

way I learn. I think nothing about good and evil. I simply listen, and take from life that which I know to be useful.

A child who condemns his mother condemns his source in the physical and soon himself becomes the condemned.

E gratcia to you, my friends, for lending me your ears, your mind, your eyes.

Mr. R: Yada, have you visited \_\_\_\_\_ in Los Angeles, who talked on Atlantis?

Yada: No, no. There are many people in your present day world that have communications with past thoughts. Some of these thoughts appear to be priceless and of specific times. These people can sometimes bring back memory of such communications.

Mr. R: This he seems to be able to do, but he seems to be able to do it only on the subject of Atlantis.

Yada: Thats all right, but Atlantis can't be one thing. It has to be many things. Au kee?

Mr. R: Yes.

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Yada: So he is playing the part of a mental archeologist, at least where the civilization called Atlantis is concerned. There are others who do the same for other ancient civilizations which are today existing as thought in the eternal mind. You call it space. Anything that ever was, is still in this mind, in this space, even I, Yada. \*

Mr. R: We would know it if we could only read that one (our) aura.

Yada: Yes, because it is here in the cosmic records; it is here in sound, color, everything. It is here.

Man: Yada, did Atlantis actually exist?

Yada: Of course. But it was not as big a civilization as some believe. No. The people that existed on it were highly intelligent beings, but lost control of their intelligence and became like the lowest forms of animals. A great civilization went into decay and the forces that were necessary to block it out were created.

Mr. R: Did this civilization go into decay before the people from the north came there?

Yada: Yes, because you see no force outside ourselves can harm us, unless we have that element that takes to harm within us. Look please at atoms. Did destruction come to it from outside. No, the original destruction started from decay within and this is the way it always is. No thoughts outside of me, external from me, can enter in force, unless I give them the key to my desire. They they have me.

Mr. R: All forces are in each human being and it is up to him what he lets predominate.

Yada: Of course. Same thing in nations. What is within a nation? You see your country is in a very dangerous way, because it contains within it this ignorance of not knowing truth of the human being and his place here, his reasons for being here. So it has rotten spots in it. These rotten spots will let in the destructive forces from outside so that they start eating from within out. You know the apple with the worm inside? Its not the getting into the apple that destroys it, its the eating out, yes!

My friends, if you find yourselves against the wall of life and you want to get over or get around that wall you can't do it. You first have to find the wall within you, and that wall without vanishes. It is that simple.

Now I am going to go, I thank you.

Group: Thank you, Yada

Annie: Thank you so much, Yada.

Yada: A nochi.

Group: A nochi.

INNER CIRCLE KETHRA E'DA FOUNDATION  
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17/A-A

Irene: This is Irene Probert speaking. It is February 1st, 1963. We are in 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 Senahas, e na Yada Di Shi'ite.

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Irene: Hello Yada.

Yada: A notchi. Thank you. (Yada speaks in his language.)

Irene: He says it is nice to see you back in our home.

Yada: Grati ya. There are two ladies here for the first time?

Irene: Yes.

Yada: Please, lady, your name? (Names are given).

Yada: It is my pleasure. MY FRIENDS, I THINK I WILL TALK A LITTLE BIT THIS EVENING ABOUT WHAT IS CALLED UNITY. THIS IS SOMETHING THE WHOLE WORLD NEEDS. UNTIL NATIONS FIND UNITY WITH ONE ANOTHER, THERE IS GOING TO BE NO PEACE ON YOUR EARTH.

Yada greets a newcomer. That is helpful, to feel good. It makes living a little more worthwhile. When we are physically comfortable, we are liable to be mentally comfortable. When the body is out of unity with the mind, there is trouble. When one of the organs of the body is out of UNITY with the others, there is trouble. Now if we believe this, my friends, then we can see how very important is UNITY. We need to practice it. It is of no use talking about UNITY, or anything else, unless you can use these things.

My thoughts. I am in unity with the universe but so are you, only you do not know consciously how thoroughly united you are with the universe. And that is why you suffer all kinds of disunity under the names of sickness and misfortune.

There is complete unity in the universe. Knowing this tells us we must find UNITY in the local state, wherever we are. A wise person in your world said, "No man is an island unto himself". This is true of everything. Every thing and each thing is made possible by its unity with something else, and eventually with the whole. Even a whole lacks unity if there is nothing around it. Survival of the physical is necessary as long as you are in unity with the physical, but the spiritual world is seeking a magic part of the physical world. So it does not stand alone any more than anything else.

Everything is attempting to be something in itself. Each human being is trying to be something in themselves. I am a personality different than you, yet we are but an offshoot, an emergence of a larger state of being. Because this is so, we survive. It is proof of survival, survival of something called the mind, the spirit, the soul, psyche - depending upon what we call it.

Many people, having had some knowledge of what is called spiritualism, and believing that spiritualism is solely to demonstrate the survival of the human psyche, come to believe that I am a spirit of the dead. No one, however, is a spirit of the dead. This kind of thinking has come out of misconceptions of the nature of life, and something called matter. It has come out of the misconceptions of what we are as human beings, and a something called god or gods.

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If gods or god is a true part of the universe, then it becomes as a law to man. They are a natural function of existence in toto. So it does not matter whether we, as everyone, too emotional human beings, have not the knowledge or the true understanding of whether gods exist or not. If this is so then I think it becomes most important that we get to know ourselves better before we start to pursue the wants of 'god'. What we need to do is understand the wants of one another as human beings. I am certain if we do this, if we act upon the wants of one another, if gods exist, they would feel much better. They would be less disappointed or irritated with their creation; therefore they would be less inclined to destroy their creation or to threaten to destroy it.

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The gods of man become clear of consciousness and would no longer feel creation has sinned and needs to be saved. It would take insanity out of the gods or god as the case may be. This is insanity because there is no unity in it. If one could understand his inner feelings to his external world, he would in truth become master of his destiny. But because we do not, because we walk in darkness, we are worried about gods and what they think of us. Now, in truth, we are worried about no such thing because we can't think about what gods are thinking when we know nothing about what we are thinking.

When we get to know the nature of our own being, we will stop asking, "Do I survive the death of my physical body?". Basically this is man's greatest fear - fear regarding his own personal, individual survival. Now, to know yourself takes no great work. It takes only observation without fear.

The ancient tribes of people had what are known as witch doctors, medicine men and these individuals made the laws. If they said that distant mountain was the home of certain gods, and that no one of the tribe was to go there, most of the time these taboos were carefully followed. But then came some thinking men into the tribe and they said to the witch doctor, "Go look somewhere else; we're going to that mountain whether you like it or not! We are not fearful like you". These courageous souls caused man to spread all over the world.

Man is, by his nature, a seeker of truth. He will never be satisfied until his drive to know has been satisfied. He is a locust on truth. Fear conquers only those who are not thinking. They let someone else do their thinking for them. These are the ones of whom it is spoken in your Christian bible, "The meek shall inherit the earth". Is true.

There is going to come a time when great numbers of people are going to move off this earth to other planets - not only the planets of your solar system, but planets outside of your solar system. But only the courageous will go. The meek shall have feet of clay, the clay of fear.

My friends, find unity and you will find peace of mind. Your troubles will roll away from you.

I am going to stop talking and listen to one of you. Do you wish to speak to me please? Lady do you wish to speak to me?

Lady: What would you like me to ask you?

Yada: I would not know that! Your friend Sophie, would she like to say something?

Lady: How does one find peace of mind, find unity?

Yada: Be more observant. Look around you. Observe the fact that everything belongs to everything else. Nothing stands alone. Now this should tell you there is no need for fear. You are safe wherever you are; you are safe.

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Look please at the great fear - not always consciously, between the borders of consciousness and unconsciousness - before death. If all of you had been taught, in your so called Christian religion, about the beauty of life beyond this physical world - But why? Because you have been taught about the beauties here; because you have been taught about the darkness death, hell, a condition outside the tale of balance, of reason, of purpose - you are returning to darkness for some little act you were told god didn't like.

After a time, you will not know what god likes - one way or another, for this will keep you in constant fear of death and the possibility that you may have to go before this judge, you will feel almost certain that he is going to cast you down into hell - he cannot do anything else because you - or me - we won't let him. We feel guilty and we will take those feelings of guilt with us beyond the grave and cast ourselves into hell! We will not need a personal god to judge us because our feelings of guilt and shame right here, we will carry with us and drop ourselves into hell - a hell greater than you are already in, a hell any hotter? Christian hell is pretty hot, yes? But the hell of our guilt feelings is much hotter and without any brimstone to do it with.

Every day, practice the feeling of being yourself. You do this by expressing what you feel to be yourself, thereby getting rid of guilt feelings. No god judges you but the one in your head.

What brings people back into the physical world by the act of rebirth or reincarnation or whatever you want to call it? Basically, guilt, shame. We feel we must come back and try again. In their minds, they feel if they can only get one more chance, they will do better. Unfortunately, the moment we pop into the physical world again, we shut off all memory of what we were a moment before. Encasing my consciousness, with the substance called matter, I go into a coma so far as the world exists. It is like when you go to sleep and perhaps are having a wonderful dream or perhaps a nightmare and then suddenly you wake up. Sometimes you can remember what the dream was about, but even so, you soon forget it. Forgetting it is not getting rid of it; forgetting is simply putting back into the unconscious mind, packing these things away, away from our conscious mind. So are you getting another chance, the chance you hoped so deeply for? No, not another chance - the same chance.

There is only one life. When we can see life through the unity of existence, we discover that there is no such thing as one life here, one life there, and another life over there. There is but one life but, because we suffer the illusion of SEPARATION, of DIVISION - not only in our thoughts of life and death, but in everything, everywhere our senses look we see separation - life cut up into millions and millions of parts, body forms.

In the true nature of things, division is only appearance - not reality. I go to sleep and I find myself in another world. I have been taught to call this world 'the dream world' and that there is nothing important about it; it is just the activity of the mind, the brain, the nervous system. Don't look for continuity on a dream. All right, then what happens? The majority of our dreams are dreams of fear in which we are constantly being pursued by the monsters of our imagination.

This confusion that once I lived in, is a dream. Do I now live in any less a dream? How can this be, when everything is in the process of being in degrees of it? The dream world is to the degree of the wakeful world. You can have conscious feelings in a

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dream. Indeed, if you are to come to the understanding of what unity really is, you must have consciousness in every state of your being; all are in one of these states of being.

Irene: If one, who has a very studious, analytical mind - such as the person who was here last night, discussing dreams with me - is there a law - for instance, you say there are certain laws that govern what you people tell us - the law of love, preventing you from telling us something that will confuse us now, but later we can be told. Is there a law that governs whether we remember, in our wakeful state, some of the things we have in our dream state?

Yada: Yes. The law is not knowing yourself. That is what the law is built upon - not knowing, largely fear. We say we want to know something, but somehow or other we never come to know it. 294

Irene: In this particular instance, he makes a habit of putting a tablet and pencil by his bedside, and in this dream he saw this professor come to him and hand him what he thought was a term paper. But, as he looked at it, he discovered it was not a test paper but a problem worked out in symbols that, in his dream state, he understood perfectly. He tried to awaken, to write it down on the tablet.

Yada: A moment please, you will pardon me please, but he did not try to do this.

Irene: Well that is what he said to me.

Yada: Of course, but he did not. Had he tried, he would have. He had no consciousness of any other world - the physical world or, let us say, the wakeful state world, in which he could relate his dream world to; in which he could try to awaken to.

Irene: It seemed to him that he was aware that he was dreaming.

Yada: This is a thought he received after he woke up. He tried to bring it from the dream to the physical, but he made no such effort because he had no consciousness of any plane called the wakeful world.

Irene: These symbolic problems have been coming to him very frequently within the last few months. He was asking my opinion and I said well maybe there is a law that prevents one from being able to remember. Maybe it is something you are not supposed to know right now.

Yada: Yes, he is not awake. He has what is called 'disunity in his consciousness'. It is created in his mind, like in the majority of humankind - the division called the dream world and the matter world - and one and one is two, one and one division. Can you get unity from dis-unity?

Irene: But it seems there is a difference in the state of awareness we are in.

Yada: Of course! It seems to ALL of us that we are living in a real world. Every one in the physical world is saying that this is reality (hits table). This is something called solid, when in fact there is no property in any object called solidness. This is not a property of the object; this is a property of the senses.

Irene: In this state we call wakeful awareness state, everything is in symbols also?

Yada: Of course, of course. Everything is symbolic. This is unity.

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Irene: It seems, for instance, if I say to myself that today I am going to remember this tomorrow, it seems that I am better able to remember things that happen in my wakeful state, so called, than when I am in my sleep state - than when I say before I retire, that I am going to remember and recall what I experience in my dream state. I guess I haven't accepted the fact that I can recall it, so I don't recall it? 295

Yada: Of course. You are living in what is called the conditioned mind. People on the earth plane, unless they are given very precise, conscious instructions about anything, they know nothing. Is it not so?

Irene: From what Arnold tells me, he does make a conscious effort to carry out your suggestions.

Yada: This is all right. He makes a conscious effort and, in doing so, he will eventually succeed. But it takes time, time to come out of the hypnotic state of mind. Have you heard of anyone whom you know, to have been hypnotized, that you can tell something to - you, who are not the one who did the hypnotizing - that you can tell something to, that is different from what the person who has been hypnotized into believing? Can you bring them out of this? Almost never. It takes the hypnotizer to do it.

Irene: The individual can't do it, can he?

Yada: He can, eventually. You have to wait. The hypnotized person has to go into a sleep state and come awake and be free from his hypnotized condition - unless, of course, the one who hypnotized him, leaves him with the post hypnotic suggestion that he would come awake only by HIS suggestion.

Irene: When you say this individual can bring himself out of it, independent of any other one's help, would he go into a sleep different than what we call the normal sleep state?

Yada: The hypnotized person, yes. Not normal sleep. What is normal? There are different levels of consciousness - many of them, from the most profound coma to the light state of trance we call day dreaming. You know that; you've put yourself in it many times.

Where are you in consciousness? When I use that expression, I mean on what level are you awake? That is all, no matter on what level of consciousness you are awake.

Irene: We are in mind. We can't get out of that, can we?

Yada: There is only one mind, one mind. Yes.

Man: This hypnosis you are talking about - we, in the physical, are constantly bombarded by hypnosis - actually every minute of our lives here. By any circumstances we are in, we are under a certain degree of hypnosis. Anybody we talk to, anybody we meet - there is a certain exchange there. We think of hypnosis as somebody going to sleep, under hypnotic control by an experienced hypnotizer. Actually that's an extreme case of it because we are in it all the time.

Yada: Au kee. Au kee.

Irene: Anything that holds our attention.

Yada: Yes, my friend. You should see what a difficult task you have, TO FIND YOU, YOURSELF. What a tremendously difficult task to break down this hypnotic state that we are constantly in, from birth to death and beyond and beyond. So what are we looking for? What is reality?

I have had 500,000 years of consciousness - a long time, yes? Have I broken this hypnotic state? No, because this is the basis of existence. This is the law. This is the way man exists, what he creates by. SO what am I talking about? I am talking about you as an individual trying to know YOURSELF BETTER - not completely, but better.

Irene: If one knows oneself completely what would this -

Yada: There would be nothing. Immediately, the consciousness would lose that real condition known as personality; and in doing so, there would be a lack of awareness called the matter world, where personality is developed.

Irene: Yes, this would be almost like the example you have told us about - if an object in space has nothing else to compare itself with, it wouldn't know where it was. 296

Yada: Of course. Even though that great man, who lived in your world, called Einstein - even though his theory was not complete, that doesn't change. There is no completeness. Everything is working into completeness, but never arriving at full completeness. But even though he left a law called RELATIVITY, it is not a complete law, so it can be changed; new thoughts can be developed about it.

Irene: Is this what the professor at \_\_\_ is doing, adding to the thoughts of relativity?

Yada: Yes, using a different kind of thinking. This is a different approach, mathematically, to the thoughts that Einstein used; thereby getting a different and, for the time being, a wider outlook on life.

Irene: But he seems to imply that he is improving the Law of Relativity.

Yada: (laughing) You do not need to add anything and you cannot make anything. You can become observant; you can find things. You can create ideas about things but you cannot make that which is not. Gods are nonexistent; you cannot make from zero.

Irene: Once one has made a void, there could be nothing added to it. It would be void. So there can't be a void.

Yada: Of course, but there can be degrees of vacuous conditions, degrees. (Yada speaks to his teacher "Kethra: .") To find UNITY my friends, which is peace of mind, takes practice. And you will discover unity for you - peace of mind for you. Now, if you try to give it to someone else, you immediately have to come out of it; and in doing so, you void it. So how are you going to give it to someone else? UNITY is what we find and cannot give away. Each one of us must be the seeker of it, find our own degrees of it. Happiness means a sense of balance related closely to a central plan - equilibrium of the emotions.

Mr. R\_\_\_\_, do you want to say something to me?

Mr.R\_: How is the girl you worked on the other night?

Yada: Much better, much better. Occasionally she will slow up a lot, so be prepared for that. It took a long time to put her into the state where she was before she left here. It will take her some time to come out of it.

Mr.R\_: She calms down very rapidly now.

Yada: Yes of course. And the more you do this, the more she will feel continuity in calmness.

Irene: She is regaining her equilibrium.

Yada: Is so. When we go back, we see this condition called unity - unity out of what appears to be chaos. (Talks to Kethra.) Permit me to withdraw please for a few moments. I will be back soon.

Yada: Now, my friends, I wonder if what I have been speaking of, has stirred some thoughts in your minds? Do you have something to say to me? Lady, what do you think? I imagine that you, through the years - not to mention your present age, have had many thoughts about life, many questions you would like to have some kind of an answer for?

Lady: Well I would like to ask, why is our mind such a mystery; why is our brain such a mystery?

Yada: Occasionally the brain, as such, is not a mystery. It is your attitude or my attitude, to an organ called the brain. The brain itself is not mysterious; there is no mystery in the brain itself. The mystery lies in the individual and his ability to think about the brain. You cannot see your brain because you do not try to see it. But even if you could see it - cut open the head, have someone look at it for you, they cannot give you an answer.

Lady: Well why is it such a mystery? They don't have the power to know why and -

Yada: Because their minds are on something else. Many operations, in your modern times, have been done on the brain. Your greatest brain specialists, in their earlier training, have dissected that organ many times but all it has taught them is a little mechanics of the brain - some of the brain's activity.

It is known that thoughts are created by energy flows called neuron showers. Isn't that brilliant? Can you see a neuron shower? Do you know what is meant by it? It is simply the exchanging of cellular energy.

In the brain, there are no pictures as such. When you are looking out here, you see the world in a series of pictures, yes? Yet, your receiving of the out-here-ness, through the eyesight, creates no pictures. The eye registers everything upside down. You have seen it? You have a camera which is like this, is it not? Yet, the nervous system that operates the activity, which is called eyesight, produces in the brain what seems to be pictures right side up. All that happens in there is an exchanging of nerve energy, brought into play by those nerves, in reacting to what is called light and shadow. There are varying degrees of light. The eyes create what is called color. The ears translate molecular vibrations into what is called sound. There is no color, not in reality.

→ And what do I mean by reality? I simply mean energy which is what the entire "universe or universes" is made of. The nervous system, by making these various energy flows, creates solidness and sound. Let us say simply, pressures on the nervous system make our world what it is.

You have the same activity in the dream world. There is no sound or light as such in the dream world. The dream world is a product of the nervous system, the same as your external world. Your thoughts or feelings of your wakeful state, memories of your experiences that are built up in the nervous system, produce our dreams, make them seem real or unreal to us, causes us to want to run away from what appears to be monsters pursuing us. These monsters are mainly anxieties, worries which we carry to

our sleep with us. A beautiful dream is a feeling of comfort, of rest, lack of fear and anxiety.

We can do the same thing in our dream state as we do in our wakeful state. We can turn a beautiful life into a nightmare if we do not know how to control our fears. Controlling fear is not a great chore, a great difficulty. It is learned by observation of what is - what IS going on around me, instead of what I think perhaps is. What I think perhaps is, leaves me in a state of anxiety because there is no sense of talking to. I must know. If I want peace of mind, if I want continuity, if I want unity, I must know what is.

It is not true that the brain cannot be done without. There is another organ at the top of the spine. It is a mass of nerve ends that can take care of all the various functions of the brain. So you see, you can be brainless and still survive. But if all we want is survival it would be better not to have it, because mere survival is simply being free of pain. That is not enough. But that is the nature of true survival - to be free of pain. In order to have this survival we must know ourselves. We must know what is taking place around us. Pain is created by negative thinking which eventually causes malfunctioning of the various organs of the body.

My world is made, as I go along. So is your world. Many people think that the life beyond the physical world is something that is waiting for them, something there. No, neither is this life. It is not something waiting for you, created by some other mind. It is something that you bring with you and create as you go along, day by day, hour by hour, year by year.

Man: You speak about negative thoughts, positive thoughts. How are we to know, here in the physical world, what is a negative thought, what is a positive thought? We don't even know the difference between sin and what is not sin. The Bible tells us we were born in sin. I don't think the Christian Bible has a right to tell us we are born in sin. We don't even know what sin is. What is sin to one person is not sin to another at all. What is good for one person is not good for another. You see what I mean Yada?

Yada: You are doing what is called thinking, and the moment you do this you cannot belong to any religious group. If we are caught in fear, caught there by the priestly system of some religion - Christian or otherwise, no other one is going to get us out of that condition. We have to individually think what is, instead of what is not. Think what is. Sin. Think what this word means. It is an English word. What is its basic meaning? I think you know it means missing the mark. Is it not? Yes, missing the mark.

Now, how does man learn to live? Learning - meaning to do something he doesn't know previously. So, in our NOT knowing, we miss the MARK about what is. Our sensory self fears. When we come here, we are born without knowing. It seems we did not even ask to come here; we were pushed here! But who is the pusher? Who pushed me? "I didn't do it! I'm innocent! I wasn't looking!"

That last part is true - I wasn't looking - meaning I was not thinking. I was pulled into the material world, the material dream, blindly, unconsciously, without knowing.

Man: More or less kicked in!

Yada: (laughing) Yes, yes. We kick ourselves in but we do not know this. We kick ourselves in by a feeling of wanting an experience. Desire. All creation came out of desire - the hunger to find myself. And in seeking myself, I created the material world and then lost myself in it.

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Am I speaking too abstractly to you? Can I be clearer perhaps? Is there something I have omitted that you have been thinking in your mind, that you would like to speak of?

Man: Along this line of thought, you say we push, or are kicked, or shove ourselves into this existence; but when we leave here, we're not pushed out of here.

Yada: We are bundled out without asking - same thing. Bundled in and bundled out! (laughs). But you see, this is not exactly so. How does one act? By desire. Is it not so? By feeling, and by the need to express. What is the need? I do not know. There is no need, per se. No absolute indivisible need calls me.

Many metaphysicians lead people into believing that there is a central core that is me. No, it is some of me, but not all or not the last, not the final piece. There are no final pieces. Everything merges into every other thing - in and out, back and forth - unity. Everything is trying to say, "Look at me - I am so and so - this, that or the other". Every leaf on the tree is crying out to personalize itself. "I'm not the tree; I'm just a little leaf like that leaf right next to me. Maybe they are not quite as bright and nice as I am".

I am the personification of 'I AM'. There is none like me. Go to your Christian god - does he not claim this also? As though he would need to claim it! If he needs to claim it, it shows that he is in some way lacking, feels inferior. He is like those who created him - egocentric - "Look at me. I am God!" Little you. Inferior you. Insignificant you, says one leaf about the other, one god about the other.

Mr.R\_: Yada, isn't that natural since everything is in a state of becoming?

Yada: Of course. This is the nature of things. Without this nature there would be no such thing as the process of becoming.

Irene: But it's not the thing called god that is becoming; it's the man who made this god who is becoming, and he is always thinking; "God didn't say anything; God is."

Yada: Is so. But if you are talking about IT as the center of creation, then IT is not. God - now this is a word. It says nothing. It cannot give you even the remotest picture of what it is like or what it wants - not the remotest picture. This is called observing. This is called putting the emotional, unseeking, unreasoning ass self to the side. Thinking without emotional attitudes about what is.

I am not concerned about what I wanted to do; I want to know what is. If I was, I would do it, or I am afraid to know. All right, you will never know. Your god is a god of fear; go worship him. In every religion the priestly system talks about what god wants, what god expects. But none know. God is an ultimate state of being - and there is no such state. There are no ultimates. If there were, creation could not have been created.

The whole matter world - let us say just the matter world; we will talk about it as though it were something in itself, something alone, as though you will find the same condition there. There is no atom that is alone.

Mr.R\_: Did it start by vibrations, numbers and geometry? And there is no end to numbers, so there is no end to it?

Yada: Au kee. Yes.

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Irene: Who created numbers?

Yada: Not numbers, as you know the word numbers; numbers as ideas. Now you may ask who started the first idea. Kasida! You see, there is no asking this question; it is not an askable question. Like what is called - suppose I say to you, "How high is up?". Can you answer? If I say to you "How high is up?", the best you can do is give me a limited answer.

Mr.R\_ : How deep is down?

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Yada Yes. Halfway between up and down. I have heard the priestly system teach that you, the lay individual, can't - but the priests can ask, "Where did God come from?" This is sacreligious; you are dealing with the priestly system tools. You cannot do that for they get madder at you than the god.

Mr.R\_ : Yada, don't you know it is not given to man to understand the divine!

Yada: Of course. Priests aren't man; they are an unmentionable branch of life, but not men, not human. Of course I am only joking when I say that. What I mean is they like to give the lay mind this impression that they have an 'in', as you Americans would put it - an 'in' with god.

Irene: They like to present to you a mystery but don't want to give you the key to solve the mystery.

Yada: It is so. In your world, some lady wrote a song called, "Ah Sweet Mystery of Life" and added "at last I've found thee". Good for her! She may have found a piece.

Irene: But she said, "Ah, at last I've found the secret of it all". She didn't say just a part of it; she said all of it, Yada.

Mr.R\_ : Only it wasn't a 'she'.

Yada: It was a man?

Mr.R\_ : Yes, Victor Herbert.

Yada: When did he live?

Mr.R\_ : I don't know exactly - around the early part of this century. (1859-1924)

Yada: But it is an old statement; whoever he was, he didn't create it. It had been in existence a long time. Many a guru, many a teacher, many a seeker of life came to that conclusion, that they had found the answers to it all. They died happy, but they died nevertheless.

Irene: They seem to think the words of Victor Herbert "for it is love and love alone - it's the attraction of the positive and the negative. It is part of existence.

Yada: That is the silver cord that we all have to follow to safely enter what you call the labyrinth - which in the Greek studies you know as the animal, the bull-like animal. Of course this has much to do with the inner teachings of creation, and all of this. But this is not said for your hearing but for those who are seeking to know. Here, the wakeful one realizes that the only way he is going to find himself is to kill this monster of illusion that is created by the lower emotional self.

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Irene: That's the part of himself he is fighting in the ring.

Yada: That is right. The passing from the physical world is but a going to sleep and awakening.

Irene: No sin in that.

Yada: None. None, unless you carry your monster with you from this life; and I think the majority of us do this from life to life. We carry our monster with us. We allow them up, or hold them up, as we cross the divide. They have been a comfort to us, though a great pain, and we cannot let them go yet. Let me hold onto this illusion just a little longer; it seems so real.

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Irene: You told us once they were man's toys; he sees them as toys.

Yada: Yes, but we - most of us - created these toys. I know, when I lived on your earth, I did not want to accept the thought that I created these toys that I was carrying around with me. The thought was too painful - "I didn't do it! You did it!" Knowing 'you did it' gives me a measure of security.

