, for it is fear and hate that is coming out of him. He must work it out and he must work it out on his own. He must suffer because this is the only way he is going to become awake. (When he discovers he cannot stand the pain any longer, THEN he will stop warring, but not before.) Then he will cast around in his mind for a way to live intelligently. By this time, politics and religions will belong to man no more.

Now a moment about pscho-kinetics. It is said that mental action is not of a physical nature. This depends upon what you mean, or anyone means, by the word physical. Most people are taught to believe that they are looking at the physical world - that they are touching it, smelling it, feeling it, hearing it. But this is not so. They are not in contact with the sensory world, not the physical world. The physical world cannot be seen, cannot be measured by the senses at all. All that the senses do is to create mental or nervous patterns of motion. These are psychic dreams.

That is why it is said that the physical world is illusionary, but this was a mistake. The physical world or material world is not illusionary. The sensory world is the illusion. Pscho-kinetics, or the controlling of what appears to be the material world, is in itself materially controlled - or, matter controlling matter. Matter in essence, called mind - mind matter, mind substance, mind physicality. To control an object with your thoughts is to create a series of strains and stresses, in what is called space. But space is not an entity apart from the physical self? It is mind, and therefore made up of mind matter. To aim your thoughts at an object, to move it in any way at all, to have control of it, is simply extending your own field of material sensitivity.

SPACE

I do not know if my words make sense to you; I can only hope so. Perhaps it would be better if you asked your questions on a tape and send it here to Mark and Irene so that we could hear the questions you ask. Perhaps then I could understand you better. Thank you, and I will be looking forward to talking to you some more. If you so desire please ask me to be more clear in my answers if you find it necessary. E gra ti ya. A notch.

Irene: Thank you Yada. In closing, I wonder if you would like to express your thoughts about our president, Mr. Eisenhower's tour regarding the good will or the influence he might have had pertaining to influencing the lack of stress toward one country on another in



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peace or what have you.

Yada: This man, in making his tour of other countries, has taken on a character that he did not have before; the people gave it to him. They made him a symbol of plenty. The hungry illiterate masses of the world saw him as a symbol of relief from their sorrows and tremendous lack. He will go down in history as the dove of peace and the god of progress. Remember these words.

Irene: Let us hope that his visit to these countries does promote more for these people for it is in such action that release from slavery is brought about, isn't it? 119

Yada: Yes, but remember please, the evil powers that be, that dominate the masses; these secret powers that lie behind the scenes,

Irene: Behind even the rulers of all government.

Yada: Yes. They are not going to let this come about easily. They are going to offer tremendous opposition and soon it will be seen in all your papers from all the different countries and from the different states in your country, rumors of thought to make your President look like an angel of darkness. These subtle thoughts about dominating the world.

Irene: This is to be expected. → KENNEDY 5  
IKE

Yada: This will come. Wait and you shall see. He will still go down in history because the people will make it so, despite these hideous angels of darkness.

Irene: I feel that the <sup>IKE</sup> President was very sincere in his desire to relieve these people, and I feel that love does in the end overcome the negative side of life. Do you not think so?

Yada: In time yes. It takes time. Let me go to your country here. Now as we have said many times before, your country is the cradle of the light, the light of understanding, the light of peace, the light of love and plenty for all the world. If your country will not be destroyed by any outer force, she may - if she is not on guard, be brought to her knees by the inner black forces and forces within her own borders. These she must be watching for, much more than for the laughing hyenas on the outer borders.

Irene: Are you referring now to the inner eating out of the government by our enemies working into positions that can bring about disharmony?

Yada: Is so.

Irene: I think the hierarchy of our government are aware of these things and I suppose they feel that as long as they have them in a position where they can observe what they are doing, it is better to have them there than some place where they can't keep an eye on them. Do you think this is their attitude?

Yada: No, no. They do not know what they should know. There is much undermining going on in your own government forces world-wide.

Irene: Are you in the Inner Circle in a position to know some of this undermining?

Yada: Yes, but we will not talk about it now, eh?

Irene: Well I think it is in the hands of the light anyway.

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Yada: Yes, that which must be, must be. If it is for the growth of man, individually or nationally, it will be.

Irene: Pertaining to the questions Mr. S \_\_\_\_\_ is asking, about the rockets and missiles - I'm not aware of whether you talked to the group in Buffalo about man's not knowing why he was interested in outer space. Would you like to say a few words about this? 120

Yada: Yes but I think before I do this, I am going to retire and then perhaps my colleague Prof. Luntz will come and talk a little on the questions for Mrs. Ganschow, and then perhaps I will come back and answer what you have asked about.

Irene: Yes Yada. I would like to say now that you purposely chose this late hour so that there would be no interruptions and it may be that we might continue the finishing of this tape tomorrow if you find that it runs too late tonight. I just thought it might be of interest to Mr. S \_\_\_\_\_ and Anita, how we are conducting it.

Yada: Yes. If anything happens to prevent our continuing this evening, we still have the opportunity tomorrow.

Irene: It is half past one now so do you suppose Prof. Luntz would like to wait until tomorrow to come and answer Anita's questions?

Yada: I think it may be so. If he does not come in say five minutes, you will know we decided to wait.

Irene; Yes Yada.

Yada: And to you all, our love.

Irene: Thank you Yada.

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Irene: It is now 10:30 pm Monday night, December 28, 1959. We were not able to continue with this tape the following night so we will continue now.

Yada: Sena, a notchi.

Irene: Good evening Yada.

Yada: It is very nice to be with you again and to continue our little talk of a few nights ago.

Irene: Yes, I wasn't aware whether you wanted to talk to Mr. S \_\_\_\_\_ about man's exploring the outer space or not, before Professor Luntz came.

Yada: I think perhaps it would be a good thing to do that, but before I start I want to refer back to Mr. S \_\_\_\_\_'s question on the rockets and instruments of war.

While they were partly designed for war, they are not going to be used for that purpose NOW. There is not going to be another major war on the earth for perhaps another hundred years and, I feel, never will the earth suffer another major war because as time goes on, the INSTRUMENTS that man will become capable of creating for warring will be even MORE DEVASTATING in their ability to destroy, than they are now. All the scientists of all nations, as well as the heads of nations know that another war would gain them nothing but complete annihilation of the entire world.

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Now, I think therefore that it is necessary that these rockets be permitted to go on, to operate as they should operate, with no interference - mental or physical. They will be used to explore space with. I appreciate one's ability to mentally destroy the delicate mechanism of these instruments but, as I said, because they are not going to be used for war I think it not a very good idea to keep them from completing what they were created for.

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Now I will talk about man going into space and the basic reason for his efforts to get off the earth. At the present time, very few of even the scientists are aware why they are going out into space, why they are making this frantic effort. They think it is but to explore space and to see if they can discover if there are any different forms of matter in the outer regions of space than in the inner regions. They may think it is to explore the various bodies, both in and out of your little solar system, but this is not the basic reason.

We of the Circle say that, unknown to man, he is going out into space because he is going to have to leave the earth as a habitat in due course; he is going to have to find another planet to live on. It is extremely doubtful that there are any such planets in your solar system. This means you will have to go outside your solar system, far out into the great milky way, which is what you call your galactic system. It is known, I believe, by your present scientists that there are millions of planets beyond your solar system. A vast number of these are capable of sustaining human life. Not only are they capable, but some of them DO have human beings such like yourselves on them.

