

Irene: I know it was ridiculous but that is her way of thinking, Gordon, and you have to take people for what they are.

Gordon: But Irene, you know if she really loved me she wouldn't take that attitude, you know? Why take that attitude with me and ignore my brother?

Irene: That's what I told her.

Gordon: I have a living brother. What's the matter with her!  
Oh, I know what's the matter ...

Irene: Well I told her, and she said: "Well I bought a plot of ground and I will lie next to him." And I said: "Well, you want to remember you have a son here." And she said: "Oh well, he has his own life."  
And I think your brother would be much different if he didn't recognize the fact that your mother has very little use for him.

Gordon: My mother tried to tie me to her apron strings, ever since I could remember. That's what made me so different!

Irene: Yes, I know that dear. Skip and I were at your Mom's, and you were playing your music and you had your tape recorder there. Did you take that up north with you? You took that with you?

Gordon: No, no, Irene. I didn't take that with me.

Irene: Well she does have one of your tape recorders then. Non of your music was there?

Gordon: Nothing.

Mr. R.: I was just thinking. If you went to the hospital and got straightened out on your emotions and contacted some of the musical schools there, that you are in a position to give the world a .....(fade).

(Gordon apparently withdrew.)

Question: Is he out already?

(Group discussion).

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Yada di' Shi'ite:

Senas et Senehas. I think everyone can be cheerful. It is not a body of his own. He is all right, but coming in control of Mark's body and getting the opportunity to talk with you - it frightened him and made him feel sorry for himself.

Irene: Well I think he still has the memory of all the things he wanted to do.

Yada: Yes, of course.

Irene: And I told him of there was anything he could talk to Mark about - we might still be able to use - Isn't that the truth?

Yada: Yes. I think things are hardly ever as they look on the surface. So much of life in your world is illusionary. Of course it is in the astral world also, to a large degree, but there is a wider sense of freedom in the astral world than you get here. An I think, in time, he(Gordon) will be adjusted to his condition and will come back and be laughing and talking, like the young man Skippy.

Question: How is Skip's mother?

Yada: She is all right; busy with her work, and all this.  
(Laughter from group.)

Comment: It seems so funny for you to have an itch, Yada!

Yada: I don't have it! He(Mark) has it! But when I come in contact with his body, of course, I feel it.

Irene: Mr. R. made a suggestion that it might be a good idea if Gordon go into a hospital for a little while over there.

Yada: This may be wise. They have what is called 'way stations'. They are somewhat on the order of your hospitals but they are used mostly for babies and for very old people who have been sick for a long time -

Irene: My Daddy was in one -

Yada: They are very beautiful, very spacious. There are many people there to help and to make people feel comfortable and happy in their new condition. It is like when you come into the physical world; somebody is here to help you and make you conscious, little by little, of what you call time passes. You wake up - it is

Yada: (Continues)

Some people - especially old people - and especially if they have suffered long, they are asleep. And sometimes they sleep for a long period of time (until they have washed away the thoughts of ever having lived in the physical world.) And they stay this way for a long time - again, so that when they do wake up, they have (no memory) of the physical world, and therefore they miss nothing.

After a time, though, there are teachers and helpers, schools where they are taken, or go to, where they are taught about their life on earth. They are awakened to it again. Then these helpers take them - and part of the course is to take them back to the earth, and the atmosphere of the earth, and have them in the places where they used to be, and let them see people they were associated with or related to - and even sometimes get the opportunity to speak with them.

Irene: Now this is the process my father went through -

Yada: That is right.

Irene: Because, Daddy had no awareness of who he was or why he stayed around Mark and me. Then Professor Luntz told him, and said I was right in thinking it was my father around me, and that he would then try to help Daddy to remember. Then after about a year, Daddy came and talked through Mark, and knew then where he was. So this is probably the same process Daddy went through.

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Yada: Most young people awake right away and - outside, perhaps, the sadness they feel, for a time, over being separated from their people, and the youthful years in the physical body - all this - they get over it in time, and this is no great strain on them.

Irene: I didn't know whether the process of burning, like he (Gordon) did, would require some time in a hospital or not. I wasn't aware of how this does affect the individual?

Yada: No, he has not too much awareness of burning, only of sleeping. And once he went into the deeper sleep, which is the post-mortem state - which is where the separation of the consciousness from the body takes place - he was asleep then, for a period of time, a few hours.

But mostly, young people are the more fortunate - if we may call it that. In the longer run of things, everybody comes out all right.

Irene: I think what he misses now, Yada, is he is still very much aware of the things he wanted to do and he doesn't know how to put these things to work.

Yada: But he will. He will. That which you are given to do here on your earth, you will do again if it is what you want to do - and, in a broader way - and, with much less strain upon you.

If I could express the conditions in a way where you could see it, you could grasp it better; you would see there is nothing to it. You would see it to be a better condition.

My honorable colleague, the Maharajah Natcha Tramalaki, was speaking of that a little while ago. The physical world is the world of tears, the world of pain and unhappiness - not the world beyond. The world beyond is a world of joy - great joy, if you will let it be.

Do not let yourself be held to the earth plane with sorrows and hatred and love attachments. Even love attachments can be most distressing.

Irene: As Gordon was saying, there were so many things he wanted to do to help in this work, help Mark in this work. If an individual has the desire to be of service in that particular field, could you say that they can be of service without being, what you classify as, earthbound?

Yada: Oh they are not necessarily earthbound. Perhaps they simply feel a sense of love and loyalty to those they have left behind. And, in helping those, they help themselves more.

Irene: Yes, I imagine that would be wonderful

Yada: Yes. And I feel fairly certain that this young man, Mr. Longfellow(Gordon), that he would like to do this. And perhaps he can help Mark much more, in his present condition, than he could otherwise.

Irene: Yes, I wish he would try to create this thought within himself. It would give him a feeling of being able to put forth some of his ideas instead of developing the thought that all is hopeless.

Yada: Yes, as I say, do not be concerned about him. Do not be impressed too much by what you have witnessed here. 142

Irene: I know it does affect him. Do you remember the first time Skip came through?

Yada: Yes, he was sobbing, and experienced sadness.

Irene: I would appreciate, if when we go to San Francisco and we expect to stay with D.H., IF YOU CAN help Gordon to come and talk to Doug for a little while; it would be nice.

Yada: Yes, it would be.

Now I want to say, we of The Inner Circle thought it may be a nice thing for many of us to start getting in contact with you again, and speaking through Mark, at least for a period of time.

For one thing, I hope that by doing this, it will assure you that we are not, and have no intention of leaving you.

Irene: I was not at all concerned but it isn't good to have rumors by other people in other localities. Because Mark's work and your/our work is so well known, it isn't good for people in different localities to form these opinions.

Yada: No, of course not.

Irene: C.C. was saying she wished there was something she could do about it. Well, I am not concerned. I think she is more concerned than she should be but if we could have several of you come, I wouldn't want you and Professor Luntz to...

I think it would be nice for several of you to come on one night unless there is a specific subject which one of you must take up, such as was the other day.

Yada: I thought it would kind of give you a little change, and we all felt that way. Again, as I said, it was to give you some physical assurance that we have, by no means, fallen by the wayside.

Irene: We often wonder what you do with all your time. When it seems that even though Mark hold only one lecture a week, it seems that very few members of The Inner Circle have had any reason to come. We often wonder what in heaven's name is taking place; what they are doing?

A long time ago, I remember that the Maharajah and Arakashi used to tell us about they would sort of watch over their country, India, and see what they could do to bring changes about, bring things into balance; and we would get more reports on things of that sort. For a long time now, we haven't heard any news. And even though you teach us to be detached - and we are, to some extent - we have developed a great love for members of The Circle. You know it is like hearing from an old friend to have you people come back.

Mr. R. and I often speak of Sister Theresa. She was such a lovely individual and still is, and we would like to have her visit Mark.

Yada: Well they will come now. Others will come in the coming weeks.

Irene: The teachers who haven't spoken through Mark - do you think they will come?

Yada: It may also be, yes.

Irene: It would be nice, and we would become acquainted with the whole 'family'!

Yada: In some cases, it has been a long time since they have spoken through Mark.

Irene: Lo Sun Yat, and Kay Ting - oh many of the teachers have, but there are some who have never spoken through Mark. You do intend to have them, don't you?

Yada: Yes, but I wanted to let this man Gordon come, to give him the chance to express himself - sad or happy, it is a chance.

Irene: We really appreciate it, and I wanted to talk to him myself. I wanted him to be able to come and talk with us occasionally, and the only way he can get over this feeling of sadness is through Mark. Skip gets very hilarious and it was a wonderful experience to have him come.

Yada: Skip is having a very fine life and is helping Gordon very much.

Irene: I was reading to Dr. Sukuto Nikkioi - did you hear me read that letter?  
Do you think the members of The Inner Circle can be of some assistance?

Yada: Yes I do. At least we will try.

Irene: I thought you said you would like to start something with tapes and so I thought I might be able to present \_\_\_\_\_ because he seems to be working with a group of doctors. It might be nice to be able to play this tape and, by reading it to Dr. Sukuto Nikkioi, you people might be able to go up there and do some sort of research work into what they are doing, and be able to give some kind of talk on it. 143

Yada: We have much work.

Irene: I used to complain about it. You told me, several years back, "Never worry, you will have plenty of work; more than you can do."  
I couldn't visualize what I would be doing. Now I have boxes of correspondence to take care of and I really need a secretary. This secretary needs a secretary!

Yada: Yes. I think, when you feel it opportune to do so, that you write to the lady in Saratoga; and also, push a little bit, the people in Fresno, and come back with the man, Mr. H and -

Irene: Oh, you mean D.H?

Yada: Yes, and Mr. L.B., and M.C. - I would make some kind of-

Irene: Sort of a schedule?

Yada: Yes, and I think before the New Year is too much in, that you will be going to these places. It will be nice for you to get going again - and for us too.

Irene: I have so much correspondence now - letters to answer - a person in Phoenix, a Mr. \_\_\_\_\_

Yada: Yes, and soon will come the lady, Mrs. A., and she will help you. Ask for her and her sister and you will meet a family there who will be very interested in what we are doing.

Irene: That's wonderful! Suggest to Mark that we plan to be there longer than a day or two

Yada: She wants you to meet these people who will be interested and meet some friends.

Irene: This is encouraging. It seems when we manage to build a little nest egg, it kind of carries us over; it gives us the freedom then of holding [small lectures that are most necessary, that we can get private tapes for. [little]

Yada: In English you do not say "little small" group. Little or small, but not little-small. For a long time I did not understand the English way of thinking [therefore it became difficult for me to speak it. But I am getting better and better all the time - I think so!

Irene: When I said "little" it wasn't the proper word. It is a small group, so I changed it. I do think, when we are here, if we could use most of our time having just a few people here for the tape, that we can make private tapes. Mark's time, and yours, will be better utilized, coming to the time where, I feel, when so many open lectures will be less. The first time we went to New York City, and you told me this Yada, I almost collapsed. I was afraid you meant we weren't going to hold any more lectures, have no more contacts.

Yada: There is still much to be done.

Man is a talker - a talking machine - like this: talk-talk-talk.

He does something, sometimes, but mostly we talk.

Irene: We have more talkers than listeners.

Yada: Yes, and we have more talkers than do-ers. But this is the main way men learn about men - by ideas being spoken through the mouth.

Well I think it is getting a little late so I will leave pretty soon. When we meet again, other members of The Circle - who have not talked for a long time - will come.

Irene: All right, Yada. Nobody else is coming?

Yada: no.

Irene: I have certainly appreciated this little informal talk, and your talking to me about what we can plan on doing. I'll have to get 'my house in shape', if you know what I mean.

Yada: Donot push yourself.

Irene: I know. You are always telling me I get too enthusiastic and feel I can't accomplish everything I want to do.'

Yada: The main thing is to be happy in what you do.

Irene: It still seems that I have some loose ends to take care of for THE MAGIC BAG - sending out more notices and arranging for these trips -

Yada: I do not expect the trips to take you to too much distance except to San Francisco and places like that

Irene: Perhaps we can take the portable machine with us. Yada: Yes.

Yada: (To a lady in the group): I am very pleased to see you here. Do you have something you would like to talk with me about?

Lady: Yes, but I am always a blank when somebody asks me!

Yada: How is your work? Are you working? Lady: Yes. Yada: What do you do?

Lady: ....taking care of gas stations, where they send notices to customers to get their cars serviced. Yada: Are you working long hours?

Lady: A few days a week but I enjoy it.

Irene: She can govern her own time which gives her freedom and yet something to do.

Yada: Collette, what have you to say? How are your legs feeling?

C: A lot better.

Yada: Not too much trouble, huh? What about salt?

C: Oh I cut way down.

Yada: Keep this up, because salt - if eating a lot of it - causes water to build up in the body which causes the skin to swell. The kidneys cannot handle it so it spreads through the tissues of the body. Now, you are a young girl; you have much life ahead of you. Do you want to have a happy and less painful life?

Then be very careful of what you eat, very careful of what you put in the mouth.

You have a nice body now; you are young. But you can lose it in a little while if you do not love yourself enough to be on guard of what goes in the mouth.

You already know what should not come out of the mouth. Now you have to learn what should into the mouth. In your Bible, the man Jese says, "Pay not attention to what is going into your mouth or what is coming out" but he also understood the law of chemistry and the body is a chemical body, and if not taken care of so that it gets into the right chemical balance, you have trouble.

Q: Is it necessary to drink a lot of water to have good health?

Yada: Not necessary, no. The thirst will tell you when water is needed. There was a school of thought that drinking a quart of water - two quarts of water - a day,

Comment: Yes, 8 glasses!

Yada: What are you, an elephant?!

Comment: Very few people can drink that much unless they force it down!

Comment: Now if that was beer -!

Yada: That is different! I make for a joke.

Irene: They have a term for people who drink too much water and become water soaked -

Yada: What do you call it?

Comment: Hydraulic! [Laughter]

Yada: Is so. And the kidneys cannot handle this.

And more: Running all this water through the mouth causes the washing away of saline from the mouth, which (saline) helps to keep the teeth coated with a very thin layer of protective fluid which is coming from the saliva glands. This washing leaves the teeth open to attack from germs, the little bugs.

Now, drinking all this water when there is no thirst, also causes the food to not be able to digest - especially if it is cold water, very cold. One of the worst things that man can put into his mouth and stomach is ice water.

Comment: I like ice water.

Yada: Yes you like that and the reaction to the mouth. But what it does to the stomach, to the intestinal tract, is quite something again. Remember, inside the body, it is 98.6° temperature. Your putting ice in there, causes a quick change of temperature which causes a stoppage of digestive action, which the stomach is always going through. Soon, then, you have what is called the plugged intestinal tract.

Yada, continued:

After this, you get a series of cramps, from time to time, or you get what is called nausea and you do not know why. You say, "I haven't eaten anything; why should I get this?"

Cold water, cold liquid of any kind - and I mean - it causes the stopping of the digestive fluid. Then the substance - the food in the stomach begins to rot and this causes putrefaction. You may feel all right, very good, but sometimes, every once in a while, you have cramps in the stomach that makes for bringing the food up. 145

Irene: This may be what happens to me. I get up, feeling good, then take orange juice with gelatin - orange juice from the refrigerator. I tried adding warm water -

Yada: I suggest you take the gelatin in water only, bottled water.

Irene: Not take orange juice?

Yada: That is right.

Irene: Dr. \_\_\_ prescribed vitamins and minerals, to be taken with food -

Yada: Yes do not take these pills ever, unless you take food. If you are going to take pills, eat something solid because the pills are acid and if they have nothing to eat on, will eat on the lining of the stomach, the mucous membrane of the stomach. Eat first, wait 15 minutes, then take pills.

Yada: (Speaking to another): You should take more exercise and keep your body trim.

You are young; you can live a long time if you take care of your body Every day, when you get up, before you eat, go through exercises. Lie on the floor, on your back, put hands behind head, take deep breaths (Yada describes 'sit-ups') This will tighten muscles in the stomach and in the hips; and also build up lungs - breath - it gives good lungs. Do you understand?

Answer: I nothing else, it is good for the lungs.

Comment: Also, horse back riding.

Yada: Very good - especially for the horse's lungs! [Laughter]

This (sit-ups) is one of the best exercises if you want to keep your body in shape.

Question: Horse back riding!? [Laughter. No, sit-ups.]

Yada: Yes. It will help you and not put a strain on you because all the muscles are working together. Lie on back, hands behind head, take deep breaths - and when you come up you inhale. Do not overdo it, but do everyday 15 to 20 times and you will have the nicest stomach!

Irene: Mark was telling me how difficult it was to pull up when he didn't inhale.

Yada: Oh, if you do not inhale, it is very difficult - and puts a strain on you besides. One of the causes of asthma is from the stomach - the bacteria in the intestinal tract. Much of this is gathered from eating excessive sweets, and cream and milk. In cream, which you beat - whipped cream - one of the worst things for making bacteria in the intestinal tract.

Comment: But it tastes so good Yada!

Yada: Everything that is bad for man, is good tasting!

Question: Was it like that in your time? Yada: Yes.

Comment: Paprika might be a good seasoning?

Yada: It is all right.

Question: Instead of substitute salt? I was reading the ingredients and they seem worse than regular salt!

In the country of Yuga, did they ever have medicinal honey?

Yada: Yes, but gathered the honey and put it in the sun for 2-3 days when the sun is very hot. This is very good, for it emphasizes the E-vitamin

Q: This I refer to is where a certain plant has medicinal value and they let the bees get honey from these blossoms and use the honey as medicine.

Yada: Very good, but I do not know of it in my time.

Man: This person says it was done a couple of thousand years ago.

Yada: But you see, for one man to remember all that he has done or known in the past - he cannot do that. That is why I say I am no smarter than you are - I just know different.

Comment: Talking to us, sometimes helps us to recall. Yada: To recall, yes.

Comment: The term 'balanced meal' seems to be incorrect. To eat and drink, but pour it all in the stomach, and all different qualities of food - all there at the same time. I would think one would counteract the other.

Yada: No, the greatest trouble is in drinking great quantities of water with food - cold water, on top of hot food. This is no good.

H.: I love water with my food. Lots of it!

Yada: You like it. How would you like to be dead?

H.: Sometimes I would like it! [Laughter]

Yada: This is what you are leading to - a quick death.

Do you want to live in the physical? Do you like it?

Answer: I am trying to kill myself with something I do, but I don't always.

Yada: Well if you do not, you will unconsciously try to commit suicide by habits of eating and sleeping that are very detrimental. I do not wish to depress you or deny you any kind of joy or pleasure because life should be pleasureable - all of it should be pleasureable.

Pleasure comes to us, the same as everything of value comes to us - by intelligent thinking, not by automatic unconscious motion.

You are making trouble for yourself by letting your weight continue to grow. I do not wish to make you unhappy and certainly do not want to embarrass you, but try to watch what you are eating. Find foods which do not go so much to fatty tissue, fatty cells.

I know, Sir, you have frustrations, as everybody else. And these frustrations act upon the body in a negative way and create all kinds of trouble. Let us do something about it before the trouble sets in. It is no use waiting until it does because by then the mind is deeply impressed and it is difficult to get the trouble out of the body. I think it is the smart thing to do - not to tell you is the smart thing, but for you to do these things is the smart thing.

Question: Why does the body seem to crave some of these things to eat or drink, which bring the body out of balance?

Yada: Let us say, when thirsty - drink; when hungry - eat.

Don't eat when not hungry; don't drink when not thirsty. (Re water with meals: Drink, let us say, an hour before you eat and then do not drink - even if thirsty, for two hours after eating.)

Comment: That will take some training won't it!

Yada: Not if you want to be all right. I continue to tell you that cold water, on top of warm food, destroys digestive action, especially in the upper intestinal tract. Then the lower tract becomes greatly affected. Very easy if you want to feel good; but very hard if you do not., if you don't care.

Question: Doesn't eating or drinking fast lead to overeating and overdrinking?

Yada: Yes of course. Eat slowly. Chew-chew-chew because this is where digestion starts in the mouth, not in the stomach. If you do not start good digestion in the mouth your food goes into the stomach - whoosh!

Comment: We've often said "knock the bottom out of the stomach"!

Yada: Is so, for this is often one cause of a very prevalent sickness - chronic constipation.

Mr. R.: About salt, again. Alchemy teaches us that salt has a vibration that tends to preserve or stop chemical action. Will the presence of salt in the body interfere with the natural processes, to that length?

Yada: Yes, because first, all foods you eat have enough natural salt. You do not have to add to it. Our tastes get jaded until we do not think of what we are doing and we use much salt when we do not want, do not need - there is no demand in the body for it. It is like the craving so many Americans have for soft drinks - bubbly drinks; these make the kidneys rot, create trouble in later years, paying much money to the medicine man to guess what is the trouble with you.

Mr.R.: What is the vibration about antimony that is such a harsh vibration?  
Antimony, a metal.

Yada: Almost like the silver color? Mr.R.: Yes, but very brittle.

Comment: I thought he said anemone.

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Yada: I thought he said alimony! (Laughter) Alimony - that has a harshness to it also - especially for the one who is paying it! I make joke.

Antimony, mostly is due to the arrangement of the atoms - the very peculiar arrangement which produces an extremely strong electrical field. This substance, when it gets into any contact with the inner side of your body, is very, very bad. Also it is not very good with other metals.

Mr.R.: What is it like on the astral plane?

Yada: There are some things that it is used for, certain kinds of sickness that have the quality of creating a form of insanity; and then a person is given this substance and it has a way of bringing them out.

Q: What is the vibration of it? Yada: Very bad.

Q: Unpleasant?

Yada: Unpleasant vibration. It is created also the same here and in the astral world.

Mr.R.: You said this antimony has a way of bringing people out of insanity.

Yada: Yes, but in the astral world- not here. Here, it may put you into it! - into the astral world, if used here.

Mr. R.: .....the possibility of using that electrical field?

Yada: Yes, I think so. It is like some substance you call amber - when you excite it with cloth - rubbing produces a greater activity, or what you call magnetism - greater - a firm magnetic field is already in the amber, but when you rub it, it excites and extends it much better.

Mr.R.: Another metal with electrical quality is bismuth.

Yada: Yes. Bismuth has some properties of lead, which again, is not too good for the physical body.

Mr. R: In the processing of, the hardeneing of copper, you told about, tell us how to do this here if you could discover the acid this metal was exposed to. Is there any way the members of The Inner Circle could impress us with the information to enable us to do this? Is there any way of doing this?

Yada: Yes of course. Perhaps so - Irene: Did you intend to try to do this?

Is this one of the projects you might take into consideration?

Yada: You see how much you have to worry about in the physical world?! Itching, etc.. Yes, and some other things in chemistry besides!  
I am getting a little low.

Q: Did you know that H is with you now, Yada?

Yada: I was with her when she came over.

Very, very nice. I do not think that she was aware of me but I was aware of her.

Irene: Well I think you have made it clear that sometimes you can reach them but they cannot reach you. So I understand what you mean.

Yada: I must go please.

Irene: Thank you, Yada. Good night. This was most enjoyable and I am looking forward to our next meeting with great anticipation.

Yada: Grati ya, and I also, with much anticipation.

My friends, rest well. Relax and rest well.

You are truly safe in the arms of The Light. All is safe.

