

PROBERT - YADA



August 5, 1960

(Three Teachers)

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1 ABR. 1986

This is Irene Probert speaking. It is August 5, 1960. We are at 931 26th Street, San Diego, California, at the Kethra E'da Foundation.

7, 8, 9

No 3

Man: Will you please be with us in our venture with Mark?

Yada: Gratcia, I will do this, yes.

Man: And ask to please - - to watch over us.

Yada: Yes, yes.

1960. 62. 63

Man: So won't err in our work.

Yada: If you do not err, I would be most disappointed!

Man: That gives us a lot of latitude.

214

Yada: It does.

Man: It would be one less pressure.

Yada: Do not be concerned too much about what is called making mistakes because you can rectify these as time goes on and it is expected, it is the very nature of life that man make mistakes before he does something right. The trouble in your world is that you are given the misconception that it is something very evil to make a mistake. This causes frustration, especially in the mind of a child, so that it is afraid to even try to do anything.

If children were taught the possibility, the very likelihood that they would make mistakes first, they would not be afraid. They become afraid of failure and this makes them fail much more often.

Man: We fear and we are paralyzed by the fear.

Yada: This is so, is so.

Irene: I believe, Joe, that you were sort of hoping that the Inner Circle would be peeping over your shoulder when you were doing the editing. I believe this is what he was referring to, Yada.

Joe: And helping us physically to be able not to fail. I don't know how much it is going to be, but whatever is going to come about, my battery is run down pretty much now, you know.

Irene: His battery.

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Yada: What is?

Irene: Its the motivation of an automobile you know. When the battery is dead, the car won't go. And when his battery is run down.....

Yada: Oh, he means his energy is run down! Battery? (Laughs)

Man: Energy and battery are the same thing.

Yada: You Americans sometimes say things in such a strange way. But, when you think of it, these expressions, these colloquial ways of expressing yourselves are very much to the point. There is no doubt of what is meant. Very nice. But you can be sure we will attend your efforts. It is our work, yes?

Joe: Yes:

Yada: Our work. We must work together. This is the only way it can be successfully carried through. Cooperation on both sides of the vale, yes. But in the meantime, do not be concerned. You move as you feel you must, but do not be anxious. Let go of your anxieties. Everything is going to be all right; everything is all right. Yes, it is all right. But we think always of tomorrow, so we say today is not right, but tomorrow will be all right! No, if we do not make today right, tomorrow will not be right.

So be concerned with what you do now. Keep your attention on it and your tomorrows will be what they should be. You see, I offer you no special reward, no special promises. Tomorrow will be what it should be by what you do today. This is reasonable, I think, yes?

Think of all the tomorrows I've had to worry about since I was born in my civilization, 500,000 years ago. If I gave any time to worry, I would have worried constantly for 500,000 years! This is too much.

LAUGHTER

PROBERT- YADA, REVELATIONS, 7, 8, 9

I want to speak a little while about the philosophy of communication between the various states of consciousness, let us say, instead of between the Astral World and the Physical World. Man has a tendency to put limitations upon his efforts and what he can do, when in fact, he can do anything he so desires, if he puts himself into it.

ASTRAL WORLD. This leads us to be taught, because in your time, you have perhaps been conditioned to the teachings of spiritualism and therefore think that you are communicating with a ghost, a spook, because you hear the words coming from a body that you know, but do not know the voice. My friends, if we only communicated with the dead, we would never start communicating, because the dead means ignorance. This is the true meaning of death - ignorance, not knowing. And it is a far worse death than losing the physical structure. Mind is mind, consciousness is one.

There appears to be separations - what you call the physical world and this, that I seem to be existing in, sometimes referred to as the Astral World. I do not exist in the Astral World, I do not speak to you from the world of the dead. I am a consciousness. I learned long ago to die again, because I learned that a body is a creation of the mind. It is an idea manifested, or if you like, projected into another dimension. Or what - time? No, of awareness, of consciousness. We all, we humans, have to at some period in our experiences called living, have to learn not to die. We learn to rid ourselves of the physical belief called "the body" thereby rising above the ordinary kind of death - the death of not knowing what the body is.

What is called "consciousness" created the three-dimensional world or the world that you call matter. Now, some of us, having been conditioned in our childhood to think of a being called God, who created all this, may feel a little bit upset when we hear what the God-religion teaches about has no real existence and is part of the illusion of the matter drama. That which is, is consciousness and it is superfluous to add the word God to it.

CONSCIOUSNESS. This we can understand. Now use the word, God. You sitting here, the majority of you, I believe, were raised in some form of religious teachings. What, therefore, does the word God paint in your consciousness? This is a very important question my friends, because it has to do with the very nature, the very essence of our being. Can you paint a picture of, can you visualize God? And the moment you do, what do you produce? A human-like form. You can do no other. If you say I think of God as a spirit, what does spirit look like? What kind of picture does this word spirit paint in your mind?

I was speaking to a man in Los Angeles, on the picture boxes, and he said I was a spirit. He called me a spirit. Now I realize that he did not know what I know. This doesn't mean that he is stupid. Perhaps he may be much brighter than I am, but I just know something different than he does, not more. So he called me a spirit and I thought of this a little while and I felt I must answer him with the hope that I would say something, using words that would start motion in his brain, so that he would understand. I do not think I really reached his consciousness, but I said to him, "Sir, I'm not a spirit; I am a consciousness exactly like you are." The only difference between you and me is that you have your skin on!" He was a little bit taken back by the skin on - by the "skin on" thought. We are often confused and led astray about life through words alone.

WORDS - God, spirit, spooks, shades, astral shells. There are many people who have education in what is called metaphysics - that is the metaphysics of the East - not of the West at all. They have come to believe that to communicate with beings beyond the physical plane is a bad thing, because in truth, you are not communicating with a conscious being but the shells or corpse of beings that have passed beyond the lower realms, called the Astral. That which is called the life force, or the

monad, or life spark, it is said withdraws itself from the astral body and goes on to another state, a higher, it is said, called nirvana. And in this state, it is said, they relax while they meditate upon the life they have just left.

Now, my friends, can you imagine anyone relaxing and meditating on the life they had just left? I'm afraid if I did this, I would find myself bouncing all over the universe. I could not get off. But these are ideas in the minds of man and they are believed by some and rejected by others. We sometimes call these opinions. 216

Now, I am giving you my opinion of life, gathered from my experience. As to whether they may be true to you or not is something you will have to decide for yourself. We cannot force anyone into believing any more than they are capable of believing. But is life operated by beliefs? No, only a part of it, part are still dreaming, lost in the Maya of their dream. When we come out of this, we stop having opinions, We live, just live. Life is experience. We try to draw conclusions from this or that experience. We do the best we can and no matter what they say, we move on into other states of awareness. The words or the sounds we made on one particular level of consciousness ceases to be. Eternal silence reigns as far as those who have moved on are concerned.

A thousand years, a thousand years is but a tick in time for that which is called experience - a tick! What are we going to do with it? So many of us here in this dream world, called the matter world, either seem to have too much time, when we don't know what to do with ourselves not with time, but with ourselves - that we decide to, as you Americans say, "Sign off". Perhaps we use guns, knives or something else, but we "sign off". We are bored, we are tired. The monotony of our experiences are too much for us. Sometimes those in our surroundings are taught, are conditioned to believe that suicide is a dreadful thing in the sight of God. So, finding we have "signed off", believe it is a great sin to take your own life. They say this, because they believe that something called God gives us this life; that it is a gift. Now in nature there are no gifts. There is nothing for free, nothing.

* Taking my own life. If it is my own life how could somebody give it to me. It is my own. I created it. I brought it into being, not my life, I did not create for life is, it is not something that is created. My life is my consciousness. My consciousness drew a picture, a symbol and manifested it into what is called form in the dream world. I must do as I feel best about me and if I do what I feel best about me, I will do what I feel is best for those around me, for my fellowman. But I will not do these things unless I am asked. We must leave one another to dream their own dream. There is only one way you can enter another's dream rightfully. It is by the path - called LOVE.

I come here, back into your dream to be of service. One cannot be of service to another if we attempt to force our beliefs, our thoughts, our ideas, upon another.

Acting as teachers, we must try to give our best thoughts regarding life to those who want them and then leave them with them. What they do with them is their concern. The trouble with your world is that there is too much interference. This is between not only individuals, but nations. Look at your world. Not that it is any different than it ever was! Man is man. He has the nature of man. This nature is for experiencing his creation. In experiencing his creation he is not sinning, he is acting according to his nature. Now he will come out of this violent nature in time whether teachers come to him or not, because who wakes up who? We wake up ourselves, I may come and talk to you until what the Christians call "doomsday", but if you do not comprehend, to you I have said nothing.

Communication between the worlds. There are no worlds, there is just world, singular, but we have come to add this allusion to our dream world. We have done this by putting up partitions of beliefs. I am now in my sleep, am dreaming. This means I am in a different world than when I am awake. Now this depends upon what you mean by a different world. So I die and now I am in a different world called the Astral World, or I live in a higher vibration than the Astral World. This makes me, of course superior to you. Ha, you are living downstairs and I live upstairs! I get a much better view than you. This means that you are not as bright I am, because your view is cut off. But there are other ways to get views than through the eyes.

The true way is by FEELING, SENSING and you do not need eyes for this. I live up over you. Do you want to communicate with me? Because of my superior height, I have to come down to talk with you. This sounds pretty, heh? It makes the one on the floor below feel very insecure. Now you can help another get rid of his false beliefs that there is superiority in heights, or that heights exist. Just cut the floor out from under you and it makes one big space. You are still in the same spaces, you haven't gone anywhere.

Same way if you make the house a big square on one floor and divide it into rooms. You think you have gone someplace moving from room to room but you are still in the same place. Illusions, dreams, maya. Only the emotional self recognizes it as fact and believes (pounding on the table) the reality of it. That is why we are held here. It is by our belief that this is something different than mind, than consciousness. That is why we cannot consciously project ourselves into the more expansive consciousness, although a few of us can put our bodies aside and do this. Man lives by his beliefs. He cannot do otherwise.

I go back a moment to suicide. If one takes his life and does not regret it, they are no worse off than one who died from a disease, or what is erroneously called an "accident". Religions always want to teach man that he is small, that he is cursed by God. This belief keeps man in the shadow, hiding, fearful of his God. I think if at least one of us awakened out of the dream, if this God were a conscious being, he would begin to relax for the first time of his existence and say: "Oh, now I do not have to worry about them any more. My creation has come alive." And indeed it is, because of this physical creation was an unconscious action. That is why today man does not know from whence he has come, nor where he is to go, and I'm afraid most of the time he doesn't know what to do while he is here.

From whence have I come? I do not know. How can I know when I created creation unconsciously? This little piece of consciousness found itself in matter. It worked its way into its creation by forming itself first into a one-cell being. Then coming up the ladder of evolution it became more and more conscious, but conscious of its creation, not itself. It lost consciousness of itself by coming into matter. This is natural. We cannot put our consciousness on two things at the same time and do them successfully. I must lose consciousness of my dream world in order to wake up to what is called my external world, my world of consciousness. I must die, the low-emotional-blind self must die in order to find my Christ-self. Christ is the light out of which all has come. In your Christian Bible it says that the man Jesus said, "I am the way and the light." He did not mean that Jesus was the way and the light. You see he, himself did not recognize any Jesus. He said, I Christ, am the way and the light. To show that he had little recognition of something called Jesus, I think he made the statement one time to his disciples, "I am in your world, but I am not of it." I, body, am in your world, but I, Christ,

am not of it." But the teachers of your holy book would try to lead you to believe that this is some kind of a great mystical statement; that he belonged to God upstairs in the beyond, beyond the beyond.

Irene: Beyond our comprehension anyway.

Yada: When you say our comprehension, you can only mean the lower self. 218

Irene: Yes.

Yada: The lower self has no comprehension of anything except the external creation. He is caught in a hypnotic trap.

Irene: And yet the teachers, or preachers, when they make statements of this sort, seem to think that we are so ignorant, that we are beyond all understanding of the high state of awareness of the other....

Yada: Of course. It was not the state of awareness that concerned them. They were concerned in a man called Jesus, not Christ. And so they came into the very false belief that Christ died on the cross. Christ did not die. He could not die, because he did not live. It is It, the Light. Jesus, the low-emotional self, the low-body self, died on the cross of materiality. The material dream, he rose out of this hypnotic belief in losing the low-emotional self to find his Christ self.

It is possible that to those of you who practiced deeply the Christian religion, this sounds sacreligious to speak of a man like Jesus having a low-emotional self. Jesus is the low-emotional self. He does not have one, he is the low-emotional self. First thought, my friends, that which is called Jesus is only a name, a label, a tag. It is not that which is and is eternal, the Christ, the real self, but that which all of us born blind into the matter world will rise out of. We will come awake.

I am going to stop talking for a moment please. Perhaps one of you would have something to say to me, yes?

Man: In the Christian religion we used the Life of Christ as our symbol. Also in astrological allegory the cross of matter, the four corners of the world, is symbolized by the cross that we all bear in crucifying ourselves through living. Is that correct?

Yada: Au kee. It is very correct. Therefore, everyone coming into the dream world suffers the cross. Yes. Crucifixion?

Lady: We crucify ourselves.

Yada: Yes, exactly so, But we do not know, the blind-emotional self does not comprehend this and it is so conditioned that it is frightened, constantly in a state of fear and frustration and with this comes feelings of guilt and shame, so that we do not feel deserving of having anything of worth. We ask for something and in the same breath we feel unworthy of getting it. My friends we cannot do this. But we cannot help do otherwise as long as the low-emotional self is in control.

This man (Mark) is having communication with a being in our Circle called Martin Lingford, who calls his low-material self the "ass", as I have referred to it very often. And it is a crazy ass with no sense of reasoning. It does not think. It moves and acts according to the drive within it, the uncontrolled drives. It is too often moved by the moon forces, kundalini.

In your world you had a man you called Freud (Aud: Yes), He made a great point of this. Yes. It is called the sex drive. But he put it in such a way that it made people back away from it. Why? Because they have been conditioned to think of these words, to think of sex as something evil. "Oh no, I do not do that." What you are talking about is evil. My neighbor, yes, but "I'm holy, I'm pure." Very nice - you also dead - because you are dead in ignorance.

SELF-ESTEEM

139 - 8/5/60

P 6

BUT THE T.A.

It is said that we must learn to love ourselves. Who must learn? Surely not the ass, we have to get the ass under control, before we can love ourselves. To love yourself is to love all of creation. To love means to understand, and when we understand things, we do not seek to destroy; we lay no violent hand; we make no objections, because we know what is. We know it is a dream so we do not fight it. We learn to continue to dream it. Now it does not hurt us. Now we do not have to run away. Now we do not have to commit suicide. Now we do not have to blame somebody else for what is. Love is the secret to existence, to intelligent existence.

Man has been taught that he will have a much better life after he dies than this one has been. So says the priestly system. But they are having their much better life right now. The more they can control you by blinding you, the better slaves you are. If you are seeking heaven, which I'm certain you know is peace of mind, you must get understanding, you must know what is.

People have said to me, "Yada, why do you let this man (Mark) get diabetes? What is the matter with you?" You are not a good guide. "Why do you let him smoke those evil cigarettes? It is very bad. It will kill him." I say, Is there something that will not kill him? Coming into the physical world you start dying the moment you get here, physically speaking. What is going to keep you from dying? And how long do you want to live here? A person who gets to be 90 years old and because they do not know truth, they have not had enough yet. "Oh I want to stay just a little bit longer." And perhaps they are falling apart, but they are still breathing and it still looks very nice out there. All right, very good, I have no objection. I'm not condemning it. I'm only saying it the way it is. They do not know that they cannot die. Many, many of us wish we could, but we cannot escape that easy.

Life is for learning, the learning to wake us up to our divine nature. That is what it is for. It is an experience, and initiation into a greater state of consciousness, into our more expansive side. I think that is worth reaching for, yes?

Now there are going to be many, many times when the seeker reaches a point of frustration, when he reaches points of utter despair. All of his beliefs will come down and he will try to walk away from them. Some times this despair may reach a point when it will cause one to end their lives. Yes, I know, my friends, that many advanced students of life have taken their own lives. This may seem an escape, but it is not. It is the ass that is still there, in spite of all they knew. The ass had felt disappointed at some time, hurt, frustrated. "I can't go on."

Not too long ago it was my great honor to speak with a very advanced student in life, a man who had spent many years in profound study. He said to me, "Yada, I feel as though I am against a wall. What am I to do? Where is there now to go? In my youth I thought I had the whole, the complete understanding. That was youth talking; that was the fire force inside. The fire force always feels its own existence." "What should I do", he asked. Could I tell him? No, no. I said to him, "Have patience, let go, do just physical things, find contentment in the things, for in time again you will not have to climb over the wall or around the wall, or go under it. The wall will not exist.

Mr. Reynolds: Question Yada. Isn't that because the inner self is working its own way and it resents interference from the conscious mind?
Yada: Is so, is so. But you see, I think he knew this, but did not want to admit it, did not want to accept it. He was asking for another way out.

Irene: I think the pendulum is beginning to swing in the other direction now, Yada.

Yada: Yes, I am most grateful to know this. My friends, No one escapes the pressures of the external world, no matter what they know. But what are we to seek then? We are to seek knowledge that will tell us to let go, to stop gripping life by the throat, to let go. Everything is as it should be. Yes, everything is as it should be. Why? Because you created it so.

Irene: We made the formula didn't we? 220

Yada: Yes. Now if you could realize it, think of it a little bit and in thinking of it feel a sense of responsibility, "I did it and I can undo it, I can. If I do not like my doing it, I can let it out." Then you say, "Oh that is not so easy to do." It is easy to do but you have to know the trick. You know the trick? It is not a difficult trick. You start off by learning not to be frightened. This is the greatest trouble with life. The moment you come into the world you get frightened. Your first fright is called "birth trauma". You did not want to be disturbed from your comfort. But another part of you said, "get up and get out. You have had enough of this. You are through with building your body." "What's the use of staying here any longer? What do you gain by it? Nothing. The environment is now against you, whereas before it was all for you." Why is it against you now? Wake up to yourself, get out of it and don't be afraid.

We look around and we find that as we make an effort to move from one point to another we get frightened. We are so familiar with the place we are in, or think we are, that any other place creates fear in us. I do believe we become aware of this. What the trouble is, that we know the trouble is there, then we begin to let it go for there is nothing to be frightened about. You may think, "Oh, I didn't ask to come here and I'm not going to ask to go." But I'm afraid we all ask to be moved wherever we are moved to. Nobody did it to us. We did it to ourselves. But because we did it unconsciously, we have no memory of it. Lady, Nanette, how is husband?

Lady: A rather difficult question!

Yada: Laughs - but he is not sick?

Lady: No, no. He's very nice, very nice. He is quite a seeker.

Yada: This I know, that he is a seeker. He did not come with you?

Lady: No.

Yada: Will you please to give him our love.

Lady: I will.

Yada: Gratcia. Now does somebody want to say something to me? You can deny what I have said, but if you do, please tell me why you do. You see, I do not mind being denied, because I learn from you and I hope you learn from me.

Lady: Yada, the subject of astrology came up tonight and I would like to know a little more about it. Could you tell me?

Yada: It is said that our destiny is in the stars. This is true so long as we live in our emotional self, so long as the ass drives us. It is said that our destiny lies in numerology. Again the ass is driving us around. It is said that our destiny lies in believing in some particular thing. No, only as long as we live in that emotional self. When we come out of it, we come away from what is called the mass mind, or mass consciousness, the group soul, we are no longer controlled by the little stick of what is called the lower self. We are made to dance on the strings of our emotions like little dolls, little puppets by this low-emotional self.

Now, there are teachings of what is called astrology that are, shall I say, older than I am. That's pretty old! Truth is, we are controlled by a star, we are controlled by numerology, but only as long

as we believe in the dream we are dreaming.) As long as we do not know that we are the dreamer, we will make charts and be very busy people, explaining the alignment of one body with another, and what body is moving in conjunction with another body, and we will have very interesting lives doing this. But we have to do something, so why not that!

Irene: Question Yada. The signs of the Zodiac are represented in the initiation of the avatar taking his last initiation with twelve people. Evidently they had some great significance? 221

Yada: Of course. In the Inner Teachings the man you have been taught to call Jesus, the Christ, is the son of the Sun and the twelve apostles are not men, not human beings, but they are the twelve signs of the Zodiac. These tell of man's creation, being time creation. They are keys to the initiates way back home. They are cosmic, not concerned with man's little events here in the physical world. Now my honorable friend, I make no belittling of the subject of astrology, I simply attempt to tell you as I see it. You understand?

Lady: Yes.

Yada: Yes. I also admit some truth when I see that the working of astrology does control man the same as numerology does, (so long as it is in the dream.)

Man: Do the animal signs of the Zodiac refer to the animal characteristics of the human being? Then there is numerology when taken and blended with astrology, the very word Christianity in the phonetic sense comes out to a value of four, which is the number symbolized by the sun which would eventually correlate the whole symbolism.

Yada: Au kee, au kee, four is a mystical cosmic number. It is the number of creation, four octaves brought the matter world into being, four harmonies or harmonical tones.

Irene: How does this tie in with the mystical number seven and also the creation of the matter world in seven harmonics?

Yada: Is also seven. Also I spoke the other evening.....

Irene: Last Friday.

Yada: Last Friday - 7, 9, 16, 12, 3

Irene: All these numbers you have mentioned can be divided by the numbers 3 and 4 - 16, 12, 9, but not 7, But 3 and 4 are 7.

Yada: My honorable friend, would you care to speak further on this? I enjoy to have others speak and you are in your world and can be recognized better than can I.

Man: Well, its more or less of a hobby with me, but being a hobby it more or less corresponds with my nature. Astrologically speaking, I'm a Scorpio. I have five signs in the sun and research and inquiring nature seem to be the things that prod me on. Experimenting and delving into the subject, I have found out that each sign of the Zodiac, the visible bodies, are symbolized by we'll say the sun, moon, Jupiter, Saturn, Mars, Venus, Mercury, and have corresponding numbers, which I have shown to be two and seven to the moon, and 4 to the sun, 3 to Jupiter, 6 to Venus, 5 to Mercury, 9 to Mars, and 8 to Saturn

The corresponding numerical phonemics of words spoken by individuals which are nothing more than physical vibrations of thought, ideas or tone which make tone qualities. When added, the individual qualities of these numbers, which I have named of the alphabet, they come to some twenty symbols and sounds. A word will correspond to a planetary value and when that planetary value is angular in a particular chart, the whole animal creation, or the sphere in which we function physically here, corresponds.

You can register that; you can write up the date. You take the date and the corresponding astrological aspect for the day and correlate them to the programs in the newspapers and the general events for that particular day more or less falls in line with the interpretation. However, as Yada says, the approach to astrology is strictly to the animal signs, being esoteric to the esoteric.

When you get to the esoteric side of astrology, it gets into the mystical side. The mystical side which refers right directly to consciousness. And when you employ the consciousness, you find out it is almost magical the way you can override negative aspects, or physical defects, such as health and what not, and use the quality of consciousness and direct its acts and speech, and still bring about a change and direct your own life accordingly.

Yada: E gratcia, you have spoken beautiful words, my friend.

Irene: He certainly has.

Yada: If I may say this, I think it would be wanted for me to say it by my colleagues, who are standing around listening and nodding and smiling with what you have said.

Man: In showing what I am doing, I feel that I am more or less impelled by my own inquisitiveness to pursue the course in thinking and developing knowledge of a nature which somehow I feel that I've almost grasped, but in putting the mechanism to work, it is sort of a hit - miss deal. But as you say, it is more or less natural and eventually you do achieve and get results.

Yada: Honorable friend, I say to you that you are naturally leaning toward these things. I would like to give a small reason why, but it may stretch things too far at the moment. (Please a moment, I speak with my teachers). I was going to speak to you of a life before this one, which has some connections of why you have such a great interest in astrology and numerology and the good life. But my teacher says it is unimportant, that it is best we live the life we are living and stay out of yesterday.

Irene: The things we are supposed to know about yesterday will come to us when we are ready for them.