You know, my friends, to THINK is PAINFUL. So if you are seeking truth, only a thought can produce truth. And with it comes pain like you have never felt before. Man, knowing this, created the statement that "ignorance is bliss" - a bliss in which you will come to a point where you know you MUST wake up. YOU MUST. You must consciously suffer the cross before you can put the cross down. The matter world is the cross - the belief in it. To find myself, I have to pick up the cross of matter and I pick it up with the hope of getting what is called self awareness. The creator wished to become self aware. And what did he discover himself to be? What did this self awareness tell him? "I AM MATTER".

Mr.R.: I am simply dream?

Yada: Yes, I am dream. Dream is creation in whatever form. People passing into the astral world do not automatically become free of their feelings, thoughts, desires. The oracles of the past, some of them, those who were true were sensitives. They were clairvoyant and clairaudient. They lived hours, and sometimes days, in other worlds in which they had no awareness of the physical world. Many of these were untrained and, being untrained and entering other worlds, they found - as is natural - terrible conditions, horrible conditions, as well as ones beautiful beyond words. These people brought back with them the memory of these worlds, and it was from their experiences that heavens and hells and devils and gods were created.

There was a man - not in your world now; he died a long time ago - Swedenburg. Do you know of him? This man had much religious training; he was also a sensitive. His religious training and feelings, created for him hell and heaven. He tells of going down into hell, as in the Christian bible it is said, "One called the Lord Jesus Christ descended into hell and then rose into heaven". Is it not so?

i → That which we believe we find ourselves in. If you do not want to go to hell, even though somebody tells you to go there, you do not have to.

Man: We'd like it better than where we are now though.

Yada: That is simply a diferent kind of pain. Hell is a degree of pain.

Irene: Maybe his idea of hell might be your heaven.

Yada: Au kee, au kee. In my conditioning to be a priest of the temples, I was sent into hell. Part of the ritual practices is the creation of hells, and going and living in them, and forgetting that you created them. Because you see, you cannot be frightened if you know you created it. We make hell, while looking in the other direction, so that when we look back we can say to ourself, "I didn't do it; it was there waiting for me". 302

The keeper man - what do you call him? St. Peter? - is there waiting. The gate is closed. That means outside the pale, something that my conditioning would not let me think of. But St. Peter is doing the something; he is going to decide when I get to see the gate. And this is not only in the Christian teachings but in all religious teachings. There are promises of rewards and threats of punishment. Poor man. Kasida!

MY teacher just said to me, "Poor man? - You went through it too!". Yes I did. I was also a poor man and I am still in a degree of poorness and richness.

Irene: That's your own reasoning.

Yada: And my own reality. I go and I come. I know not where I go or from whence I have come. But you can find out; you can learn and still enjoy the dream. You see, if you can learn things that could take the joy of dreaming away from you, you had better not learn them. In fact that is what you are getting - you are being refused the joy of dreaming. Now you do not have to accept this refusal.

It is your work to find your joy. In your everyday living, you will say this is almost impossible because you have to spend so much time making money. You can still learn what is, while you are very busy with what is not. Time cannot intrude on you unless YOU LET IT. You make barriers; you must take them down.

I have had people say to me, "Yada, I wish you could materialize and stay here and help us do so and so, help us see more clearly". I cannot do that. I cannot help anyone see clearly. I can make noises and you take these noises and do with them what you feel you can. You do this with one another.

In being thoughtful, we are going to be helpful. We do not have to be missionaries; in fact, those are the people who put their students to sleep! - "I must go out and proselyte! I must tell them of the kingdom of heaven that is coming!"

Who wants a coming kingdom of heaven? It never gets here; it is always coming. I want what is - that's heaven. It is not a matter of belief to me; no part of it is belief. What IS is all that IS important - what is - no matter what it looks like to somebody else.

**LOVE**  
Belief. Life is not a belief. Only when we are dead is life a belief. Life is a knowing and in knowing there is freedom. WE SEE THE UNITY OF ALL THINGS. Knowledge is not important. LOVE is important. Then the love produces knowledge. Love merges into a something called knowledge; its an emergence. Love is reality. Knowledge is a manufactured thing. There is another word for this - synthetic. That is why, in the majority of cases, love ties are created - because there is no love demonstrated.

To begin with, it was not demonstrated by the parents or those who became parents. Love is what? Sex? Yes, sex is an emergence. Love is a free choice. It is a sympathetic feeling of at-one-ment - not only with your marriage partner but with everything. How can I, when I understand this unity of existence, love one thing?

Now here's what appears to be one thing - a person. It is not one thing. A person is a composite of thousands of things. A person is universal, is cosmic. When we do not

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know this we have little regard for ourselves or for others or other things. are lacking in love, in appreciation. What a marvel is a human being. And when we take another in love, to us, we are tying ourselves to the greatest kind of UNITY, a universal being. Can we say this about another and not think about ourselves? ~~Impossible!~~

Knowledge. You have what is called a social system. It is composed of many laws. Is it intelligent to go against these laws? No, not if you want peace of mind. It is nice for excitement if that is what you are looking for. If you are living purely in your emotional nature, then rebel against the laws of your social system. 303

Now I think - I do not believe - I think lawfully created marriages are law, even if they are created from the emotional side of man. It is law. Follow the law and you will be least in danger.

Mr.R\_ : Render unto Caesar -

Yada: That which is Caesar's - and unto the creative consciousness, that which belongs to the creative consciousness. It is with man as it is with god. It is with the universe as it is with the smallest object.

I came into the physical world through the solar plexus. I am creative energy. I will return to my center with love. All is well. All is well. I fear not. I stand eternally in The Light. E grati ya. A nochi.

Group: A nochi. Good evening Yada.

(End Number 160 - 02/01/63)

This is Irene Probert speaking. It is Saturday, June 22, 1963. We are in the home of Anita and Alfred Ganschow at Kenmore, New York, attending a deep trance lecture by Mark Probert and the Members of his Inner Circle.

Yada: Senas et Senahas, en e Yada de Shi'ite.

Irene: Good evening, Yada.

Yada: A nochi (goes on speaking in his language)

Irene: Yada is saying to all of you people, thank you for coming into this room of Teachings of Light. He welcomes you here and is very grateful to Anita and Alfred Ganschow for making it possible for us to come to be with you.

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

Irene: Yada, will you tell these people what you are saying when you speak English?

Yada: Au kee (speaks in his language)

Irene: He says he is glad to see you here tonight, Ed and Libby.

Ed: I'm glad to be here.

Irene: For those who haven't heard Yada speak before, sena is lady, senahas is gentleman.

Yada: Honorable friends, it is a pleasure to come into this house to speak with you. We of the Circle are most grateful and very honored that the lady and man of this house invites us here to communicate with you. We have had a not really long, but in your world you think it is long, friendship with these people who are extremely interested, not in us as personalities, nor as spooks, but in the teachings. When we let personalities get in the front of things, all the truth goes to the back! So to get proper training, so we will get better knowledge of what is, we must learn to keep our personalities a little bit quiet, heh? This lower self, that is called the ego, is known in the occult teachings as the ass.

Aud: So it is!

Yada: And for a long time, some of us in life after life, the ass rides us. That's what makes us so tired. If we could only get to ride the ass one time, we could relax (Laughter). But you I'm sure know how difficult it is to stay on the ass. It darts, it rears, it fights you at every turn.

The study of life, it is called "Riding the Ass". This is what we have to do - get control of the lower-emotional self. Very difficult! This man, through whom I speak, was in the beginning, very uncertain of whether he wanted to let us take control of his body. He did not desire being the dummy which he mentioned earlier.

Irene: We shouldn't label ourselves.

Yada: It is all right, we all label ourselves something and most of the time we put the wrong labels on ourselves, so it becomes easy for us to get the wrong labels on others. It is all very difficult. GETTING TO KNOW WHAT LIFE IS, is no easy task and when we are living in the low emotional self we look for an easy passage. No work - not me - you do the work, heh? This is where the story of Christianity went astray. It is taught that the man, Jesus, who had conquered the ass, was now going to be the ass for others; that they were going to ride Him into Heaven. But this is not so, this is not true. There is no easy passage. This man is not a symbol of doing your work for you, but for Himself. He found His own Christness. It took Him many lifetimes of work, but He attained. And so can you. When you find your Christness you will be free.

You see, my friends, man came here as an adventurer into his own creation. His dream, self-walked into the dream - called the matter world. while his real self slept. This is what you do when you go to bed, go to sleep, your dream self walks into the creation that is made - that dream self, that low-emotional self, while the Christ-consciousness, the real-self, sleeps. Now it becomes a necessity for this dream-self to get lost. You have heard the expression, very often, when you do not like someone around you, you say, "get lost". This is what we have to do with the lower self, "get lost"! And the only way we can lose it is to bring it up into the Christlight, and the light of the Christ dissolves the darkness which is the lower-self. The cross is the matter world which is illusionary, but, none the less, painful. Oh, suffering very much in coming into the world until going out of it. Almost no one escapes beating, the beating of the dream

world, mostly because it is a sensory world. We who come into it, getting in contact with it through the sticks of senses, we come to believe that this is it and all of it.

Now in almost all religious teachings, they try to say to the students that "this is not it". If they would only stop there and say no more, the student would wake up, because they would go and look, instead of letting someone else look for them. This is what they did when they gave the teachings of life into the hands of a given group of people called the priesthood system. "You will intercede for me; I am not good enough to make direct contact with this God, you do it for me please." And how much would you like for doing this, how much will you take for it?" I will pay you to pray me out of one, into another, any amount of money, because I am afraid for my soul." Now I do not know whether I have a soul or not, but you said I did, so you wouldn't lie, would you? No? "No, so you know I have a soul, you take care of it."

Irene: Yada, I have a question that has been given to me (by Anita, to be read to you), pertaining to this subject. He says he would greatly appreciate your giving us at least a few elementary views or ideas on how we might change or prepare ourselves to function on your present plane of consciousness after we have eventually passed on from the physical life.

Yada: Perhaps I shouldn't have come tonight! LAUGHTER Instead I should have sent in my place one who is called Soloman! My friends, I cannot tell you that. That is something you must find out by your own efforts, not by asking. Mostly by listening. There are some things that cannot be put into words, you just cannot do it.

Did you listen to Mark earlier when he tried to tell you of the sensations he gets in going into this trance state and our taking over his physical body? Did you listen to his words? How lacking in the real thing that he feels. He cannot tell you. When he tried, he fell down; he made no impression. Truly, (unless you have had the same or similar experience, you cannot understand what he is trying to say.) Let me say this to you (I do not like to say this, because it creates much controversy, but doesn't everything), the fact that I am thought of as a spirit and come into a body that is not mine starts great controversy, "Oh, that isn't possible." What Yada is, is really a split personality of this man, Mark; he is a schizophrenic." How do you know that? You must be schizophrenic, to know whether I am schizophrenic.

Irene: I have heard a rumor that carried it a little further - you are not even the same Yada that used to come through Mark years ago.

Yada: Oh, people have been saying that also about me. Also they have been saying that I am about to be reincarnated. (Yada laughs) And that someone else who is from the Andes mountains is now taking my place. I am someone else, not Yada. I come from the Andes mountains. I am usurping one who is called Yada. Good! Good! That's nice for all those who wish to believe it. My blessings - - because it does not matter, Yada is not important. The Christ is important and this is the teaching so the teaching is important.

My friends, you go to all hundreds and hundreds of seance rooms all over your country, and thousands and thousands more throughout the world and you will hear the importance of who it is that is speaking, "I am the Jesus, Christ."

What do you call that in slang words? (the raspberries) LAUGHTER I am Moses, I am Mark, Luke or John. I am the Mother Mary. I am an angelic being sitting on the right hand side of God. I am, I am, I am. That is all anyone is trying to say - is I am - a declaration of the creative consciousness. Everything is saying it. Every leaf on the tree; every little atom dancing around other atoms each saying, I am, I am, I am. How wonderful! This is the light of the cosmic consciousness. This is declaring all that is, "I am."

Now the matter world, as such, came into being, was the immediate starting of duality of consciousness; space and matter; consciousness and matter; me and you. Duality. This is the nature of time, time broken down into time. You live in the world of time, not time. You live in this, in ticks and stops. In quanta, that is the nature of your world. I manifest in your world from time to times. Every time I do, duality is created - Mark and me or me and Mark. Mark and Yada. Who is Yada? What is Yada? "Oh I know, he is a spook." "No, he is not a spook, he is a great spirit, most intelligent." I know nothing, nothing at all. But I must assume I do, I must pretend I do in order to create.

I am and you are. We are the great pretenders, pretenders to truth. What is truth? "I am.", that is all the truth there is, "I am." Yada? No. You? No. You are the I am creator. There is no other; you are that. Tat,Tat,Sat,Tat,Sat,Ohm - I am that, that I am. I am the reality. How to get to my thought? You are in it, you are of it. The only difference between you and I is that I know it and you do not. That's quite a difference. LAUGHTER

Irene: But we are learning!

Yada: Of course, what is life for; you cannot just sit and do nothing. No matter how still you may sit, you still learn something if it is nothing else than rotting, decaying, breaking down. This creates first a certain state of stagnation, seemingly no motion, but could we look beyond that state of stagnation, that seeming static condition, you would find the most tremendous state of motion you could imagine. For that is what material man is born of and out of, the stagnant waters.

You know the story of man appearing on the earth first as a one celled being - amoeba? He was not satisfied by himself - one amoeba? What is one amoeba? It is practically nothing. And this one little amoeba said to himself, "Oh, I am so lonely, I must do something about it. Only one little me, amoeba." So in the midst of this feeling that he needed another amoeba, he became schizophrenic and split! LAUGHTER He got rid of his, or loose from his, alter ego. And then he turned and looked and said "That is good", and was so excited about his creation that he doubled himself again, and then tripled himself and on and on and on. Making all kinds of forms, and spreading with the feeling of praise. That wonderful sense of love came upon him and he spread himself all over. All the atoms danced and swung around one another creating the most beautiful lights and the music of the spheres. Great clouds of dust rose up and rose into a ball and swung and swayed and danced, and in its excitement created a vibration called oxygen and hydrogen. A misty dropped in minute drops and caught the little flakes of dust and held them suspended in the vastness of space. And then the sun beat down on these minute drops of dust which were made up of other chemicals inside and the sun in its dance, did a radiation called ultra violet light, and life came to those little drops of water and dust. It created a protein enzyme that then were dropped to the earth in vast rain storms that lasted for not weeks, but months!

It flooded the earth, not a little bit of the earth, but the earth as a whole. Then this water stopped falling from the spaces and the sun came out and stared down. "So much water, too much for doing any good." I think I'll take a big drink of water, the sun said, and absorb all the water from the earth, leaving these little living forces to find more chemicals and bring it into themselves. Man appeared as a spore all over the earth - simultaneously. There is no Garden of Eden - not on the earth, but in the mental world, in the world of the creator, is the Garden of Eden.

This is what man came out of, spirit man, to become one with matter, one with the chemical dream. Then through the long night of evolution of the form, he became awake in his dream. Before that awakening he wandered in his dream - unconscious - unaware. Then the sun came to save the world of the sleeping adventurer. He looked around in this new light and he saw that he was alone in his dream. He did not like that. He said there must be something bigger than I. He watched the gigantic storms sweep around his environment; he felt the terrible quaking of the earth. He saw strange monsters, creatures, but none that looked like him. So his inventive mind, his creative mind, went to work to do something about his aloneness.

My friends, nothing can stop the creative mind once you get it awake. It will handle in perfect harmony all of your difficulties, trials, tribulations, because why? Because it wakes you up so you can see how you got into the troubles. That is the only way to get out of troubles, is to find the door you came in on them. A man came to me and said, "Will you please help me out of my troubles?" I said to him, "How can you ask me to do that? You didn't ask me if I would help you into those troubles. Now you want me to help you out of them. No you got in, now you get out, because if I get you out, you will not know later on how you got in again. Help yourself." You Americans say all the time it is a do-it-yourself job. Do it! You must do it!

Irene: Yada, if one sets themselves up as being a teacher and the student in his not knowing, tries to use the teachings that this individual has offered to him. and

as himself in difficulty, if he then goes to this teacher and asks for help, is it the teacher's responsibility to help him?

Yada: Of course! Because the teacher showed him the way in. This is the responsibility of being a teacher. If you are smart enough to know the way in, then you must know the way out, and you must teach your student how to go and how to come. If you teach him just how to go, you have lost him.

Irene: You're not a teacher working in the light?

Yada: Of course not, you are not a teacher at all! To teach is a great responsibility. I come to you knowing this and I say that in all honesty, not in modesty - I do not believe in modesty because I speak only Truth and you need not blush about the truth. You need not feel great humility even. Speak truth and you will have joy attending you all the time. Can I tell you to go back to this question? Can I tell you so that you will grasp it and in grasping it, get the same reactions that I got from my dreams? Can you tell another what you dreamt so that they will get the same feelings and attitudes that you got? Can I do it? Can you do it? Of course not! Again, I repeat, there are some things you cannot put into words, some questions. Just a simple one:- How high is up? Now you tell me. There is an answer - it goes like this; only in relation what is down, that's how high up is up.

Irene: I have a question here, Yada, pertaining to the spawning of man on the earth. May I read it now?

Yada: Yes, please.

Irene: Was it blind chance that caused us humans to evolve our physical and conscious selves on this particular planet instead of a planet in some far-off galaxy? Did we exercise some choice in this or did some higher intelligences or circumstances make the choice for us?

Yada: You see why I shouldn't have come here tonight? It is getting worse all the time! LAUGHTER My friends, think of the wording of this question. Think of space, place in space, a choice. When you really think of it, you suddenly realize there is no place in space only in reference to some other place in space near by. Yes?

Irene: Yada, there would be no way of identification of locality?

Yada: Of course not. So who made the choice. Let us better say, "What made the choice, not who." There is no who. You are not who, you are what. That's not very romantic is it? Being a what, who wants to be a what? LAUGHTER A who seems to be something; a what is nothing! But that is what I am, a what. But what what am I? Is it like in the time of Salem when there was so much witch hunting. Everybody was looking to find a witch to burn at the stake. But, because the people didn't understand what a witch should look like, no one knew which was witch! LAUGHTER I talk this way from associating with Americans! The most humorous people, they even know how to laugh at themselves. This is a great safety valve for the American people, otherwise they could be very violent.

What a choice in a dream a choice in the creation, which room should I spawn myself in? Here is a great house. It has a thousand, thousand rooms; in which room should I spawn myself? The one that is most capable of sustaining me physically first, and it so happens that in this solar system of yours, when it was created, one of the bodies, not by chance but by very great direction, was spawned in just the proper distance from a heat point, called the sun. Just the proper distance to create a being that can function in a deep atmosphere with lungs.

The physical world man is like a fish; he lives at the bottom of a sea of atmosphere, proper gases, which he can breathe. Like a fish, if you take him up out of this atmosphere he may explode. Yes. The consciousness that was doing the guiding was not aware of itself. It had no consciousness of "I am" and then another thing called "God" or "I am", and another thing called "the Creator". There is no such consciousness. This great unconscious intelligence trying to find itself, trying to do what you are doing, becoming self-aware. Everytime it spawned a form it became self-aware, but not aware of "I am" consciousness, but I am that which I created". So do you, so do I, we try to become increasingly self-aware

It says in all the teachings, "Man know thyself". Oh, that sounds good. One would.

suppose all one had to do is to agree with it and he would have it. Very sorry, but there are no easy passages. Every day, every thing you do, individually I speak, every individual person, everything they do is a motion to become more self-aware. And care of what you are doing. Self-aware of what? Of what you are doing for what you are doing is what you are. Most of us do not like that because we feel sometimes what we are doing is not so good. It is shameful, it is evil, it is bad. If you want to go on with that kind of feeling, enjoy yourself. I wish you "bon voyage". There is no bad; there is no evil but what the thinker thinks is so. Now if you think and think it's so, that you are doing evil, then you have no time to think you are good, to think you are building for balance and beauty. You will go on thinking evil, evil, evil, until you lose yourself in evil. Just the sound is evil, heh? Evil. I get caught hypnotically. I am evil, I am evil until I know nothing else. The hypnotized is only aware of what he is told. whether he does his own hypnotic work or suggestion or not. All he knows is what he is told. It has been taught as he wished. (Pardon me, I speak with my teacher)

Irene: When one who is studying conscientiously on the pathway of life becomes a student, he knows he is the Creator, he knows how great he is. Should one try then to honor this Creator and not accuse it of being little or mean, or selfish? When you know you are the Creator, how is it best for one to handle this situation? And you know I am saying this for a purpose.

By being the Creator and stop worrying about your creation. Create is all that is demanded. Create. No one said to the Creator, "Do you think you should do that?" Now, Mr. Creator, why did you create the devil? Everything was going fine, you said so yourself when you said, "It looked good". Were you not satisfied, or who (how you say it in American) who loused you up? LAUGHTER Nobody, I loused myself up; I wasn't looking. That's the truth, I wasn't looking. It is true of all of us. We the Creators are not looking. This great Creative Mind what did he say about his Creation? "That is good." Positive statement. It knew and knew it knew with no doubt, no hesitation, like saying, "Is that good?" No, it said, "That is good!"

Irene: It had all the vital forces to do it with, it should be good.

Yada: Now, the Creator created the devil, - who is, what is a negative. It is simply - negative thought. Light and darkness; positive and negative, and protons and electrons. Can you have light and not have darkness? Of course not.

Irene: But all darkness has its bit of light, doesn't it?

Yada: Yes, and all light has its bit of darkness and it is not what you call - it is not double talk. It is fact, it is truth, that is what is good and God spoke truth and said it was good, good meaning balance.

My friends, you want to know what it is in other states of consciousness? Then first learn what it is in your state of consciousness. What is the nature of your world? It is of no worth to go wandering off into the neant when you have something right here and right now. This is when I live - NOW - in the hereeness of my being. Let us become satisfied with that, with the NOW. This is why you should put as much awareness into the now; then any other now will be as bright as this NOW. Nothing is going to happen to me tomorrow. While I am worrying about tomorrow, I am also in a stew about what happened to me yesterday and so my consciousness is back there and projected out here so I am dead in the middle. Almost no one likes to be dead in the middle. heh?

Irene: You are dead in all three places then.

Yada: Of course. Man lives in the physical form, men right as you are now. You are living in all worlds. There is no existence, no world, that you are not right now in. So how can Yada explain it? How can I tell you how to get to it? How to attain my world, my state of consciousness? Oh, ha, ha - - - no you do not want my state of consciousness, you want your own! You want you for there is nothing greater in all existence than you! You? Yes. So what do you want to walk in Yada's body for? You might get mud on your feet!

Irene: I have another question pertaining to this subject, Yada. "Would it be permissible to ask whether women also can and do attain your present state of consciousness, or is there no differentiation of sex on that level of manifestation?"

Yada: There is none except what you, as an individual bring with you. Don't ever believe that you can't take it with you! You can and you do and very often because

SEX

we are not yet prepared for the betterment of it, we rebel. We say, Oh no, no." The other night I talked to a group and I brought the fact out that in other worlds there is sexual expression. How do you think other worlds came into being? Everything came into being through what is called sexual communication. The proton, the neutron are in sexual expression; they are exchanging energy. So why should I feel superior that I shouldn't do it? Am I superior to everything else? People think, Yada - sex? - no - of course not, you are above that, you are such a pure being. That is what makes you understand sex so much better than people who are not aware. Sex. You go back in history of religions and you will find that every one of them, the so-called big one, were built around sex. That's nice isn't it - big - makes one feel important to belong to something big. If we could only look down into the little worlds, if you could only look at the little world you would be astounded, amazed at the rhythm, color, sound that does not manifest itself in big worlds. You cannot be aware of it. The human ear cannot hear the glorious, beautiful sounds or see the color of the little worlds. And so we ignore them. We put the nose up in the air. Little? Me? No, I am big, big - that is what I am. Immediately it means that you are not, so you and I become enemies. Let us walk on the same ground together.

Irene: Another question on this subject: In regard to your present state of consciousness, Yada, would it be permissible to ask what is the next or ultimate state of consciousness that you and/or your teachers are working towards?

Yada: Same one you are! You see, my friends, we walk around in, should I say ignorance? No, it is a painful word. I cannot say that because always, as I said earlier, just a little while ago, it is you that is ignorant, never me. And what does this kind of thinking get us. We only create more confusion, more negative feelings.

There is no mystery about attaining to any world, to any state of mentation. No, no mystery. But the priestly system, some of them called gurus of metaphysics and occultism have led the student, the seekers, astray by saying, "Oh, that's not for you, you're not ready. This is only for me, the priest. Do not look at my tools of magic, because the moment you do, you must take my place. You will never be the same. From then on, you will be a priest. Go back into the Christian teaching where it became a law, punishable by death, to do any nose poking into the Christian teachings.

My friends, I ask please, that you express yourself to us (me) when you think, any one of you think, what I am saying is not so in your mind. You are listening and I may be punishing you with these teachings, they may be painful to you. Painful because the sounds that I make seem to be denying what you have been taught by your honorable ancestors. You are free to correct me if you so desire. I am pleased to hear you right here, to reject now, not after you leave here, because I'll hear you anyway. But I do not mind, this will be all right.

Irene: But it is so much better if they say it. You come to a better understanding.

Yada: Of course, that is all. Do you think, my friends, that 500,000 years would make me a criterion for all knowledge? 500,000 years is but a tick in time, I haven't begun. I'm still bahe, beatta in my language. I'm still screaming in the wilderness and in the darkness of my ignorance. My scream cries, "Light, please just a little more light please."

Irene: May I give you another question?

Yada: Yes, please.

Irene: We have recently been privileged to learn something about your plane of consciousness. Would it be possible for some of us on the physical plane to expand mentally, or touch on your state of consciousness or being? If so, what possible method of approach would be most helpful to that end? Through some kind of mental training, through hypnosis, through the right kind of music, mantrums, or possibly an experimental dose of an exotic drug like peyote or the LSD drug?

Yada: Oh, here I go again! My friends there are various methods of shifting one's awareness from plunging that awareness down into a bottomless pit of crawling snakes, up to the highest state of consciousness you can imagine. Now hear that, to the highest one you can imagine; and no further. Your imagination is the

creator. What do you want to experience? Create it in your consciousness and then project yourself into your creation. Now some people who might be psychiatrists, or medical doctors, and some witch doctors would say, "Oh don't do that, that would bring on sickness of the mind, of the emotional self. It will cause a split in your personality." But would that be bad in a world made up of split personalities? Who is not? Who is a whole and thoroughly integrated personality? So I cannot confess to be. It cannot be, the human being cannot be, for he is not and was not born a single unit. You know when the scientists smashed the atom, they created in the atom schizophrenia or splitting, is it not so?

Aud: That's what they claim.

Yada: Man, the human personality is made up of experiences, and attitudes to experiences. Experiences do very little for us, if anything, in themselves. It is our attitudes that do for us - or fail to do for us, is it not so? It is our attitudes.

Irene: You have often told us, Yada, that unless we have had the experience ourselves we cannot recognize the split in another or in another thing.

Yada: If we cannot recognize it in ourselves, how can we recognize it in another?

Irene: But when we recognize it in another we are identifying our own experiences.

Yada: Yes, but, then, we know. Now peyote acts on the nervous system in such a way that it creates hallucinations. Is that something exceptional or new to the human mind? The more you study the nature of the matter world, the more you will come to realize that you hallucinated it. You created it. There was in your world a story called, "The Snake Pit". You have heard it? We are all in our own snake pit! We are hallucinating what we want.