A notchí.

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INNER CIRCLE KETHRA E'DA FOUNDATION  
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Irene: This is Irene Probert speaking. It is Thursday night, March 17, 1960. We are holding a lecture for Dr. S.V., Chiropractor at \_\_\_\_\_ and for Anita and Alfred Ganschow. Due to the illness of my sister, I was unable to make this tape as soon as it should have been. However, I'm sure you two will bear with Mark and me.

The first questions will be those of Dr.V., the subject: \_\_\_\_\_ System of Spinal Correction, used by the \_\_\_\_\_ Chiropractic Clinic, Cumberland, Wisconsin, and all its graduates. Essentially the work is built around an instrument called a research model, originally called a dual line-o-meter. The psychic sensitivity of a trained operator, when using this instrument, can detect nerve interferences in the spinal cord, detect the relative intensity of the interferences and can, by using the instrument as a guide, hold directional pressures on certain bones of the spinal column and thereby make a mechanical release of the nerve interferences.

Yada: Good evening Irene. Right now we will get to these needs of the doctor.

Irene: Good evening Yada. The first question has many parts to it. I shall break it down and read it in part to Yada, and let him answer as we go along. The first part of the question is: In the \_\_\_\_\_ - do the so-called nerve interferences exist?

Yada: Yes they do. First I want to say that the body is of an electrical/chemical nature. When eating food, as the food is digesting it is absorbed through the walls of the intestines - not as food but as energy. In truth, energy is withdrawn from the food and absorbed through the walls of the intestines to feed the body. So, the body is not being fed food or just plain chemical substances; it is being fed energy. The basic nourishment entering the body is energy. Now, if the body is given the kind of food from which it can get the most energy it will seldom get sick. But the majority of your foods today have very little energy, therefore the body is left open to illnesses of all kinds. This means that the body is taking into itself heavy loads of toxic substances which, in time, poison the glands and the entire nervous system. It is of little use to merely adjust the body, or make attempts to break up the nerve blocks in the system, if the patient is not then given a proper dietary regime. If this is not done you will have your patient constantly coming back for adjustments, believing that his troubles are mainly nerve and spinal difficulties. This which you call neural linear meter is a good instrument but those who are using it must not depend upon their psychic sensitivity to operate it, for many people are not trained to understand to what degree they themselves are psychically sensitive. If this instrument does not, by itself, by its own mechanical nature, show measurements by electrical impulses, the doctor using it will not be able to read it properly. When the nerves create tensions in the spinal cord or in any other part of the body, they discharge particular kinds of impulses that are different from the normal nerve impulses wherein the nerve energy is passing through the spine in a normal free-flowing manner. It sounds as if I am, but I do not want to discredit in any way the instrument you are now using. But I think it could be of better use, if the nerve measurements were coming through by electrical impulses or, in short, the nerve energy translated into electrical impulses on the measuring stick, the meter. Then, most anyone could operate it. But, unless they understand the difference between the normal nerve impulse and an abnormal one, due to tensions created in that part of the body, the instrument would be of little use to them. And, as I have said, there are not enough people - and I mean doctors - who are trained to understand their

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OWN psychic sensitivity, to know whether they have any or not. I think if this instrument is used on a patient, and the operator of it is merely judging by means of his belief in his own psychic ability, he is doing a disservice to the patient.

Irene: And to himself also -

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Yada: Of course, to himself.

Irene: Does the nerve energy flow normally through all people? That is, does the impulse register the same? For instance, would two people who have normal nerve impulses record the same?

Yada: No.

Irene: Each individual then would have to know his normal impulse and then when his body would be reacting abnormally?

Yada: It is dependent upon the degree of tension created in the muscles and tendons around the part of measurement. Do you understand?

Irene: In this manner it could be determined what an individual's normal tension should be?

Yada: No, it cannot be determined because there is no static nerve condition where the nerves act in any one particular way.

Irene: There is not a normal nerve function per se?

Yada: No there is not. Each person has his own, depending upon his own particular personality and psychic condition.

Irene: It would be rather a rare instrument that could determine what an individual's so called normal function would be then, wouldn't it? Even a thought would change its functioning, wouldn't it?

Yada: Of course, depending upon his emotional feelings about the thought.

Irene: Yes. We are continuing with question 1. Is the pattern valid? Do these so called nerve interferences exist?

Yada: They do.

Irene: If so, what are they? Actual mechanical nerve tensions, or pressures on nerves, or a type of electrical pattern disturbances?

Yada: They are, of course, electrical pattern disturbances, but the basic nature of these electrical pattern disturbances is created out of tensions in muscles and tendons, which our attitude causes the nervous system to create. Even in a healthy person, excessive emotional attitudes may cause a nerve block, may cause these electrical patterns to take place thereby creating what is called a nerve block; the energies cannot get through.

Irene: Yada, have you had the opportunity to observe this instrument which the doctor is speaking of?

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Yada: Yes I have an idea what it is like.

Irene: The next question pertains to this instrument in this manner: Can these nerve interferences be noted by this instrument? Does this instrument itself - wiring, tubes, etc. - have an essential part in the procedure, or is this procedure a psychic or intuitive phenomenon which depends solely upon the operator? 150

Yada: Of course, I have answered that already. The instrument could be improved upon by causing it to work purely mechanically without the need for psychic sensitivity.

Irene: There is a question pertaining to this a little farther on. It says: Can these nervous interferences be measured by the instrument?

Yada: Yes, to a degree. There is something I must say. It is not a constant in the hands of every doctor - I mean, the ability is not a constant in every doctor. It would be, if the instrument was made so that it would operate mechanically, purely mechanically - like what you call the electro-cardiograph.

Irene: Electro-cardiograph - used to measure heart beats, etc.?

Yada: Yes, and also the instrument used to take the blood pressure. Such an instrument could be created to take nerve pressure or tensions in the muscles and tendons, along the spinal cord. Now, no vertebrae come out of place to pinch a nerve. Should this happen, to squeeze the nerve between two vertebrae, it would cause **blindness, paralysis** and other forms of body disturbances of a negative nature.

Irene: He asks: Does the instrument itself - that is the wiring, tubes, etc., have an essential part in the procedure or is the procedure a psychic or intuitive phenomenon?

Yada: No, it has a part in a mechanical way, yes. I want to go back to what I was saying about the **vertebrae**. The nerves, the tendons, the muscles running along the spinal column, suffer considerable tension even under the most normal conditions. By careful and daily manipulation with the fingertips along both sides of the spinal column, many of these nerve blocks can be released and cause the tendons and muscles and nerves to relax. The body does not need twisting and turning, except under the most extreme conditions where someone has created a strain by lifting or being thrown around or falling down, or some other such kind of misadventure. But the normal person, who suffers back and head aches and feet and leg aches, needs the proper hand manipulation, the proper massaging of the muscles and tendons; also working on the abdomen, around the liver, the gall bladder and the kidneys. It is possible to feel if these organs are maladjusted, and to put them back in their proper place.

Irene: The following question refers to the organs and glands: If these interferences do exist and are removed, does it benefit the functioning of the organs and glands and all other parts of the body?

Yada: It **does, yes**. But again, as I say this, when the body suffers malnutrition, all the manipulations and adjustments will do very little good, for in the end the body will break down anyway. Please go on.

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Irene: This is question 2: What is actually being measured by the use of the instrument?

Yada: Nerve energy created by tension is different from nerve energy under normal conditions when the patient is what is called well, or does not have these tensions. The quanta impulses are different when one is suffering a nerve block; they are what is called 'jumpy'. Irate, I think is a better word. 151

Irene: It shows as jagged on a polygraph.

Yada: Possibly so.

Irene: Is this what would be measured by the instrument?

Yada: Yes.

Irene: Question - Could this instrument be made automatic or would it always require an operator's touch on the depressor plate?

Yada: I think in all sincerity, some effort should be made to make this instrument automatic. I do not think, as I said earlier, that the doctors in question should depend upon something so misunderstood and vague as psychic sensitivity.

Irene: Every individual's psychic sensitivity differs?

Yada: Yes it does.

Irene: What would be necessary to improve the instrument to maximum efficiency?

Yada: As I have said, to make it more mechanical and not so dependent on the psyche. I'm certain your mechanical world must have some kind of instrument that determines the changes in the nervous system and I think such instruments should be sought after, irrespective of how much may be thought of at present, of the present instrument, especially as this present instrument is certainly not very well understood by the doctors who are using it.

Irene: From what the doctor tells us, the work is essentially built around an instrument called a research model. It seems that this system of spinal correction is striving to improve this model and use it to the best of their ability, and that this clinic is training their operators to be able to use the instrument and improve it to the best of their abilities.

Yada: I hope they do this. I can say little about their instrument, either for or against it. Man must learn by <sup>own</sup> experience, and to have someone tell him what to do will not be very beneficial in the long run. \*

Irene: Yada, would it be possible for you to visit this clinic and observe the activities there, and make suggestions?

Yada: It may be so.

Irene: If this can be done, could you do it before I send the tape back? We have an hour and a half on each side of the tape and I feel that we will have ample tape for you to elaborate upon this, if you feel you could acquire more knowledge pertaining to it, to help the doctors.

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Yada: I think that I have said about as much as I can concerning that instrument and I think it would be better that I not do what you suggest because I have already witnessed the use of this instrument.

Irene: Thank you for telling me this. I had no idea. I was not suggesting you do it; I was only asking if it would be possible, or if you would like to do it. If you already know it, it would not be of benefit to do this.

Yada: Yes, I know.

Irene: Shall I continue?

Yada: Yes please.

Irene: Part 5 of 2 is: Could the actual manual correction procedure on the spinal column and spinal cord be improved upon? How?

Yada: As I said earlier, by the use of the hands, especially the finger tips in strong manipulation of the tendons and muscles along the spinal column.

Irene: You think it could be improved upon?

Yada: Yes. I think also that you have an instrument with which you create sleep; it is sound waves.

Irene: Ultra sonic sound?

Yada: Yes, and when this is used on the muscles of the body and tendons, it tends to relax them and the nerve energy can flow properly again through these parts of the body.

Irene: I think some doctors are using this method.

Yada: It is very good.

Irene: Is there a broader approach to making these nerve releases in the body? Could it be done mentally by the average practitioner?

Yada: I suggest not. No, because as I said again earlier, there are very few people in all your work who know very much, or even know what they should know about the human organism. Each person is a case in itself. More than this, the body - even in your present time, is a mystery. Some of your medical men and your surgeons feel they know it but they do not. Some of these men know how, with surgery, to operate on the body and keep the patient from dying and that sort of thing, but they do not heal the body. The body must heal itself or the patient dies. For every operation to the body, the body sustains a shock, and the greater the operation the more severe the shock.

Irene: The mental attitude of the patient has more to do with the healing of the body than the surgery or medication.

Yada: Of course. Again there are some individuals who have such deep seated guilt feelings that no matter what you do for them, unless these guilt feelings are brought up and gotten out of the individual's consciousness, all the treatment

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by chemical means or by adjustments or by diets or by faith healing will do no good because these guilt feelings cause the psyche of that individual to feel the need for punishment. And in seeking punishment, the unconscious self can and has and will attack its physical self - even to the point of killing it, no matter what is done for it.

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Irene: The last part of this question I would like to read over and I would like to have you explain it a little bit: Is there a broader approach to making these nerve releases in the body? Could it be done mentally by the average practitioner, or is it being done anywhere at present? Could you tell me if by asking this question, this practitioner visualizes the body as being perfect or seeing the nerves?

Yada: No. There are some individuals who can so control their own psychic energies as to, by concentration, align their entire skeleton structure - but this is very rare.

Irene: This is done sometimes by those who are not even aware that they are doing it, but it cannot be relied upon, and I couldn't say - as an example, if I were a practitioner, I couldn't say that I have the ability to adjust this individual?

Yada: No, because even the ones who do have this power, must have the admittance of their patients that they have accomplished their end results. But then there are ways to discover whether they have been successful in this mental operation by measuring the length of the legs - both before and after, and by measuring the hands when extended before the patient with fingertips together.

Irene: Would this also register on the meter if it was perfected? Would the quanta measurements differ, become more normal?

Yada: Yes, they would be less erratic.

Irene: This is without any adjustment whatsoever, by the practitioner?

Yada: Yes.

Irene: The additional question, if time is available, is:

(Yada briefly withdraws.)

Yada: So I come back. I want to say, about psychically adjusting someone: The patient must not be in a prone position, but standing against the wall with their heels to the wall and their hands extending in front of them, and with the hands clasped like this (demonstrates).

Irene: In the position in which Yada has his hands, the fingers are straight out and the palms touching and the thumbs are touching.

Yada: Yes all fingers touching and hands out.

Irene: Straight out, yes. The arms are stretched out as far as they can be and the palms of the hands and all the fingers and the thumbs touching.

Yada: And the heels touching the wall, flush up against the wall. Stand straight with feet touching one another and the heels touching the wall.

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Irene: The ankles would then be touching?

Yada: Yes, and the person should stand straight and close the eyes. Then, the suggestion given mentally, by the practitioner, that the skeleton is adjusting itself. You may tell the patient that he will feel his skeleton move or adjust itself, because this is what will happen. Now please go on.

Irene: Question 7: In general, is it true that on the physical level, if the body, according to the Tildon Poxineion Theory, is not enervated - that is, has ample nerve energy and a minimum of internal toxin that is tissue weight and intestinal poison, it will remain free of colds and all other diseases? 154

Yada: It is so, but this cannot be true if the body is suffering from what is called malnutrition. Many people today in your world, especially in your country, have much food to eat, but eating much food is not good - especially as the food you have is so dead, so lacking in life, in natural vitamins and mineral content.

This is because most of your soil is dead. It is also because of the numerous highly toxic sprays you use and toxic preservatives. These all tend to break down the glandular system and the nervous system.

Irene: If an individual eats organically grown food, they are more likely to have a non-toxic body?

Yada: Is so, but even under the best conditions, the body has some toxins in it. There are little bugs - what you call microbes - the body is swarming with them. Fortunately most of them are beneficial and are strong enough to fight the ones that are of a negative nature to the body. Something more: Now breath is life, the very essence of life - breath. I would like to suggest that all doctors make it a very definite thing to suggest to their patients that they learn to stand up straight and breathe deeply. Yes, I would like to make this suggestion. But in your world today I know that the atmosphere in most of your cities, towns and hamlets is poisoned, poisoned by all the chemical substances that are of a deadly nature to breathe. This is created by your great manufacturing works and your vast number of chigas - motor cars, across the entire country. Today I see, in some parts of the country, they are attempting to cause the motor cars to let off less gases, with the hope of creating an atmosphere that is less polluted. But they cannot stop there because the greater your civilization grows, the more manufacturing you are going to have to do, and so the air will be more poisoned.

Irene: Perhaps they will use electricity and the rays of the sun, and things of this sort, more.

Yada: Maybe so but it is not only the fallout from these chemical things but it is the fallout of radiation from what you call X-ray machines and from the atomic explosions and from the earth itself - its many metals that are giving off radiation. Also your sun and many other places in space are bombarding the earth with deadly radiations, and your ionosphere has a tendency at times to thin, so as to let through a greater amount of the more cosmic rays. In ancient times some of the races of man discovered that radiation from outer space was aging them faster than normal so they went underground hoping to escape such radiation. Now some of these people survived for a long time but they did not

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\*\*\*\*\* know \*\*\*\*\* that they were also getting radiation from the breaking down of minerals in the ground - minerals such as uranium and radium and also the other heavy elements. But all this is beside the point. You are now living in the present and your present is the most dangerous kind of life.

Yada: Please, the last question. 155

Irene: Do you want me to repeat the last question before we review the others?

Yada: Yes please.

Irene: Question 8: Can the sex of a child be accurately predicted before birth, with the means available to the average practitioner?

Yada: No it cannot. It is a haphazard sort of guessing. Even some of your present medical doctors cannot accurately determine whether the child will be a boy or a girl. More than this, very often a child still in the mother's body may have a change of sex at any time before birth or any time after it. So you may predict a boy; the boy is brought into the world and, any time thereafter, it may change into a girl child or vice versa. There is no sure positive way of determining the sex of a child before birth as yet.

Irene: As you well know, Yada, I have seen quite a number of so called miscarriages - some of them not any longer than my little finger, but with a magnifying glass I was able to determine the sex of the individual.

Yada: It can change -.

Irene: It can still change?

Yada: Yes, and the history of man is replete with this sort of thing.

Irene: Then the true matrix of the body can change?

Yada: Yes, and often does, at any time.

Irene: This is most interesting.

Yada: The body is very plastic and pliable and subject to change without notice.

Irene: Could this be due to the mind that is building this body, suddenly deciding to manifest itself as the opposite sex from that which it started out to build?

Yada: It may, and when I say it may I mean that it may be sometimes the conscious mind in operation where the incoming entity is aware of its needs to change; or it may be some condition of the unconscious self, so that the change will be brought about not by any conscious willing or desire on the part of the individual.

Irene: This is the last question, Yada. Would you like me to repeat the questions so that you can determine if you wish to elaborate on any part of them?

Yada: Yes.



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Irene: To begin with: In the \_\_\_\_\_ do these so-called nerve interferences exist? If so, are they actual mechanical nerve tensions or pressures on nerves, or a type of electrical pattern disturbances?

Yada: They are actual mechanical disturbances, mechanical wherein the tensions are created in the nervous system. 156

Irene: But you classify them as electrical pattern disturbances?

Yada: Yes.

Irene: Can these nerve interferences be measured by the instrument, and, does the instrument itself - wiring, tubes, etc., have an essential part in the procedure or is this procedure psychic or intuitive phenomena which depends solely on the operator? If these interferences do exist and are -

Yada: Go back to the beginning of that question.

Irene: Does the instrument itself have an essential part in the procedure?

Yada: Yes, to some extent, but this instrument is not completely efficient, or not efficient enough, let us say, that it can be depended upon to register accurately every time. Yes that is what I wanted to say. Now you may go on.

Irene: Is this procedure psychic or intuitive phenomena which depends solely upon the operator? If these interferences do exist and are removed, does it benefit the function of the organs, glands and all other parts of the body?

Yada: Yes it most surely does. But, as I also said, it cannot stop there; you cannot stop with that kind of treatment. You must go on to giving dietary regimes and other therapies, which very few people in your modern world seem to have time to devote to, and which are a vital necessity to a healthier, longer life, There should also be given a way to relax every day at a given time - to lie down twice a day and completely let go for 10 to 15 minutes, twice a day.

Irene: What is actually being measured by the use of the instrument? Could this instrument be made automatic or would it always require an operator's touch on the detector plate?

Yada: No, it could be made automatic and and I cannot say how, as it is too much of a detailed talk which I am not prepared to handle at this time. But I should think the operators of this instrument, with the man who invented it should find a way to make it more mechanical and less dependednt on the psyche of mentally emotional attitudes of the doctor.

Irene: What would be necessary to improve the instrument to maximum efficiency - this you have just answered. Could the actual manual correction procedure on the spinal column and spinal cord be improved upon, and how? - This you have explained - by manipulation. Is there a broader approach to making these nerve releases in the body? Could it be done naturally, by the average practitioner, or is it being done naturally?

Yada: A doctor of this kind should not only work on the spine of the individual but also upon the soles of the feet and the palms of the hands. Today you call this "zone therapy". I do not care what you call it but it was used in my time. The

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entire body was worked over, as there are nerve centers not only in the back and the soles of the feet and the hands, but also in the forehead and the eyes. When the eyes are closed, work the fingers up under the eyes to massage.

Irene: This is the upper part of the bone structure, where the eyes begin?

Yada: That is right, below the socket. 157

Irene: And just below the forehead, the eye brow?

Yada: Yes, yes.

Irene: I don't know whether these doctors would be interested, but it has always been of interest to me - the value of using water for relaxation, on the different pulses of the body. It relaxes the nerves, does it not, and breaks the contact with things that might be holding onto the body causing tension?

Yada: Yes of course. I feel that if a man's heart is in good working order, he should take a hot bath and a cold bath at least two or three times a week, making the cold come slowly. If you want to relax, take a hot bath; but if you want to stimulate the body, take a hot bath and a cold bath.

Irene: You have explained to us the beneficial results of - for instance, if you have been in town or someplace where there was a large gathering of people, upon returning home one should run cold water over the pulses of the wrists and put a cold cloth to the back of the neck where the pulse is, and to the solar plexus, if you do not take a shower. This breaks the contact with these things that are sapping our energies.

Yada: Yes, to use water any time after being among your fellow men in great numbers, is to break the psychic contact; for many people are allergic to other people. These allergies can show in rashes of the skin, sweating, dry mouth, dry eye brows, dry palms or exceedingly wet palms of the hands.

Irene: And a doctor, especially working on ill bodies, could very easily become sapped?

Yada: Yes, the doctor is always susceptible to having his energies taken from him by his patients - vampirizing him.

Irene: So, in submersing his hand and wrists in water, it protects him?

Yada: Yes, cold water.

Irene: Dr. V\_\_ says, "Thank you very much for whatever information can be given."

Yada: To the honorable doctor: I want to extend my appreciation for your interest, not only in us as a group but in yourself and your work, and in life; for the more sincere interest and love you have for what you are doing, the healthier your stay will be. I am hoping that we of The Circle shall hear again from you at some future time. Also I want to extend again my appreciation and the appreciation of the Inner Circle for permitting us to be of service to you for that is our purpose here, coming to your earth again - service, in love, to our fellow human beings.

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Irene: We would be most interested to know what progress the doctor and his colleagues make in this endeavor of theirs.

Yada: Yes, I am hoping that my thoughts put forward by the words, will be of some use, some benefit, some value, some help to you Sir.

Irene: Thank you, Yada.

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Yada: E grati ya, e grati ya.

Irene: Good night, Doctor, and we do hope that Mark and I and the members of The Inner Circle will have the pleasure of hearing from you again. Good night.

This is March 19, 1960. We are at our home at 931 26<sup>th</sup> Street, San Diego, California. We are holding a lecture for a group of people, Mr. & Mrs. \_\_\_\_\_ and Helen from Prescott, Arizona, have gotten together. There are seventeen people here tonight. Two people, Mr. and Mrs. Hall are here from Fall Brook, California.

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

Irene: Good evening, Yada.

Yada: A Notchi.

Irene: Yada said, ladies and gentlemen, I am Yada di Shi'ite.

Yada: (Speaks in his Yu language).

Irene: Yada says he is giving you his blessing, his love to the people here in this house. Yada will speak English in a very short while. He is speaking in the language of Yu that he spoke in the civilization he lived in 500,000 years ago, in the Himalayan Mountains. (Yada continues to speak in his language) Yada is talking about the people that have come here down through the ages; they talk of the \_\_\_\_\_ groups of people over the earth, from the north, east, south and west. Yada?

Yada: Aukee.

Irene: Yada says he will speak in English what he has just said.

Yada: Honorable friends, it is with pleasure that I come here this evening to speak with you and to hope you will speak with me. You know, I wish first to translate to you what I said in my language, which is very little different than my helper has already said, that man came to this earth (le Gero- the earth)

He has been here for millions and millions of years and the lost state of consciousness he fell into when he came into this world of matter. In order to come into the world of matter, one must lose consciousness of what he is; not who, but what he is, what his source of origin is. Because if he did not lose this consciousness, he could not tolerate the world of matter, the world of suffering. So in losing this consciousness he lost himself, and he became like any of the other animals, plant life, fish, fowl. For a long period of time, he had no self-awareness, so it has been man's effort down through the centuries to seek for himself (that's funny - looking for himself!)