Yada: That is so. Now there are some people to whom I do speak of their former lives, because they need it. You do not need it, so what is the value of getting something you do not need. It becomes a dust gatherer, no more, but I will talk with you on this subject some more, at another time please, yes?

Man: Thank you very much.

Yada: Gratcia.

Mr. Reynolds: We have a constellation known as the Archer. What is he shooting at?

Yada: He does not know it, but he is shooting at himself. LAUGHTER

Mr. Reynolds: What I'm getting at is that the arrow points at some constellation. Is there a connection between that and the Archer?

Yada: (Speaks to Kethra) There are different forms of what are called different symbols in different forms of astrology. Now I do not understand about what you are speaking.

Mr. Reynolds: Well you take the archer, the outline of it. He has a bow and arrow and the arrow is supposed to be in the bow ready to shoot. Now that arrow points somewhere, at some other constellation or star, or something.

Yada: Is it going East, west, North or South?

Mr. R: I don't know which way it is going, I just want to know what the target is! LAUGHTER

Man: Are you a Sagittarian?

Mr. R: NO.

Yada: Do you, my friend, know this?

Man: As far as the particular stars of the Zodiac, I work mostly ²²³ with abstract ideals which have given me more knowledge. And the symbol of Sagittarius is the ninth house of the Zodiac, which is the normal house of wisdom and the part animal nature with the arrow and the bow shooting outwards in the symbol of the hunter, spearing nature and gaining wisdom through living life in that manner. He's striving for intellectual knowledge, sign of the scorpian that follows the passion of life which is the sting in the tail and the oftener he dies the better he lives. Although he dies daily and the symbol of _____ helps him learn his mystical lessons much more thoroughly.

Mr. R: Well, now here is another one. (Yada has a coughing spell)

Irene: Yada does a pretty good job of coughing without knocking himself out of Mark's body!

Yada: Please permit me to withdraw.

Irene: You want to step out for a little bit?

Yada: I'll come back in a little while.

Irene: Yes, Yada.

Yada: I'll try. Thank you very much.

* * * * *

Inner Circle Member - "I am Raymond Natalli.

Group: Welcome back Raymond.

Natalli: I do not think that some of you have heard me, perhaps?

Irene: I'm quite sure there are quite a number here who haven't Raymond.

Natalli: How are you dear?

Irene: Well, I just feel wonderful and they say when you feel wonderful, you don't feel anything.

Natalli: This is a fact.

Irene: I feel very good, thank you for asking.

Natalli: My friends, I have come in an effort to answer your questions regarding the nature of gravity.

Irene: Thank you, sir. Raymond this tape is at the end of this side, so I will turn it before you start talking. How old were you, Raymond?

Natalli: Sixty-four.

Irene: You were only sixty-four years of age when you passed from the earth.

Natalli: A mere baby!

Irene: You were just a mere baby. LAUGHTER What year did you pass? You lived in the 16th Century. Is this a little confusing to you right now?

Natalli: I never thought of it at all

Irene: Then don't think of it now. It might just pop into your mind. It's all right to ask these questions, but whether you can recall them at this time is a question. (You remember he told us he lived in the 16th Century and was an Astronomer) You remember that well don't you, Raymond?

Natalli: Somewhere around 1640. I had some association with Galileo. He was, in my mind, a great man, a man of tremendous stature. He suffered a lot from the ignorance of the times. I did not enter into the struggle with the church. I went along with it, because it was the easiest thing to do. But I was not religious in any sense of the word. It was interesting to use the church. It

kept me in good standing with those who felt they were somebody and I felt the best way to live a comfortable life was by not opposing the conditions around me. Go with it.

Irene: You lived in Florence, Italy, didn't you?

Natalli: Yes.

224

Irene: The question was on what is gravity, or what makes gravity.

Man: Both.

Natalli: From my study on the subject, I feel that gravity was and is created by simply the motion of the body in free space. Then, of course, you have a body that may be adjacent to that one which brings pressure upon it and undoubtedly each body brings pressure on all the bodies around them. Do I make myself clear? Now how is it possible to create pressures at such great distances is quite another question. It is said that one body creates a pressure on another and causes it to go through various kinds of motions. Yet I feel that the various motions that a body may take, simply is created in the very center of that body in its motion in space.

GRAVITY

Gravity is a kind of bad word among scientists, because very few of them seem to think that it is something in itself. Sometimes I feel that gravity is an upward pressure or a pressure on some body that is a pull, but no one seems to truly know what it is. But from my observation, it is a condition created by that body moving through space. Do you have anything to say about that Sir?

Man: No, I guess not. I was asked the question by a scientist and I...

Natalli: Just how did he put the question to you Sir?

Man: He simply said to ask what was gravity, what holds the body together, the earth or any solid.

Natalli: I will repeat again: It is the nature of the body itself as it moves in space. Sir, do you know anything about the subject?

Mr. R: Not very much from that angle. It seems to be a phenomina that is manifested as soon as anything begins to manifest in the physical world.

Natalli: Yes, I would agree with that. Now let us take an object, let us say a ball, and we will make a hole here, and the ball is standing at the rim of the hole and it starts moving down into the hole. Now you have a condition that is built up in the object as it moves down into the hole, or taking a plane, a motion downward, the whole force is built up in that object by that particular kind of motion. This motion will lessen as the thing comes up and starts leveling off. The motion changes, the pressures change within the object as it is moving on a level plane.

Man: Is it a magnetic polarity that is conformed with the motion? Basically all is consciousness and as an object tends to objectify in the physical, it has to have magnetic polarity to actually form a substance. Therefore, the whole of creation is governed by magnetic forces?

Natalli: I would agree with that. I know today that your world of science is having a struggle in discovering out of what did the three-dimensional world rise. Well, some believe the universe and universe^s were started by one large atom. Now that does not sound very intelligent to me, because the question arises - "How large an atom?" And unless there is some other object to compare it with, we cannot say. I would say that the material world rose out of another dimension of time, or another frequency, quite different from the three-dimensional frequency. And I think this is started by some form of "sound". It created another kind of motion in this other dimension or other frequency, and that this, as it rose up, expanded.

BIG BANG

Now there is some talk about whether the universe is an expanding or contracting universe. We of the Circle say it is expanding and is

ever expanding. But from what center? Isn't that the thought? From what center? How are you going to find a center in space, when in fact, there is no space apart from matter. Matter is space, space is matter. So this seems to at least lean toward the theory that the universe always was. Matter always was. It had no beginning, even though I may say to you that it rose up out of another dimension of time, or another frequency, it still holds good wouldn't you say so, Sir?

Man: Yes. I would say that the first principle was consciousness and consciousness is the cause of all motion, or thought, which basically is vibratory in nature, which makes for a magnetic polarity, which makes for an illusion that we know as matter.

Natalli: Yes, and this very thing of matter, you know there are times when I think it is very real, very real, but I have been told by some of my colleagues that the reality of it is sensory and nothing short of that.

Man: Gravity ceases at certain dimensions of consciousness?

Natalli: Yes. What we are trying to do, I think, in making measurements of the universes is making measurements of ourselves.

Man: Right.

Natalli: Well, it is interesting work and we never get anywhere with it really. And we are not supposed to because it is a conversational piece really. It keeps us doing and this is the important thing. Solving the riddles of life are extremely interesting and necessary. I think the effort is part of our existence and a necessary part, wouldn't you say so, Sir?

Man: To create an awareness, therefore, greater consciousness.

Man: Is this fourth-dimension or the dimension you are living in, has it something to do with the third dimension of the material world?

Natalli: Yes, I would say it is akin to it. You see the trouble I am having in trying to answer that question is because it is a much bigger question than it appears to be on the surface. There are some questions that have no answers to them. For instance, how high would you say is up, Sir? That's what I mean by saying that there are some questions that have no answers. And when we talk about it, I mention the word fourth and third-dimensions and I use these expressions as though they were something apart from the consciousness, something in themselves. But matter is the activity of consciousness, it is the mechanics of consciousness.

MATTER I thought I knew something about matter when I was living in the physical world. I didn't know anything about survival. Of course, I had heard from my listenings that there was a part of man that survived the physical body and it was called the soul, or spirit. I could not, for the life of me, imagine what that was, so I had no belief in survival or the continuity of life beyond the matter world and I think in some respects I was right. Of course, after I lost my physical body in what is called death, and I found myself still aware, I was for a moment very shocked, very upset. I didn't know what to do about it. But after a while I got accustomed to it and went on with my studies in astronomy, just as though nothing had happened. It is not always easy to do that. Think of finding yourself in a condition that you had absolutely no belief in its existence. It is not a thing to be met with, which calms the spirit. But as I say, I went on with my studies after I got over the initial shock.

Time is not for man. Times is for man. Creation is times. Time we will say is consciousness. I do not know if that makes sense to you or not?

Man: Time is a dimension of consciousness.

Natalli: Time is the dimension of consciousness. But creation is Times. The Christian Cross that we have has this division in time. The straight down is time and then you have times on the cross bar. The dying on the cross by a man called Jesus is a rising into time and a loss of the awareness of time. The physical consciousness has the property of being able to break up its being into pieces, such as there is something called me and there is something called you. You see this condition in time does not exist. It only exists in times and it is an illusionary state. Is there someone else who has something further to say to me? I find it difficult to stay.

Man: At the time of your demise, what particular subjects were you studying?

Natalli: Astronomy. 226

Man: In pursuing the studies on the subject on your plane of life, can you elaborate to what degree they substantiated your physical knowledge?

Natalli: I do not know whether to say very little or none at all, because on this other state of awareness (words are very difficult aren't they and almost leave one without reason) - when I came to this other state of consciousness, I had an entirely different approach. Things looked different. There were not the so-called three-dimensional solids to deal with. The kind of motion I was now faced with was completely different than that of the three-dimensional kind of motion. It changed my entire outlook on the nature of the Universe. The only way I could cope with the material world was to come back into it in some kind of materialized form. I did this a few times and with this materialized form, I spent many hours and sleepless nights, periodically of course, because I could not hold on to my materialized body for very long periods of time. But I had to find the difference between the physical vibrations and the mental (what should I say), astral, spiritual, what should I say? Where are words?

Man: The subjective vibrations. The mental dimension is the subjective side of life. We are in the objective side.

Natalli: You use the word subjective, but, as you say, you still haven't given a picture of the tremendous change. Now you sitting here cannot be aware of the conditons beyond your three-dimensional state of consciousness. So there are no words to tell you what the conditions in my world are like. The only thing I can do, when I start talking about my world, is to give you ideas about how it is if you know words.

Is there food to be eaten? Does sex go on? Do we wear clothes and all this sort of thing. I would say yes to all of these things, but the eyes must be qualified and I have no words to qualify it. Do you see how that would be?

Man: Yes, you more or less create it with your own mental qualities.

Natalli: Yes. I have been asked if you survive? You, as a human, as a spirit, are capable of surviving the death of the physical body. And if the spirit appears in clothes? Does that mean the clothing of the soul or spirit? Yes it does of a kind, because the clothes exist in the persons consciousness, in the person's mind. That's where clothes originated.

It is said that when Adam and Eve became aware that they were naked, they tried to put on something, I think the thing was called a fig leaf. But you see that was an idea. The idea originally was supposed to be sin, but in the real story, I think it was something quite different than the fig leaf. I do not know too much about it, because I haven't studied that kind of philosophy. I'm going to leave.

Irene: It was very nice having you here with us tonight.

Lady: Yes you did.

Natalli: I find it very difficult to hold on much longer to this man.

Irene: Yes. I'd like to have you, if you find it convenient, to come back more often and perhaps it would be a little easier for you to communicate.

Natalli: Yes, I used to be quite good at it.

227

Irene: Oh, you were indeed. I remember when you talked for over an hour with some of our very learned friends. Do you remember when you were in Pacific Palasades, Raymond?

Natalli: Oh yes, I do. I feel I need a little practice in coming, I feel kind of dull and I can't hold on very well.

Irene: Well you just keep coming. We will be very happy to have you again.

* * * * *

Man: How have you been?

Prof. Luntz: Wonderful, I couldn't feel better if I had a body, I'm certain of that. How is everyone here?

Group: Very good indeed.

Prof. L: Where have you been all these months?

Lady: Its been a long time. It's delightful to hear your voice.

Prof. L: Well, thank you, my dear. How is that friend of yours?

Lady: I was wondering if you might be able to tell me something about him. I hear from him, he's fine.

Prof. L: He's still in it up to his neck, heh?

Lady: Yes, I think even higher!

Prof. L: I'm afraid he is going to have to save himself. There is nothing much we can do about it.

Lady: And I'm not trying to.

Prof. L: And more, I wouldn't be raging around either. He's a very nice chap. We of the Circle think very well of him, but he is in a bit of a trap, you know.

Irene: He's in a trap of fear, isn't he?

Prof. L: Yes, indeed. I don't think you should wait for him today, you have a life of your own to live.

Lady: Yes, I think that I am going to go on.

Prof. L: Wonderful, wonderful. Please extend to him our sincere respect

Lady: I certainly will.

Prof. L: Thank you very much.

Lady: I certainly appreciate it.

Prof. L: I know that you do.

Lady: I hope that you are around him.

Prof. L: I have been to see him several times this past month, but he apparently is not coming out of the condition, but sinking a little deeper into it. I think he is a little afraid.

To Irene - I'm all right my dear, I'm not going to pop off.

Irene: Well that's a consolation.

Prof. L: Pardon me, but it appears that I have seen both of you people here (excuse me for pointing) the large gentleman and your wife, heh?

Man: Yes is the name.

Prof. L: I beg your pardon.

Man: Raulston.

Prof. L: Raulston.

Man:

Prof. L: Oh indeed, yes, _____ . How are they? Do you see them?

Man: No, I was told through another friend who see them occasionally.

Prof. L: Should you see them, please give our love and respect to them.

Man: Yes sir, thank you.

Prof. L: They are a fine couple, Mr. & Mrs. Raulston. Yes indeed. We have had a number of hours in their home enjoying their talks. Would you like to say something sir?

Man: At the moment, I think I'm pretty talked out. 228

Prof. L: There are a couple here who have not been here before, the two ladies here.

Irene: I had the pleasure of meeting this young lady for the first time while I was out shopping yesterday. She has brought her mother with her. She is a friend of an old friend of ours, Jack Adamson. So we got to gabbing, as most women will you know, and as a result they are both here tonight.

Prof. L: Wonderful. I'd like to ask you my dear, Is that your mother?

Irene: She looks enough like my sister, Bernice, to be her twin sister, doesn't she?

Prof. L: Yes, she does. It is very difficult to tell mothers from daughters any more.

Irene: Oh yes, you're right.

Prof. L: There was a saying that after a lady had reached the age of 40, let us say, she was frightfully old and started to wear shawls and stoop a little bit in the shoulders, and looked out of squinting eyes. They didn't want to do this, but it was imposed upon them. Today mothers and daughters are quite alike and up and going. In fact, many times they are more up and going than their daughters. Well it is a pleasure to meet you now and I do hope we get a chance

to communicate our thoughts with one another in the future. Would you like to say something now? You see I'm a former clergyman of the High Episcopal Church of England, so you have to be very careful how you talk to me! LAUGHTER I just came from heaven. LAUGHTER

Man: I believe, Professor, that some time ago we had a discussion and I believe at that time it was on extra-terrestrial objects.

Prof. L: Oh yes, flying objects.

Man: The question at the moment is not so much flying objects. They've been relegated to the background. Right now its politics.

Prof. L: Oh, perhaps you may be probing for my opinion as to which.....

Man: I believe that Prof. Brown in Seattle made a prediction and I believe that his sensible thought in these U.F.O."s has made a prediction. I'd like to hear what you have to say.

Prof. L: Predicting is a dangerous business. LAUGHTER Human nature, you see is something that is almost unpredictable - impossible to predict. What is one going to do. Human beings are never certain of themselves. The individual is never certain. Take married people. When two meet, if the chemical set up is in harmony, they are drawn together like magnets and everything goes great then for a bit of a time, and then perhaps the chemical set up slips somewhere along the line and they are knocking themselves out to get away from one another. They are politicizing. The one who is most likely to get in, is the better talker. He may not know more, or he may not be any more capable than the opposing party, but he's a better talker, a faster talker I would say. But I would predict that the man Nixon may make the grade. I do not see Kennedy, a very fine chap as a man, but still I see Nixon getting in. What do the other predictors predict?

Man: They're all the same.

Prof. L: We of the Circle, if we are going to enter into political talks, feel that it is better that Mr. Nixon gets into office. I don't like to say this because it sounds like one is attacking a minority group, but when one is a Catholic, they are not going to be able to avoid being a Catholic when there comes a time.....

Irene: When the real pressure is put upon them by the higher ups, hierarchy

Prof. L: Quite so. They are devoted to the church. They are a member of the church. Let us say you are a Mason and you are going into a work where a Mason can't hold that position because of the way you think. Honestly and sincerely you couldn't hold it, not and do that kind of work.

Man: That's the main question, I believe.

Prof. L: Yes sir, it is.

Irene: The only thing about Nixon that I question is that of our Latin neighbors toward him, not Nixon himself. It seems they do not accept Nixon very favorably. This is why I question his chances of getting in, not because I think that he is not a very good person to have. What do you think about this?

Prof. L: Well, one way of looking at it, we can see that Kennedy being a Catholic and as the majority of the Latin countries are under Catholic domination, they would suppose that he would be the better man. But the question of the Latin nations accepting him is a small issue really.

Irene: At the present time with so much turmoil, I wasn't even thinking of him. For some reason or other, I seem to have the feeling that Rockefeller would get in even though he didn't campaign because Rockefeller does have holdings in the Latin American countries. I felt that perhaps there might be a chance of him getting in altho.....

Prof. L: Excuse me, my dear, that would be against him, not in his favor. People who have not, largely hate people who have.

Irene: This is true, but so far as I know he hasn't been sat upon.

Prof. L: He didn't go anywhere to get sat upon! And more than this, the Catholic people will do as the Archbishops and Bishops tell them they should. Now we have said that Communism cannot rise in Cuba for the simple reason that the Catholic church has control there.

Irene: They would put a pill in somebody's coffee right now.

Prof. L: But of course. And the same thing happened in other Latin countries where the dictator started to go against the church. That was his day of all days to end his existence as a dictator. This is what happened to Peron. He went against the church and the moment he attacked the church, he was through. I think most of you know that, heh? Now the Catholic church states quite openly that they will live under any government, any form of government, that will give them the least kind of opposition.

Irene; But it was given opposition when it began to accept Communism into the

Prof. L: Of course. It is more than they can take, because as long as Communism exists, Catholicism is threatened; and as long as Catholicism exists Communism is threatened. This is the biggest power in opposition to the Catholic church, or the church in opposition to Communism, either way you like to put it.

Irene: The brother, that's the reason the brother hasn't made any pretense of taking over now.

Prof. L: This condition is going to break up there, its going to break up.

Irene: I sort of think its best for the people, don't you? 230

Prof. L: Yes, yes I do. I think at this time it would be better to have Communism ousted from Latin America for it is not ready to rule itself. These countries are not ready to rule themselves. And as long as your country gives freedom for every religion and every belief, this is the way it should be. I think as soon as one starts dictating to another how they should live, that one should be put down, whether it is Communism or Catholicism or just an individual belief. That's why we like to play it safe by not dictating any belief. What do you want to believe in? That is the thing to believe in. If it is Catholicism, be a good Catholic. Throw yourself into it. Get as much out of it as you possibly can. Make it heart and soul. If it is Communism, live it heart and scul. But remember there is never something for nothing. There comes a day of reckoning. There comes a day when life says, "All right shove off old boy." And it doesn't want small things.

Irene: Dosen't want to hear it.

Prof. L: I want to go back to the ladies over there. Would you care to say something to me at all?

Lady: Could you answer a personal question?

Prof. L: It may be my dear. I don't know until I hear it. If I can, I will and if I can't I will simply say I can't, all right?

Lady: Yes. I would like to know if you know when my husband will be home.

Prof. L: Is he in the service?

Lady: Yes.

Prof. L: He has been gone for quite a piece now, heh?

Lady: Yes.

Prof. L: Perhaps in another month. I do not see him coming before that time, but it does look about that time, about a month. How long has he been gone now?

Lady: He has been gone a year in August. He was supposed to come home in May or June.

Prof. L: Well, my dear, circumstances have changed his figuring and he still may be held up for another month. Do you suppose you can hold out for that long? LAUGHTER

Lady: I'll try.

Prof. L: I know that we do like to have those we love close to us and certainly do not like them knocking around in odd corners of the world. But I feel very certain this is as long as you will have to wait, approximately another month. Has the Navy, Army or Marines got him?

Lady: The Army.

Prof. L: It sounds like the Navy doesn't it? Most of the Services move their men around the world quite a bit.

Lady: I was wondering what was the reason he hasn't written to me to inform me why he didn't come home when he was supposed to?

Prof. L: I rather feel that that is a personal thing my dear. Are you two having some trouble, had you been before he left?

Lady: Oh, quite a number of years ago, yes. Things were rough.

Prof. L: You don't suppose, my dear, that he is trying to let go, back out, because of his wife?

Lady: That's what I am trying to find out.

Prof. L: I don't want to say it, I don't like to say these things, but I am afraid that that is so. At the same time, I think he feels that he does not want to pay too much to get away. Does this make sense to you?

Lady: Yes.

Prof. L: I don't like to say these things. I'm a very sensitive soul, but this is it, this is the trouble.

Lady: May I ask a personal question, please?

Prof. L: Yes, but may I say this first, that he has been in and around, but hasn't let you know. Did you know that? 231

Lady: I think so.

Prof. L: I'm sorry. If this is so my dear, believe me you are better off and if it comes out and get it over with, you will be freer and happier. We do not want one who does not want us, heh? We live our lives in enslavement when we do that sort of thing. Believe me, you as a free soul, free personality, will have a happier life than tied to one who does not really want you. You wouldn't want him, certainly not. What were you going to say my dear?

Lady: I was going to ask you how I could talk myself out of the mental situation I've gotten myself into?

Prof. L: You have? How long did it take you to get into it? LAUGHTER You see that is the question we have to ask ourselves, how long did it take to get into the situation?

Lady: Well, for me, I guess I've _____ . Now that I've got to the point that I realize it, I'd like to know how soon I can get out.

Prof. L: Yes, it is becoming more painful all the time, heh? You have a business, my dear?

Lady: No.

Prof. L: Are you married.

Lady: Yes.

Prof. L: Then this means that both you and your husband are in this financial trap, as it were.

Lady: That's the truth.

Prof. L: I suppose it would take you quite a bit of time to tell me how you got into it? LAUGHTER You see, if we realize how we got into the trap it is also the way out of it.

Lady: Well, I'm just wondering if I can keep my head above water until I can get out.

Prof. L: Oh, oh, yes.

Lady: Of course it makes me unhappy, but not quite as unhappy as it makes

Prof. L: Men are always inclined to be more unhappy than women. Women do not worry in such a serious vein as men. That's why men have ulcers more often than women. They take things more lightly. On the surface it appears they are suffering frightfully from their worries, but truthfully they are not. They take things more lightly. Shu: that thing off over there, heh?

Irene: You want to keep it shut off, Professor?

P. S. I think as a very special favor to Irene, who had introduced the two new ladies to the teaching, Professor tried to ease their trouble by talking to them. As a rule, the Teachers of the Inner Circle don't do this.

Anita.

#140 - 7/2/1962

1 APR. 1986

16/D

This is Irene Probert speaking. Mark and I are in the headquarters of the Inner Circle Kethra E'da Foundation, 931 26th Street, San Diego, California. It is Monday 11:30 p.m., July 2, 1962. This is side one of a private lecture to be held for Dr. Elizabeth Page and Dr. Gilbert Young. Side two, Yada gives answers to questions from Anita and Alfred Ganschow. All these people live in Buffalo, New York. These questions will be answered by the leader of Mark's Inner Circle, Yada di Shi'ite.

Yada: Sena we will talk on the subjects the nice people in Buffalo have written to you for me to discuss, yes?

Irene: Yes, Yada, Would you like me to read the questions?

Yada: Yes, please.

