

Mr. R: Even today it takes eight years to learn that tribal lore.

Irene: Yada was telling us once that there was once a race of people called the Hu.

Mr. C: Reminds me of a little poem:-

When you were a tadpole and I was a fish
In the Paleozoic time,
We skipped and swam together,
In that ooze and in that slime,
It was 150,000,000 years ago.
One night when the moon hung red
An the river bend beneath the budding trees
I carved your name in a stone with ease
Of the existence you are in today.
You were just as nice then as you are today. LAUGHTER

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Yada: That is so. Who knows the female mouse better than a male mouse?

Mr. C: True.

Yada: To the male mouse, the female mouse is the last word in beauty. You look at nature everywhere and you will see the recognition of all species, of their own kind. It is this recognition that saves the species from destruction and more, this recognition makes it possible for that species to come into existence even.

Mr. C: Well, Yada, isn't it true that as you pervert so do the elements pervert along with you?

Yada: Oh of course, exactly. Now you have great realization of what destroyed the civilizations of the human beings, perversions.

Annie: Does perversion mean using life against life. Is that what it means?

Yada: Yes, of course.

Annie: Is it true, Yada, that the downfall of each civilization always occurred at the point at which they would reach their pinnacle and began using life against life and that is what the common thread of destruction is woven among them? Is that true?

Yada: Of course, of course.

Annie: Through Pompeii, through Egypt, through now. . . .

Yada: Through my civilization, before my civilization was a civilization called Nali in the Gobi Desert.

Mr. C: At the far end of the Gobi Desert?

Yada: Yes. It was destroyed by water. Nali means river of great force. In the Gobi Desert there is a big pyramid. Now pyramids are found in a great many places in your world. There are pyramids under the ices of both poles. Sometime there is going to be not a shifting of the ice, but a melting of the ice, enough to expose some of these pyramids!

Now your modern scientists in time are going to know how to put great mirrors in the sky and melt the ices at the poles, do it slowly.

Mr. C: By reflecting from the sun, using the bouncing of the solar rays, reflecting from one mirror to another and concentrating it down to a point like a sun glass, like our magnifying glass. And by doing so it gathers the energy into a terrific heat that goes up into millions and millions fahrenheit of heat. More heat than has ever been generated today can be done by mirrors. It will melt concrete or steel.

Yada: Exactly.

Mr. C: And they are working on that. It is known as the death ray.

Annie: Is that the laser light?

Yada: No. Laser light is not the death ray. It is a very useful instrument for penetrating into bodies that will do much better than the xray.

Irene: Its beneficial.

Yada: It could also be used badly by one who wanted to do that sort of thing, but it is not in my thought that it will be so used.

Mr. R: Yada, is that similar to the ray that was used to dig the tunnels between the pyramids?

Yada: Yes.

Mr. C: It was the same type of ray that was used to make the blocks and make the tunnels, I believe.

Irene: Yada says there are tunnels running from one pyramid to another throughout.

Mr. C: And they are air-conditioned to a perfect air condition.

Yada: Yes. If you please will excuse me, I will withdraw for a little while and then I will come back and talk with you some more. All right?

Irene: Anita was talking to me today on the air wire and she said to please extend her love and Alfred's to you all in the Inner Circle.

Yada: I am most grateful, the Circle is most grateful.

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Yada: What you say is true, sir. The majority of people are dead a long time before they are dead physically.

Irene: Before they leave the physical body.

Yada: Death means ignorance. In coming to the physical world we pull down a vail against the world of the greater reality. We come into the illusion, we come into the false beliefs and this is necessary because of the kind of form we come to function in is a sensory form. All that it knows about the external world is sensory measurements and those sensory measurements are telling an untruth all the time. So it takes effort and concentrated will and desire to not only realize this, but to work in your realization, to become active in your new realization, your greater understanding. It is all very well to learn things intellectually, but to know truth we must be able to put what we know into action

Mr. R: That's where the trouble comes.

Yada: That is, that is. More, we humans are always in a big hurry. Now when you bring one out of an hypnotic state that you have put them into, they are not ready to function fully right away. It takes time, more time than is noted by your hypnotists.

Irene: Don't you think we think we have to hurry, because we have been indoctrinated with the idea we have "so little time?"

Yada: Of course. Again, that's hypnotic too. Everything of value comes to us slowly and by much study by sincere interest, and by getting rid of our fears. Now externally it may look to one that the material world is a world of sweetness and light. But when one stops and starts to look around the world they are in, one will find it to be much different than that which is called sweetness and light. And because of this, because of the things they will encounter with their new vision they may get frightened. Truth is not always by any means, sweet.

Irene: Not easy to follow is it?

Yada: No. The veneer coating of sugar is very thin.

Mr. C: Doesn't last long.

Yada: No.

Mr. C: A bitter pill that's very hard to take.

Yada: Of course, but when we learn to take it as it is then our fears leave us. The the pill starts turning sweet again.

Irene: And we benefit by the bitter pill.

Yada: Much more, much more. I'll tell it in a different way. Most of the time human beings are taught what are called fairy stories and then when they find out the truth, it hurts them.

Mr. C.: Find out there is no Santa Claus!

Yada: Laughs. Yes, and that nobody came to save them. This is very frightening to those who have been taught the contrary.

Irene: A great many of the stories in our readers, when I was a child, were filled with mythology and there was so much truth in those stories, but because of the walls we had put up, we did not understand them. And it seems now that a large amount of money has been granted to a group of people to research into these myths and bring out the truth to the best of their abilities, Yada.

Yada: Of course. The majority of myths are based on very factual occurrences. They are not basically fanciful stories made out of what you Americans would call whole cloth.

Annie: Yada, is the only reason we don't see mermaids, because we don't believe they are there?

Yada: Not so much that.

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Annie: Why is it then?

Yada: Because mermaids are shy and they stay out of the sight of most humanity. Occasionally a human being will encounter these seemingly odd creatures. They are not odd in their own environment.

Annie: Well how does it happen then that in the picture we have in our minds from little childhood up, the bottom a fish and the top a beautiful lady.

Yada: No, it is anything but that! It is anything but beautiful. There is some form, some human-like shape to the entire body and the lower part of the body has a resemblance to a fish. That lower part is used as a swimming organ.

Annie: But the top doesn't look like a lady?

Yada: Not really. There is a resemblance, yes, but still it is a kind of fish.

Annie: Well what is one of their specific functions? Why is a mermaid?

Yada: Why is a cow? -Laughs. Why is a human? They have their own functions, in their own environment. How about what you people are very frightened to see sometimes in your world, the great monsters of the deep. Monsters it was thought had long ago departed from this world; long ceased to exist. There are monsters on land also that are remnants of monsters that lived in prehistoric times. Occasionally these are encountered in such places as the Amazon River, the upper part of the Amazon River, in the jungles there.

Annie: Does that one really live in Lock Ness in Scotland?

Yada: Yes, it is so.

Annie: Is the reason it doesn't come up because it is shy too?

Yada: He stays deep in the water because that is his habitate. He did this millions of years ago. Now what you call your anthropology on the study of man, is not entirely true. The evolution does not cover everything. By this I mean to say that there are some species in your world that have come into the world spontaneously. They did not climb up any evolution ladder. There are beings on your world that have been brought from great distances across your galactic system and seeded here, dropped here.

Annie: . . . specific design?

Yada: Of course.

Mr. C: Yada, isn't it true that at one time Siberia was connected with Alaska across the Bering Straits.

Yada: Yes.

Mr. C: And the Mongolians of the far Gobi Desert crossed down through these straits and today we have what are known as the Eskimo?

Yada: Yes.

Mr. C: From the Tartars and the MONGOLIAN tribes back down to the age of Genghis Khan.

Yada: This is so. And then too, there was at one time in the upper regions of the great northern regions of China a white Oriental with green eyes. Now these have mated with other races of people and created dark Mongolian skinned people. Also have some of the seeds of themselves in the - - - what you call Danes?

Irene: Nordic people.

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Yada: Thank you, Nordic people.

Mr. C.: Is this due to climatic conditions and foods that they ate?

Yada: Yes.

Mr. C: Causes the black man to be black, the white man to be white and the copper man to have a copper skin?

Yada: All of this, but there is more to it than just that. There are many patterns where these beings existed originally, the surrounding conditions, as for instance, the Asiatics - originally had their origin in extremely cold weather climates, with vastness of snow. In time, the process of squinting because of the white snow all the time, nature soon built up pads around the cheeks that closed the eyes against the glaring snow. Then this was passed right down to your modern Indians and to your people of Egypt, faces of those kind. Remember that there was a time when the greater portion of the earth was covered with ice and snow.

Mr. C: We call that the glacier period, when the earth tipped and tons and tons of ice slid down over and covered up the vast vegetation.

Yada: That is so.

Mr. C: The big dinosaurals were where our oil fields are today, where we are pumping oil or coal has formed back there in Ohio and Indiana. I believe geologists can dig down in those river beds and practically dig back 25 million years.

Yada: Is so.

Annie: May I ask, If there is a scientist at the General Dynamics Plant where they make the missiles here, who wished to accept an invitation by me to come here, do you have any objection to that?

Yada: Oh none, none. I would be most happy to communicate with him to the best of my ability if he could feel free to communicate with me.

Annie: There is one man there that I have heard about through a friend. I believe his name is Dr. Ferazzo. He seems to be receptive to things not necessarily physical.

Yada: Very nice.

Annie: He seems to be the type that would be willing to do this and I feel - - - there is something I've been thinking about. Do you mind if I speak about it right now?

Yada: Go ahead.

Annie: It seems to me that the available fund of knowledge of which you are aware - some of what we are not aware of at all - is never wasted by anyone with which you exchange it.

Yada: Of course not.

Annie: So I was thinking that since you have specific areas of knowledge which are directly applicable to what we are working with now, especially biological science, that the finest minds in biological science should have an opportunity to discuss exchange with you.

Yada: I will be most happy.

Annie: I'm especially interested right now in contacting a few of the men there and some people whom I hope to meet who are sincerely working with this LSD 25 compound.

Yada: Perhaps I can speak some of my thoughts to these people and point out that it is not necessary to use these chemical substances to produce these hypnotic and visionary states of consciousness when it can be done by breath.

Annie: Yes, because they are only experimenting because they ³⁷⁰ don't know and they wish to find out. So I think that any additional information that would prove valuable to them would be greatly appreciated. One thing that I find, I don't like the method that I hear about of how they are dealing with LSD. I think they are blatant and gross because they don't know what they are doing and so I think they should be more careful. However, they are finding, one after another, that if the person has the conscious curtain removed he is able to perceive a oneness and this experience occurs again and again.

Yada: But observe, please, that such an experience does not take place in what is called the naturally neurotic or psychopath. It does not do that. It is in the whole person that this sudden beautiful awareness descends upon them.

Mr. C: That takes place in the constitutional psychopath.

Annie: One cannot extend beyond his own consciousness can he? Therefore, if you take the hate with you you experience more hate. If you take love you experience love to a greater degree.

Yada: Of course. This is why the teaching always is, "Man, know thyself". Get to know whether you are a full person or not. It would be amazing to some people to know how complete they really are, even some that harbor fears and anxieties. These people are very wise and very integrated people, but they have been hypnotized that is all.

Mr. C: Don't they ever come under the paranoia. They would come under a paranoiac study?

Yada: No, not necessarily. A paranoiac is a sick person. There is something chemically wrong in their blood. This is what makes a paranoiac. Now how did something chemically go wrong with the blood? You see your scientists stop there in their administering chemicals to a mentally sick person, they stop right there.

Mr. C: They must go back into the embryo and find out.

Yada: Of course. And you will find it in weaknesses in what are called the genes and chromosomes.

Mr. C: The genes and chromosomes.

Yada: Is so. There is a chemical weakness there. In some people it may never show itself as a mental ailment. It might show itself as a physical ailment, tuberculosis, cancer, heart attack, these various things, How does it come to the surface suddenly, when in truth it seems it takes a long time? Well it does. The process of coming up to the ailment may take many years.

Mr. C: Could that go back to the Mendel theory of two peas in a pod? Hereditary?

Yada: It could of course, yes, but we cannot stop there because hereditary is a chemical thing. We must go deeper. What triggered the condition in this person who was born with these weaknesses. What triggered the weakness into action which created the disease, mental or physical? ATTITUDES to their environment.

Annie: Yada, this past year two British scientists and one American have discovered a life pattern. They have discovered that each cell has its own pattern and that fingernail cells can't possibly be a heart cell.

Yada: Eureka, Eureka, they have just found it out? Very good.

Annie: What I wanted to point out is that they have finally found a pattern which they have named according to the chemicals in it -D.N.A. and R.N.A. They have discovered the beginning of finding a designer, the D.N.A., and an engineer, the R.N.A., and they have begun to build

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models to show how no cell is like any other cell.

Yada: Au kee, au kee. That which is going to make a heart is never going to make a liver.

Annie: Yes, that is what they have just come upon in the past two years. And some of these men who will be working specifically on it will be at the new Jonas Salk Foundation here in San Diego. It just occurred to me that since it is right in our back yard, that it could be quite beneficial to the men to have an exchange with you.

Yada: It would be most joyful, most joyful.

Annie: I only mean because they have a laboratory and they have the facilities to bring forth these ideas into working units. 371

Yada: Yes, this is what I mean too, useful work, action. Intellectually is not enough.

Annie: No, and that is why I had the idea that perhaps I could be of a small assistance by trying to bring together the kind of person the teachers could communicate with. Is that a good idea?

Yada: That's very nice if you can find some of their D.N.A. scientists that will agree to do this, to communicate with a spook. LAUGHS
This is what our work is for.

Annie: Yada, the thing is that most of the people on this earth are the unfed people who go to bed hungry at night and get up the next morning with their bodies dead. Well we can't have happy human beings on this earth as long as most of the people have this as their every day experience. So since the people who do it now are the scientists who help feed these people, I think it is important to give the scientists a good starting point.

Yada: Yes, of course.

Irene: That's a wonderful idea, Yada. I think that your time would be put to a greater use to help a greater number of people if you could have this opportunity to talk with these individuals. Philosophical talk is wonderful, but I think if we could have say three lectures on these scientific talks and then one philosophical lecture a month your time would be put to better use.

Yada: Yes, of course. Now you see the group I spoke to in New York, the best that could be done with them was a philosophical talk. However, as you are aware, we of the Circle have had some very fine, wonderful communications with some of your best scientists.

Irene: Yes. They were most humble and most grateful. A thinking mind forgets the phenomena. They listen to what is being said. We found it true every time we talked to groups, such as doctors and scientists. They don't question the phenomena. They are not even interested in it.

Yada: Yes, of course. I have had people say to me....

Mr. C: Great men are very humble.

Yada: That is so. I have had people say to me, "Yada prove who you are", and I can only say to them, "The only way I can prove who you are or you can prove who I am is by what we say to one another." That is all.

Annie: May I ask then, this is what I intend to do if I may say so.

Yada: Please to do it.

Annie: I intend to succeed in what I do and I intend to do it to the best of my understanding. After those two things are fulfilled by me may I ask if you have an opportunity at any time in my approach to the subject, particularly in assisting in bringing these people together. If you have an opportunity to assist me in any way, may I ask for that?

Yada: You most assuredly do it please and I will be there, I will attend you, be assured of that.

Annie: Thank you very much. I feel that if it is for the enhancement of life, which is the best way I can put it, then its not just for me, its for all life. So my motive is good enough to wish for any assistance which I might have from any life.

Yada: Your motive is good enough to demand such assistance. 372

Annie: Then that settled it now.

Yada: You see when we love, then we can command with love, but when we do not have love and we make a command or a demand we are going to get into trouble because it is only the low ego that is operating then.

Irene: Yes, when we don't command with love that which we're asking for puts pressure against responding. We had this experience in New York when you were demanded to tell who was going to come and you see what the response was.

Yada: This man through his ignorance, which is excusable, demanded that I do something so it became impossible for me to do it.

Mr. C: What was he expecting, Yada, a pocket full of miracles?

Yada: Yes, what he wanted was physical phenomena.

Mr. C: Oh, I see, yes.

Yada: We of the Circle in forming the Circle, have created certain rules and regulations which you must do if you do not want chaos and we intend to abide by those rules. Certainly we are not going to let anyone else force us into breaking our laws.

Irene: He was rude enough to say that he didn't believe there were any laws made. But you know it has been a policy of the Inner Circle from the beginning, ever since I've known them, not to try to answer for another. He was trying to force Yada into saying who was going to come to the lectures and talk through Mark and Yada said, "I can't tell you this." He thought Yada was being stubborn and Yada said, "When you make laws you abide by them", and he said, "I don't think there were any laws made." But Yada remained very undisturbed.

Mr. C: I'm surprised that a man like that didn't drop an egg on the floor and say, "Humpty Dumpty sat on the wall and Humpty Dumpty had a great fall and all the King's horses and all the King's men couldn't put Humpty together again."

Yada: This is so.

Mr. C: The miracle would be to say, "Well put the egg together again as it was before."

Yada: You see you don't do that. There is law. You must always, if you are working fully in life, intelligently, work in law. The trouble in your world, not only today but has always been, when one tries to work outside of what is truth, comes to them pain and sorrow and destruction.

Irene: He was breaking the law when he was trying to use force to make you abide by what he wanted. He was not working in the law of love.

Yada: Yes, had he asked me in a kind manner, I would have been pleased to tell him.

Mr. R: Yada, did you enjoy your visit with Long John?

Yada: LAUGHS Let me say yes, very interesting man, very interesting character. He is what he is. I have no resentment against him. He is himself and this is important that we be ourselves, whatever we think ourself is.

Mr. R: Well wasn't he trying to bring out things mostly for the audience?

Yada: Yes, of course. This man was not in a position to be fully agreeable with me, he was not in the position. He was taking the side of what may be called the prosecuting attorney.

Mr. R.: Did he convict you?

Yada: Oh he tried. LAUGHTER

Mr. R: Long John takes me back to the days of Robert Louis Stevenson, Long John Silver in his book. There was a great actor by the name of Robert Newton who played Long John in a series. He's dead now, Robert Newton, he was an English actor.

Yada: There are many Long Johns in the world. They take a position and they live by it. Do we not all do that?

Mr. C: Yes. thats true.

Yada: Of course.

Mr. C: We have some position to take.

Yada: Yes. It would be an impossible world, an impossible life if there was no position to take. And who can say to another, "You are in the wrong position". No we cannot do that.

Mr. R: Yada, would you care to talk tonight on the vibration value between the physical world and the spiritual world? It seems that certain people who pass over into the spiritual world are able to come back and assume a physical body and function in it just like they did before they passed over. Isn't this special permission of some kind that they do that?

Yada: I speak with my teacher please, heh? (Speaks in his language to Kethra). There are some individuals that through certain learnings that they acquired in other lifetimes in the practice of magic, will get back some of the memory of what they were capable of doing with the forces of magic and find themselves running in and out of worlds.

Mr. R: Yes, Yada, but do you think that it is likely that there would be 19 persons in one group who did this?

Yada: Of course, they could band together from other planes and have some recognition of what they were in as a group in a past life also. Yes?

Mr. R: Well this happened in a fire when a farm house burned up and 19 people lost their lives, and yet a week later the house was there and all 19 persons and two girls that stayed all night with them.

Yada: But this didn't last for very long, did it?

Mr. R: The two girls stayed over night and in the morning the farmer hitched up his team and drove them to town and then when the brother of these two girls, to whose house they went, went back the house was gone. It was just ruins.

Yada: Just destroyed as before?

Mr. R: Nothing but the burned farm house.