We think we know ourselves, but knowing oneself takes a great deal of time and concentrated effort. Do you have time to give to it? Because the masses were not, and did not know which way to turn, I feel the avatars, or teachers, have always come to men in different periods of time. Not to save him, but to awaken him, to bring him out of the ways of darkness, of ignorance. Man is a being of light and this is what he is seeking to become again. (Everything moves away from itself and comes back to itself.) You find this with everything in life.

An example of what I mean: Let us take what we were speaking of last night - the fish, the salmon. It goes away from its source where it was spawned and in time it returns to its source to spawn and to die. But to die is to be born, even for the fish. Nothing dies, nothing perishes, nothing can stay eternally dead or ignorant, because the very source of everything is life.

My honorable friends, you must not, please, think of me as a spirit but as a consciousness, just as you are. There are several little differences between you and I. One of them, which seems to be very important to those in the physical world is that you, as a consciousness, have your skin on. But that skin is not as solid as you may think. It is not as lasting, not as enduring as the body you will have in the course of your experiences. Not in the course of time, because times does not exist as a condition in itself, but as a state of mind. So, in the course of your experiences, you will acquire a more enduring body. But even so, you will discover that a body of any kind is a kind of dangerous thing to have, because you will always have to mentally seek to protect it, which takes up so much of one's energies. So again, in the course of one's experiences, they will have no body. They will exist in what is called pure consciousness, formless, but you will not lose your identity, because there is only one you and you are that one.

Many people think of me in different ways, some think of me as a spook. My friends, if we are a spook we could be little else. A spook is an ignorant one, one that does not know the nature of his own being. So we all go through the spook stage.

I have had life on earth 500,000 years ago with a skin on, with bones, with blood. Since that time I have had no such body. I have not suffered the physical chemical body since that time. Many people say, "What! You have not been reborn?" "You have not reincarnated?" "What is the matter with you?" "Do you not know it is the thing to do?" "Are you trying to show somebody up?" Ha, ha!

My friends, you will reach a state of mind, a state of awareness, in which you will find no need to come back through what is called the biological path. The biological path to the physical world or to any world. It is what you Americans call "the hard way of doing it." You Americans understand that expression, "the hard way". It is the path of suffering. This is the nature of matter and when the consciousness gets caught up in the violence of matter, of chemistry, it kills itself. It kills itself by pain and suffering and confusion.

I am very sorry, you said something, yes?

Irene: I was thinking of three-dimensional matters, constant striving which is necessary to exist.

Yada: It is so, is so. So you may look forward with your nature with joy to getting rid of the chemical body and then later getting rid of what is called the astral body. I do not like the word "astral" because it means "starry" and nobody has a starry body, heh? All right in some ways yes, because starry is light, so its a body of light. You see how you can take words that sound not so good and make them sound pretty good! LAUGHTER Things, my friends. are never what they seem to be.

Man lives in what is called a surface world, so he experiences only surfaces ← And if one is not trained, he can go through many surface lives and have no knowledge of anything beyond that state. What are you prepared to hear? There are certain things that the human consciousness has been conditioned against hearing.

Aud: The allergy to words.

Yada: Yes, yes. Man, while he has a very strong body, he is extremely delicate at the same time for even certain words, the sounds of them, shake him up. (I think that is what you Americans would say) But they don't shake him loose! LAUGHTER And this is what is necessary. We must try to let our learning shake ourselves loose from what we have been conditioned to believe by others. I do not want that you accept what I am saying at face value and think it is the last word simply because someone that seems to be a spook, called Yada, said it. If I came to you and said, "I am a Master, that would be all the more reason for you to doubt me. LAUGHTER

There are many people, both in the body and out of it, who parade across the earth proclaiming themselves to be "Masters", and they always do it before people who do not know what a master is. They wouldn't do it before one who knew, because they would be exposed right away. So we have often said, if one comes to you and says that he is a master, whether he is coming to you through a medium or in the flesh, please pick up your hat, if you have one, and go quickly away, because you know they are lying. They are lying to give themselves power over you.

Irene: In the beginning of your talk, Yada, you were telling us that you were not of the three-dimensional world, that you didn't have to come back or come through the biological path again.

Yada: Is so.

Irene: And then you mentioned that all of us would, sometime after a few experiences, learn how to manifest ourselves here, not having a physical body, yet with a body, one appears to be physical. Can you give an explanation of what this body would be made up of?

Yada: Of course. It is matter. Anything which you of the three-dimensional world have any physical contact with is three-dimensional matter. The moment what you call a spook appears, if in the seance room or you even see him walking the street (sometimes a spook does they are bound to this street, having lived so long in that particular place that that is all they know, and so they keep on going through the motions they went through before their physical-body self died). Now if you see this kind of a body, you call a ghost, the moment you have what is called sensory contact with it, it is a physical substance.

Irene: Yada, this is not quite what I am referring to. I think you realize that you have told us that one gets off the wheel and it isn't necessary to come back here - manifest themselves through the biological path - yet he could manifest a body and perform a duty that he feels is worthwhile. Is this body that he manifests one of three-dimensional matter and would it not register pain and suffering?

Yada: No, because the controller, the mind, the intelligence is controlling that body. You could be born through the biological path, have a body like you have, what you call a flesh body, and you can live for a certain space of time in which you are so controlling, are mentally master over that body, that you cannot hurt, you cannot pain. You have control over these things. This body, this flesh body, cannot get sick, it cannot suffer decay. You can take it with you!

Now it is said in your world that you cannot take it with you. People who hear this, and they always give a little laugh before, a nervous laugh, because they know that they can't take it with them, that it will take a time for them to learn how to master this body. Now if they could master the body in that period of time that they have on the earth, they can take that body with them wherever they go. Because who is going? What is going? Consciousness - consciousness moves, the body follows. The body is a doll, it is a zombie, it has intelligence of its own. This is the intelligence, the light within, the operator, the master coming awake. Now to some, what I am saying may sound like foolishness, fantasy, fiction. But life is fiction anyhow.

Irene: Everything is fiction to one, until he uses it, and learns for himself what it is.

Yada: Yes, then it becomes true fiction. Fiction is something that can be undone because the writer of it, the author of it, knows what to do. He can change his characters around, change the scenery around to suit himself. So when we become authors of life, our own life, we have it under our control. So you can pass from this state of awareness, called the physical, to any other level of mentation or consciousness that you wish to be on and move freely throughout the creative universe or the noncreative universe.

Lady: It is said, Yada, in "The Magic Bag", that one has to purify his body, but you said, in one of your lectures, that food and the chemicals are consciousness in themselves and so the body is .....

Yada: To that degree, conscious.

Lady: Yes, and so when one has this control over his body, can he achieve this control without purifying the body, or .....

Yada: Sometimes the word purification sounds as you Americans say, "a little snooty", has an air of superiority about it, an air of haughtiness and all this sort of thing. We must get rid of this way of looking at life, because who are we trying to impress? Only ourselves really; nobody else. So as far as purifying the body goes, yes, is it the question so much of what you eat or what you think?

Lady: Think.

Yada: Think. Because after you have mastered your body, you can eat what you like and it will not adversely affect you. Because who is the you that I am speaking about? Mind, your consciousness. In the Christian Bible it is said the man you call Jesus said, "Pay no attention to what goes into the mouth, but what is coming out". However, I suggest for the health sake, the comforts of health, that you eat what is best for your body. What do you feel about food? Because you

will have to live with what you feel. Not so much by what you think, but by what you feel. What do you feel about it? Could you eat meat comfortably without being worried as to how God would think about you because you kill a cow to get his flesh, or am I killing my little brother. There are many people in what you call metaphysics and occult that take the attitude that the little calf is his brother so he shouldn't kill him. Something is going to kill the cow and no matter what it is that kills him, he will be dead!

Now meat - can you handle it consciously? Because if you can handle it consciously you can handle it in the stomach. The stomach will handle it very nicely.

Lady: What about smoking?

Yada: Of course tobacco is not natural. No one was born smoking, not as far as I know. LAUGHTER You see these things, and alcohol, you have to fight. They are not natural to the system. But this is why we have said not to condemn one for smoking or for drinking, because if you take the liquor from them, or the tobacco, they will get into some other habit which is sometimes worse. Why is this? It is because they are not smoking tobacco, they are not drinking alcohol, they are smoking and drinking frustrations, fears, or anxieties. You see what I mean? It is not the tobacco that is hurting them, it is not the alcohol, it is their attitudes.

Lady: Now I have another question:- My husband and I have analyzed ourselves and we seem, to a great extent, to be free of fears and all negative, so-called negative characteristics. But we still do smoke. Could it be that it is a habit which has made such a deep groove in us that that is the reason it is so hard to give it up?

Yada: Of course, of course, because we can always do best what we do by rote, by practicing, doing, doing, doing. You see many people are afraid of the ghosts that haunt houses, but there are ghosts that are much more deadly than the ghosts that haunt our outside houses. They are the ghosts that haunts the physical body-house, the human-body house. These are called ghosts of desire. To de-haunt the body of these is a very big job, because they keep coming back. You may think, "Oh, I have gotten rid of that one, goodbye. I am through with that I will never do it again, I will n e v e r", and there you are doing it again. Why? Because these things have not come into our consciousness so that we have a wish to control them. To say, "I can do it" or "I cannot do it" as I wish. Now there are many people who say, "Oh, I can stop smoking", or "I can stop drinking if I want to", but they hardly ever want to! Look, do you want to de-ghost your body-house? You must always find something to take the place of that which you have taken away. You find this very thing in nature. Where you move a bundle of energy here and place it over there, you must take more energy and put it back here. This is the law of conservation. You cannot exhaust energy and the moment you do not put back or make an attempt to put back that which you have taken away, you leave what is called a vacuous condition and somebody is going to suffer because of it. So you see, the world says there is no such as something for nothing. Many people live with the thought that there is something for nothing and they end up with nothing.

(Yada has difficulty with Mark's body coughing) There, now you see I do not have a cough; Mark has a cough, but when my consciousness takes over his body it is just like his consciousness operating the body, I get all. My consciousness gets all the affects of his doings. Yes. So you think it is nice to control a body? Many people living in the physical world spend their whole life trying to control somebody else's body. They haven't any time for their own, but always somebody else's. This control is called domination, "Do as I say", "Act as I want you to". This is control just as much as what I am doing right now, only more so, because I make no demands upon this man. I don't demand; he permits me. I ask first, "May I use your body, may I borrow it for this time, for this service to your fellowman, to my fellowman"? To take another's body for any reason without first asking, is an evil, not only to the one who is being controlled, but to the controller. Let us try to live our own lives. We have a very difficult job doing that.

Man: You said it!

Yada: My friends, when you pass from this world here, you will take with you the measure of your experiences. Right here, and your attitudes to these experiences. This will constitute your heaven or hell as the case may be. So the only question is:- What do you want? It is your mind that has to be made up, not mine; your mind. If you take hell with you, I say "good", because in the course of your experiences you will turn your hell into heaven anyway. For nature does not ever punish any part of itself just to punish it. All of our suffering has reason and purpose behind it. You may have a sickness - why? Did some god visit it upon you to test your faith in him? What a hideous god! This is what Job thought about his God. God has visited boils upon me because he is testing my loyalty to Him. Oh no! You know what gave Job boils? Bad food, greasy, dirty food, because in those times who had the boxes with ice in them like you have today? 163

Irene: The refrigerator.

Yada: Yes. Everything was unsanitary. Filth was everywhere. And still many people today, in your modern times, are wishing for the past. They do not want the past, they want the future, the growing future which is every day lying always ahead. Future means experiencing, new experiences. The past is worn out, it is of no value. If you live in the past in your mind, you decay, you become senile. LIVE TODAY. This is the hour, there is no other, no other.

We wait in anticipation for some tomorrow to be better than today and when tomorrow comes, we are dead. So there is no tomorrow. You have a song about that so you may know it? Let the past go, it is a dream. Sometimes you say it was a nightmare even. Let it go. Do not be concerned for the future, the future will take care of itself. It always has. Now, if you live now with all of your consciousness in what you are doing, you will have the greatest life, the real life, the concrete life, because this (now) is concrete; this is where concreteness is, this is where reality is, NOW. My friend, you have something, perhaps, you would like to say to me?

Man: I wish I could select something. I think of a lot of things - makes my head swim. I would like to ask, what is conscious of consciousness? What kind of meaning?

Yada: Really none, there is no meaning, conscious of consciousness.

Man: To be conscious of consciousness.

Yada: This then is called self-awareness.

Man: We are not all of consciousness?

Yada: Yes, we are the sum and purpose of all there is. But there is a little fly in the ointment. it is called being aware of all that is, of all that we are. This we cannot do. It takes time to integrate our experiences and we learn that by experiencing; no other way.

Man: You said we take our attitudes and experiences with us - in a post-transition state?

Yada: Yes.

Man: Well - like a little while ago you said time is not of the essence - you can cancel time. That was another thing, I was wondering about the measure of time.

Yada: Now experiences cannot truthfully be measured. We come back to the expression of our "allergy to words", but there is something more than just allergy to it, there is a kind of domination in words, a kind of cruelty which obsesses us. We do not know exactly what to do with these words, some of them that are put upon us by others because we have been conditioned not to be pleased with these sounds. You see, it is like I said a little while ago, I am coming to you and I am saying, I am Yada de Shi'ite and I am going to tell you something. No, I am not going to tell you. In the first place there is no Yada de Shi'ite.

This is but a title, a tag, a label upon an X quantity. Your English is very nice for expressing if you are careful how you use this word, heh? But you see it is very useless really for me to say to you, "I am Yada de Shi'ite because you cannot possibly know who Yada de Shi'ite is. I cannot even know. To me it is just a label somebody put upon me when I lived in what is called a long time ago. You see there is something else, I lived a long time ago. How much? How much? This much? No, not



long in life. Why not? Because life is also time. It takes time to get from here to here, yes?

Man: Yes, you have to put down the dots.

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Yada: Yes, but you see a dot cannot exist. Yes, I am laughing inside all the time! A dot cannot exist. In your school books, it says that a series of dots makes a line; a series of lines makes a surface. It sounds good, but that is all it sounds. It all sounds good but to what good? Because in the first place there can be no point. There is no point. Let us take the atom. We tear it up. Today you are doing a very nice job of it, splitting up the atom. Looking - looking in - what's inside in there, man is nosey. But why the kind of necessity for it to be putting your nose in everything. So you do this with the atom, you look and talk and look and talk (LAUGHTER at Yada impersonating someone putting his nose into everything), and you say to yourself. "Where is the meat?"

This reminds me of something in a former life:- This friend came to his friend's home. So his friend wanted to give him something to eat so he gave him what you call today the artichoke. You know? This man had never seen an artichoke before and he was hungry. He looked and looked at it and thought, "What is this?", but was afraid to ask because he would look ignorant if he did. So he becomes brave and starts tearing it to pieces looking for the meat. LAUGHTER And then his host, looking at him, said, "What are you doing?" "I'm looking for the food, I'm hungry." "The food, my friend, is on every little leaf that you have taken off there." "Oh."

It is the same way with the scientist. He does not know what matter is. He wants to find out. He is looking for the food of knowledge. So he takes the atom, tears it apart, he looks into it, not knowing that the meat of matter lies on every little piece that he took apart. That is the sum and total of all knowledge, every little part, because there is no single piece. There is no atom per se. No, it is mind. That sounds very smart, but I will talk about that in a moment. You will find it isn't as smart as you think. LAUGHTER

Man: Is there a synonym for knowledge?

Yada: Knowledge? No, I do not even know what the word means. I'm certain some people know what it is, but I don't. LAUGHTER Knowledge seems to be a drive to learn more and more about nothing. Much talk back and forth with laughter. No, it is the same way again with words. I come, I do not tell you anything at all. You do not tell one another anything at all. You stand or you sit, or you lie down, and you make noises, that is all you are doing, making noises, and if the other person has been conditioned to understand your noises, he will say that you said something. But you haven't said anything and you ought to tell him this too, because if he uses the sounds or comprehends the sounds you have been making and he goes to use them, put them into action, and gets himself into trouble, he will come back and get you into trouble. Yes. So you say I didn't say anything. I just made sounds. If you want to use those sounds in your own way and if they will help you, very good. But if they come back and hit you in the nose, that is not my business either. You do what you want, use them or don't use them. This will save you from an adversary. This is why I say when I come, that I say nothing so that later, people cannot say, "Yada told me so and so.", or told me to do this, do that, or not do this or not do that. I never tell anybody what to do or what not to do. Because I am not living your life; you are living it.

Man: I'd like to ask a question. What is the nature of the doctrine you are telling us?

Yada: I do not know the answer to that, only you know it.

Man: Oh, I shouldn't have asked that.

Yada: No, no, the asking is all right. I say this to all, not only to you sir. You see, I make noises. Now the meaning of these noises does not lie in the noises I make; they lie in the way you interpret these noises.

Lady: Yada, you don't mean nothing but know-thing - - know that thing?

Yada: Yes, gratia, yes. We suffer the illusion, we suffer many illusions, but in this, we suffer the illusion because we have been conditioned to this illusion, that we are talking about something.

Man: We are dissecting and measuring things.

Yada: That is right, making measures.

Man: And that's the authority by which we are bound.

Yada: Now if you take my measurements.

Man: Oh no, I . . . . .

Yada: Don't do it, heh! Of course, I know you do not, but I say to everybody, do not try to use my measurements because you may find yourself in trouble. I have often found myself in trouble with my own measurements!

Man: A question please, Yada. When a man says to be in the world, but not of the world, what would that mean to you? You are in the world but not of it, you know.

Yada: All right again, honorable friend, this is what the man you call Jesus said to his disciples. He did not say it to the unlettered masses or the unwashed, (because most of them were unwashed) but the unlettered masses, no, he did not say it to them. He talked to His disciples or followers who were high potentates, those who understood much about life. But He had a little more than "much" to teach them and that is why He came. So He said to them, "I am in your world but I am not of it." This means. He was not suffering the illusions of being matter. He had grown out of this; He knew His own divine nature. He had attained what is called His Christhood or the Light, the light of understanding. That understanding told Him that this which appears to be real is but a dream. This is what made him "in the world, but not of it".

Man: Yada, can you compound the divine and the natural, the physical-natural plane, as the reason you said his divine nature. Isn't nature, or the natural, touched by the divine - - not natural or - - - How would you say that?

Yada: My friend, let us try please to look at this picture somewhat in this way. There is only one thing which is not-thing. It is called "consciousness", because there is no outside of it. That is the trouble today. There are many people in the world talking about space. There must be a world to stay somewhere. If there is a world that means there is an outside of the world; which means there is an outside again.

Is there space - no. Is there an end to it - no. Because space is not space per se, or in itself. Space is mind, space is consciousness - your consciousness. This means that you are everywhere present; there is no where where you are not, because you live in consciousness. WHAT A WONDERFUL THOUGHT. What an inspiring thought. How it frees us from the domination of that hypnotic belief in matter. I am limited. I cannot get out of my head. That is right because you are not in your head in the first place. This is only a box. It seems that people have something called brains in it; but you know, the brain does not think; it cannot think, it is a machine. This is mind - space - what you call space. Here you are walking in it, your bodies are moving in it and at the same time, you are IT. When you are in space is a little different kind of motion. This means that you are space beings. And many people say they are space beings. This is what we call them - - space dwellers. Now this kind of expression, to those who do not understand even the littlest things around us, makes them want to fall on their face. Bottoms up everybody, bottoms up, here comes the great teacher. Now they do not care about teachers, they are excited by the phenomena, the mystery of it all. And man always seeks either to kiss or kill that which he does not understand. Yes, we either "bottoms up" to it, or want to kill it.

There are groups. There are many, many groups all over the country, and they have turned the story of the coming or the appearances of these beings in your atmosphere into a religion. Many have said, and perhaps some of you here may have heard it, that the great Mother Mary came down to earth pregnant, a virgin. You know what my honorable colleague, Prof. Alfred Luntz, who is a very amusing man, said about that? He wondered what Mother Mary was doing fibberty, gibbeting around the cosmo sphere!

LAUGHTER

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My friends, man is inclined to be foolish before he becomes wise, and his foolishness causes him suffering and I can not deny that it is very possible his wiseness can also cause him suffering, or cause someone else suffering. Because what is wiseness? Try to show my wisdom. It is wisdom to you, but do not answer that for me please. Is it wisdom to you? This is important. I do not know what wisdom is to you. I may be uttering sheer nonsense, I do not know, only you know it. This is what I meant by my making sounds. Wisdom does not lie in me. The moment you say to me, "what great wisdom you have, Yada". How do you know? Only because (you must have that wisdom in you, in order to recognize this in me.) 106

You have what are called the Kareetas, the saucers, the flying saucer people. We called these Kareetas. Kareetas means god-man in flight. Right away again, "God"! Everybody bottoms up! You are putting your heaven on the ground when you do this, because here the head is the heavenly center. In the mystical rituals one becomes baptized, anointed with the mystical universal water, which is cosmic energy, which is kundilini, and in further describing it, is sex energy. Here is the one who receives the baptisimal, the King Chakkra.

Irene: In the middle of the forehead.

Yada: You take the breaths to bring the water of cosmic energy up the spine so that when it reaches the heavenly state you, consciousness; you, the lower-ego consciousness, mates or yokes itself with your god consciousness, or greater intelligence. This yoking frees the lower self from further existence. The lower self lives in "Maya", lives an illusion, lives in non existence, in a dream. When these two meet, like in the story of the man you call Jesus, when He received his Christness, His final initiation on the cross - not murdered on the cross - not hung up there to suffer bodily agony and to be the object of the emotional sympathies of the low minds of the masses.

Irene: The masses didn't see Him take His initiation did they?

Yada: This was taken in the mystical schools in a secret chamber witnessed only by the high potentates who were putting this one through this initiation.

Aud: Does the crucifixion mean that we crucify the so-called lower egos?

Yada: Exactly so. We give up the illusionary low self for the Christ self which is what you are. You are the Christ, but you have to become aware of it, conscious of it. This is all that He did. When I say all that He did, I certainly . . . .

Man: Said a lot . . .

Yada: Yes, I'm saying the utmost (a moment please, I wish to speak to my teacher, E grati ya). Is there somebody there in the back who wishes to say something, please?

Lady: Yes, Yada, I would like to know what is the reason for the so-called space people coming here at this time?

Yada: My friend, we go back through the history of man; long before what is called the formed world - not what you call the physical world, because the physical world has always existed, but the physical in form. Consciousness; conscious beings produced, created, brought into being - the formed world. These beings moved in a different dimension from what you do.

Now it is very difficult, indeed it is almost impossible to understand what a dimension can be. What is a dimension in space, in time? How can you have dimensions in duration, if all duration is truly duration? (I make for jest - LAUGHTER) We have to know a little bit what we are saying. What do I mean by dimensions? I mean other frequencies of energy.

Irene: Just a moment please, she wants to turn her tape.

Yada: E gratia, but I didn't go anywhere anyway.