Irene: The atmospheric conditions are very similar?

Yada: Everything is very similar. The proper distance from a sun; the sun is the proper size and has the right properties. Yes, there are many such planets, even though your scientists may never have made such a discovery. By the law of what you call chance, it would be that such bodies exist in the vastness of space and the endless, endless number of bodies in space.

Irene: What would necessitate our leaving this planet, and could you give us an approximate time - hundreds - or thousands of years?

Yada: Oh I do not think I will do that. I would not give any approximate time because there are so many things to consider.

Irene: But it would not be in 50 or 60 years?

Yada: Oh no, no. It may not be for several thousands of years. It may not be for millions of years. To know what the time would be, when man would have to desert his planet, one would have to understand the nature of the substance that goes to make up your planet and its rate of deterioration. Some planets are older in years or in the passage of time than others. Yet there are some planets that are much older than these by their greater rate of deterioration. It is like some human beings - some are very old at 40, and some at 80 are still very young. It depends sometimes on time, and sometimes on the chemical nature.

Irene: Is it possible that our planet could be re-fed all the time from outer space, the chemicals in what we call the atmosphere?

Yada: No, there will come a time when a planet starts to lose its water at a greater rate of speed than it can afford, so it ages faster?

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Irene: Becomes dehydrated and shrinks?

Yada: That's right. This loss of water, dissipating into space, will in time destroy your atmosphere. Your atmosphere is largely water, and the less water contained in the body of a planet, the more rapidly that planet will age. 122

Irene: Will man help speed this process up by "seeding" the clouds to make it rain in certain places? Will this interfere?

⇒ Yada: No, no. By natural process (all) planets, in time, lose their water content. It is squeezed out of them by their rotational motion. This is what happened to Mars; it has very little water content left. ⇒

Irene: Would you say that the planet Earth is a comparatively wet planet?

Yada: Yes, it is still a very wet planet. This means you do have a very dense atmosphere. There are times when, if you could stand at a very great distance from your planet and look back on it, you would not be able to see the planet itself because of the overall density of the atmosphere.

Irene: Great moisture in the atmosphere? Mars built satellites, didn't they?

Yada: Yes. Some of your scientists doubt that the satellites of Mars were made by human intelligence. They believe they are natural rock creations but this is not so. Now, in time, the earth will dry out. In the process, it will lose its atmosphere which will make it open to radiation from the sun in more pure form, in more potent form. Because when the atmosphere is destroyed naturally, the ionosphere is destroyed, because the atmosphere is an ionized layer. This ionization is due to the very same radiation coming from the sun, passing through the atmosphere. Today your scientists are learning how to build ships that can withstand tremendous rates of speed. There will come a time when there will be ships that will be much like what you have come to call 'the flying saucer' - especially the type that is smooth all over, smooth like glass.

Irene: As though they were made in a mold rather than being put together with seams? Is that it?

Yada: Yes. They will be put together in two sections but, in order to do this without the possibility of causing what is called a breakdown in the metal, they will have to know more about what are called strains and stresses in metal. A very smooth outer surface offers no or very little resistance. This automatically will make that kind of ship capable of moving at tremendous speeds without creating heat. This is one of your troubles now, in sending a man into space. You have overcome it considerably but it will need to be overcome even more.

Irene: Do you suppose man will attempt to make this saucer-like ship out of ceramics such as they are using in the nose cones of some of these rockets they are shooting out?

Yada: It may well be, yes.

Irene: You told us this has a greater resistance against expansion and contraction, and friction. Is that true?

Yada: Yes but you will be able to create such molecular changes in some of your metals that you will be able to use them also. I think I have said enough for now.

Irene: I appreciate so much your explaining this to Mr. S \_\_\_\_\_ now, because it ties right in

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with the questions he asked. And now, will Professor Luntz come and talk about Anita's questions, or will you continue with hers? 123

Yada: No, I will bow out. Professor Luntz would like very much to answer Mrs. Ganschow's questions. All right?

Irene: Yes. It certainly has been very informative and interesting, Yada, to have this session and I do hope that we have many more of them.

Yada: Grati ya. I feel that we will, and I look forward to it, and all of us of the Circle look forward to it with a great deal of joy and anticipation

Luntz: How do you do!

Irene: Good evening Professor.

Luntz: What a joy it is to be here this evening!

Irene: Thank you Professor.

Luntz: I appreciate that our lovely friend, Anita Ganschow, has been so considerate to give us this opportunity to communicate with them. It may be, in some near future, we will have considerable work of this kind instead of talking before large groups of people.

Irene: I was very surprised when I received the suggestion from Mr. C \_\_\_\_\_ from Vista. It was just a few nights previous to that, Yada was saying he would like to start something with tapes. Do you remember?

Luntz: Indeed yes.

Irene: And then this came up and I was so pleased. There is a chiropractor in Buffalo that I think would be interested in these private sessions, and would perhaps be interested in sending some questions on tape.

Luntz: That would be excellent wouldn't it! I'd love to do that sort of thing.

Irene: Doctor V \_\_\_\_\_, the chiropractor, has sent a question in that I'm sure the teachers would like to talk about. Perhaps if Anita would let him listen to some of the tapes, it would give him an idea of what can be done. He would like to participate in this little project.

Luntz: It may be that we will have many others, in time.

Irene: A man, who is interested, said he would broadcast over his short-wave radio anything that we would like to promote. He is in Texas, I believe, and I thought I might write to him about this.

Luntz: Well, nothing ventured nothing gained. Now let us get on with the questions.

Irene: Question 1 from Anita: What is the effect, for better or worse, when an individual awakes in the astral world, if he happens to die while under the influence of deep anesthesia?

Luntz: I suppose that she means during an operation?

Irene: I should imagine so.

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Luntz: Well nothing too much; nothing of a very detrimental nature. Death, in any manner, simply frees the soul or spirit from body awareness. Depending upon how the person spent their years here on earth, they will be affected in a manner given to those ways of actions and thoughts. They will find themselves in a condition that is equal to their thoughts. This is where the person's 'hell' comes in. If a person has found this life to be a hell, he may carry that over with him into his other state, and continue to believe that life is hell. It is not so much what one does that affects them, either in the afterlife or the present life. It is the attitudes we take to what we do, that create the effects and makes them either detrimental to us or a joy, a pleasure. Many think that by living in some special way, they are going to avoid difficulties. That is true in some respects but, that which is called nature, does not take any emotional attitudes to what one does. The individual takes the attitudes. Nature is God; God is nature. It has no way, in itself, of judging.

It is doing. We reap our own rewards from our own attitudes to what we do. I think this still will hold good as far as helping to create pleasant surroundings for ourselves, which we may consider heavenly, or unpleasant surroundings which we will undoubtedly consider hell. But there are many people who live a kind of slum life. They have no moral structure to their nature. They are lacking in ethical principles; they have given themselves almost completely over to physical gratifications.

Irene: When you say this, I think of the slime that the beautiful lotus flower comes from. So it's all the same, just different motion, vibration, isn't it?