Yada: Yes. Sometimes this does happen. But what I was referring to was people who are capable of staying in the physical world and have come back and have been able to make a form that resembles sometimes the form they had, or perhaps not. But anyway, they can exist for long periods of time in the physical world.

Mr. C: wouldn't that be reaching the third dimension from the fourth dimension, Yada?

Yada: Yes, of course. You would be operating in-between the third and fourth dimension most of the time.

Mr. C: The same as the time machine would be operating from the third and fourth dimension?

Yada: Also the same as projection - what is called psychic projection. Now there are groups in different parts of your world, men and women who are very deep students of occult laws and they meet from time to time. These groups are very closed and these people learn to operated in the fourth-dimensional state, or three-dimensional state as they desire. And they give themselves over to the effort

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to make the physical world a better place to live in. They do many things that would be called espionage, spying and escaping observation by operating in the fourth dimensional world, or through it to the third dimension.

Mr. C: And still return back to the third dimension?

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Yada: That is so. To do this, to project not another body but your own entire physical self, to project it into other time frames, takes a great deal of patience and ability to concentrate so that your consciousness can work upon the molecular structure of your physical self. As in hypnosis, one who puts themselves into an hypnotic state and causes the blood to flow one way and then another way and heart to periodically stop, or one of the organs to slow down in its function, takes a great deal of concentrated effort.

Mr. C: That like Bridey Murphy.

Yada: Yes, but much more profound than that. That was a limited condition there because the man who did this work with this woman did not have sufficient understanding of what he was doing. He lost a great deal of what he otherwise could have gained, a great deal of knowledge. He could have for instance proven her assertions by going down into the same condition with her at the same time she was put in that condition.

Mr. C: Isn't that the same thing this gentleman was speaking about, of going back and transforming into something else.

Yada: However, this hypnotic condition between this man and the woman was only on a mental level and a very close level with the physical world. But there are other states of consciousness that had he been able to go into them, he would have been able to take his whole body self into her experience of the past. You understand?

Mr. C: Yes.

Mr. R: Yada, in order to come back from the spiritual plane, you must first realize the self. Is that right?

Yada: Of course.

Mr. R: And you can't do anything, no matter how hard you concentrate, unless you realize the self first.

Yada: Exactly so.

Mr. R: Then you must know the laws and be able to apply them. Now in this fire and water, the fire is the action instigating principal and the water is the formative principal. But that is just a definition of it. That does not tell me what the things are. LAUGHTER That I will have to dig for.

Yada: I will say this for the time being: It is pure mental substance. Later I will talk about this and give you different grades of this substance and the action of these different substances. Sometimes these substances were know by the word FOHAT in the teachings of theosophy. But it was not in the teachings of theosophy that this word originated, but it is a word taken from the deep past of India. (Yada speaks to Kethra again)

Mr. C: Hinduism?

Yada: Yes it is. It is from the Inner Teachings.

Mr. C: Meaning something about the beginning of life, isn't it?

Yada: Yes, it is the basic forces of matter.

Mr. R: Well, if I ever find it, Yada, I will assure you that I will never tell anybody. LAUGHTER

Yada: You know why? He will not be able to, won't be able to. You see all I can do is give him some thoughts on the matter, but I cannot tell him what is, as no one can tell me what is. No one can tell you. But when you find what is, you won't be able to tell it either, which is very good for everybody

Mr. R: Its like looking through a thin cloth at things and then when you go above mentation this cloth disappears and you see very clearly. As soon as you begin to look for words to describe that which you see, darkness rolls in. Its like St. Paul said, "Now we see through a glass darkly." Its just like a thin cloth.

Yada: Is so. All these teachings in your Holy Book are basically ³⁷⁵ taken from the Inner Teachings of the East where all the original stories of human nature were originated. Then these inner teachings spread across the earth to other races of people and they got their teachings according to what they already knew of their environment. There is so much to learn, so much, and you have and I have much time.

Mr. C: If I live to be a million I could never gain all the knowledge there is in the universe.

Yada: Of course not. My honorable friend, I have said when I come and speak through this man, that I have 500,000 years of conscious awareness and still I have only touched upon knowledge of life.

Mr. C: Tell me, Yada, I have not much of an education, I went to the fourth grade in school, yet I have this vast knowledge. Why?

Yada: Knowledge does not come from books. No book gives you knowledge. It may give you some insight as to certain things in your environment, in your world, but that is as far as it goes. Knowledge, wisdom is something that comes flowing up from within one. It is not something we learn from outside ourselves. So you are a wise man in comparison with your professors in one subject called biology.

Mr. R: Many people mistake intellectualism for knowledge.

Yada: Of course, thats right.

Annie: Yada, could I show you something? I was walking down the street and I met Mr. Cobb by commenting upon a painting which he had lying on the grass. It was so beautiful, that I introduced myself to him. It looked life-like to me. To me its very moving, because it is moving like life.

Yada: You did this?

Mr. C: Yes, I did that.

Yada: Wonderful motion. Very, very good. The colors are very good. These colors speak of your inner self, Sir. They are most harmonious and flowing. There is also some pain in them. By the sharpness of some of the ends of them shows of your painful experiences of the past.

Mr. C: Yada, why is it that I can express myself that way? What moves my hand to do those things?

Yada: That inner self, that creative self. Yes, it is there, the creator, always waiting for an opportunity to express itself.

Mr. R: The man in the upper room.

Yada: Yes, he is right here. He is crouched here like this peeping out (illustrating) ha, ha, the man in the upper room! If he is just given a small chance, he will show himself in remarkable ways. Yes, be quiet.

Mr. C: It reminds me of the Master when he spoke of Satan, "Get behind me Satan". It reminds me of the Satan that is never dead, is always beside you 24 hours a day waiting with his jaws to snap you up.

Yada: Then there is the creator there who is of one mind which is beauty. It says to the low self, "Get thee behind me." That is the one that is speaking, the creator saying to the ass self, the low emotional self, "Get behind me". Devils we make.

Mr. C: That is true, devils we make, hobgoblins and devils.

Yada: Yes, The light is, some people refer to the light with a title, called God. This causes them much suffering. The Light. When we recognize the Light we become that which we already are CREATORS.

Mr. C: The only trouble with me, Yada, is I'm trying to seek an illusion. I'm trying to seek a Utopia, a paradise on the other side.

Yada: (Speaks a few words in Yu language) One cannot become a god-man, Kata - or fully god-conscious until they are ready. But in truth, we are always ready. We need only to be aware of it. You see the Light is here (illustrates), it floods your room, but to the blind man, or the man who refuses to open his eyes and see he is walking in darkness.

Mr. R: That is true. Yada, is this not caused partly by the form and rates of vibration on the physical body? They have to be changed so the light can come through.

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Yada: Of course.

Annie: Isn't the beautiful painting which Mr. Cobb did, because he loved to do it, accomplished one of the many doors that you open, which is kind of a Utopia right on the earth.

Yada: Of course, he has it. But you see recognition or feeling that he does not have it is in the painting, It shows suffering, and it is the suffering he is going through that has made an illusionary barrier creating within himself the belief that he is waiting for Utopia. It is already in your art and you have it. You have a fine, a wonderful talent. You have a very active brain. You still have many years ahead of you. You are not sick in your body, are you?

Mr. C: No I'm not, God has given me a very healthy body.

Yada: Wonderful! Therefore, you have all the tools to awaken to your Utopia. Sir, you have lived a full life. You have absorbed knowledge like a sponge absorbs water. You do not need to wait for anything.

Mr. C: But Yada, there is an ache of loneliness. You cannot sit down and talk to the average mediocre, because the average mediocre thinks you're a little cracked in the head. You can't sit down and express your emotions and your feelings and tell him of your thoughts and try to give him or her your knowledge, because they walk away from you and they shake their heads, because they didn't do it and it isn't so because they didn't do it, or because they didn't see it.

Yada: Yes, yes, I know this, but my honorable friend and to all of you there is no greater one to communicate with than yourself. When we cultivate our own friendship, we need no other body around us.

Mr. C: Then they call you an egotist.

Yada: Egotist, I was called that.

Annie: That's their business, that's not your business.

Yada: Of course.

Annie: Now how you feel toward them, and if you love them, that's your business and very much depends on that. But you have nothing to do with their business as far as they are concerned about you. You have only your business, which is how you feel toward them.

Mr. C: That is true, but I must associate with them, because of the every day life that I walk into, I must associate with them.

Yada: Very true, but my honorable friend, I have had people say to me all kinds of things. Many people think many thoughts about me. This makes me many things to many people. Now this is what you should do. When you are in the ass consciousness, be in with the ass consciousness. Make yourself like them.

Mr. C: That's what I do.

Yada: Then you cannot be alone.

Mr. C: If somebody shows me something, I say, "Did you make that with those little hands of yours?", to build up their ego. Then they tell me the whole story and I get a great kick out of it.

Annie: We have a wonderful time learning like this, don't we?

Yada: Of course. This can be made into joy. Remember that everywhere you turn you see drama. The drama may sometimes have much comedy to it, but just think in your consciousness, "I am watching a drama." I watch all the actors act and occasionally I forget myself and pretend to be one of the actors. In this way, I enjoy the show, I live in it.

Mr. C: Who was it said, "Wise men learn much from fools"? ←

Yada: Of course. That's why I am here. I am truly the fool of life. Do not misunderstand me please, the part the fool plays is often very important.

Mr. R: Well, you know what the fool is in Taro? Tarot cards.

Yada: Yes, of course. LAUGHTER

Mr. C: In court, he was a jester of the king.

Yada: Yes, and if he was not capable of amusing the court he lost his head as a rule. 377

Mr. C: It reminds me of the Tales of the 1,000 Nights, which told the tales of Sinbad the Sailor and all that. Tales of the Arabian Nights.

Yada: You see, all these fairy stories, as I said earlier, are not only fairy stories, they are factual stories. They tell of the deeper side of the human being. Now, my friends, I am going to withdraw. It is getting a little late, all right?

Irene: Yes Yada.

Yada: I will - - - -sniffs - - - - what is that?

Annie: LAUGHS Artificial perfume, you like it?

Yada: Very nice.

Mr. C: Now you don't want to leave, do you, Yada?

Yada: No, I think I'll stay! LAUGHTER

Mr. C: You make a joke?

Yada: Of course. You see, Sir, what you need is a little female company.

Mr. C: Where am I going to find it, I can't . . .

Annie: Well, here we are. LAUGHTER

Mr. C: Yes, that's very, very true. I don't like to argue. I like to be safe.

Yada: And it is so nice. We males can learn so much more if we have a little beauty to hear the teachings coming from, heh? A little feminine softness and feelings, so we can be more attentive. You know it is said the lover is blind. He is blinded by the most potent force in existence - kundalini. Kundalini.

Mr. C: Well, you see, Yada, I haven't got the soft voice that you have. I have one of those bellowing voices.

Irene: He radiates his own personality without saying anything.

Yada: Exactly. He has good voice because he has a good personality. Now there are some people, because of their personality, have voices that hurt you.

Irene: It's better than a high-pitched squeaky voice, isn't it?

Yada: Yes, you have strength in your voice. It shows good energy. The only thing I would say is that whenever you feel anger coming on you, keep your voice down lower than you normally would, because then you become more potent in your efforts to overcome another.

Mr. R: That's very, very true.

Yada: You will observe in hypnosis, that the sound the hypnotist makes are very quiet and often monotonous. The hypnotized person has to listen for his voice. This makes him even more open to the powerful hypnotist's suggestions.

Mr. C: Well, Yada, I feel like the old seaman down in the engine room.
You have to have one of those bellowing voices.

Yada: LAUGHS Everything in its place, heh?

Mr. C: Everything in its place.

Yada: Of course. My friends, I leave you with love, A Notchi.

Group: A Notchi.

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NOTE: A few special sessions were given to scientists a few weeks later and one session with 12 scientists attending. An agreement was made, at their suggestion, that only they, the scientists, would make recordings. Irene and Mark had no tapes of these sessions.

This is Irene Probert. It is July 26, 1963. We are in the recording studio of the Inner Circle Kethra E'da Foundation 931 26th Street, San Diego, California, attending a deep trance lecture by Mark Probert and members of the Inner Circle.

Yada: Senas and Senahas (Greetings in his language)

Motissa, meaning similar to your word "very good". This evening I have been so interested in listening to what you have been talking about, the use of the pendulum and that sort of thing; the ouija board and those things. I am going to talk and I call my talk, "THE PRYING MIND".

Basically speaking, there is no other mind but the one mind, the one consciousness. Its work, its activity, is prying - - what you perhaps would call adventuring. It is the creative thought. It is always awake, always alert. In some ways, speaking of it, it is a big snooper.

Many forms of psychism give the unwary and the unlearned the idea that it is being confronted with a spirit, -good, bad or indifferent. But everything that this mind does is simply work, activity, motion.

It is like what you call the atom, the inner working of the atom. Whatever work is done upon the atom - either by mechanical means or by natural means - the atom acts accordingly to the work done on it. There is no such thing as an atom in itself. An atom in itself is simply activity, action, motion.

And so it is with the consciousness. The consciousness consists of activity, which again like the atom, is neither good, bad or indifferent. It has no moral concepts, but action done on it give it these properties called "moral concepts".

The human spirit is trained to think as it does in whatever way here on this earth. It gets what is called, "earth training" and gets it through the channels called the senses. And it stores up all these impressions or pressures, made through the senses. The psyche stores them up in attitudes, feelings about experiences.

Now if one practices the art of what is called BLACK MAGIC - which is white magic used in the right direction of life, or the left-hand side of the path - this is the way they think; this is the way they feel. And if these acts are effective upon others in an adverse way, then this person, if they continue this sort of thing - misusing their psychic forces, they will become what is called, what is thought of in certain parts of the earth as evil spirits.

They are self-centered. They have no feelings of regret about what they do. Their whole make-up is of a negative nature. One who practices right-hand magic is devoted to the forces of life with affection. These people pull life to themselves, making their bodies healthier, if their acts are practiced right, if their psychic forces are practiced intelligently, for building, for constructive work.

They use these forces for healing their fellow man. This produces good thoughts about them. Good, kindly, strong, leading forces will be projected to you, or to the one who so acts.

Negative forces, or when you take these positive forces and use them in a negative way, you get back negative results. This is Law, yes? This is natural. This is the way things are. Such men who become what we can only call men of destiny on your earth - Hitler, Genghis Khan, Napoleon, Alexander the Great, and many, many others.

They were using magical forces or their energies, their vital energies, to conquer others. Now in the beginning, their thoughts were not to conquer, but to change their immediate surroundings for the better, for everyone. But they lost control of their powers by their kind of thinking. They came to want power for their own selfish purposes. Their activity could very well be called poltergeistic. Just because they were in a body, that does not make them any less poltergeistic. These people, in the world beyond the physical, become poltergeists for negative purposes.

Now there are poltergeists that are not for negative or harmful purposes, but for helpful purposes they assist nature itself

certain surroundings from a very low order to a very high order. They spread the light from that side of life.

MAGIC is the intelligent use of one's forces, one's energies. Storms, cyclones, tornadoes, electrical storms are produced by the vital psychic energies of the world. Now a good, ha, ha - - bad word - "good" - wrong word - - an intelligent magician can control the forces of life - the storms, the winds. But very seldom does an intelligent magician attempt this, for he knows, largely speaking, though these storms may create great havoc, that they are vital to everything on the earth.

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Aud: May I interject here? I was up in Monument Valley some years ago, and Harry Golding, the proprietor of the Trading Post there, told me that when they made the movie, "Stage Coach", that the medicine man of the Indian Tribe there produced dust storms, produced rain and produced all that sort of weather for them, for this movie. That's what he told me anyway.

Yada: I am not surprised, not at all. This is the natural power of the human being, if he comes out of his little mind and asserts his domination of the Universe. But no individual can do this as long as they are using their powers back upon themselves in the form of fear. FEAR IS A FORM OF BLACK MAGIC - - - - - upon one's own self. Because of the one big mind, there are endless activities in this mind. In what is called some forms of poltergeistic activity, refuse to be exorcised because they are mechanical. There is no consciousness in them, no intelligence, no self-intelligence there. (Comment: Automated Spooks)

Yada: That is so.

Aud: Yada, is that a set pattern in the sub conscious mind?

Yada: Yes, that is the result.

Aud: It is automatic?

Yada: Yes, of course. The majority of the priests of the Catholic Church - and I dare say all other churches, all other religions, not knowing the full order of things, the truth about things, fail in driving out so-called evil spirits. Because, to most of the priestly system of all religions, every spirit is an evil spirit. Everything they do not know about, do not understand, is an evil.

I was looking here, in a book that was here, a magazine, and it speaks of a man who had a psychic experience and says something about "was there evil there?" You see, this is very catchy for advertisements, for the unwary public - - "evil there".

As long as one individual thinks evil, evil is produced and spread like a great fire or great epidemic. EVIL.

Apparently this person did not look at what he was experiencing. He was having this experience mechanically. All of him wasn't there. One who understands, can instantly recognize a low spirit and know what to do to banish that one if they feel it should not be where it is and should not be doing what it is doing.

Low spirits are simply human beings, who have little understanding of life. There are millions of them roaming your earth in the flesh. Because they have their skins on, almost nobody recognizes them. And because the majority of we humans who walk in darkness, have the propensity for evilness, how are we going to recognize someone else

If one waits until the physical body dies, before they learn what true powers they have for constructive work, it is too late. They have to turn around and come back here again.

You know, I said in the past, that reincarnation - rebirth - returning to the world is illusionary. The world itself is illusionary. So if the world itself is illusionary, coming back to it is simply a part of the great illusion. But as long as we suffer that state of hypnotized consciousness or lack of understanding, we will follow that illusion that we have created, to a letter - every part of it. yes!

Aud: We will misunderstand what we are doing?

Yada: Yes.

Aud: We are not really coming back again, we think we are. It is illusionary.

Yada: Of course.

Aud: Hasn't Professor Luntz said he was coming back again?

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Yada: Yes, if he suffers it intensely, he will do it; and I think he does.

I speak not negatively about him when I say that. I speak what I see, what I understand. And if he feels the necessity to follow this dream, he will follow it right to the letter of his understanding - no more, no less.

Aud: Yada, when he comes back next time, will he be able to develop to the point where he can make his own body?

Yada: No. No, because you see, once you learn to do this, to create your own body consciously, you are free.

Aud: Yes, another question. It seems we have to learn that, in the physical body. Why is that?

Yada: Because . . .

Aud: It gives us practical experience?

Yada: Yes, that's it in short. You see, in what is called, "The Other Dream", which is called the afterlife, we cannot do the concentration as we can in the physical body; because the moment we start concentrating on anything, any act, we are doing it, right now. But mindly - like right here you are doing many things without realizing you are doing it.

Aud: I know that in the spirit world you have to maintain the sense of duality - that is, yourself and the object over here.

Yada: That is so. Now if you learn how to control the consciousness, then when you acquire this kind of self-mastery here in this lifetime, and then you go into this other life, you can stay in that other life as long as you want to. Short or long. (to a new arrival) Come please in. Good Evening, it is a joy to see you here. You looking very well. You getting a little rest perhaps?

New arrival: Sometimes . . .

Yada: It is worth looking for at times. One must.

Aud: We'll rest up there.

Yada: Yes, if you have learned it here in your world. I have been talking of a subject which I have called "The Prying Mind", or, The Great Snooper. And I have been saying, in part, that if you have not learned how to use your forces here, your mind here, controlling the forces here, you are not going to be able to do it in the life beyond. You are going to have to come back here and try again.