Irene: This is from Dr. Elizabeth Page and Dr. Gilbert Young. Would Yada please explain the polar opening, the center of the earth and its inhabitants and the tunnels connecting the surface of the earth and the subterranean cities with the center of the earth.

Yada: We go back into the long halls of time of the world. We go to very ancient civilizations and we pick up a time when the poles were tropical. In other words, the poles on the earth then were not where they are now. There was a shift in the poles and before the shift took place, they were tropical and very humid. At that time there were people living in those parts of the world that were dark skinned and there were many, many animals of the kind you would find descendents of today in the jungles of Africa, India and places like that.

There came a big disaster to the earth and a shifting of the poles. This earth has been turned around and twisted and many great calamities have happened to the earth through the long centuries it has existed.

Irene: Yada, they ask here if you would discuss the polar openings and the center of the earth and its inhabitants.

Yada: This is what I am talking about. Now many people have tunnelled inside the earth for one reason or another. But these openings at the poles were created by natural forces and then man did some cutting in also to get to these natural caverns. At one time, a race of people went underground because of the discovery of radiation that was aging people more rapidly than they thought should be.

Irene: They make reference here to the tunnels connecting the surface of the earth and the subterranean cities in the center of the earth.

Yada: Subterranean cities, yes, but not in the center of the earth. You see if you go down very far into the earth there is tremendous heat. Now this heat is not a fire going on, but is due to the very rapid decay of matter or chemical deterioration.

Irene: Sort of a gaseous heat, something like the sun gives off?

Yada: Yes, very intense heat. Now there are certain parts of the earth where you can tunnel down many, many feet, but no matter what part of the earth, if you go down very deep, there is fire, not of flames but of molten rock and earth. Now in the very center of the earth you have extreme dense matter, heavier matter such as iron, or metals in general and it is in a fluidic state but yet of great, great density like some substances in the outer regions of space that look like black stuff, or emptiness which is a matter of extreme density. Now you find the same thing in the center of the earth, I mean the core. So no one could live in the direct center of the earth. Now in South American there have been tunnels dug in Brazil and in the Andes Mountains and places like that.

Irene: This makes reference to question No. 2: - Are there tunnel openings from the earth's center terminating on the earth's surface in Arizona and in Brazil and in the State of Santa Catalina and the State of Paula Anna and in one tunnel connected with the great Pyramid of Giza in Egypt?

Yada: Yes, there have been tunnels before the ices, before the shifting of the poles, where ice was formed. Before this time when these two poles were in a tropical condition, the people that existed there built pyramids. Pyramids are great secret symbols of man's - should I say devine nature? But I do not like the word devine, because it is connected too much with your Christian teachings and other religious teachings. But man is a great being and the pyramid is a symbol of his great nature.

233

Now in the past, much history has been written regarding secret tunnels underneath all the pyramids and these tunnels stretch from east to west, north to south, and go completely across the earth in some cases, from one pyramid to another. Some cities have been built under the Andes Mountains, in certain sections of the Andes Mountains, quite a large underground city was built and it is still there, although the people have long gone. In no instance is there any sizable civilization under the earth.

Irene: Do you know of an opening in Arizona, Yada, that is the opening of one of the tunnels from these subterranean cities?

Yada: There is but it does not lead to the cities. It has been blocked for a long time. Severe quakes have destroyed these tunnels. There is a small part of a tunnel still there in Arizona, but it is in the desert wilderness country; not exactly desert but rock you know.

Irene: Yes.

Yada: In the part of Arizona in the mountainous regions where there it is more stone than sand.

Irene: I understand, yes.

Yada: Now some of these people were descendants of the pre-Egyptians and in South America you have the pre-Incas.

Irene: But these were surface people?

Yada: These were surface people. All underground people were, once, surface people. There were no people, no human beings that originated underground. All were born on the surface.

Irene: Didn't you tell me, Yada, that there was a pyramid in Colorado or some place in that area?

Yada: Colorado, yes.

Irene: Is it still in existence?

Yada: Yes.

Irene: Its covered over though.

Yada: Yes, yes, like in the north and south poles there are pyramids under the ice. Now these pyramids, in all cases, were built to withstand the tremendous weight of water and ice, so that they have outlasted all the great floods that covered the lands and the great ice ages. They have all outlasted these things. They are still in existence under the ice, under the water and under the ground.

Irene: Were they covered with big pieces of slate or.....

Yada: Marble, yes.

Irene: I know you told me those in Egypt were.....

Yada: Yes, But in all cases this is not so. In most cases, like at the poles, they were stone, big stones, rocks - not small. Now in the building of the Giza Pyramid and others in Egypt, smooth marble was used. The reason for this was so that they would give the least resistance to water when the flood came and covered them over.

The people that went underground at the poles were people with very white skin. This was after the destruction, when the ices started coming. For many, many years these people then went underground. After the ground was covered with ice, the intensity of the cold and icy weather was too much and they went underground. Those you call the Eskimos today were not the original people of the poles. They were Asiatic people from Asia Minor.

Irene: They must have crossed over on that strip of land we call the Aleutian Islands up near Alaska.

Yada: Yes and these people came and they got lost and could not find their way back, there was a land that is not there now - there is water there now.

Irene: Was this land a continent or was it a piece of a continent that now exists?

Yada: It was a piece of it, quite a large strip of it. Now these were not Atlanteans. These were people that came after Atlantis was destroyed. Mu was destroyed. These people came after.

Irene: And they were the white-skinned people?

Yada: Yes.

Irene: Question #3 is not pertaining to this subject, it asks: Are the flying saucers from outer space or from the center of the earth?

Yada: They are not from the center of the earth, not from the earth at all. These beings are space dwellers. They do not come from planets. They come from space. Now this does not necessarily mean that they live in a different dimension as such; it simply means that they dwell in space.

Irene: When you say that they don't live in a different dimension, Yada, they are not in a three-dimensional state of awareness in their natural habitat though, are they?

Yada, No, they - - - trouble is, you do not understand space, understand its nature. You will in time, when you study it more and get to go out into it. It is quite different than many of your scientists at present think. There are degrees of what is called matter that are not visible.

Irene: We don't have any instruments to measure it now, but it is still..

Yada: It is there. It is out of this non-substance, as you know substance, that the substance world has come, that the material world has risen out of.

Irene: Yes, Yada. Admiral Byrd - are you aware of him?

Yada: Yes, I know of him.

Irene: Did Admiral Byrd fly through the polar opening instead of across it?

Yada: No, he did not, he flew across it. He did, however, see a small city, like in the center of ices at the pole in the ices there, like a large oasis, green and all this.

Irene: Buried in the ice?

Yada: No, it is not in the ice.

Irene: It is not in the ice, but just an area that still stays warm?

Yada: This is so. I believe this was reported in some of his writings to the authorities.

Irene: I believe so, Yada. You know of course of the expeditions that have been made since he went there and these men digging under the ices and making, well its almost like a small city there. Are they aware of this particular place where the green things are?

Yada: Yes, yes. You know my friends, and I speak to you in Buffalo, if I may, that much myth has been created about underground peoples. Many things have been written that are simply not so. The true facts are that beings have lived under the earth, some are still living under the earth, but there is not anything romantic about it. It is a deadly life and a dreary life. Man did not go underground for any other reason than to escape certain conditions that were taking place on the surface of the earth. Even as you in your present civilization are going to have to go under the earth if you are to get protection from the increasing radiation that you are creating in your atmosphere by experimental atomic explosions, to say nothing about the possibilities of a war. Now we of the Circle say you are not going to have a war. It will be many, many years before man turns to warring. No one that is living now on the earth will see that war that is to come. So you can understand how many years away such a war is.

Irene: This pertains to the possibility of having to go underground also, doesn't it?

Yada: Yes, yes. If you had a war you could not simply build shelters, individual or family, or community shelters. This is foolishness, for you would simply create your own grave. The man, Khrushchev, said he was going to bury you. Well, he would also bury himself and all the people of Russia and you would bury yourselves, because to build those shelters is to dig your own grave. You would not come out alive from them, should there be an atomic war. And if you did, you would die shortly thereafter in a great deal of agony.

No, man is going to have to go deep into the earth, just as other civilizations have done in the past for their own particular reasons, and in at least one civilization they went underground because the scientists of the time discovered they were getting too much radiation from outer space (from the sun). Although they did not know where it was coming from, they knew that they were being killed by an invisible condition.

Now to go underground, you have to be very careful where you go underground, because you can die of radiation caused underground from the rapid decay of heavy elements underground. What is it you call the substance you dig today?

Irene: Uranium?

Yada: Uranium, thank you. You may have to go underground not because of war bombings, but from saturation of the atmosphere, mostly by exploding bombs into the upper regions of space above your atmosphere for the radiation falls slowly but steadily back to earth so that you will have a rain of death going on for years to come. Yes.

Irene: Question #5: Where on the earth's surface would we find living remnants of the Atlanteans, or are there sub-surface people who are remnants of the Atlanteans?

Yada: No, no. There are no remnants of the Atlanteans either on or under the earth.

Irene: That seems to answer that!

Yada: To the best of my ability.

Irene: Question #6: Yada, are you acquainted with St. Germaine or the Masters, and (I do not know of these people, Yada) - Dwal Kool and Kuthumi and Merya? (Theosophical - Master Teachers). Do all of them still have their physical bodies and do they have their habitat in the center of the earth, or above the earth?

Yada: No, these beings are what are called Masters and they are more than this - they are adepts. These beings, by their occult knowledge, have learned to live in a different state of consciousness in which there is no death, a different vibration. They have learned to master matter by their occult knowledge, so that they can appear and disappear from time to time down through the centuries. They never die.

Now these are but a few that have been mentioned here. In the history of the world, there are several thousand of these people, not millions, but simply thousands, because it is very, very difficult to learn how to control matter mentally and by certain practices, rituals and rights, in which one learns to call up Masters from other dimensions and get their education from them. 236

There is a certain giving over of one's self to the master that comes to teach this sort of thing. The ordinary individual in your world, knows nothing about what a master is.

The man called Jesus (that we call Asus) the initiate, the anointed, was an occultist belonging to the order of the White Brotherhood, but so did all these beings that became masters all through the ages, become members of the White Brotherhood.

Now there are certain groups of individuals on your earth that have a loose association with the Order of the White Brotherhood, the original band which does not have its existence on earth. But this group exists on earth. They have been here.

A student of life as he advances in his knowledge of the nature of life, is given the title of metaphysician. But you have almost no real metaphysicians on your earth. I say almost, there are a relatively large number, but in relation to the number of people on earth, they are very scanty in number. A metaphysician should be able to exist and work consciously on at least two planes above the physical plane. He should be able to heal in any way necessary. In any way he feels it should be done he should be able to do it. But the majority of the people that call themselves metaphysicians today, are simply students with a very primary understanding of the nature of life and they cannot put their knowledge into practice because they do not know how. Their knowledge is so limited they are what you call.....

Irene: Academically educated but with no inner education.

Yada: Yes, they are intellectual metaphysicians.

Irene: Some of the things you are saying now are partially answering some of the remaining questions. Of course, its all right, but it just seems as though you're answering them before my putting the question to you. But that's all right, repetition helps doesn't it?

Yada: Yes.

Irene: Part of this question #6 that I didn't read to you is: Could you at will contact any one of these great beings, or would they have to come to you? And is it possible for us to contact them? I understand this has been done.

Yada: If I may humbly say so, I, of course, can contact with these beings. But, I wish to say, in all honesty, that these beings do not contact any one or any group on earth, unless they have a very definite reason for doing so. They do not appear unless they are needed and have a special kind of duty to perform.

Irene: Who makes them aware of this duty to perform?

Yada: The high members or potentates of the White Brotherhood.

Irene: It isn't by anyone here on earth asking for them?

Yada: No, no, because they know that earth-man, who is emotional-man, is still in his childhood and is apt to ask for all kinds of things that he thinks he wants, but does not know the worth of these things. Emotional-man, uncontrolled, uneducated man, has many wants that he thinks should be catered to, but this is his emotional self that

Irene: I think perhaps, Yada, there are those who pray sincerely and they think that because their prayers are answered, that it was because one of the masters made this so, not knowing the true high state of their inner being, their own selves. 237

Yada: This is exactly so. You see when we believe in our emotional self, when we are lost in the ego self, we think that way. This is all right for you must go through that path, you must take the ego path, I mean the low-ego self, the emotional self. This is a path of the initiation, so that you can later understand the higher state. It is not something to be held against man. It is not something that we should point our fingers at others for, or at ourselves with feelings of guilt and all this and littleness. No, this is the path that is natural. We must take it.

I know there is much talk among the people on earth, among civilized man in his seance rooms, about masters coming to these seances, but they simply do not do this. This is foolishness. I have heard many people say that they have communicated with St. Germaine and all those mentioned in the previous question, and all that are not there and have been known to man. It is even said that the man, Jesus, and all of his apstoles are communicating in seance rooms through some unhappy spiritualistic medium. This is sad, because it is all illusion, all illusion and pretense.

People that come and assure the people in seance rooms that they are masters, are seeking to aggrandizement. They are seeking a place in the sun which they never could get when in the physical body. They could have, but they didn't, because they did not know how. They were walking in their baby minds and they are still walking in it when they come and pose in a seance room as a master. They do not know what they are saying and certainly those in the seance rooms listening, do not know what they are listening to; the foolishness of it.

But then, man is always playing with shadows, and he continues to play with them until he grows out of his childhood, when he gets truth, when he puts aside his childhood toys and becomes an adult. Because the physical body spreads out and spreads up does not mean that the person has become an adult. We humans continue to be children until we get an understanding of the true nature of our own beings and the world around us. So instead of objecting to what these people delude themselves into thinking on both sides of the vale, let us leave them alone. They will come out of it in their own time. I say these things without any sense of criticism. I simply make statements about things as they are. I make no objection to anything that man does or that one does while they are still children. No, no criticism for this is the only path they can take. I listen to you please.

Irene: Yada, question #7 has been partially answered, but I will read all of it: Would it become necessary for people to go underground because of radioactivity of the fall out, or to protect themselves from nuclear warfare? (This you have answered) Will both the Northern and Southern Hemispheres be affected by severe cataclysmic happenings alike, or will it be confined to the Northern Hemisphere, thereby leaving the Southern Hemisphere in a zone of safety?

Yada: At some time in the distant future, there will be a churing of the earth again. A certain section of the world which will be, as far as I know now, the Southern Hemisphere will be shaken up very badly. Much water will roll across the southern part of the world.

Much surface of the ground of earth will be covered with these waters. But according to the records, that will not be for a great long time yet. The earth, apart from its natural wobble, due to its structure, it is not round, but more inclined to pear shape, will suffer a widespread shaking, but it will not destroy many, many human beings and animal life and so forth in the Southern Hemisphere when it comes.

Irene: Yada, is the Southern Hemisphere in the smaller part of the pear shape of the earth?

Yada: Yes.

238

Irene: Question #8, Is it possible for one who is still on the earth plane to assume or forgive the karma of another, thereby lessening the number of times of his own re-birth?

KARMA

Yada: No! I do not mean to be so blunt, so I'll say it again more softly, no. Karma is a very personal thing. Let us look at it this way. What is the world? The world I speak of now is the matter world. The ancients said, "The matter world is a world of illusion." This, of course, does not mean that the world does not exist, but that its nature as far as human beings go, is sensory. This, of course, is true of all animals. Everything that has senses measures the world around them according to the ability of those senses, to measure.

What is it that is being measured? A something called vibrations.

These vibrations you have come to call chemical, chemical because the basic nature of these vibrations are atomic. From the atomic structure there comes a grouping of these atoms that form different kinds of chemicals and these chemicals, these molecules, can be either living matter, or what is called dead matter, or pure chemical matter. Not cellular structure as such. Only by the efforts of the sun was chemical matter synthesized and created a living substance called cell. The inner substance of a cell is called protoplasm. Man could not have appeared on earth, nor any other living thing, had the sun not been able to create a living cell. So, we of my civilization, we who called ourselves Yugas, early in the founding of my civilization, we worshipped the sun. We worshipped it as a point out of which we came. It was our God creator. I do not like the word God as it is neither suitable nor intelligent. It gives one, especially in your world of untrained minds regarding the nature of life, a wrong concept. But I must use the word that you can understand and use, because of your understanding of those words.

SUN-GOD

We knew the sun was our creator. We knew we moved and had our being by the sun. Knowing this we received our education regarding the son that descended to earth, that is incarnated. It came to save man, but you know its incarnation was not in the form of a man, but in the form of rays, radiation.

As it passed through the deep clouds of the atmosphere, it let go of its deeper and more powerful nature and clothed itself in life-giving energy instead of destructive energy. It came to save the world, for without this softened sun of the sun man, if he had come to earth, would have died. He would have had no opportunity to evolve on the earth. The moment the first living matter was created, if it could have been, it would have been destroyed. "I am the way and the light." The light was made possible on the earth only because of the atmosphere and the sun's rays passing through the atmosphere caused what is called defusion over this vast atmosphere. Yes, "I am the way and the light, I the son of the sun."

In the inner teachings, in the mystical temples there are plays and what is called drama. These are rites and rituals practiced. there is always someone, a living human being, that represents the incarnate son (sun). Then there are twelve to sixteen beings that represent the signs of the Zodiac, the symbols of the physical world and of the spiritual

of existence in toto.

The Christian religion is a stolen teaching taken from the mystical schools, partly from the mystical schools of Greece, of India, of Egypt and the Druids. The story of the sun, the sun god love, you will find going through the teachings of every race of people. If not on the surface of the teachings, then buried somewhere in them is the story of the incarnating sun (son).

Irene: Does this include some of the five books that were written at the time of Constantine that were not incorporated in the Christian Bible?

Yada: Yes. Some of these books were on rebirth, reincarnation - life after death, spirit communication and all of these things were there, but were not even put in. Not that they were in and taken out, they simply were not put in. The ancient writings of incarnation, rebirth, came from Persia and then drifted down into India and into China. The original story came from the Persian mystics. 239

Irene: Long before the bibles were written.....

Yada: Oh much, much longer. The story is very long, very complex. I do wish I could speak at greater length on the story of man and the story of his Savior, the sun.

Irene: If you are permitted to do so, on closed meetings, we would be most happy to have you do this for the purpose of making a reference book for our foundation library.

Yada: Yes, I would be most happy to do this. I would like to have some comments from these people in Buffalo about what I have said, please.

Irene: Yes, if you, Anita and Alfred and Dr. Page and Dr. Young will please send your comments to Yada about what he has had to say on this, he would be most happy.

Yada: And also if you have any objections to anything I have said, please express your thoughts on the matter. This is the only way one can learn in life, is to talk.

Irene: Question #9. Is it possible for any living master to bring instantaneous healing to anyone in need of it and who request it in complete faith? And would the healing physically affect applicants and interfere with the applicants spiritual advancement or karma? And are there any living masters on the earth at the present time?

Yada: It is perhaps odd that we should have been discussing this very subject two or three weeks ago.

Irene: This is very true.

Yada: But it is not odd, because there is only one mind and we humans are in constant communication with one another, although the majority of us do not realize it and are not aware of it. (A moment please, I speak with my teacher) I said a little while ago that Masters are not communicated with and do not not communicate with ordinary man. Now this sound like what you Americans would call being "snooty", but it is not that way. They do not hold themselves aloof just because they are so advanced in understanding that they cannot tolerate man on his level of consciousness. It is foolishness to even say that, but they do sometimes interfere where they find it is necessary. They help where they can help; where the law permits them to help.

Now I do not think that a master would refuse help to one on the ground that it may interfere with that one's karmic life or necessary experiences. Suffering should be tolerated only if it is purposeful. This means that suffering should not be permitted to go on indefinitely for any reason at all. Nature does not forever punish itslef or any part of itself forever. Although the Christian teachings would have you believe that certain individuals, because they do not please God, or their

god - make him happy - that he confines them to hell forever and a day. Forever is long enough, but that last day or that added day, is too much! LAUGHTER. But when one is suffering, when one is ill, they do not need to reach out to contact a master to heal them. We are our own master and there is none greater.

Irene: This comes into a part of Question #10 - to give some suggestions on self healing.

Yada: Yes. Now when one prays with sincerity to be relieved of an ailment, there is always the possibility that you, the prayer, will be if not instantly healed, then will be so in time. What does the praying do? It is a psychological work. When we pray we stir the untouched side of ourselves called the unconscious. I do not like the term unconscious, I think it should be called the ALL CONSCIOUS, because we are largely in the state of unconsciousness most of the time. When we pray, we reach out to the all-conscious self, the self that knows nothing about suffering. It has no awareness of pain, of sickness, because it does not recognize matter as such and pain takes place in matter.

When man created the physical world and came to dwell in it, he descended into hell, which is the matter world, the hell of suffering. No one coming to the earth, coming to the matter world, whether it is your world or some other planet, no consciousness touching matter escapes it without pain, because we touch it through what is called a sensory body.

This is how we FEEL PAIN; joy, laughter, happiness is a degree of pain or pressure. The matter world is the cross that we creators must bear. I mean we must when we come here. When we enter into it, we lose our consciousness of from whence we came and the Edemic state from which we fell. Although I do not like the word "fell". We are pioneers in our own creation. Prayer is making communication with that Edemic state, which having no sense of pain or disease, or death, itself it imparts to the prayer this great and wonderful ignorance of matter, or should I say, innocence?

Irene: The one that is praying?

Yada: No, this great mind, this all conscious self. It is ignorant about pain, so when we reach out to it, we project our consciousness into it and become a part of it, thus we become ignorant to pain and disease. WE THEN LOSE PAIN.

Irene: If one can become sort of conditioned to understand, as you were saying, that we are mind, this sort of relieves the physical body of the pressures of the mind, holding on to the idea of being ill.

Yada: Yes, but this is not as simple as that.

Irene: This is not what you were talking about either, but this is one way I have of relieving myself.

Yada: Yes.

Irene: I think this is what helps my body to heal so rapidly.

Yada: Yes. Now in prayer, in very centered prayer, you are giving yourself a psychological treatment. Most of we humans, when we entered the physical world, lost memory that we were once great beings. We lost memory of our high estate, the great Edemic state and when we lost this memory we acquired guilt feelings, the guilt of the fall into matter. This has pursued us down through the centuries. Every being coming out of the light into matter is born with this great guilt feeling, which produces in us all kinds of physical ailments. It is the field from which starts all of our other guilt feelings that we pick up as we stay here on the earth.

Irene: I wonder what it would be like if we didn't have those guilt feelings? It would be a different civilization wouldn't it?

Yada: Oh of course, of course. You would not have wars, because you would not have hate and you would not have hate because you would not have fear. You see, all of man's turmoils, all of his sufferings come from that fear and the basic nature of that fear is called the unknown. We do not know what we are afraid of.

Irene: Guilt brings this on, is the creator of it.

241

Yada: Fear of the unknown. We look at the world outside, that seems to be outside of ourselves, and it produces the inner feeling of the unknown, the unknown quantity here, and we do not know how to respond to it, how to move to it and we grown increasingly frightened.

Prayer is a key to the room of the Light. Karma. I have said that when I made an attempt to heal someone, one of the first things I do is to look into the auric light to see what their karmic condition is and this tells me whether I should make any attempt to heal that person of their ailment. Now I have added in humor, that if I saw that that person was suffering from something that was from a karmic condition or that rose out of a karmic condition, I would not do anything for them. Of course, I would not, because it would affect myself if I stopped that karmic created condition. No, but because that person would lose something, if I stopped that condition right away. and more than this, for me to stop a condition in another, I should first know what caused that condition. This is more important than my fear about having to share that person's karmic suffering, by interffering, with the condition. I am not concerned about what it will do to me, I know what it will do to me.

Irene: It won't do anything to me.

Yada: It will do nothing to me, because I am the master. I am. Nothing can harm me. Now when I say I am the master, I'm simply making a statement that you can make. You are the master.

Irene: We won't admit it, Yada.

Yada: No. If I look to heal someone, I only want to know this:- What started the ailment in you? Now I may have to reach back in your mind, into the depths of yourself and I may have to, because you will resist me otherwise, I may have to remove your consciousness. I mean your self-awareness, so I can get by into your deeper self.