Luntz: To some extent yes. But apart from that, we create for ourselves what we will be at any given time. The astral - let us say, the life after the material world - whether we call it a heaven or hell, is made up of our thoughts and feelings and general attitudes. No more than this. If we have been accustomed to living in the slums and we find ourselves - which we naturally will - in the slums again in the astral world, we shan't be so upset, because we will be finding our own level again. That is all. We will find the same filth we wallowed in, while in the physical, and we are accustomed to that. So we won't be suffering, because we won't know any better.

Irene: That will be our heaven won't it?

Luntz: Exactly so. Now, in the course of what is called 'time', which is really growth, we will begin to see that there is a better kind of life physically. And when we begin to grasp this, little by little we will begin to grow out of the slum mind and we will grow into the light of understanding, the light of love which is God. If we can grasp this situation I do not think it is necessary to go on with anxiety complexes about what is going to happen to us in some future time. If we could truly grasp the beautiful basic nature of life which is light and love, we have nothing to fear. But you see, this is a condition we have to grow into.

Coming into the physical world, we become lost. This lostness is a natural situation that arises in the mind or the spirit or the soul, in becoming enmeshed in matter. Becoming aware that it is IN matter, it loses consciousness of its own Edenic nature, so it continues to wallow IN the material swamp, floundering around looking for a way out - not always consciously, by any means, but still looking for a way out. In the deeper part of ourselves, called the unconscious, we are all groping to find the light out of which we have come. Go on please.

Irene: Question 2- What is the role of color, sound, and smell in the physical world living? And can they be used in a way that will help advance one's evolution?

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Luntz: Of course. It is through our senses that we come to know the physical world better. Without these physical senses, we may as well NOT be in what is called the physical world. The only way we can know or be aware of the physical world is through the senses. This is somewhat on the order of, let us say, someone who is in the room above this room we are sitting in and who, never having been in this room, wants to know what it is like. He becomes aware there IS another room below the one he is in. Finding no other way into the room, he uses a series of measuring sticks and gauges; which he puts through a hole to measure the nature of the room below. Without those gauges, he cannot know what that room below - or let us say that world below - is like. Smell is a gauge; sight is a gauge; hearing is another gauge. We are all - not only human beings, but every creature that has the ability to smell, to hear, to feel, to taste - learns its world through these senses.

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Irene: What of the color? Is this as strong a gauge as the sound and smell gauges?

Luntz: They are all equally balanced according to their particular kind of use. Color, to the eyes, has no stronger impingement upon the consciousness than smell. All of us are affected in various ways by various odors or sounds. No two of us are affected alike. That which may smell wonderful to one person, will cause another to try to run away from it, to shun it. The same with color; some colors are exceedingly fascinating to some individuals and therapeutic to the body. To another person, the same color may make them sick, to the extent of dying, if they are forced to face it any longer than they can tolerate it.

Irene: The little child we met the other night at Mark's brother's home was born blind. She does not know what the word color means. Are her chances of evolving just as great, regardless of this?

Luntz: Of course. Let us look at this from another direction. Actually there is no such thing as color. Color is a vibration affecting the optic nerve. We do not see the physical world; we have no contact whatsoever with the physical world. What we are in contact with is the sensory world. You see, the physical world does not have the properties of sound and color. Man, through his senses, creates colors and sounds from colorless, soundless vibrations. He creates them. They do not exist in themselves in the physical world.

Irene: So to each individual there is no such thing as red per se? Every individual has his own concept of what red is?

Luntz: According to the ability of the optical nerves. There are a number of what are called color cones. Some of these color cones in some individuals are not capable of picking up certain lines of vibration. Therefore a red may look green - the complimentary color; or it may look any other color, depending upon the relative balance of these color cones in the eyes. The same with odors. Some individuals become delighted, very excited, very emotional over some odors; others are repelled by them.

So who is to say what color really is, what sound is, and how these affect the human mind? Only the individual can tell. Our belief that these things do affect us is purely a belief because we can be mentally suggested into believing something quite different about a color than we would if we were left to think about it on our own. By hypnotic suggestion, our entire approach and feeling for life can be changed.

Irene: Would it affect our evolution?

Luntz: This depends upon what one means by affecting our evolution. Everything does - every thought and every thing we do, because thoughts are things. A thought sets one into

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action. Thought creates our world - whether it is called physical or mental, it is our world. The mere fact that I may believe in some given thought, does not necessarily set me free from my responsibility as a creator. Most of us do not know that we are creators; we are told that some other person creates for us and that other person is sometimes called god and sometimes called nature.

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Irene: The other fellow does the creating for us and we just experience after they create!

Luntz: Yes. This is not factual; WE create. This, which is called the physical world, is a true creation but man has no contact with it. If he did, or if he could, he would be quite a different person than he is because the physical world is without sound, color, shape or form.

Let us take an object - this table or any object - another person like yourself. We think we see objects; we think we see other people, but we do not. We can never see another person; we can never see a thing. We create the person; we create the thing, through the senses.

Irene: Every person who looks at the object or thing creates their own impression of what they think it is. So it is thousands of different things depending upon how many different people view it. Is that right?

Luntz: Exactly so. I go back to what I said earlier: There is only one thing and it is not a thing; it is a state. It is called by many names, two of which are 'God' and 'Light'. The third is love. Love is all there is. God is all there is - if we wish to use the English word and call it God, then we can say and truthfully that all there is, is God.

Irene: All there is is light; all there is, is nature, or whatever.

Luntz: But when you use the word 'god' a great part of the world is populated by Christians and they immediately get the picture of some being, some manlike form. Most always it is an unpleasant god - a god of wrath, of vengeance or hate, and occasionally a god of love. So we go in circles getting nowhere. I think it better to simply say all is love. This keeps us from trying to deify and worship. Man becomes lost in his bowing down, in his approach to glorify something he has not the least conception of.

Irene: If he'd just begin to glorify himself he'd be doing a wonderful job.

Luntz: Exactly so. Providing there was a god such as he thinks about or has been taught to think about, this god would be most happy; he would be back in his heaven again. If man would only learn to love himself, and in loving himself I mean his fellow man, god would become free. God would at last be away from the damnable bedlam of the stupid emotional blind human beings.

Irene: Most of these psuedo-Christians become so pious that they wouldn't realize or recognize one who is advanced to the understanding of glorifying oneself to the point of understanding a god as being ME.

Luntz: But you see this is impossible for the masses to comprehend. It is impossible because they have not been taught it. You have not Christianity; you have churchianity - temple worshippers. You have altar adoration but you do not have Christianity. Christianity is a teaching of the light, the light which is the one god, which is love. That is Christianity - and it needs no temples, no altars. The body is the living temple of the living god and is the only temple worthy of that name.

Irene: Question 3: When a medium of a high order, such as Madame Helena Roerich, devotes



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her mediumistic powers to the service of humanity - what effect does this have on the medium's life after she passes from the physical to the astral world?

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Luntz: If any one of us lives a true life, lives the kind of life we were born to live, it would be a life of service to our fellow man. There is no such thing as a true and a false service. Service is true or it is not service. Service is truth. To serve one another in love is the whole of the law. If you live it here in sincerity you will find you will be served while still here, and any beyond from here. Love grows; it spreads and it casts its light throughout all time and all states throughout our entire being. Love cannot lose, cannot be forgotten, cannot be satisfied and nothing can oppose it.