Irene: I know, this has never been necessary before.

Yada: We were speaking on the subject of space people and I say to you that these came down from another dimension, or from another frequency from that which you call the three-dimensional. Now these beings are what may be called the creators of the formed world and you, as a consciousness, existing before the formed worlds were created, you came to dwell in these formed worlds; to pioneer your

own creations; to adventure in them. And you made many experiments before you, consciousness, decided the best way to become one with the three dimensional world was to start as a seed. So you seeded yourselves here on the earth. You started this seeding by what is called minute water drops. In the Christian Bible it says that "mist hung over the deep", yes?

Aud: Yes.

Yada: This mist was water. Now this water came down to the earth and then it was drawn up from the earth by what is called sun. Then it hung suspended in space and the sun did something called irradiating these minute drops of water. You started on this world as a protein enzyme.

When you came down in your little water drops again, you had chemical substances all around you to gather to you to make this one cell being. And for a vast period of time, you propagated yourselves by division. Division, addition, subtraction - ha, ha, you are mathematicians!

Irene: This was when we were more . . .

Yada: Oh, long before, long before. Then man grew into this one cell form, he made changes, but you never stopped at the point of being a monkey! So men did not descend from the monkey, even though he is more or less a monkey LAUGHTER. But it is his actions that make him seem monkey. But even so, throughout this time of what is called physical evolution, you finally acquired this kind of very fine body. But this body would be of little or no use in the distant past when what is called the Neanderthal man lived, he had hair all over his body and was very strong.

Today's body could not have existed then, could not have survived. So this is why we made a finer body. As I said earlier, not knowing from whence we came to the physical world, we wander around aimlessly, not knowing what to do. Then these higher beings, that did not themselves take form, or adventure into the created world, became what is called "guardians" over all the various planets throughout what is called time and space - guardians over all bodies, planets, men and animals. These beings appear suddenly in your midst because they are not far away from you in distance; they are only far away by vibrations. Now if you could start the molecular structure of your body into vibrating considerably faster than it is now doing, you would vanish. You would no longer be on the three-dimensional world.

Now you want to become one with the three-dimensional world, so you, by mind, by mental effort, take control. We may call this a form of self-induced hypnosis. But you see, these words hypnosis, hypnotic, mesmeric, they do not mean too much to us because they do not show a very clear picture of what is taking place. I say to you I'm going to put you under control; I'm going to hypnotize you. I do not hypnotize you, you hypnotize yourself. Man is not being hypnotized, but dehypnotized when he is being hypnotized, he is being de-hypnotized! I will show you how this is: put a person in a trance state - what you call hypnotic state - and you can free him from the belief that he is confined to a body. You can say to him, "Now you go 10, 20, 30 or 1,000 miles from where you are now, from where your body is, and get me this information at this place." He will do it, because his mind can no longer tell him that he can't do it. We all suffer this hypnotic trance-like state, because we are conditioned to it the moment we enter the physical world. We become zombies because zombies condition us to be zombies!

So it becomes our work to work ourselves out of this hypnotic state, but all of us cannot do this right away. We have to have someone else's help to bring us out of these false concepts that we have suffered so long, that they have sunken into what is called the race mind.

Now these beings (space beings) come periodically to the earth for only the purpose of examining the earth. They do not care what man is doing. If he wants to cremate himself, it is none of their business. They do not care because they are not interested in bodies. They are interested in only one body, the earth, the planet, because a planet, as far as man is concerned, is a school. He must have that.

Irene: Isn't this planet, the preservation of this planet, very necessary to conserve the other planets and their balance. Every planet depends upon another.

Yada: Of course, it is true. And it is the same way with every human being; he is truly dependent upon every other human being. Every planet is dependent upon every other planet to survive, or whatever you call it. Nothing exists alone and in and by itself.

Irene: This planet throws off a certain amount of pressure and the other planets throw off pressure and there is a sort of invisible wall that keeps them in. 168

Yada: An invisible thread that has contact with every other planet. This thread we may call gravity. This word is getting to be something of a nasty word in your world today when everybody is getting too smart about what is space, and what is time, and what is going on on other planets!

Let us go to Mars - Mars at one time was inhabited by beings very much like yourselves. Then came the drying up of the planet. This is called the aging. But you know, my friends, planets and humans, animals, fish, fowl, plants, some do not age by time; they age by the nature of their substance, their chemical substance. Some chemical compounds break down quicker, perhaps faster than others. Like some people age faster, like let us say, when they are twenty, they are forty because the chemistry of their bodies, due to the way the glandular systems respond to various experiences has a tendency to prevent . . . . .

Irene: The mind impinges itself upon each cell of the body. . . .

Yada: Is so, and causes chemical changes that would not take place in other bodies in that short period of time. Some people of eighty are forty. Yes, forty, physically speaking, so they are also that way mentally speaking, alert, alive.

Man: What you are saying, it seems there is some kind of a plan. Otherwise, who cares what would happen to the earth. Is there such a plan?

Yada: Of course, there is a plan, of course. Nothing in all the existing world, in all the created worlds is without plan, without purpose. Every move that is made by any living or non-living thing, there is purpose and design back of it.

Man: What do you think free will amounts to?

Yada: Not much LAUGHTER. Like today, you Christians are very good at making statements about a God giving man free will to do good or evil. This is nonsense. My friends until you become controllers, conscious controllers, of yourselves, you have no free will, no free choice to act. No, because when we say, "I really do not have this education", when we are not so lettered, what is operating us? The lower emotional self. It is driven by compulsion to act; (not by choice of thought, reason, logic, no.) The word human is a marvelous title, but we do not get it by birth we have to work for it. Otherwise we are little more than the animals - or the animals like people! LAUGHTER

Than the human animal heh! Yes, I'll agree. The so-called savage beasts in the forest attacks with fury. Why? He is seeking food, sustenance, and more than this, he is attacking for protection, fighting for a mate. He must do this; this is his nature! He can do no other. Now basically speaking God is nature and nature is the truth and the \_\_\_\_\_, man must try to rise above his nature, animalistic nature.

Irene: Can you rise above your nature, Yada?

Yada: Yes. The nature I am speaking of is the low-emotioned self, the savage, the primeval that is still in us. We have to grow out of it, learn. By learning we grow out of the swamp of ignorance.

Irene: Yes. Doesn't the individual, Yada, when he is growing, gradually the body becomes reconditioned so that - this is sort of done away with, he grows out of it. The body that he is controlling, this mind that is ready to take the Christhood initiation, the body is sort of reconditioned so that it doesn't have this sort or primeval urge?

Yada: Of course. This is what is called self-unfoldment, self-development. Now there is nothing holy about it and we should not, if we are thinking clearly, we should not put any taint of holiness upon it. What I call the holy snooting, we must not do this, because we are simply coming into greater wisdom, greater understanding and this gives us a much greater scope to express ourselves. Now we are

coming out of the mere animal state into the godhood. I do not like these words, but I have no others to express the higher self, the higher consciousness.

Irene: Yada, we have a lady here who would like to ask a question pertaining to the yoking of this higher consciousness and the more emotional self, and I think it would tie in very well now if you would like to do it?

Yada: Yes.

Lady: I'd just like to know, Yada, a little bit more, just that you could tell us a little more about the individual completeness in the manner of inner growth.

Yada: In the earlier stages of our experiences with the matter world, as I said earlier, we are like the blind mole, you know the moles in the ground?

Man: Yes, it has no eyes.

Yada: So we are not to be condemned and we are not to condemn ourselves because this would stunt our growth, this would stupefy it and this is certainly negative. We must feel free if we are going to grow and the best way to achieve this feeling of freedom, is to make some effort to get rid of our guilt feelings. This is the most necessary thing, my friends. Now you have in your world some teachers who are capable of helping you out of this morbid state of consciousness, because in the beginning you cannot do it by yourself, because you do not know what started these feelings of fear, guilt and anxiety. You seldom do. Yet these things come up and eat at us. This causes what is called our psyche to literally turn upon us and attack the physical emotional self, attack it, break it down, break down the nervous system and give us some kind of physical disease. So our first effort should be: one to know what we are emoting about. Why do I take this attitude to what is going on out here? Is it so important that I must waste my vital energies on being emotional about it? How important is it? How long do you have to waste your time in this manner? What day, what hour, what moment in which you will not be here? So why is this condition so important to me that I must poison myself and deplete my energies by taking emotional attitudes to it? This is the way it is. There is an action going on there and I know what it is.

Now what am I to do about it. Do I like it? What do I mean by like it? Liking something is an emotional attitude. Now I say to myself, "What benefit is it to me?" "What can I do about it" This is what is called reasoning with a situation, instead of emoting over it, and watching the situation grow and grow and become more malignant to us, because we are putting malignancy in it. Emotional control cannot be properly had unless we know our inner self; what is called the unconscious self. What has been buried there, what has been planted there by our parents, our friends, our teachers? What fears, what anxieties?

I have been taught this is an impulse. I had been taught in my world, in my civilization of Yuga. We who were to become what were called the priests of the temple, (in time, I was to become the head of the temple. Yada means head or spirit light of the tribe or cult called Shi'ite). We were taught in the beginning when we were little babies, seven years old, because training didn't start until seven years - we were taken from our parents shortly after what is called the weaning period and put in the temple. There we were permitted to express ourselves just as we pleased, no restrictions until the seventh year. Why was this? It was to bring out what we came with to the world. So this which we came with, the element we came with, that which we are would not be destroyed, not smothered. Now at seven you can begin to reason with a mind, until that time there is no reasoning with it, you have to beat the body.

Irene: But you were not beaten?

Yada: No, we were not beaten. So the training started and the first thing taught was to observe what is going on out there. No false observations. Things were put in our presence. We were given moments to look at them, to examine them and then they were taken away. And then we had to tell what these things were and how they were arranged.

Irene: The color, size?

Yada: Everything about them. Observation. People were set into action, into doing certain things. We had to watch them and describe exactly what they did. Can you observe the actions of people without attachment of yourself to what they are doing?

Because you have to if you are going to know what they are doing.

I watched this man, Mark, one day many years ago on the busy streets of New York. A young man came along who was talking, as he was walking down the street, to two other men. Then as he continued walking and talking with these two men, without thought, without consciousness on that busy street, he walked right into the path of a moving car and it stopped on his body, and his body broke open and his blood flowed all over. This man, Mark, his legs went like this and down he went. What good was he to the man in this dangerous position? His emotional self took control of him and turned his legs into water. What good was he to the man suffering under the car? The other men, without projecting their consciousness under the car, without suffering vicariously the pain of the man under the car, went to this man, lifted the car up, pulled the man out and took him away! You see what emotions do to us! And this man under the car was not suffering the pain that made Mark's legs go to water.

Irene: Yada is speaking of Mark's legs going to water for the benefit of those who happen to listen to the tape later. 170

Yada: Yes, thank you. You see what we do to ourselves and to others by our uncontrolled emotions? What was going on here? He believed this man was suffering frightful pain. But he was not. The pressure of the car upon him destroyed the center of nerves where he could not feel pain - - where pain could not be registered in his brain. (There is no inner development, until there is an outer development)

Lady: Relates that she and her husband have joined a group who practice "SUBUD" and feel it has been very beneficial for them.

Yada: E gratia. I am happy you put it that way, because what I am going to say to you is my opinion. What you do with it is yours to do, yes? My friends, there are many movements in which it is hoped some improvement will be made upon those who follow these movements. Now this is all right. Whatever you do, first know that you want to do it and then go ahead, no matter what it is. If it is to steal from the bank, steal from the bank, but think before you do it, because you know there is a law against it and that you are going to pay for what you do. As long as you rationalize in this way and know yourself that this is true and that it is true that you cannot get something for nothing and you still want to go ahead and try and do it, then do it. With my blessings too! LAUGHTER Because I know what will happen to you, I know. So you see in Yoga, in the practice of Yoga, very good if you know what you are doing, but very dangerous if you do not.

SUBUD very helpful to those who know the ins and outs of SUBUD and themselves, but for those who do not, it is very dangerous. I have had people come to me here in your country, here in California, who had been practicing SUBUD, who had lost control over themselves. It has affected them mentally. In one particular instance it was a young girl. She went into the movement because her mother thought it best. Not that the daughter liked to follow the thoughts and doings of mother, but she, daughter, got into much trouble. She lost control of her psyche and she sent it always out here. She could not integrate it with her body self.

Lady: So much so that she had to let go.

Yada: Is so. If you will pardon me for saying so, I did a work for her and by good fortune, I managed to bring her back to a more normal state of awareness. But can I take the credit? Did I make her better? No, she simply accepted my thoughts on the matter; she accepted my concepts and got back. So I cannot take credit for it. But she can take credit because she was capable, happily for her, of accepting what is called my suggestions. Yes?

Lady: I have another question, Yada. My husband, when he went to bed yesterday, he was rolling around, very bad pain. Has that a psychic significance? Could that be of physical origin, or is that psychic?

Yada: It could be either, or both at one time. You see we have an experience and we get beyond this experience and we go into many experiences. What you call time goes on and we are feeling all right from the first experience we had. It may have been



a very rough and dangerous experience like you husband had, or it may have been a pleasant experience. Then years, weeks, days, by which we measure time, move on and suddenly we find ourselves responding in the same manner to an experience we had months or years ago, and the body will go through the action because the mind, or unconsciousness has been so deeply impressed that it will now move the body and bring on the conditions that once were experienced, in what is called a physical manner. So it is difficult for me to say whether your husband is suffering from a purely physical experience, or from a mental experience. Sir, did you have any pain?

Man: Only at the time of the accident, about fifty years ago. 171

Yada: So you see what is time, heh? LAUGHTER What is bad for some of us, we should be able to say what it is and not use a very nice word about it, Yes?

Lady: By the way (because I have some sort of magnetic power), of course it is very possible - - - and it stopped. That is what makes me think it is psychic.

Yada: Of course, it is very possible, but I do not want to say it is definitely so. You could have a physical experience and then get the result from it years later. You may not have a bad result or a painful result at the moment, but years later conditions can take place in the body, in the passage of time, that makes it more subject to reacting again to a pressure that was put upon us, let us say, today.

Lady: Now the question I asked about, we are in SUBUD ourselves, my husband and I.

Yada: Now let me ask you this please, Do you find satisfaction in it? Does it do something for you? That is all I want to know.

Lady: We are - my husband came to the conclusion through thinking that we cannot will anything; we cannot do anything; all we can do is give up to the so-called higher power.

Irene: Do you understand her?

Yada: Yes, I understand, yes, I understand.

Lady: And that means to our higher plane for us and this is practiced in SUBUD and practicing it with a group makes it easier for us, because since we have been in SUBUD, our lives have completely changed. Everything comes easier to us and we get along with people and have greater understanding and more patience and all this.

Yada: Very nice. I am most happy to hear this. But you see the same conditions could be acquired by the practice of Yoga, because it also, by proper breath and proper postures and meditations, it can change one's life from a negative, drab situation to a bright and happy and serene one. So if this can be acquired by you in SUBUD, by all means go on with it. There is an old saying, a very trite one, that one man's meat is another man's poison. Yes? (Aud: Yes) Whatever you are doing, if you are sincerely getting from your experience a happier frame of mind, do it.

Lady: I think the thought that is generated by the group, or manifested by that group, makes it easier for us to give up, because this is the thought of the whole group.

Yada: It is very interesting.

Lady: Am I correct.

Yada: Yes, it is so. That which you feel to be beneficial, go with it, go with it. There may come a time when you will not feel this, not only in Subud, but in anything else that you may be doing. There will come a time, because we are so mentally constituted that we cannot go some one thing continuously, boredom sets in. A man who says to a woman, "I love you very much, I will give my life for you"; yes, and he will take hers too! So this great drive seems at the moment a very romantic and cosmic - and that it cannot possibly stop. Now when we die we are going to be cosmic souls together, soulmates throughout all eternity. Oh no, it would be so boring! LAUGHTER

Irene: Yada, you have pointed out many times to us that it isn't the teaching in itself, its the teacher, the one who is giving forth the suggestions. As an example - many surgeons say for instance, are not all what I would classify as specialists in their line, because some are just naturally good surgeons and others will never be good, even though they have their degrees.

Yada: Yes, there are some surgeons when operating on the patient, instead of cutting out the growth, cut out the patient. Now this is no way to do it, heh?



Irene: This applies to one who is teaching any kind of exercise that is supposed to enlighten one to himself. The teacher himself may not be too well aware of the dangers and just how to do the suggesting and so forth. This might be instrumental in causing those he is teaching to be misled.

Yada: It is so. But again, who is doing the teaching, the teacher or the student? The student. The teacher is not saying or doing anything. As I said earlier, I make noises, I do not teach you anything, I cannot.

Irene: But the noises may not sound right.

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Yada: That is not the teacher's fault.

Man: A while back, you said we have to be de-conditioned. It is possible for a de-conditioned individual to remain in this world?

Yada: Yes, because we are conditioned, each one of us, by degrees and not by absolute steps. The human mind can tolerate only so much of anything before it starts re-gurgitating. So we can be conditioned a little bit at a time and some can be conditioned a little bit more than others and this is all right. Now, if you should suddenly have complete and total wisdom of what is, you could not possibly stay longer in the world of matter. We could not tolerate it. Now I wish to please assure you that some people can live for a long time with certain very bad diseases; other people die right away. Some people can take drugs for years and years and years; other people cannot take drugs, because they are allergic to these things, both mentally and physically; they cannot tolerate them and so they become dead before they are dead.

Life is an individual experience. What is lovely, sweet and nice to one is most horrible to another. You see? (Man: Yes) So I cannot logically or intelligently say to you, Subud is not good for you. I do not know this. Only you know what is good for you. I can say this:- the sooner we, individually, take control of our own destinies and our own lives, become our own authorities, the better for us, the sooner we do it. So for the unthinking it is nice to say, "Whatever happens to me, you are to blame." This is what we do, we say, "God took this child's life." Mothers, fathers, say these things about babies who die. "God wanted him, since God created him, he can have him." This is a way of rising about your grief for the death of a loved one. This is what is called reasoning with yourself to keep you from suffering, because few of us can understand why we must suffer the way we do. What kind of a god is it that permits us this intolerable suffering? So we say, "Oh I will not question that." We dare not, we dare not!

I see in your papers the story of a man in the caves, in the mines, coming down in a cavein, the people trapped inside. Then all of their loved ones or ones that were not loved so much, but they wanted to see them continue to live anyway, because that is a kind of punishment too, they are standing outside of the mine and praying for so and so, or so and so. "God, save my husband." "God, save my son." or "my lover", or "brother", as the case may be. And so a few lovers and a few brothers or husbands come out. And the eyes of those that were praying, whose loved ones came out, glow and they are so excited. Thank you God, you are so kind, you are such a marvelous God." And they go away with their loved ones, not even thinking how God was not listening to someone whose loved one was buried there, who never came out. Why did God save Mr. So & So, and not Mr. So. & So?

Lady: Because it wasn't God in the first place.

Yada: Exactly so, that is it. Why blame it on God? But some of us are not wanting to blame God, say, "The devil did it."

Lady: But we need a scape goat.

Yada: Of course. And if it is not God or the devil, our next door neighbor did it.

If it is something bad, "I didn't do it, you did it!" But if it something good, something the whole world's interested in, "I did it!" "Look at me."

Lady: I would like to ask you, What is the cause of so many accidents like the mine accident, plane accidents and all different types taking place today? Negative thoughts?

Yada: You know, my friends, there is a kind of mass mental desire to commit suicide.

Lady: Yes.

Man: Reet.

Yada: What did he say?

Lady: Right.

Yada: No, he (some talk back and forth about the word the man used meaning "right") American people use words in so many different ways it is difficult sometimes for me to keep up with you!

Lady: Yada, why the mass suicide?

Yada: My friends, you know, we are judged by what we say, yes? Don't hold my words against me, please. But I'm going to tell you this:- you notice, please, that as long as there is a war going on, people do not try to talk about violence if they can help it, because they are having it, yes? Now why does man create wars with himself and mass murder himself? Again guilt feelings, feelings of insecurity and inferiority and shame, with a tremendous dose of masochism. You see, Christianity teaches this, the need to be punished. You are a bad person because you live.

Man:- Churchanity teaches this, not Christianity.

Yada: Yes, not Christianity, it is so because Christianity is the mystical teaching, the inner teaching of your own being, of your own true nature. There is this temple worship for church followers, which is no Christianity at all. But you see they teach this sort of thing. You must come to Jesus and if you do not come of your own volition we will see that you are dragged here. For you see, He will feel lost unless you worship Him, He will feel insecure.

Irene: But if we have three explosions of planes, or we will have . . . . .

Yada: Oh yes, land slides, rains, cave in lands, wars, and what it is, it all amounts to the same thing, my friends. Whenever you have what seems to be a considerable number of what seems to be accidents taking place, you can be certain that this is an unconscious mass expression for punishment.

Man: Could you trace the triggering off of this thing from the violence . . . . .

// Yada: Yes, again I say, it is the false feeling of wanting to be punished. This sets these forces into action to bring about these conditions.

Man: You see, guilt demands punishment. It demands it.

Yada: You've heard the story of the man who says to his friend, "Please you come and go in the flying machine with me." and he said, "No, I'm afraid of getting killed or hurt because the plane may crash." And the man said, "Oh nothing can happen to you before your time." But the friend said, "Yes, I understand this, but I may get in the plane with you and it may be your time!" LAUGHTER Yes, and so it is with us generally speaking, we have these terrible things happen to us and they all come out of the variety of guilt feelings we have about our own existence.

Irene: These feelings will lead us into a position where we have these things happen to us even though, as you said a couple days ago about a plane exploded. It was sabotage. That these individuals got into this plane without being aware of why they did it. They had an inner knowing that they wanted . . . . .

Yada: It is so. You see, what I am trying to point out is simply this, as this man said a while ago, is there a plan, is there a purpose, yes, yes. These people that walk into these conditions are violent. The time is there for them. Like for another who has died of a disease. Why? The body should last at least 250 years in good condition, not staggering around, but in good condition, 250 years. Why is this constant suicide going on, with diseases and what you call accidents? You know accidents do not actually exist. Today, in your world, you have the companies that insure. Yes, they insure and these companies keep separate files on people who are what you call accident prone. You know about this?

Man: Yes.

Yada: What do they mean by this expression, "accident prone"? They seem to suggest these people are trying to commit suicide. Have you ever noticed it yourselves at times. Each one of you have found yourselves pitying yourselves about this or that or something? There is a feeling of wanting to get rid of pain inside,

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a feeling of frustration, a feeling of fear and guilt and anxiety. You find a man who is worried perhaps about somebody about to be in accident, and he wants to stop that, he wants to save that person. Perhaps it is his child, and he rushes right in and he kills himself instead of saving the child. And everybody bows down to him. He did a very heroic thing, he should have the badge of merit. Yes, so he should, but he also wanted an opportunity to get out of the world.

Lady: He was looking for the door out.

Yada: Looking for the door out!

Lady: He wasn't satisfied with this world.

Yada: It is so. My friends, it is said that no one wants to die and that "self-preservation is the first law of nature."

This expression I've used it many times but I do not know what it means. Now this self-preservation is not as dominant as you have been lead to believe. If this were true, then why do so many people commit suicide? There is a vast number - thousands of people every year commit suicide. So you see it is not a dominant thing at all!