Here is where self mastery begins. This is the school. Now one may, in your world, suppose that the physical world, as you see it, is the lowest vibration or vibratory world. But there are forces lower. Now the word "low" is not a very good one. Let us say different, of greater intensity. And the beings in it are held there longer than they are in your world. And the pressures are greater, the suffering more intense.

Q: An inhabitant of that world - when he does attain mastery, is he greater than one who attains mastery in the physical world?

Yada: His next step to a better, an easier approach, will be then the three-dimensional vibration. He is not better; he is not higher.

Q: Does he have the potential to become - to attain?

Aud: Oh, he graduates from that to this?

Yada: Yes.

Q: There are people who do not go through the earth path at all. How do they compare with those who go through the earth path? Are they greater?

Yada: No, not necessarily. There are degrees of mastery in the world beyond the physical. Now, in the Astral world, there are beings living there who have not yet experienced the three-dimensional life. Now, some of these beings, on their own plane, are like some people here on this plane. They are not ready yet to be called Masters, though they may be very, very much more so than those here on your earth. They have to have earth experience; so when they die on that plane, they are born on this plane. That is what death is - an exchange of planes.

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Q: Do these people always take the biological path?

Yada: Yes, if they are going to learn what is the nature of the three-dimensional world they have to take this path. Now, will you pardon me if I say I was one of these? I had one birth on the earth; I had to take it.

Aud: You couldn't very well understand it unless you experienced it.

Yada: Is right. Now, I could have materialized myself here, but that is not starting out on the bottom rung.

Aud: With a wet bulk.

Yada: Oh, very wet. I had to come here to dry it.

Q: Did you come from another system, another galaxy?

Yada: No.

Q: Were you in our solar system?

Yada: I had to let go of the wider state of consciousness and gradually come down the planes into what is called your solar system. Then I spent considerable time there and then I came down into what is called the astral plane, which is right next door to your physical. Then I made the step from the lower astral into the physical plane.

Aud: Call that depression.

Yada: Yes, or you are getting the bends - the mental bends.

Q: When you came into the physical body for the first time, did you remember then what you had learned, while you were in your physical body?

Yada: Now please, I do not fully understand . . .

Q: When you came into the physical body for your incarnation here on the earth, and when you grew up to be man, did you remember all your other experiences in your past lives - the knowledge you had learned in previous . . .?

Yada: I was aware of what I needed. I was aware only of that, of how much.

Aud: Just what you needed?

Yada: Yes. Then I got a degree of my awakening from the temples from which I came - into which I entered.

Q: Yada, when you gave Mark a part of the story of your one experience here in the City of Kaoti, you told of when you were taken from your family into the lower chamber of the temple. And these other yadas got around you and chanted, and you stood and told of your past experiences.

Yada: That is so.

Q: At that time, you recalled what you had done and you retained this awareness during the whole time you were studying?

Yada: No, I didn't retain this the whole time, as you imagine. Even though as this baby, surrounded with the Yadas, and have me by chanting and special occult practices done upon me, had me speak out of my mental awareness, I was not, as a baby, conscious of that. I was not conscious that I was doing it. What they were doing was tapping what you would call the unconscious self, and then this unconscious self spoke out mechanically. My conscious self, which was very little as a baby, did not even know what it was saying. Like the baby cries - - it does not know what it is crying about; it cries, it feels pleasure.

Q: Almost like one who would be put under a hypnotic spell - and unless you are told to remember it, you don't remember it?

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Yada: That is exactly so. Thank you. Good thought. You see, the body is a doll; it is a puppet. Sometimes the puppeteer speaks and acts, using the doll to do it. Then there is a lower puppeteer, the puppeteer who - well, just doesn't give a damn! He does; he is mechanical. He is operated on the strings of his emotions, and those strings of emotion are psychic. Like here - the body I speak through is a dummy. I hope your husband, Mark, will forgive me for that! Something else - - - is called ventriloquism, so I am opening and closing his mouth through excitation of locomotive centers in the brain. Then I make sounds by wind passing through the larynx, manipulated by the muscles in the throat and tongue and the tooth - I must stop saying that - teeth.

Irene: When you tell of this ventriloquist it reminds me of when I was accused of being a ventriloquist, and this was the way the work was performed.

Yada: The only thing is, I was the ventriloquist and Mark was acting as my dummy.

Irene: They didn't want to acknowledge you though, so they said it was me.

Yada: Yes.

Q: Are you getting any vicarious earth experience through this work here?

Yada: Oh, of course. You cannot dabble in a paint pot without getting paint on you. But you see, I know that which is not usable to me. I know how to drop it, to wipe it out.

Aud: Erase it.

Yada: Yes.

Aud: That's because you are unemotional about it.

Yada: Yes, I do not pin it to myself with pins of emotion. But you can do it. You do do it, for some things.

Aud: Depends upon our attitude toward what we are experiencing.

Yada: That is so.

Aud: If we do not think, our psychic energies will dispel themselves as emotions.

Yada: That is so. And I have been asked many, many times, "Yada, why do you come to the earth? Why is it your business, huh? IT IS MY BUSINESS TO HELP PEOPLE TO THINK. THIS IS OF THE UTMOST IMPORTANCE. If we humans do not learn to think, we are not humans. We lose our humanness as we live on the earth, if we do not learn to think. We are no more than the animals; we have animal bodies. To rise above that animal body, we have to think. Is that not important enough to come to your world for? Joseph, you wish to say something to me?

Joseph: I was just wondering, Yada, when you came in, whether you had consciousness all the time, and you did elaborate on that. But that question was answered by itself. But, I would imagine however that you had a purpose?

Yada: Oh yes.

Jospeh: And that was to experience the earth plane?

Yada: Yes, so I would know what it was like.

Joseph: You are too humble probably. I project myself into this, that you could probably be initiate through the biological path?

Yada: Oh yes.

Joseph: And after having done this, you can go on to some other experience?

Yada: That is so. Then I can go back. Then I can return to myself and rest. Then when I project myself again, I know what I am projecting myself into. It is no longer an unconsciously produced nightmare.

Aud: Well, you have told us that you did project yourself five other times. 384

Yada: Oh this is different. Then I knew what the earth life is. Then I understood what pain is.

Aud: And this is not through the biological path? Only for once you did, and then you manifested thereafter?

Yada: Yes, when I came through the biological path, I learned what pain is, what suffering is, what joy is. For joy is only a degree of pain - or pain of joy.

Irene: I wonder, are you aware of Mark's elbow on the table? Does this bother you?

Yada: No, (Comment: I can put a pad there if you like) Yada: No is alright.

Aud: Yada, when you speak of joy and pain you sound like the Egyptian school.

Yada: Again, in these ancient Egyptian schools and the ancient Greek schools, all of the mystical schools in the past, there are none in the present that the seeker can find. He has to first have certain degrees of understanding, before he will be contacted and taken to these schools, and they are so hidden away that your modern man almost never - almost no one gets a contact with these schools any more.

Aud: Did there used to be one in Mt. Shasta, inside the mountain there?

Yada: Many, many years ago, hundreds of years ago.

Aud: Has it been that long?

Yada: Yes. There are some spooks around there, but the interior is all in.

Aud: Collapsed?

Yada: Yes, collapsed. It was a very wonderful underground room there, not a cave; but a cavern.

Aud: Yada, you said you come to help people think. I think this would be frustrating because so few people want to.

Yada: Now, this would not frustrate me. If it did, I would not be useful as a Teacher. Indeed, I couldn't be a teacher. I know the condition they are in. Would I come to one who was not in this condition? What for? I come to those who need - not me, but my understanding. We need one another - all of us.

Irene: I think this is your main reason for suggesting that we don't try to contact people to get them to come here, because if they have the need, they will find their way here.

Yada: Is so. Is so. Even one like the lady who was here last Friday. This lady has an inner hankering to come close to the Light. She does not know why she came, but that unconscious self expressed this willingness for more food, for more understanding. By her very foolish, what seemed to be foolish comment, "Yada, would you come and go bicycle riding with me?" I suppose some of you were surprised when I said, "Yes, I will. You call me and I will always be there, but not for bicycle riding."

So she will not feel her state of insecurity more than she already does, I agreed to go bicycle riding with her. That is where her consciousness is - bicycling. Whether she physically goes or not, is the question. She had at that time, bicycle-riding consciousness. So I have to, if I want to reach her, I have to reach the consciousness called bicycle riding.

WONDERFUL! Here she is on bicycle, going, going, going, and her mind calls to me. This gives me the chance to bicycle ride, yes? And at the same time, give her quietness of soul, of spirit, of mind.

Irene: She must be greatly troubled.

Yada: She is, she is. Look at all of your world today. Who is escaping mental difficulty, mental and emotional difficulty. Who?

Irene: I was just thinking of all the years that we have known her, and how long she remembered and wanted to come back.

Yada: Always wanted to come back. Sometimes months, sometimes years, but she did come back. And she brought other minds that were needing interest in the Light.

Irene: The little bit of talking the friend did, the lady she brought, this lady had been very interested in the teaching for some time.

Yada: And the young girl. She is just on the edge of things, and she needed just a little encouragement to see the intelligence of seeking things out for herself, just a little encouragement.

My friends, THE PRYING MIND. If we are going to pry, let us put all our consciousness into whatever it is we are prying after. Let us be conscious spooks, huh? Aware. Look at your truly scientific mind, the inventor, the student of astronomy, of chemistry, of whatever. Who are the great ones? Those who put all of their consciousness upon what they were doing at the time they were doing it. This is called absorbing. Some of us, in the beginning, are like rock. We absorb very little. Then by effort, by desire, by willing - all these things are magic tools or tools of the magician - they brought life to themselves and became that which they brought.

These are the brilliant ones, the ones that are - - well I call them world saviours. They sustain the masses by encouragement and keeping them alive as much as possible. They save the world from complete madness, from complete animalism. The great ones. Masters? Huh! Yes, and more; great magicians. They are not recognized as such by the sleepers in your world, but this is what they are. Master magicians. World saviours.

The crucifixion. Most of these people are crucified by the ones they saved. But if one is not willing to be crucified, one had better not try to play the saviour. Now these people save in silence. They are hardly ever spoken of by men, and when they are, very lightly, by the laymen - and only in given circles, by their own kind.

Q: When an individual reaches this state of awareness, he doesn't have to allow himself to be crucified. Is this true?

Yada: Whether he allows it or not, is not the question. It happens without his allowing or dis-allowing.

Q: Would you explain to me what you mean by crucifying?

Yada: He does his work - one does his work - and is not recognized as a great one. He is let to be pressured by the blind, the indifferent. He is attacked on all sides, but this does not mean that he is a martyr or has any sense of being a martyr. This is the way your world is. He knows not that he is a saviour. He does not recognize it.

Aud: Oh I see, you are speaking- - - when one has reached the state of awareness where we classify him as being a master, whether he knows that he is or not, for him to have reached a state of knowing that it is his attitude that causes him to be crucified?

Yada: He is not having any attitude at all about it. The world is simply attacking, in its blindness. He does not care. He does not think that way.

Aud: Well I can't understand how he can be crucified if he does not care what they think

Yada: Caring what one thinks does not stop the crucifixion. It is something that goes on in your world.

Aud: I would think that if I were talking against what you say . . .

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Yada: Let me say something. You know a man (not in your world any more) a great mathematician - Einstein. Now this man was persecuted no end, but he did not think of himself as being persecuted. But he still was persecuted whether he thought about it or not

Aud: I think if I didn't understand what Einstein said, and I criticized it, I would be crucifying myself.

Yada: Yes, but you are crucifying him too.

Aud: Oh all right, I don't think I am.

Yada: Of course you do not think you are. That's just it. The world doesn't think it is either, but it is.

Aud: Well, I'm not doubting what you're saying but . . .

Question: Well when Jesus the Christ was crucified, did he know what was going to happen?

Yada: Of course, of course. He went along with it. In fact, he had to go along with it. In the initiation, the crucifixion was a ritual and if he was to rise above the cross of matter, he had to take this initiation.

Aud: Now that crucifixion, I can understand.

Yada: That is what I am talking about.

Aud: I thought you meant the babbling people out here. They could crucify him.

Yada: They do.

Irene: I don't care what anybody says about me.

Yada: It doesn't matter whether you care or not, or whether they care or not. No, the crucifixion goes on just the same.

Q: What form of crucifixion did Einstein suffer? He was well recognized.

Yada: Many forms. By the ignorant who had no understanding of what he taught. The word crucified - even though the crucified is not aware of it.

Aud: You mean mis-use of what he discovered?

Yada: Yes.

Aud: For different purposes?

Yada: This man had no idea. He knew what was going to happen but he had no control of it. You (Yada, speaking to Irene) are being crucified all the time. Mark, look at the crucifixion he suffered on the air.

Aud: Was that with Long John?

Yada: Yes, but he knew what was going on, but he was more crucified when he was not there. This is what I mean. We crucify others and it is, most of it is, done unconsciously. We don't know what we are doing. Our thoughts, we are driving nails into one another by our unconscious thoughts, our negative thoughts of others.

Betty, how are you feeling?

Betty: Real good, Yada.

Yada: How is husband?

Betty: Fine

Yada: Children also.

Betty. Very nice.

Yada: Your children, Joseph?

Joseph: As far as I know, they are fine. I don't know what crucifixion they are going through, but I know they have their cross to bear.

Yada: Now you understand. This is what I mean by crucifixion.

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Irene: I understand. I thought you meant it affected the individual consciously, but I understand what you mean now.

Yada: Sometimes the unconscious of the masses bring such pressures on some, that some of these pressures are dropped down into the conscious-self of that one and kills them. You see, if we can heal others who are sick, by prayer, by concentrated thought on that one, we can also make them sick.

Aud: Yes this is very true, Yada. I understand.

Yada: Speakes in his language.

Irene: I would like to turn the tape over.

Yada: Please do and I will withdraw for a little while.

* * * * *

Yada: (. . . . already speaking) No, but it is a very good imitation. The scarlet bug, the genuine one, they are what is called petrified beetles. Yes, petrified beetles.

Aud: They turn to stone like the petrified forest?

Yada: Yes.

Aud: This is Rosacrucian, as far as I know. Just a symbol . .

Yada: Rosacrucian is coming down from the Egyptian teaching.

Aud: It's imported from Egypt, but they are manufactured. They are not genuine scarabs.

Yada: No. For a little while, I will go? Yes, please? Yada withdraws.

* * * * *

Yada: Going back into the very ancient times, in the earlier formations of the mystical schools, the initiations and rituals were performed with the use of what is called sex energies. Now because of the way this force was mis-used, it often brought insanity and death to those who were not well trained and knew how to conserve their energies and keep it from flowing away from them, thereby becoming depleted after some of the rituals.

Now it is said, by those who do not know, that the early Christian teachings came out of a sex cult. And the modern person today says this with a lifted eyebrow and scorn and the foolish talk of immorality, and how immoral these people were, when indeed they were not nearly so immoral as you are today. Because these practices were not done for self-gratification. It was only later, that some of these schools failed, because the forces and the way they were used, produced a desire solely for self-gratification. Decay came to the schools then. Immorality to be sure, for immorality is abuse.

Today in your country there is a wide-spread state of immorality. Immorality to me means abuse or mis-use of our natural forces. Later, in the schools, because of what took place there, and the destruction of many of the schools, celibacy was taught. Now celibacy is a practice that is extremely difficult to live with because man's natural bent is to reproduce himself. He does not think of it as this, but that is what it is- his natural bent.

These natural forces bring pressure to bear on one's nervous system, until we act as we naturally should to reproduce ourselves. Now the animals (where the four-footed animals are concerned), they are saved by having what is called seasonal action.

Thinking is a two-edged sword. It has caused man to abuse more than to use. Man has an imagination that animals do not have. This is what makes him superior to anything on earth - his ability to imagine. I listen to people talking and they will say, "Oh it is only your, or my, imagination!" Imagination is the center, the seat of our creative abilities. One has to imagine first before they can produce. You want to say anything to me, any one of you?

Q: When I am doing my meditation, can I call upon you, or are you too busy?

Yada: Oh never too busy, because I am only one place, I am always with you.

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Aud: Well, do you find anything interesting?

Yada: Laughing. Yes, but I do not think I should say so here. Your world is very much like a fishbowl. From other worlds can look into your world with the very greatest of ease, so this means you have very little privacy. So now, if you have any guilt feelings, you will start behaving yourself.

Aud: Need some psychic curtains.

Yada: You have them too, if you know how to use them and what they are.

Aud: I just finished reading a book by Dr. George Hunt Williams.

Yada: Yes, I am very much aware of this man.

Aud: There's a lot he says, and he claims from - there is a planet called Lucifer between Mars and Jupiter, and it exploded from some kind of thermo-nuclear energy around 1200 B.C. and that is one of the main reasons that caused the earthquakes and the meteors that fell on Egypt at the time of the exodus.

Yada: Yes.

Aud: Is that true?

Yada: Yes, but I would not have called it Lucifer - especially among Christians, because right away it is evil. Lucifer means, "The Light Bearer". That's evil? Ha ha. You see, The Light Bearer. This great being was sent to the three-dimensional world at a period of time when man was, should I say more evil than he is now? Ha. No.

Aud: Is that possible.

Yada: No. Goodness improves and evilness improves. This being came at a time of the earth's growth and of man's sojourn here, when he was needed to extend a Light to awaken the consciousness of man, to bring him up out of his animal consciousness, wherein he thought not of good and evil. He acted only according to his natural animal drives.

But the great Creators of the physical world saw that if man was not given the Light of his reality, his Christness, if he did not have this awakening, he would destroy himself before he could advance up the scales of what is called evolution of mind and of emotion.

Now came a time, when other forces were feeling they were being usurped, so they began making a campaign against the Light Bearer, Lucifer. And they, in that time, knew (as the smart people in this time know), that the best way to destroy truth, or to destroy anything, is to give it a certain name. That is all that is necessary. So they named Lucifer, Satan. They gave it - Lucifer - they gave it Satanic forces. They said that this great being was a being of darkness, posing as a being of Light; even as today from your Christian Bible it is said to test your spirits because they may be of the devil.

The only real devil is what is in us - in our thinking - in our way of feeling, by the way we have been conditioned to be fearful of gods and devils. Surely if we fear our

god, we fear our devil. More, what place ^{#30}would a god 7/26/63 P. 11
have without a devil? The devil sustains god. God sustains the devil. Black and white.

Aud: I believe there is a place in the Bible that says, "God called all the angels together and the devil was there?"

Yada: Of cours

Aud: He was invited too!

Yada: For he was the greatest among them. THE LIGHT BEARER. In the Inner Teachings - the night forces. Without the night forces, how could one recognize the Light? How can we recognize an afterlife unless we can recognize the life we are in? Recognize it. Know it. This is recognition; to know. When one knows life, one knows there is no "no-life". This is an impossibility. LIFE IS ETERNAL.

Aud: No life, would be total annihilation.

Yada: Of course. Would be mere nothing. Love it. Lady, Betty, your friend?

Joe: My friend, Yada. She is teaching with me. She teaches in another school during the year.

Yada: Very honorable work. Very needed. Without teachers, man becomes an animal. Even though the teachings may be what is called academic, without academic teachings in your world, the human being loses his human dignity. So, how important, how greatly important, is education.

But you could do better. Your way of living is aimed at destroying the individual. To educate. When one gets proper academic education, they begin to think more clearly. Not necessarily does it make them better morally or ethically. There are many very immoral educated people. But it does make one think more. That is, as I said earlier, a two-edged sword. It can make them very clever crooks.

Education. Is there any other animal on earth that gets education of this kind? The human kind? Can they take it? Can they grasp it?

Aud: There is no other kind that needs it so badly.