Irene: Excuse me, Yada, we have about one minute left on the tape and they would like to know what part cell salts or minerals have in the cure of cancer or other malignant conditions.

Yada: I do not know. I do not know. I know the human cell as well as all cellular structured plants are extremely complex. They can be affected by different chemicals in a variety of ways and they also can be very deeply affected either for the better or for the worse by the psyche, the activity of the mind upon the body. Very often, due to our feelings of guilt, we kill ourselves,* The causes lie deep within the mind and we can get at the center of the cause with love and understanding, so that the person will give themselves freely when I wish to go into their mind. Hypnotically, with the power of suggestion I get that person to open themselves to tell me what the fear was that started their sickness.

Irene: Then they have a complete cure don't they?

Yada: Yes, then they can tell me. You see instead of me telling them they can tell me the basic cause of their sickness. Then I can do

*by ailments, sicknesses we bring upon ourselves.

something. But I would not be doing anything really. Every motion that I make will be assisting them to know the cause of their sickness and what to do about it.

Irene: It would be their mind activity on their body.

242

Yada: Yes. There are some people who if you heal them of a disease, perhaps by what is called laying on of hands, faith healing, or the use of pins, or some other material form, these people will get sick again, no matter how often you take that disease from them. They will either get it again and in a worse form, or they will get another ailment, or they will go into some kind of shock, or they will go into accidents - many things. If that fear is seeking to destroy them through these feelings of fear and guilt, there is nothing that can stop that one from destroying himself or herself until that seed fear is gotten out and that one expresses the reason for those fears, guilts, anxieties, or frustrations. It is with love that I say ha ba ci, ha da ci.

Irene: Thank you, Yada. Habaci to you two doctors. Habaci means good day. Ha means king, and ba ci is day in Yada's language. They extend their appreciation to us and want to give thanks to the teachers of the Inner Circle and to Mark and I for the wonderful work that we are doing.

Yada: Yes. And if they are ill, get someone who knows anatomy, knows the body, to hypnotize them and get into their minds, someone that knows psychiatry. Do not fool with anyone who does not know these things, who does not know the body, because hypnosis can, if misused, be very troublesome to the victim.

Irene: Habaci, Yada.

Yada: Habaci.

- o - o - o - o Side Two - o - o - o - July 3, 1962

Irene: Good afternoon, Yada.

Yada: Ha ba ci.

Irene: These are the questions that Anita and Alfred Ganschow have sent for you. Would you like to have me continue?

Yada: Au kee.

Irene: Beloved, Yada, will you kindly give us some leads on how to meditate? We are in the process of forming here, at our house, a small, rather special group of friends, who are very much interested in the study of these higher truths. We also would want to meditate regularly. Please tell us how to proceed. We would be extremely happy if you would come to see us on these Saturday evenings in the near future.

Yada: Gratcia, gratcia. I most humbly accept and will be in attendance at these little gatherings, yes. Now will you give me the first question?

Irene: That seems to be the first question, Yada: Will you kindly give us some leads on how to meditate?

Yada: Now it is my opinion that meditation in group form is not very productive. Meditation is a very personal form of mental and social activity and therefore should be done alone and in silence. Meditation is not sitting and thinking, but sitting and listening with your mind clear of the usual fears and anxieties of everyday thinking. Meditation is not asking for anything. It is creating a receptive attitude so that the mind can be prepared as a container waiting

to be filled without asking for anything specific. Most of the time those who sit in meditation, not having instruction on how to meditate, simply sit and ask their questions to be answered. This is not to be done. Just make your mind as receptive as possible. Now in the beginning the meditator may not receive very much, because he is not ready to receive. He has not yet accomplished the art of silence within himself. Most of us that live in the emotional self, when we are in quiet surroundings, when we do not hear any outer noises to intrude upon our mind; we are troubled by inner mind noises produced by the emotional self that does not like to be quiet, or to be quieted. It rebels against this kind of discipline, so it sets up all manner of confusion within the body. We become aware of little aches and pains throughout the body and itches of the skin surfaces or gases on the stomach causing gurgling sounds from different parts of the body. We have feelings of disquietude of all kinds showing themselves in the nervous system and we then begin to twitch and jerk the body quite unconsciously. All of these things are the emotional self rebelling against discipline. I think all those who are starting meditation for the first time should first practice getting the body self, the emotional self, still. This can be accomplished by a series of sitting alone and learning to ignore the rebellious goings on of the emotional self. 243

Now it is good, if possible, to take a bath before sitting in meditation. Get the surface of the body as clean as possible. A warm bath relaxes the body and reduces irritation of the nerves of the skin. Also it relaxes the solar plexus enough so that there is less chance of the production of gas through anxieties, uncertainties, worries, fears and all that sort of thing.

It is said by those who do not know that meditation is simply sitting and thinking, and so there are many groups that call themselves meditation groups. Only after each individual has accomplished this art of meditation by themselves, can they then form a group and sit in meditation and have it productive.

Irene: Also you have brought to the minds of those who have been attending lectures here, who have asked questions pertaining to meditation and the art of such activities, that all people do not find they can relax and meditate in a sitting position, and that a prone position may be more adaptable to the minds of some individuals. If there are several in a group, one is not likely to take the position of lying prone on the floor, or in a bed, which is most necessary, as you say, to accustom themselves to the art of meditation. Perhaps after they have accomplished this art of relaxation and meditation, then they could sit in a group. But in the beginning the most comfortable position one can get into is best. Is this not true?

Yada: Of course it is, but eventually the best position is the sitting position. But you see the emotional self rebels against being silent anyway and unless we have disciplined the body to a proper posture, difficulties will arise in the body that will prevent productive meditation. So meditating in a sitting position, and if possible in the lotus position, is best. In the lotus position the body torso is straight up and down and all the organs are free and without pressure. Many people are lacking in proper posture, which causes organs of the body, especially the stomach, not to be free when they sit down. They slump and then the spine is out of position, so that there is no natural flow of energy. This causes many difficulties in meditation. The shoulders must be held back, the chest should be held comfortably out and no slouching at all.

Irene: When one is in the proper lotus position, pressures on the body are gone and so the mind doesn't dwell upon the body but is left blank so to speak.

Yada: Is so. If there are no disturbances in the body, there are no disturbances of the mind. You see the body irritations disturb the mind. The mind becomes body conscious. Yes, the mind cannot be free, it cannot go away from the body. 244

Irene: I would think, Yada, that when one takes this position, it would at first cause one to expel gases which would naturally cause one to become tense if in a group. So this is all the more reason why it would be better to meditate by oneself.

Yada: And also it is best to learn to eat the right foods that will not form gases. But you see the nervous system will produce gases if we are mentally or emotionally disturbed.

Irene: Are there any particular foods you would like to suggest to avoid?

Yada: Yes, like beans, cauliflower, cabbage, all of the cabbage family, onions. I think if more fruits and vegetables of the leafy kind were eaten it would be much better for that persons health all the way round. Nut meats, yogurt, cottage cheese, these things are very good.

Irene: Even these things if eaten in mixtures sometimes cause a disturbance. For instance, if I eat a pear with some foods it causes a tremendous amount of distress,

Yada: And also the eating of apples, some people cannot digest the skin. And some people cannot digest nuts properly, so they should be ground up, made into a kind of paste.

Irene: So each individual must be his own measuring machine for the things he should eat.

Yada: Yes, yes.

Irene: Question #2: There seems to be much misunderstanding about the concept of mediumship and mediator ship. Please enlarge on this.

Yada: The word medium simply means a method used. It is very inadequate as it is applied to one who has a high level of sensitivity to not only the world around him, the matter world, but to worlds beyond the matter world, to vibrations beyond the matter world vibrations. I think the word sensitive would be a much better word than that of medium.

Now as much as the teachings of spiritualism try to make out that mediumship is a widespread thing, I must say it is not. It is a rare gift, a rare ability. There are many, many people that are very sensitive, but their sensitivity does not really reach beyond the physical world. When I say it does not reach beyond the physical world, I include the low astral as being part of the physical world. Their ability is to contact the dead, meaning the ignorant, the unawakened. Now this may sound as if I am being critical, but my friends, I make statements of facts and what you do with them is your own affair. How you feel about them is entirely for you to feel. But I know there are only a rare few human beings that come here with extra sensitivity so that they can become a channel for the educated mind, beings in higher states of mentation. Now we must not consider this as being superior.

Irene: Why would you criticize a child because it is in the first grade?

Yada: Yes, of course, and this is just it. It is said that all mediums have familiar spirits, but all spirits do not have familiar mediums!
LAUGHS An intelligent, truly educated spirit being will not enter a seance room.

Now there are many on the low astral that have learned a great deal about life since going over. They have acquired marvelous philosophies and in the eyes of the ignorant world they can appear and sound like

highly educated beings. This is all right. They are certainly much more intelligent than the beings they are coming to, so they serve their purpose.

But to go back to mediumship, the word does not even begin to convey the extent of sensitivity of a true sensitive. Now great musicians, great masters of the past can be classified as mediums of music. They are in rapport with the spirit of music, the true masters. Now let us say one of these beings coming back to your world (to communicate with) would he come to people that knew nothing about music? Would he come into a seance room and talk to people who had not even the smallest understanding of the higher laws of music? Certainly not. Then there are the master communicators the mediums of what is called art in painting and sculpturing. They would come only to those who show a sign of ability, a greater knowledge of understanding of art. They would not come to the beginning artist, to the one who really has no talent or a very limited ability. What would be the point of these mediums of music or art doing so?

Let us go to my wonderful student of life, Raymond Natalli. Who does he come to talk to? Only those who understand science, astronomy. Can he talk to those who do not understand these things? He can but to what avail. You see life is purposeful. There is great harmony and design to life. None of these have been brought into being by the law of chance. Those who think chance exists, are ignorant of truth.

Mediator means a go-between, one who is bringing balance between a positive and negative action. He can, in some respects, be thought of as a catalyst. A catalyst in chemistry brings balance between two chemicals that would otherwise not blend, not mix with one another. Mediators. No. Mediums, no.

The word medium belongs back in the days when they were burning witches and oracles at the stake. Sensitives would be the better word to describe them inasmuch as we do not seem to be able to find any other word in the English language, it would be better.

Most of the mediums in the world today are undeveloped. They need more interaction, they need education about what they are doing, the nature of the world they are dealing with, or that it is possible for them to deal with. Many of them fall very short of their ability, the ability that they have to communicate with the wonderous side of man beyond that of the low astral, or the first step out of the physical world. We know that there is much more to be communicated with than dead people.

In your Christian holy book, it says, "Go not to the dead for the dead know nothing." And this is precisely so. The word dead means ignorance, it does not mean dissolution of the physical body, it means ignorant. Go not to the ignorant, for the ignorant know nothing. And when we are ignorant in the physical world, we will continue our ignorance in the astral world, unless we do, or try to do what we failed to do in the physical world, and that means to become consciously interested in life, so that we can educate ourselves.

The cause of ignorance is the lack of desire to know. It is a kind of smug satisfaction with what we think we know. And what do most of us know? Only that which we have been told by those who have come into the physical world before us, so that which we know is simply belief, beliefs with no factual substance behind them.

When man, especially those of us that are seeking greater knowledge, when we first try to communicate with the dead, we will then begin to expand our ability to communicate with the living. The whole universe is a living universe. Now spiritualists say we are not communicating with the dead because there are no dead. But this is a mistake. They are dead.

They are dead in understanding, dead in wisdom, dead even in knowledge. Lacking is the word, lacking, ignorant.

Irene: Would you like to have me read question #3, Yada?

Yada: Yes, please.

Irene: A well known teacher on a lecture tour here in Buffalo stated that Jesus (Who we know now as Asus) has incarnated in an Irish body. Is this true?

246

Yada: LAUGHS Of course not. The one called Jesus was an initiate to begin with. He became a master. A master in this instance is one who has full understanding of the nature of his own being and therefore the nature of life in toto. Through many incarnations he has come to know what life is. Can you think that one of this full knowledge of life would sink himself again in the emotional world; that he would make himself subject to ignorance? Certainly not!

.....that I shall not return to the world of matter again through the biological path, I shall not be born through woman again. I have learned the secret of my own being. One who has graduated from a university does not go back to kindergarten or to the primary grades of school. I am sorry to say this because it is a little harsh, but the only word I can use about such a thought is ridiculous. That this man, Jesus, has returned to this matter world is ridiculous.

This shows, this is a demonstration of the one who is acting as the medium of reception of this untruth. It shows the limit of his understanding. It shows that he is walking only in his emotional world and self, that he knows not that he is the dreamer and not the dream. He sees not that he is the puppeteer and not the puppet. So in this kind of ignorance he feels free to make such statements, just as one wrote lately on the papers to another man, saying that I had now reincarnated on earth and that there was some other being in South American that was taking my place, acting as me and that I had returned for another earth experience: This is ridiculous

Irene: That you had reincarnated in a body in Peru and that someone else was speaking through Mark and was representing himself as being Yada until you became accustomed to your surroundings there.

Yada: LAUGHS It is all right. I do not mind. If they want to say these things they must say them. But those of us who are seeking truth should recognize out of what such lack of knowledge comes and treat it as such. And how should we treat it? Ignore it, pay it no attention, give it no serious consideration. It is like the mouthings of a child, a beetta, a baby. Please.....



Irene: Question #4 - We understand that friendships of our physical world are often picked up and continued when both individuals get to the astral world. Is this equally true in regard to enmities? To what degree, if any, are ill feelings between two people carried over to the astral?

Yada: It is said that hate is akin to love and so it is, Hate is born out of, again, ignorance, lack of understanding of another, but of understanding of one's self. So as it is akin to love it is a very powerful force of attraction, a very powerful force in putting those involved in their hates together.

Now, if one hates me, I cannot be pulled into his circle of feelings and desires, if I do not accept his hate. Knowing what he is, knowing that he is as much the light as I am, how can I hate him. How can I give hate in return? If I do, this shows my ignorance. I am down to his level so I will be pulled into his circle of feelings whether I am in the physical world or the low astral where hate goes on. Often people who

have murdered one another here, in their hatred for one another, find themselves together again and murdering one another again and again down through the centuries, or until such time as they educate themselves, begin to see their own ignorance and strive to educate themselves about life. It goes on over every battlefield, the dead continue to fight. Oh yes.

Irene: Ready for #5, Yada?

Yada: Yes.

247

Irene: During one of your talks on planets and stars you wound up by saying, quote: "What would you say if I told you that there are really no heavenly bodies out there in space?" Could you please enlarge on that very interesting remark?

Yada: Yes. What I meant by that statement is simply this, that bodies seen by you here on earth are not of themselves as you see them. The suns are bodies of a kind many people think are fire bodies, like substance burning. But this is not so. This is chemistry in the act of changing from one form to another. A sun is a great and continuous atomic explosion. When these energies run down these suns will become what is called dwarf stars, or much smaller fields of energy.

Irene: The activity is about the same, but they are smaller?

Yada: Smaller but the activity is not the same, because of the slowing down of this tremendous activity. But such bodies will eventually either become cold bodies when the activity is going on at a much, much lower rate. The breakdown and the build up, the exchange will be much less and done much less rapidly than before. Now not all bodies were thrown off from the sun, not of the sun. In the earliest times the sun, as you see it now, was very loose matter, scattered over a much vaster volume of space and as these vast fields of energies started to center, it left rings of energy, separate rings.

Irene: Like bands?

Yada: Bands yes. And these, as they threw off the matter, they did not need, were slowly shaped into smaller forms, creating what are called planets. Then there was a vast explosion. Before, these rings were not let loose by explosion, but simply by the action of the center shrinking. This would pull or let loose bands of energy. Then the sun, the center part, became more violent in its actions and exploded and the scattered matter became the inner planets. But in this explosion, the substance that was to form these planets was caught in what is called vortex motion, a whirling motion. Every body in space was started by a vortex motion.

COLD SUN

Irene: This whirling motion sucks to the nucleus the material it needs to make new cell substance?

Yada: To the center. And the pulling force is centrifugal force (I think that is the right word). Now when we get out into space the sun does not glow. The glowing that is seen by astronauts is the reflecting that the sun is doing on the upper surface of the atmosphere of the earth. If you were to remove the earth, where the sun could not reflect on it, the sun would not glow, it would cast no light. It would be like dead light.

Irene: It would have nothing to reflect on?

Yada: Is so. This is what I meant when I said there are no bodies in space.

Irene: Heavenly bodies.

Yada: Heavenly bodies as you see them from the earth.

Irene: Thank you, Yada. Question #6: Please give us all you can on this: What were, or are, the many fire fly point of light the

American and Russian astronauts have been seeing while traveling in outer space? Are any of them human entities that have passed out of our physical world?

Yada: No, no. They are aggregates of matter that have not been gathered into form. They are electrical because they have been fed by the energies of the sun or by suns. Now they have an intelligence of their own, but this intelligence has nothing at all to do with human kind. Also, as your people on earth go further out into space there will be larger fields of this matter around other planets, near other suns. Wherever there is a sun within a relative distance of a planet, these fields of matter will be found. Now sometimes the so-called saucer people will use these as electrical eyes to observe a human-created ship, what you call rockets. They will turn in on these fields where there is a rocket moving through them and get a better understanding of the nature of the rocket and the occupying beings in them. You understand?

Irene: Yes, but they are not created by space beings?

Yada: No, they are not created by space beings.

Irene: Thank you, Yada.

Yada: As I said, there will be vaster fields of this substance in the depth of space as you go on out.

Irene: Question #7 - When a person incarnates for the last time on earth is he aware of the fact that it is his last incarnation and is he still, like you were 500,000 years ago, being watched over and summoned to a certain place or abode?

Yada: No, when one finishes his round here on the earth, this means he has become what is called a master, or one who understand the nature of his own being. He is not a holy man. He is simply one who by many lifetimes of learning has become awakened to the fact that he is the master of life. So he comes to know the nature of the matter world so that he does not have to return to earth, but he may if he desires to. But in doing so, should he take the biological path again, which is very unlikely, but should he, he would come back with knowing; he would have the memory there so that he could then do what he had to do by coming through that path and then leave. He would not have to die the ordinary death, though he may take the ordinary birth to the matter world. That is to say he would lose his physical body. He would not go down into the fires to be cremated or into the ground in what is called the grave. Once you have known what life is, you do not return to the primary grades. What would be the purpose in doing that?

As I said, he may take the biological path, but there would always be a purpose for his doing so and he would never suffer the death of the untutored, the unlearned. Masters do not come to man, to the lay individual to teach them. Never has one appeared in a seance room. There would be no point to it. It would only further disturb the sleepers there, the ignorant, the unlettered. It would be of no value to them because they could not comprehend the nature of such a being.

Oh, I know many unlearned ones come and pose as masters, which is very easy to do to the unlearned ones here on earth. I do not say this is wrong for such beings to appear in seance rooms and pose as great adepts, masters, avatars. Man is an actor by his own nature in the physical world and also by his own nature in the physical world and also by his own nature, he is an actor in the universal world, the world at large. He is an actor, a creator of his stage, the designer of it and the actor on it. This is his lot, this is his way. The human personality is not a homogeneous thing. It is made up of many parts, many different kinds of parts. We must do what we must do, either in ignorance or in knowing, we must so act

248

Irene: Question #8 is in two parts, Yada. The first is: Is the sun the Christ in whom we live and have our being?

Yada: If you remember earlier in this day, I was talking about just that subject. The incarnation of the sun, meaning sun rays. How do sun rays incarnate, meaning taking on matter? When radiation, energy comes from the sun, or from outer space, and hits the atmosphere of your earth, it clothes itself in matter.

Now in the Inner Teachings this clothing of the sun is called incarnation of the sun (son), of the sun. The coming of the sun to save the world. For without the sun, there could be no world for man, or for any living thing. The sun of the sun brings life. It is the very essence of life in matter and as the sun's radiations are everywhere present where the earth is concerned, the coming of the sun is constant and it comes for every living thing. I am the light and the way; without (the sun) me the world is lost, plunged into death and oblivion.

Irene: Are you ready for the second part?

Yada: Yes, please.

Irene: "IT" with capitals, being everywhere present, therefore, knowing all, is he or IT your Kethra, your teacher you refer to from time to time?

Yada: Of course, in a manner of speaking, yes. Yet the one I call Kethra is a being, a being in himself and of himself, even as you. By this I mean, he is self aware, but he is not born of woman, has never taken the path to earth, or to the matter world. There are beings that live in worlds within worlds that know nothing about the matter world. Yet they have an existence of their own and are aware of both themselves and other selves on their level of consciousness.

Being that the Universe is a living thing, it is so because of these different grades of consciousness that are in everything. You see a thing is an object. Object is an outpicturing, an outpicturing of one's feelings. Therefore, an object is something that does not exist by itself in an external way from one, but is that one, is a part of that one. This is one of the reasons it is very, very difficult for one in even the low astral world to tell one in the physical world what an object is like in his state of consciousness, in his world, very difficult. So you can see the difficulty of describing an object on some higher state of mentation. It is much more difficult. Now it goes on here, this difficulty of describing things to one another goes on right here in your world, in your civilization. Two people looking at an object are almost certain to have points of disagreement concerning the nature of that object. Is it not so?

Irene: This is very true. According to the feeling of the individual he will describe the object.

Yada: This is so. Which demonstrates that this object exists only in the feeling world of each one. Now your earth lives, has its being, exists not outside of the sun, but in the sun. As far as the radiation of the sun reaches, everybody that it touches lies in the sun. So creation is all in the sun, not really your little sun alone, but every sun throughout creation. Bodies that lie in darkness only lie in relative darkness, for light is everywhere present.

Irene: It reminds me of when we ride in an airplane, Yada. Sometimes when we take off from the field, the sky seemingly is overcast by huge clouds and we see no sun. But immediately we get above the clouds the sun is everywhere.

Yada: Ah yes. And this also demonstrates the illusion of your physical world or should I say the illusions that exist here for you. It looks like no sun, the clouds obscure it. There is knowledge everywhere, great wonderful knowledge and wisdom everywhere but we set up clouds of ignorance around ourselves so that we say the "sun" has gone out. Worlds of illusion. We have to look for the sun, but we must know that

249

it does exist before we can look for it. We must have a feeling, not a faith, but a feeling that there is a sun. Otherwise you will not try to look for it.

Irene: This is very true.

Yada: The coming of the sun. When the great clouds of ignorance go away from one, the sun has come and saved him from the darkness of ignorance. Please.

Irene: Yada, that is the last of the questions that Anita has on her list. However, we have a small tape that we would like very much to play for you, so that you can answer the questions on it. We can do that later if you wish. In closing Anita says, "Thank you, Yada, for answering all of our questions. We all appreciate your great loving service to humanity.

Yada: Gratcia.

Irene: "But please let me give you my special love and deepest respect in all sincerity. I recognize the value of your teachings of truth and have deepest love also for Irene and Mark. And for all the members of the Inner Circle know this is no 'bottoms up.'" "Love also from Alfred. Sincerely, Anita."

Yada: E gratcia, thank you very much for your kind thoughts and feelings regarding not only myself but the selves of Irene and Mark and other members of the Circle. E gratcia, a nochi.

Irene: Good evening, Anita and Alfred.

- o - o - o - o - o - o - o - o - o - o - o July 4, 1962

Irene: This is July 4, 1962. Anita, the following part of this tape is for you and Carole. Yada is going to answer your questions now.

Yada: First, I would like to speak to the little girl, Carole. I would like to talk a little of her feelings regarding that which is called God and God's helpers, the Angels. Now first I want to say to you Carole, that you are not to pay any attention to what other little children say to you about anything. Be kind to other children, play with them and be happy with them and try to make them happy with you, but I think it better that you do not talk on such things as God and angels and all of these things with other little children, because they have not the training you have had. They have not had the education regarding life that you have had. They have had what is called religious training. You have had an education into truth. You know that God is light and the light of truth and love and that the helpers of truth and light and love are endless, many, many and of many kinds. You are a helper of this great light and truth and you will become more so as you grow up and get to understand the nature of your own being which is basically the light. The word Christ means light, means love, means knowing, wisdom and knowledge. Now you will understand all these words better as you grow older and continue to study these things. No one is responsible for your thought but you, so little by little you must learn to take the responsibility for what you think and what you do.