Lady: Vanity?

Yada: Vanity is right, vanity.

Man: They are not satisfied with the world the way it is. They would like (to improve it without testing it first to see how it is.)

Yada: No man should seek to change the world. It will change by our work, by our efforts to live and experience life. It is so, it will change quietly and without interruption. I wonder please, the lady who asked me why there are all these accidents, did I make it clear by what I said please?

Lady: Yes, I believe you did, Yada.

Yada: Yes, if it is not in the ears of some others, would you please say so and perhaps I can try to make it more clear, please.

Irene: Yada, would you go on where you left off a while ago and give some more enlightenment about yoking dimensions, please?

Yada: Yes, grati ya. When I say Grati ya, let me explain this to you please. To you it means "thank you". But you see I am not thanking you the physical, I thank your spirit, your higher consciousness. Ya means spirit - E grati ya - in gratefulness to your spirit.

Now, self-development is not the mystery it appears to be. In fact, it is so simple it appears to be difficult. First it is a matter of day by day doing, training, a sincere effort to rationalize the world around you in order to save first - your energy, and second - your sanity. Man is not evil, he is just crazy! LAUGHTER Our efforts therefore are to learn to become more sane, because the intrinsic nature of the human being is pure sanity, pure sanity. You would not need what are called laws of morals and ethics. These are for people that are sleeping and all of us are sleeping in one degree or another; but these are for people who are sleeping in their low-emotional selves. They need laws and ethics to tell them how to live. Otherwise they would live like savages. Now, for those of us who do not need these laws, we need something else which is much more intelligent - sanity. (Do things because we know they need to be done.) That is all. Not because there is any ethics back of it, or any moral back of it. I have known some of the most loose moral people, loose living people, that did some very sane things. I do not want rewards for what I do, nor am I concerned about punishment.

Lady: In other words you don't work for the fruits, you are concerned with the fruits of the work.

\* Yada: I work for the work and the joy of the work. You see, there is my fruit and the juiciest of fruit, for the sake of doing, not for reward. Day by day we live, which is the only way we can live, and we find ourselves slowly being ground up by not only our emotions, but by others around us.

Now, if you are going to learn to control your own emotions, you must remember that you must become detached from the emotional demonstrations of others. This is a very important thing. Many people are able to control themselves, but when they see others in certain forms of violent action, they will respond in kind and they feel it right here. When we have anger with one another we take our vital forces from the solar

plexus and we throw it at that other. We can destroy them, and ourselves too, by doing this.

While I have said we have to live for one another, we do not have to live for them, they can live for themselves. But if we do try to do, and in doing so we have no business of our own, we then get ourselves into much difficulty. What do you think about what you are doing? That's important. If you want inner peace, come out of the storm! Come inside, let the storm rage. Do not try to stop it, because it will only destroy you. Let it rage.

A man said to me, "How can I send a telepathic thought to my friend? Isn't it a wonderful thing to be able to do it?" Yes it is a wonderful thing to be able to do, "But how am I going to do it?" First by thinking the message and letting it go, and you let it go by forgetting it. Think it and forget it, because if you keep on thinking it you hold the message to yourself. It will have no wings. Same thing if you are wanting something. Concentrate upon it for a moment - - what you want - - and let it go. Do not emote about it. Do not make any emotional attitudes at all, let it go. Your inner consciousness, the so-called unconscious self, it knows what to do with that message, with that desire. You want it, you want it, then do not do too much struggling out here for possession. If you want possessions know that you are not going to have inner peace because they do not go together.

Lady: (garbled)

Yada: Exactly so, exactly so. But same thing, when you stop wanting material possessions they fall right down in your lap.

Man: You can have anything you don't want, right?

Yada: It is so. You see you stop wanting and it will come. Truly, did you want, or stop wanting? You want the silence. How do you get silence? By stop making sounds. Silence is there. It always has been there

Irene: This reminds me of when you suggested to Mark years ago, before he quit working, before you members of the Inner Circle came; Mark was running elevators in the Bank of America, but he detested running elevators in the bank, or any other place. He had a form of claustrophobia, which encouraged this desire to get away from it. So Yada said, "Why don't you start loving what you are doing?" And do you know, he did and he became so much involved in the liking of this job, that the most unreasonable condition developed that lifted him out of it. Three doors away in a restaurant, the kitchen caught on fire, and Mark was held responsible for the kitchen catching on fire and he lost his job after he had learned to like it!

Yada: This is a story of how to lose a job very fast. LAUGHTER

Irene: But he wasn't the custodian, he was just the elevator man. It seems as though the most ridiculous reason will arise to take you out of a situation after you "let it go".

Yada: It is so. My honorable friends, I am going to go and I will keep this man in trance and my honorable friend, Prof. Alfred Luntz, will come and talk to you for a little while.

Irene: Yada, one moment.

Lady: I want to thank you for the explanation of the dream I had. You gave me the answer to this.

Man: Thank you very much.

Yada: It has been my honor, my pleasure.

Lady: May I speak a few words about the dream?

Yada: Yes.

Lady: You see, I was treating a man for muscular dystrophy, and he was so - - he had a skin like an elephant. After the second treatment he didn't feel the magnetic power at all. So I was very troubled. I asked my subconscious mind before I went to sleep if it was correct for me to treat him, or that I interfered with his Karma and then with my karma. And then I had this dream. I was in a wonderful globe of such clear, clean water, that I never saw on this earth. It was the most beautiful water. And there were lights in it, shimmering lights like this. Then I

wanted to know whether I had a body and I lifted my arm and there was nothing but a very thin veil, like a smoke screen, but very thin. The next moment I thought, "I want to know how it is in the air", and the next moment I was in the most beautiful air I've ever experienced. I didn't smell it, I didn't breathe it and it was quite luminous, such a lovely, delightful air, and I cannot say what I was. I wasn't a point. I had consciousness, only the consciousness of "I am". I couldn't say here I was or there, and I was wondering what was the matter with the other people, because it is said when we get the so-called cosmic consciousness that everything else is included.

Yada: It is so.

Lady: But I only had the consciousness of "I am".

Yada: This is a very nice consciousness to have, a consciousness of great freedom.

Lady: I felt as though I had no body at all.

Yada: You see my friend, even when you ask somebody how they feel, "I feel good", you know what that means? They feel nothing! If they felt something they would feel bad. I feel good, means I feel nothing. To feel nothing is wonderful. But you are living in a physical world, you have what is called a physical body. As long as you are suffering with this kind of life, I suggest is to make it real for you, enjoy it, live it. Don't try to live two worlds, live one world at a time, one world. Stay with your body self. Keep your consciousness where you are at any given time and then you will not likely become a tenant in the graveyard!

Irene: The people who were going to come with this group tonight, Yada. one is in the hospital and very seriously ill.

Yada: Please, you tell me, what is the matter?

Lady: The man is seventy-one and had an operation and was on the operating table from 8 until 1:30. They took a growth off his esophagus.

Yada: (Speaks to his teacher) There is not what I would call a happy thing I can say for this man. I am very sorry, but he has his time to go and he will do it. And the light of love, the light of wisdom be with him always. This is all we can say.

Irene: Is it possible he will stay here long enough so that Helen and her husband can go to see him?

Yada: There is always, I never, we of the Inner Circle, never condemn anyone to immediate or any given period of time of death, because the body and the mind is of such nature that it can heal itself, the individual can heal himself of some of the most dreadful malignant conditions. So never say a person is not going to live very long. I simply say his time, at the moment, as I see it, is limited, but I can't predict it. It might be extended for many years yet. This would make me a liar! I hope he does live, yes, I hope so very much.

Irene: When I told Helen that I would like her to have a copy of this lecture, she said, "Oh, I think that is so wonderful, because I know this man would be so happy to be able to hear it. And so I thought this would be very nice . . . ."

Yada: Yes, yes, I want him to feel no anxiety about himself, that what is to be for his greater growth, let it be. Live with that. You know it is said the coward dies many deaths before he dies, the brave only one death.

Irene: Someone has a question to ask.

Lady: I don't mean to keep you, Yada, but we were talking about the people from space a while ago, and last May you said at the Giant Rock Convention that many, many more space ships would be seen this last summer.

Yada: Yes.

Lady: And you said there would be many more people contacted. Now you say they have come to observe the earth, yet they don't care about people, that is not their main interest.

Yada: No.

Lady: Yet they do contact people. Would you mind telling us why? I am quite interested in this because I've seen so many of them.

Yada: Yes, these beings are seeking to contact some of your more scientific minds. Now they are going to have to make a different approach than they have been making

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to the general mind. You see, these beings are in somewhat the same position as the missionaries who go to the savages in the jungle. The missionaries have to say they have come to bring more light on morals and ethics. "We realize that you are already up to your neck in such things and you do not do anything with them, but we have to do something to make you think we are interested in you, so we have either come to save you or to educate you in a more moral and ethical life." 177

These beings, as I said, are interested in the body earth, but they need to contact more intelligent, educated men; more scientific men. Perhaps they are not more intelligent but they are more scientific. Your world is changing rapidly, much more rapidly than it has done in any time past. You are living in what is called the Aquarian Age. Starting in 1945, man, the human being, has put his foot on the path of mental evolution for the first time.

Irene: If these beings are able to contact the scientifically minded individuals, Yada, what would they use this opportunity for?

Yada: You have going on, on your earth, what is called the geo-physical activity, yes? These beings may come and converse and educate further these scientists in such subjects as the nature of the earth; what's going on underneath in the depths of the earth; in the depths of the oceans, in the height of the earth in what you call the mountains, and the condition of the snow and rains that are now coming down on your earth, which I may add is heavily laden with strontium 90. You are daily eating more of this than you know or you have been told. Now I want to also say that it is both foolish and very futile to make what are called cellars to go down into; very foolish because if you should have an atomic war and you go down in, you could never come back out. You would have made your own coffin. You would have buried yourself alive!

Irene: Atomic radiation (Strontium 90) would reach you down there anyway, couldn't they?

Yada: And it isn't coming up. What would you do, spend the rest of your life down there? There would not be room enough.

Irene: No. Imagine the whole population going underground.

Yada: It would do very little good, unless of course you line your caves with a heavy substance like lead. Otherwise it will seep in and you would die. Better stay on top, this is where you belong, on top.

In ancient times some races of people went underground. Because of atomic war? No, because the higher minds, the scientific minds, learned that there was radiation coming from outer space, from the sun, that was aging them faster than they should age. They hoped to escape these radiations by going underground. What they did not know was that there are many substances in the ground that are radiating also.

Irene: Do you think that if they contacted these scientifically minded people, that they would instruct them how to construct the flying discs or . . . . .

Yada: They are already doing this. Your country and other countries are making the flying discs - the Kareetas. They are making these as we said they would do several years ago.

Irene: Are they under the supervision of so-called space beings.

Yada: No.

Irene: Do you think the space beings will supervise them in the construction of something that would have interplanetary travel possibilities?

Yada: Yes, in your solar system, this is going to come about, yes. But you will never get outside of your solar system with the kind of motion you must go through now. To go to some other planet . . . . .

Irene: Excuse me, Dear, your energies are running a little low.

Yada: Yes, I guess I'm too emotional, but only your teacher can do that. LAUGHTER

Irene: Yada? What's happening?

Yada: I will withdraw for a few moments. I think perhaps I will come back instead of my colleague.

Irene: Good Yada, yes.

- - - Pause. Yada returns, speaking of man and interplanetary travel) - - -

Yada: For it is time for him to go on. He is bound nowhere, he is not tied, you have

unlimited freedom. Now the earth in its own time, is going to lose its water like the planet you call Mars did. When the Martian people found that their water was disappearing so rapidly, they started to project themselves into space so they could live more comfortably. Of course not every one went into space, no more than right here will everyone be willing to enter the outer spaces, for a number of reasons. Their fears of the unknown and the threats about God punishing them for trying to escape, and a number of other things. You see, in your Bible is the saying that the meek shall inherit the earth. This means that these beings that refuse to go into space will inherit the earth. The meek are afraid. The daring, the adventurous will go, and survive. But you will not simply go into the space around your earth, you will seek other bodies outside of your galactic system called the milky way. There are hundreds of thousands of thousands of millions of other planets. Many of these are much like your earth. You can live on them. 17

Again, there are people here on your earth, races of people on your earth that did not originate on the earth. They were brought here from other systems back in the dark ages of time and you will be brought out there to other earths, other points in space, other dots, other motes, other grains of dust, where you will feel comfortable, secure and do the things that you, as a human, must do. Yes please.

Man: I would like to ask you a question, I have a theory that this is the bughouse of the universe. Is that true?

Yada: Not entirely. There are a few other bughouses. LAUGHTER You see, living in this form is always pushing the liver (not the organ, liver, the liv - er) LAUGHTER into insanity naturally by being born here, living here. You do not have to do anything.

Man: Its insanity by definition?

Yada: It is so, it is so. Many of us object to this and believe we are sane. By our own feelings about what sanity is, this is all right. But you see, to demonstrate it, you have big buildings that you build all over your world, small ones too, depending upon the population where you are, that you call the houses for the insane. But this is foolishness, because all you have to do is build a fence around the earth and you have it!

Man: Well, that's what I thought.

Yada: But I am serious, because this insanity is growing so that you are going to have to start a rotation system, those in and those out! LAUGHTER Is so. Sickness is a form of insanity, insanity from not knowing how to live, what to do for a body, how to breathe. Breath is a very important thing and without it we are truly dead. The word spiritus means breather, means a spirit, breath.

Irene: You don't advise us to breathe too much of it considering the condition of our atmosphere.

Yada: Of course not it is a danger for you to breathe today. LAUGHTER

Man: It's a predicament isn't it?

Yada: It is so. Could you go into the mountains high up, away from the cities you would feel much better. The air is purer, fresher, and you could live longer. But what good is a long life unless it has purpose back of it?

Man: That's what I'm asking you. LAUGHTER

Yada: To me, living is a purpose in itself. I have had 500,000 years of consciousness, if we must talk about time. 500,000 years sounds like much doesn't it? But no, it is no more than the winking of the eye in time.

Man: Is this because we live only in the now, Yada?

Yada: Is so, is so. Keep your consciousness where you are, on what you are doing, and your life will not be measured in time, but in experience, in conscious experience. Now you wish to say something please?

Man: No.

Yada: Lady? Lady: No.

Irene: How about Mr. Fred \_\_\_\_\_? How about you saying just a word anyway!

Man: It's not \_\_\_\_\_ I always appreciate hearing Yada and the way \_\_\_\_\_ what we are doing today, I think \_\_\_\_\_ (garbled)



so we can have a variety of experiences with one another, yes? Yes. Now it may appear that when you leave the earth, everybody's going to need to know about what is coming, on what is called, "the other side". But you see, there is no other side. You are in it! And as you Americans have jokingly said, "When you leave the earth you will have had it!" And what you will have had you will take with you, either it will be small or it will be large, depending on you. Whatever your nature is, whatever your feelings are for life, those kind of people, like yourself, will come to greet you and will create a world for you for a while until you learn to create one for yourself. It is like the baby that comes into the physical world and those that came before it come to greet it, and they will make the world for the baby until it learns to make its own world, same thing, heh?

Lady: Did you ever hear of the author Paul Brunton? 179

Yada: Yes.

Lady: In his book, "The Wisdom of the Overself", he writes that in the so called astral world everyone creates his own environment. There is not a collective existence like on this world.

Yada: Yes. It is like, who creates the world of dreams for you? When you as an individual go into the dream world it is all yours. You made it, you have to live with it. You will either believe it to be a nightmare, or a great joy. How do you like it? That's what it will be. There is a state called the astral slums. If your mind has been slummy while living here, you will create a slum for yourself there as in this world. A man who commits suicide is no worse off than one who dies of a disease or accident, not a bit. It depends only upon his attitude to what he has done. If he is satisfied with his new surroundings and he sees that he has escaped the problems or conditions that made him commit suicide, then I suggest that he is happier than he was. So suicide is a joyful satisfaction thing, a peace of mind thing which he could not seem to get in the physical world.

Now the Christians believe the suicide is in hell. There are many people who live a most saintly life that find their after lives a hell, because they could not create the conditions in that (astral) world that they believed existed there while they were here. Now my honorable colleague, Prof. Alfred Luntz, when he passed from the physical world, he expected to go to the Christian Heaven, where there would be pearly gates and golden streets and the master people to greet him, and the Jesus Christ to put his arms around him and say to him, "You did a marvelous job of collecting souls". You see my friends, because no such condition existed, he could not create it; he could not imagine it. He had no mental picture for it. So where did he find himself? In the only place he could picture, on the earth, in his surrounding, in his home, in his church and his church life, and he continued in that for years after he dies. Yes, please sir?

Man: One more question I would like to ask.

Yada: Please.

Man: I think over half the people in the world, human beings on this planet, believe in reincarnation while others, like Nostradamus, left this earth never to come back again. Regarding those who reincarnate, do they want to come back, or are they forced to come back?

Yada: Now there are two parts of rebirth. One is called conscious willing, wakeful awareness to what the individual wants to do and does; the other, the unconscious drive promoted by a desire to experience sensations through the physical body again, an unconscious desire wherein the individual feels his past (physical) experiences were not sufficient. He wants to do it again, but he does not consciously come back; he is pulled back by these desires that he has not learned to know what they are and to control. There are two forms of activity there. Nobody sends you back; in either case you bring yourself or send yourself back.

Lady: What are the so-called Lords of Karma and reincarnation, Yada?

Yada: Philosophically speaking, these are simply thoughts, ideas, ideas of the race



mind. Now you have the race mind that may indeed be the cause for the individual coming back or even going away from the earth. You have in your world what you call astrology and numerology and the people that follow these things believe that people are actually ruled by numbers or planets. Now please let me say that this is merely my suggestion, that until you learn to live consciously, to act consciously, you will, I will, everybody will be under the control of this kind of group consciousness, group mind, group soul called astrology, called numerology. When you get to know yourself, the stars have no influence upon you; numbers cannot touch you; laws concerning reincarnation - your comings and goings - you are free of because you will go and come at your own free desire. Free because you are living intelligently, consciously, with knowing. Man, I say, is not bad. Nothing but his own ignorance, circumscribes his activity. Think of this, my friends, what wonderful opportunities lie ahead of us just by thinking, reasoning. It takes one eons of time to learn to think. We think, we think.

Man: Yada we think (with our emotions), which is not thinking. 180

Yada: Yes. If we thought with the higher mind, which is the real truth, could we permit ourselves to indulge in tobacco, alcohol, drugs and bad food, and in indifferent ways of sleeping, relaxing, breathing. No, we would make it our life to do all these things intelligently. It is not a matter of courage, it is a matter of intelligence. There are many frustrated saints, saints that are dying to be devils, because desire is riding high in them and they think it is evil to express their desires, and that the evil forces will get them and God will turn His back on them. They do not stop to think that they will get themselves, that they will be dishonoring themselves, mentally and physically destroying themselves. But can we ever be completely destroyed? No we can only have experiences and some of these experiences can carry us down into the depths of despair. Only we can bring ourselves back up out of these depths of despair. I am my own saviour. Tat, Tat, Sat; Tat Sat Ohm, I am that, that I am, I am the Reality. Yes?

Lady: Yada, When we came in here tonight at 7:30, I felt such a very strong force coming from here that it lifted me up. Did that force come from you?

Yada: I would like to accept this, but you see - how can I put this? The words sometimes I have not. You have, within you, all the greatness of Yada. It walks with you every moment of your existence. Learn to seek your own Yada. Do you remember I said that "Yada" means spirit life. It is very nice to have communication with spirit beings, or beings out of the flesh as well as it should be with beings in the flesh. At the same time, there is a being much higher that walks with you all the time.

Irene: A state of mind that is much higher than we are aware of.

Yada: Yes. Learn to seek, to seek, my friends, yes?

Man: Yada, I want to ask one more question, something that is on the minds of most of us:- We have lived many, many lives in the past, maybe going back beyond time. Is that true?

Yada: Without time, without time, yes, yes, because you see, you did not only experience life on this little dust spot in space, but on many other dust spots in space.

Man: In physical bodies?

Yada: Yes. You notice please, I did not say on Mars or Venus. No, I simply said on other dust spots in space, meaning in material worlds. Your Christian Bible says the man, Jesus, said:- "In my Father's house are many mansions and I am going to prepare a place for you", yes?

Man: That is right.

Yada: It is so. The many mansions are there. Not only are these altars of the soul, but they are the material bodies, altars of matter, which is just as necessary as the saying, "Let's put spirits and bodies together and we will be home."

Irene: Yada, you have given us a lovely talk tonight.

Yada: E grati ya. I go now in love. I hope one thing, that you will find it always an honor to communicate with one another in love. That is all. A notchi.

Irene: A notchi, Yada.

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Transcript Number 142 March 21, 1960  
San Diego, California

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Irene: This is Irene Probert speaking. Mark and I are in the headquarters of the Inner Circle Kethra E'Da Foundation. Today is March 21st, 1960. We are asking Yada to answer questions sent to us by Anita and Alfred Ganschow of Kenmore, New York.

Yada: Sena, how are you this evening?

Irene: Fine thank you, Yada.

Yada: Tonight we talk to answer some questions for the Ganschows, yes?

Irene: Yes, Anita and her husband, Alfred have sent some questions. Anita has written them but she says they are from both of them. We are quite late in getting this tape off to her but I'm sure she understands how busy we are here.

Yada: Yes, and I understand we are to be a lot busier.

Irene: I think so, and this I like very much. It requires a lot of writing but it stimulates me, Yada, when I'm working for the work.

Yada: Yes, I have much joy also when I see so much interest being stirred for the work.

Irene: Its wonderful to be busy in your work. Idleness makes the day drag.

Yada: I would say the same thing.

Irene: Also, it seems very monotonous if we don't have different lectures to hold and things of this sort. I hope this delay doesn't discourage other people from having private tapes made.

Yada: I do not think it will.

Irene: You know our original tape recorder is still in the hands of \_\_\_\_\_ who said he was going to have it repaired. I don't know what the delay is. I hope someday we will have two very good tape recorders so we won't have these delays.

Yada: First, I extend my greetings and love and appreciation to Mrs. Ganschow and also her husband.

Irene: I'm sure they thank you Yada. They just love to listen to your talks to them and anything that is said, even in a semi-personal way, in our open lectures, makes them very happy. I have tried to send her tapes of former lectures that I thought she would be interested in so she could make copies of them herself.

Yada: Yes, I am hoping that she will talk to you and Mark - make a recording to send to us - and be recorded.

Irene: Yes that would be nice to have her send us a tape or something. I would like that very much.

Yada: Now give me the first question.

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Irene: The first question: Is it true that Appolonius of Tyana is the one to whom people have given the name 'Jesus' ?

Yada: No. It was a story stolen from the Greek Inner teachings, from the Greek mystical temples to which Appolonius belonged. He was a brother of that mystical order. 182

Irene: That Aesus belonged to?

Yada: Yes. Appolonius of Tyana also belonged to it.

Irene: Now Anita, you know that Yada and the members of the Inner Circle have said that the true name given to the man that we recognize as the Master is Aesus, and Yada is explaining that these two men belonged to the same mystical temple. At the same time, Yada?