Yada: What I am aiming at, is to say that as teachers you are in a very responsible and, what should be, a very honorable position. But I think your social system pays performers more than teachers.

Telephone rings, Irene answers, "You have a wrong number.

Yada: Is there a wrong number? You have right numbers and wrong numbers?

Irene: She dialed the wrong number for the one she wanted to reach. She wanted Ben.

Yada: Oh, I see.

Irene: Oh, there you are! I'm sorry.

Reynolds: flower business, dealing with flowers?

Yada: Yes. I will talk with you more, another time when we have less people. It is interesting. (Yada speaks to someone in the group) Lady please, you no feel embarassed, you no feel confused. You relax and I ask you this question. First, what is it that confuses you?

Lady: (Answer is not understandable)

Yada: Oh.

Aud: Realization possibly, Yada.

Yada: All life is amazing. Yes, amazing. There is . . . let's talk a little about it. There is something called "love". (To audience) You all right? You have troubles?

Aud: Problems, Yes.

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Yada: Husband problems? Have been pregnant? Something I can do for you?

Lady: Not unless you can look in on him and see if he's all right.

Yada: He is angry perhaps with you?

Lady: I don't know if it is with me or _____? or what.

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Yada: Well, he is adult so he must do what he must do, and he must be responsible for whatever it is he does. You cannot lead him by the hand. You are his wife, not his mother. Is so? Considering all those things, relax. There is nothing you can do about it and there is nothing that I need do about it.

Let us talk about the word love. In English, what a wonderful sound is love. Joseph, in French what is love?

Joseph: Amour. And in Spanish amor(?).

Yada: Not very much change eh?

Joseph: Comes from the Latin amare- to love, to like.

Aud: Love is _____ in . . .

Yada: What language? Hungarian?

Aud: Yes.

Yada: Lady, you speak a language?

Lady: Yes I do.

Yada: What you speak?

Lady: German.

Yada: What is love in German?

Lady: Liebe - that's one form of it. It says a lot and doesn't really say anything.

Yada: Of course, because love, to say something needs a say-er. I think

Aud: I think it is much more precise. But if you don't have a word for each act of love, in various phases, we are lost. The emotion is not conveyed properly.

Yada: Now, you see, you have said everything about what I wanted to say. When you said you are confused on this or that. You see, in that one little thing called love, what happens when it is used in different languages. And yet, I use it in the way you would use the word, "understanding" - - understanding with full comprehension.

We cannot understand unless we comprehend. And it takes recognition of what is happening, to understand, to see clearly.

Aud: Sometimes we can't define our own different phases of love or any other emotion. We don't understand what we are experiencing; we don't give it enough thought.

Yada: Now here you are, by what you say first experience in what? You asking yourself, "What's going on here?" What seems to be going on. If I have never faced a given situation before, truly I cannot recognize what is going on. Now perhaps then it needs explaining, but it is somewhat like love. You can't explain it, you can only feel it.

Q: Yada, would you say that love is the act of extending or increasing the well-being of other forms of life and decreasing their misery?

Yada: E grata ya (very good) Aukee, au kee, etc. (his language). Put it on the paper, huh. It needs to be spread around. Here as teachers, you look at pupils in front of you there.

A good teacher - by that I mean to say a real teacher, sees, not a mass, but each individual student as separate units, as human consciousnesses waiting to be recorded on. So the teacher is very careful how they express themselves, knowing that each one of those students are little centers of awareness that are very sensitive.

LOVE

They record more quickly, falsely, than they do truly. You have to get their attention and hold it. Everyone of them sitting there, while their eyes are looking at you, their minds are wandering elsewhere.

Aud: Takes more than a degree to be a teacher, Yada.
That's why they are dropping out of school by the thousands.

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Yada: Why also are so many of the pupils leaving schools? Because there is no making choice of people to teach. If one has academic education to be a teacher, they become teachers when they are not teachers at all. They have no right in teaching, none. But can you do otherwise when you mis-use your teachers. I cannot imagine, under the conditions that you have to work, that you can give your attention to each individual pupil. How can you consider one, when you have a great number to attend to?

Only in recent years has your schooling system started to look out for the alert child, the more brilliant child and separated him or her from those that are not so brilliant.

Lady, I am a consciousness, like yourself, but I am controlling this man's brain. I set aside his consciousness by closing off the cells that he uses as a personality. Now, you know there are millions of brain cells, millions and millions of them, that are not used by the human individual. So you see, I have a great choice. There is only a very few CC's of gray substance or brain matter cellular structure that the individual used in a lifetime. Truly, the body is a wonderful robot, a doll, a puppet wonderful, marvelous.

I do not know English words big enough to express my amazement at the human structure. But because of human ignorance, it is only destroyed, not by use, use never destroyed anything. It is abuse.

But you are a consciousness, as I said, like myself. You are operating through brain cells, that thing called your mental self. In religious talk, it is called the spirit, the soul (which almost no one knows they have). They were told and they are satisfied with that. They are afraid to question it because inwardly they doubt it. The doubt comes from not knowing. We try to sustain one another - not only in truth, but in fallacies as well. Many of our fallacies become truth to us by our trying to live them.

Does one have to be out of the world to take control of another body and communicate through it? No, and when you understand the mechanics of the mind, then you will see that you can put your body down quietly, put it to sleep, the body cells, to sleep. Then project your consciousness and control another person - put them into a sleep state and you can use their body. Your mental self can control their body. This sometimes is called hypnosis, but there are different forms of hypnosis.

There is direct hypnosis, where one speaks his mind to another and thereby takes control of that other person's brain cells. And then, there is silent hypnosis, where the hypnotizer becomes one with the body of the one they are hypnotizing. Think of that!

You see, the majority of people do not know these things. They will say, "Oh, that one is out of character", as it were. And then they call the schizophrenic; they are possessed by some form of emotional deterioration. So, what are they doing about it if that is their belief? It often is true, yes. Schizophrenia is an emotional, mental deterioration, brought on by some chemical action in the body which brings on the disease, most likely of the glandular system, which causes deterioration of brain cells also.

But I go back to what I said earlier, if you can pray and have your prayers for another who is suffering a real sickness, and cure them, then think - is it not controlling that person? Is it not a form of possession while you are still in your physical self? Are you not transferring your feelings across space? Perhaps the space is only into the next room.

Aud: Yada, all suggestions are the same thing you are talking about?

Yada: Exactly so.

Aud: Brainwashing, all the stuff we sublimate every minute of our lives.

Yada: This is all possession, obsession, of living minds over other living minds.

Why do they? Because all we humans suffer certain weaknesses due to a lack of education, that we feel we do not even think anything about ourselves being controlled zombies. We do not think about it. It has become natural. When one suffers pain long enough, they will become accustomed to it, so the pain will not seem to be so intense as it was in the beginning. Then it becomes natural, second nature to them, to be suffering.

Aud: The dog misses his fleas.

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Yada: Of course, of course. In a dream, you can project your consciousness out of this dream state into the physical awareness state, creating a body, an image of a body that is just as useful and usable as your physical one. This may sound fantastic so it needs explaining. Often the explanation of an explanation is more un-explained than it than it was when we first explained it!

What is the body? It looks only like meat, huh? Meat. That's what it is. That's one side of it, yes. It is cellular structure created by a substance, a chemical compound called genes. You know genes? Now we look into genes. Is there someone who has done that?

In past times, cells could not be looked into. They were too small, but now that man's mind has expanded, he has an instrument that helps him look into cells. You find here, the nuclei of the cell; acid, little granules floating in acids. These granules are, in part, like metallic substances and they are subject to electrical charges.

Now the nerves, by our thinking, we create what is called neuron showers or the arc-ing electrical energy between the cells in the brain, yes? So right away, we see that we are electrical robots. Wonderful. But that's not all. We go deeper into the cells and we find molecules - chemicals, molecules. We go deeper and we find atomic structure. We discover their nature by their alignment with one another - the atoms. We learn of their electrical and gravity forces, or what you call magnetic forces. Same thing.

We go deeper and we find what appears to be nothing - emptiness. But in that emptiness there is a greater substance, greater by magnetism. We find lines of force or space pressures - space pressures gathering together to form a seed, whether it is in man or anything else of living nature.

So, am I more incomprehensible communicating through this man, than is the man himself communicating through himself? Or am I better understood or less so? It depends upon who's having the experience with me. To the extent that one comprehends himself, they comprehend me. Your man called Jesus one said, "I am in your world, but not of it." But he was not speaking of himself alone. Everyone sitting here now can say the same, "I am in your world but not of it". Has what I said, given you thoughts to ask questions now? As you will, if you desire to speak to me, I would be most honored; but if not, another time perhaps we can have better communication. You are eating the wrong foods - STARCH.

Aud: What is starch, bread? Too much bread?

Yada: Yes.

Aud: I thought that, but I . . .

Yada: If you eat potatoes, have them baked well, it reduces the starch. It does not make it less starch, but it reduces the quantity of starch.

Aud: And don't substitute cake for bread. L A U G H T E R

Yada: HONEY IS VERY GOOD, FOR SWEETS. Your modern candy is very bad for your teeth. Your dentists would go out of business today if your candy went out of business.

Aud: How about black-strap molasses?

Yada: Very good, very good. And honey is very good, good for growth in the body.

Q: COOKED HONEY?

Yada: Oh yes, you treat honey, you do not take it as is, you'd kill yourself with it.

Margo, it is nice to have you here, even though your friend is not with you. Your friend, our friend, how are you feeling?

Margo: Fine, wonderful.

Yada: You wish to say something?

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Margo: No.

Yada: Now your modern man would say that unusual for a female.

Margo: I am an unusual female.

Yada: But I do not think a female talks any more than the male. It's just that he's around when she is talking!

My friends, if you have nothing further to say, I will withdraw. It is getting that time, yes? Can I be of service to anyone? I am happy that our work - the last time you were here, Sir, Mr. C... that it has had favorable effects upon your honorable wife.

Mr. C.: Yes, it has. She has felt very well this week. She hasn't had any more headaches.

Yada: Very nice.

Mr. C. I am very happy about it. It did some good. Thank you.

Yada: Perhaps we can do what you Americans would call, "A Booster Shot", and do it again.

Mr. C.: Yes, I'll have her come down again.

Yada: Please, you extend our love to her from the Circle.

Mr. C. Thank you, Yada, I'll do that.

Yada: E grati ya. A notchi.

Aud: Good night, Yada.

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#119 - 7/27/63

1 ABR. 1986

21/A

This is Irene Probert speaking. It is July 27th, 1963. You are in the recording studio of the Inner Circle Kethra E'da Foundation, 931 26th Street, San Diego 2, California, holding a private lecture for Hallie Hampton of Arcadia, California.

Yada: Gracias.

Irene: Thank you, Yada.

Yada: Now lady, I listen to you, please.

Hallie: Thank you. I would like to have some idea, if possible, of the relationship that existed between myself and a woman with whom I work in previous incarnations, so that it might help us in our relationship. Her name, now, is Gerrie LeGate.

Yada: Gerrie LeGate.

Hallie: Yes.

Yada: (Pause) I speak with my teacher, please.

Hallie: Thank you. (Yada does; and then listens to his teacher)

Yada: Oh. Would it make too much difference with you if I said you had no other life relationship with her, but this one?

Hallie: No, it wouldn't make any difference.

Yada: Well, that is what it is. But, you have a close feeling for this person and also for you she has. You are of good compatible natures; you both have understanding of one another's feelings, and this was acquired here in this life. Did you know her in her young, young years?

Hallie: No, no.

Yada: Ah, is there within you a feeling of association of her with someone else in your family, such as your own mother?

Hallie: No, I haven't had that feeling, but perhaps it's possible.

Yada: Because I think you get along good with your mother.

Hallie: No, I didn't get along good with her.

Yada: Um...uh... I do not understand this because it appears to me that your mother meant well towards you.

Hallie: Perhaps so.

Yada: There is someone that is associated. It seems to me you are associating her with someone else who is real close to you, or was real close to you. (Pause) Perhaps not. But I see a good tie here and these things do not come out of nothing. And I say that because I look back into your life previous to this one and I do not see any appreciation of her in that life.

Hallie: I see. Well, while you are in that place and time, can you tell me something about my previous lifetime?

Yada: You were lady in high social life in Ireland. Oh, in, it's Kathreketney? In the later part of the 17th century you were like, what is close to royalty?

Hattie: Nobility?

Yada: Nobility, thank you very much. And you have man whom you have great love for but you have also position to hold and this man is what is called commoner. You have any knowledge of Irish life?

Hallie: No, but I have always felt a great love for Ireland; the only country I have ever wanted to visit.

Irene: My sister, Dora, was there about a week ago or two, wasn't she, Yada?

Yada: Yes. Oh, but this man in anger, in resentment, in unhappy state of mind, because you do not openly accept his love, although you do have this love for him, but you are so trained that it will not let you bend to give up your position to marry with him, so he marry to make you feel badly. But this not work out very well - this man

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and his life in such living, and much drinking of the alcohol. But you no marry at all. You feel inward sorrow, but cannot give yourself in marriage. You live 78 years and then you die. Die, not badly; no big sickness; no suffering much; but have tuberculosis, and die, 78 years. (Astral life and astral slums): ^{~ TWO CENTURIES} 395

You then spent a long time in what is called the astral world, then you come into this life. Some peoples pass and in a matter of perhaps days they try to come back again. Other peoples stay many, many years. It is a matter of desire. No ruling, set time for everybody. The time that is set, we, individually, create that time, by our likes and dislikes for our experiences in the astral world. For our needs to learn certain things. We are either driven back into the physical world, or held in the world we are in, or rise to a higher plane of consciousness, for a spell of time.

Now, in the astral world, and I have very seldom spoken of this, about peoples and their experiences in the astral world. You did a great deal of work in the astral world among peoples that was needing help of the kind that you could offer. You have a profound understanding of metaphysics and occult practices in that time and have brought it over with you into this life. Now there are what is called astral slums you have heard of them? HALLIE: No, I haven't.

Yada: Yes, peoples, we take with us what we are because that is all we can take with us, huh?

Hallie: Yes, that's right.

Yada: And people that go, that are lacking education, not so much book education, but understanding of life, so that they have abused themselves and others here in the physical world. So, they enter the astral world and find themselves in the astral slums. There is a vast, how I say it, tract, where slum area in the astral world, and you have spent your time going among these people and doing kind of, what you would say, missionary work, bringing them up out of their lack of knowledge into the light of better understanding so that some of them could rise up to another plane of consciousness and not be drawn back into the physical world too quickly. There are many peoples that are doing missionary work that are still in the physical body. And I feel that you have had some experiences outside of your body in this life.

Hallie: Yes, in the astral planes at night.

Yada: Yes, now you have within you the ability to heal with your hands.

Hallie: I have been told that before.

Yada: Use it.

Hallie: I don't know how.

Yada: When you find someone who comes to you and they are talking, not feel so good. Perhaps you can start with the seemingly small things. Now in your world, what is called "headache" seems like a small sickness, but what is a headache? It is frustrations, fears, anxieties, guilt, tensions in the nervous system which closes off certain arteries in the head and the blood then has to try to force its way through these arteries and it causes them to swell; this produces headache. But headache, like every ailment, is basically originating in the mind and its effect, in the mind activity, on the physical body, is sicknesses.

HEALING. Now, you find somebody suffering headache, ask them, "You want me to relieve it for you?" If they agree, "yes", you put hands on head and concentrate, the headache coming away; you take your hands like this and pulling away from the eye centers here, and going like this, and in your mind and you can say it aloud if you wish, "in

the name of the Light, be gone from this person". And no more head-ache, no more tension.

Run the hand down the back here to the lower part of back, putting your two fingers against the spine, bringing them like this, and fanning away like that, and you say to this person, "Now I am not going to tell you when your pain in the head is gone. you are going to tell me." And they will do it. You have the power.

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Hallie: All right, I will try it.

Yada: Thank you, I would be most happy to stand by and watch you do it.

Hallie: Thank you, very much; I'll probably call on you.

Yada: Thank you, I would be most pleased to be of service.

Hallie: What about my future work in relation to spiritual work?

Yada: I think you could become more active in this than you have been.

Do you have a group that you could work with?

Hallie: No, not really.

Yada: I would interest those who are interested in metaphysics to meet at your home ever so often, perhaps once a week, once a month..... however, but always keep that time when you once make it, and see that everybody else keeps it as much as they possibly can. You see, in your Christian Bible, it says, "where three or more are gathered together in My name, there I am, Yes?

Hallie: Yes.

Yada: In my name, which is the Light. In the name of the Light. Where three or more seek to learn about Me, I am there; meaning this is where I am, the Light. You gather together people and you have talk sessions, getting the better metaphysical occult books, discuss these, what the different teachers, writers, have to say; and then you practice what you read and talk about. And you try to let these peoples agree among themselves to practice daily work. Such a very important thing, in the advancement of an individual is called emotional control.

GROUP MEETINGS

Unless one has this, they cannot take any other steps ahead. And so it becomes necessary that every day you practice and you teach these people to practice emotional control. And the best way to do this is to be observant in whatever is happening around you; so you will know just how much emotion is needed to be projected into the situation, thereby saving your energies greatly. For most people, as you know, most of us human beings are, we are like robots. Someone preeses a button on us and we respond automatically; and if we are asked why we so responded, most of us do not know. And it is simply out of lack of ability to see, to comprehend what is going on out here, instead of emotionally believing what we want to believe because it is convenient or expedient at the moment.

Lady, would you please mind if I speak of your weight.

Hallie: Please do, everyone else does. LAUGHTER

REASONS FOR OVERWEIGHT AND WHAT TO DO.

Yada: First I will say, I do not think you eat very much.

Hallie: No, I don't.

Yada: So, it is not from excessive eating, but it is from inward anxieties, from inward pressures that started early in your life. I think when you girl, small girl, you were inclined to weight.

Hallie: Yes, always.

Yada: Mostly because of your feelings of insecurity.

Hallie: Yes, I recognize that.

Yada: Now, when this happens, it does not always drive one to much eating, but to sugar-starch eating. This is very reasonable. Why

this? Because it is emotional feelings of insecurity, frustration, we burn a lot of energy; we deplete ourselves. Look, sugar-starchs are basically energy foods. Yes?

Hallie: That's right.

Yada: If you did not do that in anxiety, you would do something else more sillier... you would deplete the fatty casings around the nerves.

Hallie: Yes, the myelin sheath.

Yada: Yes. What you call it?

Hallie: Myelin sheath.

Yada: Now, when this happens, the result is neuritis, arthritis, or some serious nervous disorder.

Hallie: Yes, I have arthritis.

Yada: Now, you are very ambitious person, like this lady here. (HelenM)

Hallie: Yes, unfortunately, we are both ambitious.

Yada: And this keeps you in tension. Now, you must learn to relax. Now endeavor, if you can, please, to avoid carbohydrates, say for six months. Can you do that as much as possible?

Hallie: For six months, if you say so, I will.

Yada: But eating much green foods.

Hallie: I don't like them.

Yada: I know, but eat them anyway.

Irene: You notice she didn't say, "If you say so, I will. LAUGHTER

Yada shares this humour with his teacher.

Yada: You see, you have much vitality, but, if you are not careful, you getting a lack of this, a sudden let down.

Hallie: Then I'd be done with.

Yada: What you say, repeat please.

Hallie: Then I'd be done with.

Yada: Yes; then you would go reverse way; get very thin; and it may lead you to a memory pattern, tuberculosis. You see, this if often what we do; we bring back with us memory patterns of what we died from in a former life.

Hallie; Oh that's interesting.

MEMORY PATTERNS:

Yada: You see, how is memory of former life? Is it by thinking about it like you had a dream last night and you remember it today?