LOVE

Irene: Question 4: Does Yada or the Inner Circle know of the inspired writings of Madame Helena Roerich (who has passed out of the physical world)? And can it be known whether or not she has reincarnated back into the physical? It is said that Madame Blavatsky has reincarnated and is living in Tibet at the present time. Is this true?

Luntz: I can't speak for my colleague, Yada, but I can speak for myself and I do not have any awareness - at least not at the present time, of one called Madame Roerich (sounds German). I do not know of her but I do know of Madame Blavatsky and I know she has not reembodyed in Tibet or anywhere else - not on this earth. She still abides in the greater side of life, in the greater light. And while I do not know Madame Roerich, I am fairly certain that she has not reincarnated.

You see, if these two personalities had any real comprehension of the nature of their own being, which is light, they would not rush back to the physical world very quickly. Why? Because they would be tested? Or too good for it, or something to that effect? No. But because they would know what the matter world is. In the short period of life that they had here - let us say in their last physical life - they undoubtedly learned something of value, and that something was the knowledge that they did not have to return to any life other than they wanted to. They would not, unless it would be in service to their fellow man. We do not have to die to rise above the physical world. In fact, we had better not wait to die to try to do this. It is something we must learn to do while we are here; otherwise, the chances are very good that we shall rush back here.

Irene: Isn't it true that there are quite a number of people who have this particular ability - that is, of being mediumistic or shall I say sensitive to the degree of letting other individuals use their body - who haven't any idea whatsoever of the inner truths of life. It's my understanding that one does not get off the wheel of life until they learn to control the matter that they made their body of, which would enable them to reduce it to a light ray and take it with them?

Luntz: The mere act of letting another mind use your body for any purpose whatsoever, gives that one no advantages whatsoever. It makes no difference whether that mind is on the astral plane or one of the higher planes or the earth plane. The very act of letting them do this, gives that one no advantage whatsoever.

Irene: Does it make them any more aware of what they are?

Luntz: No, the lad here, Mark - as you well know - through years of experience has let us use his body to communicate with you in the physical world. Now this has done very little for him, other than give him a broader material education. It has done very little for giving him any advantage spiritually over anyone else. True we love him but, because we love him, we do not put our hands upon him; we do not try to lift him up.

Irene: You don't interfere with his pathway of life?

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Luntz: No.

Irene: There are certain things that an individual must learn through his own experience to graduate, shall we say? 128

Luntz: Exactly so. Life is a do-it-yourself job as you Americans would say. No one is going to do it for you. Others may be able to point out that this or that would be the better thing to do, but they can't make you do it. And they can't make you comprehend the need to do it unless you have a basic understanding of what they are talking about.

Irene: I hope you realize I'm not fishing for you to confirm what I am going to say but I do have a feeling that Mark knows a great deal about the truth of life. Perhaps he isn't aware of everything he knows but I feel that he has had quite a number of different experiences in different lifetimes of being on the pathways of learning these inner teachings. This is my feeling about Mark.

Luntz: I think you are quite right and from what we know of him we would classify him as a mystic. Now we must be careful -

Irene: What do you mean by that, or what is the other fellow going to think it means?

Luntz: Yes this is why we do not like to use these terms for anybody or to anyone.

Irene: It's like 'medium' Professor.

Luntz: Yes. When we call him a mystic we simply mean that he has an inner feeling for life, an inner reaching out, an inner groping. He has gone through much outer groping in the past and in more recent years of his life he has begun to come back to what he once was in a life before. His consciousness is beginning to become aware.

Irene: Well another thing that gives me this attitude about Mark is my observing how other people gravitate to him in love. Everyone feels the love that Mark radiates. It's outstanding. I know no other individual, man or woman, who generates this love for both sexes. I mean a true love that has nothing at all to do with the emotions. This is for children as well as adults. I've witnessed big husky men throw their arms around him with such a wonderful love, the same as women. It's natural for a woman to have this maternal love for a gentle person but for men to feel it too is something that I feel is most outstanding and this is an inner light Mark radiates that you can't pretend. It is something he isn't even aware of.

Luntz: Yes we are very much aware of that of course. We were in the beginning and it was part of the reason for our choosing him and accepting him as a helper in the work we have desired to do.

Irene: You too desired to do this?

Luntz: Oh yes. It is because we -

Irene: It was before he came here?

Luntz: You're right.

Irene: It seems to me you all had a round table discussion before he was born, on this particular thing.

Luntz: Something of that nature. We are all destined to do what we do because it is in that kind of doing that we find our own secret path to the light eventually. Sometimes also the expressions we go through may lead those around us to assume we are evil perhaps, or something more than evil at times; but you see that is that one's path. They can't take any other path.

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Let us take the Adolf Hitler as an example. To the world in general he was evilness personified.. However this man was destined to do what he did. Alexander the great. Napoleon. Genghis Khan, and many others before them who stamped across the earth, spilling blood everywhere they went in their conquest to dominate life. Can you say that everything they did produced only evil or bad or negative conditions? Certainly not!

Irene: I don't think this is possible in any experience of life.

Luntz: Of course not my dear. No man is so evil that he has not some good in him, or so good that he has not some evilness in him. If we could but stand by and surround ourselves and everyone with love, we would take no physical action either in thought or in deed to stop life in any of its paths; and everything would work out in a right and well balanced manner in due course.

Let us go back to what is called the Garden of Eden and the two souls Adam and Eve. It is said that God said there was ample for all their needs in all the beautiful surroundings. But God put a tree in the garden and said, "Now look here, you have everything you need. But not that tree - you do not need it so don't touch it because on the day you do you shall die". Of course, humanlike, they wanted that which they were ordered not to have, much more than they wanted that which they had plenty of. Can you imagine that this god did not realize this in advance? He couldn't have been much of a god if he didn't, because he said he knew everything!

While he was the creator, let us say, it had become a mess to be sure. But can you suppose that he didn't know that these two little souls, these two mud cakes, would not be tempted by that which he told them not to touch? Of course he knew, but like any intelligent being, he did not interfere. He knew that only by their eating of that tree could they possibly become lost from their Edenic state and go on to act as his helpers in creating the illusionary world called the matter world. If they had not done this, the physical world as such would never have come into being.

Again we go to the Bible and the story of the man called Jesus and his betrayer Judas Iscariot. I do not think it would have been possible for the man Jesus to die, had it not been for the one who betrayed him. That there would be such a person was already known; without this betrayer, Jesus couldn't have fulfilled his mission. He had to be challenged at that time. Many people still have a great deal of hatred for the man Judas Iscariot; yet he was a very necessary part in the plan to make a martyr of Jesus. I think Judas played a very wonderful part so we can't really hate him or condemn him. He did what he was born to do. If it is true that without Judas there could have been no death on the cross, no sacrifice, I think he should be worshipped the same as they worship the man Jesus. But the majority of people have been taught to believe they should hate Judas. I do not think the man Jesus hated him. It is said he forgave him; and he should have because Judas helped Jesus to do what he was born to do.