If other little children bring up the subject to you of God and angels and religious teachings, listen kindly to them, but do not laugh or argue with them. Do not try to enter into conversations about these things with other children, for they would not understand what you are saying. You are a very fortunate child inasmuch as you have a grandmother, Anita, who has helped you to understand these things, where other little girls have not.

Irene: She says also, Yada, that her mother and father listen to the tapes and they too understand this way of thinking.

Yada: Yes.

Irene: And so she is very.....

Yada: Very fortunate. And also grandfather helps. So you are very fortunate. You keep in mind the knowledge that you gain, hold it there. Do not let your mouth talk too much about it to others, at least until you are older and more experienced in knowing truth.

Irene: And who she can talk with.

Yada: Yes, yes. Then you will know with whom you can talk freely with about these subjects.

You will please give your mother and father our love, the love and respect of the Inner Circle, please. I will talk to you more some other time, but please know now that I can hear your prayers as all light can hear your prayers. Prayer is a wonderful path to learning, to knowledge, to peace of mind, where you will be less and less emotionally disturbed by the world around you. Now perhaps your grandmother, grandfather, or mother or father can explain these words to you better than I have been able to do. For the present time, I say goodbye to you, Carole, and I give you love and blessings of the light. Thank you.

251

INNER CIRCLE KETHRA E'DA FOUNDATION
Transcript Number 144 July 20, 1962
San Diego, California

1 ABR. 1986
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Irene: This is Irene Probert speaking. It is July 20, 1962. We are in the headquarters of the Kethra E'Da Foundation, San Diego, California, attending a deep trance lecture by Mark Probert and members of The Inner Circle.

Yada: Senas et Senehas, e na Yada Di Shi'ite.

252

Group: Good evening, Yada.

Yada: A notchi, a notchi. (Yada first speaks in the Yuga language.) My honorable friends, it is a pleasure for me to be here. It gives me much joy to see your faces again in the class. Thank you so much. My friends, I will talk a little bit about what you call the continuity of life. Now I want you to join in the conversation please. If you have questions to ask, please do. It is nice to hear one's own voice; it pleases the ego; but if you hear it too much you get bored, yes? We have to hear somebody else too. Many people in your physical world are truly seeking to know some of the answers to life, to the physical world, and also what is called the world of the spirit. They are hungry, with a true hunger for knowledge. What is this living day by day? Our experience in the physical world is, by the nature of matter, painful to the mind, painful to the spirit and painful to the consciousness. We do not have to DO anything to create these pressures; they are natural to consciousness in matter, natural to a body that experiences the external world through what is called a nervous system. So, to this extent, life in the physical world is really hell for man. There is no level of consciousness beyond the physical, that has this hell quality to it. The physical world is it! The priestly system, however, in order to make their hell a little less hellish, tell you that hell is where you are going after death if you do not do as they say you should do. This keeps them in a work that is not too difficult; they do not have to sweat about it! It is a comfortable way of life. But I can assure you, my friends, there is only one hell, and you are in it! Why? Only because you live in a body that, having a nervous system, leaves one open to pressures.

Irene: Torments.

Yada: Yes, everything - seeing, hearing, feeling, tasting, whatever - these different senses are pathways of the nervous system.

Irene: It is only then, in this three-dimensional body, that we can feel these torments. When we are away from it, there is no hell we can get in?

Yada: No torments. However, we can - and many many of us do - carry with us these impressions of suffering from your physical world to the world just beyond the physical, that is, just beyond the physical senses because it is not beyond anywhere in time and place. The physical world has its existence in what is called the Astral World, like matter has its existence in what seems to be a very separate entity from matter, called space.

Man: But that existence makes it more tolerable.

Yada: Au kee. You, my friend, I have not seen you for quite a while. How is your honorable father?

Man: All right I guess.

Yada: You guess? You don't know?

Man: I guess not.

Transcript Number 144

July 20, 1962

Yada: But I will talk to you soon.

Yada: Many people, having the wrong concept about life and death, feel they can take their own life and escape what is happening to them. Now, we all seek escape and we are all constantly escaping in one manner or another, to one degree or another, which makes true what I said a little while ago - the hell of matter. Now, would we seek to escape the physical world life, if there were not such pressures upon us? I do not think so. The physical world, of itself, is a very nice place, a wonderful state of consciousness. What we have to do is train ourselves to live in it intelligently, to become MORE conscious instead of less so. Most of we human beings come into the physical world and go out of it having spent perhaps about fifty percent of our time consciously in the physical world, which is not a bad percentage. The other half, we are living in other dimensions, but we are seldom aware of this fact. The fifty percent in which our consciousness is here, is when we have the greatest pressures, the most pain. Yet, if we learn to live consciously, which is sanely, our pressures become less and we know how to handle these pressures without undue inner responses to them or attitudes of a negative kind. Fear makes our pressures greater because we tend to fight against these pressures, to push against them. And, whenever there are two pressures opposing one another, something has to give - that's American isn't it?

253

Irene: Yes it is.

Yada: You cannot escape them unless you learn to be consciously aware of what you are doing, where you are, and what the nature of these pressures are, instead of digging up much wishful thinking out of the misconcepts of life that we have been given by those who came before us into the physical world. Now, I have had - you will pardon me for saying it, because it may sound in your ears like I am making big stories to make myself look big - bigness, littleness, what and wherein lies the importance of these things - but I have had 500,000 years of continued consciousness. I learned how not to die the kind of death the majority of mortals go through, not knowing that they are IMMORTAL. Lost in the dream of being mortal, they have no awareness of their own immortal nature, so they die as they have been suggested to die; they can do no other until they break this hypnotic spell - that you must take your body into the grave, put it in the ground, or bury it in the fire, or do something with it but not leave it lying around. Of course you cannot leave it lying around, but until you know how not to do this, you can do no other than what you are doing. The physical body is an energy body, and all that can be done with what is called energy, is to push it around. You cannot get rid of it; you can only push it around, rearrange it, or push it here and there. Your body is an ENERGY body. You MADE it.

Man: How can you do that, because energy cannot be created.

Yada: Yes, of course, but you took the substance and formed it into a human-like body - whatever you may think about the word human. Now, in the ancient schools, the mystical schools, the student was taught to manipulate matter mentally, so that he could bring into being any form he so desired, whenever he desired it. But there are laws to follow here; this does not come out of wishful thinking or misconcepts about things. There are LAWS.

Man: They must have known more about it than they do today because the physicists today don't know much about matter. As a matter of fact, they can't even locate it!

Yada: Of course, and why not? Because they do not understand these laws. I do not think they would be readily understood because the words - we choose such words and assume they are what the words make them. Understand what I mean? Matter is mind substance. Now right away you should be confused because matter cannot be mind

Transcript Number 144
July 20, 1962

substance, or mind substance be matter, because these are only words; these are just words. What is back of these words? A label. In your times you have things you put in cans and you put labels on them, so you will know what is inside the cans. Nobody can say for certain that what it says on the label is what is inside; you have to open the can to find out, yes?

Irene: Even if you open it and look at what is in the can, the words we use to describe what we see do not tell us what it is.

254
Yada: Of course not. Open the can, open your brain, open your mind and get in contact with - not reality, but actuality. Reality is not something in itself. Actuality. We see the reality of the product. The 'reality' of this external world is sensory. So, in creating a sound from this word called mind substance, it takes concentrated thought; thought to begin with. It takes years of practice - practice with the most meticulous patience. The mind cannot be divided by anything else, and do one thing. It has to do one thing until it has mastered that thing. Then it can turn to other things; and we learn to walk through the mind, to see through the mind, to comprehend things without measuring them with the external senses. Let the mind find out what these things are; let the mind play with things, experiment with things, and we will get to know the nature of these things very well. There will be no doubts in our mind about what matter actually is.

Man: Sounds like the location of matter is space and goes back to the basic assumption that matter and energy are interchangeable and cannot be created or destroyed. So when you tell me that someone can come along and practice and be able to liberate matter, you must know where it must be at some time and some place.

Yada: Of course. I do.

Man: Okay, then what assumption does it go back to originally? You must defy the conservation of energy and -

Yada: No it does not.

Man: Then what is it based on? It must be based on some assumption; you just can't come up with something without originally assuming something - maybe you can - I don't know.

Yada: E grati ya. You are the kind of man I like to talk with. You worry things like a dog worries a bone, and this is the only way to know something. We have to seek after it. We can give it no rest if we truly want to know. But there is a little trick, once you know, you cannot tell any one else!

Irene: You can't find any words besides those you have used.

Yada: You can't put it into words because there are no words to explain it. That is why I said to you once before, there is no matter. Matter is only a word put upon an unknown quantity. Quantity? Not really, but feeling - put upon a feeling, which is not sensory. Let us look at it like this; I will try to give you a synonym: Your body is sitting here. It appears that your consciousness is ALL right here, but this is a false concept. You - consciousness - is omnipotent and omnipresent. Now you are going to witness a scene, some kind of activity that is taking place hundreds or even thousands of miles away from your body self. Does this not cause you to ask what is the nature of that which we CALL matter when we can WITNESS it? I do not use the word 'see' because that gives the idea of seeing with the eyes. But the eyes do not see it. You are witnessing an activity taking place many miles away, with your feeling self, your feeling world. Now, your feeling world - the kind of thing I am speaking about, has

July 20, 1962

255

very little to do with the external nervous system or senses. Matter. A scene, a most marvelous scene, clear and sharp, that is taking place miles and miles away. What is the nature of that scene? The same, but we have misconceptions that the eyes alone can see. This ties us down to a localized spot, a spot called the body. You go to sleep and you see beautiful scenes - or sometimes not so beautiful, and we start to run; but nevertheless, they are real to the dreamer. It is REAL to the dreamer but in the dream of your sleep - in what is called the extension of consciousness, this may be a thing going on in the external world at a great distance or a scene going on right around us. It is all one and the same. Because I can find no other word to name it, I must call it mind substance. It has no existence apart from consciousness and this is not saying too much because it IS consciousness. Without it, there is no consciousness, there is no awareness. This is the basic nature of existence - conscious awareness. This is the field in which I create my dreams. This is time and space and matter. That is why, not knowing this, we are amazed when we -perhaps suddenly - stop to think about the extent of space. You see, if we have misconceptions about these words, wrong thoughts, we think about space as something that is endless and it drives us insane. Of course, we are already, but we become a little more so! All right, you want to think the way many many people think about space? Close your eyes and you will see the endlessness of space.

Man: That's only three-dimensional space. How about two-dimensional space or one dimensional space? Is it just as tangible as three dimensional space?

Yada: (Laughing) Of course, of course. Why? Because I am certain that you are aware of the fact that there can be no such thing as a point. So how can there be such a thing as a series of points to make a line and a series of lines to make what? A place? This is all a dream, all a dream. Where is reality? Sensory is reality. Where is actuality? All of it. I am it.

Man: Is it a proper question to ask - Where is actuality?

Yada: Of course not. It is like saying "how high is up"? "How far is down"? What are you talking about? These are questions that cannot be asked, for there are no answers to these questions. What do you call that in your American - your English - questions that cannot be asked because they have no answers? There is a word for it - I cannot think of it now.

TAUTOLOGIES

Man: A person is traveling, say in the three dimensional state. He goes back to - the activity of his body can be stopped if he wants to come back to his original starting point. He comes back and he notices that the people he saw before he left will be older than he is and he will be only two hours older - something like that. You know if a person is going at the speed of light traveling - why is it his activity slows down? I understand why he would be still younger than the other fellow, but why does his activity slow down because he goes - to the light?

Yada: Is it not true that an object - the faster it moves, the shorter it gets?

Man: No, it gets larger.

Yada: It reaches a point -

Man: The thing is - the reason why I can't get -

Yada: Instead of expanding, it gets smaller.

Man: (Comment is inaudible).

Transcript Number 144
July 20, 1962

Yada: Well I am always glad when a man knows more than I. I'm always happy to learn. Yes, this is the way I learn. If I say no-no-no you are wrong, I am making sounds that drown out the chances of my learning.

Irene: From your observation, Yada, have you discovered that things seem to get smaller, the faster they travel? And if so, would you give us some idea of the laws here? 256

Yada: As there is no such thing as growth or expansion of an object indefinitely, there is also no shrinkage indefinitely. Do you understand? But there is always a change taking place somewhere. Nothing stands still. If we do not go forward, we must go backward because we cannot stand still. The moment it would lose all of its velocity, all of its motion, it would cease to exist because, basically - materially speaking that is, we find matter is motion. Now, to actually explain what motion is - at least if you ask me, basically it is motion. So what is moving?

Man: Everything. What everything is, don't ask me! (laughter).

Yada: Then we have come to an impasse, yes? In my world, in my condition, things have NO dimension. I live in a consciousness that is without form or shape, without substance as you know it, or assume you know it, through the senses or through any of the instruments you may use to measure a vibration you could call matter. Now, it is in this timeless, formless, shapeless existence that I create. It is like having a blank piece of blank paper and you have something - a field to build upon or build in. Au kee? Is it not so? Everything that I create is me. I am it.

Irene: It cannot exist outside of your state of awareness.

Yada: It can exist outside of my awareness, if I want to project it into the illusory state of matter.

Irene: But still the origin is from your mind?

Yada: My consciousness, my state of beingness. You may think this a very odd, very strange statement from me. What is all this? This means you are/I am nothing; you are/I am a vacuum. Oh, very comfortable too! Close your eyes. The first thing you see is nothing, or what seems to be endless space. No obstructions, no forms or shapes to intrude upon your creative vision. Now think of something, and right away there it is. There it is in that world of mind. Now you want to project it into your matter world. You start to follow laws. This is first brain activity. You start to get ideas about shape, form, and what you want to use these particular things for. What is the idea of it? What is it a symbol for? When you get it in your mind, the nervous system then takes it from the brain. The brain is like your IBM - it is fed ideas; it does not create them. The mind creates ideas and the brain is then fed these ideas. And you know, my friends, they are fed electrically to the cells of the brain; electricity. Then these are passed again by electrical waves through the nervous system to the muscles and tendons which causes the hands of your doll to make these forms on paper - what you call drawings, sculptures or mathematics or equations, or you make things out of wood - any kind of material. But it all started in the mind, the brain, the nervous system, and then out here in the physical world. It's basic existence is in the mind.

Irene: That's why you call it mind stuff.

Yada: Yes, yes. You take matter and break it down into what is called pure energy. Au kee. I will stop and listen to you.

Lady: May I ask you about free will if there is such a thing? (noise of plane).

Yada: When confronted by a greater authority I am silent! Free will? Now my friends, how can one have free will, if they do not know how to think? If the emotional self has control over us, it is the emotional self that is making the choice. In your Christian Bible it is said God made man and then gave him a will to act as he wants to act. This is foolish talk. Man made himself and he has not conditioned himself to control a part of himself called the emotional self. So therefore, he has no will, no choice, no real intelligent sane choice in what he wants to do, because his ass-self moves him.

FREE
Will

Lady: And this applies to everyone?

257

Yada: Of course. There are a few human beings - relatively few, that through the centuries have gained considerable mastery over their ass self, the lower self. These people have a great deal more ability to choose whatever it is they want or desire to do. But I would say these are a relatively few people for the majority of humankind that comes here before they have a chance to think about whether they want to get on the ass or stay off of it, are shoved on it. I am not being critical; I am simply making a statement. You understand? Of what value is it to criticize? This is the way things are. Now where do we go from here? We must always admit that this is the way things are before we can do anything to change things if we think they need changing. You can develop very good control, so that you will have excellent judgement about what you think is best to do or not to do, and follow out these thoughts. Many people know they have latent free will. The ability is there, but they have no way of getting at this wonderful attribute.

Lady: Well then the choice that we have - we have no control over that either. We haven't control of what we are if we have no free will.

Yada: Not really. Now if there was only one little week of life, which is less than a tick in the vastness of which I said is not called time - if there was only one week for each one of us then existence would be hopeless. We couldn't do anything to rise above the conditions we are plunged into when we come into the matter world. We couldn't do anything and it wouldn't be worth our while if we could. But, as life is continuous, life is not born; the physical body is born into a dimension called three dimensional, which I prefer to call a dream. One time? How many times do I come here? If ten or twenty, then when did I start? When was the first one of the 10 - 20 - 100,000 or whatever? Now we are not talking about the physical self, for we came here the moment the world was created. We came as a spore, a kind of amoeba, a kind of protein enzyme - chemically speaking. Amoeba. Already it is you - but not you Mark or you Ghana Shina Haddi (which was my given name). No, not the amoeba, but you the creator incarnated. Much words, much talk! A great bard in your world said, "Life is full of sound and fury, signifying nothing". This is a part of the dream. For a time, existence was that, and is but sound and fury to us, and means nothing to the liver of. You have much noise to live with.(Loud plane noises)

Irene: Yes. Tonight seems to be a very popular night (for plane activity) especially at this particular time.

Yada: Are they practicing?

Irene: No, these are what we call passenger planes.

Yada: Oh, you like that? You live in a world of sound and fury.

Irene: I enjoy it.

Transcript Number 144

July 20, 1962

Yada: Yes, it is very well you do not take it too seriously.

Irene: That is the trick of not having pressures, so my life is not like hell. I have a wonderful time.

Yada: Of course, it is not. We humans make it hell; we can make any dimension hell. I am where my consciousness is, and I am in hell or heaven or any degree or shade of hell or heaven. An interesting thought, isn't it - shades of heaven and hell. (laughter) You hear many people talk of free will - they can do good or evil, if they so choose. Oh no! Let us go back into another lifetime. Let us go to one who is a great artist. (To a lady in the group: You are an artist?) (Yes.) Then I will use that as an example because you will understand better. Where did he get his talent from in this life? Did it come out of nothing? Here is a master musician; he knew as a little child; he knew how to perform in music, to manipulate music as if he were much older and had studied, studied for years. He has it because he brought it with him. How did he do this? Did he remember it from another life and say to himself "I was a musician in that other life so I am going to be one in this? Oh no, it is not that easy! It is out of his control, his conscious control. It comes to him as a compulsion and he must make music. The only way anyone can stop him is to cut his hands off or blind his eyes or cut his throat!

Lady: That wouldn't stop him from making it mentally.

Yada: Nothing would stop him because of his nature, from past experiences. He has stored it up in the vast reservoir of what is called the unconscious. This is a very inadequate word because it does not give us any picture of the condition that these things are stored away in. It is a kind of oven where it is left to bake until it is needed again; where the memories simmer until they are called upon and then they are nicely cooked and ready to work with. This kind of compulsion - "I must do this" is no memory of a past life. Some people do remember, yes, but how much of the past life do they remember? How much of yesterday, or the day before? Let us start with ten years ago. I know you can remember some of the things that happened to you many years ago but all these things you remember are highlights, high points. We do not remember our day by day life of ten years ago and so we do not remember our lives in the past, as lives, but as sensations that have been stored in the mind as memories, memory patterns. Now some of these memories may be of horror. We have come back here and some time in this life there will be a sudden recall of this horror, but we will not know we are recalling the horror. Something, out here, may trigger it; may press a little button over here which is a horror slot, and out comes the horror into the conscious self. We do not know what it is that is 'eating us' - as you Americans say, or 'bugging us'. So then we go to the man who studies the brain - the psychiatrist, the psychologist - and they try to dig into our brain, into the mind. "Why are you like you are?" "What's the matter with you?" And the patient is thinking to himself, "What is the matter with you?" But he is not getting paid by the psychiatrist to ask him that question so, if he has any value for money, he will answer the psychiatrist's question, "What is the matter with you? Where did it start? What did you do in the past? What did you fear? Was your mother good to you or did she hit you over the head too often? Did you do something to your father and have him turn against you or hate your mother for it?" Or many other things. The majority of your modern psychiatrists do not try to analyze the memory patterns of another lifetime. They can hardly handle this lifetime for you. It is very difficult because we humans have many peculiarities we hide from the psychiatrist. You are paying him big money and he has lots of time if you have lots of money. Yet you play games with him. This is easy since you play games with all around you. You play games with yourself. Don't we all. Yes we play games with ourselves. I am not here. Mark Probert is not talking; Yada di Shi'ite is talking. Yada di Shi'ite is

Transcript Number 144
July 20, 1962

not talking; Mark Probert is talking. Somewhere Yada di Shi'ite got lost and Ghana Shina Haddi comes up! (laughter) You have a child's game in your world called "Go in and out the windows" - do you know it? This is what we do with ourselves. I leave this lifetime as Ghana Shina Haddi and return 500,000 years later as Mark Probert. Ka sida!

Irene: Gives you a headache doesn't it? 259

Yada: Au kee. It asks me questions that I know I can never get answers to - "Who am I?" There is no answer to that. "What am I? Ha ha, I can do a little better with this, so WHAT am I? Using words, I am a consciousness. Isn't that interesting? Isn't that bright? Is it clear? Oh yes, it had better be or I will go crazy. I have to accept something or I am adrift, a vacuum.

Irene: That's just it - we are crazy and we're trying to find out how to become sane.

Yada: Very nice. It is an interesting game anyway - to find yourself. And what is the self? Your self is experiences and attitudes to experiences. And as we learn to control our thoughts about things, as we learn THINK about things, we find our life is intelligent and wonderful. It is balanced.

Irene: I think one of the best things you have made me aware of, that helps me take pressures off me, is the idea of attitude toward things.

Yada: Is so. To know what is going on 'out here'. Do not make wishful thinking about it, "Oh I wish this were not so. I wish it were different". It is NOT different; let us accept it. This is the way it is. Now we can do something about it. But if we continue to say, "Oh I wish this wasn't so", "Oh I didn't do that! Somebody else did it - God did it - the devil did it - but I didn't do it. I wasn't looking." The last statement is the truth - "I wasn't looking" - looking with any consciousness! Many people, listening for the first time, and watching as I communicate through this man's body, have different thoughts about me. To some, I am what I present myself to be, Yada di Shi'ite, a former priest of the temple in a civilization called Yuga in a city called Keote, or city of temples. I am a being in my own light, quite apart from the man called Mark Probert. Other people say about me, that I do not exist, that I am some part of Mark Probert's unconscious self. The man you called Freud, called it - (unclear). Some people say of me that I am but a speck of the Astral world. Some say I am one of Mark Probert's reincarnations.

Man: I think Irene is Mark Probert.

Yada: Oh this has happened too. People have said that this lady is intuitive and I am the dummy! (laughter) It is her husband who is the dummy, not me.

Irene: This isn't quite the statement someone made. They made the statement that sounded so ridiculous - that Mark is a ventriloquist! How could Mark be a ventriloquist and be speaking through his body? A ventriloquist is one who uses a dummy object and projects his voice to seem to come from the object.

Yada: Everybody seems to know who or what I am, but me! Have you not found that out also? Everybody knows you but you! How nice! Do you wish to say something to me?

Lady: I was wondering - I listen, but I don't really feel we can figure out who we are, so I had this thought - how each one of us, even though we think we are going through our day to day life consciously, our personal consciousness is having the experiences we have acquired in different bodies, at different times and places. Is it possible, after

Transcript Number 144
July 20, 1962

having become a Christ-like being, is it possible to recall your personal consciousness or parts of your consciousness to come back through the biological path to experience something maybe you never experienced before becoming Christ-like?

260

Yada: Your question poses other questions and thought about those questions. So many times, the teachings of reincarnation have caused some people, who are having certain kinds of experiences, to say "Oh I have been here before" or "I have done this before". Have you not heard this? And for those who believe in rebirth, the answer is that they were here in another lifetime. But this does not circumscribe any activities of the mind. Many people have experienced "I've been here before", "I've done this before". You may demand a part of your consciousness to go away from you and get this experience; and you are doing this all the time. But when it comes back to the whole of yourself, it doesn't always tell you what it has experienced. Perhaps there is a time lag before it will pass that information on to you - weeks, months, or years later. That piece of mind has had a very clear experience; now it is going to suddenly give it back to you, to the conscious self. So, we find ourselves moving around in some place and we suddenly stop and say, "Oh I have been here before. I have seen this before" - and this can be very romantic when a man and woman meet - "Oh I have seen you before", "Oh I have been looking for you all my life. You are my dream girl". Nice, eh? Then after they are married -

Man: Turns into a nightmare! (Laughter)

Irene: What made you make a statement like that? That just deceives the woman.