Hallie: I'm afraid not.

Yada: That would be nice if it was that good, or perhaps not. Perhaps it would be most dreadful, for I have seen things in other people's lives that I would not tell them about.

Hallie: I can believe it.

Yada: Most dreadful. And these things I know are lurking in the unconscious; they have brought them over; and they are unconsciously working on the body to destroy it again.

Hallie; The same way it was destroyed before.

Yada: Before, to repeat the pattern.

Irene; So if you work, if you change the chemistry of the body to coincide with a condition that you were in in a former life, it is very likely that this condition would manifest?

Yada: Of course, of course. We humans, we move by compulsion; we move by . . . what is other word... by unconscious drive. We do not realize what is driving us, but those patterns we have created is what is driving us.

Hallie: And we must break those patterns.

Yada: Yes, this is the effort one makes in what is called "the study of becoming, of growing, of getting enlightenment." We then sow into ourselves seeds of . . . what you call...survival, great survival.

BREAKING PREVIOUS PATTERNS: Now, let us go to the insect world as a demonstration of what I Mean. And you will find it all through the history of evolution. The surroundings, there is explosion, you hear? (Irene: Yes, I heard). In the surroundings, the incoming entity, whether it is a bug or a man...same thing... they must conform to the environment already there, yes?

Hallie: Right.

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Yada: Now, by learning how to conform to certain conditions in an environment, or to build up a wall against. . . and this is conforming . . . against other things that are too much for us, we know how to build better, a stronger seed of survival, survival unit.

Now you have heard of the fly, that is "fruit fly" and your scientists making experiments with poisons to kill this particular species. And it looks that they are very successful for perhaps five, ten years, and then pretty soon, back comes this fly, but now he has a body conditioned to take this poison and enjoy it.

Hallie: He builds an immunity to it.

Yada: That is right; thank you very much.

Yada: So he comes back with a stronger body for whatever is going to happen to him in that environment. And so it is with the human being. We either build an immunity to what happened to us before, what broke us down before, or we do not. And, if we do not, then we go through the same pattern again, and it kills us.

Hallie: Oh, now I understand. And if we are going to grow, and go on to further planes, we have to break this pattern or we can't go on.

Yada: That is so, that is so.

REBIRTH:

Yada: Now, let us, if I may, please, speak of the mechanics of rebirth.

Hallie: Please do.

Yada: This I feel is important because so many people in the study of metaphysics, and in the thought-feelings regarding rebirth, are lacking true understanding of what is happening in rebirth.

In order to make a clear picture here, I first must say that the world of matter is, as you undoubtedly have heard before, illusionary.

Hallie: Hard to understand though.

Yada: Yes, it is. So you ask yourself, "how is it illusionary?" Of course not, it does exist.

It exists like everything exists; in mind and consciousness

Now the physical world, as it appears to man or to the earth dweller, is a wall a facade; a facade of the nervous system. My nerves tell me, my nervous system, my senses tell me that this is red, this is what . . . some other color, this is solid or it has a degree of solidity to it, or, it sounds this way, or it tastes that way. All this is sensory, is it not?

Hallie: Right.

Yada: Now, what is it that is getting measurements of this kind? What causes us to get this? Color. Is there any such thing as red? Not really. There is a vibration that is very colorless in itself; has no color to it at all. But the nervous system of the eye gives it that particular color of red. There is no red, per se; there is only what we see with the eye. Now apart from that, there is a vibration that is no color at all, in itself. There is no such thing as solidness.

Solidness is a degree of sensation. Now, what is it that is solid, or lends the impression of it? It is something called a density of vibration, yes?

Hallie: Uh, huh.

NOUMENS
Yada: Now, projecting yourself away from the sensory world, it is colorless, soundless, and all the other things that the senses try to create there. It is simply a world of energy in motion.

Now, I want to come back into the physical world. How am I going to do this? First thing I have to learn is, what left the physical world and how did it leave; and, if it did leave, where did it go that is different than the physical world.

Now everything is energy actual world, worlds beyond worlds, they are all basically energy. Now energy is the building blocks of dreams. Man takes these building blocks and creates with them, through a nervous system or through a pattern in a brain that is not, itself, matter, but simply energy.

Hallie: I understand.

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Yada: In your world, you have what is called a matter-brain. But you see, basically, this is a false concept. There is no such thing as matter. You go deep into the atom and all you find is greater densities, but not substance. These densities are pressures of energy.

Hallie: Right.

Yada: Now, you take these, these energies, and you create for yourself a world and it appears that there are other people in that world with you. But who are these people?

Hallie: Pressures of densities.

Yada: Yes, and something else. They are ideals in your mind. For you are one thing to one person and some other things, quite different, to someone else.

Hallie: Yes, depending upon the facet of the personality being expressed.

Yada: That is so, that is so; and upon the observer's experience in all past times now wrapped up into the one time. So you are that, to that person

Hallie: And to another person, another thing, depending upon their background in previous lifetimes and in this, and their environment.

Yada: Yes. So what is personality. A personality, as we have said... and I cannot tell how you will feel about this... but we have said, it is a composite of experiences and attitudes to experiences.

Now, let us suppose that one dies today, and they are 20, 30, 40. whatever.. 100 years perhaps... If they attempt to communicate with the physical world, in order to be recognized, they must communicate with those who knew them, as they were when they left the physical world, yes?

Hallie: Yes.

Yada: However, certainly after some 40 or 50 years that person has been in the astral world, or in some other state of mentation, they have changed. They are not the same.

Hallie: Yes, because they have learned in the meantime.

Yada: Yes, so the little..... my name was Ghana Shina Hadi. that was the name given me at my birth on the earth plane. What happened to little Ghana when I grew up, let us say. What grew up? Only the body? No, the body did not do the growing. The mind did the growing. What happened? Nothing happened. Just an extension of awareness happened.

PERSONALITY: Now I want to come back into the physical world; let us say I have been away from it. The moment I lose consciousness in this other state of awareness, referred to as the astral world, I have pulled down the curtain. I know not from whence I came. The moment I become self-aware in the physical world, that which I once was Ghana, is no more. How many Ghanas have I left behind in all my living throughout time?

Hallie: Many, many.

Yada: Many, many; so many I cannot say. For each one of these Ghanas are but shadows, fading and fading into the endless distance.

"Oh, great light of me, who is it, what is it, that speaks?
Where am I?

In all the vastness of creation, I cannot find myself."

To come back to a world that is illusionary is to recreate the illusion, to redream the dream. Of course, all the factors in the dream may be changed, but that is because I've changed.

Irene: I often think, Yada, when you're talking of this, I don't know why, but in making, say, in following a recipe, in making, say, a cake; we've gotten to a certain point, say, we've added the eggs, that's one incarnation. And everything we add is a different incarnation, you know, and every time we add to it and beat it up, the parts are so integrated, that it's impossible to separate them and relive the things; it's just that they've impregnated each other....

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Yada: Of course, of course. Now, it's a thinking person that realizes this. And so it's not looking for personal survival as such. Now I survive, yes; but Ghana Shina Hadi doesn't survive. E Yada di Shi'ite is even more of a shadow. So what survives?

Irene: And this is the only way it can be put into words. In truth, in the greater depth of things, it cannot be put into words. The moment you say, "God", you have brought it into a mortal condition, into a dream world.

Irene: Where there are three or more....(?)

Yada: Right, so all you can do is think but not speak it, not speak it.

"I am not a name. A name is one of my shadows that I suffer the belief is reality until I become more awake to what is truth. Truth of the Light."

When I said no personal survival, I mean no personality survival where it is labeled.

Hallie: It is only the essential God-part that survives, from life to life.

Yada: That is so, that is so. Yes, our basic nature.

Now the dream goes on; if this is illusionary, every experience of whatever nature is illusionary. There is no concreteness as that word tries to imply - a state of existence concrete, homogenous, unchangeable. No, all existence is created out of the law of change. This is the one and only consistent constant - the law of change.

I say it, because I hear so much in your world of light being the only constant. This is not so. The change, the law of change, is the only constant. Remarkable! Wonderful! - when you think about it.

THE LAW OF CHANGE:

Hallie: Yes, and if we could only remember that in our daily life and only expect change we wouldn't be so surprised and shocked when it comes. *

Yada: Of course, not even in the most ordinary things; because we would already know that nothing is stable, nothing. There is no place in all existence that is static.....

Hallie: ..and those are the people who suffer the most who expect it to be stable.

Yada: Of course, because in the coming of change, we reject it. We do not want the change even though we think sometimes we do. Inwardly we rebel, especially if the position we are holding at some one time is a comfortable one; those are the most difficult positions for us to change, our comfortable ones. *

Hallie: Our ruts are so comfortable.

Yada: Of course, of course. Don't disturb me; I am very happy where I am. But the law of change will not permit us to be idle, to become static. If we consciously do not want to make the move, situations conditions inside of us will force us to make it. *

Hallie: Neither can we grow if we don't make moves, can we?

Yada: Of course not. There is no growth without motion. Motion is the basic law. Motion.

It is of little use saying, what is moving; because there is no answer. We talk of atoms; I mean, you do in your world, you talk of atoms as though they were things. They are conditions not things; and the basic condition is motion. Should an atom suddenly cease to move, it would cease to be. For that is the basic nature of an atom, motion.

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Irene: The basic thing, nature of all things is to move. No motion, well, there could be no such thing as no motion.

Yada: Of course not. Now, in our dreaming of the earth and our going and coming, it is all illusionary. Look here, in this house here. Walls. Walls lends the illusion that there are many rooms here. Right?

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Hallie: Right.

Yada: But if you pushing all the walls down, you will find there is only one room. Yes?

Hallie: Yes.

Yada: But, while we suffer the illusion of many rooms, then we suffer the illusion of going and coming from room to room.

Hallie: Right.

Yada: Now, in our study to get to know ourselves better, we start pushing over walls that we once created and, oh so comfortably.....

THIS ILLUSIONARY WORLD:

Hallie: Our mental conditions.

Yada: Yes, and we find ourselves in that one state, that one eternal room. I, the dreamer, must dream again; and I will, because that is my nature. This is a MUST. Because of this, I am the Creator.

It is very difficult. We can put it another way. And we can say... for years and years, and lifetimes and lifetimes, we lived the life of puppets. And then, suddenly, all over a course of many years of waking up, we realize that we are not the puppet, but the puppeteer. We realize then, that depending upon how we move, that we are moving ourselves on the strings of our emotions. We, the puppeteer, operating our doll, our puppet, upon the strings of our emotions. How well controlled are our motions, the motion of the puppet depends upon...

Hallie: The puppeteer. (This remark was out of order; made through misunderstanding immediately of the remark preceding, now understood.)

Yada: Yes, the puppet, hanging here on the strings of the emotions, the puppeteer manipulates according to his understanding and his use of what he understands.

Hallie: And beyond that he cannot go.

Yada: cannot go, cannot go. This is why it is futile to teach anyone who is not ready to be taught. Cannot force them. Wait. They will come to you, if they need you. You do not have to proselitze. You do not have to be a missionary on life to your fellowman. They will come to you. There is something wonderful about that. Those that need us... I emphasize, the need, they will come to us, they will find us.

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Irene: That's what these two people did today.

Yad: Of course, of course. And the same with you, Lady. There are people who need your understanding. And you have met many of these already. Many. And you have offered much to many; many more than you realize; many more. You may not see the results of your help to others now, but it will show at some time, of this I can assure you.

Hallie: Is there any relationship between Sallie or Helen over here and myself, from a former lifetime?

Yada: If there is, I do not see it. And I think I would see it.

Hallie: I never felt there was.

Can you tell me anything about my husband. I am really divorced, but I am still caring for him, he is in an institution. Can you tell me anything that would be helpful in this relationship?

Yada: He has alcohol trouble?

Hallie: No.

Yada: Oh, nerve trouble.

Hallie: Yes, hardening of the arteries.

Yada: It is too late to do anything physically for him, but you can work on mental plane at night for him, if you would, so that when he becomes separated from his physical structure, he would feel your presence and feel less insecure, and have a tendency to come awake then.

Hallie: Good; alright.

Yada: You see, the condition of the arteries is of such nature that nothing can be done now to change it. There will come into your world soon a chemical substance that can be fed to those who have not too much advanced sclerosis, that will clear the condition up.

Hallie: I see, but it's not available yet?

Yada: Not yet.

Irene: You said you thought it would be within this year, didn't you, Yada?

Hallie: He's pretty far gone, and his age and everything.

Yada: Yes, it's too much. He is much older than you?

Hallie: Yes.

Yada: Oh, umm... I wish I could offer you more happy news than that.

Irene: Yada always refrains from giving out anything that might cause a person an ache or a pain, and this is wonderful, Yada.

Yada: Because you have too much of it in your world now. Lady, did you lack a father?

Hallie: No, I had a father, but he was a very cruel father.

Yada: Um..um...You know I have had existence of 500 000 years, and when I come back into the world through this man...

Irene: You become more aware of some of our stupidities.

Yada: Not so much stupidity, no; but sad lack of understanding. I am not big enough to feel sorry for the world; that takes a great deal of doing. But I know certain things and I wish sometimes I could pass them on to others so that the knowledge may save them from much future grief. But how can you save another from their destiny, because our destiny is in ourselves already.

Hallie: Well, it's in fulfilling our destiny that we learn, isn't it?

Yada: Yes.

Hallie: We can't escape it, can we?

DESTINY: Yada: So then, realizing this, what a position we try to occupy in our drive sometime, our zeal, to change the life of others. You see, we cannot really do this. That's why I say, the people who really need teachers helpers, they must find them themselves. If a teacher goes looking for a student, you'll never find him.

Hallie: Can you tell me anything about my future that should be helpful to me. My job, any possible future marriage, where I might live or work - - whatever?

MARRIAGE:

Yada: You are free to marry again?

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Hallie: Yes, but I'm not especially interested.

Yada: That is wise. You know, to cultivate your own company is a marvelous thing. Because when we getting to know ourselves better, we will enjoy our own company so that we need not go looking for companionship. The greatest companion is the Indweller.

Hallie: That's what I've found, I'm very happy with it.

Yada: Now, whatever else the physical self may need, can be had. And had better when we enjoy our own company. We learn the nature of others to the extent that they, they feel happy with us. Then we will find difficulty in being alone. When we are physically alone, we are in the greatest, the most wonderful, the most intelligent company that can be.

Hallie: Yes, I've experienced this.

Yada: Now, I do not see you marrying in any near future. But I see you having a better, more peaceful life, withdrawing your consciousness from your former husband's trouble. I think you would have no difficulty in having a male companion, should you be so desirous. And in normal life, we must have associations one with another, yes?

Hallie: Yes.

Yada: Yes, it makes for our physical self healthier, more relaxed, more at peace with ourselves and so with others. What you do for business, Lady?

Hallie: I'm a private secretary, a confidential secretary.

Yada: Oh. I see things going for you in this direction steadily and contentment in yourself. I do not see any separations or discords in your work. You would like to go on with that?

Hallie: Well, I don't know of anything better at the moment that I could make a good living at.

Yada: Well, good, then I see no reason why you should make a change.

Hallie: However, it has been suggested to me that I should become a supervisor in a mental institution. But I don't know if I should go and investigate this or not, I have been thinking of this for several months now.

Yada: Lady, I think you are too sensitive a person for work of that kind. You are efficient. As far as your efficiency goes, you can do the work, but what about your sensitivity? Now, it may be that you can help these people in a big broad understanding way.

Hallie: You mean perhaps at night.

CHANGE OF WORK AND INNER TEACHINGS:

Yada: Yes, yes.

Hallie: I don't want to make a change that will be harder, because I'm not a young woman anymore.

Irene: I think it would be very hard on her, she's so sensitive....

Yada: This is what I am concerned with. I do not think you should do that.....

Hallie: You don't?

Yada: That is my opinion. You think some more about it. Never, please never let anyone else's opinion sway you even though they may be an authority on the subject. Also think about it yourself: consider it yourself.

Irene: They might be an authority on the subject, but they're not an authority on you.

Yada: Yes; I do not know your basic personality.

Hallie: That's right.

Yada: So you see, this is foolishness. Too many spooks do this sort of thing. They do not consider you as a personality. It's like

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the doctors. A doctor will give a drug to two people suffering from the same ailment; and the ailment is the same degree of it; and the one is getting better, back to health again, everything nice, and the other one may be getting worse and even die. (Telephone interruption)

If you are content where you are, if you have peace of mind, it does not matter what you are doing. It matters if you have peace of mind.

Hallie: Well, I don't know if I'd really have peace of mind any place, because, so long as I am in this world and work with people who have no understanding of this inner life, it makes it very difficult, very difficult.

Yada: Well, consider this just as a suggestion, understand? You ⁴⁰⁴ say nothing about your understanding of the inner teaching where you are. I suggest you say nothing wherever you go, unless somebody makes certain kinds of thoughts that will tell you that they want to hear something from you, because these peoples, they're not ready for it and they will more dislike you and resent you than otherwise.

Hallie: They do anyway, without knowing.

Yada: It would be just as well they do it without knowing than do it with knowing, because then it's much worse for you.

Irene: You know, maybe M.F., if she got in touch with him, he might know a few people, Yada, you know that she would at least have an opportunity to converse with about the things she's interested in.

Hallie: That's my great need, to have someone to talk with occasionally who knows what I am talking about.

Irene: What did you think about this, Yada? You know, he might know a group of people in that area now, or something like that, because he's been interested in the members of the Inner Circle for so long.

Hallie: His name if F.F. did you say?

Irene: M.F. He's between Los Angeles and Long Beach. He's a good friend of ours. So he might know of a group that she could meet with that might be of interest, you know....

Yada: Yes, very good. But I think also that in considering this, that you are aware that even these peoples who have a knowledge of the Inner Teachings still have their human natures and which, in part, is jealousy and little envies and things of that nature.... so here again you can involve yourself in difficulties. So, if you form such groups, or enter into such groups, I would still keep my peace because if they feel that know something that they do not know, right now is trouble. Envy Jealousy. It takes a strong will to exist in your world.. And a stronger one to live in the astral world. It is much more difficult to overcome things there than in your world.

ASTRAL WORLD: Hallie: Why is this true.

Yada: Because the mind has a way that the moment it thinks of something, it is doing it. So it has no time to consider.

Hallie: Oh, it's instantaneous action then?

Yada: Yes, yes. So when you go into the astral world, if you think of it at all, you have to learn how to think, in what manner, so that you will not be pulled around the universe against your will, simply because you have had a thought and you cannot control it.

Hallie: I see, I see; I didn't know that.

Yada: This is of great importance for people to know in the physical world. Thousands, thousands, millions, millions of people enter the astral world not knowing what it is about.

Hallie: It's something we should learn here, then, so that we start to control our thoughts.

Yada: Of course, of course. Here you have a great opportunity, because you can think about something and act it out ten minutes later or a year later. But, in the astral world, the moment you think you are doing it.

Hallie: I see. Well, how long does an entity live in the astral world before going to regions beyond that.

Yada: This depends upon his advanced state of understanding, or should I leave off the word "advanced", just his state of understanding. ⁴⁰⁵ You see how even words can destroy an idea by wrong connotations made on the word. There is no length of time set for everybody; it is an individual experience. Where are you in consciousness. Will you carry over memories into the other world to such a strong degree of liking, attachment? You see attachment is a dreadful thing.

Hallie: We are more attached to our ideas than people, aren't we?

Yada: Of course. And it is these attachments that one is pulled back into the physical world, or pulled into higher states of consciousness.

Irene: Yada, if you will forgive me, it is over an hour you have been talking, dear; you have been talking over two hours now, dear.