Yada: Yes, but this Aesus existed one hundred years before the story of Jesus. The man called Jesus was never even thought of.

Irene: There was no such man by the name of Jesus who took the initiation?

Yada: No. It was Aesus. He was given this name. He came from India. He was an Asian and he spoke many languages.

Irene: He went to many different countries, different temples, didn't he?

Yada: Yes.

Irene: I think Anita would like to have you give a little talk on the different places he went.

Yada: Much of the initiation was given in the Aramaic language and also in Greek and some in Hebrew and some in Sanskrit.

Irene: What language was spoken when he went to Ireland, where the Druids were?

Yada: What you call the Gaelic language, the ancient Gaelic tongue. The man Appolonius did go around teaching and preaching to the people. He was given this work to do after he completed his initiation. He was, we may say, a Messiah for the people. But it would be better to simply say he was a teacher of the Inner Life, which he sometimes taught in parables and sometimes, in speaking to the people, he was very plain in his talks. He did not try to amaze them with mystical teachings, but tried to bring to them the understanding of life beyond the physical world. He tried to bring to them the story of the one god within. This man, like the man Aesus, went through many rituals in the Greek temples and had a profound understanding of the Inner Life.

Irene: Would you say that Aesus and Appolonius went through the same initiation, that they had about the same state of awareness?

Yada: Yes, yes.

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Irene: Why is it that we know that Aesus was recognized as the anointed one rather than Appolonius?

Yada: Appolonius was chosen simply to go among the people. Aesus was not; that was not his work. There are some in the mystical temples who are chosen to be what may be called walking philosophers. 183

Irene: According to the story in the Bible, this man whom they miscalled Jesus, whom we call Aesus, did go among the people and talked to different groups.

Yada: Yes I understand all this.

Irene: Was this true or -

Yada: No of course not. It was not true. It was Appolonius, who was the son of a wealthy family.

Irene: Where did he come from? Where did he originate? Was he Aryan? Did he come from Egypt?

Yada: He was an Egyptian, yes. Aesus was not; Aesus was from India.

Irene: Aesus from India and Appolonius from Egypt.

Yada: Aesus went into Tibet and to many of the other mystical temples including those of the ~~Druids~~ in Ireland and, of course, Appolonius also went to these places.

Irene: But Aesus did not teach?

Yada: He did not go among the people.

Irene: He went into the different mystical temples for his different initiations?

Yada: Is so.

Irene: Then Tibet was in existence at the time Aesus and Appolonius were taking their initiations; that's interesting.

Yada: Yes, it is a very ancient country. No one, who was a Master, was hung upon a cross. No one gave himself to die, to save the human race. This is a concocted story taken from the crucifixion of the temples, the mystical temples.

Irene: This is all very interesting, Yada. I know Anita would appreciate anything you could tell her pertaining to the true teachings of these learned individuals.

Yada: The true teachings were, in the main, rather instructing the members of the mystical order that they are THE GOD; that man is the creator of all, including his physical self in the physical world. The teachings were to instruct man in how to get back on the path that would lead him to his original high state.

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Irene: The state of being all mind and being aware of it?

Yada: Yes. There is nothing really mysterious about this. It is only so because man, in coming into the world - the manner in which he has to become one with the world, caused him to lose consciousness of his own divine nature. This is as it should be because if man had kept the knowledge of his own divinity he could not have tolerated the matter world. \*

Irene: He requested that this world be created, so he had to make use of it. 184

Yada: Is so. Today your Christian temples wallow in a mass of tremendous ignorance and arrogance. The time will come when the churches and all temples will die out, perish of their own uselessness. Only when man becomes free from these emotionally created temples and temple worship, will he find his own freedom. I do not suggest that anyone who has been conditioned to such religious beliefs should let go of them on my suggestion, because I do not suggest it. That which we have been conditioned to, for a long period of time, we are not going to be able to break away from, and keep a happy state of mind. We will be beset by all manner of doubts and fears and eventually guilt complexes. Life is an individual searching. No one can give another anything more than knowledge. We can not give one another understanding. Understanding is something the individual must get of his own accord and it must come to him naturally - not by doing rituals, not by meditation but rather by observation.

Irene: Reasoning with himself, sane reasoning conditions the individual to come into an understanding of his true nature.

Yada: Yes, is so.

Irene: And this is something no other individual can do for another, is to reason.

Yada: We can give another knowledge quite easily, there is no trick to it; but we cannot give them understanding. May I have the next question please? \*

Irene: Her next question is more like a statement: "Thank you also for the New Year, the good wishes for the New Year. It is said that after crossing a certain point in our evolvement, a disciple may attract the attention of a Teacher. Kindly elucidate this point."

Yada: I hesitate in answering this question for it is much more complex than appears on the surface. Both the question and the answer are very complex. If one expects that when one is ready, it will be some human teacher or teacher in human form who will come to them, I am afraid they will be disappointed. Our experiences are our teachers. In having experiences, we are gaining what is called knowledge. But we do not get wisdom because wisdom is understanding. Understanding comes only after we have acquired knowledge from our experiences. This means that a book, or a bit of writing, or another person may say something to us that will suddenly give us understanding. But they do not GIVE it to us; we suddenly see it of our own will and volition. When I say 'will' it is not something that comes upon us as a willing it.

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Irene: You cannot force it.

Yada: No, you cannot will it. It either comes to you or it does not. Many of us, in the beginning of our search to understand our own nature, find ourselves having strange and seemingly fascinating paths. For instance, we are led into attending all kinds of cults and mystical orders. Most of these mislead and misguide the seeker. They fill them with a great deal of what you Americans would call nonsense.

Irene: It seems to me they appeal to the emotional side of the individual.

Yada: Of course. This is to be expected because when we do not know ourselves we live in our emotions. Indeed, few of us can be appealed to in any other way.

Irene: I don't know if I am right but it seems it is necessary for one to run the gamut of emotions in order to condition them to settle down and begin to realize that it comes from within themselves. All this is a process of the body and the mind. Do you think so?

Yada: Yes. This is called getting understanding, and understanding one does not get for nothing. It is like everything else - there is a price to pay. There are no books, no writings, no talks of any kind that give one anything but knowledge, never understanding. If the seeker desires to attend the talks of any member of a so-called metaphysical school, it is all right. I have no objection, but I will say this, that he will never get understanding from any such talks. Understanding is something we have within us. It is like happiness. Happiness is not gained by any kind of action or doing; it is something we have or have not.

Irene: It reminds me of the rose that blooms. No one else can open the bud to a full blooming rose; this is its own work. If anyone else tries, it falls apart.

Yada: Exactly so. Many people think I am giving them an understanding but I am not, I am giving them knowledge; they must gain their own understanding of that knowledge. I am happy that life is that way, that it gives us nothing we do not already have. Please, the next question.

Irene: The next question: "It is said the planet Mars has been misnamed. What is the proper name for this planet?"

Yada: I wouldn't know that it has what is called a proper name; it has been called many things by many races of people down through the ages. In my time, in my civilization it was called "Nari Tardo".

Irene: Nari Tardo - you roll the r. It is rather difficult to pronounce. Does this mean Mars in your language?

Yada: No. Nari means red; tardo is our word for earth; red earth. In my time, beings came to our civilization. We of the Temples met them in secret and were given much understanding of what is called, in English, 'planetary bodies'.

Irene: The people, you are now speaking of, would come from the planet we know as Mars and other planets?

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Yada: No, they were what are called 'space beings'.

Irene: What we now call flying saucers are space beings? And they are the guardians of all the different planets?

Yada: That is so. 186

Irene: They would come and have secret talks with you?

Yada: Talk with us, yes.

Irene: Isn't that wonderful!

Yada: However, no one in my time was invited to go for a ride into the cosmos - not even into the solar system! Mars, or Nari Tardo, is a dying planet. Beings once lived there; and those beings who still remain, now live on bodies they have created and put into spaces around Mars.

Irene: Was Mars a dying planet during your time, 500,000 years ago? Were those satellite bodies ...

Yada: Yes it was dying like now, only not so badly dead then. The planet still has much water but it lost such a great amount of water that people could not stay longer.

Irene: The next question: "Beloved Yada, I would like to train myself for greater or wider service. Could you give me a hint as to my need so I can work on myself to become worthy of greater confidence?"

Yada: My honorable friend, I say in all sincerity to you that there is nothing special that you must do to prepare yourself for more expansive work in the field of helping your fellow man and acquiring knowledge. You are doing what there is to do in your every day actions. There are no special services that you can acquire, and none better than what you are doing. Your very thoughts on the matter extends your field of operation in giving the Light to your fellowman.

Irene: In helping us, Yada, she is doing a great service.

Yada: Yes, I know

Irene: I used to think in that line, Yada, what more important thing could I be doing to make myself more worthy and a greater being. Well I wasn't aware that whatever I am doing now is the greatest thing I can do. And this I learned from you members of the Inner Circle. To evaluate that which I am now doing; there is nothing more important than what I am doing now.

Yada: Is true. There is only one thing I would always suggest to any individual seeking knowledge, the Light -

Irene: I think I know what you are going to say but you go ahead and say it and I'll see if I'm right.

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Yada: - and that is to work with a feeling of peace of mind, to rise from your bed with a feeling of security and to feel it throughout the day, and the last thing when you retire at night; feel this sense of security. Remember please, there is no hurry or no need to rush. Whatever you are doing, at any time, should have ALL your attention and a sense of love. That is all. To work for the joy of work and for no other reason.

Irene: As you have pointed out, "I am in and of the Light. This is my day. Everything in this day will be happy and beautiful". 187

Yada: Yes, many people harass themselves with the belief that what they are doing is not important, that they are wasting their time. They seem to live in a state of inner panic all the time because whatever they are doing is, in their mind, not very important. But you see, it is; it is. But the importance must be found in themselves; they cannot get it from someone else. They must FEEL it, the importance of now for what they are doing. This will bring a great deal of knowledge and also the opportunity to understand.

Irene: This isn't quite what I was thinking, Yada. So many, many times you have told us of the importance of being emotionally detached. Negative emotions are very bad. I think it is good to be happy, to show that side of the emotions because it thrills the body and makes one feel more in balance and happy.

Yada: It is not important to show happiness, but to FEEL it.

Irene: That is the emotion I was speaking of - feeling it.

Yada: Yes, to feel this happiness within yourself. Now you may be assigned, or find yourself assigned to some kind of very painful and sorrowful work; so you may not look happy at all. But you feel this inner peace because you know that this moment of unhappiness, or what seemingly should make you unhappy, is illusionary and will pass. It will pass. We cannot do anything more for another than to try to bring them peace of mind. Sometimes we encounter people who are going through tremendous emotional upheaval. If we throw ourselves in with their emotional reactions to their experience, we cannot bring them peace of mind, but more agitation. But we do not have to act gleeful either, for much laughter can be as much of a mental sense of frustration as tears. Do you understand?

Irene: Well I don't think this is true joy, a true feeling of happiness within. This, as you say, is sort of an hysterical way of expressing one's self.

Yada: It is. People who tend to express themselves in much laughter are as frustrated as those who are in much sorrow.

Irene: Yes, this is a sort of escapism and it is a blanket to hide the true feeling within themselves. That's to be pitied.

Yada: Laugh when the necessity calls for it; weep if the necessity call for it, but do not overdue either because it shows frustration, lostness, rashness, inability to cope with what faces you.



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Irene: Even these explosions of laughter from another, you can detect the falseness.

Yada: Yes, if they make it a continuous thing it is, as you say, a cover up for pain that is going on inside them - pain, frustration and anxiety. Love whatever you are doing. Keep your consciousness upon it and do not be disturbed. This is the way to self mastery.

Irene: Because Anita loves Mark so much, I feel I am justified in mentioning here that I wish Mark could feel this peacefulness within him. He is so concerned with the problem of not having enough money yet, to have The Magic Bag printed, and get it sent to those who have already paid for it. But as you said, you can give out knowledge but you can't give the other person wisdom. You gave me the knowledge of what my part was in The Magic Bag. Our part was to write The Magic Bag and get it ready for publication but, as you mention, we do not make the money. It is for the other people to furnish us the money and we were not to be concerned about that part. But he is so filled with anxiety about it that he can't rest in peace.

Yada: This has been going on now for some time, and very little has been done by those who should want the book, so it is upsetting him. There is a limit to one's endurance, especially one as sensitive as Mark.

Irene: It is for this reason that I said I wish he could acquire this peace of mind. I agree that he has ample reason for feeling concerned, however, all the money is in the bank if anyone wants their money back. It remains in the trust fund; it will never be released to the printer until we have sufficient money.

Yada: This is what worries him more than not having the book printed - he is worried about what the people, who have sent in money, are thinking.

Irene: Would you think it would be wise to write a short letter of explanation to those who have subscribed? There have been almost a hundred people who have paid for a copy. We have about seven hundred dollars and it would require about three or four times that number of people before the printer could start on the book. What do you advise me to do about this? I know Anita would be interested so this is all right.

Yada: Would not the printing of such a letter, going out to so many, also cost money?

Irene: I think I could have, someone who has a mimeograph machine, do it.

Yada: Well I think that should be done.

Irene: Maybe I could write it up the size of a postcard; I have one of those duplicate postcard machines.

Yada: All right, I think that would be helpful.

Irene: I shall get after that right away. As you know, I am terribly busy with all my writing and things.

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Yada: Of course. No hurry, no hurry. Do what you have to do now and do not jump from one work to another. Finish what you have to do and then you can do the other.

Irene: Yes I will do this, Yada. I have a feeling of peace about this work, about The Magic Bag, but I do wish that Mark could -

Yada: You cannot lead his life for him. He must feel for himself. This is not something you can do. I suppose it does wear on you, listening to it, but he does not do this very often so it is all right. I think you can take that much pressure, yes?

Irene: It isn't that which pressures me, it is the fact that because I know Mark is a sensitive individual and he has lost some weight recently. I feel that if he had more peace of mind, his whole body would build up some. You know he has enough to tantalize him. The pains in his legs bother him. He seems to be plagued so much. I would just like to see him have a few days of relaxation and be free of those pressures. This is what bothers me.

Yada: Of course. Perhaps I can suggest to him that there is not much you can do about it. He, as I said, must experience his experiences, as you must experience yours. I can only suggest that both of you try not to wear out one another with anxiety, or wear yourselves with it. This is what I mean, to not wear yourself.

Irene: Use our energy for more constructive work, yes?

Yada: Yes this is so. The book will be printed or it will not be printed. There is no other alternative, so being anxious about it is not going to get it printed any faster. It is not going to change things, and we of The Circle know that what is to be shall be.

Irene: I, too, know that, as you say, knowledge and wisdom are two different things, and wisdom is a feeling of something that one feels is right and I feel very definitely that Mark's energies would not have gone out to write this book if it wasn't to be printed in its time and its time cannot be pushed.

Yada: That is so. Nor can anything in life be pushed. You see, this is when the individual gets himself or herself in a great deal of difficulty. We have the unthinking habit of trying to PUSH life. We cannot. We must learn we cannot do it. All we can do is our best in accomplishing anything; put forth all the energy that is necessary but not more than is necessary.

Irene: Then you're prostituting your energy.

Yada: And worrying about a thing is putting forth more energy than is necessary.

Irene: I must admit that I do worry somewhat about Mark's condition. It seems that the doctors can't give him any relief, and you just can't love a person without having a little concern about their happiness. There isn't a day goes by that he is free from aching in his legs. It is rather painful to me to see him walk up a few steps and then have to lean against the wall and go through these

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agonizing pains before he can take another step. And this goes on day in and day out and you know I just can't help but feel for him.

Yada: I understand. I understand and I deeply appreciate what you feel, for we of The Circle feel for him also. We see it; we watch it. 190

Irene: Even Dr. D--- says he would not suggest an operation on Mark now. He agrees with what you say. He said they are discovering so many new things, I guess he thinks there is going to be something perfected that might be of great help to Mark without an operation.

Yada: Yes, it may well be so. You see, this shows you that with all our vaunted knowledge there are things we cannot do.

Irene: Yes I know. But I have a great deal of compassion for him and I get impatient with it and I don't see the justification of it.

Yada: And he feels the same way about your situation.

Irene: Yes I know.

Yada: You have been through much, much ----

Irene: But I feel very good. I think I feel better than the average individual who has never had anything done to their ----

Yada: I am happy to know this. It is a great pleasure.

Irene: Well I think pain registers on an individual's face and my face certainly doesn't show pain.

Yada: No, no, and you don't have to worry about yourself as far as your physical self goes. You are all right.

Irene: Well I'm glad that you say this. I've been gaining a little weight but I shall take that off very soon To get back to our dear friends. Anita and Alfred are such wonderful, wonderful people. She says to please use the rest of the tape for discourse for both of us - which we've been doing. And she also mentions here, "I really should make a little tape and speak to you, Yada. I love you so much".

Yada: This is what I suggested. That would be very nice.

Irene: She says, "But first of all I want to thank you for all the years you so patiently and lovingly have shared the knowledge and wisdom with us. Thank you". And she says, "Please tell Yada to come to see us from time to time."

Yada: Let me say something to them please. She (Anita) has done us an honor by sharing her listening ear with us. By giving herself she has become a target that we could not do anything without. One may have what you call all kinds of artistic attributes, let us say, like painting. Without the canvas, where would the artist be? Without her, the interest in us, her interest in the work and her interest in her own life, we would be as nothing. So you see, her

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Sonship\*, her friendship, her kindness, her work has given us work, has made our lives for us.

Irene: She underestimates what she is doing. 191

Yada: Of course. But this is the nature of one who is understanding, who has a great feeling for life, a sincere and deep -

Irene: Yes, she is so unselfish.

Yada: Yes. We all need one another throughout the entire universe. Where man is, we all need one another. No one walks alone. I feel weary in Mark's body; I must leave.

Irene: I have some tape left - about half an hour, so if you would like to come again before we send this tape on, I think we should fill it. Don't you think so? Unless perhaps I should run off a part of another tape that we have. Would you like me to do that?

Yada: Because we do not wish to keep her waiting and we do not know when we will be able to take control of Mark again, perhaps you may leave it stand for a while and we will see, eh?

Irene: Yes. Anita, if it isn't possible to get my other machine working properly and Yada cannot use Mark's body before 3 or 4 days, I shall send this tape on to you as it is.

Yada: Grati Ya. Thank you Irene, and you Mrs. Ganschow and your husband. Thank you and good night.

\* Sonship -- A degree in Theosophy meaning one who has his/her place close to the heart of the teacher.

(End 142 - 3/21/60)

INNER CIRCLE KETHRA E'DA FOUNDATION  
Transcript Number 156 July 29, 1960  
San Diego, California

15 OCT. 1986

16/A-A

Irene: Irene Probert speaking. It is July 29, 1960. We are holding this lecture at the Inner Circle Kethra E'da Foundation, San Diego, California.

Yada: Sena et Senaha, ena Yada di Shi'iti

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Group: Good evening Yada.

(Yada speaks in his native Yu language.)

Irene: Yada is thanking you for coming. Sena is ladies and Senaha is gentlemen. That is the Yu language that Yada spoke, an ancient civilization of 500,000 years ago.

(Yada asks about someone, speaking to one in the group.)

Lady: Yes she is fine, Yada. She sends her love.

Irene: Did you go there, Yada, and watch the procession? Yes? You did?

Man: Sister Theresa too?

Yada: Au kee!

Irene: "—"s daughter got married last week and Yada and one of the other members of the Inner Circle went to the wedding. Of course they weren't visible but they were there. It was not much of a trip at all for you, was it Yada!

Yada: My honorable friends, it is a pleasure for me to be here and I was saying I attended the wedding rites of your daughter. It was most beautiful and the music very nice. She is happy yes?

Lady: I hope so. I haven't heard from her.

Yada: They went far away from here. (To new arrivals): Come in. My honorable friends, the man and lady are husband and wife, yes? Perhaps you would like to say something to me? Either now, or later as the evening progresses, please feel free to talk to me. There are so many things to speak about, concerning the nature of life and our own being, and it may be that some of you have come with a question or so that perhaps has been a little puzzling to you. I would be most honored to attempt to answer it.

Man: Oh so many things I don't know where to start.

Yada: Start anywhere.

Man: Do you know anything about a tape recorder? I was planning on getting one.

Yada: In my language, CHIGA, meaning body with force operating it. chi is force; ga is body. What is problem with chiga?

Man: I thought I was going to buy one and I had the full benediction of my wife and all of a sudden she changed her mind so maybe she'll change her mind again tonight.

Yada: This is what is called female. The question is do you want one? Yes? Au kee - mostly this word comes from the throat - au kee - it is more like a Chinese sound. All of my language is not the same sound where different languages are concerned - the sanscrit - my language antedates sanscrit.

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Many of your languages are coming from my language. What you call the table - flat top - in my language, mietta - is close to your Spanish 'mesa'. There are many sounds that are from different languages you have today. Mietta means flat land, a flat place or plain where people live. Mi-e is flat, ta is land.

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But I do not come to give a course in language - but it would be nice for you who come to listen to me, to understand my language. Then we could all talk it together. (More people are being seated ) No need to whisper because I can hear you - whether you speak or not!

My honorable friends, I will repeat for the benefit of those who have just come in, have you something to say to me? Have you brought me any ideas, any thoughts? I have been coming through Mark and I talk-talk-talk myself, giving everybody little opportunity to say anything. So tonight if you do have anything to say, I will be most honored to listen.

Man: I would like to know about the universal Law of Seven if possible?

Yada: Perhaps I may not say what you are wanting to hear; I will say only what I KNOW to say. Originally when the matter world was brought into being, it was done by the creating of seven harmonics. I do not know if this is very well understood - do you understand Sir?

Man: I think so; I just want more clarification.

Yada: Matter was not created from what you call a void, but from another dimension of time. Now this word 'time' is not a very appropriate word because it is not clear, not very comprehensive. Man cannot understand time; he can only understand times.

In the Seven Law is the creative force that was brought up out of the frequency that is not very well understood in your world. Some people call it the fourth dimension and consider the fourth dimension as time again. But it is not so. In the practices, in the Inner Teachings, of creating a form is the sounding of seven different tones.

In magic, there are seven tones struck on what are like little bells. Before all this is started, the magicians get in a circle and create certain kinds of breath. In Black Magic, blood is used, human blood.) Starting with perfumes and incense and then there is an intonement made by the seven magicians. This intonement starts energies from their bodies, which you today would call ectoplasm. Ectoplasm, in its natural place in the cells, is called protoplasm.

In these seven tones is forcing the energies of the bodies to come out and it will form into whatever the magicians are seeking to create. Sometimes it makes what is called a genie. Then they inquire of this genie certain inner thoughts about the nature of certain metals and what their properties are, for the use of in magical practices. Also in the art of healing, healing by breath.

I do not know what you know today about healing by breath but I do know that breath is the vital essence of what is called life. Now if you know how to use it right, and pass this breath on to the sick one, you can create changes in the chemistry of a particular organ that is suffering sickness.

To go back to the Seven Law. Can you give me some idea of what you may be wanting to hear?

Man: It's hard to define. I do not know much myself. I am in the process of studying these

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things mainly because I wish to find, for my growth, more of a way to be able to break certain manifestations within me that are not good for my being growth. 194

Yada: A moment please, while I speak with my teacher. Now I will be speaking aloud but in my own language. It is not the polite thing to do in your society but I can only address my teacher in my language.