One goes to your modern psychiatrist because he believes he hears voices. The psychiatrist also hears voices, but he doesn't tell his victims or his patients. His voices are telling him what to do for this man's voices. LAUGHTER Only thing is the psychiatrist is a man who spent many years studying to know what the voices were saying. He heard voices long before he became a psychiatrist. When he became a psychiatrist it helped him to comprehend what these voices were saying, so he was not frightened of them any more. These voices said to him:- the human being is frustrated, is loaded with guilt and shame and anxieties, fears of all kinds. And he said to these voices, "what shall I tell them to do about it?" And the voice said to him, "Tell them not to be ashamed, tell them to look back into their early childhood life to find out what their parents did to them in neglect. What their teachers and their clergy did to them. Then they will get rid of these shame feelings, anxieties, frustrations that bring ulcers, heart attacks, kidney trouble, strokes, rashes, diabetes, arteriosclerosis, arthritis, neuritis - there is nothing new about it! Indeed, there is nothing new about any of these diseases. Go back through the history of man and you will see how he created them out of his fears of his environment.

Do you want to say something to me? Want to debate? Do you want to deny; please to do it. I will be honored to listen to what you say.

Irene: Would anyone like to ask a question or change the subject? Yada came to talk with you.

Yada: Yes, I do not talk at anybody, I talk with - there is a difference.

Aud: Yes, there is a difference.

Yada: You want to talk with me please? Do you have some more questions?

Irene: Yes, I do have. You have recently mentioned the possibility that our sun might explode thereby destroying the solar system. If this should happen in the next five minutes, or billion years, would it have any effect on the so-called astral plane, or on your own plane of consciousness?

Yada: Not on my plane of consciousness, no, but on the astral - yes, because the beings there are human beings. You see, the astral world, which is the next vibration to this one, is only an ante-room where one goes and continues living in a form body, so they dress it up and go through all the experiences they went through here on earth. Yes, including sex. They go through it again and that is good, because it keeps them amused until they get consciousness and see the trap they are in.

If you doubt that they are in a trap, go into any seance room across the country and listen to these beings that parade through the seance rooms.

you." "How is my mother, my father, my sister, my brother, my grandmother?" "Oh, she is fine." Here comes grandmother, "I'm wonderful, how are you?" "Oh, I'm fine." You'll hear the stories, "Mother, father, sister, brother, look what I'm doing in heaven" - and they will do magic. They will take the vital energy from your body or the medium's body and they will roll into a form of some kind and they will do tricks with it before your eyes that will astound you. You will see them materialize from the sex energies of the medium, either coming right through the solar plexis, coming through the mouth, pouring out ectoplasm, protoplasm, cellular energy. It is a sexual substance. It is the . . . . .

Irene: It is the thing our bodies cannot be without, can't exist without. 311  
Yada: Of course. In the materialization of a human being into the physical world, it takes nine months. That is if the being is not in a big hurry! LAUGHTER Sometimes he comes seven months, eight months. Too quick he wants to get here, this very person wants to go away quick. In the seance room it takes only a few minutes and in comes a being, a materialization, a biological production in a few moments.

This being takes that substance and molds it to his flesh, to his mental form that he lives with in what is called the astral world, or the ante-room of the physical world. And if you come only as an inquisitor as to how this being is or what you should do about some property you have, or some trip you may want to go on, you are wasting its time, the medium's time and medium's vitality, and your own vitality; your own time to say nothing of your god, the green one. You know the great god manna, which in your world, in your time, you must bow down to, you must put the "bottoms up" to. This is what is going on in your world and it is called sanity. But it isn't, it is insanity. Insanity.

Lady: I'd like to ask a question if I may.

Irene: Yes, surely.

Lady: Sometime ago you stated the fact that no one could lead another and we recognize the soul, and the soul must have experience, and it is by growing through experience that we increase the consciousness. We must also be aware of the fact that Jesus said, (and I am speaking of Jesus as the Christ consciousness) as the Son of God He came to teach man the kingdom of heaven, when he said, "I am the way, the truth and the Light, no man cometh unto the Father except through me." I feel that His is a very vital teaching and spiritual communication and that unless it is brought forth in its true aspect that the Christ dwells in each living man, that we cannot seek or hope to find the experience in spiritual achievements.

Yada: E grati ya! Yes, those are my thoughts. However in your world, Jesus has been worshipped and the Christ forgotten.

Lady: But we are not speaking of that because each and every one of us that are here recognize Jesus as the demonstration of the Christ, and I feel we have come to learn how that real understanding of Christ, rather than to draw a conclusion between this world and the astral world and those of the lower natures of the spirit. These, most of us are very well aware of. We are seeking to know that higher attainment wherein each man, each person through their own experience can come to that Christ consciousness that dwells within them.

Yada: Au Kee, yes that. But my friend, you say most of you are aware of the lower order of things. But if you will pardon me, I doubt that. You have heard, but you do not know. To know is to experience.

Lady: There are those among us who have experienced these things, who have travelled in that world and who have had experience and impressions of same. We are seeking to know more about these things, to be guided and to be lead. We have come, many of us, (I'm not saying all, as I do not know all that are here), but I know we have experienced in meditation, where we have dedicated our lives to this purpose. We have turned ourselves and our bodies over to spirit and we have given of our time to this purpose. We want to know how to grow greater, how to apply this vital energy within our being so that we can be of service not only to mankind, but also to the spiritual consciousness.

Yada: To you lady, and to all of you, I say this that there is a first step to know the light to the attainment of the light, the so-called Christ, and I have

Lady: Are you speaking to me?

Yada: Yes, please.

Lady: To know ourselves and grow in awareness that we are spirit, that we are strangers in this particular world in which we are now living the life to gain our experiences.

Yada: I repeat, I repeat, that you cannot know yourselves first unless you practice. This is the first practice, my friends, and unless you can do it, you cannot attain, you cannot go on; it is called emotional control. Not emotional frustration, you have that - EMOTIONAL CONTROL, watch yourself all the time. Be aware of your own doings, your own thinking. Then you will know the external world and in knowing the external world you will know other worlds.

You will know that you do not dwell in one world; you will know that you are not tied, the consciousness is not locked here in the body. You will know that you will experience and are experiencing every world. There is nothing pious about it; there is nothing mysterious about it. You do not, it need not have to bow down. You do not have to build temples. Man is always doing things away from the light and thinks he is working in the light.

The going to temples gains you nothing except a change of location. If that is what you want, then go to the temples! The priestly system would have you believe that the temples must be tremendous in beauty in order to please God. And you want to call Jesus the Christ. There is no Jesus, there is Aesus, the anointed one. Aesus who came out of India 100 years before anything was heard about Jesus. This man took his initiation in one of the mystical schools where he was given the title, Aesus, the anointed one, in the Hellenic Schools of Greece. Then later, to many other mystical schools taking various initiations.

This man was put upon a cross an X cross, not this T cross. The high potentates of the mystical schools put this man through his initiation, even as they were put through initiations before him. This was a ritual, a ritual that lasted three days. Three days when the initiate entered higher states of mentation and received the final touches of the initiation so he could then return to earth consciousness and show his brothers that he had attained the markings in the secret and mystical centers that declared he had passed the initiation.

Irene: It had nothing to do with the torture of the physical body by . . . .

Yada: No one was murdered to save you or me, no one. Now I say this to you. That you accept or reject it is your own to do. I can say nothing about that. I say, like the lady said, man is looking for himself, the Christ-self, so that he may go home, not go to heaven, but go home, go back to his center, return to the sun, the sun - meaning the Light, meaning the creative self.

When one attains this, they are masters, they are avatars, they are adepts. These are just the different steps they have taken, avatars, adepts. It means that they see through the dream, they know how to live. Then if they wish, they can move anywhere in this dream, throughout this great universe, throughout the universe freely.

My friends, you have been hearing and have been taught of how terribly mysterious all this is and that you must take certain positions, you must take meditation. You must not do any of those things if you do not want to. This is not the way home. This is all shadow substance. You can find yourself by feeling. Look around you at life. Study the nature of the matter world and soon you will see of what dream stuff it is made, as your once great bard, Shakespeare said.

Irene: The Christ has existed ever since any creation existed, before the man known as Aesus or Jesus came in.

Yada: The Light of Christ has been coming to the earth ever since man became aware he was man and not like the other animals. Now while all this is very interesting very fascinating, and very true, I want to suggest one other thing:- that you can climb the ladder and you can also fall back down. You can lose the Light to the extent where you can plunge your human consciousness into an animal soul and an animal body and lose it there.

You see the average teacher of Christianity teaches sweetness and that is what people like. They do not teach what is. What teaches to

from that world to this world? What teachers?

Sin has been put upon sex. It was as though the man Aesus or Jesus was above it. No, they knew it, they knew it was the substance out of which the worlds are built. That which is called Christianity but which is not, was originated out of a sex cult. Is that evil? Yes, for some in those times it brought them to the level of the lowest animals, but for others it became the light of the Light and it brought balance to those who sought balance.

I am the Son of God, Tut, Tut, Sut, Tut, Sut, Ohm. If you are led to believe there is only one teacher who came to save you, you are lost, truly lost, for this is the lie of the priests. Only you can save you and you can do it only by knowing truth. I am not going to tell you this is truth, that is truth; you will not know. Truth is what it is to you

Many teachers have come. There is a story of sixteen crucified saviours. Is that all there were? Of course not! That is the limited knowledge of those here who are in the world. Every time a being acquires a more intelligent state of awareness, the Christ has come, the Light has descended to earth to dispel the darkness. The Son of the Sun has returned to save the world.

Irene: Yada. . . . .

Yada: Yes I must withdraw, I am losing energy. Lady is anything I have said not so?

Lady: I feel it true as I speak to you. I feel the truth in it that there is a far greater understanding that dwells within man. We are reaching, not in the name of Christ, but to a state of being and that state of being is the ultimate that we can all attain. And I notice you were speaking of that state and that understanding and I pray that we all shall come to it one day.

Yada: E grati ya. And this is my life, this thought you speak is my life. Every being that you can enlighten will bring greater light to you. Every being that I can bring the smallest light to, will make my light greater. You see, we cannot lose. This is our constant work and this is why I teach emotional control which takes away fright and fear from us. Now if I say to you that I am a being of light and I have no form as a form; I do not live in the astral world; I will not be drawn again into the world of matter.

I have had only one life experience in the world of matter. If you are a believer in what you think of as the law of reincarnation, you will not be of the attitude to accept this.

Aud: Does that include us?

Yada: No, because I am certain you know better. How am I certain? By what you have expressed yourself, I know.

Rebirth? Reincarnation? It is hallucinatory, but those of us who do not know it is hallucinatory will follow our dream, our thoughts, our ideas and we will come back and we will dream the dream again and again and again. There are many people in the physical world that have repetitious dreams. Their consciousness calls them back and back to an experience they had somewhere along the mental track of their existence.

Now, my Honorable Friends, we often learn more about something from the "No" answers to a thing than from the "Yes".

Irene: That's what Ed was just saying, that the no was very . . . .

Ed: I feel honored that I have been heard!

Yada: Yes. E gratia ya, it is like the woman's "No". ha, ha, ha, because generally it means "Yes", but it suggests to the man, "try a little harder, please." So you see, the man does'nt like the word "no". It prods him into asking for more. The female is taught always to use that word as often as it is possible. She knows it is encouraging to the male.

Irene: How did you select that theme of thought?

Yada: From the female? Yes. It was in an effort to protect herself from being conquered too quickly. LAUGHTER

My friends, I say to you I am not a spirit, I'm not a ghost and surely I am not a spook. A spook is one in the body or out of it, who has not learned the truth of life. He lives on the low plane of thought. Now if I say to you that I live in the Edenic state, it sounds like I am making big for myself. But I speak to you in all

truth, that I live in the Edenic state. I am a consciousness. But so are you, you live in the Edenic state. But as I said earlier, I know that you do not know as yet. That is the only difference between you and I. I am in no higher state, no greater state than you or you, but I know the state I live in.

The work of man is to learn this state. It is called self-development. It is called ever-becoming. There is no ultimate except the one you live in. This is the ultimate. This moment is the ultimate.

You see, too often we are taught that there is something mysterious to learn, that we must dig and poke holes into life to find what is there. You have seen the cat that is looking for something, that is always looking for something behind something. He has his paws out investigating. "What's behind that hole?" "What's in there?" You see, the paw is so sensitive. And this is what man is doing; this is what he must do; this is the way he comes to know and know he knows.

The man, Jesus, it is said once said, "I am in your world, but I am not of it." The "I" he was speaking of was the Christness, "I am not of it." I am an investigator, I, consciousness am investigating existence. I want to know what my dream is, but I cannot know my dream until I am capable of waking up in my dream. I am certain that some of you here, if not all, have at one time or another had a dream when you suddenly said to yourself, "Oh, I know I'm dreaming, I'm dreaming, I know it." Have you not? You became aware in your dream. You became the Master; you knew you were awake. All your fears flew away.

This man had a dream. I do not know whether to say it was a prophetic dream or not. It is what you think of it. He dreamed once that he was standing behind a house in the darkness of night and he was looking out to the front of the house. And this house was up on a high mound. There was no grass, just mud. He was standing next to a tree that he knew (think of that, he knew) has been blasted by bombs. He crouched there and he heard coming from the other side of the house, where he could not see, footsteps. Then he became aware that at the edge of this land, this high land, was a lamp, an oil lamp. It was the only light in all the darkness. Suddenly he became aware that he was dreaming and his fears left him. What he called the sense of creepiness left him. He said to himself, the dream self said to the self, "I know I am dreaming." In that instant fear left him and he said, "I am going to see, I am going to seek here; I am going to crouch here and see who is making these footsteps."

He waited and pretty soon a man came, big shoulders, taller than the hams high. This man had a black hat on, black suit. He had a big face, he had hair to the shoulders black. He carried on his back a great pack of wood, all the wood was put in the sack nicely. This man stopped and looked back at where this man was crouched. Mark, the dream Mark, knew that this man could see him. This man had white face, very fair. He had blue eyes, pin-pointed pupils. This man put his big hand and cupped it in front of the lamp like this (illustrates) He looked back at Mark and then he made "puff" and blew the light out. In that instant Mark had physical consciousness again.

What was that dream? It should have told him that there is one light in the world. If it goes out, all the world will be plunged into darkness. It should have told him that light is the Light of Truth; that this country of yours, North America - holds this Light. It is the cradle, it was chosen to be the cradle of the Light for all the world. If it goes out, the world will be plunged into darkness and such savagery as has never been known in the history of man. But I say to you, it is not going out. It looks very difficult in your country and the world, it looks very bad. It appears that man is going to blast himself off the earth and that he is going to turn the world into a cinder floating in space. But I say to you, he is not, not yet.

The earth is a school; man comes to it to learn. All the great storms and quakes that have hit the earth have not destroyed the earth. By the storms and powers of nature the earth has been racked and torn and shaken, and man has been driven off the earth five times, but he has come back always.

My civilization 500,000 years ago was destroyed by a series of violent quakes, icy winds from outer space, weeks and weeks of utter darkness descended on our civilization. Irene: I have a question in regard to this, Yada. In regard to the violent quakes that destroyed your Yuga civilization. What were they caused by and could it happen again in our time?

June 20, 1963 (#98)

17/A

This is Irene Probert speaking. It is Thursday, June 20, 1963. We are in the home of Alfred and Anita Ganschow, holding a private lecture for the two of them.

Yada: E na Yada di Shi-'ite. A notchi, a notchi. (He speaks in the Yu language.)

Irene: Yada says he has been here many times when you have been playing the 'chiga' (tape recorder)

Anita: Oh yes, all the time, Yada. Our 'chiga' doesn't even get cold!  
Yada speaks in his language.

Irene: Yada is speaking of the sincerity of you and Alfred, in giving out these teachings to the people, and he is very grateful.

Yada: Au kee!

I say, in my language, that most grateful am I to be in your home again. It has been quite a little while, measured by your time. It may seem long perhaps, but always I have been with you. There is no time that we, of The Circle, are not prepared and ready and most happy to be of service to those - and especially to those who have been so kind and sincere in the teachings of life.

Anita: Oh Yada, this makes me so happy.

Yada: I understand. In this world of man, there is a great struggle for what is called security - safety - which is basically what we look for is peace of mind. For, without it, man becomes like the animal; for he is burdened with the great fear which you call insecurity - nothing to hang onto. Everywhere he feels his brother's hands turned against his brother. He never knows at what moment comes his time to be plunged into what he feels to be the unknown.

Irene: Our new friend, R.M. \_\_\_\_\_ is so aware of this - very well aware of the treachery of his brother, and that saddens him..

Yada: In fact, anybody in your world with any knowing at all, is of this mind. There is no safety anywhere in your physical world- and it is only because of greed, greed being lack of knowing. The world offers for man, material abundance for everyone, but greed and fear drives man blindly into great disorder and struggle, violence, hate, and all these things, because he is not thinking. How simple life would be if we could but grasp that there is everything that is necessary for one's growth, for one's life, in the physical world - without all this struggle, struggle, struggle!

Irene: Anita has a question that she would not put forth at a regular lecture and so we are most happy to have this private meeting.

Yada: Yes of course.

So, out of all this struggle is the fear of one another. The trouble brewing in your world today between the white man and the black man. The white man is only now beginning to reap the winds of death for what he did to the black man in the years and years in the past; enslaving him, bringing him to this country of yours and using him.

You know, my friends, when the human loses his dignity, he loses everything. When there is one man in a civilization who is left to starve, to go without education, every man is in danger of having it happen to him.

Now I know the world is vast, it is a very big place. And right from the beginning, man has been using man in violent ways. So today it is nothing new; it is the same thing now. It is not to be cured overnight.

Man cannot understand love because he feels insecure. As long as he feels insecure he cannot understand what love is because he is incapable of taking love. It is one thing to give love but it is something else to take it, to receive it, and to know it is rightfully yours.

Due to our bad training, way in the past, we feel inferior. We do not believe that we have love coming to us. We feel it is something too big for us. No, we must not do that. We must know that love is bound to the human spirit and the human mind. It is food, which if we do not get, we starve to death - no matter how much food we have in the stomach.

It is so nice to be in your home, Anita. It is very pretty, yes, very nice, quiet, peaceful. I listened to the music early today, when we came here, that you were so kind to play for this man and his wife (Mark and Irene) - and you played it for me. I listened and was enchanted. It is restful, restful ...

Irene: They are going to record some of this music so we can have it at home.

Anita: We are so very happy, Yada, that Mark and Irene are with us, and you are with us and we have the chance to talk face to face.

Yada: It is very joyful for us. It makes me feel very good. Sometimes I do not have the big English words ...

Anita: We are in the same boat! (Referring to a painting of Yada, done by Mark, for)

Irene: Anita has the picture of you. (the Ganschows and Alfred had made a frame for it)\*

Yada: Yes, I have known that for a long time, yes, very pretty. I have been framed!\* I use that word like you American people use slang. American people have the most humorous way of speaking. Many times I have expressed my pleasure at listening to the slang and the colloquial expressions; most good.

Irene: Yada's favorite one is 'bug'.

Yada: Yes, 'bugged' is what most people are -

Irene: In one way or another -

Yada: That is so. Most of we humans, when we come to the earth, we get bugged from the very beginning.

Irene: Nothing as bothersome as a little bug ..

Yada: Is so, for the world of matter is, by its nature, a world of trouble. We have to learn to become conscious of what we are doing, and to see through the fallacies of the low self, the activities of the low self - the ass self. It does not know any better; it is like a baby.

Anita: Crazy!

Yada: Yes, very crazy.

And so, man has to become sane again. He does not need more moral laws and ethical laws; he has enough of those already. But how can one work with moral thought when they are mentally unbalanced. So the first thing is to get sanity. Then one can get moral practices.

I wish to listen to you please, what you have to say to me please, Anita.

Anita: You know Yada, listening to the recent tapes, which have done so much for me, maybe you overheard me talking to Mark about this. It has done immense things for me because I have found that life is much simpler than I thought. All the books and big phrases did not do for me what these tapes have done.

I would like to ask you right now, if you do not mind, why is it that you could do all that you could, do all this accomplishment in one lifetime?

(Yada is amused. He laughs and talks with his teacher in his language.)

Yada: Listen please. There is only one lifetime.

There is not 10,000 or 10 or 3. There is only one lifetime.

Anita: Yes, I understand this.

Yada: All right. So you see, that makes me not one bit greater than you.

What you have to do is to know the trick.

Anita: How did you catch on? (Yada laughs.)

Is it that we have fallen so deeply into the mud that the struggle is so great? Is that right?

Yada: You see please, I do not wish to seem big, but to point out so it will be made clear to you what I say.

There is only one lifetime. All else is illusionary. There is no going and coming. Do you understand?

Anita: Yes I understand perfectly.

Yada: If there is no going and coming, even my one lifetime in the physical world was illusionary. But I had to suffer it. I had to suffer it for I had work to do in the physical world, the world of matter. I had work to do.

Anita: And why, Yada, why? Was it the pull of the physical world that pulled you into it, or your own free will?

Yada: It was my wish.

I lived in a culture that was not of evolution. It was not an evolutionary culture. And then I was called upon to make this excursion into the world of matter that I might contact a number of people who were on the earth at that time. They were known as the Shiwandas. The Shiwandas were teachers of light, but they had no full understanding. They were striving for it but had attained only to a certain degree and could go no further. This group had already been assigned to give the teachings to the civilization of that time.

Irene: This was in the Yu civilization?

Yada: Yes, and while they had a very wonderful grasp on things, they had reached a point where they could not demonstrate what they knew.

(a clock chimes) Yada: Beautiful, beautiful.

I: Anita was going to fix that so it wouldn't 'talk'.

Yada: Oh no! When the voice of beauty sounds, let all other voices be quiet.

Yada continues his discussion of his lifetime in the Yu civilization:

And so I was sent to aid and abet this group into better understanding, by experimental work.

Anita: You had to come through the biological path to do this?

Yada: Yes.

Anita: Was this only to show them that you were one of them?

Yada: Yes. It was not given to me to let them know I was not one of their culture. I had to be ordinary, one of them.

So it is in life. Some of your modern mystical schools - like the Masonry - there are certain of the high potentates who sometimes can come down and teach the lower ones - if you understand? They reach a certain point and cannot go further from there.

I give this as an example, that is all. I do not say this is done in Masonry. Masonry, while it is a great teaching, and part of the teachings of the White Brotherhood - and therefore is a branch of it, still they are - the modern Masons know almost nothing about truth.

Anita: They hav fallen far away.

Yada: The same way with the Rosacrucians - and all the mystical orders, or what should have been the mystical orders.

Anita: I wish you would continue with this, but in order to find out what Masonry is about and what the ordinary Mason understands, I joined the Co-Masonry. I just wanted to find out, not be a joiner; and I found they do not even understand the symbols and the rituals.

Yada: Is so. I had the honor of speaking to a group of Masons. There were 12 present and the honorable Mr. F \_\_\_\_\_ invited me to talk with this group. My colleagues, the honorable Maharajah Natcha Tramalaki, and Loa Tse, and several others attended. But, like you said, they do not understand. There were only 3 men there who had some inner knowledge of what Masonry is all about. The rest of them were simply 'business-belongers', commercial people, members of the 'way-out Circle'. (Laughter)

No, these men - with the exception of the 3 I mentioned, were all waiting for Jesus Christ to come back and save them. So be it. They must do what they must do. We all must. We can do no other.

It is of no value to criticize them, but to know that they will eventually come into The Light; and then you stand detached from it. You have no concern. You know where they stand and you leave them there because you know they do not want to be removed from there. They are not ready for it. "Good bye". That is all. Always

Anita: How far am I in controlling my emotions? Am I pretty -

Yada: Well, in this kind of civilization, you have done remarkably well in the relatively short few years you have been struggling toward The Light.

Anita: Oh thank you!

Yada: But, most importantly, thank yourself. To thank oneself is a great sign of appreciation.

Yada: Now I know, and I am certain you know, it is difficult to love some people, huh? Very difficult.

Anita: Not for me so much.

Yada: (Laughing) You see, when somebody does something which you feel is negative, you just dislike the act, not the person. And this is a kind of trick you learn to save yourself from emotional living.

Now, when you simply dislike the things people do, then you do not make it a personal thing. You do not make it - what you call - you know that in due course that person will do differently - when they can. You certainly do not get angry with a blind man because he can't see. It is the same thing.

Yada: My honorable friend, how are you?

Alfred: I am fine.

Yada: you are looking very well. Do you have something to say to me?

Alfred: ... Anita, the question we had - the mechanics - what happens when go and so..  
.....we could cover that now..

Yada: But before we do, let me say a little more about re-birth..

Yada: Yes, the trick - when you know the trick of things, you become the magician. Everybody, looking at you, is amazed, not knowing that what you know is a trick. All of life is a trick - and the trick of it is emotion.

Emotional attachment. If you can keep away from becoming instantly emotionally attached to things, you have won your seat with the gods.

Irene: You have the world by the tail!

Yada: Hah hah, same thing.

Anita: But how far do we have to go -

Yada: Oh there is no far or short! You may discover that in tomorrow. Who knows?

Anita: I may, thanks to your teaching, Yada!

Yada: I cannot tell you what you can do or what you can't do. Only you know that.

Anita: I realize that.

Yada: As this is so, it means that the study of life is entirely your job. You might say, "Could you not give me just a little Hint?"

Anita: Why? Because it takes an awful long time to learn just a simple little thing; and you throwing us a little hint so we can have a short cut there, still living it.

Yada: No, you see - Would it not be the same?

Irene: They say you're in such a wonderful position - you have the teachers right there to tell you everything. But you don't tell me anything more than you tell anyone else, do you Yada?

Yada: Remember please, that I have said, and you have heard it on the tapes - I have said "This life is a do-it-yourself job".

Now how is the best way to drive a nail? Not by my hammering it for you, but by your hammering it. Then you know. You know what hammering is like. You know what driving a nail is like. You know the depth the nail has gone into whatever it is you are driving it into.

Irene: You know the feel of it.

Yada: That is so. All anyone can do is to give another a hint, a clue, once in a while. But that is the best they can do. Why is it? Oh, they can do better, much better, but it would be very dangerous - not for the do-er, or rather not for the one who does more for that other person, but rather for that person he is doing it for. Instead of being a help, it will later be a great hindrance. For, suppose I drive the nails for you and then suddenly I can not be there anymore - and

Do you see? We can do one another great good, and at the same time do them great harm. Oh I would most enjoy to drive a nail for you, but do you see the danger in it? I can say these things to you, but it would be very difficult for me to say them to a large group.

Anita: Yes I know, and I appreciate it so and I am so grateful to have this special session.

Yada: Yes. I was talking to this Man(Mark) earlier, coming here on the plane, and I said to him: "I must talk to Anita and Alfred tonight" ..

Anita: You did that?

Irene: Maybe that is why I had the feeling we should.

Anita: Oh Yada, thank you so much!

Yada: Oh, it is my honor

Irene: Aside from the San Diego group, there is no one we would rather hold a lecture for!

Yada: Is so. You see, you are both in the position where you are the teachers.

You are encouraging others to wake up. So it is of the greatest importance that I come and speak with you. If you were still pupils, in the stages of striving of course I would not do it. But you are not. You are in the position where responsible work is being done by you.

Remember, when you call others to listen to you, to your thoughts, your feelings, your ideas of life - you are taking on a great responsibility for their lives, their thoughts, their ideas, the path that you will be leading them onto.

Anita: From what you know, Yada, about my doing things with people - have I done wrong or well?

Yada: No, never wrong! You have been the best and the kindest, with the conscientious thinking, and this is what makes for me greater joy. Makes for me, greater joy. You see, your sincerity, your honesty with yourself - when one is honest with themselves, just that makes them teachers to spread honesty, which is life, truth, and understanding.

Dishonesty is the dark path. I know (your world makes demands upon people to be dishonest, much more than it makes demands to be honest.) Much more. While this is sad in one way, it is not so in another. This is the way life is. And the sooner we come to take life (as it is), the happier we are going to be.