Hallie: He should be tired.

Irene: Yes. Is there anything else you want to ask Yada?

Hallie: No. Thank you so much, Yada. You have done so much for me.

Yada: And you have done so much for me. When there is not an exchange nothing has happened.

Hallie: That's right.

Yada: So, if you have someone, thank them for permitting you the privilege of this. How wonderful you have both shared an experience and both have had a wonderful, satisfactory.....

Irene: Afternoon.

Yada: Yes. I do not mean that only with you, but I think all of us should do that with one another in our various associations to feel the sense of appreciation for the presence of another. How wonderful that we are not alone, nowhere in the universe are we ever alone.

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#120 - 8/25/63

Irene Probert speaking: It is Sunday, August 25, 1963. We are in Areadia, California and we are going to hold a deep trance lecture through Mark Probert and the Inner Circle Teachers of Light.

Yada: Ha Dah See Seemos.

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Irene: Ha Dah See Ya Da. It's a king's day. And it certainly is a day fit for a king.

Yada: Of course, it may be day.

Irene: Yes, the light is wonderful; the sun is shining.

H: My maiden name was King.

Yada: Oh, in Uga, Ha is king in the Yuga language.

I: Ya Da, as you know, this lecture is a private one. I am going to redress, etc. to get ready to go to visit Carl Wray, so you will excuse me?

Y: Yes, of course. Perhaps it better that I speak in English. Then, in speaking of king in Latin, it is Rex is king. When we make effort to understand one another's language, then we getting closer together this way, have better understanding. The best way to teach of life is to first talk the student's language, not above his head; it only confuses. And too many of your modern teachers do this sort of thing. I suppose to demonstrate their own sense of superiority. Now I will listen to you please.

H: I have a couple of personal questions, and then I would like to get into philosophy with whatever time we have.

Y: Yes.

ARTERIOSCLEROSIS:

H: The thing that has been preying on my mind the most has to do with the past relation to my former husband who is in a sanitarium. The last time we talked together, you said something to the effect that I would be more at peace if I would remove my consciousness from the troubles of my former husband. Now, in last night's lecture, I learned something about why perhaps he has this ailment and I was about to ask you if I was responsible for his being confined to a sanitarium or is it part of his karma, or is it part of my karma. If I am responsible, I am willing to take the problem and handle it as best I can; but, if I were not responsible, I should like to know and it would give me a little more peace.

Yada: My honored friend; this life, this thing called living, is a personal experience, is it not? This means that each one of us is directly responsible for what happens to us. We cannot blame it on someone else, nor can we take the blame for someone else's life, good or bad. So, realizing this, I am certain that you can see quite clearly that you are not responsible for your husband's ailment. It is a condition that has been coming on him for a great many years, going back to his very childhood. Now this man Mark, here, has arteriosclerosis which is in the legs; now, certainly, he cannot blame Irene for this. This is something due to his nature, and his attitude to his experiences have brought on himself. These attitudes affect the glands and the nervous system and caused the malfunction in the glands and this brings on whatever ailment the person may begin to suffer from. Now, the beginning to suffer from, is simply the beginning of the manifestation of it. It has been going on from the beginning of his life. We humans have such natures, mentally or emotionally, that we acquire various forms of mental and physical

ailments starting from the point of conception. Coming into the physical world is a very, very great pressure upon the spirit self. Because now it has to function through the nervous system. It is through this nervous system that it is aware of the external physical world. So these ailments that come to one, comes through that nervous system which is controlled by the sensory system, is it not so?

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H: Yes.

Y: There is much talk on hypnosis; the power of hypnosis, its goodness or evilness; but the moment we come into the physical world we are entering an hypnotic state because of the senses. I am held here by the hypnotic suggestion of vision, of sound, of everything. So you certainly are not responsible for what has happened to your husband. It would have happened to him had you never met him. So, I hope that this will give you some insight as to where he stands, where you stand, and you will see the uselessness of being anxious about your responsibility to him. It should clear away any sense of guilt which you may have regarding him and his condition, because it is unnecessary.

H: Thank you; that is what I wanted to know, because I learned last night in the lecture that a sense of guilt will bring us back.

Y: Oh yes.

H: If we make it our own, and I certainly don't want to come back more than is necessary. We have to come back enough as it is.

Y: Of course.

H: Now here is another personal problem. I seem to run into this situation over and over again in my life, that people will try to order me about, people who are not as successful, so-called, as I am, yet they will come into my home and tell me what to do and what to think, how to spend my money, how to dress, and how to do this and that and the other thing. What is there about me, or is it from a former lifetime, that brings this about? And what can I do about it?

Y: It is not really from a former lifetime but has started in this lifetime, and is mostly due to the kind of peoples that are attracted to you. Now, these people need your assistance. They do not realize it. You see, you have something that they wish they had, but they do not realize that either. It is not in their consciousness that they wish they had what you have, but it is definitely in their unconscious, so, when they see your state of being, and feel it, it rubs them; and so, in an effort to throw off that feeling of inferiority they take the position of authority so they are going to teach you how you should do.

Now the only attitude that you can take to this, that I can see, and save yourself at the same time, is one of indifference. Listen to them and most of the time say nothing. This way they cannot reach you. You see, you could say everything they want, no matter how negative, to the wall and the wall has no comeback. But we humans are not walls; we have a sensitivity because we record everything that is said to us and the ego, if we are not careful, will take a feeling of resentment to it, and strike out at the person who tries to use them in that manner. Now, ask yourself, is it not true, to attack, as you are being attacked, only brings more attack upon you. violence only begets violence. The countries that have been at war, it is a series of retaliations. That is what a large war is, each one trying to outdo the other, to destroy one another. And so it is with individuals. We, unconsciously most of the

time, seek to destroy one another. Some of your psychologists will say that when one man meets another, for the first time, his aim is to kill him. This is my opponent. This is my adversary. Now this comes up from man when he was in the swamps of his life, from the primeval state. Everything was his enemy and adversary. So it continues today in various forms, in various degrees. But I think if you wish to save yourself, and I am certain you do, you will pay as little attention to these peoples as a big dog to the barking of the little dog.

H: Essentially, then, it is jealousy more or less.

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Y: It is so.

H: So they start to tear me apart in order to make themselves feel better.

Y: Yes.

H: So I know now.

Last night, when Mark was lying on the davenport, he began to speak in a foreign tongue. As an experiment, I began to speak in what is supposedly a foreign tongue, too, the African bird language, which, I was told, was a gift of the Holy Spirit according to the Book of Acts in the Bible. Now I have only heard about this in the past year or so. I have heard a number of people speak in so-called tongues, but last night, when I did this, Mark brushed it away, kept brushing it away with his hands as if to say, this is phony. Now, can you tell me something about the speaking in tongues, and the Holy Spirit as given in Acts in the Bible?

Y: Yes. Man has many ways to express his inner feelings. Now, as far as tongues speaking goes, or voice languages, it is one of the methods that man has of communicating his feelings or of trying to communicate his feelings to others around him or simply to the inanimate world around him! Mentally giving words to his attitudes, the pressures of the world around him.

You have heard of people talking to themselves, out loud. This is a very normal state of action and it is largely coming from a mind that is overflowing with the pressures of the world outside of himself. Sometimes it comes out spontaneously in a happy, jovial way; other times it is growling and resentment that the person does not necessarily want to have an ear to listen to what they are saying, but it is getting rid of the negative pressures and, in this way, the mind is seeking to find equilibrium with itself. Man is given to put into sounds, in many different ways, his thoughts and feelings.

In the ancient times, the Christian teachings was first formed which, incidentally, came out of sex worship and which was basically paganism. The priestly system, of this religion, would work themselves into great sexual frenzies and, in so doing, would make these various sounds which became a very given language which they called, "speaking in tongues". Most of this is not a created language but it is a drive to express, and express spontaneously, the exaltation that they feel is the spirit of God possessing them, when it is the forces and the drive of confined sex desires. Yes, if you should investigate the "speaking of tongues" of such modern groups as the Holy Rollers, you will find that they do not speak any known language such as your modern tongues of French, German, Spanish; no, it is all unknown tongues which we may legitimately call the sex language.

Now, the Being that was communicating through Mark last night has the knowledge and understanding of the language that I call Yuga, or the Yuga tongue. Now, actually, there is no Yuga tongue; but the combination of languages; because the civilization was made up of numerous tribes of

of people and, in the city where I lived, in Kaoti, the dialect of what we will call the Yuga language was derived from the priests of the temples. It was a temple language; that is to say, a temple dialect of the Yuga language. And what this man was saying in regard to, or reaction to, what you said is called the bird language, which is sex language. "this is a language of the sex forces and you are speaking it without the drive, so you are just making sounds." So that was his thought and he tried to make expression this way to you, and the last part of his words were that "you are not speaking in the light"-E da - in the light, meaning "you are not using the language as it has been used and as it should be used in the times of the sex drives."

H: Thank you very much; that makes it very clear. 409

Now, the term World-Mind, as used by Paul Brunton in his book "THE SPIRITUAL CRISIS OF MAN"; you have used the word "mentation" for what may be expressed as a plane of consciousness. If all is mind and thought becomes things, then the term Word-Mind better expresses the overall creative power than many other terms. Is this not so?

Y: Yes, this is very much so.

H: And the term "state of mentation" would be more truly descriptive of succeeding states of existence than the term consciousness. Is this not so?

Y: Yes. You see, there is only one thing; let us say, one state of activity, it is called consciousness; then within what is called that wakeful state which we call mind. Mind has a wakeful state belonging to wakeful humans. It is the creative awareness center of consciousness.

H: My next question is: the Bible is interpreted to say that a certain number of persons are predestinated to be saved. This does not seem to represent a fair-minded God to me. My feeling is that no matter how deep in so-called sin one may sink, through eons of lifetimes, with help and self-seeking, the most sinful sinner must eventually return to union with God or the Overself, or whatever term is used to represent the all-inclusive Light. If my thinking is correct, the way the Bible is interpreted is incorrect. Is that true? Can you clarify this for me?

Yada: Yes, it certainly is true. Yes. This is a teaching; the matter of so many peoples being saved is the priestly teaching of a sect which belonged to the original Christian temples. And when I say original Christian temples, I do not mean the original Christian teachings which was a mystical order, came out of a mystical order, and was taught to the initiates; not to the novice, not to the beginners, but to the initiates. From the mystical schools there came temple teachings. Temple teachings in the outer teachings of the inner. It is the teaching given to the sleepers; those who still sleep and, by sleep, I mean they sleep in fear because they know not truth. They are comers to the earth who have no awareness of their own divine nature. And they are not in a position yet to take these inner teachings and to accept them; they will mean nothing to them. And this is why the outer teaching was created to hold man's spirit as calm as could be, in the physical structure, until that one could get to know, until they could wake up sufficiently to get to know the inner teachings. It was a teaching aimed at calming the beast in the human form. Man still walks in his beast self right in our modern times. This is why he is capable of carrying on individual and national wars and struggles. When he is getting free of the beast, then he will begin to have an understandable world; a world of beauty and comprehension. A sane world to live in.

Man, in his present state, is insane. There is no doubt about it. By that I mean to say he is working on his animal mind. This animal self is a predatory self. It is the low emotional self. It has no regard for the existence or the rights to exist in others.

H: So true.

Y: Yes. Now, when the individual in the masses wakes up, he moves away from that mass mind, which is the low emotional mind, which is the animal mind. He moves out of that; he withdraws from it.

For a time, in his coming out of the forest (mass mind), he has a will to criticize the condition of the forest (mass mind) and the condition of the trees (individuals) in the forest and he wishes to rush back in there and cut down all those what he feels are the sick and evil trees. But, you see, he is not yet in a position to do this. He is not yet capable. He has, himself, just come out of the forest; as a tree, he himself has, what shall I call it, a negativeness. So, how can he want to destroy the other negative conditions in the forest? He cannot do this, so he becomes a greater problem, a greater threat, a greater danger to the forest (Mass mind) than all the storms and quakes and everything that Nature has produced.

Now, when we come out of the forest, if we come out slowly, we are then in a position to look back and see the forest as it is and have no desire to change it, knowing that it will change itself in proper time. If there are trees that need to be cut down, they will cut themselves down; they will destroy themselves, thereby giving the Spirit, that is the Indweller and which is the real tree, a chance to be reborn into a stronger body.

Now we can help the forest if we go back into it with understanding which is, basically, a sense of love. a profound sense of love and appreciation. We can be of great help to all the trees, individually and collectively. But, if we take a negative attitude and believe the forest should not be like that, how dare it be like that. it's a sin against God.

When man worries about what God wants, he loses sight of what he wants; and not only wants, but needs. So, this means he makes no effort to correct himself, because he is not concerned about what he wants. Your very holy book teaches him this - be concerned about what God wants. They do not know what they are talking about! Now, if they said, be concerned about what the greater consciousness, yourself, wants, then you will start seeking to know what that greater self wants. But this lower self is an ass; it is highly conceited. It does not really care. It doesn't even care what God wants. Because why? It knows nothing about a God. It cannot know. The lower self cannot know the higher self. It takes work to do it, it takes time, it takes effort, and it takes humility and the putting aside of the ass self and its vain nature.

Who can harm me, but me? Who keeps me ignorant, but me? No will to learn prevents me from learning. If I think I know it all already, or that I am too ignorant; if I abase myself in this manner, then I cannot learn either. Is it not so?

H: Yes, that's true, very true.

Y: Humility is not an abasement and a destroying of one's wonderful ability to think and to reason. Of course there comes a time when the seeker realizes that if he is going to know the higher truth of life, he will know that reasoning is not the way to learn. So we have to put aside the reasoning, because the reasoning is done mostly through the lower self. Through its sensory channels it thinks it can think about its external surroundings and know it by reasoning about it. But there is no power of reasoning alone that

is going to explain the presence of life. No. One has to start reading, studying out here, and spend a little time occasionally in here, within the self, in meditation on LIFE, mostly on one's own nature.

WHAT AM I? What is the purpose of my being? But one must be very careful in asking these questions in meditation, because they may not be ready for what will happen to them in way of reply. Why is this? It is because the, in what is called the unconscious self, there is everything that can be imagined about that one individual, in that great unconscious self of him. All of his actions, his experiences, and his reactions to his experiences, and the reactions to the reactions; and, from this, may come very negative feelings about what they did, some act they committed themselves in some past time or in the very present time where their mind is dwelling with what they are going to do. And some of these things, that the individual mind plans on doing, comes out of a sense of resentment of someone else's attitude to them in the past. And it may prove a very negative situation. They will not learn by it. They will only stir up a greater sense of resentment.

We must be able to stand detached from everything that we can dredge up out of the unconscious self. We must not let ourselves take an emotional attitude to these things. You know, you today have a wonderful experience in observing how the unconscious self acts, how the lower emotional self responds to many things it does not know really anything about. Your motion pictures, the casting of pictures on a screen, the observer is very likely, unless he is trained to control his emotions, to fall right into the drama that is going on, or seems to be going on, on the screen. All he is doing is emoting to actions that he has emoted to in his own life, and has no control over; only he feels sympathetic for the actor that is portraying, in his own mind, an experience that he had in the past. Emotions. Sympathetic feelings. He is projecting himself in the place of the actor.

H: He is identifying himself.

Y: That is so. And we do this in meditation, or we are likely to do this in meditation, if we are not careful. We identify ourselves emotionally with an experience that we had in the past as actors, because that is what we are in the physical world. It is truly a statement of great value that the great man on your earth plane, many years ago, he called Shakespeare. He said, the world is a stage and we humans are but actors.

Now, we can learn to withdraw from emoting the part. We can observe the part without emotional attitudes and gain much knowledge and why that actor is acting as he is. Why is he so doing? Now here I am, sitting in meditation, and I start going into the great unconscious self which, we will make believe, is the screen; and soon action starts taking place on the screen of the unconscious self. And if my lower self has not been trained to observe with detachment, again I am caught up; again I find myself being the actor and not the observer. This means I have not learned anything. Let us be able to watch not only ourselves, but watch others in their actions and realize that they are acting; they are playing a part which they have learned, and then have thrown away the script, so it does not look like they are acting. They have forgotten that it was only a script they were given to study; only a script, and, in time, they will get another script and one which will lift them out of the lower self. Give them the position that they have learned belongs to them. They are Gods! Gods! They are the director, producer, the actor, everything. Think of that.

I produce my own show, and I direct it, and I play in it. When I realize it is all a show. . . .

H: You are the puppeteer again. (Referring to a previous discussion)

- Y: Yes, but I can watch it with detachment and enjoy it. Enjoy it. Without fears or anxieties, without criticisms. It's a show. Wonderful! It will be over pretty soon, and another show will go on. I will produce it, I will direct, and I will act it out.
- H: Each time you will want your puppet to do a little better job. 412
- Y: Of course. To be more awake, be more alert, more understanding, so that the lower self, which is the actor, will become a wonderful actor. This will make me the producer, a perfect producer. Now, if I reverse it and say, when I realize that I am the puppeteer and not the puppet, then I can project into the puppet a wonderful sense of oneness with me through the strings that I am controlling him with.
- H: And pretty soon the puppets respond before you pull the strings.
- Y: That is right. I have given them a greater understanding and therefore a life of their own. Now they can function on their own. They do not have to wait until they feel the tug of the string from me. For the first time, they come alive. They are no more simply animated matter. They have something else. It is called conscious awareness. Wonderful!
- H: And only then, that is the first step to learning. Isn't it?
- Y: It is the first step. First step.
- H: Thank you.
- Y: E gra tiga.
- H: Paul Brunton, whose books I am reading, and who seems to have a fairly good understanding of many things I have yet to learn, mentions that 2,000 million entities are on this earth. Now, my question is, was a given number created all at one time to be the total number throughout eternity, or is this figurative; or does it refer to only one period of eternity so-called?
- Y: It has to do with only one period. Now, let us pretend a something called the beginning. In the beginning when the matter world, or the three-dimensional vibration was created it was useless by itself. Just inanimate vibrations, which were the created worlds. The creators had to come and experience life, experience being, in their creations. Oh, they made many efforts to become one with their creations called the three-dimensional world.
- One of these was the manifesting of giant bodies. Not through birth. But simply spontaneous generation; high forms; a materialization as it were. These beings, however, in entering the matter world in this manner became touched with the violence, the violent nature of the three-dimensional vibration, or the chemical world. So they were violent.
- Now, in order to let in a more intelligent being, these beings were mated with what we will call, for convenience sake, angelic beings, females, that came to earth to mate with these violent beings. They were the most violent beings on earth. Massive bodies. Much hair that was what you would call wire. This was because, at that time, the atmosphere was charged heavily with electrical electricity; so the hair acted as an insulator against their destruction by electricity. Now in this mating there came a separation, for these monstrous beings were both male and female.
- H: You mean. . . not in one body; but they are separate bodies?
- Y: No, in one body, they had the both sexes. Amorphodite I think it is called. But what may be called the male dominance was there and so come a mating with these female angelic beings whose reproduction then was of a more gentle type of being, a more of a single (?) came to the earth then. But even so, this condition was not profitable

to its intelligent growth and advancement, and so the last experiment that was made was the literal seeding forms of spores of the creators of the matter world. These we may call the adventurers. Like right now, you have peoples, men, women, going into space for the first time. These are the vanguards of those to come; they are creating conditions that will come after them, or safer, let us say. Then this seeding come and it started the life forces. In these spores was introduced in space by the sun with a protein enzyme; protein enzyme was formed and then the life force came to this protein enzyme through not only the physical chemistry but the radiation from the sun. Ultra violet is the basic nature of life; ultra violet light. Then these spores that had formed in minute droplets of water, like mist, you know, came to earth. It rained, the waters fell ee wah, in my language, ee wah ka a la garow - is the water with the life force - e da - came to earth - ee la garow - and there it developed.