Yada: Of course, but it brings this man and woman together. This is the life force flowing - ebbing and flowing. When it is ebbing - I hate you; and when it is flowing - I love you. And so it is.

Yada: We have many experiences in consciousness without being consciously aware of those experiences right away. You see it is not necessary that I have lived before in this matter world to have had these experiences. The mind is like many cats - cats that go out snooping; you know how snooply the cat is. The psyche is like a cat - it goes snooping and, like the cat, it doesn't always tell what it has discovered.

Irene: Maybe that's why the cat has nine lives; it can send itself in nine directions.

Yada: At the same time!

Irene: I would like to have you elaborate ; I am confused. You said that a part of the mind wanted an experience through the biological path and, according to what you have told us before, to come through the biological path one must come as a point of light and enter the bloodstream of the father and through the blood stream to the genital organs. All of this, a part of the mind, but it latches onto the seed and plants itself in the mother's body and is born. One part of my mind does all of this?

Yada: That depends upon what you call 'part'. It depends upon what you call 'your mind' and 'my mind'. You see what I mean? There is only one Mind. There is no such thing as 'your' mind and 'my' mind. Your mind and my mind is a form of activity of the One Mind - the eternal light, out of which form is manifested.

Irene: A part of my mind does not go through this activity of manifesting a body? I have left part of my mind in the other state of awareness and then when I dislodge myself from the physical body I go back to my unit of mind which is like a drop of water in the sea?

Transcript Number 144
July 20, 1962

Yada: You mention the water in the sea. Take two drops of water -it appears I have one drop and then I have another drop. Now I have two drops? No I do not. It is like having two feet - do you have two feet or one? You have two objects yet they are one and the same. Two drops of water? No, I have only one water.

Irene: Would that be two pieces of my mind? You know what I mean -you and I are one - metaphysically I know what -

261

Yada: Now, the larger side - a part of your consciousness may return to the physical world and manifest itself for an experience but it is not like this.

Irene: I am confused; that's why I asked.

Yada: That's all right; I am confused too! What can you experience in life if you do not start out in confusion. Nobody knows everything, and certainly not me. No, and unless you are a Solomon you have to have a teacher. I have a teacher, Kethra (Yada speaks in Yu language). I said, "Without you I am lost". My greater mind, my greater consciousness - a jewel in its own right and yet so attached to me, so related to me that I have no existence without him. How can I live; how can I have any light, how can I have any existence without you? How can you, without me?

Man: That sounds like you are giving love to somebody.

Yada: I am - my lover, my eternal lover. To you it is called the Christ, the Light. Now I sound like I have started talking of religions. The religions of man in the physical world are of the emotional self. He gives his god adoration from the ass-self, the emotional self. He doesn't know what he is doing. When he created gods and devils, he needed them, and he still needs them today. Until he recognizes his own Christness, he will continue to build temples, make gods, make devils. I will leave please.

Irene: Yes, Yada. Thank you so very much.

Yada: Gra ti ya. My honorable friends, perhaps if you have the time, one of my colleagues will come and talk with you for a while. And I will give this man (Mark) a little time to rest.

Group: Thank you Yada.

Luntz: My honorable friends, I am Professor Alfred Luntz.

Group: Good evening Professor.

Luntz: I haven't been here in quite a while, eh?

Irene: Well it hasn't been too long.

Luntz: Well how long is too long?

Irene: Just last week.

Luntz: Was I here last week?

Irene: Last Friday - and we asked you to come back.

Luntz: Only last week?

Transcript Number 144
July 20, 1962

Irene: Yes dear, would you like me to get out the tape and play for you what you had to say?

Luntz: Oh no, but I must have left my watch at home!

Irene: Well that's possible. Maybe you forgot to wind it!

262

Luntz: Yes. I've lost a weekend in fun, haven't I?

Irene: What do you do on a weekend?

Luntz: Well I do some time in my country, and in Africa, and I spent some time in India. I'm dabbling in politics now.

Irene: Really, tell us about it. What's taking place in Africa and India?

Luntz: It's difficult to say. ...between China and India you find the same conditions that take place here, but on a ...

Irene: The Chinese want to migrate into India?

Luntz: Yes, and then the idea of the Chinese refugees in India and Red China - this is a plot. They are simply sending in spies and saboteurs for their government to keep alive in Hong Kong. Also there is going to be more trouble in Africa with the natives and political graft - the new African bigwigs there. The world is in a mad state, but Russia is not going to start a war. Russia is not.

Irene: You have been telling us that for quite some time.

Luntz: Well I have to come back and keep reassuring you there is going to be no war with Russia. Russia does not want a war; she wants to take all countries in one piece. She knows that war would simply make every country a detriment to her if she won, and there is not a possibility that she would. The moment she started something, she is quite aware, she would be wiped out completely. Some of your politicians here like to keep the people stirred up by saying your country is not quite as ready as Russia, for a war; that you do not have the weapons they have; that they are more advanced, ahead of you in missiles and anti-missiles, and all that sort of thing. But this isn't true; your country is very protected.

Irene: Are you aware of the statement Kruschev made the other day, pertaining to a weapon Russia had?

Luntz: Yes I know. (Professor Luntz exchanges greetings with a lady in the group) and then: You are teaching an art class?

Lady: Yes.

Luntz: Marvelous! Gives you something creative to do. I think everyone should have a hobby of some kind. Yes, time does hang heavy on some hands.

Lady: It doesn't hang heavy on mine!

Luntz: No, of course not. And you know how lightly it hangs on mine when I can't even remember that I was here last week! (Laughter)

Transcript Number 144
July 20, 1962

Irene: They say that the Russians have perfected weapons that will pinpoint any object, anywhere, in a matter of seconds. Remember this?

263

Luntz: Yes I remember. This is a boast; it is not really true. Your country has not got beyond that, not yet; but they are certainly better than Russia. You have things much more advanced, technically speaking, than has Russia. But normally, I do not think the public should know this because the public has a way of relaxing and taking things for granted - and the people of any nation should never do this when there is a threat existing in the world, to the happiness of the people of the world. No nation should sit back and say everything is going to be all right because it will not be, by itself. The people have to make it so.

Irene: Usually there are so many articles in the paper denouncing ourselves that we might just as well assume it is the opposite, because this is the way it usually comes out. Your interest, then, in England also pertains to Hong Kong?

Luntz: Quite right. Oh yes it does. You see, England is continually losing her empire and she is going to lose more in the coming years. Now, China, India - they are dying nations. They can't survive - not that they will be destroyed by war, but because of overgrowth of population. And neither you here, nor any other nation, will be able to do anything about their condition. These countries have been breeding themselves to death. And this is going to happen here if you, the people, do not start doing something to prevent it.

Irene: I think our mistake is in bringing in so many people whose minds are not conditioned to understand the progressiveness of a nation, to a point whereby they must control this sort of thing. You know, most American people - families - very few of them have more than four children - and most of them, just two or three. But this is not so in what we call the old countries. And in the minds of those who are coming over here, most are not conditioned to think progressively. Consequently, we are going to have trouble conditioning them not to breed promiscuously. Is this true?

Luntz: Of course. If you bring in people from China, you will be required to do this; because no matter how many you bring in out of pity, out of desire to give them freedom, if they do not understand like you do here - (inaudible) - with nothing to stop them. You would have to keep on bringing in larger and larger numbers of them and in time they would out-breed the people here and there would be more Chinese and more orientals than there are white people.

Irene: But Professor, you people of The Circle have talked a great deal about this country being responsible for holding the light and peace in the world, and the name of our country - the United States - the fact that we do not have what is called an American nationality because the American people are a mixture of all races - it seems that every once in awhile, to keep this country what it is supposed to be, this influx is necessary.

Luntz: I do not know about that. I only know that the act of bringing people here in large numbers should be taken out of the hands of the politicians and should be put in the hands of thinking people; people who will know how to handle these refugees or people coming from other countries, how to take care of them. Again, this has become a political issue and adds to the welfare of your country, and adds many other difficulties such as crime and that sort of thing. But this is the way it is, and it will go on, and I can't do anything about it. I am not in your world, although occasionally I come here.

Irene: Do you think that East and West Germany will unite and be one country again?

Transcript Number 144

July 20, 1962

Luntz: I do not think this will happen - if indeed it happens at all - under the present Russian regime, the man, Krushev, and his cohorts. I do not see that happening, at least not in any near time. I think that when Krushev dies, there will be a possibility of it; the Russian government will begin to show a little warmer heart about getting together with the West. But they cannot be trusted under any circumstances anyhow because when Stalin put himself in charge of Russia, years ago, a policy was drawn up wherein Russia would never start a war but would aim to control all countries by undermining them, eating them out from within; and this is to go on. There is nothing in their policy that aims at any specific time.

264

Irene: Don't you think the reason why Russia is so opposed to the Chinese and to India is because they are afraid of the Chinese?

Luntz: Oh, Russia is definitely afraid of China. You see, she pretends to side with China while things are cool, but should it blow into a hot war with China, the U.S. and all, she will take immediate steps to bring home the Russians alive.

Irene: India and Russia would be partly surrounded by China. I don't think they like the Communists.

Luntz: No they do not. Would you care to talk about something else my friends?

Man: Well for one thing, you won't solve the problem.

Luntz: It is political - (part of this is missing, something about Stalin) - some particular field that never has been in your power and you did not like what they did then and you want to shine brighter, you would do everything you can to keep that person down, to keep him away and get him out of sight, out of anyone's awareness that he is an animal. To him this is a natural thing. Stalin, while he was a pretty clever man, he was an animal - a real animal in physical form. Now Krushev is somewhat of a clown, but he stands not alone; he is not the mouthpiece for Soviet Russia. He is a mere figurehead, no more than that, a figurehead. The group behind him tells him what to do. How do you suppose Castro got into Cuba? You put him there, your government put him there. What is the other man's name? Batista. This man succeeded in his office as dictator because he did not attack the Catholic Church. The moment Castro attacked the Catholic Church he automatically became a 'communist'; anyone who attacks the Catholic Church is a communist.

Irene: I understand he was educated, to some degree, in Russia; that he went over there for a few years - this is what has been said - he spent some years in Russia studying the Communist ways.

Luntz: Don't you suppose your Country knew that? They knew everything Castro did before he got control of Cuba. It was a political business and nothing more. They had to find someone to take Batista's place until they were ready to pull out.

Irene: Now I understand he is out of favor with Russia.

Luntz: I really wouldn't say that; it isn't quite so. This is more political nonsense. All these things are already set up by the bigwigs of your country, and Russia, England and all the rest of them; this is political business. The people of the country do not know what is going on. You here in America have the best chance to know, but little by little you have - and are - losing your rights. You are not knowing what is going on, not knowing the true nature of the men you vote for. If he is good looking, or if he smokes a cigar or a cigarette -

Transcript Number 144
July 20, 1962

Irene: Do you think it makes much difference who is put into office?

Luntz: Not really; it is a political game and the average voter hasn't the foggiest idea of the nature of the man he is putting into office. And if you vote for a party, usually you vote for anyone the party desires to put into office.

Irene: Is there any way that the people of the world could more or less control the secret world government?

Luntz: There is a secret world government which the people never hear about - however I'd rather not talk about it.

Irene: The president of the U.S. is just a figurehead?

Luntz: Yes, he is a figurehead, the same as in Russia.

Irene: So it doesn't make much difference who we put in, because the secret government of the world tells him what to do anyway?

Luntz: Quite so. Perhaps some of you here are, or have been, Catholic. Whatever you do then I think is wonderful; you have the right to do this. Yet, the Vatican system is not a religious organization that has the sole interest of the people. Far from it! It is a very large, very far-flung political organization and basically, the religious side of it is simply a front. It is a very powerful organization. It has its teeth in your government and is seeking iron clad control of it. This is not only because your president, Mr. Kennedy, is a Catholic. No, they have always been into the higher offices of your government. Their aim is to get control of the people, the masses. If you go to Spain or Italy or South America, you can be almost certain the people there do not dare speak one word against the Catholic Church without finding themselves in jail; you do not dare. The Protestants in those places are simply tolerated; they don't dare speak out. The present church teaches hatred of every religion but their own. When a priest leaves the order, he is mentally set upon by groups of priests who try to haunt him to death or destruction. They do not simply kick him out and say 'Out you go old boy!' Oh no! They literally haunt him to death, and if you doubt this, study the inner workings of Catholicism. You can see for yourself; do not take my word for it.

Mr.R.: I know of a Christian Science leader put to death by The Knights of Columbus, just next door.

Luntz: I have no doubt about this. You see, I was formerly a preacher of the High Episcopal Church of England. My 'God' was the high Episcopal God! He didn't have much to do with the low Episcopal church! I have been a priest several times in this world. In different lifetimes I have come here and found myself caught up in some religious order. I was haunted by the desire to do what I thought was 'serving God' - not knowing that I am that. But I know it now and I hope to high heaven that I shall be able - I'm going to come back to earth sometime, not too long from now - but I hope I forget the priestly system, forget religion. I want to get away from it, to do something else.

Irene: You're going to study to be an architect.

Luntz: Yes, I'm going to try to remember that. It is not easy. When you are going to be born back into the physical world, you are given some time to study the things you are going to do, or hope to do, when you come into the physical world - learn some advance education and in this way, when you come, you subconsciously gravitate to the

Transcript Number 144
July 20, 1962

land, the country, the city, the town, to the persons you are to come to - your mother and father. The majority of people, I think, are not certain - but how can I speak for billions of people. I cannot really speak for myself with great certainty, but I say, from my experiences and observations and studies since I've been over here, I say that the majority of people coming back to earth have no choice in the matter. They are pulled back here through their lower desires - basically, the desire to feel through the matter world again.

Lady: Are you aware of this desire?

266

Luntz: No, this is not my urge. My urge is to get further education when I come here. I have no particular desire to feel through the physical matter world again; it is not that. My desire is to get more education, more physical experience with the hope it will give me more enlightenment upon what I really am - why I've come here, where I shall go from there. I want to know more about it, and the physical world is a school for such education.

Irene: There are certain things one must learn in the physical world, to become more and more aware of that which he is. If it won't interfere with your discussion, I would like to express my desire that you stay in The Inner Circle until Mark and I decide to depart here.

Luntz: Thank you very much, my dear. It is very possible that I will remain because I know of no immediate time that I am going to shuffle off the Astral. No, my coming is simply in the offing. Life is imagination, and we are playing with our shadows and we can get our shadows to do anything we want them to do. We can arrange them in any pattern that our imagination will permit us to. I have talked to many people who, after they heard me talk, said I was a hoax. Now, if they call the man here (Mark) a hoax, I can understand that - but I am just drawing a diagram on this man's mind and I'm broadcasting from his brain. Yes, I excite certain cells of the brain, and cause him to open his mouth and close it, and wiggle his tongue about, which creates what is called conversation, or sounds. Interesting isn't it? But this is just an impression upon the brain cells, just a drawing on a bit of paper - and away we go with the radio. Quite nice, isn't it? Is this important - "Who am I"? Not really. What is important is what I say. If it makes no sense, if what I say has no use, can't be put into action, then I am indeed a hoax. I am then a spook. You know, many of us are spooks without leaving the body. We spook one another because we find it quite easy to spook ourselves. Would you like to say something to me dear?

Lady: I'd like to ask if we can see what individuals we are to be, before we are born?

Luntz: Do you mean the sex - male or female?

Lady: No. You were speaking before about remembering certain things -

Luntz: Yes. Some are genetic patterns; some are instincts you can't get away from. Everything is Law, and the minute you try to work outside the Law, nothing happens. You can't do that. Now, I want to come back here, to a certain place, and experience certain things and have certain parents who are most likely to give me the chance to have an architectural mind or leaning. So I will further impress my desires upon these genes so that I will be fairly certain that I will pursue the architectural thoughts in my mind. I will use these chemical substances in my own way, even though they have already some memory patterns in them - not necessarily from my mother or father - they may have no talent in this way at all, but somewhere along their family line there has been a leaning toward this kind of creation - architectural work, or perhaps not that in itself but some kind of drawing or artistic desires. I think that's clear? I do not think very

Transcript Number 144
July 20, 1962

many - even psychiatrists or psychologists - have a very deep understanding of what guilt does to one. Every one of these human beings are, to some extent, affected with guilt feelings. Some of these are very deep-seated, almost impossible to uproot in one's lifetime. We have to, some time, work these guilt patterns out of our mental system. The basic cause of this guilt is our belief in a "God", and or fear of sex, sin, and we put these two together. These cause us much misery in every direction, and it appears that God and sin has nothing to do with it. It appears it is all a falseness. Sometimes the psychiatrist, in digging to find out the reasons, passes right by it, fails to see it. For those of us who discover this for the first time, it is most amazing, most astonishing, and to some degree discouraging to us in our desire to uproot these guilty feelings of frustration and inhibition to act as we feel, as creators, we must act. It takes time for us and a willingness on the part of the individual, to work themselves slowly out of these guilt feelings; to look into ourselves and to look clearly, without emotional attachments to what we see there. Now this is bound to be difficult and may take months; you're certainly not going to be doing it right away. Perhaps we are not going to get these guilt feelings completely out of ourselves, but we will get enough of them out so that we can understand ourselves better and begin to act with less fear. Fear of God has driven many a person to failure, in this physical world of yours, and into suicide. Fear is the basis of ALL man's troubles. It makes us accuse others for our failures. Now, my friends, I am going to pop away if you don't mind.

267

Irene: I would like to ask if you would suggest, to me or Mark, how this letter, which we received the other day, is to be handled.

Luntz: It is a matter of no great consequence. Write the man a nice letter. Ask him if he desires some kind of help, or what he is talking about, and to try to make himself a little more clear. I know that he is not quite mentally balanced and you may not get what you are after, when you ask him to give you a better picture of what he wants. As I see the man, he himself does not know what he wants. But be kind to him and see if you can't get him to express himself a little more clearly. If he does have something to say, and you feel you would like our assistance in the matter, please let us know.

Irene: Thank you. I would also like to ask if you think about, or see Anita at any time?

Luntz: She is all right. She is suffering a little from feelings of depression; this is a psychic feeling, where the female is concerned, and I think she needs to know that it will pass. These psychic depressions will pass. She knew this, but she has forgotten and now these feelings are working on her because, especially at this age in her life, many changes take place in the body - around the age of 40 -45 years. It is quite natural but it does sometimes cause considerable havoc.(End of Tape).

Introduction: This is Irene Probert speaking. It is Sunday September 30, 1962. We are in the home of M & B Murray in Santa Monica, California. Banks Murray is the brother of F.W. whom we know very well. (Irene to Anita). We were up there visiting; Ted and Felice were there too, from D.C. This is the first tape recorded on our new Norelco machine; we have just picked it up from the factory.

YADA: Senas et Senchas. E na Yada di Shi ite. 268

Group. Good evening Yada. YADA: A notchi. A notchi

Irene: Yada is saying, in his language, "Ladies and Gentlemen, I am Yada di Shi ite". A notchi - "Good evening".

YADA: Speaks in his language. Au-kee (means yes)

Group: General conversation. Man has been in San Diego to see Mark and Irene (Yada wants to speak in english now, etc., etc.

YADA: My honorable friends, it is a pleasure I come and speak with you, come into your home E grati ya. Thank you very much for inviting me here. This sort of thing which you witness or see here may be a little bit strange to you but I think after a while you will not be concerned with that. The phenomena of trance is of little importance because most of we humans are in one or another state of trance most of the time.

And as for your communication with a spook, I am not a spook. I am not a Spirit, not a Soul. These are words put upon things quite unknown. In your modern times, vaunted psychology, psychiatry, information herein regarding the activity of the human mind, there is still very little known about the mind; very little known about the vast variety of mental action that is going on all the time, that passes - to the ordinary eye - as being something very common, very ordinary; when in fact none of it must be taken for granted. Let us look.

I have had people say to me "Yada" I want phenomena". Yes, alright. What for? "Oh it is very exciting." Alright, go look in the mirror and you will see the most marvelous materialization you could ever see in any seance room in the world. Here you have what is called the human body-is a nine months phenomena, a nine month's materialization.

In the seance room, a body is produced in three or four minutes. In a manner of speaking it is also biological, the same as the nine months materialization. Strange, we humans; marvelous reproductions.

Again, not knowing the extent of the mind, we do not realize that we make our own bodies. No god made you, except it be the god of your own mind, your own consciousness. Your mind made your body. Your mind is the puppeteer and the puppet is your body. And you move this puppet around on the strings of your emotions.

Now if these emotions are not under the puppeteer's control, there is much trouble for the puppet. The puppet leans when left to move on its own - leans toward - and rightfully so - insane action - meaning, no intelligence behind the acts. Then the puppet says, "Why does this happen to me?" Who else would we like it to happen to?

YADA: Nothing happens to me that is not right to happen to me, What do I mean by that? I mean only that as we think we act. We can do no other.

Now most of the actions of the puppet are not coming out of thinking. It is coming out of blind remembering and reacting to past memories. There is no thinking behind it, no constructive thought, no intelligence. So what happens to me in that level of thought is right to happen to me because (only through those actions can I learn the things that I came here to learn.)

269

In the process of my growth, I move and have my being. Now when I would think consciously, when I stay awake, I know in advance what will happen to me. I know because I will be guiding, with intelligence, my puppet-body self.

Last night I said to the people I had the honor to speak with, "In the midst of life, we are in death." This is important for us to keep in mind so that when the puppet meets death, the puppeteer isn't shattered, isn't lost. And also, those we leave behind will not feel lost. I mean to say, let us prepare ourselves against coming events and we can only do this by rational thinking.

It is too late when you see one you love lying dead. It is too late for you and for them. For you that is left behind, will be hours - perhaps weeks or months and even years of misery. But if you know that the one whose puppet lies still, has continued to live, then the sorrow is not so great where it will overpower you. They live, they are very much conscious. But many times, they do not know they have lost their puppet.

Where do we live after the dissolution of the physical structure? To understand this, we must think a little bit about how we have been conditioned in the physical world regarding the nature of time and place.

Now, can we regard time as a separate state in itself? A some other condition of which the consciousness has no control over or knows anything about? Is time an entity in itself? Certainly not.

Time is a state of the individual's awareness with himself and his dream - whether it is the dream of the material world, the sleep dream, or the world beyond the physical. It is all one - a state of consciousness and no more.

Place. The word 'place' is a very relative word; like 'time', again, for we have to have some other similar condition to relate it with; relate this point with that point. If there is only one point in all space, then that one point is everywhere. What is everywhere? Is it a measurement of space? No. Again, it is a measurement of consciousness.

Now as I talk, I hope you will feel free to question me on what I am saying. Now, though I say when you leave this world you go to another, there are more questions that these statements imply, more questions needed. Who dies? Or is that a good one? Or is it what dies?

500,000 years ago - that's a long time huh? 500,000 years ago, I lost my body in a very violent quake in my civilization. A series of these quakes destroyed my civilization. My civilization - 'Yuga' was its name - it was located in the Himalaya Mountains, which at that time these mountains were very much higher than they are today.

YADA: I lived in a city called Kaoti. Kaoti is meaning "City of Temples! There were 30 temples in my city alone. My civilization was filled with temples. So is your civilization. You have more temples to worship your gods and devils with than you have schools for education. This is a sign of insanity. It was in my time and it is in your time. 270

But, like in my time, the people did not know better because they were educated by the Katas, meaning god-men, or priests of the temples same as in your civilization. The greater masses of people are enslaved, and the easiest way to enslave the people is to keep them ignorant, uneducated.

I say I lost my body when the temple, I was in, fell in on me - 500,000 years ago. Someone who was given the title of 'Yada', was crushed to death under huge stones. Someone who was given the title at birth - 'Ghana Shina Hadi' died under the stones.

That is all hallucination. No one called 'Yada' died. No one called 'Ghana Shina Hadi' died. A puppet died, but the puppeteer continued to live because it was never born, so it cannot die. You are forever - whatever that word may mean to you. And I think in your English, the meaning of it is a great long time - forever. Sometimes, forever is not long enough for you, so you say 'forever and a day'. That day is much longer than the forever.