Anita: I am starting to comprehend that now.

Yada: Very difficult.

Anita: It is.

Yada: Do you have something else?

Anita: The other day in our study group - one of our groups on Thursday night, the thought came up, because we do feel blessings coming to us, we give from us and out from us our feelings of love. Now, seeing from the other world, from seeing your point, what does it do and how does it register in the other world when we do send out our love, wanting to help?

Yada: In your world, within comparatively recent years, there has been the discovery made of a mode of communication, which you call 'telepathy'. Now this has been an existing law of life. Man simply discovered it. He did not invent it; he discovered it.

Now this tells man - or I think it should tell man, that there is only one mind. There is no such thing as your mind - his mind - her mind. There is only one mind. The brain is a receiver and, mechanically speaking, it is a broadcaster. It sends thoughts and receives thoughts. Yes?

Now you do not have to sit down and concentrate, to be giving messages to other beings right here in front of you - or 10,000 miles away. Just your thoughts, your feelings reach them/ I give a prayer to one who is ill, and as I give this prayer to that one, it is touching all mankind. There is not one human being whom it does not touch. Not one.

Anita: All is consciousness.

Yada: More than this. It touches every living thing; every living thing it touches. How wonderful when we know this. How wonderful! It shows what gods we are; truly Gods. Creators. "Gossima e tas"- great beyond words. Gossima means mental, universal. The word 'gossima' is a more divine expression than Ka, or even E'da. It covers all of it, both The Light, and things that have come out of The Light. Gossima. Now if we fully grasp this tremendous power of thought, coupled with the sending force, called feeling..

Anita: which is love, in this instance -

Yada: Yes, is so, and how can we lose if we give to others our prayers?

Anita: Will they receive - is it received by the ones we are sending it to? We have been sending our thoughts toward Mark and Irene and I don't know whether it has done some good or not.

Yada: Oh it has done much good. These kinds of thoughts, you have been sending, are very beneficial to the physical structure. The first thing it does is it has beneficial effects upon the nervous system, which in turn gives much life to the glandular system. It rests the body and permits the energies to flow smoothly through the body.

You see, the body is and electrical body - chemical/electrical body. It is most marvelous. The brain is like a big battery. It has millions, millions, millions of cells that are not even touched. The average educated person, civilized person - (ha ha - sometimes that word 'civilized' is a big laugh!)- uses a very few cc's of gray matter in all of his lifetime.

The average savage uses much less than that. So, education is a key to The Light. But education by itself is not enough.

→ Education without feeling, without love, is dead.

Anita: Speaking of this mind, and all is one, and all is consciousness - that gives me a clue to my being able to detect <sup>and feel</sup> earthquakes. I always have been able to. I know when big earthquakes are and minor earthquakes are, but I do not know where. I do feel them. I do feel storms coming up in the process of working themselves I do feel these cosmic disturbances. Is this abnormal?

Yada: Oh no, this simply shows a high sensitivity to the activities of what is called Nature. High sensitivity. Some people have this sensitivity to other things but you have high sensitivity to actions of nature.

Now there is nothing wrong with this unless of course it hurts you or bothers your nervous system, and I do not think it does that. (Alf: It did at first, in the beginning.)

Anita: No it doesn't, because I know what it is. It bothered me in the beginning because I didn't know what it was.

Yada: Yes this is the way it happens. To know, yes, to know is to be at rest. To know is to be at peace, to be free of struggle. To know.

Anita: How much dare I trust my feelings and my sensitivities, because sometimes when I am with a person I feel that I have to say certain things to that person. It seems it helps them. They seem to almost come for help. Perhaps you can tell me whether or not I am ..

Yada: You are doing right. You are not only doing right but you are doing well. Should I say you should be doing more? Of course not. You cannot do better than what you are doing; you cannot do more. This is where you stand in consciousness. Now (where you stand in consciousness is where you are needed for all others around you.)

Anita: Then I can trust my feelings ..

Yada: You most assuredly can, and you must learn to do it. You must have no doubt, have no fear. When you doubt, you are doubting what? Our creative forces. Yes? Have no fear; have no doubt. Go quietly with love and you cannot lose.

Anita: My desire is to help, and to help others to live according to truth; and by living it, to aquire more myself.

Yada: Yes of course. This is the Law; again, working with Law. To give is to get; to get is to give.

You know, always do what you have to do, and let go; forget it. Do not think, "Oh I have not done so well" - or "I could have done better".

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No, you did what you had to do. Leave it go. Forget it.

You reach out to heal someone. Perhaps now, it will not heal them. With all of your heart and all of your feeling, you reach out to heal them but they will not get healed. Good. There is a reason. Let it go.

Perhaps they may not want it. Some people reject because they are not ready to be healed, like some people reject love. Let them go. Whatever you do, do it and forget it. Do you understand that?

Anita: Yes I do.

Speaking of healing, I would love to help Mark a little bit; he has trouble with his shoulder. I rubbed it a little bit for him. Is there something I can do for him. We do have a liniment - oil of wintergreen -

Yada: That would be very nice and would be temporarily good, but what he needs is adjustments. The tendons and muscles here are all in cramps.

Anita: What brought it on?

Yada: Tension. Tension. And when we have tension we have a tendency to move our bodies suddenly, unexpectedly, and this throws the muscles and tendons out of position. I think he should go to a man who moves muscles and tendons around. Chiropractor? I think he should do this.

I am going to go away and then come back.

Anita: All right, Yada. Do we have to do something for Mark? Does he need something?

Yada: No, just a little rest.

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Prof. Luntz: Well, well! Alfred to Alfred!

Alfred: Yes, yes, Professor, how do you do!

Prof. L: I am certainly pleased. I wanted to pop in here a moment or two before my colleague, Yada returns. I wanted to bring you greetings and express to you my personal gratification and joy in the work you have been doing on our behalf. Well, it is certainly our pleasure, our joy.

Irene: They don't know what a help, and how wonderful they have been, Professor!

Prof.L: Yes, indeed they are, and have been, loyal and faithful all through the years and to the lad here and to his wife (Mark & Irene). Well I must express my pleasure for them also.

Anita: Thank you Professor. We love to have you!

Prof.L: Thank you, my dear. It has been some five years or so. That is what happens to time. My colleague, Yada says nothing happens to time; it happens to us. It is true, but not very pleasing. We would much rather that everything happened to time, and nothing to us.

Anita: I'm so glad you came. Have you been with me the other night?

Prof.L: Oh yes I was. I was.

Anita: Did I sense right then?

Prof. L: You certainly did, my dear, and I am pleased to know that you are aware of me.

Anita: When you come, I do feel some vibrations around my solar plexus.

Prof.L: Well, I felt fairly certain that I was getting through!

It pleases me very much because there are so very very few people that I can even remotely approach.

Anita: I don't know how I can trust myself.

Prof.L: Trust yourself, eh what! Let go! - and accept it!

You are doing very, very well and I know that you shall continue to do well - and better, as time goes on. I know that we do like confirmation of those we are communicating with. I have all the confirmation. I know that I am getting through to you, but sometimes you have such doubts about it -

Anita: Yes, and this is what I like to know - I like to have this confirmation.

Prof.L: Just know that I am getting through, and I will get through much better.

I think that I shall make a talk sometime and entitle it "Don't Make Any Waves"

Irene: You picked up my thoughts, Professor.

Prof.L: Yes. I thought I did.

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Prof.L: Well there has, and his diabetes is very much under control - more than it has been for several years. His greatest difficulty now is the hardening of the arteries; that is a little bad, I would say.

Irene: You were telling us about a new injection - or whatever it is - that it would be available within a year ...

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Prof.L: That is right. They will start doing something now for the people with diabetes. It has been in the early stages of experimentation only, and what they were mainly concerned with was the side effects, what they may be; and so, they are clear of that, and before the year is over they will have things going fairly well in this direction. And it is going to be a blessing because hardening of the arteries is a very dangerous thing - not only that, it is one of the main causes of heart attacks.

Irene: Is there anything <sup>in there</sup> that would prevent Mark from taking it?

Prof.: No.

Irene: Sometimes I wonder just what we should do with Mark to help him because there must be a certain condition - an acid condition in Mark, for you to work through properly?

Prof.L: Yes, but we can now handle the body regardless of the chemistry. We have had so many years of practice and so many rehearsals.

Irene: It dwells on Mark's mind - about how the cover of a book looks ragged and worn out; he makes quite a few remarks about how old he looks - and I think a lot of it is due to the pain.

Prof.L: Of course it is. And also due to - you see, he has been on the verge of diabetes before he became diabetic. He was an incipient diabetic for quite a number of years, without knowing it.

Irene: I noticed a definite change in Mark's food intake in just the last few days. Yada called my attention to it in Orlando. Up until then he couldn't get enough to eat; he was almost frantic for food..

Prof.L: Yes, that is one of the troubles with diabetes. It gives one a constant false feeling of hunger.

Irene: He suffers the feeling of fear that he won't get enough food, and fear he might go into a state of coma. I noticed on the plane, how few wrinkles he has in his face now, compared to a few weeks ago.

Prof.L: For one thing, he is not dehydrating as he had been for several years, and this is aging. To dehydrate is to age more rapidly than is natural. I can't say he has gained any weight however.

Irene; But I feel that he will Prof.L.: Yes, I do too

" The gelatin I take - I told Anita if she would take it, it would help to build up cellular substance.

Prof.L.: Yes, it would be excellent for that.

Anita: What is it that would be good for me to take?

Prof.L: You see, in losing weight, if you are not careful, your skin will sag on you. So I think it would be an excellent thing to take. (tape is turned.)

I was in a small church, but not for very long. I was very fortunate in getting into The Trinity, and other churches which was the last one? The last church I was in? I don't remember.

Comment: My dear, I thought it was the HIGH Episcopal Church!, of England!

Prof.L: Yes, it was, but that isn't naming the church!

St. Paul's is a High Episcopal Church, is one of them.

I was just thinking how happy I am that I am not associated with churches any more. That is why I find it difficult to remember; because I want to forget.

Irene: There is only one High Episcopal Church and that is it.

Alfred: On no, there is an organization of Churches and more than one High Episcopal in England.

Prof.L: Yes, Sir, that is right. St. Paul's is a beautiful church.

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Anita: May I take this opportunity to thank you personally for your wonderful way of speaking to the people on the tapes. The joyous way you talk to them, that brings them such a great uplift about your passing

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Prof.L: Yes. My post mortem state.

It doesn't sound very romantic - post mortem state.

Anita: I want you to know it has been enjoyed, and I have been wondering whether all of you teachers are together -

Prof.L: Oh we are. Whenever there is a meeting where one of us is going to communicate through the lad here, we all band around. And we have our places to sit, and listen to the lecture.

Anita: Did I sense right the other night, one of you people wanted to let me know that all of you would be present here?

Prof.L: That is right.

Anita: I wasn't sure.

Prof.L: This is what I tried to do, yes I did.

Prof.L: Wonderful, because we were here.

Anita: Thank you, Professor, for your verification

Prof.L: Wasn't there a lady who passed away?

Anita: Yes, Betty Page. She came a few times to see me after she had passed on.

Prof.L: Yes she did. That is what I wanted to talk to you about. It is difficult to get ahold of her now, eh? Well she is doing a bit of studying and she will be back again - in, oh I should say, a month or two - and then she will come in. She may, before that, but she has been taken away from earth consciousness, for a while.

Anita: Whenever she comes to see me, she touches me on the head.

Prof.L: Yes, and I am certain that this will always be her signal.

Anita: And for you, the signal is to be around my solar plexus.

Prof.L: Yes. It is known as the 'Big Brain', and the center of the cosmic mind.

There is much that is not known about the solar plexus, and what part it really plays in ordinary psychism, such as materialization and that sort of thing.

Anita: Professor, you would hear me when I would give you a message?

Prof.L: Oh yes.

Anita: Even if I do not receive your thoughts?

Prof.L: I will hear your thoughts and your words.

Anita: Would I have to voice them aloud?

Prof.L: No, you need not. You need only to think them.

Anita: I didn't know if my thoughts are strong enough

Prof.L: You needn't do any concentration. Just think, and think my name, and then send your thoughts and I will get them.

Anita: All right.

Prof.L: Alfred, how is everything going with you, Sir?

Alfred: Fine, fine.

Irene: He looks about 20 years younger!

Anita: He did have a little sk'n trouble which has cleared up.

Prof.L: Most of that was nerves -

Alfred: Over the nose -

Anita: I called it a drunken nose!(laughing)

Alfred: It didn't hurt at all - but was very unpleasant.

Anita: Do you make a study of all these things yourself, or do you work with Dr. Sukkuto Nikkioi?

Prof.L: I have had quite a few talks with him and have been several weeks with him and he has pointed out many things of great interest to me regarding the nature of the physical body. I am going to drop this study for a while. I am going to drop my studies with Dr. Sukkuto Nikkioi for the time being. I want to pursue some studies in Architecture because there is a possibility that I may return to the earth in a very short time.

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Anita: Would you let us know about where?

Prof.L: Well I will certainly try before I make the plunge.

Anita: Oh that would be wonderful!

Prof.L: Yes it would. It would be a very fascinating

You see, the first thing they must do is to find out exactly what it is they want to do. This is if someone is going to come into the world consciously.

Irene: It bothers me when you say that.

Prof.L: Oh? What do you mean by that, dear? Do you mean my popping back to earth?

Irene: Yes -

Prof.L: Well, it is not going to be in any very near future.

Irene: I have been told that the 16 members of the Inner Circle will not change.

Prof.L: Well that would be rather unusual because you know, everything (must) change, eh?

Irene: I thought that all of you - all 16 members are banded together for a purpose.

Prof.L: Oh we are!

Irene: If a change is coming, that means that the work is ending -

Prof.L: Oh no, not at all! In fact, it is not going to be anywhere near that time, my dear. You see, I am not going to pop back here before, should you people pop over here!

Irene: You won't pop over here before we pop over there.

Anita: That's nice to know. We would like to meet you over there.

Irene: I guess I shouldn't be so - well, to me, this work is my life, and if I -

Anita: She doesn't want to be without you!

Irene: I can't bear the thought -

Prof.L: Well that is grand and we appreciate it very much.

Irene: Well my dear, I can't say it in any other way without becoming <sup>very</sup> emotional about it. You know, Professor, I am getting a bit impatient and I can't help but feel it is a foolish way to feel. But after working 18 years as I have, so diligently, I haven't been able to make that progress I feel we should. And so I feel I need a little more time to do something with it.

Prof.L: Well, don't be afraid. I'm not going to rush back here. Do not be concerned about it. Everything is as it should be.

Irene: I know that! That is an old philosophical saying - and it can't be any different. But I'm an impatient person. I want this work to be big before I pop off. <sup>this</sup>

Prof.L: What more do you want it to be?

Irene: I think Mark, and you members of the Inner Circle have spent many years, to <sup>mortal world.</sup> give us the material that should be put out.

Prof.L: If the people here can't do any better, they can't do any better.

And there's nothing we can do to improve them. They must do the work that is to be done. All we can do is to give it.

Irene: now that. I'm hoping to be able to do this.

Prof.L: Of course. We all hope for that, and we are fully aware of the work you have done here, and very devoted and sincere worker.. Believe me, we are not over-looking that!

Irene: I'm not complaining about my work, or what you teachers think of me;

You have assured me many times I am doing the best I can.

I'm just saying I hope everything stays together so I can realize results.

Prof.L: I understand that. Don't worry about it.

I shouldn't have said anything because all it does is disturb you -

Irene: You told me several times you wanted to come back and become an architect.

Anita: But it won't be right away.

Prof.L: But one must do what one must do. One can't let themselves be held back by by someone else's feelings about it.

Irene: Well you just go, and be an architect!

Prof.L:

Irene: Just forget I said anything, and talk to Anita.

Prof.L: I am not going to forget it. It is something I have known for a long time, that I would have to do sooner or later, have to let you know about -

Irene: Oh, I know -

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Prof.L: You see, we have been teaching detachment - to everything, and we mean every-  
thing - even to us. Even to us - you must not get attached; it is a deadly  
thing, my dear. (the teaching)

Anita: We like to get it <sup>(the teaching)</sup> as long as the getting is good!

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Prof.L.: Of course, I know. I was very attached to my work. Oh, I was very attached  
to it, and so I had 5 years to get over it, five years of being alone, five  
years of wandering the earth - or almost five anyway. Five years in a state  
of confusion, wondering what in hell it was all about! I can't tell you the  
difficulty one faces over here, when they are attached to things they have  
been doing on the earth.

Anita: Will we be having the same problem?

Prof.L: Well I don't know about that because I don't know the full extent of your  
attachment to things. But I truly say, with all the sincerity in my heart,  
that to become too deeply attached to things leads to a great deal of sorrow.

I know. I went through hell! I know when I come in here and talk to the people in a  
rather gay and frivolous manner, of my departure from the earth, I do so to keep them  
from breaking down, to keep them from becoming too frightened, too anxious, and all that  
sort of thing. I talk in a manner aimed at cheering.

But believe me, it was no fun! It was not a joke! It was not easy!  
It was, in the beginning, a pain, a horrible pain, a pain of loneliness, utter loneliness.

Irene: You know, Professor, it is rather difficult to follow the things you have been  
teaching, because I have this lesson I have learned - a very wonderful lesson.  
Learn to love that which you are doing. You don't learn to love a thing you  
are doing, and be detached -

Prof.L: Oh yes, do!

## DETACHMENT

Irene: Well maybe you do. All right.

Prof.L: You can love something with all your heart, and yet know that at some time, it  
is going to pass. You have heard that old saying, Everything passes? It will  
pass. Everything passes, so be prepared. I can't tell you strongly enough.  
Be prepared at all times to give up to let go of any possession, be it another  
human or another something - an article - I do not care what it is.  
Because if you don't, your suffering will be beyond measure.

Irene: I feel definitely the reason why Mark and I are in this expression, in this life-  
time, is to serve. Am I wrong in my thinking?

Prof.L: Oh no, you are not wrong in your thinking, and you are accomplishing it -

Irene: If I leave it in the condition it is in right now, I feel I have not accomplished -

Prof.L: You will have accomplished that which you have accomplished, no more and no less.  
Be joyful in what you have done, not what you are going to do.

Irene: I have to feel ambitious and desirous to carry on.

Prof.L: Well I say nothing about that but Cheers!

The work must go on, of course, except for certain situations that have not yet  
been completed. It must go on. On the other hand, should something happen,  
happen to keep it from going on, be grateful for what you have accomplished.  
I know it is going to be damned hard to do, when the time comes, but it was  
not easy for me. I believed in what I was doing. I was certain that there was  
a place called heaven, and hell, and all that sort of thing. Can't you see, that to be  
plunged into a state quite different from what one prepared himself for - for 50 years -  
50 years! - what the reaction would be?! Oh heavens!!

You be of good cheer, my dear. I am not going to take off I assure you - at  
least, for earth.

Irene: I don't know why  
and now I should be very detached from this, but now I can hear my father  
talking. And you give me the same feeling I got from my father.....

Prof.L: I hope I haven't made you feel badly, but what are you disturbed about?  
You don't suppose I am going to suddenly slip away from

Irene: You have tapped the 'all mind', Professor.

Prof.L: I think so.

Irene: It doesn't take very long to learn if you tap the 'all mind', does it?

Prof.L: No.

Irene: That is what I mean. You can tap the 'all mind'. It wouldn't take you long to learn all you want to know about architecture.

Prof.L: Now that is what you think. It is not as easy as that, my dear. 326  
It is not something that comes to you in a flash, you know. It is a study quite different from that of a clergyman.

Irene: I am not as easily detached from you, as you are from me.

Well I want to come over and see you anyway - in the form of a clergyman -

Anita: I hope you will still be there when we pop over so you can give us a good lead!

Prof.L: It is sad! I shan't say anymore. I am going to run away and let my colleague, Yada come. Tata.

Anita: Tata, Professor, and thank you for coming!

\*\*\*\*\*

Yada: Oh, I think so

You are wishing, willing, struggling for the work, to send the Light abroad. and we, who are equally interested in doing that sort of thing, feel that we must pay attention to you. You admit, and I admit with you, that we certainly have not caused the world to go on fire -

Irene: We know this work is not for the masses; (Yada: No of course not.)- and the people who have written to us and asked for the work, are just a few.

Yada: Yes, but even those should - the few should get the work.

Yes, these are the few who should get the work.

Irene: We are not going to set the world on fire like a Billy Graham sort of thing - I wouldn't want this. You become enslaved to a work like that.

Yada: I think it is going to be.

A very devoted friend, Mr. M \_\_\_\_\_ will do much for the work, in the coming time now.

Irene: I have never met anyone who has been such a new friend. It has been only a matter of months we have known him, and he is so desirous of helping.

Anita: I am so glad

(To Anita:

Yada: (We would like very much for you to meet this man. It would be a joy for you both have the same desire so spread the work abroad.

Anita: We will endeavor to pay him a visit.

Yada: Yes, you would be struck - if I may use the word - by this man's true sincerity and devotion to the teaching, like yourself..

Irene: They are the only two I know of, away from San Diego, who have this deep sincere desire for the work.

Yada: Yes, the only two, I should say - or three - or should I say perhaps four now? For his wife is very interested now.

Irene: Do you mean R.M.'s wife?

Irene: Yes, I think we won her

has that trait the Jewish mothers have for their children -

Yada: This strong love and devotion -

Anita: But so blind -

Yada: Yes, their love outshines their judgement. But that is also as it should be. Can I be of further service to you?

Anita: Yes, Yada, please. Could you give us some instruction on real constructive thinking? I feel I have mentioned this before. So many people think they think and they do not think - and I may be one of them - and I would like the instruction in the art of thinking.

Yada: You see, first: Thinking is creating new ideas. That is what thinking is. Thinking is looking on old subjects and seeing new ones there; being able to construct, out of old thoughts, new thoughts, new ideas.

Yada: Now in your world, thinking - most of it - is simply remembering what one did in some past time. But this, as you know, is not thinking. It takes thought to see the right-ness in things, which we did not see before. For instance, if I may say so, your ability to see the worthiness of this work for humankind is a great deal of thinking.

Each day in your life try to get new thoughts for the experiences you have. Try to take a different slant on things that happen to you.

Anita: Try to look at things from another angle?

Yada: Another angle. This will increase your view.

Anita: Your awareness?

Yada: That is right. Now, the majority of people go through the physical world with the same thoughts, from the time they are born to the time they die. They haven't changed, haven't done anything for the world; and doing something for the world is first doing something for themselves. }

Anita: Have Alfred and I done something for ourselves in this lifetime?

Yada: You certainly have. You both have taken the the change from what you once were to what you are today, very nicely, very evenly. I know in earlier times it was not so easy for you, Sir, to adapt yourself to this sort of thing. But now you do it because you have a different feeling. Your vista, your views changed.

You didn't change any; your views changed; and, in changing your views, then you changed. This gives you more peace of mind; removes the old worries that most of us in the physical world suffer from. You begin to take things with less attachment, less emotional attachment - as my colleague, Professor Luntz said, detachment is a must. We humans must learn it or die in pain - not only die in pain, but go on living in pain, which is worse.

Irene: I guess I kind of stirred Professor up, when I was talking, but I can't help but love what I am doing, without being attached to the thing.

Yada: Oh yes, of course you must give it a certain amount of attachment but, you see, what I talk about is that most people put too much emotions upon their experiences. They involve themselves too deeply in things that are of small consequence, and fail to see the big things because they are so involved in the small things. Like the Christian is emotionally involved in getting to heaven; all the time he is caught up in the small thought, he is losing his life right here. Losing the joy of it because he cannot have joy in the very unknown and unknowable condition called heaven. He is anxious for his soul and while he is anxious for his soul, his fears cause him to attack his brother.

Do you see what I mean? It is of the utmost importance that we know and learn that, and how we put this amount of emotion into this, and that amount into that. You see, in physics there is a Law of Conservation of energy. Now if we give a great burst of emotional energy to some experience that has no consequence to us, not really, then we will not have that energy left over to use for something worthwhile. Let me explain please. I will be more graphic.

A man who gives all his energy in anger to his wife, has no energy to give her in love.

Irene: A driving force with me  
I feel a great drive to complete a work that has started

Yada: Yes, at least in one\*lifetime, huh!? Ha ha. (Refers to a previous lifetime\*)

Anita: Have I been in this work before, Yada?

Yada: Yes, you have. You know I am not in favor of telling many people of their past lives, for it leads to much trouble for most of them - not understanding. But there are times and there have been times in the past, since I have been communicating through this man, that I have told people of their past lives because it was necessary.

You lived in China. Do you have any feelings for your Chinese life?

Irene: Look at all the pieces she has up there.

Anita: I have, Yada. In one of my visions it seems that a part of one lifetime was shown me, where my son was with me at that time - that entity who is now my son. Could it be?

Yada: Yes it could be, and is.

Anita: And was it a merchant family?

Yada: Yes it was. You lived close to Yangtze River; your family were merchants, in silks and things of this kind, perfumes, what you call incense -

Anita: Rugs were shown to me - that was part of that lifetime. This was shown me, and I know my son played a part. Was the person who is now my son - was he my lover or my brother in that life?

Yada: He was your brother. You had a large family - 7 or 8 children -

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Anita: Do you mean I had 7-8 children and my brother was one, or my brother had it?

Yada: No, you had it. You also taught of the better life, in your community. You would leave your nice home and go down among the people, the coolies, and you would teach the children. There was a little school erected for you, for you taught them to write, and to read the writings. Then you also taught them a philosophy - of kindness and love, and to share what they had with their fellow-man. Then you had a place away from the school - in your home, set aside from your home - a little house, one room, that had a Buddha Statue. And there you taught the elders who came from your community, came to your place. And you taught much of the Inner Teachings to them, and spirit communication. You were a very sensitive person and did much fortune telling, and explained to them the ways of the Inner Life. You were much respected, much honored, and you died at the age of 82.

Irene: Alfred has had a life in China too, hasn't he?

Yada: Yes, and in Turkey.

Anita: This is very interesting, Yada, and it verifies that I have seen correctly. It pleases me to know.

Irene: Yada told me very briefly of Mark's and my life in but you know, Yada, when you were telling me this I had a vision and I was sitting in an octagon shaped room, and I wanted to ask you do you know about this

Yada: Yes.

place?

Irene: Did I really live in a place like that?

Yada: Yes you did. At this time you were Mark's mother and of a Mandarin family. You had a very nice home, very near to being wealthy.

Irene: When you were telling me of the land barons threatening to behead Mark, I saw myself sitting in a chair in the center of an octagon-shaped room that seemed to be made of white ivory or alabaster

Mark came to see me and laid his head in my lap and wept

seems that I was aware that he was dying of a broken heart because he couldn't teach the coolies. He came after these land barons were supposed to have set him up in luxury.

Yada: Then he went to very bad living, very fast living, and did not care, and died of a broken heart, quickly.

Anita: Was my lifetime the same time as Mark and Irene's? Did it coincide with that?

Yada: No, it was earlier in these times - earlier in the 16th century. You had a very quiet life, no great suffering and were very revered by those you left behind. There is now no trace of where you once lived and died. The land is so totally changed.

Anita: Well that's wonderful to know and it is a verification of that I brought back some of these incarnations. It was not all acquired in this lifetime

Yada: (To Alfred) You Sir, lived on the Rhine. At one time this man was a Baron; had a nice castle, had much wealth, much land -

Irene: In Germany then?

Yada: Yes. You Sir have been, in 3 different time, German life. There was the War of 1812 - you died in that. You were commanding officer, and your whole regiment of men were destroyed in a 24-hour battle. You were a strong man, but very difficult. You did hard things and wanted all your men to do hard things and they did not have too much love for you. But you did not ask people to do than (you) he would do. So he went at the head of his regiment fighting, and he died.