H: Let's see, Yada, where were we. I have so many questions, we will never get through.

Y: This is the way it is for those of us who are seeking to know truth. We must realize we never come to the end of questioning, 413

H: I have been told that some people can leave this plane of consciousness and go directly through the astral like a shot. and never have to pause there at all, to a higher plane of mentation. Is this true?

Y: Yes it is true, but, what is omitted is the part that they have already been through that plane, right here. In the practice of what is called yoga, the yogin, in the beginning, first learns as much as he can regarding the nature of the physical world he is in. Then, in his meditations, he learns to project his consciousness into the first step from here called the lower astral. There he has experiences, gets to learn what that world is like, and then he takes to the practice of meditation to reach yet higher planes. Now, if he accomplishes this while still in the physical body, when he does leave the physical he can, rightfully, go right on past these lower worlds into the highest state of being with nothing to hold him back, because he knows those planes.

It is like when you are in the first grades of school, you eventually must reach the highest grades and graduate from it all.

I: You used once as an illustration, when you said one is embroidering a rose, you put in the different shades and finally you go back and add a little red here and there that needs it, and then you have completed the thing and you don't have to go back over all the other shades.

Y: That is right. You are not then going to these higher planes, you are already there.

H: It would be like when one is in first grade, studies the books of the second grade, getting a little ahead of yourself.

Y: Yes, that is so.

H: If our intuition is another name for Holy Spirit, or a portion of God within us, then is it correct to believe that our outer human self, or personality, is the Evil Spirit which we must overcome and against which the inner self is constantly embattled? 7.5.

Y: Yes, we can believe it is the Evil Self, but, if we do this, if we accept this word "evil" as something that we must get rid of, then we are not learning the truth. It is not something that we can walk away from, not something that we can rise above even, until we know, until we learn. This means we have to experience it. Then we know what it is, and what is it? It is simply the illusionary self, the zombie self, that has no real consciousness; it is the automatant.

But if we say evil, then we want to run from it, because, especially in your Western world, the word evil is always something to shun, to avoid. But how can I know what I'm doing if I'm not learning the truth?

H: I see; perhaps it was a bad choice of words.

Y: That is all. It is not simply your choice of words, it is the choice of most; it is the word that is used by most, especially, as I said, the Western mind uses it because it has been conditioned by the so-called Christian teachings, which are not the Christian teachings at all but simply church or temple teachings, and so the use of it is expected. It is often used by peoples of the East, the Far East too, and again they are conditioned, or have been conditioned, to think of evilness as something that "shouldn't exist". But the fact of the matter is, how are we going to know what goodness is, unless we know what evilness is? And the only way we are going to do this is to face these things, live with them, experience them, and then we are in a proper position to rise above them. Because, you see, they do not actually exist at all as they are the product of the lower consciousness which is the consciousness which experiences physical life. This lower-emotional self is necessary to the individual for a period of time, otherwise he cannot stay here in the physical world. All of physical existence, we may truthfully say, is the existence of the "evil" self, which is simply the physical self, which is simply a dream self.

Evil

H: It is so hard to understand, so difficult

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Y: Of course, of course,

H: And another way, could it be expressed as living in a world of opposites?

Y: Yes, that is right. Very good. That is exactly right. The physical world, when the spirit comes to dwell in matter, the matter world produces such pressures upon it that it is totally unaccustomed to, and does not know how to balance itself with, that it calls these pressures evil. Let us say that for every state of joy, there is a state of pain that goes with it. Pain is simply a greater sense of negative pressures.

I: The entity then does not have what one would call personality until it begins experiencing through the physical body.

Y: That is right. That which is called the personality is formed by one's experiences in the physical world.

I: That's what makes him behave as he does, and what makes us all individuals.

Y: Yes, of course.

H: Previously you mentioned the dimension preceding this one; I take it that we are in what, the fourth dimension? You were speaking of the third dimension when you were speaking of those great enormous beings? Then there was a second dimensional world prior to that and a one dimensional world?

Yada: Yes, I was speaking of the three dimensional matter world.

H: Oh, the matter world.

Y: Yes. Yes, but stop and think of this for a moment. Dimensions - one, two, three and on up. Now a one dimension is a point. But, ask yourself, is there such a thing as a point?

H: Not really.

Y: No, not really. Yet, in your schools you teach the points make a line, and the lines make a circle, yes?

H: Yes, but actually it is connecting the point of a pencil to a paper; when you disconnect them, you have no point.

Y: That is right, so you see, there is no point in this. Ha ha ha ha.

H: The point has no point. LAUGHTER

Y: So this brings us back to the teachings that the physical world is a world of illusions.

H: Yes, that makes it clearer, and something I was reading from some of

your previous lectures in some of the little booklets, this morning, helped me a lot in that line, because, if you take your consciousness from your body, your body cannot feel pain. And this often happens; if a person is in an accident and they may be bleeding from several parts of the body, but if they are in such a hurry to help someone who has been injured worse, they are not conscious of even bleeding until they bring their consciousness to that point.

Y: That is right.

H: Which shows there should really be no pain. Is that right?

Y: Yes that is right; there actually is no pain if the consciousness is there to reject the thought, or let us say, simply not to accept it. When the mind is somewhere else, other than on itself, it does not experience such pressures as pain, it must come back to itself, in this case, body awareness.

Now, often, too, people have very severe shock in what is called accidents. Now, they have not been physically hurt but they have suffered mental hurt and, quite often, these people suddenly die - whereas the people that were physically hurt very badly survive and live over that situation. 415

I: Is this because when they get this shock it is the sudden feeling of fear, and a lot of adrenalin is thrown into the blood stream (body), where the heart can't take it, and they die of a heart attack.

Y: That is it, and an excess of adrenalin destroys the ability of the heart to function. Now the proper amount of adrenalin stimulates the heart and saves one from sudden death, but, if there is an over amount of it, the heart can't take care of it, especially if that person does not get into quick action, physical action, to use it up. Adrenalin is given to us and to animals to give them the vitality to fight or run.

H: Fight or flight.

Y: That is right, yes.

H: That is a term we use in psychology. I don't like to switch so much.

Y: That's all right.

H: Can you explain insanity to me? What takes place in what we term insanity?

Y: There are a variety of kinds, of forms, of the sickness called insanity. Now, some can come from mental pressures where the chemistry of the body cannot be stimulated to help that person keep a mental balance. Others come directly from chemical changes in the body, such as the malfunction of the pancreas which can project an excess of sugar into the blood and this can cause an excess of pressure on the arteries of the brain where the thickened blood is trying to get through and this causes pressures on the general nervous system and the person begins to act abnormally. Then there are certain kinds of chemicals which you call microbes, and what you call other things?

H: Micro-organisms?

Y: Micro-organisms, but there is another word...

H: Virus?

Y: Yes, virus. There are certain viruses that will cause chemical changes to take place which effect the brain cells, causing improper electrical flow...

H: At the synapses?

Y: That is so. This can cause a very deep and long-lasting form of insanity, violent insanity. Now, some forms of forgetfulness is due to some of the arteries in the brain hardening, where the blood cannot get through and create a proper pulsation so as to bring the proper pressures on the synapses of the brain, so that a person can

think clearly. Now, for every thought, blood, as it moves through these various centers of the brain, touching from the various cells, thought is created by a variety of pulsations as the blood goes through these veins and arteries and minute capillary tracts. So you see, thought is produced by pressure again. Do I make that picture clear? 416

H: Well, this is a thing that has always bothered me. If insanity, or what we call insanity, can be caused by chemical disorganization of the physical structure, and yet we say mind is impersonal, am I confusing mind with the brain?

Y: Yes. Now, the mind cannot function properly through the brain, if the brain is in any way impaired. It is like electricity cannot function through an object like what ^{you} call the bulb, so it will not give light, it only gives intermittent light, intermittent glow, and then go dead again, or perhaps it will not function at all, will not bring light at all, because the filament in the bulb is not properly connected.

I: Nothing is wrong with electricity, or the light; it is the thing that the mind is functioning through.

Y: That is right; the thing it is functioning through.

I: The brain is three dimensional and the mind is not.

Y: Yes. That is so.

I: It is like the sea of water that flows through all things and, if a twig gets in the way, the water has to flow around it; it can't run smoothly.

Y: Yes, that is so.

H: I would think that mind wouldn't have to have an instrument at all, that is, All-Creative Mind.

Y: This would be all right if the matter world had not been created. But you see....

H: I always forget about that. LAUGHTER

Y: The physical instrument, as an instrument, while it is very wonderful and extremely complex, is highly limited to impart to the indwelling spirit the truth of things.

H: Uh huh. Wouldn't it be nice to get out of this limited area?

Y: But, you know, it is very necessary that you live in it before you can get out of it. We must get into it.

H: With both feet?

Y: With both feet. We must get into it and live in it without fear, without anxiety, without any feelings of shame and worries and all of this. Your destiny is a great one.

H: Mine?

Y: Yours. I speak of you as a human being. The human destiny is a great one, but the majority of us do not know this. It is like what you call the salmon. You know the salmon has a special spawning ground. Yes? Now it goes away from this spawning ground. When the spawning takes place, all the individual fishes go away from there. They spread out in an every increasing circle, have experiences, and forget their spawning ground. Then comes to them the need to remember their spawning ground. It comes back to them and they start going back and the drive becomes greater and greater as they get closer to the spawning ground.

H: Like race memory.

Y: Yes. Must get back home. Must. And I cannot come again, I cannot go out again, until I have gone home. How wonderful. How wonderful. And I cannot stay in the spawning grounds, I must go out. Wonderful.

I: This has helped me so much, Yada, to understand people like, for instance, that were here last night. You cannot expect a cabbage to understand rose consciousness. The cabbage has certain brain cells,

say, that are stimulated to understand certain things, and it isn't about to stimulate the part of the brain that has rose consciousness. So it makes different individuals; and, if we understand life, we will observe these different people expressing themselves as they are, as you have said to her a while ago, observe them and understand them for what they are, and ignore them. Don't become concerned about how they express themselves. *

Y: No. This is called learning to live comfortably where you are. And where are you? In consciousness. We all dwell in consciousness. Yes?

H: Yes, that's right. I would like to know if there are any mistakes in the life prior to this that I made that I am very likely to repeat in this one, that you could warn me against, or something I could watch for.

Y: Now, the human being is very much like a recording machine, yes? 417

H: Yes.

Y: Everything that is recorded makes its patterns in what is called the unconscious self. Now, as we change our machines, which simply means, as we are born again or return to the world of matter, we once more become a recorder, simply taking up experiences, so that later, when we withdraw again, we will have something to look at and to listen to. In listening and looking, we will take attitudes to what happened to us and we will seek to amend or in some way correct some of the things that we did in the past so that we will not do those things over again. But, what is the nature of a mistake?

H: It could be put in many ways.

Y: Of course.

H: Error in thinking, error in action.

Y: Yes, but then the question is, is it an error? Or, is it a mistake? Or simply our mis-observation of it. For instance, one may say, "Oh, it was a mistake for me to come here," wherever they happen to be, because it may appear, by what is going on outside of them, that it was the wrong place for them to be at that particular time. But, was it? Not necessarily. Something else may happen there where their presence would be needed, greatly needed.

I: And they learn something very valuable.

Y: That is so, that is so.

I: You just can't make a mistake, really, nor you can't go backwards; it just seems that way because of our misconception or our attitude toward our experiences.

Y: That is so. A selfish man who has much material things, and he suddenly loses all of these material possessions, he can decide that it is a very sad thing, a big mistake that he should have lost these things, and commit a greater mistake by committing suicide. But, if he is a thinker, he will learn from this that material possessions are transitory; that if he truly wants them, he can get them again; but it will give him, this losing of them, a chance to see himself, to better understand his values on things. But to an unthinking man, oh, he simply made a mistake. Oh, there are no mistakes of Nature; none whatsoever. And as man is greater side of Nature, because it is the conscious side, he must learn that there are no mistakes here are but experiences, and we learn from these experiences. *

MISTAKES

I would not, if I could, if I saw something, I would not tell you any way to avoid making that mistake again. Because what? Because it is apparent that you wouldn't make that mistake again if you didn't need to learn something by it. See perhaps before your attention was not all on what was happening, so you didn't learn what you needed to learn in the first lifetime. Now, in this lifetime, perhaps your awareness is more keen, sharp, alert; perhaps you are more willing to agree that you have made a mistake. This is of the utmost importance if we are to

learn anything from our actions, and, if we come to think we are capable of making mistakes, then we must accept the fact that I made this mistake. The only way I can know that, I must immediately know how it should have been done. Yes? Otherwise, I cannot see it as a mistake.

I: This used to frustrate me. Yada, you used to say, don't ask for less problems, ask for more problems, then you learn more about life.

Y: Of course, of course. The logic of this is, suppose you have no problems at all.

I: Yes, of course, or no mistakes at all.

Y: How could we learn if we didn't have. The lack of having problems would be the greatest mistake possible to one.

I: We would become stagnant.

Y: Yes.

H: Yada, Irene, I realize I have taken up so much of your time. He must be tired.

I: Yada is to say when the time is up.

H: Oh, excuse me.

Y: Oh, you not be. It is very kind of you to think this. Very considerate of you. But the very fact that you are sincerely interested in consciously knowing the nature of your own being, consciously seeking the light, immediately makes it proper to give all the time, and all the thought, that is necessary at this particular time, to enlighten you as much as possible.

H: It is very kind of you. Thank you. You know, Yada, I have become so enamoured of your personality that I keep wondering where Mark is. LAUGHTER What is he doing?

Y: He has his own awareness, but it simply is not of the immediate surroundings here. It is like you. You go to sleep; your body is there but you, the conscious self, has withdrawn and it is certainly not lost, or dead, or annihilated. It is very, very alive, awake, and doing things. It is sometimes amusing to this man, Mark; he looks on the face of this sleeping person and he ponders it and he say it looks very innocent, the sleeping face. It looks like it knows nothing and has complete state of - what you call - unawareness, unconsciousness. But there is great action going on behind the mask, and the innocence is only on the face.

I: Some more illusions.

Y: Some more illusions. That conscious being is very active and he is, or she is, losing their innocence, for innocence means "not knowing".

H: Would "ignorance" be a better synonym for innocence; I always used to use that.....

Y: Of course, yes. But ignorance is more of a wilful thing, a repelling learning; through fear or some other negative kind of mental action. Innocence is "not knowing" and not rejecting, nor not accepting. Simply not knowing with the opportunity to receive.

I: Have you any other questions?

H: No, I was just about to say I have covered all the questions, because you answered some of them in last night's lecture to the other people.

Y: I am most desirous to be of service to you, at whatever time I may be needed, or you may feel the need of me as a sounding board. Teacher, it is a big word, like I have said before. We are all teachers to one another, in one way or another.

Y: Even a rock is a teacher, we can learn from all things.

Y: That is right, everything, animate or inanimate, yes....

H: I would like...

I: Go ahead, dear.

H: You use the term "sounding board". It does help if we can speak against another personality and have it reflected back to us. It helps us to clarify our own thinking.

- Y: Yes, yes. This is why it is so true. No man stands alone. We all need one another. Great need. We are all God's, lost in the matter world, which is our own creation. There is a road back, there is the path. We seek this, meaning the path of individual striving.
- I: No two of us take exactly the same path.
- Y: That is so.
- I: And we can't tell another what our path is, because we don't know our-
selves until after we have traveled it.
- Y: That is so.
- I: And even some part of it we cannot express to another. 419
- Y: That is so.
- H: And that would be a good explanation to the people who want the future told. If they haven't trod the path, how can you tell them what the path is going to be like.
- Y: Yes, they have no understanding, and can have no understanding. And in almost all future telling, the telling is of a disastrous condition, of negative things. How often is a future told that is beautiful and in good balance, all that sort of thing? Almost never. Fortune tellers are tellers of doom.
- H: Not of fortune.
- Y: Not fortune.
- H: Thank you so much.
- Y: I am very grateful to be accepted in your home and in your consciousness. We, of the Circle, ask only that the seeker be sincere, that is all.
- I: Then your time is not wasted..
- Y: Is not wasted...
- I: And Mark's energies are not prostituted. These people last night thought this a very odd word to select to express myself.
- Y: It is because they do not understand.
- I: But it is an insult to your brother and to yourself when you do this. May I say, Yada, that it is so pleasing to me to notice Mark's so-called, well, his physical condition seems to be improving a great deal.
- Y: Yes, it makes us very happy for him to observe this.
- I: You can be a little happy for me too because when I observe it, it makes me happy.
- Y: Yes, very much so, very much so.
- I: I would like to, if I may, ask something about myself. May I?
- Y: Yes, please.
- I: You know I don't eat many mucous forming foods, but I seem to have a drainage, Yada, that I have been noticing recently, say within the last few weeks or so, but it seems to be coming from the sinus area, and I have been taking vitamin C. I do not understand why I have this. If you can offer me some suggestions, I would be most grateful. To eliminate this, I don't know what to do.
- Y: Now the substance you have been taking quite regularly...
- I: Metracal...
- Y: Metracal. Has a quality of forming mucous.
- H: It has a milk base, doesn't it, and that forms mucous.
- Y: Yes.
- I: Skimmed milk, does it form mucous?
- Y: Yes, yes.
- I: Then I shall seek something else to eat.
- Y: That is so, that is so.
- I: It's a great help in a way, it eliminates the necessity of irrigations every day, without more or less of robbing the body of the essential minerals and vitamins that are needed, but it has too much of the mucous forming foods.

- Y: Yes, that is so. There is an old saying that no matter what we do, we are always robbing Peter to pay Paul.
- I: That is right, but....
- Y: But it is not a bad condition. It is not excessive. You can stop it by not taking this substance for a period again and perhaps having vegetables instead, occasionally an egg, and have salad.
- H: With lemon juice; lemon juice helps out mucous. 420
- Y: Yes, lemon juice; lemon juice in a little water; olive oil with a little vinegar....
- I: This is what I want to ask you about. Is olive oil, or the other oil..
- Y: Safflower oil?
- I: Yes, safflower oil, which is the best for me to take, Yada?
- H: Both of them are very, very good. Safflower is excellent.
- I: Yes, well I use safflower myself, but...
- Y: Olive oil tends toward fattening; safflower is therefore better.
- I: Yes, well I thought I should ask you. The other night when Ed was over, he made the salad; he asked me what kind of oil I would prefer; he said he made his dressing with olive oil. And, as you know, I use safflower butter and these things. But this drainage you see, is a constant...
- Y: Something else that is very, very good is taken in once or twice a day, in small quantities, is a good red wine.
- I: I know you say this; I have no idea what it does to the chemistry of my body, but red wine gives me a headache. I don't know why, but white wine doesn't seem to affect me in the same manner, and so because you told us that a little bit of wine was very good....
- Y: You can use the white wine too; it is very good, the wine, because it comes from the grape.
- I: Wine itself. I don't know if you recall, because I asked you this once before, but we had quite a group of people there, maybe somebody was inclined to indulge more than you thought was necessary; at least, you didn't elaborate upon it. But you did say, well, if the red wine gives you a headache, drink the white wine.
- Y: Yes.
- I: But I wanted to ask about this. I wondered if truly the red wine was the better of the two. And if it seemed to, if the alcohol in it affected the vitamin B-1 in the system, and if taking vitamin B-1 with the wine would eliminate this condition.
- Y: No, there is not sufficient alcohol to destroy the B vitamins, and more, wine prevents the gathering of bacteria in the intestinal tract,
- I: Well, do you think I have very much bacteria in the intestinal tract?
- Y: No, no; but it is with everyone, especially the lower intestinal tract is inclined toward impregnations of bacteria. Yes, of course. Well, thank you very much.
- I: Yes, Yada.
- Y: But it is still haydaysee (Daytime)
- I: Still haydaysee, yes, Yada.
- Y: E dah, the sun, the energies that make it possible for living forces to exist in the matter world.
- I: Yes, sometimes it seems that we have a little bit more, in certain spots, than we need; but, nevertheless, it is most necessary. Thank you, Yada.
- Y: Gracias, E'gratiga.
- H: thank you so much, Yada.
- Y: Gratigya.
- I: Ha da ci
- Y: Ha da ci.