No, my friends, you are not born. This is a dream body. The dreamer creates his dream, wipes it out, turns over and dreams another dream. This is the basic nature of what is called existence.

Honorable friends, I ask you am I speaking intelligently? Do you feel what I am saying has any reality in your mind? It is important for you to make the judgment on this, not me. I have already made my judgment by experience.

You have heard what is called reincarnation. "Oh," many people say on hearing this word, "Oh that is foolishness; I do not believe it." The question with me is not a matter of belief but a matter of whether there is such a law as rebirth because if there is, you and I will follow it whether we want to or not. We will follow its patterns whether we want to or not.

Because, when we live only in the emotional self, in the dream body, we have no choice. We cannot say 'I am going to do this or that' or 'I am not'. We have no free will, when we live only in the emotional self.

Now in your Christian Book, you say God made man, I say man made God. You say God made man and gave him a free will. Oh, have you ever tried to use it? - and when you do, find things going wrong for you? Free will? The lower self, the unthinking self, the ass within us has no understanding of what free will means.

We have to start to think, before we can have free will. To have free will is to be able to make intelligent choice without later saying, 'Oh, I made a mistake. I didn't mean to do it that way.' To have free will means to know before you act, so that later you will have no regrets about the way you acted, no excuses such as, 'I didn't know that would be the result of my act.' You would know in advance what the results of that act will be, so you will know not to go in the opposite direction.

Question: Yada, is it not so that, at times one must learn by doing things in the opposite direction?

YADA: Yes, of course

Comment: Sometimes is it not so, that one must learn through experience of having it turn out in a manner we did not intend, so that we can act in the opposite direction?

271

YADA: Of course. As we live in that state of consciousness, we can only act that way. We can only make hit or miss. We will always be uncertain as to how to act. But I say, if we wake up and think our life will be well balanced. This does not mean that we will not make mistakes. But it does mean that when we do make mistakes we will say 'I did it.' I recognize it now as a mistake.

Alright. Now I can start again, try again instead of - this is what the ass says, 'I didn't do it. It wasn't my fault. She did it. Somebody, but not me.'

Comment: And I can't do anything about it. That's why I don't try.

YADA: "He, got me into this. She got me into it." This is the ass. You made the mistake, recognize it. Only when you do recognize it can you rectify it.

I go back to what I said earlier, I am not a spirit, not a spook, not a wraith, not an astral shell. I am a consciousness, the same as you sitting right here.

Comment: Some state of consciousness.

YADA: My honorable friends, it is true. The only thing is, you are not capable yet of recognizing what you are, the full extent of what is you. You will, in time, make this recognition. You will.

Comment: But there is a difference. That is what I meant.

YADA: Yes. Yes. But let this not disturb you. Let it not give you a feeling of inferiority in my presence. But let it give a feeling of joy because you have much to live for, much to strive for, for life - the basic nature of life is (experience).

Many people have the misconception about me that I am some kind of a Master? Life is vast. Life is motion. In order to have motion, there must be purpose for motion. There must be a call. There must be an attraction, something that is calling me from over there, a pull. This pull, when we understand it, is love.

Love. The proton, the neutron, the electron all have attraction for one another. Is it not so? This is the kind of attraction I call "love" because it keeps all things in motion. Without motion, there is no thing. So motion is the basis of life. This, you call energy. Energy. Energy is the basis of all life whether it is of a physical nature or so-called Spirit - whatever, it is energy.

YADA: Energy, some motions of it are recognized as light. Light, in the inner schools, is called wisdom. In your Christian Bible it is said your God said, "Let there be light" and there was "light" - meaning wisdom, intelligence, which is the light that dispels the darkness of ignorance } which is the only real darkness in all existence. Ignorance-not knowing. }

I was cast down into hell. What hell? The hell of ignorance, ignorance that causes negative actions for me, which brings pain for me. You want to say something, any of you?

272

E grati ya. My friends, no kind of teaching is worth anything if the students do not try to put the teaching into (active use). My coming here, whether to you or to others whom I have come to in the past, if the teachings are not usable, they are not worthy of your time. They are not worth of further thought from you.

A student in schools, your modern educational schools - the teacher may talk all he wants, but his words will not enlighten the student unless the student uses what he is taught.

People in your modern times, as in all the past, that I know of who attend temples - you call your temples churches today - I doubt if there is very much difference - you go to your churches, you listen to your priests talk. Then you go home and are the same as you were before. Now did you believe what the priests said to you? Did you find it intelligent, those teachings? Then what have you done with them?

Now it is my personal opinion that religion should have long gone from man's world at this time, for beliefs in gods and devils belong to the consciousness that existed back thousands of years ago when man lived in fear of his surroundings. When I say thousands of years ago, let me say to you, my friends, that man has been coming and going from the earth, upwards from one billion years.

The earth is 3 1/2 billion years old and man has been on it a little more than a billion of those years. You know what billion is? Is long time, huh? Now it appears to you that man has been on the earth only a few million years. This is what you have been taught by your archeologists, your anthropologists, because they have not yet found some of the older civilizations.

Man is not a monkey. Man is a separate species. But man has become monkey in his actions due to his ignorance. He has aligned himself with the monkey with the ape. Now if we think ourselves apes, we act like apes. We cannot do any different than that. If we think ourselves intelligent beings, we will act as intelligent beings. We can do no other than that.

Man, as a species, a separate species, seeded himself on this earth as a spore. He had his first beginnings in outer space. He got his life's energy from the sun. He came in minute droplets of water, that magical fluid.. He was irradiated by ultra-violet light which is basically a life vibration. Now you are worried today about being irradiated by your own little suns that you blow up from the atom. Yet, we are children of the sun; we are children of energy.

Reincarnation. I go back to it. The greater truth is that re-birth, like all else regarding the physical world and physical activities, is illusionary. We have hallucinated ourselves into the thought of going and coming, sleeping and waking, living and dying. Is strange, is it not, that

we have to be dead before we can be alive? And we have to be alive before we can be dead. We have to be awake before we can be asleep, and asleep before we can be awake. Very paradoxical, yes? So, which were in first, dead first and then alive? Then how is it we are going to be dead again? So we can be alive again.

All is but experience experiencing life on different levels of consciousness. Now, do you want to say something?

Mr. Murray, you want to say something? (Something you said earlier on this subject I am interested in - this puppet and you said the puppeteer create this puppet and expressed himself through it. And you said he could dream up the dreamer. He dreamed up his body and when he was tired of it he abandoned it and he dreamed up another one.)

YADA: Is so.

273

Comment: If Yada, who so enjoyed people and the contact with people on this earth, has a choice, why have you remained 500,000 years without a puppet or a dream? Or why not now create a form so you can stay with us all the time?

YADA: The silence you hear is me thinking. Ka-sida! That is a mild oath

Comment: I wasn't going to ask that question - you invited me to.

YADA: E grati ya. I am very happy you did and it is a very, very good question, but I do not know that I can give you a very good answer. But I will try because I must try, so listen carefully to what I am going to say because it concerns you, you and all of you. It concerns your life.

YADA: What is that? (Comment: a pillow) YADA: Oh, very pretty)
Comment: I thought it might help because Mark's elbows are very close to the skin - boney.

YADA: Boney! Oh. My friends, I said to you earlier, life is for growth, meaning for increasing understanding of your own nature - not only physical for that is only a part, a very small part of what is called 'you'. But I speak of you as a whole being, everything in toto.

Why all this living and dying and living and dying. A man comes into the world. He struggles to attain what the social system calls for him, success - attainment in some particular field. But today it is all aimed at how much money you make. That's what makes your position important. Of course you know this is a vanity, yet you must do it. It is the nature of your environment. You must follow the laws or you will be left behind. Struggling for material possessions leads but to the grave. A useless life

Now this does not mean that material possessions are not to be had or should not be strived for. It simply means do not pull all your attention upon that side of your nature. Put some upon what you are. Who are you? From where did you come and where are you going when you depart from this world? Or, do you need to depart it? Do you have any control over what is called life and death?

Now you are being taught, I am certain, that you do not have such control; that no matter what, sure as the day you are born, that you are going to die. This means you are hustled into the world without any asking of you and you are hustled out of it in the same manner. Choice? Free will? Where has it gone to?

YADA: To circumvent this sort of what you Americans call being 'pushed around', you must know who it is that is going and coming, and from what we are going and coming. First step to freeing yourself from this hallucination is knowing what the world you are in, is? What is it. First I would say it is a world of desire. Now think of that. A world of desire created out of desire of the creator.

274

What pulls people back into the physical dream? What makes them go to sleep and dream a physical dream again and again? Only one thing - hypnotically controlled thinking, feeling about the matter world. "Oh it was a wonderful dream! Let me dream it again and again!" Desire: I have a longing to go back to sleep and dream that dream again and again." Have you not said this? In your nightly dreams or in your day dreams.

Whenever you sleep and have a dream - a beautiful, a most satisfying dream, have you not longed to go back to sleep and create that dream again? Have you not?

Comment: I am sometimes able to do it too-in what we call in this three dimensional world. The expression we are in we can go to sleep, as you say, and we desire to dream it again.

We can go back and start where we left off and continue that dream.

YADA: Yes, yes. Not too long ago, this man (Mark) had a dream. It struck him so deeply into his emotional self, in what we call beauty, that when he awakened from it he was shocked to be awake. He didn't want to be awake to this external dream. And he wept to go back to beauty, to that dream, to that world. Little by little, he lost consciousness again of his outer world and found himself in a fairly nice dream.

He had, in that dream, forgotten two other dreams - the wakeful dream that he was crying in, to go back to the other dream of beauty. He forgot both these dreams, in creating this other dream. And for the first little while in this dream, things seemed alright; nothing very exciting except that the countryside was without growth.

There were small hills and small mountains of rock, everything barren, no growth. But it was nice bright day; in that dream, to him. Then suddenly in the midst of that quietness, he saw people who looked very strange to him. They all wore black and their faces were gray and they moved very slowly with their faces down. And it depressed him to see this. It turned his otherwise nice dream into something of a nightmare.

Then he saw a little man, coming up the road, whose face was very much alive, had color to it. This man also wore black but he had a white beard and he had, beneath the black, white shirt sleeves. White. And he noticed that this man had merry looking blue eyes and a very nice smile on his face. And he said to himself, "I think I'll ask this man why these people all look so badly."

But before he could reach this man, the earth around him started to heave upwards and to quake. And the people, who once were moving very slow, were moving very fast and falling into crevices and dying by the hundreds as far as he could see. And the mountains and the hills rose up and the earth spouted.

Question: Yada, could you hold it please? (Turn Tape)

(Yada , we are ready whenever you are (Mark's dream continued)

YADA: Thank you. Lava came down to the ground, covering many people who had not been crushed in the crevices. So violent was the quake, that this man was sick with horror, deep fear, and he turned and started running back down the road of dream.

275

Strange, we try to do that in the external dream. We try to run from the horrors that possess us. Here are two dreams: one, this man would have sacrificed anything to have gotten back to; and the other, he would pray that he never dreamed it again. There are many people who pray they will no dream this dream again - the physical dream.

Now there is a way of not dreaming it again - controlling our desires, controlling our emotional self. What we do, for a long time, is frustrate our emotions. It is not the same, by no means. I come to learn.

In the civilization that I lived in, that mind is not locked up in the head of the individual. That you - mind - is everywhere present. I have no more desire to dream the physical dream, so I am not dreaming it. However, I enter into it periodically through this man and in some other ways that are of little use for me to speak of now. But I will not be born back into the physical world, through woman again for I have no such desire.

Do you do the things, that you have lost desire for a long time ago? Do you do them again? It would not even occur to you to do them again.

You see, my friends, we have complete control over our doings, over our goings or comings and whatever, if we want to use that control. We can break the hypnotic spell of the physical world because that is all it is. We have been hypnotized by the external physical world, through the senses.
Karitas. (airplane overhead) (That is right)

YADA: Come here too, huh? Also come to San Diego. While I talking, Karitas come.

Comment: Karita is airplane. You know that. (Yada-that make for joke.)

YADA: Now I'm in a different part of California-different than San Diego

Irene: Yes, you are very close to where we held the lecture for twenty-eight scientists, twenty-eight physicists, and you recall, in Mr. Myers' (Harry Myers' home)

YADA: Desire. Let me point out how we humans are hypnotized, the manner that a person is actually hypnotized by another. Look what happens. Tak a person into a room. Let us say you have six people in the room besides yourself, and you put these, should I call victims - more like victims of our ignorance. We put this person into a hypnotic state. Then we give t post suggestion that when they awaken, they will be alone in the room.

Do you know enough about hypnosis to know this can be done? And that the person will believe he is alone in the room? Now three of these people stand on one side and three behind him. And the three in front are tickl him with some kind of instrument to give pleasure and he laughs. Then th others stick him with something to give pain. Oh, ouch!

YADA: You know, he knows not what is causing pain or joy. Now if you keep this up long enough, the mind of the human is vary agile in creating ideas. So, soon this person will create what it is that is causing him laughter and tears. He will call them gods and devils. The gods give him joy; the devils give him pain. He fights one and moves to the other, the one of joy, because it is natural. Life is joy, so we move naturally to joy. 276

Irene: This gives me an idea. You have talked so often of the necessity of getting to the seat or the base of what is causing our seeming unpredictable movements, and the expressions here. And it is because as long as we are hypnotized we cannot come to the realization of, is the true cause., and so this is what we must do-become de-hypnotized.

YADA: Is so. There are people who make themselves sick. They do not realize that they are doing it. For in fact, every disease of the body starts in the mind. Now you, my young friend, you want to object to that? You wish to object to that?

Question: Yada, does love start in the mind?

YADA: Of course, because love is the basis of all things. Love, what I am talking of as love, is understanding. Only when we understand ourselves, can we understand anything else - whether it is another human or anything else in our dream called the physical world or called the dream world-when we see it.

Love is understanding. Now today in your world, it is not so. Love is basically sex desire, this is what you are taught to believe love is. So what happens? What is the result of this kind of unintelligent thinking? Separation, Divorce. But before this, comes hate between the two, comes bitterness, self-recrimination - besides pointing at the other one. Blame it is called - "You did it."

Both did it to one another as well as to themselves because they sought to gratify only the animal. Now the animal needs gratification, but if this need is not met with understanding, there is hate between these people. There are thousands and thousands - couples of people who stay together with a burning hatred for one another. Sometimes-perhaps many times, this burning hatred leads to murder and to suicide.

Yes, this is the result of marriage that is out of the biological urge to gratify our own personal desires. (We are not thinking about the other, except wherein we hope we can use them as satisfactions to ourselves.) This is why prostitution prevails in your world - no regard, no respect for the female, the female side of our consciousness.

This leaves the female open to the feeling "this is expected of me for this is all I am worth. I am an outcast and yet a dire necessity for the male. He hates himself when he associates with me. He is disgusted with himself, as he is with me, but he cannot resist this biological drive over which his lower emotional self is dominated."

As long as there are priests, there will be prostitutes, for they teach the negative path to glory.

Question: Yada, in the aura of your picture, you have explained that the pink in the heart region denotes love. There is an emotion there which is promoted by the feeling of love for another. What would you say about this? This is very prevalent in most people without knowing what it truly means to understand another. If one has this feeling in the heart center,

YADA: It is a hunger that is certainly not always satisfied. It is a true hunger for love, for affection, which gives that person the feeling of security, security out of the feeling that he is wanted or she is wanted. Children die without love. Children coming into the world who are not born of love, go through the world in tears, dissatisfaction, feelings of shame and not being wanted.

277

The greater majority of human beings are born out of wedlock. What do I mean by that? I mean a marriage of love. You see this thing? (ring). It was once on the nose. It is still there although the material side has been transferred to the finger. It means understanding; "I come to you in understanding; I know you need me and I need you. I cannot exist - my life is not whole - I am not free without you. I am not all me, nor are you all you without me."

This is not something slavish, something what you Americans call 'sexy'. This is intelligence, calling to intelligence. If two people truly have this kind of love for one another, it matters little whether they are legally married. Whether they are pronounced ownership over one another, called man and wife, legally, it matters little.

For marriage is a material thing, but to be wedded is a mental and spiritual and heartfelt thing. It is the thing that endures all hardship in the physical dream and moves two people on together so long as it endures wherever in consciousness they are.

Question: Yada, should one seek a closer relationship with this consciousness if he knows it exists?

YADA: Of course. Of course. Because we do not understand, so few of us do understand. We move selfishly, thinking only of ourselves. Now a love of this kind gains one nothing. It drives them away from others. In true love, we do not seek to possess the form of our love because that would be stooping into the deepest state of illusion, hallucination, false dream and madness.

We cannot own, and still love. There is no ownership in love. This is the symbol of love - the open hand. This is the symbol of possession, of domination. (fist)

What do you want from your life? Know this. Make your decision and act upon it. Do it. Do not be like the story of the donkey. You know that story? He starved to death between two bales of hay because he could not make up his mind which to go to first. Do we not do this in our daily living? (Comment): We live half starved all the time)

YADA: Without decision not being able to make a decision. Do it. If you feel it is intelligent to do. Think. Who is going to be affected by what you do? Do you want them to be so affected? Is what you desire so much more than what they desire? Can you willingly give up the which you want, to satisfy their wants? Or are you afraid that you will not get yours - that if I give to them, I will lose out. I will not have anything.

I do not have enough to give. I must have something for me. Ohh-if you have love, you have everything. You cannot lose. You cannot possibly lo

Comment: The more you give in love, the more you get. ←

→ YADA: Of course. Of course. Does love desire another for its own gratification? No, for equal satisfaction. - in the communication between the two, or three, or more - whatever it is we are seeking for. Give and forget. Do not be concerned with what you have given. Let it go, because when you do, you give it room to come back to you tenfold, a hundred fold and more.

Irene: When you worry about it, it almost as denying your creative force to give it back to you. 278

YADA: Of course, is of course. Does young daughter want to say something?
Comment: Go ahead, dear. Let's hear your voice. Say something.

YADA: You know, my honorable friend, lady, later you are going to say, "Oh, I had something to say but I didn't know how to say it." But you do know how to say it and you do have something to say and if you wish, I wait and listen. Do not be afraid. You are a thinker, a very good wonderful thinker. If you give yourself time and let go of your little fears, you will be very successful in that which you desire to do. Do not be afraid of yourself.

There is no better person in all existence, no greater being than you. So you need not desire to be like someone else. Be you, fully, Express you the gem of creation. Think of that. What an honor that you have come to dream this dream and that you shall make it a beautiful dream. You may make many mistakes. You may fall down many times on the path to great learning, greater understanding, but let it never frighten you or disconcert you.

Get up. Go on. Never say to yourself, "it is hopeless; I cannot go on. I see no reason for going on." Never say that! Stop and think and you will find there is every reason for going on. Things in our dream can turn to ashes. Yet if we have courage, we can rise again from those ashes and become beautiful beyond words.

Oh yes, I know. I have lived the physical dream. I have walked in pain and despair. I know. If I know, you can come to know. You and I, we are all one in consciousness. We are driven back to dream the physical world, by our uncontrolled desires. You may desire all you want, if you have the desires under your conscious domination; where you can know what is back your desires, why do you so desire?

This man, smoking cigarettes. Is alright if he wants to do this, for he and he alone must suffer the consequences of his foolishness. Nobody can suffer it for him.

But what is smoking tobacco? What is drinking of alcohol in great quantity? It is smoking and drinking of our fears and frustrations and feelings of shame and guilt. That's what we are doing.

This is what I meant by knowing what is back of your desires. When we are able to rid ourselves of these quilts, shames, fears, which create tension in the physical body, then we do not need to use these things anymore. They are only crutches that offer us little balance as we walk in fear; momentary balance which, if kept on with, leads to death.

YADA: Honor your body. But how can we do this if we are beset with tensions through anxieties and fears? "What is to happen tomorrow? Quick, please, a cigarette!" Another little alcohol please. Just one little more please another drug of some kind. Some opiate please! I cannot stand this dream. Let me escape for a little while please." 279

* There is no escape. Only by taking the natural path, the path of thinking and understanding ourselves. Some people make massive collections of what is called antiques. Other people collect rags to clothe themselves with. What is your choice? Do you want to collect beautiful gems of priceless value?

Then think: Today is my day. I will live it to the fullest. I get up, whenever - sometimes you get up in the morning, if you go to bed early enough - but whatever time you arise from your bed, come up slowly and sit for a moment and say to yourself, "This is my day, a new beginning. Whatever happened yesterday, happened yesterday. That was a dream of yesterday. Whatever will happen tomorrow belongs in tomorrow. I am concerned about today. And as I live today consciously, with thought, my tomorrows will be what my tomorrow will be; what they should be - no more, no less."

Lady of the house, you wish to speak to me? (May I change the subject?)

YADA: Of course. (Lady- back to the kinds of love. How important is fraternal love in the creation of the puppet?)

YADA: Very much, very much. As the parents give understanding to the child, the child will grow to become an intelligent being. Do not give the child your affections, your attention, your education, and he becomes stunted in his growth and takes a negative path and not only leads himself into the jungle of suffering, but drags you the parents along with him.

When the child feels your affection, (given intelligently, the child will live intelligently.) If you let the child do as it pleases, it will soon grow up to hate you. Children must be given instruction.

Now in the world in which I lived, in my civilization, those who were to become priests of the temple, were taken from their parents shortly after the weaning stage, taken into the temples under the care of persons who understood how to raise children. For the first seven years of that child life, it was permitted to do pretty much what it wanted to do to express what it was, what it came into the world with.

At the end of that seven years, training started. Training became more intense as time went on. Greater and greater discipline was taught the child - to master the body, to control the body, to hold it under its own mental organization. We were taught to honor, to love our bodies, take care of them, thoughtful care, putting in good food, learning proper breathing.

Today, where do you breathe from? Halfway up the diaphragm, halfway up the lungs. So what are the consequences, the lungs become infected, and if nothing worse happens, the person suffers periodically from what you call the common cold.

YADA: The common cold - meaning only so widespread. Do your doctors know how to cure a cold? No. They give you something that they hope will slow down the actions of the cold so that your own body healing elements will do the rest of the work. And they-the doctors-will take the credit for it

Anxiety causes colds. A child who feels insecure; you will observe, is suffering running from the nose, coughing, low grade temperature, because he has suffered low grade infection of the respiratory tract, of the bowels, of the intestinal tract. Anxiety attacks the mucous membrane of the body. The dying cells of the mucous membrane are then exuded from the body, through the nose, through the mouth. Yes.

280

Fear does it. The child goes to school. He studies. He tries to do his best but he is worried; he is anxious. He is told he must not fail. Now would you tell one another you as adults, would you tell one another you must not fail?

Can you not see what a trauma this would create within your minds as adults? Yet you tell your children you must not fail, You must keep up with your studies, with your classes. You must keep up with the other children. If you do not, you will be getting punished.

There are some children who are slower thinkers than other children. They are not more stupid. They are just slower thinkers. These children often suffer from eyestrain and have to put on glasses before they are out of grade school.

Oh, the foolishness of man because he knows not truth. To correct the child intelligently is to cause that child to feel it is wanted, it is loved. It will have much more respect for you than if you let them grow wild because they feel your indifference. This is a lack of love to them.

How do I know all these 'modern things'? Because consciousness is neither old nor young; neither modern nor ancient. It is what it is, when it is in motion. When it is not in motion we are dead.

Question: Yada, do you know, is it easier for you to recall specific information on specific people? Racial things? (YADA: Yes, yes.)
Question: Even if it hasn't been in motion for a long time?)

YADA; Honorable lady, it has never stopped being in motion. All there is is life. This is all there is. It is neither old or young. Specifics. Perhaps you are thinking I will tell you something of your past life or present life. That is what you are thinking, yes?

Lady: No, not exactly. Its a question about fraternal influences that were not felt because I didn't have a father that I knew. I am interested in the power or even in the lack of power.

YADA: You are also interested in power, in having it. Why not? It is natural. We all should have power, but we all should know how to use it. That is the real living. Power. Your children did not come to you. They came to your husband and they came through him then to you.