Anita: This was a different lifetime from the Baron lifetime?

Yada: No, What you call the War of 1812? Was it called Boer War?

- Alfred: It was -  
Prussia and France - 1806 and 1807 - Napoleon went over to Russia, up to Moscow, and then later on turned around, and in 1812 he pushed the French out again.
- Yada: And he met his waterloo?
- Irene: What nationality, German? 329
- Yada: Yes German. Belonged to Prussian aristocracy.
- Anita: Did I play a part in his former lifetime or is this the first time we are together?
- Yada: I do not see you together before now. You may have been; I do not like to say no, but I do not see that.
- Anita: But Al, our son, I have been with.
- Yada: Yes, yes. The romance of the human race?
- Anita: It is interesting. again
- Yada: Yes. Sometimes people are brought together in other lifetimes, and sometimes not.
- Anita: I have learned to look at it in a detached way.
- Yada: Yes, it doesn't matter.
- Anita: But it is interesting.
- Yada: My own experiences, I have been on earth in 5 different times, in different civilizations, but only once through the biological path. I took the biological path, so I could be on equal terms with biological people. that one time
- Anita: I do have something here, a very beautiful carving. I call it the Seven Gateways to our own Christ-ness, and you mentioned names before.... You told Mark and he handled it..
- Yada: Yes, that's pretty, huh?
- Anita: And it is hand carved (discussion of carved object)
- Yada: It must have taken much patience. Oh, very beautiful.
- Irene: What do you call that, Yada?
- Yada: (foreign phrases) (Buha aug gau)
- Anita: And what does it mean?
- Yada: It means The Path to the Light. Here - (discussion of foreign words) The beginning of life. The tree. The Tree of Life.
- Anita: All these figurines I have, do have a meaning. Now I am very happy about your feeling of it.
- Yada: Very very nice.
- Anita: Yada, would you give me just a little clue about psychic energies? true definition of psychic energy? I'm not quite sure whether I do have the real understanding.
- Yada: Psychic energy means mental energy. The word psyche is mind - mental. Mental energy is basically The Kundalini, is sex energy. The man called Freud, talked much about sex being everything, basically everything that man does or will do is of a sexual basis. But I do not think he made it clear, and on account of that there was much general misunderstanding. Indeed, I do not think the man thought that deeply. He was a good psychologist, very studious man, but very sour man - had not a pleasant disposition. So his knowledge did not increase his humor. In fact, it decreased it. But what he said was only partly true because he put the animal <sup>SIDE</sup> sex to be the big thing. But it is not; it - but it is not that. It is the creative force, sometimes known as sex, sometimes known as the fire force. It is also the force that kills us when we get into excessive anger. SHC
- Excessive anger is excessive use of the fire force, which often is the cause of heart attacks and paralysis, causes many things.
- Anita: How can we increase our energy?
- Yada: By learning to stay relaxed. Do not be disturbed. And right back to the need for emotional control again and the need for detachment, for every attachment weakens the body, uses the fire force and weakens the body.

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Anita: Does everybody have a certain amount, or can it be increased?

Yada: Oh it can be increased by proper breathing, proper eating of good foods -

Irene: I was telling her about millet -

Yada: There are many foods you can get if you become ambitious about eating right foods.

A: How about green foods - salads?

Yada: I would be Very careful about how much salt you use, for it retains water in the body.

Very

Yada: That is right.

Anita: Is there anything else you could tell me, to lead a saner life, healthwise?

Yada: Now only these things:

Stay Calm. Watch your foods. Try to eat as much fruit as possible, and good green vegetables, and also yellow vegetables. There are many wonderful substances in pumpkin, carrots, - all the yellow vegetables.

A: Cooked and otherwise?

Yada: Yes.

Now perhaps sometime you can go a whole day on just water - one whole day. This will clean your system; to be clean without creating excessive toxins in the bloodstream. This is what makes people dizzy when they do not eat - excessive toxins in the body. So I would not suggest it for a long period of time; just perhaps one day would be very good - one day in two weeks, if you wish to do it that one day.

Irene: Anita has a package of okra in the refrigerator.

Yada: That is very good for the stomach - okra.

Also there is much iron in grapes, raisins, molasses without sulphur - these things are very good.

Anita: I have always been anemic - since childhood, and this has troubled me, and has gradually led me to eating, advised by a doctor.

Yada: Oh of course. Now something more I suggest, you eat pomegranates or pomegranate juice. It is very good for many things, including anemia.

Also extract of liver is good for anemia, because you cannot eat enough liver to do the good it should do; but you should have much iron.

(End of recorded discussion.)

Introduction: This is Irene Probert speaking. It is Friday, June 21, 1963. We are in the home of Alfred and Anita Ganschow, at 142 Sheperd Avenue, Buffalo, Kenmore, N. Y. holding a deep trance lecture by Mark Probert and the members of his Inner Circle.

Yada: Sena et Sineha. Ena Yada di Shi lte.

Group: Good Evening, Yada.

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Yada: A notchi. A notchi. Setaqua (speaks in his language)

Irene: Yada, you tell them in English. Yada is telling all you people he is grateful for you coming here this evening to talk with him and you came quite a distance and he had the good fortune to have Alfred and Anita as his friends for a long, long time and Yada said she is very dear to his heart, very close friends.

Yada: (His language) Au-kee.

Anita: Yada, we are the honored ones. We are very, very honored.

Yada: English, huh? Always better to speak the language of the land. My honorable friends, we of the Circle are most grateful to come here into this home. We are being honored to be so invited.

Anita: Yada, these are my most faithful friends. Most of them come to the taped lectures, so without them I am nothing either. (Yada speaks a little in his language again).

Irene: Yada says without the friends he wouldn't amount to much either. His teachings wouldn't be of much use if people didn't hear them.

Yada: Au kee! No ears to hear, no use to talk. Man is talking animal, but he must also be a listening animal - that very difficult. Much more easy to talk. Sometimes we get impatient listening to another talk, so we don't hear what they say. We are only waiting to say something ourselves.

My friends, for almost 18 years now, measured by your way of measuring times, I have been using this man's body to communicate with the physical world. So you at least imagine I have had the honor of speaking with hundreds and hundreds of people in that time. Many people get the idea that we come to encourage them into our way of thinking. Converts.

No, We come to convert the individual to himself, to (his own) way of life. We try to do this by causing people only one thing to do - think. Think. The human being is a thinking animal. This is what makes him superior to all else.

Coming into the physical world, we immediately pull down the curtain behind us so that we will have no memory of the land from which we have come, so that we will be able to work here, in this here-ness and now-ness of our consciousness. But man, when he suddenly became aware - suddenly, meaning several millions of years - - .

Comment: That's a long "suddenly"!

Yada: But it came to an end, didn't it? No matter how long "long" is, it soon is ended. How soon? What is "soon"?

Comment: That's a moot question.

Yada: It is. It is. But in all these many millions of years, he became aware that he was different than all the rest of creation. There was not another of equal - much less higher - intelligence, and this frightened him. He felt alone, he felt cut off.

So, to save his sanity from this fear, this very deep dread of this loneliness, in all the vast universe there was no other one like himself that he could go to for assistance, for help. To save himself sanity, he created an image first in his mind and then he made it with the hands. He called this "God".

But for a long period of time, he was not satisfied with one god; he needed many. In case one failed him, the other wouldn't. Insanity, born out of fear.

Man is, by his nature, again, he is a gregarious animal. You see, I use the word many times, animal. Pretty soon I come to something better than animal, but the physical structure is an animal body. And until that being within, which in your modern times is referred to as the "Christness" - until this becomes awake, he is an animal and the most dangerous animal in all existence. There is none more dangerous, none more vicious.

Does not sound very romantic, does it! Especially for those of us who believe in a god somewhere out there in space. Surely a great divine being like this would not create such a vicious animal? No, of course not. Because he didn't. 332

He didn't, but IT DID. This God that man talks about, including the Christian God, is not a male, he, but IT - the CREATIVE POWERS, the CREATIVE CENTER OF CONSCIOUSNESS, out of which all has come. It does not think like man thinks. It is not concerned with us as individuals. In order to get IT concerned, we have to, the individual, has to become concerned.

Until we work this concern up to an intelligent level, this creative force has no awareness of us whatsoever. None. It cares nothing about bodies. It is always spawning bodies, bodies are nothing.

Go to the sea - vast numbers of bodies of all kinds, all types, being spawned incessantly. It is going on, going on so rapidly that even if one of these species, if their creations - what you call in English - their number in multiplication, in birth - just one species alone, if they all survived for one year, your ocean would be filled to the top. Just one species.

Go also to the insect life and you see it again, spawning in vast abundance. Go to the animal world, same thing. And man, no less, is a spawner, and just as prolific. You will see how prolific, if the rate of spawning with man continues as it has been in these last years. Your earth will become so overpopulated, there will be no room. People would be climbing over one another. It would be like a great ant's nest just to get a little air! Climbing over one another.

So you see my friends, this IT, this CREATIVE FORCE, this CREATIVE MIND cares nothing about bodies. So we have to care, the lower consciousness has to be educated to care.

One time a man said to me, "There have been millions of people on the earth who have gone on into the astral world. And as man has been on the earth, creating civilizations and destroying them for up-ward of one billion years", he said, "if this is so, then there must be no room in the astral world."

But, you see, the astral world is not a spatular place. It is a space place, so you cannot take up room. "Room" is for here, the 3-dimensional world. In the next step beyond here, the word "room", the word "space", the word "time" has no meaning. Time belongs to your world.

Now I live in a formless condition. I do not live in the astral world. I have moved around in it. I have had many experiences in it, even before I lost my physical structure.

I came to this man, Mark, so he could do a picture of me - not out of vanity - I have worn that label in the past, vanity. But I wore it out; I saw through it; I saw the trick of it. So what use was it any more? When you see the trick of something; then you do not care of it anymore. It bores you. Big yawn. When you get to know all about a person (yawning). So let us keep some secrets about ourselves from one another. A secret is always enticing. Very attractive. Something mysterious about yourself.

I came to this man to do a picture and it made him very frightened and he wanted to run. He almost did. But we got him back, a little difficult, but we got him back. We had him get ahold of his consciousness. When we get ahold of our consciousness, we stop being afraid. It is fear that makes us run, fear of what we call the unknown. But in truth, there is nothing unknown. But there are some things we are not always in a hurry to learn about and not many people are in a hurry to learn about "spooks", huh?

Now, I had him come quietly back and I said to him, "Do not be afraid. I cannot hurt you. I cannot harm you. I cannot. Because why? Because I come to you in love."

Anita with painting of Yada: This is the picture Yada has been talking about. Yada: Yousee? Could easily feel vain there, huh? We look at ourselves in the mirror and wesyay, "Oh very nice!" All of us feel, at one time or another, that we are

looking very nice. But you see, it is a thought, it is an idea and that is what we are. So why not make a good idea of ourselves, an interesting and intelligent idea. This is what makes the mask look pretty. Is not the skin, is not the face, the mask itself? It is the intelligence that shines out from the mask, intelligence that is basically love.

→ LOVE. How can one have fear and love? Cannot. It is an instant destroyer of fear. ←

But what I want to say, I had a little time convincing him that we were not scary spooks, but nice spooks. Very difficult to make this sense of difference in the mind of one who is frightened, nice spook, bad spook - all the same to me - I run. 333

Soon we got him quieted down and I say to him, "Now you put your hand out here where I stand. Make a pass with your hand and you will see that I am not in space; I do not occupy your space". And so he did this and his hands went right past where I was standing and it looked to him like it was going through me. But it was not going through me because I wasn't there. It was an image that I impressed upon his brain cells - in the cells that make what is called the "eyes" see. Now, the eyes do not see. The brain sees and the mind sees through the brain, a physical world. That's why it is called physical. Is not physical.

When I am communicating through this man, how do I do it? By exciting cells that he does not use, and that's quite a few. Quite a few, because the human brain has not evolved to the point where the mental self can operate many brain cells. So it uses only a few CC's of the brain matter in all its lifetime. Very few. Does not need the others yet. Now some of these not yet used cells become developed in one who becomes what is called a "sensitive" or a "psychic".

Then some more are worked upon and developed for use with one who receives what is called "illumination". Psychism, by itself, is not very helpful; not very useful. There is very little intelligence in it. It produces only excitation regarding physical phenomena.

I come to you and say "Ena Yada di Shi Ite. . . ." So many people knowing this man here does not know any languages but the King's English - and he says he does not know that very well. But people, not knowing, think this is very exciting and they get caught up in the phenomena of trance and what is called - listen carefully please "an alleged spirit" communicating through a body.

How mysterious! How exciting! It means nothing. Nothing. You know what is important about this? Is what is said, not who said it. Not because this man is in trance. Not because I'm supposed to be a spirit of the dead - which I am not. I did not die. I learned something in the one life I had in your physical world. I learned something of great value - something that I did not fully understand until I had the experience called the physical life. I had to have the experience so I could know, and know I know. Many people know, but they do not know they know. There is a difference.

There are people in the astral world who don't know. They have no awareness that they are out of the physical structure. As you Americans would say, "They are still fighting it." Yes. Still fighting what? The illusion of the matter world. (knocking on table) This is real they say. In this state of consciousness, they still believe in solids; they still believe in sensory measurement because they do not know that all they are doing is making measurements.

The senses are making measurements of the conditions that are not the same as the measurements they are getting. The conditions themselves are not the same. What I mean by this, is this which is called solid to you, to the senses (solid), meaning it has density. But it doesn't have density.

Density is not a property of matter. It is a measurement of vibration. This table, I lean this man's body on, there is no solidness in it. It's real nature is mental, but the senses measure it as something separate from the mind.

Same thing when you go into the dream world and there you are - another world. Looks real, looks solid, is tangible. True, you do many things in the dream world that you think you cannot do in the wakeful dream. But you could if you knew the trick of it all.

MAGIC! And you are the magician. You turn your world to color, sound, light. You do it. Light is the word, a label, put upon a vibration that is, in itself, not light. Solid is a word put upon some condition which is mental, which is not solid. There is no structure to it at all - none at all.

Yes, as the mind something called  
self, but not fast! Nothing  
everything fast, fast, fast, hurry up  
V. - everything makes him only dead.  
which eventually makes there - nothing to  
to see there was nothing there. I pose  
form, Yada. Look at the picture. I pose  
do not look like that. Why should I go an  
n your world - colloquial expression, "I ne  
a hole in the head." Is very good because  
or years and years, for lifetimes. Some pe  
s in the head, the brains dripping out, no  
with. It is all dripped away.  
have been conditioned this way by those who  
r heads. Conditioned. Man is constantly  
somebody else is not giving it to us, we are  
hypnotic force in all existence. It entran  
tion. We cannot move. It is the one thing  
t rid of first before we can do much more.  
s by sitting alone and thinking, going back  
r childhood that we can think about. You s  
st. It not only saves you money, which yo  
nd it saves you, out of what you  
psychiatrist. But you have to have coura  
Things will come to you, out of what you  
better, the sub-conscious self. Some of  
if you are emotional, you are lost.  
will jump up and start screaming, "Oh I wo  
dn't do a thing like that!" But you did.  
what we are. For what we are. Basically,  
cannot realize the full nature of this crea  
So meditate a little bit on your past.  
life go by. See what happened to you. F  
it. Forget it. Most of we humans, and all of us a  
and shame feelings about one thing or  
in our actions, in our doings. "Oh  
a sense of inferiority, "Oh  
IS BETTER THAN YOU ARE  
TION, YOU PERSONALLY  
BUSINESS. HE NEVE  
WIN EVERY I  
low a

They get sick, first- emotionally sick, and then physically sick, organically ill. Now time goes, as we think it does but it doesn't. You know time doesn't go; you go. Not a very happy thought. But that is the way it is so let us laugh about it. Let us go with what is, not make up fancy stories because what is doesn't please us.

The child grows up, looks like he or she is all right. They look it, but as you, I am certain all of you are aware, that looks do not tell the full story. In fact it tells very little. Looks are very tricky. You have to have another sense about a person, a feeling, because the eyes lie, very often lie. 335

Every one of the senses tell us stories, most of them false stories. This person looks all right. Then comes suddenly a feeling of violence in this person and they start killing. Then the people in their community say "I do not understand it. This person was a very nice person. Everybody loved him. This is most bad thing. How did it ever come about! This person must have been suddenly seized by the Christian Devil!"

And there is no devil, no worse devil than the Christian Devil. Like there is no hotter hell than the Christian hell. But a devil, an imp of darkness. See how quickly we can think up excuses. An imp of darkness.

The imp of darkness was the blindness and the stupidity of the parents; that was the imp. The indifference to truth. The neglect to want to know. That and those are theimps and the devils that possess us.

So now this man goes to the courts and the judge sits there looking at him. The judge man is also shocked: "Never have I had such a criminal come before me in my career on the bench as a judge."

Does he say, "How did you get here, Sir? How is it that I am up here and you are down there? What paths did you take? What path did your guardians, helpers, teachers, parents, priests, clergymen, where did they drive you to, that you are in this mess? How did you arrive at that state of insanity that gave you the right to kill, gave you the sense of rightness to take another life? What path did you take? Who murdered your spirit? Who turned your soul into blackness of fear? Who drove you to insanity? Who took away from you your human dignity?"

Now I have said many times that no one can hurt me but me, and this is true; is very true. But there is more to that expression than sounds to the ears, much more. How did this me-self get hurt? How did it arrive at that state of insanity that permitted it to suddenly kill?

You know my friends, all the universe is possible only because everything that is created is created from the Law of Balance. Everything is in a perfect state of balance. This is sanity. Insanity is when things fall out of balance because out of balance creates a condition called chaos.

I led myself into that condition. I led myself to the parents who would treat me so. They were to be my outlet for experiences of that nature which would lead me to those experiences of violence.

Let us go to the story of the man called Judas Escariot. I think most of you here know of this very fine man. According to modern times, and I suppose in past times, this man was supposed to be a very evil person. There was no person on earth so evil as the man who was the cause of death coming to a god incarnate. What an evil person!

So most, who do not think, who see only the surface of actions, wish this man in eternal hell and damnation. But to those of you who think, listen.

Let us suppose this man had not been baited to bring about the murder of one called Jesus, the Christ. He could not have fulfilled his destiny. The man needed Judas Escariot to make him great; a martyr in the eyes of the people. This man, therefore, if the story be true, if the crucifixion story be true, this man, Judas Escariot, is the one who should have statues made for him - not Jesus. Jesus did not need statues made for Him, No great Master, what is a Master. One who has found his gods; one who has returned unto himself - himself being the Light; one who has become consciously aware of his own divinity mastery and god.

Did he have to be murdered to acquire this state of understanding? Does a great mind, a mind who fully understands, who has received illumination, who knows, and knows he knows what existence is, can you imagine that one like this would make himself a martyr in the sight of the rabble, the unlettered, the uneducated, the foolish, the blind, the ass.

No my friends, of course we know better than that. The story of the crucifixion is an initiation, one that everyone of you here must at some time go through. Now, not necessarily put upon the cross because what does that mean?

The symbol of the cross, that all humankind, every individual must bear; the world, the matter world. I suffer the cross of the matter world, the world of illusion, that I may overcome this illusion and rise into my Christ Consciousness. 336

That is why Masters come. They come to those who are ready, not to the blind, not to the rabble. They come to those who are ready for their initiation - their initiation through realization, coming into conscious knowing, full awareness; full awareness of Tat Tat Sat, Tat Sat Ohm. I am that; that I am. I am the reality.

What a marvelous thing to reach for. All the struggle, all the pain of my being is as nothing. Let me suffer it that I may attain, for that is all I have come for.

YADA: I listen to you.

ANITA: Yada, all of them individually would have a question to ask you which is dear to their hearts, and where to begin, I don't know. All of them would have something to ask you.

YADA: I am most patient. I listen, and you speak to me just as you would speak to one another. Whatever your thoughts, I will try. Try. This is all a human can do - in or out of bodies, try to express my thoughts about what you say.

ANITA: Yada, this is one from Orchard Park. Her husband is very hard of hearing and she has been wondering how it was brought about and how she can help him. But she can speak for herself.

YADA: Yes, please do.

Lady: Yes. Yada, is there any way I can help him with this condition that seems to have come on quite quickly?

Yada: You say "quite quickly". How quick is that? What do you mean?

Lady: Well he had no awareness, it didn't seem to come from poor health or sickness that brought it on. He knows of no childhood illness it may have come from. There doesn't seem to be anything he can do for it.

Yada: How long?

Lady: About four years.

Yada: Is your honorable husband here? Lady: No.

Yada: Lady, every ailment has its origin in the psyche, in the mind. However, this also means that if it is left to run on, it becomes an active physical difficulty.

Now, looking into your husband's past, I see a growing wish not to hear certain things. These things are not pleasing to him. So, little by little, in that time, in that relatively short time, he created a weakness to the hearing nerves. There is a condition - pressure on the ear drum. Now this has been created there by nerves - nerve pressures. Has your honorable husband been to see a doctor?

Lady: Yes.

Yada: They find nothing wrong?

Lady: They said it was a nerve condition but there is nothing they can do. A hearing aid will not help.

Yada: There is nothing wrong with the ear drum but there is a mental condition with the ear drum; there is a shutting off. You have the picture boxes (T.V.) it irritates you so you go and quick turn it off. It is easy for us, for the human being as a receiving set, to do. But if the sounds become offensive enough, which means that we have to face these sounds we do not like, pretty soon we automatically shut off our hearing.

And lady, I do not like to say this. It is not going to be a happy thought, but I think it will perhaps prepare you for what is to come. And that is, your husband is likely to lose his hearing entirely, and yet, nothing is particularly wrong with the hearing apparatus.

And it is my humble opinion, my friend, that your husband is, and has been, for several years under a very heavy strain that he has been concealing from you. We humans, we are delicate receiving and sending boxes, very delicate. One can become offended by seeing certain things, by being forced, put in a position of having to see something that offends the eyes.

Suddenly this person can go totally blind and the doctor-man looks in the eyes, studies the nerves of the eye, examines all the nerves of the head, but can find nothing wrong. There is nothing wrong with the hook-up. Everything is in place. The energy is flowing all right, but there is something called short-circuiting.

And this is an attitude which that person has acquired which brings pressure. <sup>337</sup> The psyche, the mental self brings pressure upon the visual nerves and prevents that person from seeing. Now this is very strange, yet this person sees everything they look at. They see it, but they do not register the seeing. The conscious self loses the ability to say, "I see". It does not understand this term anymore.

Think of that, where, if we understand these things, the hearing, we become deaf; the eyes become blind. And yet the person sees everything, hears everything, but they are not registering. The conscious self does not.

Proof of this. Take this person and hypnotize him, this person who is totally blind. Hypnotize him and he will see, and tell you what he sees. He will hear and tell you what he hears.

Look my friends, what we do to ourselves and to others. Think of that. In your world there is much written to the woman, by your medical world and your psychiatric world. It says to the married woman, "Please do not get your husband in a stir. Do not cause to bring him agitation when it is not necessary. There is no real necessity for this. You will lose him. You will kill him with a heart attack, or a stroke, paralysis".

It is said in your world that the female lives longer than the male by 5 to 7 years. It has been wrongly taught that the woman is vain. The man is not only vain, but he has personality traits that make him an easy target for destruction.

If you love your husband you will act this way to him, all of the time. If you want to keep him alive, you must be careful not to attack his ego."

(You are speaking to all of us?)

Yada: Of course. Everybody. I do not think I need to tell the woman how to tame a savage male. They are the greatest animal tamers in the world, especially the animal in man, they are very good at taming. To use your wiles, to use your feelings or understanding for this wild animal, you can make him housebroke - and he will love you for it. Love you for it as you have never been loved before.

But if you attack his vanity, his ego, you will have nothing but a wild man on your hands all the time and will wish he were dead. It is said how animal-like and strong is the male, how sexually he is a beast. How he is always ready but he has to fight the fears and shames of the female. Ha, ha! Pardon me for making sounds like laughing.

A living, an alive female is a healthy female and she is always ready as he is, wherever he is, if she loves him. For the female is not very easily excited, but when her male is understanding and gives her the feeling that he will give her love, then she is ready for him sexually any time. For the woman exchanges sex for love. To her, there is just as much potency as there is in the male, but she uses it differently. By differently, I mean she uses it mainly to get love, which is her nature. The nature of the female is love.

Most of the cold or frigid females have been made that way either by their parents or by their husbands who are thoughtless, who refuse to give love with their sex. These are selfish people, selfish males. Think my friends what a wonderful and romantic life married life could be if male and female understood one another's needs, their wants, their necessities.

You see, I went far afield in answering your question. (But it helped a good many of us Yada)

Yada: Yes, these things are of utmost importance. There is nothing, my friends, that will make a male, who may be a very kind and understanding person, there is nothing that will turn him just the opposite, than a misunderstanding wife or female. She doesn't even have to be married to him to have understanding. Indeed, if man and woman do not get an understanding of one another before, they are never going to get one. They are never going to get it.

It is true that most males are always ready, but they are not truly. This is a mistake, not all of them, by any means. It depends upon their psychological make up; how they have been treated from little babies regarding sex. They can be just as easily

ruined, as can the female, by bad treatment, bad understanding by their parents or whoever it was who raised them.

Think of the necessity for understanding one another in all our natures. Be calm when it is necessary to be calm; be angry when it is necessary to be angry, and be passionate all the time, passionate with life. What a glory! Everywhere color, sound, beauty. Everywhere. There is not the smallest point in space that is lacking in beauty. But I have to be prepared to see it, and how can I? 338

To be free of anxieties, so that I can see clearly. To be free of shame, so that I can speak truthfully. Most necessary to become a whole human. Human-ness is not something we get because we have a bare skin. No, human-ness is what we gain, we earn, by acting that way. (We cannot act that way unless we can think that way.)

To be free, no anxieties, no fears, no shames. I did what I did and I love it. I am glad. I am happy of it because that is the only way I could have acted at that time. Now I know better, I will do better. It is the way you learn and it frees your mind of guilt.

You know, in the teaching of the Kahunas, and the Berbers of North Africa, and the people of India and China, all these people go through rituals. And today you think fire-walking, for instance, is a great phenomena and you go to see it to be awed by it. "How is it he walked with bare feet on the fire and no burn? Oh magic!" "Oh, he doesn't really do this. He rubs his feet with magic powder and therefore he doesn't get burned."

This is foolishness. What makes that one capable of walking in fire without being burned, is freedom from guilt feelings. It is that simple. I walk on fire, free from guilt, which permits my body to exude a substance called ectoplasm, which not only coats and acts as an insulator to the soles of my feet, but to my whole body. An ectoplasm that surrounds the body.

It oozes from the body and becomes an insulator - not only to cold, to heat, but to every other physical thing I want to insulate it against. There are beings who can sit in icy winds and wrap themselves in wet blankets and make those blankets and themselves as warm as can be.

Q: Creative thinking?

Yada: Creative thinking with no sense of guilt. If we have guilt and shame feelings we are licked; we are stopped right there. Our guilts will not let us. "I am not worthy, I must wait until Jesus comes and saves me."

If I am not worthy, how can He save me? You know the story in the Holy Book of the man Jesus crucified between two thieves and one of these thieves turned to him and said, "Oh great Master, I am afraid to die. What will happen to me?" And Jesus said, "Fear not, for I say to you this day you shall be with me in Heaven."

Do you think he meant that? He didn't even say that. He said, "Fear not, for I say unto you this day, meaning, this is what I am saying to you today, you will be, eventually when you have earned it, you will be in your paradise, which is understanding. Understanding is paradise and we cannot get it as long as we are burdened with fear."

Someone else wish to speak?

Lady: Yada, can you tell me what I am doing wrong? I have a condition in the office, with one certain woman.