Irene: Don't you think that anyone, who reaches the state of awareness of the man Jesus, would forgive anything because they realize that all is as it should be, it can't be anything else?

Luntz: Quite so, but if we go back through the history of true Christianity we will discover

that it was originally a mystical order and had nothing to do with religion as we know it today. The crucifixion therefore was not a murder but a ritual performed in the mystical temple. It is difficult to tell this story to very many people who believe themselves to be Christians. It hurts their feelings because they are afraid it will take from them the opportunity to have their souls saved. They do not know that they themselves must save their own souls and the work of saving their own soul is called self development, self growth. The crucifixion is the suffering we go through in our ignorance as we seek to find our own path in life. However, this is not enough simply because the majority of people have been conditioned to believe that someone was actually murdered for their benefit - well, they must go on believing it since I am in no position to change their minds. Besides it is not my work, not my business. 130

It used to be my business, or so I thought; and I lived a very comfortable life doing it - not that every clergyman lives a comfortable life, by any means! Most protestant clergy have a very difficult time and there is much self sacrifice in their work. But I think I've talked too much ahead of myself so will you please ask the next question.

Irene: Question 5: Falls of ice from the sky are not of course a new phenomena, however such ice falls seem lately to be on the increase as reported in the newspapers, etc. What is the true origin of this ice from the sky and what is the significance of the recent increase in such falls?

Luntz: To the best of my knowledge, there are periods in time when moisture gathers in certain areas in the upper regions in space and condenses into ice and then falls to earth; this happens periodically in different parts of the earth. However there is a substance that falls from the spaces above the earth which is not ice; it looks like ice but it certainly doesn't feel like ice. It feels more like some kind of plastic and it has fallen periodically in different parts of the world. Some years ago large chunks of this substance fell upon a farm in England and killed several sheep. We of the Circle believe that there are conditions called interspaces or different dimensions - dimensions in time - time being matter in motion. Sometimes these other dimensions become mixed up with earth dimensions and let loose some of their substance upon the earth. Very often this substance is not inanimate but animate and brings a ring of living things to the earth.

In Italy, many years ago, there was a rain of blood. From whence did it come? From some other planet, or is there an ocean of blood somewhere on the earth that the wind sweeps up every now and then and starts it back to some other locality on the earth? Some who do not know believe that it is not blood but simply red dust in water. But it was proven quite conclusively by examination that this substance, which fell in Italy, had blood corpuscles in it, so it was blood. To many it is dust. We of the Circle say from another dimension in space. Also there have been fallings of meat, flesh - huge chunks of meat with hair on the hide. Humorously we may say that just above the earth, in another dimension of time, is a vast herd of what may be called Etheric cattle; and some Etheric man decided to run amok among them with a meat cleaver; but this sounds ridiculous. So from whence came the huge chunks of meat with hair on them? My knowledge is lacking and my imagination even more lacking; but it is our opinion that there are worlds within worlds and there may be, on these other worlds, tremendous wars going on, tremendous killings; and sometimes these -

Flying saucers do not come from other planets but from the inter-spaces of time and causation. These beings that come in the saucers, while they may look like material human beings, are really not. They are space dwellers. This is difficult for the average man to comprehend so the best they can think is that they come from other planets. That which appears in the three dimensional world is not necessarily itself three dimensional, but in projecting itself into your three dimensional world you see them as

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three dimensional - in exactly the same manner as if a three dimensional object were projected into a two dimensional world, it would be seen as a two dimensional form. It could not otherwise comprehend it. If a fifth dimensional being or substance projected into the three dimensional world, it would appear to be three dimensional. 131

Many years ago in England, a creature with the appearance of some strange unknown variety walked across a small town on the night of a snow, or soon after a heavy snow, perhaps in the early morning, and left it's tracks in the snow. These tracks were of three toes, not of a human variety. They were trailed and found to run over high walls, tops of houses, dwn the other side, and on and on for miles across the country. No one ever discovered what had made those huge tracks.

And so it goes, one mystery after another to haunt the imagination of man. I think we would be less inclined to believe in the marvelous and supernatural if we could but understand the nature of these things. Our ignorance of a thing makes it supernatural to us.

It has been a pleasure to come here tonight and talk directly to you, Anita. We of the Circle extend our deepest love and affection for your efforts, your time in our behalf. We would also like to extend our love to your husband Alfred. Is there anything more?

Irene: That is the last question she sent.

Luntz: Then I think I shall go.

Irene: It is a again 1:15 in the morning but it seems that this is the most opportune time to hold these private sessions. (Phone rings.) Hello Anita and Ed! When the phone rang, the Professor bowed out, but I want you to know we are now holding our lecture on Friday instead of Thursday night. This is January 8, 1960; it is early in the evening and I wanted to say a few words to you so that we could get this tape on it's way before anyone comes around.

(End of transcript 152.)

Irene: This is December 26, 1959; we are at our home in San Diego.

Dr.S.N: I am Dr. Sukuto Nikkioi.

Irene: Oh! Dr. Sukuto Nikkioi! Well, wonderful! This is a wonderful surprise!

Dr. SN: It has been a long time since I have come here.

Irene: Oh my yes! Many years!

Dr.SN: Yes it has. How are you Sir?

Man: Very well. Where have you been?

Dr. SN: Let us just say "away". (Laughter)

Just away, away from where I have been (chuckling) wherever that is.

But it is always a pleasure to greet you. In this coming new year, we of The Circle have made a decision that perhaps several of us can come and talk with you now.

Irene: Oh this is wonderful! It is a marvelous Christmas present for us!

Dr.SN: Thank you. It is also for us. It will be very refreshing for us to get this opportunity to hear our own voices in the physical world again, after this long time.

Irene: Well I hope you don't wait until next Christmas until you repeat this performance and I hope you come more often now.

Dr.SN: Well thank you. I was listening to your talk on the blindness of people and, of course, there are literally millions of people who come into the physical world who are blind and deaf and cannot speak, and who have many other malfunctions of the body.

Question: Can a baby - in this particular case, they assume that this little girl was born blind because her mother had measles during pregnancy and they thought perhaps this might have had an influence. Do you think this is so, or could be so?

Dr.SN: Yes, it is so, it is possible; but whenever the body is suffering, the incoming child may acquire some of the conditions of its mother.

Comment: I remember seeing, or looking very closely at miscarriages - one or two month miscarriages - where the baby would be maybe only a couple of inches long. Yet, with a magnifying glass, I could see the little black specks for the eyes and it was a perfect body in the making.

Dr.SN: Yes, the whole entire body is there, even as a minute invisible microscopic seed.

Question: The form, or the pattern is there, but will you explain to us how this comes about then? That the eyes say, for instance, neglected to develop? Is the mind of the baby influenced by the thoughts of the mother, that prevents it from developing the eyes?

Dr.SN: Of course this could be. The mother, not realizing that if she would stay in a dark room during the most critical part of her ailment, that she would have no trouble with her eyes. But this one does not know this and has not given thought that measles and too much light do not go well together because they may cause blindness in a person. Of course this may affect the brain of the incoming child, impress it sufficiently to cause a malfunction of the eyes, or even - let us say, no eyes at all, as the baby is coming into the physical world.