Yada: My friend, have you been trying to use this Law of Seven?

Man: First I would really like to understand it to the utmost before I try putting it into practice. To do something without understanding it could be very dangerous.

Yada: Au kee. May I ask please, because it is a subject I can not very well discuss in open groups, because too many significances, if misunderstood, could be very difficult.

Man: I understand. I'm sorry and I apologize for asking this.

Yada: My honorable friend, it is a pleasure for me to hear this question being asked. It is one question that, in all the years I have been speaking through this man, I have not heard before. Perhaps it may be that at some time in the future I may have the pleasure of talking to you, and perhaps a few others who have been seeking in that direction, in a more private group, more private talk.

Man: Thank you.

Lady: At the present time I am in a very difficult position. I have been forced to give up my life's work and I am looking for a hint of some sort, on the direction I might go in the future. I don't know if it is possible for these things to be done for others, but for me to have a little indication of which direction I might go?

Yada: Honorable friend, what have you given up? What have you been doing in the past?

Lady: I have been a specialist in the development and reconstruction of voices, for singers. It seems that no one wishes to sing any more; and if you do reconstruct their voices, they sing so badly they lose them again in a very short time. So it has become an obsolete profession.

Yada: Is too bad because the human voice, when trained right, is the most beautiful instrument - not only in singing, but in the art of speech, talking. Have you not encountered some whom you found enchanting to listen to them talk? No matter what they say, just to listen to them talk, is like music.

Irene: Very soothing because they talk in harmonics, which is very harmonious to the body receiving it.

Yada: Is so. My friends, sound can kill or give life. If you want to know what is troubling some people, listen to their voices. You will hear the frustration or you will hear the joy, you will hear the pain, the lost, lonely feelings that such a vast number of human beings suffer in your world. The number of lonely, lonely human beings - how is it possible!? In a world of billions of people - almost three billion, yes? And the greater number of these are LONELY!

Lady, it appears to me, because there are so many lonely people in the world, perhaps you could set your heart and your time to bringing people together, to give them a happier, a more content life. Now I do not mean the - what you call 'lonely hearts club' - no, you do not want any of that! Many people who are very, very advanced

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academically, and who have a background in what is called metaphysics and occult teaching. I am certain that most of you sitting here, find it a little bit difficult to talk to most anyone, or to just anyone, about these subjects, yes?

Man: They think you are crazy!

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Yada: Is so. So make a crazy club! (laughter).

Man: Like the psycho-ceramics club? (more laughter).

Yada: I am sorry - I do not understand -

Man: A psycho-ceramic would be a crack-pot! (laughter).

Yada: Lady, do you see what you could do in this direction? People, cultured people - getting them together to talk and to work out their thoughts together, on the inner teachings. There is not enough of this going on, no such schools for this; and these people are hungry for someone to associate with, in these subjects.

Question: Isn't this on the upswing now?

Yada: It is so. Today, starting in the year 1945, this past period where man would start advancing mentally and stop his growth physically - no more evolution of the body but evolution of the consciousness, mind, expansion, growth. Now what is to be done about this? Because it has come suddenly, more or less, this change, in a very short period of time has made itself manifest. So such clubs - or schools, I like to call them - would be very nice, very helpful. And I think, lucrative - you have to think of the 'green god' today. Because you have been taught to worship it for so long, you cannot now put your nose up at it.

Irene: Not very well - not if one wants to exist under a monetary system.

Yada: Is so. Make a nice surrounding to that it will attract the thinker and give him a place to relax and to talk. We of The Circle have long desired to create such a school but we wished for a laboratory where experiments could be made in the field of psychism, as well as materialism - because, in order to know another world, you must know the world you are in.

Many people are going 'ga' over these phenomena. In my language ga means body.

Irene: Ga-ga - we call that being offbeat - hilarious about something.

Yada: But I am getting off the track -

Man: You were hoping for a school of experimentation -

Yada: Yes, is so.

Lady: You were saying now that we passed 1945, there is evolution of the mind.

Yada: Is so. And so, in this school I was speaking of, people going 'ga' in spiritism, about materializations. But there is more to do than just going 'ga'. There is something that needs to be DONE about it. Man's trouble is that when he is faced with something he has never been faced with before, he is either awed by it or he wants to bow down and put his bottom in the air - or he wants to kill it. We humans take one of two attitudes - kill or adore. And in neither of these cases do we know or even attempt to



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know what we are faced with, what its true nature is - materializations.

My friends, here we are faced with a loved one - I do not know how much love you gave them when they were here, but now that they are dead they are loved ones! So now here they are blown up to physical appearance again and you perhaps get emotional about it and you do the same thing you did before. Why?

What is so admirable about a body? You need only to go to some of your local beaches and look at all the bodies. Most of them you would not turn to look at a second time - and often you wish you had not seen them the first time! Now is this making mockery of these people? No. These people have not learned to take care of themselves, so naturally you leave something go - to go by itself. And it doesn't go by itself; it goes apart!

Now speaking of fat. Fat is all right for the body because you can do something about it; you can de-fat it. But when you get it in the head, it is very difficult to de-fat the head.

And so, materializations. Very nice, very exciting - once or twice - but all you can do about it is "AH", "Wonderful!". What is important is what COMES from that materialization because it is not body you are looking for, not body you are communicating with. You are communicating with MIND, whether it is in a spirit form or a flesh form. You are communicating with mind. Consider yourself a mind first, above everything else, and then you will not be so concerned about what happens to the body. You will take care of it; you will regard it as the temple of the living god, the living temple of the living god - and therefore you will do everything to take care of it.

Irene: The body really is a symbol of that individual.

Yada: It is an out-picturing of that one's mind. It is a thought; it is an idea. A body is an idea. When we present ourselves to one another we are saying, "This is me". Now how do we want ME to be? Depending upon what you DO with it, what kind of food you put into it, how you breathe, how you relax.

I go back and say again that breath is the essence of life. It is said, in your Christian Bible - you can see how little they thought of the body when they said the God scooped up mud and he molded the mud-man, punching in eyes in the head, making a slit for the mouth, make the nose. And He said, "This is not important; it is still mud". So then He breathed into it, the breath of life, prana. Prana - not air or oxidation but something much more vital. Prana, the essence of the universe, cosmic energy.

School is necessary in your modern times and a school that is operated intelligently, without making all kinds of trumpeting about it, because you want people who think. You want to pull them out of the sleeping masses. They are looking for a sign, a symbol of some kind, where they can gather. But again I say be careful of the choice you make in those who come to your school because, if you are not, pretty soon there is contention.

One of the most important things to teach, from the very beginning, is emotional control. Without emotional control man is lost. The world - look at the state it is in - should I add, today? No not just today. Let me take you back as far as my time, 500,000 years ago. Think of this. Half a million years - a half million years, man was wrapped up with this silly thing called ego, this little thing. It was not long before he made it a big thing, a most important thing. He encouraged it to the point where it came alive; it became a living Frankenstein. It is the thing that starts wars. Like my

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honorable colleague Mr. Lingford says, it is the true imp of darkness, that starts the storms in the brain. Emotional storms,

You know what these storms are? Something that is not substance, not tangible? Oh no, VERY tangible. Emotions can create such a storm of what is called neuron activity in the head, in the brain, that sometimes the brain cannot absorb it and kills that person. It causes apoplexy, heart attack.

And in nations, it becomes mass murder called war. The low emotional self is the devil that has man in its grip. But a great portion of men here on earth have been taught by the Christian religion that it is a man-thing, under the ground - the devil is coming up to get you! Like the God - it is a man-thing in the sky.

We are always putting everything of a negative kind away from us. "It belongs to YOU, not ME!" Death? "Oh no, I'm not going to die. Somebody else is, not me" - or - Who did it? "Oh not me! My neighbor." Who did it? "Oh God did it. The devil did it". And around and around we go when, in truth,, we are only seeking - this little emotional self is always seeking to make the herring tracks to somebody else's house. But if it is something the world may consider very great, we all go "I did it. Look at me!" Again it is that lower emotional self that wants to get a little gratification, a little satisfaction when it could get the greatest satisfaction by becoming lost, lost.

My friends it is said, to lose yourself - the lower one - is to gain yourself, the higher one - the Christ, the Light. And the only way we can approach this, the only way we can get freedom from that little devil is by daily practice of keeping him down. Don't let him get started - otherwise you cannot control him. Once he gets on the go, it is like trying to control a thousand big horses.

How are you going to keep that little emotional self down? By daily practice of being observant of what IS happening in your daily world and not what you only THINK is, or WISH is. What IS happening?

Irene: We're trying to understand what is happening.

Yada: Is so. This is the way it is. All right, WHY is it this way? Try to find this out. Why is this person acting the way they are? Now most often you will find that one who is given to negative activity, the origin back of it is back in his childhood.

Many people, who believe in rebirth or reincarnation, want to push it back even farther than that; but it is too difficult to get at that way. Man is always pushing things too far from himself. It is all right to push it away a little bit, where you can get a better perspective of it, but do not push it out of sight because it will come around the back and hit you in the head!

IT IS. So here it is. What is it? What makes the person this way? What makes this situation like this? How did I get into this cage? You see, life is a cage if you make it one, but it is unlimited if you know how to make it unlimited. But we do not want to take time to find this out. We really do not care.

We do not love people enough to care whether their mother or father beat them five times a day, every time they asked a natural question about life. We do not have time for this. We do not have enough love for those we have dealing with in our daily living. But my friends, we cannot escape these people. They are living in the same cage with us. We cannot ignore them. They cannot ignore us. But we who believe we KNOW something, should act it, should live it.

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I have had people come to me and ask "Yada, Why do you not tell us something more than you have been telling us?" The only answer I have is: WHAT have you been doing with what I have said!? Nothing. We know that already. Well, why haven't you USED it already? "Ummm, we have tried but it takes a little work". Hah! Man is lazy hun? He does not want to do more than he has to do.

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That is what the Lord found when he made Adam and eve and put them in the garden. He sat and looked at them. Why do you not DO something? Why do you just sit there getting fat? He knew they could have anything in the garden. They could HAVE it; that's why they didn't want it. So he got smart, the Lord. He got smart; even the Lord can get educated.

He said, "I know what to do. I know my creation is like me. He does not want what he can get but what he is forbidden to have. Then he will clamor and clamoring reduces the weight. He will not be so fat. So what I will do, I will put two trees in the garden. This will keep them busy. I know what they will do but I cannot get to do it by themselves - because if they do they will get guilt feelings. I will give them something to blame it on. I will put the snake in there." So he put the snake in the garden, right by the tree of life. And the snake knew his business. He looked at who first? Adam? No, because he knew the male is inclined to be a little dull, lacking in imagination. So he appealed to the woman, the female. The Lord knew what he was doing when he made Eve. Without her, man would be lost. He has no imagination; he needs the woman to stimulate it in him.

You have seen man working some place or sitting some place and no female around. They look dull and they feel dull if the truth be known. But all that is needed is to have an Eve suddenly appear on the scene. Then imagination goes wild in them.

They have all kinds of creative thoughts. The woman is naturally creative. The female gives to man the ability, the stimulation to be creative. Now here is the snake and the snake appeals to the female ear - "You come please. Look at these fruits. The best! The most tasty! Are you drooling Eve?" Never before had she been aware of the tree but now it stirred her imagination. It made her inquisitive mouth water. So she tastes and she eats and her eyes become big. She looks around and for the first time she sees the man.

Before, all she saw was a form. She wondered what it was. It wondered what she was. But the thought gave imagination so it is out of imagination that man has come: I believe. This is the way it IS. My creative desires go to work. I build up my creative energies and create forms.

The flesh form is a nine month materialization. The only difference between that form and the materialization in the seance room is time. In the seance room, in a few minutes is form, all ready to do whatever you want it to do, to say whatever you hope it will say. It is ready - more than ready in some cases. It is ambitious to get your imagination stirred up. It is hungry; it is lost; it is lonely, just like it was on the earth -if it was hungry and lost on the earth.

Death does not change us my friends, not a little bit. Death is like walking out that door. If I am asleep and walk out the door asleep, I will be asleep until I stumble into something that jars me awake. Yes, we have to be, as you Americans say, 'shook', to wake up. We walk in our sleep and we wonder what is pinching us, what is sticking us, what is beating us. What is all this? Ailments of the body, mis-marriages, or no marriage at all.

In your Christian Bible, it is said, Paul said it is better to marry than to burn. Well

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you can burn being married! What he meant to say, but was being cagey about it, is it is better to mate, to cohabit with a mate than to suffer the fire that is consuming you inside. We may say, "Oh I don't NEED it". Are you not human? "No, it is I've grown out of it", some would say. Oh, are you going to be celibate?

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My friends, there is only ONE time we should mate and that is when we love our mate - whether we are married to it or not, is not the point, does not save us. This is the true saving and we save one another in this way. What madness comes out of man when the fire forces are high and he has no one to share the fire with.

We have become stupid and drunk on what we call modesty. This is pretentious. There is only one question: Do I love that person? That is all. Then my communication with them leaves me no sense of shame, no sense of anxiety; for they not only share my fire forces, they share the ashes - the ashes that can become bitter in our mouths when we do not have love for the ones we mate with. We must give either all of ourselves or none, for that is the quest - the giving without thought of getting, without thought of taking.

Today your world is burdened with all manner of crime. Why? This is a mis-use of the creative or fire forces. It drives one into activity. Nature does not care what you do, or God does not care what you do. Only to do; this is the importance of life. To do. For in doing, is life, for life is motion. When we are not in motion, we are dead.

Like the atom. Take a picture of what you call the atom; create in it what is called zero inertia - no motion. And you have matter.

Man: Is this motion necessarily to be physical motion?

Yada: No, I think we have to be careful of words. Words can be a curse to man. That which should be a blessing to him, can be a curse. It is like everything else. What do we mean? We must agree between us what we mean by the word 'physical' because you see, my honorable friend, man has no contact with the physical world, none whatsoever. He has contact with the sensory world, so he cannot know what physical is. The only way he can, is by what is called the instrument.

Instruments, scientific instruments are contacting the physical world. That's why they get an entirely different measurement that man gets with his measuring machine called a sensory body. Physical? In truth, in the deeper side of this struggle there is no physical per se.

All existence is illusionary. It doesn't exist? Yes it does exist but, as I said, it is sensory. That is why it is illusionary. How does it exist? Let us close our eyes for a moment and start moving our consciousness to some place we have been. Pretty soon you will see the place and feel the surroundings. Or, let us go into a dream; let us go to sleep. Here we have the nice house, perhaps in the mind, traffic, or in the country with beautiful trees, mountains, lakes. Of what are these made?

Are these memory patterns stored in the brain of what you call 'out-here' living? Yes and no. Yes, one way - a blind person does not have the kind of dream that a person born with sight has. They do not have what you call color, and the shapes of things are not the same. So what is the matter world? SENSORY.

Sensory. In the book by the man Shakespeare, he is saying it is the stuff that dreams are made of. You have heard that quote? Man is mentally himself with these little instruments with which he makes measurements of what he calls energy. What we have termed the physical world, there is neither color nor sound nor shape. The sensory body

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takes these shapeless soundless colorless substance, and forms it into shape, color, sound.

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Think what wonderful creators we are my friends. And think how limited the senses are, to give us a real picture, a complete picture. If we train these senses to be more expansive, to be more aware, our world of color and sound and form will be a hundred fold more beautiful. But life is a two edged sword; it may also be a hundred fold more painful! But can you enjoy sugar for very long without having a little salt occasionally? Man is spoiled - "I don't want this; I only want THIS".

Not knowing they are both the same thing but he is looking at them with a different feeling. So he reaches for this because he thinks it is more pretty. After he uses it for awhile, his senses for it become dull and so he thinks the THING has become dull. But his senses have the same beauty, the same prettiness; the same of everything that was wonderful to him, is still there. The proof of this is when someone else comes along and says "You don't like that? I will take it". And away he goes with it. And you stand there and say to yourself "The fool! He will be sorry. Wait and see". Of course he will. But, for the moment, to him it is a bright and shining toy, just like it was to you in the beginning. Let him have it, yes, but have no shady thoughts about what is going to happen to him because he'll create his own shady thoughts. He doesn't need yours.

I seem to have gone a long way from your question, Lady, yet I feel that perhaps I have given you a thought on the matter. Now let me ask you something please. Do you have any ideas for yourself, any feeling for the change you might like to go into, away from what you used to do? Have you any thoughts on the matter?

Lady: I have had a few, but in order to use them, I have thought perhaps I had better live in another country.

Yada: Yes, a country with broader view, better understanding.

Lady: Yes I think you understand what I mean.

Yada: This America here is a beautiful country but the conditions under which the American has been raised - the falseness of it - one who has experienced other countries, feels the falseness and very often tries to get away from it.

Man: The porpoise has a brain which weighs 1300 grams. The human being's brain averages 1300 grams. The porpoise has a voice box like a human and can reproduce any sound of the human voice and it prefers the company of human beings to other members of the ocean. How come?

Yada: Hah! Now if the porpoise has all of these things, I think you should ask the porpoise! Look, what you say is something to think about. Now if I may say so, this poor fish is on the way to becoming a human - the poor soul. If he only knew, he would stay a fish. But you see, the porpoise has much more intelligence than he has yet been given credit for. This being is truly on his way to take physical human form. This is one of the last sea creatures, in your time, to be on the road to human evolution.

Now you may ask WHAT is evolving - the porpoise or let us say man? How did he get OUT of the sea? You see, man truly is a frog. His basic nature is the frog. He leaped out of the seas of the earth, to invade the land, and now he is going to leap into the sky to invade the spaces. He is a leaper, a frog. Now we go and look at the porpoise and we wonder, is this man in evolution? No, not man in evolution but MIND in evolution. And this evolving mind will create the changes necessary in the form so that this one can live on land and get experience on land, to the point where eventually he

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will have legs and arms and end up generally looking like man - which is a little bit like the ape.

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Now the ape is a being apart from man. Man did not evolve from the ape. He had nothing to do with it - and the ape should simply say so. But this is so, my friends, this is fact, that the human species and the ape, the monkey, are on a different branch of the tree of evolution. The porpoise has had his time in the sea. He is going to come out - conscious. The life force which is the porpoise will become human in time. But the monkey will forever be a monkey; he has reached his point. One other thing has reached his point - the cockroach, and the ant, have always been cockroach and ant. No evolution. It is enjoying itself as it is.

Man: An island off the coast of South America - it seems to be a condition there where you go from one time frame to another because when you approach it from a certain way, you can't see it at all.

Yada: Who here wants water? I keep hearing someone thinking water. If you want water, much water in -

Man: Well maybe the ocean.

Yada: You disappear near the island?

Man: Yes, in a way. There was a case where these men were out in a boat - they came from a ship - and they couldn't see the ship. Then suddenly they saw the bow of it and it looked like it was coming out of a fog - but there was no fog there!

Yada: I will speak with my teacher. You see I do not know everything! Now there have been many people suddenly disappearing; making like what you call spooks, but they are not spooks. They don't want to be like spooks but something happens in the atmosphere around them suddenly. And this sudden happening is a shifting in the arrangement pattern of three dimensional matter. When the shift takes place it creates a shield of lines from those who are living on the other side of the shift. Do I make myself clear? Now of course, matter is not known by your scientists today; they do not know the nature of matter.

They only know some of the nature of matter and they have been picking it apart and looking for something. And the more they pick it, the less they have, and they still have more to pick. It is a magic substance, isn't it my friends? Magic. The more you pick it, the more you have. You pick part off here and no matter how long you go, you can keep picking parts and the thing will keep disappearing. But you will always have something to pick.

There is a characteristic of matter, that your scientists do not know very much about today. It is called -you see how difficult it is to express something that so little is known about - let us say it is atomic shifting. Now you have light and you know you have things in your world that are there because you have what is called light. Color itself does not exist; there is no such thing as color per se. There is radiation; some part of what is radiating this light, will throw the light back - some of the lines of force will be thrown back and others will be absorbed.

This is only one characteristic of light. Sometimes light, in reflecting itself on certain arrangements of atoms, will not show form. It may throw back a light but it will not display form, the form which is there to be displayed. It will create a kind of curved reflection. Does somebody here understand this?

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A curved reflection, where you cannot see the form. It is like some mirrors - the concave mirror; if you stand in front of them, you do not see yourself. The reflection is seen on the sides where the curves come this way; but in the front, you do not see it. It is like you are not there. It is the same way with some light reflecting on certain form; atomic arrangement causes those forms to be non-existent to the person who is sitting on the other side of the form.

Also, strange perhaps, even today in your modern world, some of your physicians know that it is best to put one with certain diseases, in a totally dark room. 202

Question: What kind of light were you speaking of?

Man: The disease producing properties of light and the health producing properties of darkness.

Yada: Light can be very harmful to the eyes when one has certain ailments - I think for instance measles and also scarlet fever - it is bad for the light to be too much on the eyes, in these diseases.

I want to talk some more on these things but I am being called. My friends, will you excuse me please.

Lady: Have you been to Salt Lake to visit my father?

Yada: Yes I have.

Lady: It is not good I know. He is down to 125 pounds.

Yada: Au kee. We will keep trying to see what we can do for him. He is such a very nice man. I do not want to offer you anything too much but -

Irene: Do you know my sister Dora is here?

Yada: The lady with the gray in the hair? Yes, she has been away?

Irene: Yes, she teaches in --.

Yada: Yes. She is looking very good. You will pardon my rudeness that I did not speak directly to you. If I can be of service to you, Lady, in the Light, I will do so. Lady, what you are doing is a very necessary work. You are training young minds, so take care of yourself please. You go softly, no hurry, and you live much longer. You do this please. Do not permit anyone to hurry you into motion. Love yourself enough to guard yourself against the unthinking actions of others.

Lady: Thank you Yada.

Yada: Now my friends, I leave you in love.

(Yada withdraws and Professor Luntz comes through.)

Luntz: Good evening my friends, I am Professor Alfred Luntz.

Man: Good evening Professor. Maybe you can tell us about the thing and the no thing and how we get started?

Luntz: Well it is going to be difficult to tell you about the something! (laughter) Have all of

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you heard me before?

Lady: No. We have read about you.

Luntz: Now we will get the chance to talk to one another, eh? I was a clergyman for the High Episcopal Church of England - **high, not the low one you know!** There is a difference - at least God recognizes that difference, so it is said. Now you are talking about the SOME - thing and the NO - thing. At present I am the no - thing. I used to be the so called Some thing, **called Dr. Alfred Luntz or Alfred Luntz for 83 years.** That is quite a piece of time, eh, to spend knocking around on the earth?

I got rather weary one evening and went to bed, and just forgot to get up. And, well, one can't have bodies lying around so they took mine out and planted it somewhere. I went to my own funeral and watched them plant me, and listened to one of my colleagues give me a most excellent eulogy; but most of it was lies. But it sounded good. And after it was over, instead of going home with my family like I started to do - I got in my carriage with my wife and two daughters but there was too much grief around. So I went for a bit of a walk instead. And while I was off on this walk, my wife was very certain - at least my wife was - that her husband was in heaven. Isn't that sad? That put me so blasted far away from her that I had no way of reaching her - at least that's what she thought!