Yada: She jealous? Lady: Yes.

Yada: How long has this sickness been going on? Lady: About five years.

Yada: Oh, very serious, huh. It is chronic now. Lady, try to take this woman to the side and talk with her. Tell her, explain to her that you do not have anything that she doesn't have, but perhaps only that, she doesn't know what she has and therefore can't use it. (She may become violent) - L A U G H T E R.

No, but you get her confidence. Get her where it is quiet and explain to her you have no thing against her; you would love to have her as a friend. "What can I do for you so that you will not be afraid of me? What are you afraid of me for? What is it that you think I have, that you think you do not have? Or what is it that you think you do have that perhaps you think I do not have? You tell me."

Win her confidence. Give her a feeling of love. Do not let her suspect in the least that you resent her. Do not do that. Do not do that. (When we get suspicious of someone else, it is mostly because we are suspicious about ourselves) We are suspicious about our own motives.)

Lady, what do you think now? Please you understand, I have no criticism of you, but

I want to know what criticism you have of yourself. Do you have any criticism of yourself?

Lady: I feel maybe I am at fault in some way, but I don't know how.

Yada: Now that is a good start, a wonderful start. Perhaps, we say to ourselves; it is me. This is an open door for that person. Have you been to her and said, "What is wrong?"

Lady: No I haven't, because I'm afraid to do that.

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Yada: Oh no, do not be afraid because this is one thing she fears, she fears more than anything. She inwardly feels that you are afraid of her. You are not really afraid of her. Has she said something outwardly? Has she spoken out or acted out to make you feel she is somehow not in favor of you?

Lady: Yes.

Yada: Then you speak to her and you say, "I am in favor of you. I have nothing at all negative for you. Will you talk with me?" "Let us talk."

Same thing with man and wife. They get afraid of one another. Isn't that strange? Think of that. They get afraid of one another's motives. The husband, suspicious his wife may be looking at another man. He becomes afraid. He feels he cannot trust her although she may not be looking at another man. But his own inadequacies drive him to this belief.

Now, suppose she is looking at another man. Then he must know there is something lacking in him, that she is putting her eyes somewhere else. Realizing this, he will try to know - an intelligent husband will try to know from his wife, what is lacking in him, where did he go wrong - where did he make his mistake? He will try to find out from her, but not if he does not want to hear that he does have weaknesses.

The perfect man can never be made to see how imperfect he is. He has to come to this by himself. Then if she insists on putting the eye on some other man, an intelligent husband will say, "Go, there is the door, it is wide open. Go where your heart is. Go where your consciousness is. Take your body with you for it is of no good to me, just a body. If your mental self is with some other man, what do I want with your body? I have a corpse on my hands." Is it not so? I have a dead person on my hands, for life is where the consciousness is, where we are consciously.

"So, go wife, and be a wife to your consciousness. Go with it." Or the husband, wife should say, "Husband, your mind is not with me anymore so all I have of you is a dead body. Take it somewhere else please. I cannot stir you anymore."

A man and woman married years and years and it is expected by your social system that they should be just as passionate for one another after fifty years as they were the day they were married. This is impossible! This just does not happen my friends. They may be something else though, something much more real and enduring. It is called love, which is called understanding.

A companion for eternity. I have had people say to me, "Yada, what of soul mates?" I say, "What do you mean?" And they say, "One you can go through eternity with." How many of us can stand a person for even one month, much less eternity. Soul mates - forever and every? That's hell!

Let us not be held to one another. Let us touch one another with the light, delicate and free fingers of love. Free. No hold like this. No hold.

Q: Even with two antagonistic females?

Yada: This still can exist. I have know antagonistic females and antagonistic males but there is this that I think we must consider more. Some people can work themselves into a state of antagonism to one that they love very deeply, but this is the way they show their love (Question: Even people at work I spoke of?)

Yada: Yes, this does not have to be male and female that I am talking about. Any two people, white and black, male and female, green or yellow. Many green, green with envy. The green people are very difficult to integrate with. Yes, antagonistic? It is only because of lack of understanding. That is all.

Q: They talk that they know of

Yada: Of course. And when you do this with sincerity, you will find a very good friend. And she will find one also. I know sometimes there are some people you do not have to be very long associated with before you find yourself bristling like the cat.

Yes, there are people, and because why? Mostly because in the past, a past life experience has been carried over in memory. Not as a former life, but there is a memory

{pattern there that you and this person had very painful experiences together in a past time. Perhaps you murdered one another. But perhaps they murdered you.

But you see, it is not often that two people have antagonistic feeling to one another, both, without something in the past having made the image of it in their minds. They brought it over again in memory patterns. They do not know they had an experience with that person in a past life, but that out of the creative self, called sometimes the unconscious self, leaks down into the conscious self and does not tell what the trouble is, but causes chemical and nerve reactions to others. Chemistry response. Very little is known about it today, but by pure chemistry response between two people, you have either a great love or a great hate.

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Comment: And even talking can't do anything about it?

Yada: No. When you cannot balance it out, bring a correction, you learn to live with it. You learn to live with it. It is like a pain. Now sometimes when we first get a pain, we have great impatience with it. We want to get over it. But it just doesn't seem to get away from us. Then we learn to have patience with it. We learn to live with it. And in learning to live with it, the mind moves away from it, so that it is at least tolerable where before it was unbearable and we can live for years and years with pain.

Comment: You mean bless it and let it go?

Yada: Yes, try to put it from your mind. Now there are pains created by certain ailments that the mind cannot tolerate, cannot let go of. They live in pure agony. This means their consciousness is constantly centered on the pain. Constantly centered on the pain. They have no other thought after a time. Their mind is lost, is overwhelmed with pain.

Now for these people, if there is any way out, I suggest they take it with no fear of consequences in the after life. Suicide, oh - - if there are no guilt feelings with it, you are free. This is what causes a man who takes his life, is his guilt feelings over what he has done. If you can free your mind from guilt feelings, which is best please? To go on in agony where you can be of no use, no service to anyone and certainly not to yourself, or to free the mind from this constant centering in agony?

Comment: You have been conditioned to think differently.

Yada: Of course, but when your mind is swamped in agony, your conditioning otherwise vanishes. The mind can tolerate only so much before unbalance comes. More than this, for one to go on for years in agony, is to mark the mind so deeply, that when they pass, they are still in agony. They are lost in it. They are in a hypnotic state in the astral world. They are screaming in the astral world as they screamed here.

They are like one who is on fire. Then, astral beings have to come and help them. They have to first obliterate their consciousness or put them to sleep and keep them in that sleep until they dream away every memory of having lived on earth, so that when they wake up they will wake up fresh and free from agony for there will be no memory patterns. They all will have been washed out.

Think, my friends, what a wonderful understanding mind, what an all-comprehensive consciousness this creative self is. It knows. It leaves no one of its creations to suffer eternal agony, or perhaps it does the Christian, but no one else.

You see, Christian man has been taught to believe this great God-self, this great consciousness, would let any part of itself suffer eternal damnation. Oh no! This kind of thinking belongs to the ass self; was created by the ass self who became priest of religion.

There is only one religion worthy of your time. It is the religion of Light, Life, the study of the Light, out of which we have all come. Give reverence to the Light.  
(speaks in his language)

Anita: Please tell us the meaning of what you said, Yada.

Yada: In the name of the Light - I - Ka- the lower consciousness - the psyche self - I, the created, extend my love to the Creation or the creative self. I born of matter; I, the illusionary; I, the dream will awake to my Christ-ness of Light. I know this and I know I know it. And therefore it is no great thing for me to be love and kindness to all.

Anita: We have a lot to learn, Yada.

Yada: Yes, but worthy of your time, worthy of every little effort.

(Side II)

Yada: Born in love which is the Light. We are all so born. Born meaning carried - Born in the Light! not projected, but carried. For I, the Light, am not projected into the darkness and have the darkness remain darkness. How can that be?

We are not born - using the word projected - into the matter world. We have always been. There was never a split moment when I was not, because had there been, there would never be another split moment when I would be. You cannot take something from nothing. So we have always been, always, meaning some periods of time, somewhat larger than the world tries to convey.

You would say "forever and a day". So today is longer than forever. Yes, I have always been. I say it in another way - Tat Tat Sat. Tat sat ohm. I am that. You see, no beginning, no end. But we suffer the illusion of going and coming, so as long as we suffer the illusion becomes reality.

Q: Who hypnotized us?

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Yada: We did it ourselves. No one else had to do it. So because of our fear, we quick hypnotize ourselves- "Oh, it isn't so, it isn't so." "It is something that I do not want to think about. I didn't do it. You did it!" Ha ha, you did it, ha ha!

Comment: Well undo it.

Yada: Undo it. This is the job. It is a do-it-yourself job. You see, with myself now, I have become Americanized working in an American country. I love very much and appreciate the American talking, the slang, the colloquial expressions. Many of them are right to the point; right there. Have deeper and more comprehensive meaning than if it was put in perfect English.

Colloquial expression. Right now I am getting "bugged". They are little invisible beings in your world, that when they see a work going on which they do not want to go on, they do all kinds of little things, these little things try to drive me out of Mark's body. They put little psychic straws in his nose. Oh you know how that tickles! Not satisfied there, get the ears.

So I do certain things mentally to them and this disperses them. Sometimes I do physical things, certain sounds, mantrums, so they vanish. They cannot stand the pressure of those particular sounds. You know, sound is magic if you know how to use it, to direct it.

Look what happens when a man knows music, collecting various instruments. All they are are sound instruments, gets these together and he aligns them in proper positions. Then he makes the signal and says, "GO, go in a certain way." Wonderful! The master again. The master creator. Music. This man does not like the word "medium". But apart from his body, as a medium for my speaking through, there are many people who are mediums for various creative abilities - the master in music, in writing, creating.

He listens, listens to the vibrations of the universe. He has come over again to the illusion of the matter world with memory patterns of music. In order to shoot this one being a medium, for music, you would either have to destroy his brain, or kill him outright.

We are all mediums for one thing or another. We are all geniuses in our own way. Knowing this, we should feel deep appreciation for the creative mind. For what I have, no matter how small we think it is, and we should not think it small, whatever our abilities, we should give blessings to the creative light, appreciation to the creative forces of life:

SOMEONE ELSE WISH TO SAY SOMETHING?

Question: I am at a crossroads right now. Any suggestions how to avoid the mistakes of the past?

Yada: First I will say this which \_\_\_\_\_ but you will do if you make an effort and that is forget the past. Erase it. Do not let it enter your mind, and if you do, look at it coldly. Don't give it any passion. Don't put any life in it by emotionally reacting to it. "Oh I made a big mistake in the past. I was such a person as to do things nobody else would do. But everyone does the same thing.

I have had people say, "Yada, I cannot tell you about myself, I am so ashamed."

I say, "Stop right there because that is what I did too." Because the art of doing is the art of forgetting. Forget it. You do not live yesterday. You live right now. You are starting right now. Everytime we make a change of any kind, we are starting right now.

Rebirth is not always something we do by getting back in a skin body. Rebirth is a change of mind. You Americans use the expression "brain wash". Now all of us need, from time to time, (to wash our brain - washing them free of guilt, uncertainty, anxiety about tomorrow. Forget it.)

Let us suppose in an instant you are dead. I am almost certain you will forget it, unless of course you do not want to. Then you will carry it over with you and make agony for yourself as long as you enjoy that sort of thing. There is a certain amount of masochistic pleasure out of torturing ourselves. About what I did. What I did? It matters what I am doing. This is where I live.

You know the man called Hitler? He was like many others. Go back in the past, you have the man called Ghengis Khan, Alexander the Great, many others in between like this that were like this man. The man called Napoleon, or to anyone else who doesn't agree with you.

Isn't that strange? If you don't agree with me, you are a tyrant. You are oppressing me. You will not let me do what I want to do. You do not think as I do; you do not believe as I do. It is like the man, Professor Alfred Luntz, my very wonderful colleague. Anita: We love him.

Yada: He believed, with all that was in his heart and mind to believe, that when he left the physical world, he would be with his God in Heaven. But you know, my friends, there is belief and then there is law. Most of the belief is what we do emotionally. From the emotional self, I believe. It is not enough. We have to know. To many, belief does not make what we believe a fact. Find the law. Work in the law and you can't fail. IT IS TRYING TO WORK OUTSIDE OF LAW THAT WE SUFFER.

Lady, practice loving yourself. Practice appreciation. Appreciate yourself. What a wonderful being you are. Oh, you have not the beginning of an idea of what a wonderful being you are. Let us take you physically only and go to your mirror. Don't be afraid to go to the mirror.

Most people, female and the male, go to the mirror to primp. Now they do not see themselves. They do not. That's why they are never satisfied. No matter how much primping, they are never happy with it. \_\_\_\_\_ go around trying to get other people to tell them how good looking they are. But they still don't believe it. Why? Because they have not looked at themselves, only the surface; only the shadow of the doll. Now look again. Get close. Look into the eyes of you. Be careful. You may get frightened at what you see. But stay with it. Remember you are a spook in the skin.

Now you want to look behind the skin; behind the bones, behind the muscles; behind all of this. And you can do it. Look steady into your eyes; you will see, pretty soon, a divine being.

Let us take just the physical eye. What an instrument that has ever been invented by the physical hand that is so great. You are looking out here, you know what is going on, electrical currents moving around. These create the pictures which are not pictures. Think of that! Pictures which are not pictures. How wonderful! (Oh E'Da, etc. his language) The greatest of the great. You are looking at the Creator. Don't cheat him by denying yourself. The wonder of you.

You see that? That hand? It is an extension of the mind, an extension of the awareness. I do this (gesture) think what it takes. A thought, a thought, with it, a feeling that sets the whole nervous system into instantaneous action, moving muscles, tendons. Electrical cones flowing through the nerves with no thought that says, "I am going to do that with my fingers." I just do it, for that is a motion in mind. How wonderful! The creator at work. Marvelous! Skin over a body with no seams! What a tailor! God is the tailor.

You know the Bible says he was a surgeon too. Yes, he cut Adam open and took out a rib, and he said, "I name you woman" and put it down and it walked away. Yes! God is able and when you know the meaning, the real meaning of that word, you are struck with awe. No more can I be afraid. Now I know.

Yada: I listen, Lady, to what you say.

Anita: Yada, you are aware of our chat last night. Mark's condition. Are you satisfied with the arrangements I have made?

Yada: Yes, very much. I am deeply appreciative that you do that.

Anita: You will be with us then?

Yada: Yes, I will, I will. You want to say something to me. The -F- how are you please?  
-F- Well, to paraphrase you, I feel nothing.

Yada: Oh wonderful! That is when we feel the best. Someone says, "I feel good, does not mean anything. When we feel, we are hurting; if good, you don't feel anything. It is because you are lacking these pressures that you feel good. When you put aside the body, if you have not too deeply impressed the mind with your suffering while in the physical world, you will have a sense of freedom which I cannot put into words. Heaven? Yes, the heaven of freedom from pressures of the physical world.

Oh, you rise on your toes and you will do a cosmic dance. Yes, of this I can assure you.

There is a man here, perhaps, Sir, you would like to say something?

Man: Well, I have a little cold in my eye and it is always watering.

Yada: The doctor does nothing about it?

Man: No, he can't do anything. He opened a channel.

Yada: You have a tear duct that is plugged so that it is swollen open. Does he not know that?

Man: Yes, he opened the tear duct but it keeps on tearing all the time.

Yada: But he didn't close it? Man: No he didn't

Yada: But it is still running anyway? Man: Yes.

Yada: Under other conditions, there would be things I would do for you myself, but I wish for you to do something for this condition yourself. Using cold pack, from time to time, for perhaps ten minutes. Cold Pack. It should bring you relief for that in a day or so. So use the cold pack against the eye and then if you have no change, you let me know again before I go away with this man, and I will do some work for you myself. All right?

You know my friends, the more we can do for ourselves, the greater we feel inside of ourselves. It gives us a greater sense of security in our own ability. This is why, if someone comes to you and they are sick, do not be in too great a hurry to make them well, but try to let them make themselves well then they will also be more secure, but if you heal it, they may get it back again. You see, they may be punishing themselves for something they may even be conscious of. Strange, what the mind does to you and say "Heal me."

First say, Let me know how did you get that way? Perhaps it is a fear that was within you. What is the fear? What are you anxious about? When you lose that fear, you lose the ailment. It is known by the Ancients, and it is known today that almost all individuals troubles are psychosomatic, or mentally, emotionally brought on.

We do not like to admit this. "Oh, me do this to myself? You foolish? What's the matter with you? This man has diabetes. People say to him, "Why do you not get your teachers to make you well, like magic?" I say to them, "I didn't make him sick. He created his sickness. His attitudes to his experiences acted upon his glandular system to the point of trying to destroy the body. This is mental suicide."

You see people take knife, cutting throat; jump from mountain, down on head. Doesn't do the head any good; drown themselves; take poison; all of this. They think they are going to get away from it. They are not; have to come here and do it all over again. Oh, not that again! Not please!

Yes, yes. I am sorry. Because no God made you sick, no devil got you that way. You got yourself that way, so you have to untangle it. It is your business. You go to the doctor and he says, "Here are some pills." Or, if he want to be more impressive, he shoots a needle in you.

This he says, will get you well, and you take the suggestion and get well. It is powerful suggestion that needle, isn't it. Then it passes off, the suggestion passes off and you get the sickness again and you think, "Oh that doctor man is a real witch!" So you go to another doctor. This time, this doctor fix your bones, he pushes you,

he hits you on the head and pretty soon you come up straight and say, "I feel wonderful!"

And pretty soon you feel yourself falling apart again. So you say, "Oh that bone pusher didn't do it. He not so good. I go to the man who puts on hands - the faith healer. No pushing the bones, no stabbing the needle in. How fortunate. 344

So you go to this man, he gives you this, etc., he makes passes, he makes chanting words. I have done it, so I know. I am also a witch doctor, witch anyway! Ha ha. And I have seen people right now all better, but I know a secret they didn't know. You know what that is? That if they have guilt feelings, they have frustrated me, they have destroyed my efforts. They denied my efforts. Their guilt feelings have refused to take what I have willingly given.

Think what we do. This person says, "Now I have had needle in, the bone twisted and now you and I have had the medicines. But I am still sick. I dare you to cure me." This is what is going on in their mind. "Let me see you do!" Because I am not going to let you. I am punishing myself, I am a martyr.

I am known by another name. It is called hypochondriac. Now, perhaps this person who is a hypochondriac is sick, and of course they are, the worst kind of sickness. Guilt.

There was one time, one like this, but he died. And before he was to die, he left this epitaph that was to be put on his tombstone. It was very simple - "I told you I was sick." Yes, he told right - very sick. Sick with guilt and shame, anxiety for tomorrow.

Oh, I do not live tomorrow. I do not live yesterday. I live in this eternal now. ← Eternal. It is for laughter. It is for getting from the bed with joy. It is a bowing down to the sun that gave us light and life. Even though the sun is not visible; even though the skies are crying, the sun is there, and taking care of our physical selves all the time.

Lady, you will go from here with much more peace of mind. You will not have to fight your past. You will feel the joy of every day, of now. You will. For, not because I have done anything, but because you will see the Light. You have seen the Light of what is true - Law. And you will work in it. Your body may come to ache badly, hurt, suffer. But when you know the truth, your mind will be free. You will either go along, stay in your body, bear with it, or you will take your own life, if not directly, then indirectly.

I have had people say to me, Yada, all this meat eating is against God. Then I say to them what is against you? That is what is important. God is not worried. You may eat a whole cow and he will not care one little bit, not one little bit, if you can get the cow down. But you will care. Oh, yes, you will care, but that's not important - not the meat eating.

Think of all the other things we do that insults the body. A man says, "Oh, I do not eat meat, not me, but while he is saying that, he has cigarette hanging from mouth, puff, puff." He wouldn't eat meat, is bad to eat meat, God wouldn't like it. I wouldn't insult my body this way, puff, puff, puff, poisoning the blood stream, making sick the brain cells, because this tobacco tar goes in the blood to the brain cells. This same blood passes through the brain cells, that is loaded with tobacco tar, deadly poison. It makes the brain sag.

You have to start practicing all kinds of yoga practice to be able to stay alive and when I say alive, I mean well, it poisons the respiratory tract. It gets into the nails and makes them like tissue paper. Because why? Because it destroys the calcium in the body. Don't eat meat. Ha, ha! Oh is all right, I am not complaining. Do you like it? That's the question. It is you who is doing it, not me. "Should I stop?", you say. I don't say. It is you who must say.

Yada, why do you not make Mark stop smoking? Why should I make him? I didn't make him. He made his own body, the same as you, with his thoughts, with these ideas. He took his father's and mother's chemistry and he mixed them together and he made himself. Pretty soon, come into the world, a baby. Is it a new soul? Perhaps. What is a new soul? A new soul is one with no memory of having been here before. So you see, most of us are new souls. This baby will come into the world with a beautiful body.

Anita: Are you speaking of Doris's baby?

Yada: Yes. - - Oh, thank you, - Yada.

Yada: Healthy wonderful entity coming from the world of beauty, coming from the angelic world. An angel being born, angel is one of pure thought; no guilt. Then he gets poisoned when he gets here, poisoned with fear, anxiety.

Now lady, I have never been a father. I came into the world. I was taken from my mother right after the weaning period and taken into the temple to become a priest of the temple, in my language KATA, meaning priest, meaning God-man.

But I say to you lady, raise your child without fear. Do not let fear enter that one's mind as long as it is young. But as it starts to getting older, teach it that people coming here into the world can become fearful because of wrong things being taught to them. So you see what fear is doing to other people.

Now if you see this clearly, you'll see also the foolishness of being frightened. Say to your child, "I give you love" - and give it. Let it feel your truth so that it will know the meaning of love. Here I am. Here is where my consciousness is now, in a form. That form needs touch, needs demonstrative love so that the child will know what is meant by the word.

A mother gives the child life with her touch. She gives it the kind of life that it is not born with. It is the essence of love, appreciation. Love your body child. Honor it. Respect it. Give it only in love to another. Child, the curse of humankind is giving themselves for their own personal gratification. It permits them to have association with anyone, anyone, just for gratification of the moment.

Soon this gratification seems to be satisfied. There is a lull and we think we are free, "Oh, I won't have to do that again!" No? Here it comes again. Do it again, again, until we are exhausted. Are we satisfied? No. Never satisfied; only momentarily gratified. But, if we give ourselves in love, give our bodies in love to those we love, we will be satisfied and each return of the desire will be like the first. Health. It will bring health to the body.

To give ourselves just for lust, just for the moment, is to bring ill health to the body. That is the importance of the marriage: that is the holiness of marriage - not something the priest or clergy say in front of the two people who are trying to become one. There is no holiness in that unless you have love. Then it does not matter what they say to you. They can stand there and say "Boo-Boo-Boo" and you will say "Yes", because in your heart Boo-Boo-Boo will mean "I cherish you beyond all words and all life, I'll cherish you". Words.

I listen to you.

Q: What can be done about my grandson's skin? He has excema. They have been to a specialist and are trying ointments and trying to control the food. They are certain ..

Yada: This man, Mark, when he becomes agitated about something, it eats the sugar in his body rapidly and causes the insulin balance to become high and he goes into shock, just by agitation. Nobody did anything to him; nobody touched him physically. Agitation, perhaps sadness. He often suffers from sadness. He has an outlook on the world that sometimes overwhelms him.

But what I am trying to find out is only the actions of the emotions upon the nervous system and upon the body in general. Now I think that occasionally, if he will do it, washing the face in warm epsom salts water. Has he tried this yet? (He is just a young child - one and a half years)

Yada: Then you do it. Now it may be supposed that one so young, how could they have some difficulties, anxieties, worries. Oh, they are more likely to have them than adults! Very sensitive. Now there is some trouble in the home. Some trouble. It started before the child was born. You tell me if I am wrong, I really don't know. I do not ask you to say anything here about it one way or another. I made the statement but I did not mean to invite you to make a confession here, no.

Aud: This could be before my daughter's marriage.

Yada: Anxieties in her own self can be reflected in the child.

Aud: My daughter had excema until she was out of school and working, it became less and less.

Yada: I say to you lady, in all sincerity, that your daughter acquired some form of anxiety, some form of guilt she has acquired and has made her own skin bad and has reflected this again upon her child. Now what to do about it. It is nice to know what is, but better to know what to do about it. Occasional bathing of the face

with epsom salts water, not too cold, but not hot either

Lady: How strong?

Yada: You know basin, this big, put in 1/2 cup epsom salt and pat the face and leave it dry on the face. This will pull out all underskin irritation. It will quiet the nerve ganglia of the surface of the skin.

(Coughing). This is the man, but that is him. Do it. You want to kill yourself. Here, is this what you want to do, yes, give it to you. For only by freedom can we find ourselves. As we suffer pains, our minds are crowded down. <sup>346</sup> Get out of the body. If this is what you want to do. If you are so afraid you cannot face life and go on with what you came here to do, I'll be most glad to help you out. Why not. Tens of billions of human beings going, coming from the world.

Anita: Does this apply to hands too? Doris has a little trouble.

Yada: Yes, put a little epsom salt on the hands and let it dry. Now when you do this, feel in yourself, all of this passing. You feel it for your grandson. You picture it: you feel it passing from him. Do not say anything to him that may frighten him. However, do any of you sitting here object to spanking your child when you know it is necessary? God made the bottoms for that purpose, besides putting them in the air.

You know the "BOTTOMS UP"? You know? I bow down this way and while doing this my pockets are wide open and the priests can pick them nicely. I am worried about the God of my spirit and the priest is worried about the God of Mannah. "Render unto Caesar what is Caesar's and unto God what is God's" is so. Kethra (Yada talks to his teacher). You will pardon me, I am going to withdraw for a little while please, and if you are still interested, I will come back, or my colleague, Professor Alfred Luntz.

Anita: Some time ago, I asked about a problem of a certain person. Have you been visiting that person and how is that person getting along with this problem?

Yada: Not too much improvement. I regret to make this report, but again, regret or not, this is what is. Now instead of feeling upset or badly about this, say in your consciousness, "Bless them." When they are ready, they will receive that which is theirs.

Anita: I go along with that and we will be waiting for you or Professor.

Yada: I thank you. I say "E grati ya." You see, I say E Grati ya, meaning I thank your spirit, "Ya" is spirit. I thank your spirit. Without it, I could not be.  
A notchi.

Prof. L: How do you do! I am Professor Alfred Luntz

Group: How do you do, Professor.

Prof. L: The best!

Anita: Oh, and thank you so much for coming tonight!

Prof: It is my joy. It is rather difficult for me to come in after my beloved colleague Yada has been here because he leaves me little or nothing to say. L A U G H T E R

Irene: Your very presence does a lot.

Prof: Well thank you, my dear.

Anita: Doris has a question for you.

Prof: Yes, my dear.

Doris: Well this concerns my father. He had a very serious cold and it left him with a bloodshot eye and did not open completely. And then he has a very strong pain in back of his shoulder which runs up the side of his neck. He has been to doctors and they say it is a nerve condition of some kind.

Prof: I am inclined to accept that, but did they tell him what to do about it?

Doris: No. He has to go to a neurologist, but he hasn't been there yet.

Prof: There is a possibility, as I see it, that there is some kind of clot in the back of the neck and it is small, but nevertheless I see it there. If this can be discovered, and I do not know if it can be by xray or not; but if so, and if it is removed, I - - - which may require some operation on the nerves there, I am certain his eye will clear up and the pain will go away. It is often that a blood clot in the back of the neck that causes headaches.

Anita: He had a bad fall too.

Doris: Yes, that was a year back.

Prof: Would you suggest to the doctor that he look for a blood clot back there? Your father, from what I see of him, has a wonderful constitution, so I feel that anything that can be done will be so much the better for him. But he has a strong constitu-

tion. Is he up in years?