Question: Its attention is pulled away from the development of the eyes, is that right?

Dr.SN: Yes.

Question: It's because of this, and the incoming entity is responsible for the form it builds, to operate in?

Dr.SN: This may be so - and then it may work differently. It may affect these strings of substances, called genes and chromosomes, and impress them. These genes and chromosomes are very minute beads of the substances that are extremely sensitive to the mental action of the parents - especially the mother. However, there may have been blindness in the family many generations back, and these genes and chromosomes have become impressed with blindness; so that many generations later, these affect us in - let us say - the forefathers of these people who suffer from blindness in early years.

Dr.S.N.: I may have a little trouble continuing for very long here this evening. I may not be able to stay because I have not been in practice in using a physical voice, so I find it difficult, and I am putting somewhat of a strain on this man's organs. 133

Irene: Would you like to relax for just a bit? I would like to read something to you, Doctor, and I would like to have you and the members of The Inner Circle give some thought to this and see if you can handle this type of question if you will?

Question: If there would be the possibility of finding information on the following it would be of great benefit. This is from a chiropractic doctor: "Our clinic, The \_\_\_\_\_ Chiropractic Clinic, located in Cumberland, Wisconsin, has been re-searching a special procedure for relieving spinal cord nerve interferences. For the most part, they are working on the physical level but have helped thousands of patients. They are using a research model of an instrument called a 'neuro-lineal meter'. The question is, are these -"

Dr.SN: A measurement for the nerves?

Irene: Yes. "Are these measurements accurate, and how can they be proved? And how can the actual final procedure of holding contact be improved? Inasmuch as this is a knotty problem, would you have access to further information?" I thought that even if you felt that you would not be in a position to say, because you have not been using Mark's body for quite a while, if you couldn't tonight express an opinion on this or give some usable information, you might think about it and maybe we could give this man some kind of an answer. Well, you can do some kind of reasearch on it yourself.

Dr.SN: I will be very happy to make a little attempt to do so, and if I do not speak it through this man's voice I will dictate it - whatever information I can - to him, or have one of the members of The Circle do this.

Irene: Because Yada has suggested that we start taping, making private tapes for people, I thought we might make this suggestion to this doctor, and he might want to follow through with the ordering of a private lecture and let more than one of you express an opinion on this.

Dr.SN: That might very well be. It does sound like an excellent thing for us to do. Thank you very much. Now, to go back for a moment and talk on health - I know of no greater gift that one could have than that of good health.

For some 40 years I was a physician and surgeon. And I really observed any number of ill people - from babies to old people. And I discovered that my pills and other pre-ventions - called 'witches' brew' - did them very little good.

So I finally had to stop my practice. I could not stand it any longer because I was not accomplishing what I originally thought my profession should have been capable of doing. In the many years when I was so engaged, I finally came to the conclusion that no man knows what harm he is doing to the body he is treating - no doctor.

I also began to realize that the mind often did much more conclusive work on the sick person, if given the direction to do so.

So I finally closed my office and started to travel the world over, to see if I could find some answers to this most distressing situation. I discovered one very important thing, that I had already known to a limited extent while I was working in my practice. I discovered that all the world was sick. No human being - or rarely any human being - got out of the world well.

I have known both men and women, who seemed to be in the most perfect health, suddenly, and without any sound provocation, would die. And I have known people who suffered from the most frightful diseases, deteriorating diseases, as well as people who had been in tragic accidents that literally tore their bodies up - I have seen them come out of these conditions, get better, and it appeared as though nothing had ever happened to them; and they lived and lived and lived for years and years after - and sometimes in a better state of health than they had before.

Isn't that disturbing to a doctor? I think so.

Comment: It's a puzzlement.

Dr. SN: It is, it is. Today, I know there is only one thing that cures - and that is mind. Because there is only one thing that stops ailments in the body, because there is only one thing that brings man, woman or child to accidents - the mind. To get at the unconscious functioning -

Comment: That's the problem!

Dr. SN: That is the problem. It has been done, but not in enough cases to make doctors realize, make the medical profession realize that this is the only way - that no medicines have ever cured anyone; they only postponed the critical stages of the ailment.

Arthritis, neuritis, all kinds of allergies, diabetes, arteriosclerosis of various kinds, cancer, heart trouble, tuberculosis and other respiratory conditions - all stem from the mental/emotional self. Some day this is going to be clearly understood in your world. Thereafter, only rarely will chemicals be used, and the chemicals will be given under suggestion. But first, the mind will be psychoanalyzed - the mind of the individual, the patient..

Question: Is there any better way to do that than by hypnosis?

Dr. SN: I know of none. But first you will try to get at the patient's mind as much as you can consciously first. Begin while he is still aware, knowing that in time you are going to run into blocks, and he will not let you past these blocks as long as he is conscious. So then you are going to have to put him to sleep by suggestion.

Get the inner self to tell - try to tell - why the trouble. Why did it start? How and when did it start? Then, as you bring the patient awake, tell him. Let him see what the causes of his ailments are, so that he will now know it consciously and unconsciously. Then you can use a little chemical substance. This way you will be treating both the cause and the effect. An ailment is simply the effect of a cause that starts in the mind, in the mental/emotional self.

Question: Doctor, isn't most disease caused by the attitude of the objective mind toward life?

Dr. SN: Of course. Of course.

Question: We place too much importance upon the wrong things?

Dr. SN: Exactly so. And because, again, why? Mainly because all teachings lead to some form of fear. Because all teachings produce, for the individual, for the pupil, an unknown quantity. And every time the conscious self is faced with an unknown quantity, fear begins to come up. Fear rises out of him.

If a child were taught in school, not to be afraid to fail in his lessons - while you are teaching him he must also try not to fail, you may teach him also not to be afraid to make a mistake. Very often man learns through mistakes - and much better than he does by doing everything right the first time.

Many of the greatest discoveries have been come upon by doing something the wrong way. But now, in your world today, the children - both the young ones in grade school, and in the college universities - they are all taught to be afraid to fail in their lessons. So, every time an examination comes - or what you call test time, they are in a sweat.

I have had - in the months when the school children were to be tested, I have had more children brought to me, ill with colds - vomiting - fever. All out of what? Fear. Fear of failure to pass the test.

Then you have teachers, as well as parents, who hold up one pupil against another; pit one pupil against another; say that he is better than you are. What does this produce? Fear. Hate. Malice. Revenge. "The world hates me". This is what comes up in the child's mind after a test, after he is faced with these conditions time after time.

This is what makes criminals, as well as chronically sick people. This is what causes children to need glasses in their earlier years in school. In the beginning they are not physically blind; there is nothing wrong with their eyes, nothing wrong with the nerves. It is fear. Fear produces the condition, causes the child to squint his eyes and causes him to strain to look at something he is afraid to look at.



Comment: Doctor, I think this can be a pre-natal thing too. I was thinking now of my granddaughter. When she was born, one of her eyes seemed to be a little weak, the muscle of the eye. That child - her lessons come easy to her; nevertheless she has to have glasses.

Dr. SN: Of course. Look at the strain the entire body of the mother went through while she was carrying the child - and before. 135  
 Man is indeed a mess. Who brought it upon him? Himself.  
 Who can get him out of it? Himself. No one else. There is no one else to get him out of it. Who can he turn to?