Well, after a time, I did go home for a little while and **tried to make some contact with my family; but it was hopeless.** I just couldn't get through. And it was just as well because, believing I was in heaven, had they seen me they would have thought I was a devil impersonating their loved one. And that would have raised hell with them no doubt.

So after a bit of time, I left again, and I roamed around London for quite a bit. I had a great desire, certainly, to go to heaven instead of knocking about on the streets of London. There's really no point to that, you know, but I simply couldn't find the place! St. Peter must have seen me coming and I think he pulled up heaven - lock, stock and barrel - and moved it over to Germany! So I went over there, looking for it, but it wasn't there so I gave it up.

Now many people would have you believe that the moment you pass over into the other life - which is misnamed 'the Astral' - no one really goes to the astral you know. The astral is the starry realm - and who goes to the stars? Only the rockets - and they haven't reached there yet, by quite a bit I should say. But they will, in time.

Give man time, and he can do anything whatsoever, anything. The human mind is ingenious; it can create whatever it so desires - including Professor Alfred Luntzes. What am I saying! Heavens!

But I spent four or five years - not quite five, but it doesn't matter - in a condition where I was quite alone. No one I had known on earth, or who had passed on before me - I had no contact with anyone in the physical world. That is quite a mess to get oneself into, eh? But there I was - hung up, I think would be the expression, hung up between two worlds.

Now I spoke of this to a group in New York, and there was a gentleman there who seemed to know EVERYTHING about what happens to the soul - just as I did when I was living on the earth. And he made the remark that undoubtedly I had died without loving Jesus - that I didn't love God and all that sort of thing. Well I had spent some fifty years in sincere believing and teaching, so my position had nothing to do with my belief except to the extent where it threw me into a kind of anteroom where I had no

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contact with anyone on either side of the veil.

Indeed, I didn't seem to be anywhere but on earth. I simply popped out of my body, saw it lying on the bed, and saw my family standing around the room crying - and my family physician - but he wasn't crying.

As I have mentioned before, when you die, if you can get your undertaker to cry, you will know you had a wonderful life while on earth, you must have been a wonderful person! Some time when one of you pop over here, try to stay conscious enough, in what is going on around you, and see if you can see a tear in the undertaker's eye, eh? Really, we are only money to the blighter! That is one thing about the undertaker's position - he doesn't have to go out looking for business; it will always come to him. I notice of late they are advertising the cemeteries and how comfortable they are. So if any of you are in a hurry, you shall have comfort on the way.

Well, after four or five years of knocking around in this way, and having no contact with anyone, seeing no one except the people in the street, I had a man come to me and he became my teacher. He taught me many, many things - including WHY I didn't get to heaven. The answer to that is I didn't bring it with me! Remember to bring your heaven; otherwise you will have none.

Now shall we talk a bit about the THING and the NO THING? Out of what does man come? You know, when I had a beard and mustache, it didn't tickle me near as much as this man's tickles me! I think he should let it grow a little longer to get it away from my nose. (\*\* Mark had grown a beard. \*\*) But anyway, as my colleague Yada said a bit ago, we human beings - as bodies, as the world and everything in it, throughout all creation - everything is an IDEA. You may ask, in whose mind? But that is the wrong question. It is not a who. A who is a living being, a flesh being, an idea externalized; that is who. But what is mind? Can there be a mind without a brain to record on? Because that is what is happening in your physical world.

You have a machine in a box on the shoulders here, called the head - which we do not often use as a head but as a hat hanger. And this brain is a receiving and sending center. It is much like one of your modern computers. And this, which appears to be space, and NO thing, is mind, is consciousness - MY consciousness.

Or, each of you may say, MY consciousness and it would be the same thing. My name is I AM, and you may say that and it would be true - much truer than saying my name is Alfred Luntz or Mark Probert. There is no such person as Alfred Luntz or Mark Probert. I AM is my name. As my colleague Yada would say, TAT TAT SUT, TAT SAT OHM - I am that. I am the reality. So I AM is the reality.

Some years ago, I think in Los Angeles, there were some investigative gentlemen - a bit young and inexperienced, that is, in the field of investigating spooks. And there I was - and it can be embarrassing you know; you can lose face this way. So they started on me. They didn't approach my colleague Yada; they waited until I got in. I guess they realized that I was not quite as alert, not quite as knowing, nor not quite as loving as my colleague Yada. I had not attained that state of consciousness where I could tolerate everybody and love them at the same time! That is damnably difficult! (laughter) No matter what anyone says, all this talk about you should LOVE everyone, is quite good but - well, we can't always do it satisfactorily - either for them or for us. We may try to pretend, but when you try to pretend love, you are making a big mistake; because the one you are directing it to, feels the falseness in it and you feel the falseness in it and that is why HE ..

Your life, your attitude expresses the falseness. We can lie, surely, to one who is

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asleep - asleep in his own little ego and is looking for praises and pats on the back, and all that sort of thing. But one who is alert, we can't fool them so easily. Love is the thing that keeps the one who is wise, alive. Without it, man and everything else dies.

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But anyway, these investigators wanted to know, first, who I was. "Who are you Sir?" Well, they didn't even say 'Sir' but that's all right. "Identify yourself!" Well I started to pat myself for my identification but I realized I hadn't brought it with me; I'd left it on my heavenly bed when I was changing clothes. I tried to tell them this - I can't identify myself. Should I tell you that I lived in a certain part of England, a certain street, a certain number, and that I knew so and so and so, and all that sort of thing? This is what they wanted for identification.

But my friends, the mind is so vast and it is so everywhere present, that when you have the ability to tap it, and tap it clearly, you can pretend to be ANYONE, anyone. More than this, they can mimic the voice of one you have come to see, or one of your loved ones. They can tell you things that happened between you, years and years ago, and that no one else knows anything about. Moreover, they can materialize, create a body, with fingerprints that the experts will swear belong to so and so - that there is no doubt about it - and this being is NOT so and so.

Identity? I said to these gentlemen, if you can prove to me who YOU are then I will prove to you who I am. Oh, they said that is not cricket - well, not cricket - they wouldn't use that expression - that is not scientific. I think science is also cricket to some extent, yes.

So they started to show me their identification - their drivers' license, birth certificate, and so forth. I said this doesn't prove to me who you are. This gives me what you are in labels, in tags, and all of these are lies; they belong only in your shadow world.

You see, my world is not a shadow world - not quite as much as your world. There is still some shadow clinging to me; and as soon as I can clean it off, I shall have attained another degree of understanding in life. Alfred Luntz - I have to keep remembering that I had such a name because, as you know, I have had many lives before that Alfred Luntz life. Oh yes. So which name should I give? Who died? When Alfred Luntz died, did Alfred Luntz die? Heavens no! If we are going to talk about names, a whole raft of people died, if we believe ourselves to be names. An endless, endless chain of Alfred Luntzes and not-Alfred Luntzes. Who died? I passed at the age of 81; I said earlier 83, but I meant 81.

Irene: It was in 1893 at the age of 81.

Luntz: That is quite right my dear - at least I think it is!

Irene: Well you said you were born in 1812 -

Luntz: But I am not always certain. These things escape me from time to time.

Irene: Well it really isn't too important is it? Because you never were born and you never really died, so the year doesn't make too much difference.

Luntz: No, quite so. I - I AM I, Light, was never born. Therefore, it can't die. No beginning, no end. I AM and that is all YOU can say about it.

Joe: In our state, in which we find ourself in a body, we don't seem to have any recollection

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of any previous life unless we are either told or we have a great understanding. But in your situation, do you recall all those that have gone previous to your happening as Alfred Luntz?

Luntz: Oh heaven no! I hope not! That would be ghastly wouldn't it!

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Joe: You are just yourself?

Luntz: That is so. As I go off the stage of life, I go off with the name or label that I wore here, acting the part that I came to act. Who just went backstage? Someone called Alfred Luntz. What role did he play? Oh he was a clergyman. Oh? What kind of a chap was he? Oh, all right. He had his weaknesses I suppose, like any other human. He had a family, two daughters. He seemed to love his family. He seemed quite devoted to his work also. He seemed to be a severe man at times but his work made him that way; being a salesman for God, is inclined to make one severe. We can't pop up to another and start trying to save his soul with a lot of laughter and handing out cigars and all that sort of thing; you can't do it; I think the boss would object to that. We have to lengthen the face somewhat and get that look in the eye - Have you been saved Sir? And you can't do it with a grin or they'll think you are being sarcastic.

Irene: You put your stethoscope to their pocketbook and say, "I can save you with what you have!".

Luntz: Quite so, yes. But as I said, I DID believe in heaven and in hell. Well I didn't find myself in heaven and I felt very fortunate that I didn't get to the other place - unless of course London is hell! It is at times, and certain parts of it always is. As I look back on those years, some parts of it were a fright - the Limehouse District - heavens! Have some of you been there? It is a fright; well it is a little better since Hitler's bombs tore it up; the authorities had to do something to build better kennels!

Our interest in life, my friends, should not be so much in those who have gone beyond, but in those who are here, those of us who are here. We should not be clamoring to please God; we should be clamoring to please man. Once we do this, I am certain, that if there is the kind of god the Christian speaks about, and is taught in Christianity - and heaven knows I taught enough of it - then I am certain he will be very happy. In fact, he will feel relieved; he will be saying, "My god! Am I happy that I am not being called upon so much anymore. My creation is beginning to show signs of intelligence and they are doing something for themselves! They are showing a little real love and appreciation for one another, so they don't have to be wearing their knees out, calling to me. Because you see, I can't - I, God, can't be talked to while you are standing up! I can't tolerate that. I have to have you on your knees." At least the priest does because that is the way he can get at your pocketbook better; you have no defense on your knees. Well I could put up a pretty good fight - even on my knees.

But the life beyond the physical world will be - according to your own feelings about life, your own nature, your own state of mind - will be either jovial, happy, gay, or damnably boring. Now if you like the slums, if you have a slum mind, there are slums you can wallow in there, as one does here. If your mind is not of that nature, it will pull you to or create for you its kind, the mind's kind. It will be a replica of what YOU are; what you are.

Now, for a time, if you have suffered greatly here in the physical world for a longish period of time, you may come over here asleep. It is as simple as that, just sleeping. And you may stay asleep until such time as you have dreamed away any memory of the physical world, so that when you wake up you will have no guilt feelings hanging on to you to cause you to recreate the suffering.

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What is an ailment here? Imagery, An idea. Now this may sound, to some of us who have suffered greatly of a disease of some kind - it will sound irritating to us. "I didn't create this! Blasted, I wouldn't want something like this. What are you talking about? I am suffering, day after day, the torture of the damned and you tell me that I created it?!"

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My friends, listen. I speak to you for your education, for your welfare. You brought that ailment upon yourself by your attitudes to your experiences. The nervous system reacted to your environment in certain given ways, impinging upon the nervous system negative emotional feelings. These feelings moved along the nervous system like electrical impulses, and according to their kind of motion, they created in the glandular system, certain electrical changes which brought about that which you are suffering from. I say to you, my friends, there is no disease of the body, nor are there any accidents that were not created by your mind.

Man: The timing in an accident has to be exact, doesn't it?

Luntz: To be sure. If we get to the point where we are going to be killed, and are not killed, it will be because we were either too late or too early! It reminds me of the story of the man who was asked to take a plane ride, by the owner of a plane. He said, No, I'm likely to get killed. The plane will crash and I will get killed." And the pilot said, "Not at all. You are not going to die before your time." And the other man said, "That may be true, but it may be YOUR time to die and if I am there with you, well you can see what would happen!"

What is chance? What is destiny? What is fate? Are these things a state or condition standing out here somewhere, in a yet negative condition called time? I can hardly see that. We, in our present condition, we can't know everything. Many spooks pretend to know everything and many of the mediums they communicate through will assure you that their spooks know everything. The blighters didn't know a thing while they were here, much less everything; but since they have shuffled off this mortal coil, as the great bard Shakespeare put it, they know EVERYTHING there is to know!

However, we make bad guesses at times because we can't see all forms of action. There are some things that are barred from our eyes and feelings. You right here, any one of you, who set your minds to it, can do just as well at gathering information as any blasted spook! You can do just as good because YOU are not tied up in a body; you are just as free as any ghost, spook, shade, or shadow.

This has been man's trouble; he has labored under false teachings that he is tied to his body, and in order to go anywhere he must either skin and bone himself - in what is called death - or he has to take this thing with him, this carcass. Now you can set it aside, put it down and tell the blighter to stay there while you - mind, the consciousness, the real operator - you can take off and go where you wish. You live in an unlimited universe.

Man: Sir, is there any necessary knowledge to be able to do this?

Luntz: Oh quite, quite. You see there is always a fly in the ointment, isn't there?

Man: Right. Is it dangerous - if you do not know what you are doing - for the physical body?

Luntz: Yes, and for the mental self, yes. Now sometimes - and I don't want to frighten anyone, or keep you from doing what you feel you can do. Do to your limit. Simply try

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to know what your limit is though. That is the danger, eh?

But one who is projecting a psychic body, and getting out into what is commonly called the astral world, may encounter a magician there. By 'magician' I simply mean one who knows how to get around in the wider spaces. And this one may not like you, or he may feel that you are learning and maybe learning too fast and you may be able to do better in a shorter period of time that he does. Well, the blighter will not like this you know. The ego, in or out of the body, is a beast. I think my colleague Yada calls it The Ass. It truly is, you know, and most of the time it is riding us! Well, this one may beat your psychic body severely and then, when you get back to your physical self if you do, he may even kill you; in other words, keep you from getting back to your physical self. And if you do get back, you may find bruises wherever his fist - or whatever instrument he used to strike your body.

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Man: I had an experience with my own mother - when she awoke with finger marks around her throat!

Luntz: Oh yes sir. Now this has been happening - people have been getting killed, in certain parts and certain races - quite a number of cases of it in the Philippines, where they would awake from a dream for a very short period of time and then die. I think you know something about this, Mr. Reynolds?

Reynolds: Yes it happened up around San Francisco I believe.

Irene: Some happened in Honolulu and in the Philippine Islands also.

Luntz: Yes, they call it, I think, The Death Dream. In some of these cases, though, I am not too certain because I didn't witness the action, I feel that some of these people got out of their bodies and started walking around in the astral world.

You know, it sounds very strange - one thing contradicts another. I say there is no such thing as space and time, and no such thing as an astral world either. It is all one and the same world. There is one light, one world. But man has suffered from illusion for so long; more than this, he builds by this tremendous nature of pretence - of pretending, of acting. He is a great actor; he not only acts out his show but he builds the stage because the stage manager is everything. One life or one show, and it seems that must go on.

If a person wants to get out into the astral world, as he calls it, and can do so safely, DON'T project a body. Produce a state called mental expansion. And you can do this with a bit of practice, but every time you feel yourself projecting another form, remember this ? is illusionary, so why produce another illusion, eh? Create a state we call mental expansion and you can go anywhere and you can't be touched. You are walking the truly invisible world. You can practice this until you become a master at it and you will find an AMAZING new world to move about in.

Man: Sir, is it possible for you to explain a little of the method for doing this?

Luntz: Yes it is, and it isn't dangerous. It will not create what is called a bi-location of consciousness. You will feel quite safe in it. You need never worry about suffering any mental aberrations from practicing the work. No, you can go right on and experience it slowly, with no fear. You lie on your back, the same as you would if you were going to project.

You put your hands by your side or simply lay them across your solar plexus or chest plexus, lightly; let them just relax. Hold your concentration. First your eyes are open;

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you are looking at the ceiling. Hold your attention there and close your eyes. Even behind your eyelids, you are still looking at the ceiling; pretend you are seeing it. Hold your attention there but do not force it. Now you see all of this is also the beginning of the practice of projecting, eh? There is a difference. You make no suggestion to yourself, of moving upward; where in projection, you generally did - to create the illusion of moving, of motion. You don't need to do this at all, in mental expansion.

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So keep your eyes closed, your eyes to the ceiling; keep your attention there. If thoughts keep popping into your head, let them pop; let the blighters run and run, but you hold your attention on the ceiling. At some time in your practice, it may suddenly occur to you, that with your eyes closed, you are looking at and can SEE the ceiling - just as plain, just as clearly as if your eyes were open. Now you will think you eyes are open so you will open them - and spoil the whole show. But don't let this discourage you. Go right on; close them again and try it.

Now this visual sight of the ceiling may not occur again. You may simply see holes that open into empty but bright space. Try not to let this disturb you to the point of opening your eyes again. Hold your attention there. At some point those holes are going to vanish and you will find yourself somewhere in what is called space and time. It may not be in this world, may look into another world. But you can knock about on this earth; after practice, you can go where you desire to go.

Now you can become very fascinated with this, in the beginning, but don't overdo it. You can do it as a practice to put yourself to sleep if you like. It cannot really hurt you but don't overdo it. Don't overdo anything. I was going to say don't overdo love-making but that's another thing. That is a thought, isn't it, but I won't go into that tonight. I think it is getting late and I'll remove myself.

Irene: I'm happy that you came.

Luntz: Thank all of you very much for coming. I'd better go. I have several things I would like to talk with you about, my friends. I hope we can get together again soon. Thank you. Good night.

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# YADA REVELATIONS

Irene: She is regaining her equilibrium.

Yada: Is so. When we go back, we see this condition called unity - unity out of what appears to be chaos. (Talks to Kethra.) Permit me to withdraw please for a few moments. I will be back soon.

Yada: Now, my friends, I wonder if what I have been speaking of, has stirred some thoughts in your minds? Do you have something to say to me? Lady, what do you think? I imagine that you, through the years - not to mention your present age, have had many thoughts about life, many questions you would like to have some kind of an answer for?

Lady: Well I would like to ask, why is our mind such a mystery; why is our brain such a mystery?

Yada: Occasionally the brain, as such, is not a mystery. It is your attitude or my attitude, to an organ called the brain. The brain itself is not mysterious; there is no mystery in the brain itself. The mystery lies in the individual and his ability to think about the brain. You cannot see your brain because you do not try to see it. But even if you could see it - cut open the head, have someone look at it for you, they cannot give you an answer.

Lady: Well why is it such a mystery? They don't have the power to know why and -

Yada: Because their minds are on something else. Many operations, in your modern times, have been done on the brain. Your greatest brain specialists, in their earlier training, have dissected that organ many times but all it has taught them is a little mechanics of the brain - some of the brain's activity.

It is known that thoughts are created by energy flows called neuron showers. Isn't that brilliant? Can you see a neuron shower? Do you know what is meant by it? It is simply the exchanging of cellular energy.

In the brain, there are no pictures as such. When you are looking out here, you see the world in a series of pictures, yes? Yet, your receiving of the out-here-ness, through the eyesight, creates no pictures. The eye registers everything upside down. You have seen it? You have a camera which is like this, is it not? Yet, the nervous system that operates the activity, which is called eyesight, produces in the brain what seems to be pictures right side up. All that happens in there is an exchanging of nerve energy, brought into play by those nerves, in reacting to what is called light and shadow. There are varying degrees of light. The eyes create what is called color. The ears translate molecular vibrations into what is called sound. There is no color, not in reality.

THE NOMEN : THE THING-IN-ITSELF

And what do I mean by reality? I simply mean energy which is what the entire universe or universes is made of. The nervous system, by making these various energy flows, creates solidness and sound. Let us say simply, pressures on the nervous system make our world what it is.

You have the same activity in the dream world. There is no sound or light as such in the dream world. The dream world is a product of the nervous system, the same as your external world. Your thoughts or feelings of your wakeful state, memories of your experiences that are built up in the nervous system, produce our dreams, make them seem real or unreal to us, causes us to want to run away from what appears to be monsters pursuing us. These monsters are mainly anxieties, worries which we carry to

i → You know we do not give up anything but ourselves when we love another. We give up with joy all of what we once thought was wonderful was great. We must have it, we need it. We do not give ourselves up to another. That is not so. We give ourselves up to the greatest. It is called LOVE

E. ii → Irene: This is most necessary for the individual but you know, Yada, people are not conditioned to sit down and really think this out, how much they owe themselves to give themselves "the greatest" as you say. Then you are not giving to another, you're giving to yourself, and, in giving to yourself, you give to another.

Yada: Of course. When we give ourselves to love, the person that is the symbol of that love cannot own us, cannot possess us, because we are not giving ourselves to that person. No, they cannot take anything from us, and they cannot give anything to us, which we do not have. We are whole. They are only the symbol, the sounding board of our spirit, our minds, our bodies. When I say "only" I do not belittle it. It is very great. You see? Wonderful!

In time, through long association, what you think of as love may become cooled. I think that we should always be aware of our ability to change in our feelings, not only for others, but for things. We do it do we not? Are our feelings, even hate, are they a constant? Certainly not! This is natural. Don't be afraid of it when it comes. He will take this attitude also in the course of time. This will not mean that his truer feelings for you are lost, but rather the surface feelings, not lost, but happily and wonderfully gratified so that he and you are at peace with yourselves.

You know in the Christian Bible the man, Paul, said, "It is better to marry than to burn." Did he not say that?

Man: Yes.

Yada: And what is the burning? It is that cosmic fire centered in us, that creative substance that is burning us if we do not put it into use. When you give of your body self to one you love, don't be afraid. Give freely, gladly with joy and you will find peace of mind. I think I'm going to leave. It has been a pleasure, a happiness to come and speak with you. Every time I come here, every time I enter into service to my fellowman on the earth plane or anywhere, more life has been added to me. Brighter becomes my sun. You do me the greatest service to come and communicate with me, and (for me as well to communicate with me,) and for me as well to communicate with you.

Irene: .....Yada.

Yada: Gratcia, a nochi.

Irene: Good evening, Yada.

Group: A nochi to you.

YADA REVELATIONS



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# Greetings—

No heaven can come to us unless our hearts find rest in today.  
Take heaven.  
No peace lies in the future which is not hidden in the present little instant.  
Take peace.

The gloom of the world is but a shadow.  
Behind it yet within our reach is Joy.  
There is a radiance and glory in the darkness, could we but see --  
And to see we have only to look.  
I beseech you to Look.

Life is so generous a giver, but we judging its gifts by their covering,  
Cast them away as ugly or heavy or hard.  
Remove the covering and you will find beneath it a living splendour,  
Woven of love, by wisdom, with power.

Welcome it, grasp it, and you touch the Angel's hand that brings it to you.  
Everything we call a trial, a sorrow, or a daily duty, believe me, that  
Angel's hand is there.  
The gift is there -  
And the wonder of an overshadowing Presence.  
Our joys too!  
Be not content with them as joys --  
They too conceal diviner gifts.

Life is so full of Meaning and Purpose,  
So full of beauty -- beneath its covering  
That you will find earth but cloaks your heaven.

Courage then to claim it! That is all!  
But courage you have, and the knowledge that we are pilgrims together,  
Wending thru unknown country, home.

And so at this time, I greet you.  
Not quite as the world sends greetings, but with profound esteem --  
And with Prayer that for you now and forever  
The day breaks  
And the shadows flee forever.

By Fra Giovanni - Christmas 1513

ANITA GANSCHOW  
YADA REVELATIONS GROUP  
1982

*From Anita  
1982*

ALLEGED BEINGS LIVING UNDERWORLD, BELOW THE SURFACE OF THE EARTH

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