Doris: He is sixty.

Prof: That is young still, isn't it.

Irene: Yes Sir, that's my age! Well, I'm so young.

Prof: Of course. A mere lass

Irene: Yes. But you know when we went on our last trip to San Francisco and had a lecture in Laguna and stopped at an inn overnight? The manager had a similar condition. They operated on the back of his neck for something, not for a blood clot.

Prof: Yes and they discovered a clot.

Irene: They were amazed that this clot was there. The man is well and was painting the side of this huge inn when we were there. And the terrible pain and the headache he told me about.

Prof: The body suffers more blood clotting that is generally known to the lay individual and there are not too many doctors who are aware of this. Sometimes pains in the arms and legs may be due to momentary clotting and then the pain goes away because the clot dissolves and gets through. But sometimes it is more dangerous, when the pain stops because the clot may get through and not dissolve sufficiently and then reach one of the heart valves and cause a heart attack.

We are constantly beating our bodies up without being aware of it. Age is not so much a thing of years, but rather a state of mind. And this state of mind so affects the nervous system that we can be very young or very old at an early age.

Irene: Like data processing, huh?

Prof: Yes, I think so. Well, I want to extend my blessings to the new being coming into your life, my dear, and I want to extend it to both of you, our love and appreciation for your interest in the inner teachings of life, wherever you can find them. Keep awake and keep aware and they will come to you. These various Laws of Life will come to you, without trying to track them down. We will attract them by our attitudes and our feelings to life.

Horace: Could you tell us whether it will be a boy or girl?

Prof: Well I think you should have something to be surprised about, but my colleague, Yada, believes it will be a boy. But only two guesses, eh? But I am also inclined to believe it will be a boy. I do not like to make such predictions because the human being is very perverse. When you say something about one, they will do just the opposite. It is possible, to predict almost anything, the actions of almost anything but man, a very uncertain being.

And if it is a boy, that will be nice for you, Sir. It will carry on your name and preserve the family line. And if it is a girl, bless her because she will be the instrument of carrying on your line anyway, even though not your name, but your life forces, your chemistry, your genes and chromosomes that are strictly yours. And this is what we like to know, that we are being carried on with in the physical world.

Many people believe the only continuity in life is in their children. But heavens, that is putting a great responsibility on our children, to carry on for us. We can't do that. We do the carrying on and we can only hope it will be for the best - and it always is. Always is.

We have many struggles and many lifetimes, I lived in Turkey in one of my lifetimes and I was paralyzed from the waist down. I was completely poverty stricken. I was a beggar to live.

Anita: When was this Professor?

Prof: You know, I don't like to speak of the time too much, but it was early in the 16th Century. And things were a fright at that time, everywhere in the world. Poverty was widespread and (even those who were wealthy were poor in comparison to the poor man today.)

Q: Did you live in a city, Professor?

Prof: Yes, I lived just outside Ankara, in a little village, dirty, animalistic, foul, oh foul! The memory of it gets me emotional.

Irene: I see you in something similar to a stocking cap on your head and a dirty red sweater.

Prof: Well, I wore a fez.

Irene: This crystal you were feeling - that the microphones are mounted on - the crystal that came from Germany, Anita's, lovely things.

Prof: Beautiful. My mind wasn't on it, or I would have known that.

Anita: It is very heavy too, Professor.

Prof: Well that is a beautiful thing, eh. How old is it, my dear?

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Anita: Quite old.

Irene: Because Professor came from Germany, I sort of . . . .

Prof: Well you know, I didn't really. My father was German. He was a barrister. I spent some time there.

Anita: Where did you live?

Prof: In Hanover.

Irene: Barrister, a pretty word.

Prof: Yes, a law man.

Q: Did you move to England?

Prof: I left my father and went back to my mother. They were separated.

Q: Your mother was in England when you went to Hanover?

Prof: They were both dears, wonderful people, but they simply were mis-matched, like most of we humans are.

Anita: That happens quite often.

Prof: Well I was very fortunate. I married with a great deal of love for my wife and I know that she had a great deal of love for me. And we had two very lovely children, two girls. When I passed, they were standing there by my bed, in tears and in great anguish. It was all I could do to keep from crying myself.

There I was on the bed - dead. Who could understand my death, understand better than me? Then again, my wife and daughters, they thought they were losing a husband and father who have been very devoted to them through the years. I had promised them that when they died, they would go to heaven, so they knew that was where I went. Isn't that sad? They were certain I was in heaven. Then again, what were they crying about if they knew I was with God? They were crying over their physical loss of me.

Comment: Yada has said that this is all right, about individuals who weep when a loved one leaves. And he said this is all right as long as you don't carry it on into the mourning stage. One who has any love for another is going to naturally be upset momentarily, due to the lack of expression, we are so emotional. }

Prof: Of course, my dear. And this is natural and such grieving is to be expected.

But we must try to control ourselves after a time and to console ourselves after a time. Otherwise, we bring a great deal of discomfort to the one who has passed.

You see, I couldn't get through, to let my family know I was all right; that I hadn't been hurt, that while I didn't get to heaven, I didn't get to hell either - and that was a consolation in itself. It took me quite a time to get over my feelings about the grief my family was showing. Otherwise, I felt wonderfully well.

I was 81 years of age when I popped over here and I felt wonderful! I could have danced on my coffin, but there's not much dignity in that, is there? But there was a very dear friend and colleague of mine giving me a wonderful send-off. The eulogy was remarkable, what he said about me, had it been true, I would have been given wings the moment I got there, to say nothing of the halo. Yes.

But it was amusing to listen to him. He was doing his best. Then when he came over here, was he disturbed. Was his face red! Have you ever seen a red-faced ghost? It takes blood to get that!

Anita: With two horns.

Prof: Yes. I enjoyed the freedom, but I was at a loss as to what happened to me. I

(later learned that I was kind of hung up between two worlds. Now I was not aware of anyone in the astral world. In fact, the astral world didn't seem to be there at all. I was only aware of the physical world.)

Astral world? None of my relatives came rushing to greet me and none of my parishioners. And had they - well heaven help me! I think they would have punched me in the nose. Then I met a chap who came to me and said, "Now Alfred, just relax. You are all right. You didn't get to the heaven that you thought you would, but you did a good job of trying and you enjoyed yourself while you were doing it, didn't you?"

"Oh, yes I did." "Well, what more do you want?" "What more?" Well I don't know. So he said, "Come with me and I will show you and you will get a great deal more than you could have possibly gotten had St. Peter let you in the gate." He took me all over the world and gave me a way of watching my fellowman - what he was doing - what he was thinking. 349

Of course, this is kind of eavesdropping, but I learned some remarkable things. But it took me time. Some of the things I saw my fellowman doing were simply beyond my ken. So shocking! So horrifying! I would say to myself, "Surely the Lord Jesus Christ didn't come and shed his blood for this!"

Well, if He did come and did shed His blood, He shed it for this. But I was happy to learn of another story concerning the man, Jesus Christ. It freed me from my anxieties. I also learned that in due course I would have to return to the physical world. Rebirth? Reincarnation? Nonsense. Then I was told, "Alfred, if there is a Law, you will follow it, no matter what you think about it." I think I will, I am almost certain I will.

Anita: Won't we all?

Prof: Oh yes, not because I say so, but there is a law. A spirit. You know, everyone talks about reincarnating to this life and into another life, but hardly anyone talks of the life in between, calling the life of the spirit, the spirit world. Now the spirit world is what I call the meat between the two slices of bread.

What about the spirit life? It is a wonderful life. In the lower astral world, by that I mean simply the world right next to this one, it is pretty much the same as the physical world. You can eat and drink and be merry, or be sad. You can suffer pain if you wish to suffer pain. You can have any relationship with your fellowman that you had while in the physical body. You would be surprised at the number of people who are interested in sex after death. Some would not believe it, "Oh it doesn't exist." "Oh, doesn't it."

If you have a head, you have a body to put it on. A head is for a very given purpose. If you have a body, you have extensions of the body called the arms and legs. These are for a purpose. If you have these, you have all the organs to function in that you functioned in here in the physical world.

Anita: Mrs. Beishest's daughter came in.

Prof: Good Evening.

Anita: Norma is a nurse.

Prof: It is my pleasure. Then, as a nurse, one who is educated in the nature of the physical bodies, I am certain she will be interested in what I am saying. What I am talking about, my dear, is called sex after death. Now to some people, this is shocking. In fact, the word "sex" is shocking. But whether things shock us or not, if they exist, they exist. And all over. Crying against them will not change them. Will not make them go away.

There is not only sex in the after life, but it is going on between the planes. Many people are attacked by beings from the astral world. Some of your medical doctors and your psychiatrists will say, "This is a nerve condition and perhaps it is slightly schizophrenic. That is interesting and we may call it, the mechanism of it, but it is through the nervous system that these astral beings work.

Now if these beings can make themselves solid enough to shake hands with you and for you to kiss them if you are so inclined, and you will feel lips just as they had before, you may not even be able to see them, but you can feel them.

Doesn't it remind you of the story by H. G. Wells, "The Invisible Man"? Have you heard of that story? It is closely related to astral-world life. Astral-world life is simply a different vibration from the physical world. Yet, let me say to you that it is a world of energy. Energy is everything and is everywhere and telepathic communication is done by nerve energy, emotional nerve energy. To send a message in telepathy, you have to be in a high state of emotion. You can't sit down and say "Hello there, I am calling." You don't do that. But to receive you have to be relaxed.

Your mind may be on something apart from the individual who is sending the message to you. The mind must be relaxed to receive telepathic communication. But to send, you have to build to an emotional pitch. One in anger can send a telepathic message much quicker than in his normal state - in anger - one is excited about something.

Q: Gives it a bigger thrust?

Prof: Oh, indeed. Anger, however, is dangerous, not only physically, <sup>350</sup> but it is spiritually or mentally dangerous because the vibrations we send out in anger are infra-red. And they can cause the atmosphere surrounding us to look much as water where someone has bled into the water; and it attracts the sharks, the astral sharks who eat your energies by absorbing them. In this way, they cause you a nervous breakdown that may lead to mental and emotional deterioration. These vultures, these sharks of the astral, very few of them are of the human kind. They are elementals. They look somewhat like, well I don't think I will say because I don't want to put ideas into your mind. You'll sleep better without that. We have a way of mocking up good ones of our own.

But you see how we should strive to keep ourselves peaceful as much as is possible? We can lead ourselves into all kinds of attacks from the astral world, not only sexual attack, but attack upon the nervous system. Many persons are in mental hospitals because they are being attacked and the doctors do not know it, are not aware of it. And they give them shock treatment, hoping to bring them back to normal. They never were normal, so the doctors do not know what it is, as long as they look like everyone else - normal - which is indeed a deep form of insecurity.

The whole human race suffers from insanity because most of us are living in our emotional selves. Would one of you care to say something to me? Oh, come now, you do have something to say. I know it.

Anita: Professor, there are two ladies who would like to say something, but don't know how. I leave it up to you and them.

Prof: Are they afraid? Oh, I don't think that. I think they have difficulty in framing their thoughts. But if you desire, go right ahead, eh. Oh, that is an excellent yawn. L A U G H T E R. That means you are struggling for more oxygen in the blood, not that you are bored. That's a nice way to get out of it. Isn't it?

Comment: I like to listen.

Prof: It is my pleasure. You have something to say, either one of you?

Thank you. That is an art in itself.

Comment: All through the lecture they have told me they have been helped already.

Prof: Well I deeply appreciate that. If we can only reach one another, just a little, how fortunate we all are. We need one another, we need the assistance by mind. We need the minds of others on us, with beneficial healing thoughts.

Norma, perhaps you would like to say something (I was thinking of schizophrenia and people who are in these conditions, don't come out of them)

Prof: No, no. You see, shock treatment, if one gets too many of them, and who knows how many are too many. It is like alcohol, one individual can take a few drinks and become an alcoholic and another can drink all day and not become alcoholic.

Alcoholism is a sickness, a sickness of the nerves, nervous system. One who drinks to excess is not drinking alcohol. They are drinking their anxieties, frustrations, fears, and I think, if the psychiatrist could reach one of these people with perhaps analytical work - bit of that. Dig down to find out what that one's troubles are, he would soon discover it was not alcohol. And so it is with one who suffers schizophrenia or some form of it. Is something wrong?

Irene: The lecture has been going on for three hours.

Prof: I will be taking off in just a short time. Schizophrenia, in some cases it reaches a point of mental deterioration, complete collapse. Shock treatment may be good, may last hopefully for a year or two years, then it wears off. The shock treatment doesn't wear off, the individual's sense of awareness.

Accidents

Yada: My friends, there are some things that are very difficult to understand. One of these things is that the human individual has the ability, with his emotional discharge from his body, to start quakes and storms that can destroy an entire civilization. My civilization was destroyed by the enslavement of the people by the rulers of that civilization. There were 180,000,000 of us in my civilization. It lasted only 1,024 years. How quickly man multiplies himself, 180,000,000 people in 1,024 years. 80,000,000 of these people died almost instantly. They died from the fire in space, the ether waves shook so violently that it turned the spaces into fire. It cremated thousands and thousands of animal life, plant and human life. Then came great ice, icy winds followed by gigantic blocks, not little balls of ice but gigantic blocks of ice, hurdled to the earth in the darkness. You can imagine the wide spread terror of the people and of the animals everywhere; continued anguish, animosities, hate, jealousies and fears created this condition. It set up an unbalance between the outflow of the earth and the inflow of what is called gravity. These forces started working this way instead of a nice even flow. Violence.

How would you describe that for the benefit of the tapes?

Yada: Side by side motion.

Irene: Instead of up and down, even bouncing?

Yada: Yes. Ancient people, people who existed in other civilizations after my civilization was destroyed, brought the same disasters to their civilizations. There was another civilization before mine called Nili - meaning river of great force. It was in the Gobi desert. At this period in time the Gobi desert was very nice, like a jungle, much plant life. After the destruction there was great water for a long period of time, great water, inland water. Then came a long dry spell, without water. Pretty soon the great water disappeared, leaving desert.

There is a key to life, which if you take it for your life and all those around you as well, you make it a joy; this key is called love, love. Love gives us another key, a golden key, which is called appreciation. Appreciation for one another for what another can do, for their abilities as creators. No matter how small, how seemingly insignificant they may think they are, in the Light, the full Light of Creation, they are the best - the best, and should be encouraged. Never permit another to deny his creative ability. Never permit them to make sounds that are small about what they do. No individual should do that.

Whatever you are doing it is important for the Light, for existence. Were it not so you couldn't do it, live, you couldn't live. This is not me, my personality doing the teaching. This is the creative self, this is the Christ, this is the knower trying to express itself to the best of its ability. The body self is only a channel for sounds, what you call a sounding board. This man speaks of himself as being a dummy. Are we not all dummies in some way or another?

Irene: In that sense we are, yes.

Yada: Yes. They are, we are, the bodyself is a point of expression, of expression in the physical world. Now we can be just as creative in any world we care to enter into. Do you want to enter other world? The going into other worlds is not in itself good or bad, but why you want to go there can be good or bad for you. Why? So many humans not only in modern times, but in every age, in every civilization, become very frustrated, depressed, unhappy, so they desire to go into another world or to become another personality - is a need to escape from what they think they are. It is looking for a door to escape the pain of our experiences.

This is legitimate, but it is not intelligent, for we should try to find out what is bugging us. What is my attitude? Why do I take that attitude to this or that experience? Like a man called me an ass. He said, "Why do you want to come here and make asses of these nice people?" Ha, ha. I laugh because that is his expression, not mine. He was speaking from his level of understanding or lack of it. So could I attack him for this? My attitude was, he knew no better. So I tried to cause him to understand what an ass is. What did he mean by that? He had heard the word. He didn't know what an ass was. An ass is a state of awareness. And surely I have had thousands of years of ass consciousness. And if I know that how could I object to him calling me it. He

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simply recognizes that fact. LAUGHTER Good for him! Intelligent man, smart man! But if we do not give another energy to throw back again at us negative things, they cannot throw it back. Go with them, agree. Whatever they say about it, agree. Yes, yes, yes, how did you recognize it? You are a smart man. Can they then fight back?

Irene: That's what you call keeping your finger up off the table.

Yada: Of course, But you are taught in your world to put your hair up in the air and the muscles get strong and you can't say that. I hit you in the mouth. LAUGHTER But we believe we are not asses, so we become offended by being called an ass. How could this person recognize it? He had on a different mask, he didn't look like an ass. Someone steals something from me, the most precious thing materially (nobody can steal a spiritual thing from you). To them, that thing is happiness, so they are not stealing that thing as such, they are trying to steal happiness. So why let them steal it, why not give it to them, heh? Take it. You will not be able to take it with you anyway. And something more:- Life is free and abundant. Anything that you can imagine you are entitled to, little bit of it. There is so much of it, it causes you to wonder if that is all there is in the world. What do you want? Money? "Oh yes, yes, of course, there is nothing else I would rather have, if I could only have money then I could have anything." Good, because if you get money, that is all you will ever have. If you set your heart on only money, this is all you will have.

Irene: That is true. People who thought they didn't have a lot of money until they set out to get it, now wish they could get loose of it so they could get things that are much more valuable.

Yada: Of course, of course. But there is nothing wrong with money, nor to desire to want it. The only thing is have purpose for it. Do not just make money, but for what it will do. It is not true, the statement that money is the root of all evil. It is the use of money that may become the evil.

Irene: Yada, we have a friend, who has been for many years a friend of Pixie and a friend of ours and she was asking me a question during the intermission that I feel you are in a much better position to answer and I'd like to have her put her question to you if she will. Katherine.

Yada: Yes.

Lady: You made the statement that I, spirit, in this earth plane, recognizing the spirit rather than the form. Is that what you meant?

Yada: That is what I meant, that is exactly what I meant. Coming here, the incoming entity, looks innocent. You see the babe is very innocent. He looked with big eyes, occasionally he would grin and he looks sweet, very sweet. Would not hurt anybody. LAUGHTER The medical world and the biological world would tell you this is a new being made out of the chemical substance of the mother and father. That she or he never had an experience before. They're innocent! So sweet! Don't you believe it! This being that is occupying that nice looking body is eternal, never dies, never was born. But it makes masks and dolls to operate in sometimes. It is the doll that looks sweet and innocent. This is an eternal being, as you are, coming back for another experience.

Now earlier I said rebirth is hallucinary, so it is, but did I not also say that as long as we are caught in the illusion, we follow the law thereof. Is it not so? Yes, we can do no other. It is a dream and we do not know we are dreaming. We are attacked by monsters; we are struck by things we cannot see what they are. We are attacked from every side or we have nice dreams, romantic dreams. We are getting what we want, that is why the dream is so beautiful. But in an instant, unless we are conscious that we are dreaming, that beautiful dream can turn into a most frightening nightmare. And what did it? A sudden fear that fell out of the unconscious self of the conditioned self, that belongs in this hallucinated world of matter. It fears.

That thing called the personality is a composite of experiences. Suddenly one of these experiences, not as an experience, not even a memory of an experience, but simply as a fear, an anxiety, a feeling of guilt is brought into the sleeper's mind. The being in the dream world is hit with it like a bolt of lightning. Who dropped that on my head? And there goes the beauty of the dream! Oh this is sad when it is really so simple to continue beautiful dreams. No great difficulty. When you go to bed, whenever, for I know that everybody in your world does not go to sleep because it gets dark, not any more. In past times, yes, because people had no lights so they went to bed when it got dark like the animals. (Yada suddenly seemed to leave Mark's body)

Irene: Yada? Yada? Yada?

Yada: Yes, thank you. I sometimes lose awareness of this man's body and when that happens his doll, for that is what it is, a doll, it goes all apart.

Irene: You're operating a puppet!

Yada: That is so. When the puppeteer lets go of the strings the puppet falls on his face! Now this is what we humans do for long periods of time. We work the puppet on the strings of our emotions and then suddenly we see the light and we let go of the strings and down it falls on its face. It's gone. (We have now found who the puppeteer is.) How wonderful! Who the puppeteer is. Then we do not need to dance the doll around so insanely any longer. LAUGHTER You see, life is for laughter. When you get up from the bed, sit up, be quiet for a little while and feel the joy of life, though the body may even ache. No matter how much pain, catch the first moment of wakeful consciousness to be quiet and listen.

Suddenly you will hear the laughter of the gods, the gods that created existence from their laughter. It will all strike you as being very amusing and then you will laugh, because you are the gods! You will see the trick of it all. You will know that in time you will lose that painful body and make another one. Let us hope you make a better one next time. You say, "Oh, I cannot do that because I cannot remember what I did in my past life. If I made any knowledge in my past life, the moment I jump into the hole of the matter world again, I lose them, I lose the knowledge. No, there is a little part of you called the bank, you know the bank? Where everything, every experience you have had is stored. Also the reactions, the attitudes to your experiences are also stored along with your experiences. Then will come a time when you will need to remember. Remembering is having to get into the bank.

Now you may not be able to do this consciously. Some things are put so far back in the bank that it is difficult to get at them. There is not enough light for you to see them. But wait, if you have a memory that there is such in the bank, think about it a little and then forget it. In due course that thing will drop down into your conscious self. "I remember! I do not remember this experience as having been in a past life, but I have a desire that comes to me to do this thing, to act in this way, to move my body in this direction that will do me the most good."

A man is a great magician, a great musician, a great artist, a great writer, or a great in any of the creative works. When he comes into the world he is sometimes recognized as a genius and people say, "Where did he get this from? Surely one so young as this did not have time to be taught? But they are masters in sound, in harmonics. They learned how to put them together, these harmonics. They learned how in the great past somewhere along the line. One of the beads on the string was an experience wherein they learned to become music. Then coming into this life, or some life, they have a compulsion to do it again.

Most artists have a great desire, it is a drive, I must - and with no thought of having lived before, this man does portraits. He is no master at it, but he does this creative work very nicely in his own way. Did he get this from nothing? Was it a gift? Yes, a gift of the gods. As small as it was, as small as it is, it is art to him and to others who appreciate his particular style. Now, let us suppose he decides, "Oh I'm not good enough." Immediately he can't paint anymore. He has belittled his creative forces, he has reased the memory pattern of having painted at all before, so he cannot do it.

Irene: Many people say, "Oh I wish I could do so and so, but I can't."

Yada: They do not wish that at all, because if they did, they would do it. You see this is a false statement. If you say, "~~I wish~~ I could do that," you can do it, you have the potential to do it. But if you do not start, how are you going to do it?

Irene: Yada, I have a question here written out, I wonder if you could read it if I put it here before you?

Yada: No, I will not do that.

Irene: A person asks how sick her husband is. She didn't sign her name, just her initials is all. You know who I mean. You will pick it up anyway.

Yada: First, you may wonder why I wouldn't do that. You may think, "Oh you can't do it."

Irene: Oh, I know you can.

Yada: But please! That's all right. Did you think I was speaking to you?

Irene: You did say "Please" to me.

Yada: Yes, right now I say please for you - not to speak!

Irene: Oh, oh, I'm sorry Yada.

Yada: No, no, it is all right.

Irene: Now I understand what you were talking about. You were talking to the lady.

Yada: I said to you "please" because you were defending yourself and never do that - yes, please, you do not need to do that.

Irene: There are certain rules that you teachers of the Inner Circle operate under and this is why I am saying, I know why you say certain things, Yada, and I was only . . . .

Yada: thinking?

Irene: Yes.

Yada: My friends, when I speak to this lady here, and to our beloved helper, Irene, I speak to you. Never defend your beliefs. If you do it, is a sign that you do not so believe. If you truly believe anything, whatever it is, don't try to defend it. You don't need to, but again, why did I not agree to reading this? Because it is a form of physical phenomena and the first time I give in to this kind of thing, I will never be able to stop it. It would be phenomenal to have that thing read with the eyes closed, because these people think this man, Mark's consciousness is still here. They do not understand how another consciousness could be controlling a body. Mostly because they do not know what a body is.

They are handling their bodies all the time, but they do not know what their body is and so they are always trying to get phenomena from their own body. Once I read that, I would never have another choice to do anything else but read things for people.

Irene: The only time I've seen you do anything in that line at all, Yada, is when you thought you could be of service, in love, to help someone. Not to demonstrate any phenomena, because I know you won't use Mark's energies for this. So I just wanted to get across to the lady that you understood who had written the question.

Yada: I speak with my teacher (Kethra, etc.) Lady, what can I say, how can I say it? For your husband is truly very sick; you know "very" means just that and he is bordering on dying. Do you want to hear that, do you lady?

Lady: Yes.

Yada: I do not like to say it. I will say this, that he is very sick. Now this does does not mean that life is so small it will snap him away. It does not mean that he cannot suddenly get better, or that he cannot get better in a given period of times. It does not mean any of these things.

One can be in perfect health, the body in perfect condition, and suddenly that person will drop dead. And the doctors will say, "Wonder what it was that killed that man? He had a good heart, all examinations showed that his liver, kidneys, lungs, were working in good order. He had good blood pressure - everything in perfect condition." "Oh, I know," one doctor will say, "he had a sudden blood clot in a heart valve." But examination showed no clotting. All that the medical world can see and all that the autopsy would show is that the heart stopped beating and the man apparently died from shortness of breath.

But you know what I think? He committed suicide. Some inner worry set the blood to racing and slowed its motion or a nerve suddenly reacted in a highly stimulating way and the person dies. What made it act in a highly stimulating way. Some anxieties somewhere, some form of frustration or some hidden guilt. Another person getting into an accident resulting in a badly mangled body is taken to the hospital, doctors come in (especially if the patient has much money) - examines him and puts him in the dead room. But this one fools the doctormen, fools the latest scientific minds on this trouble. He doesn't die and often leaves this room of sickness in perfect condition with hardly a sign, hardly a mark showing. No sign he had been mangled.

I recall a few years ago a talk with a lady at the age of 71, was so mangled, bones broken, legs broken in many places, arms, back injuries, head injuries. The doctors said, "No hope", and put her in the dead room. But a little girl came to see her and it so deeply impressed her she said, "I will pray for you lady." But the lady could not hear with her conscious ears and the little girl went home and prayed and the lady came bouncing back at 76 with more vitality, yes (vitality?) - - but I was thinking of another word - slang word - what you say? (Aud: Pep?) Yes, Pep, thank you very much. It's better, isn't it? LAUGHTER There are many persons around who have never had anything wrong with them.

Irene: She is close to 80 now.

Yada: Yes, yes. So "what gives" as you Americans say. What gives? I think that is a very good expression, "What gives"! That inner self, that thinker within, that refuses to accept negative thoughts. You want to know how to live on a higher plane? Refuse to accept negative thoughts. Make your moments from the bed - to the bed. Stay aware! Know what you are doing at all times. Do not let your mind split up and wander off aimlessly.

Now many people have an experience and suddenly become aware that they have had this experience before, right there in that place, at some time or another they did this. I think maybe some of you sitting here have had such an experience? Now this often leaves people to believe in what is called reincarnation, to think when they can get no other answer, "Oh it must have been in a past life." Oh there are many ways that you may have, many ways that this great mind has of creating conditions - not just one called rebirth. One of these is, and the most likely think that happens to us is that pieces of our consciousness, when we are physically - or otherwise engaged in something else, wander off and have experiences in many places. Not only in the physical universe but in other states of mentation. And then they come back, these little pieces of consciousness, but they do not always say to the lower consciousness, "I just had a wonderful experience." No, they keep their mouth shut! LAUGHTER They are like gods, you know. I think god is the best keeper of secrets there is, the very best. Tell him your troubles and he will never tell anybody else.

Irene: I have a few more questions that have been given to me: "Did you or any of the Inner Circle ever find it expedient to helpfully influence against happenings or circumstances in our physical world of manifestation? Could you tell us something about the nature of such helpful cooperation?"