YADA: A consciousness starts in the male body. This consciousness invades the seed, the physical seed in the father's body, or in the male body. Here is the beginning of physical life. Then this is passed to the mother, who incubates it, gives it a little of her own self. How little does the mother give and how little the father?

281

Both give 24 units apiece, called genes and chromosomes. That's a nice balance, yes? Twenty-four. Who was thinking of this to make it 24? Some god sitting up there? "Now the building blocks of the human body, I think, will be 24 apiece." No. But intelligence, the intelligence of creation, which is not a god, but is a creative intelligence.

Irene: It's a law that cannot be bypassed. It just is.

YADA: It is. A being coming into this world may have studied longer for a certain role he is going to play on the earth, studied longer in this other state of consciousness which so many people mis-call 'the astral world'. This consciousness, that desires to return to the earth, it has planned. Now not all, but some planned their coming and where they are going to come on the earth.

The greater majority of humankind do not do this. They simply fall into the world. They simply fall back into the world, they are simply attracted back here by the lowest kind of desires they had not learnt to master before they left here.

Your children, like all children, have a very specific part to play in the physical world and you, the parents put them and you are responsible for putting them on the best path of thinking that is possible. Tell them what is. Do not teach them fairy stories. Tell them truth and they will grow in truth. Teach a child lies and when that child grows up and realizes that you have taught him lies, he will feel that this is the way to live - "You lived it mother; you lived it father. What's wrong with me living it?"

Today you are beginning to learn that children can learn advanced teaching when very little. You have come to see the foolishness of this child-teaching. You think a child is something different from an adult? Only in experience. They are quite capable of understanding, if you teach them give them a path, how to understand what you have said.

You have a most wonderful, honorable position-you parents. You are making the coming generations who will be making the world what it is. It is your responsibility.

You, lady, you love your children. You are a very affectionate mother, but you do from time to time have impatience with them. But you will stop that. You will grow out of that. You have impatience with them because others had impatience with you. Your mother did not and does not understand you. You said you did not know your father? Well, let me say there are a very, very few people, very few children who know their own father.

How fortunate it is to be a female, to become a mother and know who our children are. A male has not this privilege. A male is much more predator so for this reason, he is not always certain who his children are. A woman the female, is a thing of love. She is the womb of life, all life, all existence.

YADA: How honored, how marvelous a being, a mother. When children know this - I gave birth to you; from my body I brought you into this world. Your father honored me by giving you in keeping to me so that I could give you a part of my creative self and give you activity in the external world.

When a child is given love by the parents, then the child knows how to give love when they grow up and marry, There is a great importance about demonstrable petting, loving of a child, so that he or she knows how to respond later in life to such petting, such loving, such touching. ²⁸²

When a child is handled roughly, he may begin to connect this rough treatment with sexual satisfaction, so it brings him to the point of sadism or masochism when he gets of age to express what he feels in love.

Too much possession by the female parent of a male child, leads to homo-
sexuality. The child must feel the need for the guidance of its father,
its trust in the father as well as in the mother. When we do not do this,
it causes a split personality. It causes schizophrenia, and homosexuality
is a form of schizophrenia.

Now this sounds like a bad word - schizophrenia. It is not bad; it is just not intelligent. There is no real cause for it except neglect, neglect in our thinking. That is all.

I feel that man and wife should share responsibilities for everything they do; together. As long as they are so related to one another, each of them is equally responsible. "What are my acts doing to you, you husband?" Or husband say to wife, "What are my acts doing to you."

"Perhaps some of my acts are not thought out very well and are bringing you distrust, discomfort, unhappiness. Eventually I am going to kill you with these feelings of anxiety and distress".

That's what we are doing. To live together intelligently is for each to know that the other is doing and the best way to do it should be talked out between the both. When we do less than this, we are cheating-not only on the other, but ourselves. And this comes back to us in great sorrow. What is your choice?

I think now I depart. I am weary. The man's body grows tired. I am grateful to come speak with you. You honor me to ask me in your home. I do hope that we speak together again. A notchi.

Thank you Yada.

17/A 1 APR. 1986

This is Irene Probert speaking. It is Friday, November 30, 1962. We are in the headquarters of the Kethra E'da Foundation, 931 26th Street, San Diego, California, attending a trance lecture by Mark Probert and the members of his Inner Circle.

Yada: Senas et Senahas e na Yada di Shi'ite.

Group: Good evening, Yada.

Yada: A notchi (speaks in his language).

My friends, it is very nice to come this evening to greet you. I see you have been doing some work in this room, changing the curtains and painting. Very nice.

Irene: You like that?

Yada: Yes, very nice, very nice.

Irene: Well, I'm glad you do, Yada.

Yada: My honorable friend, I have not had the pleasure of seeing you for two or three years.

MAN: I've been working nights. Couldn't get around.

Yada: Oh, first things first. Annie, how are you?

Annie: Happy to be here too.

Yada: Thank you. How is your friend, sir?

Man: Oh, he's fine.

Yada: You please extend to him our love?

Man: He extends his to you also.

Yada: Thank you, thank you. How is your wife?

Man: Fine, very fine, thank you.

Yada: It is the greatest treasure that one can have - good health. Without it we feel anything but fine, we humans. The physical, chemical world is a very difficult one. On other planes of consciousness it is known as the world of hell, not because of evilness of man or anything like that, but because of the nature of the chemical world, and because the human consciousness that comes into it has to create a sensory body in order to get here, a body with a nervous system. It is through this nervous system that we make measurements of the physical world. Wonderful to have a nervous system, but it is a two-edged sword, for it is through the nervous system that we suffer. The indweller, the controller of a body suffers through the nervous system. No matter how well you learn to live here, there are always pressures being absorbed from the physical world. These pressures can be most painful. But I'm going to talk about that only in part. I am going to talk about tuning in to other worlds.

Now we humans have been all through these worlds many, many times. Man has walked up and down the ladder of life. He experiences everything there is to be experienced. If you do not know how - to tune into other worlds - you can be in serious trouble.

This tuning is opening the psychic door and if we have not a basic understanding of what we may expect, we are in trouble. It is natural that when we enter the physical world that we close the door to the world we have just come from and to all other worlds. What I mean by the closing of the door is, that we forget out experiences of other states of consciousness. Why? So we can live more comfortably in the world we have come into. If those other worlds were to penetrate the physical world and reach one here, the penetration would be done naturally and the one that is reached will be protected, will be safe.

There are many reasons for the chaotic conditions that take place with us when we try to force our way into other worlds - many reasons. Some of them are of a karmic nature. Perhaps one may have had certain kinds of experiences with one or more problems, with one in the astral world, with one not so wise. Then only one of these people is brought into the physical world in a specific time period. If they had any real ties in the astral world, the strings that go to make up these ties may be recollected between these two or more people. Perhaps the one in the physical world will not have the least idea why he was with what are called familiar spirits or beings in the astral world. Perhaps the being in the astral world cannot tell you because he does not know himself what the nature of these ties are. He is attracted by his own feelings to a certain person and by the habits and thoughts in general of the person on

the earth. Many very intelligent, very valuable things may come out of these communications between these two people. Neither one of them will necessarily know why. Many very unbalanced communications and very lacking in intelligence can also take place. The more these two know, not only about their own particular nature, human nature, individual nature - the more likely it is to be a balanced thing; for there will be more consciousness in the communication. Now where the two are fully aware of their connections with one another, there will be no short circuiting in the communications. It will have meaning and purpose to it. Where there is not meaning and purpose there is chaos.

There is no more honor or devineness in communicating with one from another world that communicating with one right here in your own world. If we lack intelligence in this life, we will lack it in the next life. I do not want to be critical on no. I need and I must be instructive, otherwise my coming lacks intelligence and therefore is not helpful, but is destructive. Today some people on your earth are going to communicate with beings in other levels of consciousness, even beyond that of the low astral. But because people today have not had proper training regarding the nature of the world they are in, they know very little about any other world, so that almost any communication puts one in a dangerous path.

Most of your communication in what is called spiritualism, is very much like your tuning in with your radio and a variety of hands swing the dial promiscuously. What do you get? Nothing but a jumble of noises and static. 284

I know the need to communicate with one we love, who has gone before us, if for no other reason than to satisfy ourselves, due to our blindness, that they have not perished; that they have not been lost in the astral when their mental self was separated from their physical self. Yes, we humans develop friendships and blood ties that sometimes are so strong that the separation brings us not only great pain, but leaves us in such a state of confusion, that the physical world we are in is no longer a happy world for us, no longer an intelligent world to us. Our hearts and minds cry out for the one that has gone before us. "Where, where in all this vast existence is my friend, is my beloved? I have no life without them." All the stars, the sun fades into insignificance for us. There is no taste in life for us any longer. So we, in our grief, very often plunge ourselves into that unknown. We hope that sometime we will find our loved ones. Perhaps we would not have been driven to this unthinking desperation, to this unbearable sense of loss had we been educated earlier into the fact that there is no other world.

Where I am you are, for you are an idea in my consciousness. I cannot be separated from another either in hate or in love, for these are the ties that bind and only we individuals can untie those knots and free ourselves. No loss has been incurred.

Well, I know we have become accustomed to sensory communications with one another and this is what we feel the loss of. We have not been taught, been trained to develop a mental rapport with others. We have not been taught to enjoy the things of the mind.**

I am what I am, I have always been so and shall forever be so, whatever that word forever may mean. I made the tie and only I can free myself from that tie. By cutting the tie, the string, the rope, the chains, this will not free me. By ignoring or becoming stoic about it I will find no freedom. There is only one way and that is to know that there is but the light and man is not out of it but deeply in it. All things are of the light, are manifestations of the light. If I am such, surely the one I love is. Where there is the light, there can be no darkness. Darkness is a belief, it is a concept. It has no existence in itself, for where the light is, darkness cannot exist. And as I have said, all is light, and of the light. But the lower-body conscious-self creates little puddles of darkness for itself and goes around believing that darkness is everywhere; that it is a condition in itself.

"Communication with other worlds?" I've used the expression, but there are no other worlds. Whatever communicating I may do is entirely with myself the light. Personality is a misconception of reality. We cannot believe in it for it has no existence in itself. Personality creates duality, which naturally leads to the misconception of separation. It is said in your holy book that God made Adam and then he put him to sleep and took a knife (I think he used a knife - LAUGHTER) - and cut a rib from Adam's body and made Eve. This is simply a story of separation, of duality, a sense of duality. Where does

** We have not been led to know that all things are of (mind)

the personality vanish to at what is called death? The personality is not a thing in itself. It is a concoction of the lower mind. Personality-duality. Can there be a real, a factual division between you and me? No!

Irene: Not if you think of yourself as being in the light, as we do think of electricity. Electricity is one, but can express itself in many shapes and sizes and colors. The electricity remains the same but the outer expression is due to - - in humans, to past experiences that make up the personality.

Yada: Yes, to past dreaming, not light - dreaming unconsciously, lacking in awareness of what we are. Sometimes in our experiencing of life, we become ²⁸⁵ bored and even very fearful of our own personality - the personality which we seem to think we are and decide to flee from it. To do this we have to make up another personality that doesn't have the difficulties that we had with our first personality. If the difficulties of our so-call first personality are very great, the mind will find ways and means of losing itself in another personality. That other personality may not take complete control, so someone else could observe its activity, or that a change had taken place. That other personality may over shadow the first one to such an extent as to blot it out. But it may not do that. One may use this second personality to put blame on, or to give credit to. This second personality may simply talk to one and that one may believe he is communicating with a discarnate being. It is sometimes called the alter ego. You have heard that, yes? We all tend to have an alter ego and when we cannot get direct communication with it, we choose someone in our own realm in the external, choose another person to lean on for comfort, or to fight with, or to blame our failures on.

Man: Still comfort.

Yada: Of course, of course. And all of we humans from time to time, suffer this feeling of lack of security, or inferiority. The world sometimes presses on us, or seems to, too severely. We need a friend. If we have not one on our particular plane, we will create one. We ourselves will become that personality which we wished and wanted to be. One has just enough monkey in him to be an ape and go around aping. (I am saying that word better now than before?)

Irene: Yes you are, Yada.

Yada: Our work, for those of us who feel the need to know about ourselves, our work is to look for truth.

Man: That should be the basic thing that anybody that takes up this study should do.

Yada: This is so.

Man: And it should not just be thought of once in a while, but it should become second nature to them.

Yada: Of course. It should be a daily practice, an hourly practice.

Man: Its a full time job trying to find it. It is work to hold on to it too. It is sometimes much more interesting, little more inviting and much more prevalent. Truth is like quicksilver, it slips around and slides away from you and.....

Yada: Slides out of your mental fingers, heh?

Man: Doesn't it though!

Yada: Yes, of course. But you see a little thinking should point out to us that I, I am all there is. Now this need not keep us from living a natural human life in the physical world, but should help us live it more intelligently. I know what a body is now, so I know how to use it instead of having it use me. It will not dominate me, for I know what it is. I, the operator of this body will tell it what to do. But I cannot do this unless I know.

Communicating with the dead, or beings in the astral world, has a very necessary place in man's life, because he, flesh man, will in time drop off the belief, the totally illusionary belief, that the flesh body is something different than mind. This flesh believer, matter believer, will eventually lose his body and have to dwell in his natural world, the mental. But we can carry over with us this illusion of being a body and live it all over again with all its sufferings, all its unhappiness, frustrations and fears in this other state called the astral world.

Mr. Reynolds: Its quite a pickle then isn't it?

Yada: It is a pickle yes, but who made the pickle barrel?

Man: Well, I'm not pointing. LAUGHTER

Yada: Putting ourselves in?

But most of us, if we are going to get out of the barrel, must first recognize the fact that we are in it and how we are in it.

Man: And how.

Yada: No, and that too yes, yes. What drove us to make the pickle barrel? When you know this, you will be immediately out of the barrel. It will exist no more and you will stand to the side and laugh. "What a joke I have been playing on myself, what a game of optical illusion. What a great magician I have been to play such a marvelous slight of hand game with myself. It was done so well, I did it so well and I believed in it. I am a master and my audience is my ambition, my fears, my anxieties. I listen to them applaud me. The greater the applause the more my real self is drowned out.

I cross a great dry desert and I suffer hallucinations of water because I am dry of knowledge. The greater my thirst for truth, the more mirages I am likely to create and they will keep me running to them. Oh that shining wet thread, that water of truth, which if I cannot get I die, I sink into long and lost states of ignorance.

Man: Yada, what brings on this often opposing situation so?

Yada: The mind of the Creator is shut out when we plunge ourselves into the matter world.

Man: The emotional self?

Yada: Yes.

Man: Takes over.

Yada: This lower-emotional self takes charge, God is shut out. The light has faded. I am surrounded by darkness, or the belief in it.

Mr. R: Yada, isn't the objective consciousness itself like a dark cloud?

Yada: Of course, of course. (Yada says something about the wristwatch on Mark)

Irene: You want me to take it off, Yada?

Yada: Please.

Man: Mark doesn't need a watch over there, does he?

Yada: No, because I stop watching myself, I know, now I know. Pardon?

Man: You know what time isn't now.

Yada: Yes, therefore I know what is. To know what is not is to know what is. au kee? Yes. Now, my friends, if you did not have some background of what I have said, you could not understand. You must have some feeling for the things as they sound, or my talk would be useless and foolish and meaningless. You see, I do not give you understanding. No! I make noises or sounds and you take these sounds, you make judgments of them and create your own wisdom, understanding regarding their meanings. Light cannot be given where light is not.

Irene: Is there any place where light is not?

Yada: Of course not, but the dreamer creates the illusion of darkness. This table (bangs on it) and all the matter world is light. There is naught but light.

Mr. R: All matter is light in extension?

Yada: Yes, my honorable friend, perhaps you would like to say something to me?

Man: Well no, I can't think of anything in particular.

Yada: Annie, you want to say something?

Annie: I was thinking about the desert of which you spoke, Yada. If one makes a parallel of the dry desert to this chemical existence:- being on the desert he knows he must have water to get on through the desert, but the more he realizes that, as you said, the more mirages occur.

It's similar to those little wire puzzles, those little Indian puzzles. Two pieces of wire or chain are linked together and it makes a little puz-

zle and the problem for the one playing it, is to see how he can get it apart. But the more he pulls, the more it won't come apart and the most obvious way is the way not to do it and the way that you never think of until you stop and put it down is to ease it apart. Only then, will it come apart.

Yada: Simple touch, easy touch.

Annie: Yes.

Yada: No violence for the more violence we use on anything, the more it resists us, fights us. You see if the world today could realize this - it would amaze me because it never has realized it before - but if it could, almost instantly all sorts of wars would vanish, for they would see that violence only begets violence. War either between two individuals or nations, has never brought balance to those nations, only turmoil.

Irene: It seems to me, Yada, that the countries that have wars are countries that deliberately do something to stir up agitation with another country. These countries are overpopulated and they do it to get rid of their excess population; and I somehow think this is governed by the so-called secret government of the world.

Yada: And the willingness of the masses to enter into violence.

Irene: Well they are irritated because they are hungry and not satisfied with their living conditions and all these things irritate them, so they are ready to fight.

Yada: Why are they hungry? Because those who have are so lost in their greed and so fearful for their own security, that they are like so-called vampires. The more blood they get, the more they need. These are the people that walk in the darkness of their own ignorance. Would man need beliefs in God and gods if he knew his own nature and that he, he, the I am, the light. Nothing can hide from me. There is an abundance of everything for everybody. And though you are off my life for eleven billion years, instead of having less for greater numbers, you would have more.

The material world is like a Magic Bag, the more you take out of the bag, the more is left there. But the unthinking that seek to dominate the masses, who keep them in perpetual blindness regarding their own nature so they will be good slaves, would have you believe that the world is going to become so overpopulated there will not be enough food and other things for man's needs in the physical world.

Irene: Excuse me, Yada, I will turn the tape.

Yada: Man, the believer. There is nothing any of us in this room can think about that man has not created, and forgotten, and resurrected, and believed in as being gifts from the gods. Our desire to worship god and devil is an inborn thing out of memory of ourselves being conscious creators and, therefore, secure with no fear, no anxieties, no guilt. Somewhere, back in the great mind are memories of himself as being the divine creator. But coming here into the physical world, he became blinded by matter and there was a long period of time when he had no self-awareness, not any more than any other animals, or any other living thing. We, by experience, by trial and error came to know truth, as much truth regarding the physical world as was needed in each time frame of our experiences. Then there came to us a sudden awakening, a sudden feel- of "I am I, I am me." This I am I, I am me, thought was about matter, I am matter. But I am also something else, something that I do not know, but I feel.

When man first received the "I am" awareness, he, at that moment, cut himself off from the animal kingdom because now he could think of himself as physical me, and physical animal. Those things were rare. They were different and he felt this difference. Little by little his feelings about life drove him to recreate himself in the matter world, recreate the divine the God, the Eternal Light. He recreated in images and idols something bigger than himself that he could go to for protection and relieve himself of the guilt feelings his animal self had created, the certain-ass self. You see, he could not have gotten these guilt feelings had he still been lost in the animal mind.

Only man, when he came into his human awareness, created ²⁸⁸ guilt feelings within himself. There were certain things that he knew that he was doing that were not befitting that which he was, a god. This knowledge of his divine nature, lying there in a kind of half stupor, told him he was doing wrong now, now that he had become consciously a human. Before this, that which he did was natural to that unconscious state of living. Now, in his closer rapport with his divine self, he knew his wrong, and he acquired guilt feelings, feelings of shame.

Yet, the animal drive was there - banging, banging at him. Every now and then he would give in and fall back into the animal kingdom, until the drive was worn out. Then he would make promises to himself:- I will never do this again. But pretty soon the drive, like a spook, like a haunting low entity would come back again and demand he live like an animal again.

Oh, it took a long time in terms of earth years for man to come to where he is today in thought, in feeling, in heart and mind, and yet today the animal in us takes possession of us every now and then. In some people a whole lifetime of uncontrolled animal drive puts them back into the four-footed form in the next life; causes them to re-born themselves in a two-legged animal body. When this happens it is mostly the most vicious kind of animal that one loses themselves in. You see man is not an animal, but the body, the belief in the body, made him so.

Annie: Yada, isn't this another way of saying you are where your consciousness is?

Yada: Of course, of course, thank you. No more or no less than that. Wonderful, thank you.

Annie: Thats to Dr. Sudo, that's one of his lines.

Yada: Of course. Will you give to him my deepest respect and my love, please.

Annie: thank you very much, its an equal sharing.

Yada: Yes, I know. We cannot give that which we do not have and we cannot receive that which we do not have. Harry, do you want to say something?

Harry: Yada, I don't think so. I.....

Yada: You seem to be better in emotional balance.

Harry: Well, I've heard quite a bit this evening. I think some of the words kind of fit me!

Yada: Well, my friend, I think some of what I've said fits all of us.

Harry: Well, I suppose so, but.....

Yada: Of course. That which drives you has driven me. I know all the feelings of human beings in the matter world. I have fought these psychic spooks a long time, a great long time. You see having this creative myth about us, there is nothing in this pattern that says what to create or what not to. And in the physical world we are conditioned to believe that certain things are evil and others are

good. If we understand life intelligently, we find the good and the evil is that which we coat things with, coat our acts with, good and evil. I wonder in all my life, in all my conscious state of awareness, I wonder how many coats of this kind of paint I have put upon myself. So many we put upon ourselves we cannot find the real self buried under them and we come to believe that that real self no longer exists, or that it ever did. Yes, we can walk so long in ignorance that we forget there is a light.

Sir, you wish to say something to me?

Man: Its amazing. I don't know where to start. I would like to know if by any chance you could tell me what is happening to me in reference to my trying to become a good musician and not making it, quite?

Yada: Because you are trying, which you didn't do before. You were naturally a lover and creator of music, but within the last year anyway, you have been trying. Now, first, relax, heh? Sit at your instrument and let the extension of your mind through your hands, play what you have learned.

Irene: Because he loves it. 289

Yada: Of course. Let yourself play. Do not make yourself play.

Man: Oh yes.

Yada: And this is what, if I may say so my friend, you have been doing in the past. You have been trying. Don't shove, let, and I assure you it will happen and you will again create beautiful music, because it is your nature, MUSIC IS WHAT YOU ARE. Can we stop being that which we are? No!

Mr. R: Ed had the same trouble with certain parts of his piano playing. I told him to not care about it, but whether he played it or not. (LAUGHTER drowns out the rest of the sentence)

Yada: Yes, it is so.

Irene: I remember once Mark was telling Anita when he was acting professionally that he was taking some lessons from a teacher, and it was a very simple 1-2-3-4-5 step in tapping, a formation that he was to learn and he could not do it. He went home and heard some music over the radio and jumped up and went through the whole formation because he felt it then. He didn't force himself to do it.

Yada: Yes. This trying accounts for every failure every man or woman has, who has been a failure in their most desired work. Trying, no! If you are - you are - and you will, you cannot stop it. Yes, sir, you try it. Go sit at your instrument and wait. Let go. Do not make an issue in your mind of whether you are going to hit the "lost chord" or not. Sit there and you will, and you will love yourself again.

LAUGHTER

Man: I guess this is the secret.

Irene: This is the secret of not becoming tired. Whatever you are doing, if you love what you are doing you never get tired.

Yada: Is so. Which reminds me of the man asking my honorable colleague, Prof. Alfred Luntz what he does for a vacation, and Prof. Luntz said, "What I always do for love, I enjoy, therefore I need no vacation." Love what you do and it will be an eternal vacation for you. In fact, if you turn from it, you will find yourself tired, worn out. Love what you do and do what you love, but don't try.

I think the Christians, some of them, have a saying that is similar to this, "Let go and let God." Very nice. Like the man Krushchev says, "Let us now, we Communists, copy some of the best or better things of the Western mind of the Democracies." And I say, "Let me be free enough to take from the thoughts of those that I know to be otherwise not awake."

It is like this, a man who thinks, stops to listen to him who is supposed to be a fool talk, because he knows this fool may drop gems of wisdom that only he can recognize; one he the listener, can recognize as being precious, precious stones of wisdom. I keep my ears on life. This