All of your teachings for the young - psychology should be thrown out. It is really ridiculous and has no worth - and causes more trouble.

I think I have stayed long enough. I was glad to come. You will forgive me for going.

Irene: We are ever most honored to have you. Dr. SN: Oh thank you.  
 " And I do hope, as I said before, that you will come more often, Doctor, for you will talk this over with The Circle if you can be of any assistance to him in understanding this problem.

It is most interesting to have you talk upon some of these things, to have examples set before us at all times. I did want to ask you about this little blind girl. You know they are doing transplanting of eyes now. I wonder if there is the possibility there of a transplant?

Dr. SN: She has no nerve ends -

Irene: (softly) I see -

Dr. SN: Nothing to transplant to.

Irene: (sadly) I see.

Dr. SN: Good night.

Group: Good night, Doctor, and thank you.

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I am Maharajah Natcha Tramalaki.

Irene: Oh! Good evening! My, this is wonderful! First Dr. Sukuto Nikkioi and then you!

M.N.T.: I sometimes think that my great friend, Dr. Sukuto Nikkioi, and myself, that we are runaway doctors. I studied medicine for a time in Oxford, England, but I simply wasn't cut out to be a doctor.

Irene: Perhaps it would be of help to you that this is helping some of the doctors here on earth.

M.N.T.: That may be, but I would rather not have anything to do with it now, any more than I did when I was on earth. I saw so much suffering, the world over. It appalled me, sickened me, frustrated me to the point where I felt entirely inadequate to do anything about it. More than this, in my heart and mind I was a philosopher and a poet.

A philosopher and a poet. And perhaps it was those things that made me extremely sensitive to a suffering world. I sought after beauty, and found the material world to be largely a world of ugliness and despair. The only way I could escape these negative feelings was to get away to the mountains, some retreat, for several months at a time.

But even there, after traveling around the world for some 10 years, I still could not rid myself of the depressing fact that the material world is the HELL for the human consciousness; and the sooner one gets out of it, the better.

I tried to make up some kind of a philosophy that would appeal to my inner self, with the hope that it would annihilate the terrible pains that I suffered through observing the world around me.

I didn't have to get out of India at all, to realize the world at large was a world of suffering. Millions of people are born, die, in the streets of various cities throughout India; almost none of these having had even the barest necessities. Yet I have known others who had an abundance of material wealth, who also suffered the hell of illnesses of the body and of the mind.

Maharajah Natcha Tramalaki (Continued):

Strangely, I discovered that many very wealthy people were more likely to commit suicide than those who had nothing at all. Perhaps it was that the very poor did not have to commit suicide - they simply died from starvation and died (from the lack of love and any real contact with their fellow man.)

When I came home, after roaming the earth for 10 years as I said, it was not long before I was on my death bed that I made this statement that "All is opinion." There is no real truth anywhere. There are no facts. There is nothing for man to truly hold onto, nothing for him to be certain of. All that he can ever do - or I should say try to do - is to prepare himself for the unexpected with as much calmness of spirit as he can." 136

Perhaps that is a very depressing thought. I do not see how anyone, but one who is about to die, could live with a philosophy like that for very long without going mad. But anyway, that sums up my outlook on life. I could see no answer.

I could see no answer for why man should suffer for the few short years that he is here. Why could he not have it somewhat more pleasant? Perhaps not entirely so but to some extent?

I never received an answer to that until I came over here - at least not a satisfactory one. Now I know that the material world is an entirely unknown quantity to man. His unconscious self created it, and he came to consciously live in it. And, in doing so, it remained an unknown quantity to him. And he is trying, and has been trying to understand it ever since he has been here.

Perhaps in due course he will comprehend it to a greater extent than he does now. This means that this material world is a school where he learns many lessons, that he could not otherwise learn.

If every child could be taught to keep a cheerful mind, a happy heart, with the thought that he does not have long to suffer it, this would give him some cheer. The pain, the sadness, and even the joy are not for long; that the world into which he will step will be considerably better - again, without his having to do too much conscious thinking about it.

There is a greater mind that has prepared conditions for him, which he will live in and be much happier for a period of time that will also be short, but more endurable. And then, for most, they will have to return to the material world - or what I call 'the hell', and it is indeed - for another period of time to learn a little more and then rest again for awhile.

Then there will come a time when the dream will be over and man will once again attain his great Christ mind, the mind of the Buddhi, the eternal light out of which he has come.

Dr. Sukuto Nikkioi, in his talk about healing the sick, said that his discovery that the best way to heal would be through hypnosis, with, to some extent, a little medical treatment occasionally. I can't see any answer there. I can't see that it will solve anything because, at most, you will be able to reach only a minute part of the human race. Then, there are not enough men and women who are capable, who are trained for it.

No, I haven't changed my mind about the physical world. If you can find any joy in it, you may thank the 'great gods'. As I feel my thoughts to be so, I naturally feel that when you see someone whom you love, you have become accustomed to, you have been close to, and they depart the physical world - cheer him. Laugh, don't cry, at least not for them.

Cry for yourself whom they have left behind. Cry for yourself. They have made at least one step into The Light. They have a measure of greater freedom than you who call yourselves 'the living'.

Perhaps I shouldn't have come with this sour note, but I think it is well, for those of us who are seeking to understand ourselves, that we get both sides of the picture. It is all very well to give the patient a boost, a sense of cheer by telling him fairy stories about how well he is going to be, but he is going to have to find out the truth sooner or later - so let us look at both sides of the picture.

Maharajah N. Tramalaki; continued:

If you can find joy in the physical world, take it, hold onto it as long as you can. It is a will-o-the-wisp.

You will please extend my love and my appreciation to all those you can, who have been so helpful to us, and to yourselves.

Irene: It has been wonderful to have you come. I hope you will come more often now.

Maharajah: Thank you, and perhaps if I do, I will try not to come in on such a sour note. But you want truth, eh?

Irene: That's what we want to listen to you for -

M.N.T.: Indeed so, my dear. And if I can offer you no other joy I can certainly offer you that one - that there is a world, an experience called 'living', yet to come - an experience very worthwhile looking forward to instead of against.

Irene: Perhaps the next time you come, you might tell us a little bit of India, and the possibilities of what we can look forward to experiencing.

M.N.T.: Yes, it may be that I can do that.

In the meanwhile, I do hope that you will enjoy the next 365 days.

Reply: Thank you Sir. We will try to live now, and the results of our now living will be as it should be.

M.N.T.: Indeed so, my dear, indeed so. I leave you with my love. Good evening.

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[NOTE: The following is very difficult to record in the written word:  
Labored breathing is heard. Then, a long pause ..... "Oh" ..... Sigh.....]

Irene: Are you having a little trouble?

[Gasping - crying - coughing can be heard]

Irene: Hello, Dear ... What is it, Dear?...What is it?

Gordon? (Softly, repeatedly) Gordon? Speak to me, Dear.

(Gasping and crying continues .....)

(Irene continues to try to calm him down and to make contact)

Irene: This is a wonderful experience! Don't be sad. Be happy that you can come, Dear!

Gordon: (Still sobbing....