Yada: If I tell you, you will think we are snoopers! LAUGHTER You see, good intentions cause more trouble than bad intentions, because having good intentions nobody knows what this person is going to do; but bad intentions most of us suspect that we have bad intentions thrown at us, so we are ready for them. But good intentions, be careful!

You know, did you ever hear, my friends, the story, this is a modern story, about the man who was being sued by his wife and the lawyer man asked him, "Have you stopped beating your wife?" Now what is he going to say? I am in the same position, what am I going to say?

Irene: Take the Fifth Amendment isn't it Yada?

Yada: All right! The only Fifth Amendment I can stand on is my consciousness and my conscience. Yes, we have entered into and maneuvered around certain records in the government of certain countries which has kept the world from having war. We have gone into the secret places of your American Government - that is in the City of Moscow, and we have made little changes there and then we have gone over

to the government of the Moscovites, the Russians, the Soviet Union, and we have made changes there. And so everybody is now happy.

It nice. My friends I do not like to tell this, because no matter how good the intentions, it is still underhandedness; it is still maneuvering things to suit a certain group called the Inner Circle, what we think is right. Perhaps a war, a violent atomic war is right. But if you are going to play the part of Master, helper of another, remember your responsibility of another, or to that person, or to that nation. If the world was ready for a war, no act on our part could stop it. 356

However, we know, we have had long talks discussing with many groups, from other levels of consciousness, as to what we should do before we so acted in your physical world for the benefit of mankind. We must not have any more wars of such violence as would be the atomic fighting. Back years ago, when the Russian people were slaughtered by what was called Bolshevik groups. Then came in a man called Stalin. Then the Bolshevik groups were thrown out and most of the creators of it were murdered. Then another group was formed, formed by the man you call Stalin. This man was not stupid, though the propaganda in your country tried to make him appear so. This man had the heart of an animal, but he was not stupid.

He gathered together these groups and a policy was drawn up, a policy regarding war with any other nation in the world. This policy said, "Never will we fight an open war. Never will we attack by violence another country where we know we can't win." Smart people! Very smart! When you have that much thinking and you know you can't win, and you still try to fight? That is the height of insanity.

These people drew up a policy that said, "We want to take the world in one lump sum, in toto, as it". What is the use of any country, when it is obliterated with bombs, atomic war or otherwise?

Now atomic war is even worse, for the land where a real atomic war has been fought will be useless for thousands of years. Would the people, the war people of any nation, would they stop at the use of atomic power alone? Atomic, hydrogen power alone? Oh no, it would become an all out war with some of the most heinous weapons that man has ever known. One of these would be sound - sonic weapons. It is a kind of bomb. It can be shot across a city, a state, a nation, and by the time it goes and disappears on the other side, by the time it physically disappears, everything across that line of fire would be dead, dead, drowned in their own blood. It will break up the veins, the blood vessels, and a person would drown in their own blood.

Irene: This is sent as a wave length is it not - invisible?

Yada: Of course it is invisible. That is why there be nothing to stop it. You have this weapon, not Russia - you have. You have played the game as though the atomic bomb, the hydrogen bomb were the thing that you are hiding. But this weapon of sound is greater - it is more widespread in its ability to destroy. Its actions are more subtle. All right, that is happy news is it not (very sadly by Yada). Everybody go home and sleep good!

Irene: We have quite a few people here tonight that haven't asked any questions, Yada, and I would like to ask them if some of them would like to talk to you, Yada.

Yada: I am not going to stay, I am sorry, I am going to leave and let my colleague, Prof. Alfred Luntz come in and talk with you for a little while. All right? A notchi.

Anita: Good night, Yada.

Yada: A notchi.

Prof. L: I am Professor Alfred Luntz..

Aud: How do you do, Professor?

Prof. L: Quite well, my dear. And how are you sir?

Man: Very good Professor. We are very glad you are here in person tonight.

Prof. L: Thank you sir, you are looking very well, and your wife. My dear, how are you functioning these days. LAUGHTER What did I mean by that? I can see both of you are very well indeed, yes.

Ed: Nothing serious.

Prof. L: Nothing serious. Marriage can be. Do you know of anyone who doesn't have it? Who can live in the physical world, especially today, and not be loved? I was

going to say something more negative about it, but I do not think my colleague, Yada, would like it! LAUGHTER Would you care to speak with me my friends? You see, I am a former Clergyman, an ex-clergy for the High Episcopal Church in England. All that I recognized was the High Episcopal God. Of course, there is a low church also, but no one sees their God around very much.

I am quite certain that some of you here have not had the pleasure to talk with me before, so why not do it now, hey?

Lady: Norma is here tonight again.

Prof. L: Norma, my dear, how are you?

Norma: Pretty good.

Prof. L: Have you got something to say to me?

Norma: No. LAUGHTER

Prof. L: Now that is something called prodding, hey? LAUGHTER Come now (this is what you call prodding) come now. Well, there you are. How about you sir?

Man: I have so many questions that I don't know where to begin.

Prof: That is the usual I think. I think that is often the trouble where we might have many questions. It is difficult to ask a question, isn't it?

Irene: I have some questions here that you might answer.

Prof.: All right, carry on.

Irene: In regard to the Count, St. Germaine, what was his basic mission on the earth-plane and what was the cause of his extraordinary power? Where and how is he manifesting at the present time?

Prof: Let's try to get a wire on him, hey? LAUGHTER I was intending to call this chap this afternoon, because I knew this was coming, but I just didn't get the chance to do it.

Irene: Maybe his line was busy!

Prof.: Yes it was. LAUGHTER My friends, this man lived for centuries, at least since the time of the man called Jesus was on earth. The story that was getting around - this man, along with Apollonius of Tyana, were students of the Inner teachings in the schools of magic - magical practices in the occult work. You know the man, Jesus, was also an occultist, a student of the Inner Teachings, a man that knew how to take matter and manipulate it, and cause it to become alive, so-called dead matter; because he recognized the fact that there was no such thing as dead matter. All he had to do was project his consciousness into a lump of what appeared to be dead matter and it had intelligence. It was a living, breathing, structure.

Irene: He was a master alchemist.

Prof.: Of course. Alchemy, the practice of it, it is not simply trying to turn the baser metals into gold and silver and that sort of thing. It is the use of your own vital forces; it is the use of kundilini with breath. Now I do hope you will not ask me to do that! LAUGHTER And I do want to say, with no desire to frighten anyone, but simply to let them know the nature of the path of the occultist and that they should be prepared to face everything that may happen to them with as much detachment, as much equanimity as is possible, which is very difficult to do.

No matter what anyone says, who is prepared to accept the unexpected with equanimity heh? When someone hits you in the knee with a cricket ball are you ready to smile and say, "Thank you very much, that's all right, old chap, carry on." Good show and all that sort of thing; hardly! So what is meant by emotional control is emotional detachment; not put attachment on things because these things will come to own you instead of you owning them. Now if you think what I am saying is not so, what is your opinion of it?

This kind of life that I am now living is much more exciting than being a clergyman. Now I can be free. Now I do not have to wear those damnably stiff collars. (LAUGHTER) They made one stiff, difficult to get along with. Rigid. Grave. No, grave is something you come to when you are dead! Ha,ha,ha.

Irene: There is more than one definition of the word.

Prof. Oh you ruined my joke. LAUGHTER But learning how to manifest matter, not only with your hands, but with your mind. If you go back to some of the early studies regarding the nature of the man called Jesus, and the things He did as a child, you will find in His earlier years He threw his forces around. He did not know

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his own power.

Irene: Would you say St. Germaine was in the same category?

Prof.: Yes, I would, yes. These men came back into that life, in that period of time, with a certain amount of knowledge; then in this life time or that one, when they became aware of their power. They were then taken and put into mystical and occult schools and taught how to use these powers for the benefit of others. It was said of the man, Jesus, as a child, even he would gather some mud and spit on it and roll it around in his hand and form it into a bird and then he would breathe on it and throw it away from Himself and said remember me, your creator, until the day you die then you will return to one consciousness, breath, spiritus, breath the breather.

Irene: You were not referring to Jesus but the Creator.

Prof.: Yes, the spirit, the breath.

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I have not learned any magic, but I hope to. I also hope to return to the earth because I have not been able to obliterate what my beloved teacher, Yada, calls illusion, hallucinating things. It is not yet within my realm to master the forces of my being.

Irene: For the benefit of those who are hearing this, I would like to tell you Professor Luntz will be here as long as Mark and I will be.

Prof.: You need not worry about that, my dear. I am not going to pop back here right away, not by any means right away.

Irene: But you know stories get circulating and the first thing you know somebody will say, "Yada, Professor Luntz has left the Inner Circle and there is some impostor talking now. LAUGHTER

Prof.: Jolly. I hope they will enjoy themselves. That is their dream, not mine. Would you like me to tell you about what one old maid thought about reality? This is rather an unkind word - old maid - meaning one who never married, dear girl. Perhaps she was better off, but anyway, this particular one had been frustrated from males ever since her mother, her dear little mother, could get her sticky little fingers on the child's mind and control it. She taught the child all men are evil; all men are bad; all men want you for one purpose only and that is all. "Now you remember that daughter, and stay away from the nasty creatures, heh."

So the daughter did, at least she did so physically. But mentally no one could stop her dreaming. That's the way of most of us isn't it? And so in time she reached the age when it became a necessity, she couldn't avoid it, to dream of men. Handsome men, of course romantic men; men that wouldn't, couldn't live without her. But when a real flesh and blood man came along, she would run and hide.

In due course her dreams became so real it became difficult for her to make a demarkation between what was dream and what was not. In this particular state of consciousness one evening, she did what she thought was waking up. And she saw at the foot of her bed a very handsome chap and he was leering at her. Of course, in a very loving manner! It frightened her, however, and she pulled the covers around her face and said, "Sir, what are you going to do to me?" And he said, "Lady, I don't really know, it is your dream!" LAUGHTER

I think that is one of the most excellent stories, because it tells us a truth. It tells us how to know the difference between the real and the unreal and to go along with it, whatever it is, go with it. If it is an unreal man or woman that we have been caught up with, find out what they want, because that is what you are going to have to do with a real man or woman. We all want something. You know what we all basically want? One another; we need one another. Without others we die.

Others are the source of our life, we need their love. Come to me, my dear friends, though others may think you and I are total strangers, we're not. We are one and the same in consciousness, in spirit. We are one and the same and I owe you my heart, my life. I owe it to you, why? Why such great generosity? It is called a divine selfishness, because I know that when I lift another up, I lift myself up.

If we suddenly realize this while we are in the physical world, we are very fortunate. There are many in the astral world who not only do not know it, but have no awareness of it and if one did tell them, they couldn't stand it. Yes, that is the way it is my friends. We owe each other love and that is all and when we give another love we give them all.

Irene: Professor, another question. Could you please mention something about the true meaning of the saying, "The greater the sinner the greater the saint."

Prof.: Oh yes, of course. You see life is a circle. One part of the arc is white, and the other is black; one night and one day. The more I know about life, the better I am. Even black magic, black magic is white magic if you use it properly, intelligently and with love. Black magic is the same as white, but it is the misuse of our knowledge and our desires and of our intentions that makes it black. Ignorance, no understanding. So I have to go around the wheel of life - is a wheel. I have to suffer some of the ignorance to come back into the light of wisdom and understanding. I say only one thing; stand away from fear no matter what you do. There are many people who have become greatly frightened in their practices of meditation, which is a wonderful practice, good for the soul, good for the spirit, and good for the physical self as well. Why? Because in that moment of meditation when their bodies have been forced, Kundilin sex energy that created rapping on the wall, voices, breezes on the face, blowing in the face, whispering voices, lights. You see, the art of going into meditation is the closing out of everything. When you sit in meditation, do not pay any attention to any sounds or anything outside of yourself. Hold your attention. One pointedness is the law. There is so much to know and it appears, we have so little time to learn in.

Irene: Professor, are you all right?

Prof.: Yes, yes.

Irene: I would like to give you two more questions I have and we have just about enough tape.

Prof.: Then I will ta ta.

Irene: Question: The religionists keep telling us, "of dust thou art and unto dust thou shalt return." Would it not be more correct to say, "of the Light thou art and unto the Light thou shalt return"?

Prof.: Oh jolly and that is so. That is the truth (pausing) I was trying to think of some more dramatic word.

Irene: Something that sounds more important?

Prof.: But it would appear the simple words cannot be bettered, heh? LAUGHTER

Religion and more especially the Christian religion, and I should know, I have been in it. I was a seller of it, a salesman for God and Jesus Christ, and I did an excellent job. I saved more souls, or so I thought. And I believed that when I popped over here, St. Peter would meet me at the gates and say, "Here is a bonus from the boss", but I couldn't even find the place. I couldn't even find the gate! Well, fortunately for me I didn't. I found the gate of Truth, of Life, of Understanding that released all my fears. I had been for over five years - or four and a half years, suspended between two worlds.

I could not believe that I was dead, because I did not feel dead! But I couldn't believe the fact that some men had come to my home with a wicker basket and put what was once me in there and then carried me downstairs. I was right behind them and I should have cut some capers with them. LAUGHTER But I was afraid they would all be over here with me in a moment and I . . . . .

Irene: They probably would have!

Prof.: I never felt so frisky, if I may use the word, in my life, never. And in the passing years, I have developed a wonderful sense of humor, one that that staid and righteous Professor Alfred Luntz was in the flesh. Now I can laugh with a great deal of satisfaction, because I can feel it. Before laughter was not quite in keeping with God's teachings. Remember, if you never remember anything else, you are a sinner.

Pardon me for living and pardon me for dying, because it was in death that I discovered life, a life so abundant I find no words for it. Thank you for your interest.

Irene: One more question dear, the last one. It is well known that some people, as well as some Yagii, object to being photographed. Am I correct in my long health

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series, that there is a reason or a psychic connection and that this could be used for either good or evil purposes?

Prof.: Of course, it is true because everything is energy, there is no matter. The ~~Christian Science~~ teaching make a remark on this very fact, that there is no truth in matter - and this is quite so. You can take a photo of a person and hold it in your hand and you can bring them a great deal of physical trouble.

Now, my friends, this is not a superstitious concoction by the ignorant mind, this is a fact. And let me point out to you, this is possible. Let me give you some of the mechanics, perhaps you can make someone else sick when you get angry with. But I hope that will never enter your mind to hurt anyone.

Ed: But it also could be used to help someone.

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Prof.: Oh yes. But it is like learning a language, one first learns the swear words, heh what? My mind and your mind is one mind, there is no such thing as Professor Luntz, etc. that is what makes telepathy possible, that is how a prayer directed to another can do wonders. (end of tape)

#129 - July 12, 1963

20/A  
1 ABR. 1986

This is Irene Probert speaking. It is July 12, 1963. We are in the recording studio of the Kethra e da Foundation, 931 26th Street, San Diego, California, attending a deep trance lecture by Mark Probert and the Members of his Inner Circle.

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

Man: Good evening, Yada. Welcome home.

Yada: E grati ya, egratiya.

Man: We are glad. . . .

Yada: Speaks in his language.

Irene: Yada is saying that it is quite some time since we have been in this house.

Yada: Au kee, continues to talk in his language.

Irene: Its been a long time since you have been here too, he says.

Yada: I greet you with my love. I come here and speak with you again.

It has been quite a little time since I have spoken from this house.

You undoubtedly had a very pleasant time since you have been out of this state lady, yes?

Irene: Are you speaking to Annie?

Yada: Yes.

Annie: Yes, Yada, I had such a wonderful time. I went to Nassau.

Mr. Reynolds: It was a very long two weeks though, Yada.

Yada: You, my friend, seem to have survived my absence.

Mr. R: Yes, I have survived. I had no other choice.

Yada: It is well to recognize that we do not always have choice in this life to do what we want to do. There are other conditions that arise in our living that often circumvent our efforts to accomplish that which we most desire to accomplish. There is the work called the work of living. We have to do it, as I said, often without choice. Many people would like to depart your world by their own hands. Many do, but perhaps I should only say it isn't playing fair to do that. However, there are many who suffer great pain, not only of body but of mind, and we all have our limitations, we all have our capacity for suffering. It does not really matter how we depart the physical world, not really. It is our attitude that hurts or saves us, saves us from further pain in the worlds beyond.

For what are we? As I have often said we are consciousness and as such we are everywhere present. But being conditioned as this man mentioned earlier (to you, Sir) in different ways, we have to follow those ways. We have no other choice. Not unless we begin to think.

You see, this is the trouble with the majority of we humans that come into the physical world. Things, kinds of situations, are mostly here awaiting our arrival and we have to abide by much of what goes to make up those conditions that you call an environment. Now I think when we start to reason about these things with ourselves, when we discover there is nothing we can do at this moment about any given thing, we don't try to do anything about it. We have the patience to wait for what we feel to be a better time before we act, until the proper time. Most of us that live in an environment do not know that there is something of greater understanding outside of that environment. We are so caught up in it, that we circumscribe ourselves.

As here in your world for instance, you, largely speaking, are not taught of survival of the human consciousness, of your human personality. Not knowing about those outside conditions, you are circumscribed to your own level of thought or plane of thought, or whatever you wish to call it, in your particular world.

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HUMOUR

Annie: A wonderful thing though, Yada, as soon as we desire to know, we become determined to do that and it becomes available to us.

Yada: Of course. Then desire becomes a kind of open sesame for whatever other understanding of life you may desire to seek after.

Mr. R: Yes, Yada, but in the desiring, they can go very much astray, unless they still have the desire to know the truth.

Yada: Of course. To just have the desire to extend your consciousness is not enough. There must be purpose, there must be reason, there must be design back of your desire. Otherwise you are wandering aimlessly. While we are in the physical world, when we see someone that we call dead, most of us are by our conditioning, frightened to be in the presence of that dead person. It is an unknown quantity to us.

We cannot understand that here once was one so active, so alive, and now no more so. In truth, we are seeing merely the facade, the structure and that is what frightens us. Could we look back of that face, that mask that is there, and seems to be inactive, we could see tremendous action, tremendous motion and tremendous intelligence still going on.

Mr. R: That is another case of judging from appearances.

Yada: Of course, and few of us who come here have the opportunity to do more than judge from appearances, because we are taught, we are instructed that appearance is reality. If you have bars, a wall here in front of you, you have been conditioned to believe in the substance of the wall, a substance that you call solid. And then you think of your own solidness, the physical form, and right now it tells you that you cannot get through that wall. You cannot get beyond the barrier.

But, again, if we know truth, we also know that that wall is merely a suggestion, an idea, the same as the body is an idea. The only solidness of either my body or the wall is in the word itself - solid. That word becomes hypnotic to us. In truth, we do not have to wait to shed a body in order to go through that wall. But the idea of solidness had been put so deeply into our consciousness that we cannot get by the idea. So it isn't the wall per se that is the barrier, its the idea yes?

Irene: Mr. Cobb would like to ask you a question, Yada.

Yada: Yes, I'm most happy to listen to you.

Mr. Cobb: I see the point there, By separating the molecules and atoms of the structure of that wall through thought, you can penetrate into that wall and on the other side of it.

Yada: Why, of course. Ah yes, you are seeing truth my friend, exactly so.

Mr. C: There is nothing, Yada, that is a solid piece of matter. If it was solid matter then it would weigh tons and tons that are composed of molecules and atoms that are traveling like the earth is traveling. One can separate these molecules and atoms by concentration and thought and break that wall down and enter into the other side of the wall. Is that correct?

Yada: That is exactly so. Let us see what suggestion really does to us when we go into the ordinary dream state. Here we have been conditioned again through suggestion. We are caught in a cage. Barriers. I believe all of you sitting here have had at one time or another, such dreams where you felt walled in or trapped, or somehow or other held. What held you? Fear. Fear is suggestive, is hypnotic. It paralyzes one. It strengthens the hallucinated belief.

Irene: The paralysis is only in the mind,

Mr. C: It is all in the mind, yes.

Yada: Yes, of course.

Irene: Because when you have a dream in which you think the wall is solid, its only in the dream.

Yada: There is nothing solid about the dream wall any more than it is in the physical world, because physical and dream are the same. It is simply a different state of consciousness. That is all. Yes?

Mr. C: We pass from one kind to the other. Who wrote: "Iron bars and stone walls do not a prison make"? ("Stone walls do not a prison make nor iron bars a cage" - Richard Lovelace 1618-1658)

Yada: Is so, a very wise man.

Mr. C: It is all in the mind.

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Yada: Is so, is so. Now our actions are also circumscribed by many other things, fear for one's soul. The transmigration of the soul ties one, binds one, creates the very conditions one fears. Now man is a completely free agent. His worlds are what he makes them and no more than this. But if he does not know that he is making his own conditions, if he does not realize that he is the creator thereof, can he do anything about it? Of course not. So the aim of life is to know. There is only one thing you can know and that is yourself. Get to know yourself. What is yourself? What are you made up of?

The human is a composite of many states of feelings, of thoughts, of ideas, many. When I say many, I speak of lives and lives beyond lives, not only that which the individual lives here in your physical world. This is but a fraction of the vastness of creation a fraction!

Mr. R: Yada, in speaking of the soul, do not the three parts of the soul correspond to the fire, air and water?

Yada: Yes, yes. It is very difficult for the individual who has no background. Again, I speak of this in occult matters, not only metaphysical, but we must go deeper. We must go into occult matters if we are to find our true nature. Your modern scientists in metaphysics tells you all about energies and the transformation of energies into what is called matter. But they are limited in the understanding even regarding this. They know not that energy has a variety of actions, activities.

Mr. C: Are you thinking of chemical changes?

Yada: Yes, yes. And many of your scientists today do not comprehend some of these transformations of matter or energies. Now in late years, the more thinking and more intelligent ones have come to the idea that matter is only a word, and has no existence in that which is called energy. Now energy is a word, matter is a word. What are these things - MATTER and ENERGY? Just motion. But then somebody is most certain to ask the question: But what is it that is moving? All I can say is you cannot name it.

Mr. C: Could it be an electrical impulse?

Yada: Yes. But you see an electrical impulse is a kind of action, is a form, a character of action and therefore is not an electrical impulse. These are labels, electrical impulse, put upon some forms of activity of that which is called and labeled energy.

Irene: You can't describe the thing in itself. You cannot find words to describe it.

Yada: There is no such thing as a thing in itself. A thing in itself is action. Action. That is about as much as one can say regarding the ultimate nature of that which is called material existence.

Irene: I was listening to a news commentator the first of the week, Yada, and they were reminding us that this Saturday would be what is called "Open House" at General Dynamics out on the LaMese, and they were describing some of the activities that go on there - different types of missiles and things of this sort that are being made and they

mentioned a machine, or a box, that they were working on to put man in and in some manner change the molecules of the body and transport the body to a different place.

Yada: Oh, I think you would call this a time machine.

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Irene: What was interesting, Yada, was that you mentioned this to us many years ago, that man would finally come to this.

Yada: Yes, of course. When he could transport the so-called matter body, which is not matter! It is better to say pure energy. That is all man's body is though the actions that go to make what are called molecules are simply webbing positions out of these vibrations which is space itself. There is no such thing as space by itself. All space, that which is called space, its basic nature is energy. Without energy space could not exist. Does that sound creepy?

Irene: I've become so accustomed to hearing you describe these different things until I just accept them for what you say they are. It sounds reasonable to me and I haven't the ability to imagine anything that would make me creepy, because I haven't gone through the experience. I have no feeling toward it. Yada, I make for joke. I wanted to ask you though, Yada, I wanted to know if an individual goes through this experience of having the molecules of the body changed and then reassembled, does it affect the individual's nervous system? Does he have a different feeling when he is reassembled so to speak?

Yada: No, because there is no true reassembling there, is merely a change in the web structure of what goes to make molecules. If this is not done at a tremendous rate of motion, if the change is not made excessive, then the experience, one hardly knows what happens. Now if the application of thought to bring about this change is too much, it will create excessive heat and turn the body into pure energy and dissipate it. You see there are lines of thought in molecules that if they are not changed too rapidly, will not let go of excessive heat or pure energy.

SHC

Now look at the plants. They break the sugars down by what is called photosynthesis. If you did this in your laboratories, you would have to use great power to make such a breakdown, great force. But it is done by very small amounts of energy being broken down at a time, very small amounts, and if you start in such a way, very little heat is let go from the atom itself, from the core of the atom, where the greatest and most concrete substance is. Now the core of the atom is a pure electro-magnet.

Mr. C: What happens, Yada, if you break the chain reaction of the atom?

Yada: You mean if you smash the atom?

Mr. C: Yes, if you smash the atom.

Yada: You let loose its very powerful lines of force that hold other lines of force together, what you call electrons, protons, neutrons all these things. The deeper into the center of this whirling motion one goes, the greater the tensile strength. Now, what is the nature of that tensile strength? It is pure "magnetic" energy. It holds the electrons together.

ATOMS

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Mr. C: It holds the electrons, the positive and negative together.

Yada: When you break that with great force, like you use to smash the atom, you get back not only the energies that are already in the atom but that which you added to it in proton bullets, with great, oh what you call it?

Mr. C: A great terrific heat?

Yada: Yes, of course, and light and pure energy.

Annie: Yada, why does it tend to be man's nature to always try to explore things by attack, force and resistance? Why does he always try to understand by attacking and forcing things?

Yada: Because he is not thinking. That is the only answer, he is not thinking. His thoughts are in violence, so he acts in violence, so he gets back violence. He cannot do anything different, heh?

Annie: But we have today historical lessons and every day lessons just by that photosynthetic process you just mentioned, can show us infallibility that the easiest way to do is to - what shall I say - flow with it.

Yada: Yes, is the gentle way. The body carbon, what is the degree of heat necessary to burn carbon?

Mr. C: The heat necessary to burn carbon?

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Yada: Yes.

Mr. C: I believe 350°F will burn carbon, or 400°F will burn carbon. The diamond for instance, which is a very hard substance of carbon, you can melt at 900° - 950°F, I believe. And the ordinary gas stove burns about 350 BTU's, or British Thermal Units.

Yada: The body burns it at 98.6°

Mr. C: 98.6°?

Yada: Yes, and why? Because it burns it in very minute amounts at a time, very minute. And the force is a free flow that burns the carbon, a free and constant pressure. No boom! You take the proton which you are going to make bullets to shoot at the atom and you put it in cyclotrons and speed up to millions of volts. That is not necessary. You do the same thing when you shoot off into space in your rockets, your modern sky ships. You use pressure, more than is needed. It is a tremendous waste.

Mr. C: That's how the diamond was formed, under pressure.

Yada: Of course, but slow pressure.

Mr. C: Oh, millions and millions of years.

Yada: Exactly so,

Mr. C: It was vast vegetation way back in the Pilatomic period. It was caused and even our coal mines today, was caused by pressure.

Yada: Yes, of course. And always the best results in all of nature's actions is a slow by steady motion.

Annie: Is that because man always insists on having his own way, according to his ideas and in his time? When he gets the idea its time to blast off and he just goes ahead and does it?

Yada: Thats right, but how else? You see you are conditioned to think that way. Now back in the let us say, the Renaissance time, which is not so very long ago, it was believed that the world was flat. So everybody got along just as nicely on the flat world as they do today on the round world.

Mr. C: Excuse me, Yada, there is still a race of people that believe the earth is flat. They are not as highly educated as some of the human races are today.

Yada: I have no doubt, because I have some insight of many races of your earth. I see their actions and feel their fears. There are some places on your earth, for instance the bush man in Australia. These beings are remnants of a once great race of people.

Mr. C: Way back, I believe, from Biblical times, further back than that.

Yada: Yes, is so. And once they were a great race of people, highly evolved. Then came greed and avarice to destroy their civilization and these people are the remains, the tail end.

SHC