Why? ..... Oh Irene.....(crying).... I have no one to turn to .....

Irene: Yes you have.

Just because you are there, doesn't mean that you are separated from us.

I often talk to you, don't you know that? Listen, dear, you do have us!

Don't become concerned, dear. I never have understood just what did take place.

I guess you must have gotten up and lit a cigarette, and laid down on the couch.

Gordon: (Still sobbing.... I DID! I DID!

I was going to get up early - ohhhh.....

Irene: You were in bed. You got up, lit a cigarette and laid down on the couch?

Gordon: Yes. I fell asleep and .....(fading)

Irene: Gordon - yes dear -

Gordon: I had so much to look forward to.....

Irene: Oh my dear - you know Mark and I know this, dear - You know this.

Gordon: I had so much I wanted to do .....

Irene: Is there anything that you want me to do? Is there anything?

Gordon: No. Nobody can help me. (in great despair - nobody.....nobody....

Irene: Gordon, listen dear. Aren't you aware of The Inner Circle?

Gordon: Ohhh.....

Irene: Aren't you aware of the Inner Circle at all?

Gordon: They..... they brought me here.....

Irene: I am so grateful to them.

I am going to wipe your face; don't let me disturb you.

Listen Gordon - you know, every emotion you show registers on Mark. And you know how he loves you - and it sort of disturbs him if he feels your emotion.

If you will try to take yourself in hand and talk to me - because I have been looking forward to this a great deal.

Have you met Skinny over there? Have You?

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Gordon: Yes he is here with me.

Irene: Wonderful! You know you are not there by yourself, dear.  
Is there anything you want me to tell your people?

Gordon: (Emphatically) No! No! I don't even want them to know I was here!

Irene: Well I won't tell them.

They know you talked to Mark clairaudiently; I thought maybe you wanted me to tell them something.

Gordon: (Angrily) My mother never even came back to find out if she could talk to me!

Irene: Well she went up north -

Gordon: Yes I know -

Irene: And I don't know whether she is back yet or not.

Gordon: She is.

Irene: You know I left my sweater in the car -

Gordon: Yes, I know all about what happened.

Irene: Your brother brought it over to me. And I didn't know, until he came over, your mother has gone to Oregon someplace, to stay, for a month or so - and I haven't all -

Gordon: I was just getting started.

I was going to go from there; and I had things to do - all my tapes - everything burned up with me - not even something to leave behind ...

Irene: No. We wanted to go back, to get a copy of that tape of ours that you made ....  
Now don't get emotional darling.

I am so glad that you took your nice doggie over to your friend's house.

Gordon: I do want to tell my mother I didn't want her to have it.

I wanted to give it to my brother.

Irene: He has it now.

Gordon: Yes, I know.

Irene: I don't know who he could get to take your place, dear, in the work you were doing - because you each had your own particular job.

You really had a lot to do - and you were going to do a lot for us too.

Gordon: (Calmer now) Irene, I'm glad for you - you and Mark both.

You know what I was talking to you about?

Irene: All the way here.

Gordon: Would you wipe my nose again?

Irene: Yes dear. I don't know how this feels on you - whether it is coarse or not - this is not tissue, it is a paper napkin.

Gordon: That' all right.

Irene: I want you to change your attitude because all of this will register on Mark; and if you could kind of build up a happiness attitude -

Gordon: Are we alone here?

Irene: No dear. Do you know Mr. R.?

Gordon: Yes, I met him once.

Mr. R.: Gordon, I just want to say, if you had work you wanted to do, this shouldn't stop you.

Gordon: I just can't seem to get myself adjusted ....

Irene: Well, you want to remember, you know, there's a lot of things you can help Mark with

Gordon: yes.

Irene: You met Y\_ anf T\_ and their daughter, and they are here; and H\_ - I don't think you met him - and that's all who are here.

We changed from Wednesday over to Friday. We're holding it tonight, which is Saturday, because last night was Christmas. And I'm very glad that you came tonight because it gives us a better chance to talk

I would really appreciate if you could impress Mark with things that you had in mind because there's so much that you can do dear.

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Mr. R.: If you find it hard to get adjusted, why not go to a hospital? They can help you.

Irene: Or the Inner Circle will help you - you know that!

Gordon: And Skippy tries to help me too. I get a ..... for the happiness.

Sometimes he's having a very bad time with me -

Mr. R.: Maybe it would be better if you went to the hospital.

Irene: I think The Inner Circle will help you, dear, if you can give them an under - standing that you want them to help. Do you want to blow?(nose).

Gordon: No, I can't blow.

Irene: You know, I feel you around me so much

Gordon: Oh I have been around you and Mark ever since I left -

Irene: I know it. You and Skip both. And I talk to you. And I guess if someone came around and thought I was talking to myself, they would put me away too - (Irene laughs, and Gordon almost does.)

Irene: And I know when Skip is around me -

Gordon: Same old guy -

Irene: Same old guy, yes.

Gordon: Skip has - he has more courage than I have.

Irene: Well, you know Skip really was aware that his time had kind of run out here. He really didn't have a pattern of what he wanted to do.

Gordon: You know, Irene, I had so much I wanted to do... I had everything so planned!

Irene: You know, Gordon, it's not everybody who could work through Mark, or come in contact with him. An a lot of your ideas, you could really accomplish them by working through Mark, by impressing him and talking to us. And you might be able to do something - whatever you have in mind. Don't hesitate to work something between you and Skip and make up your minds what you want to do - and maybe we can work something out, you know ?

Gordon: This is ..... (quietly) ....is it Christmas now?

Irene: Yes. Can you see my Christmas tree? Up on the TV?

You know what I have? I have one of those driftwood branches and I decorated it with tiny little lights and silver balls - and it is a most unusual looking tree but it's pretty.

Gordon: When you go to San Francisco, will you tell D.H. I was asking for him?

Irene: I certainly will. I imagine we'll be going up there soon.

Gordon: (no longer sobbing) - He'll understand.

Irene: Yes. Well we might have a private session. We're going to stay in his home; he has asked us to. And you may be able to talk to him if you want to.

Gordon: Yeah, yeah perhaps I could.

Irene: Try to think of something funny to talk to me about so you can try to change the rhythm; so that when you leave, Mark won't feel the sadness - he always does you know. Whatever emotions, the individual who is talking through him. leaves that impression on him.

Gordon: Well, Skippy told me to be careful or I might get Mark upset.

Irene: Oh, he'll be all right; you're doing all right now.

Mark and I would both like to have your little red car but I don't think there is a possibility.

Gordon: Ohhh no, Irene! My mother wouldn't give you anything!

Irene: I wouldn't expect her to give it to us!

Gordon: Oh she really doesn't want to have anything to do with you guys.

Irene: I think I made her a little bit perturbed because I 'sat on her' a little bit.

Gordon: And also because you didn't go to my funeral.

Irene: Well I don't care if she likes it or not - you were with me - you were not over there!

Gordon: I wasn't over there. I was with you guys here, all the time! I'm so glad you didn't go. I didn't want to see myself get put in the ground

Irene: Well you weren't there!

Gordon: Now she wants to buy a plot of ground next to my grave -

Irene: Yes, she has bought it already.

Gordon: Yeah

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