THIS IS A PRIVATE LECTURE, GIVEN AT THE PROBERT'S, San Diego, Calif, Sept. 20, 1963

Irene and I had a moment of adjusting our tape recorders. She said something to Yada about Chee ga's chee ga's. Then the machines were ready.

Yada: Very nice day. (He speaks for a minute in his native tongue.) Then says, English, huh? I was saying, in my language, man makes mechanical things and you can always be certain they will go wrong; something happens to them. For mechanical things are never perfect.

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Irene: Only as perfect as the person who makes them, has understanding of them.

Y: Yes, but they are not always capable of seeing ahead of the activity for what the machine can do or cannot do. This is one of the difficulties that man has had down through the ages in creating machines. So it is with our thoughts. We have to keep a little ahead of ourselves in our thinking, otherwise we are in for difficulties. We have to be able to live now, and act now, but have a little foresight. Also a little hindsight is very helpful. It has been not too long now since last I had the pleasure of communicating with you in your home.

H: Thank you.

Y: Yes. You are looking well. Feeling well?

H: Fine, thank you.

Y: That is the most important thing; to have good health. (When the mind is not held to the body by its difficulties) the mind is so much freer to create new thoughts and things.

H: Right.

Y: Now, I am not going to take up much of your time by talking; I will listen first to what you say.

H: I have so many questions and, as usual, one or two personal questions. And I may have to flit from one to another as I don't have them too well organized.

Y: It's alright, just as they come to you.

H: First, I should like to ask about my husband, or my ex-husband. He has a skin rash all over his body. Can you tell me what is the cause of this, and what should be done?

Y: Is he in a hospital?

H: Sanitarium.

Y: Do not the doctors know what to do?

H: The doctor hasn't seen it yet, he is going to examine him Tuesday. This is a very itchy situation; and I just noticed it.

I: He's in a mental sanitarium.

Y: Yes. Let me a moment to see, yes?

H: Surely.

Y: Seems to me like this man has something related to the shingles.

H: Yes, it could be.

Y: And this, as you know, is a nervous disorder.

H: Yes.

Y: And this is, to me, not surprising that he has this when realizing the mind and the state it is in at the present time and, of course, it has been in for a long time. Some of your modern ointments should do very well for this condition. I do not think it will ever be completely cleared up.

H: You don't?

Y: No; for the ointments treat only the surface trouble.

H: Right. The effect, not the cause.

Y: Yes, that is so. So he will probably have it periodically.

H: I thought possibly it was an allergy due to some food he has been having.

Y: I do not see it that way. I would be most interested to know what you find out from the doctors when the time comes.

H: Yes, thank you. Yada, can you tell me whether or not my former husband and I were ever associated in former lifetimes?

Y: Ketra (he talks with his teacher) No, this is your first experience together.

This man is what may be called (and I will clarify in a while), a new soul. Meaning, that he has brought back no memories of past experiences.

H: I see.

Y: And so he . . . while they are there in the unconscious self, he has had no what is called "recall" Now, when an individual has had strong impressions. . . You see, in each lifetime, we are marked by strong impressions. The ordinary experiences do not register but very slightly.

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H: I see.

Y: But then the higher experiences, I mean the stronger ones, mark us and at a later lifetime these will drop through to the conscious self, periodically, during that person's lifetime. Now, some peoples, due to the way they have been brought up, reared, what you call reared? . . do not seem to be able to get strong impressions of anything. They are not marked very deeply. Now, they may have, and generally do, these people, have profound fears, but they do not know from what.

H: Yes, he was always very fearful of life.

Y: Yes. And, but he has had no recall ability, so he cannot know at least something about what is causing his fears. It is necessary that we humans be capable of recalling, otherwise our experiences do us no good.

I: Do you think, Yada, in a case of this sort, where you see if they could recall, or have some idea of what is causing the trouble, would it help if you did give them a sort of key to the trouble, or would they be able

Y: No.

I: Or they wouldn't be able to acknowledge it, would they?

Y: No. You see, the way the mind is arranged, it would be better, it is a good thing that they cannot recall.

H: What puzzles me, in this connection, Yada, you say he is a new soul. Well, would a new soul have any reason to recall anything; if they're new and haven't lived before there would be no recall.

Y: Oh, they had lived before. You see . . what is a new soul? A "new soul" does not mean like the English word means "new", or coming for the first time. No. It simply means one that has no recall ability.

H: Oh, I see.

I: You told us you used this as an analogy, Yada; it's like taking a slate and it has a lot of writings on it. And then you erase the slate, so there's nothing there to recall. They've had experiences, but there's no deep impressions.

H: But then, can you explain the difference to me between a new soul and an old soul?

Y: One who is capable of recalling.

H: I see.

Y: Now, this is not where that one recalls his experiences of a past life's experience. He may know nothing, he may not accept the thought of past lives, or rebirth, or any of these things. But these recallings happen in a very unconscious manner, unconscious way, where the individual gets compulsion to act in a certain way. Or by feelings. Let us take the great musicians. These people have no . . most of them that I have known have no memory of having lived before. But they have had strong impressions of music in their past lives. Now they are so deeply imbedded there that they do not need to think about music. They are thinking about it all the time. It is a constant thing. They do not have to sit down and concentrate on music. Now these thoughts give them the compulsion, over which they have no control, to write music, to make beautiful music; they cannot stop it if they want to.

H: Yes, I understand. That would then account for the fact that he never had any really deep feelings about anything, nor any deep desires of what he would want to become.

Y: Yes, that is so. He has nothing to relate it to.

H: There were no ups and downs. It was all a level.

Y: Yes. Now, when you said that, you remind me that in your world today you have a machine which registers electrical vibrations. Now, some people's recall vibrations are a very straight line, showing hardly any recall.

H: Yes, that would be about his because I noticed so many times that

there was never any great feeling about anything. Nothing made much of an impression.

Y: Because his experience today. . . there was nothing that he was able to recall to compare it with.

H: Thank you. Now, here is another personal question that ties in with the past. . . Now, in one of our previous talks, you told me that, in my previous lifetime in Ireland, I loved a man but didn't marry him. So, he retaliated by marrying another woman. Now, in this lifetime, a similar situation came up. I was to have married a man at the end of my divorce but he couldn't wait for situations to clarify themselves, so he married another woman. Now my question is, this apparently has a reason behind it. Is this because I am supposed to stay single in order to make more spiritual progress alone which I wouldn't make if I were married; I wouldn't have the time for it?

Y: Of course, of course. Yes, of course. I think you have reached a state of awareness where it is not necessary, where, indeed, it would not be to your benefit to relate yourself with another person now.

H: It would be a hindrance to my growth?

Y: It would, very much so.

H: Well, I just wanted to be sure of that.

Y: First, realize that today, the majority of males are very demanding. Things must work their way or they feel left out.) And this brings resentment, contention, and much trouble otherwise.

I: Especially where in her case; where she is so efficient and so capable, if a person tried to make them walk in their path, she would be miserable.

Y: Yes, of course. You see, you are, what you call, a very efficient person and there again the male would resent this.

H: Yes.

Y: Now, if you were in dire need and had to have protection, and what you call, assistance in your thinking and feeling, and for again the majority of women are that way. They are not self-sufficient. That's why they are marrying and remarrying, divorcing and remarrying, because they are not self-sufficient within themselves.

H: And they are looking, too, for this in a man; but, in most cases, they don't find it in a man because a man is looking for it too.

Y: Yes, of course.

H: Especially today.

Y: This is so.

H: Yada, we're going to switch ideas again.

I've been reading in Cosmic Consciousness, and I've got a great deal out of it, but I'd like you to confirm if this is correct - Is there such a thing as a Simple Consciousness, and then Self-Consciousness, then the next step being Cosmic Consciousness? Is that the evolution of consciousness?

Y: Yes. The first light that comes to us arises from what I like to call the human mind. Now, when we come here to this earth, we are imbued largely with the animal mind. . . . savage, violent, all for itself, and this is alright. In fact, it is natural and, being natural, it plays a very necessary part in the growth of the human being here on earth. In earlier times, the world was a jungle. Only an animal could survive.

I: Yada, now does this. . . when you speak of this, the mind itself is in a state of growth, of becoming aware?

Y: Yes, this is coming out. . . the first step out of the animal mind; what may be called the primeval mind, is the human consciousness. Now, human. . . humanness is thinking, oh, where the thought produce a feeling of love, appreciation, of giving.

H: All the intangibles.

Y: That is right, that is right. When we come out of the animal mind and into the human consciousness, we have made our first step back home, The first step to the Light from whence we have come. And we cannot make one step until we have learned the value of controlling the animal in us. This I call "emotional control" the practice of it. Looking around you, in your daily living, realizing what is going on out here and not being afraid of it, and not responding in great emotional

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attitudes to things that either perhaps do not work out as we want them to, or perhaps they do and you or I give them a great charge of emotional joy. Well, if we are going to explode in emotional joy, we are naturally going to explode in emotional negativeness, and grief, and sense of perhaps repulsion; and, in either case, we deplete ourselves when we do that.

H: Yes, we should stay more level.

Y: That is so. This does not mean to develop a sense of the Stoic you know. 424

H: No.

Y: For the first feelings of humanness is compassion. You see, without compassion, we are no more than the animal.

* H: Well, this man who wrote this book, Dr. Bucke, describes Simple Consciousness. He says, Simple Consciousness, which is possessed by, say, the upper half of the animal kingdom, by this faculty, a dog or a horse is just conscious of the things about him.

Y: That is so.

H: He goes on to say that Self Consciousness is when we are capable of treating our own mental states as objects of consciousness and that the Cosmic Consciousness is as far above Self Consciousness as Self Consciousness is above Simple Consciousness.

Y: That is so.

H: I felt that he was right in most things, but I wanted to be sure, and. . . But he does say something with which I cannot agree and I should like to know what you feel about this... He says that an animal cannot think of himself as a distinct entity, that he is not aware of feelings, and that he cannot communicate. Well, I feel that animals do communicate, between themselves ...

Y: Oh, oh....

H: And even between man and animals...

Y: Of course. But I think what he means is that no particular species of animals is aware of, let us say, a horse.... does not feel himself to be a horse, a dog a dog a cat a cat.. They do not think of themselves that way. But they have their own particular sense of what is right and what is not right. They have a tremendous sense of love and devotion which is very often superior to some human beings.

H: I agree with that.

Y: Yes. I.. it is my opinion that, for your modern day teachings regarding the animal, that he is not given enough credit for his own capabilities. Everything that the animal does that is surprising to the human animal is passed off as being what you call.... what you call....

I: Instinct.

Y: Yes. That word, it.....

I: It stinks, doesn't it? (Laughter)

Y: What?

I: That word stinks. Whenever we disagree with an idea that another person puts forth and we don't exactly agree with it, we say the idea stinks.

Y: Ha, ha, ha ha.

H: Well, actually the animal is, in a sense, even superior to us in that he accepts being an animal much more graciously than we accept being a human.

Y: Oh, they accept themselves without question.

H: Yes.

Y: They do not think, I should be something different; I should be superior. Or they do not have a sense of superiority to other animals.

I: That's the butterfly story, isn't it?

Y: Yes, that is a wonderful story, isn't it?

I: A beautiful one.

Y: It is going like this. I will make it short. My honorable, please, colleague (Lao'tse) enjoys to tell it. He says that when the caterpillar is in the caterpillar state, it has no consciousness of wanting to be a grub, or, what you call i.

I: That's right.

Y: Or a cocoon, and so all of its consciousness is caterpillar consciousness. And so it becomes a perfect little being.

H: Happy

Y: Yes. Then, when the time comes for it to be a grub or turn into a cocoon, it loses all of its caterpillar consciousness and becomes cocoon consciousness. And, in this state, it is perfect.

H: Happy again.

Y: Again, yes, perfect balance of mind which is happiness.

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Then comes the time for it to be a butterfly - - it is butterfly and lives as short a life as it may be, enjoying itself. What a wonderful being this is that is capable of living what it is on all three phases.

H: Yes, that is a wonderful lesson. The humans are never contented.

Y: No. Out of this comes all of our sorrows, all of our sorrows.....

H: But is it because we are discontented all the time because we have this inner urge to search, to go home as it were, to become spiritual?

Y: Ah.....

H: But we're never quite conscious of it.

Y: Very nice. . . .

H: That makes our discontentedness.....?

Y: Exactly so. So, you have discovered that discontent has a purpose, has a reason; it is a law, and we cannot rise above or go below the law.

I: This is the first state of consciousness that this Mr. Bucke was speaking of in his book: this is the state where you don't know that you have a reason to grow to something else.

Y: Yes. There is something what may be called a great divine sense of discontent.

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It started in the atom. It was discontent, being nothing yet, so it started to drive: it created within itself a sense of discontent, a motion; driving it into action, making it aware of other atoms, so that there could be a getting together to create form. How wonderful. . . . discontent

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H: Our big problem then, and our big lack today, is that we have no schools to teach children from the beginning that they will experience this discontent as they begin to grow. If we had schools that would teach that to start with, when this discontent began to make itself felt, they would have a little more understanding of what is happening.

Y: Of course. Now, in your modern times, all the young people are taught - - and not directly taught, but by suggestion, the attitudes of their parents and adults around them. . . is to be afraid and yet not know what they are afraid of, and, at the same time, they are taught that they must find a something called happiness, and then they get the impression that this thing called happiness has something to do with the external world not within the self.

H: That's right.

Y: So, this leads to, eventually, in many, many cases to nervous breakdowns, sickness of body, insanity...

H: All sorts of things.

Y: All sorts of things, yes. . .

H: Well, then, this drive that we experience as we go on, have you found that it becomes greater, this compulsion to know, as you get nearer the threshold of knowing?

Y: Oh, it increases many fold. The further along the path of the light we go, we become so exhilarated with the wonderment of it all, the joy. . . because, after a time in our seeking, we do come to know that we are divine beings. Once we grasping this, our joy is tremendous. We throw off our fears, and we begin to move in great strides. And the more we learn, the closer, as you mentioned, the closer to our home we come, the greater the drive.

H: That's what I'm experiencing and I thought possibly it would become greater as time goes on.

Y: Yes, now you must be careful here because sometimes the drive can be so great as to cause you to forget everything else.

H: Yes, I see. *

Y: In your modern daily life, I mean.

H: Yes, we have to go on earning a living.

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Y: That is so. So, always strive to think rationally; concern yourself with life quietly, intelligently; do not build castles, because they will come down on you.

H: Yes.

Y: Try to know what is, in place of what we so often imagine is.

Trouble with many peoples getting into metaphysics is that they go off at tangents, in emotional fanciful thoughts about life.

H: Yes.

Y: Yes, please?

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H: Thank you. That brings another question to mind. I have a friend who is very much interested in metaphysics and studied it for many, many years, but right now she is involved with a church called Church of Messianity in Los Angeles.

Y: Pardon, repeat please. Church of what?

H: Church of Messianity, after the Messiah. And mostly Japanese. The woman who is the minister there comes from Japan. Principally, they are teaching healing. Now the theory is that after you go to this church for a number of weeks and then take a course of lessons, the minister looks at the aura of the individual and tells them whether or not the aura has been cleaned up enough, from so-called clouds, to permit the individual to become a healer. Now, this friend of mine, finds that she has . . . she had been having a great problem with insomnia for a long, long time, and with jobs, and with her husband, etc., all these things seemed to have cleared up so she was very much imbued with this theory. Now, all of a sudden, all these problems have reappeared.

What I would like to know is. . . Since you told me I could heal, too.. is all this healing a matter of faith, or do they have something over there that is worthwhile, or is it just a case of self-hypnotism?

Y: Now, is it not so that life is a personal seeking, yes?

H: Right.

Y: Also, that life in the physical world and beyond consists of problems we will call them. And we have to solve these problems, and no one can do it for us, we must do it ourselves. Someone can tell us, as I strive to do, there is a way. But I cannot walk that way with you. I can say: there it is; if you follow it, you will gain what you are after. But I cannot take you on that road; you must walk it alone. Yes?

H: Right.

Y: There have been many, many healers who could not heal themselves.

H: Yes.

Y: There have been many, many healers who are anything but what you would call, what you think of as moral and ethical people. Law is law; it does not depend upon anything but itself, law. Now, to heal, is a psychic thing; it depends upon the strength of the psyche. The conscious self, the little conscious self cannot heal; cannot do anything really except keep that person alive in the physical world.

H: I see.

Y: But that psychic self, which is beyond the reach, most of the time, of the lower consciousness or that little outer consciousness, so that a healer cannot tell you what he or she does, what the mechanics of the healing is; they haven't the slightest idea. It is like the magician, or, pardon please, musician; I getting these two English words mixed. The musician who is born for music, cannot tell you why he must write music, or how he can do it, he does not know himself. The same thing with healing, the same thing with the great artists, the great writers; they do not know what gives them this power, this ability. They accept it, and work with it, and, therefore, make good healers, good writers, good artists, and all of that. The mind does not tell us, tell the individual, why it does what it does or thinks what it thinks or feels what it feels. It just does it. It just does these things. It is like . . . we go back to the caterpillar. The caterpillar does not think: how is it that I am a caterpillar. What made me a caterpillar? If I could only know that, I could make several caterpillar selves. But he just lives what he is, and is content. Finds the greatest contentment in it, and produces the greatest good in all directions.

H: He doesn't try to dissect it.

YADA ERROR

- Y: That is right. Only man is given to this dissecting of things. And here, he fails again. Because the mind cannot be dissected; it cannot be cut up. In fact, the more you cut into it, the more mysterious it becomes.
- H: And the more parts you have, I guess, because it's the Great Mind that you are trying to dissect.
- Y: That is so, that is so. You remember, perhaps, the story of the magician. Now I will say "magician". And he stole. . . he was the magician's assistant. Ha, ha. And when the magician was gone for a little while, he stole the magician's cap. And he produced magic, but then was not able to stop it. And everything he touched multiplied, multiplied, and kept multiplying, 'til he found himself swamped in these things.
- I: Everything turned to gold, Yada? 427
- Y: Yes.
- H: Well then, this healing that we're talking about over at the Messianic Church, has nothing to do with the aura?
- Y: Has nothing to do with the moral or ethical nature of the person, or what's going on in the auric light. What it has principally to do with is the mental self. And the mental self, in healing, does not have a consciousness of what it is doing. Do I make myself clear?
- H: Yes, I think so, but then
- Y: You see, it's like God. What man calls God. Creation was. . . it is a very unconscious thing. It was not thought up by a God who said: "Now I am going to create" - like your Christian Bible tries to say. No. All creation is an unconscious activity. It just did it, with no thought about where to start; because, if it thought about that, it would never get started. For matter has no final piece to it. So where could it start?
- H: Well then, the fact that she felt that she was having healing, and getting results, was because she believed it.
- Y: Oh, yes
- H: Then the minute a doubt came in, all her help disappeared again.
- Y: That is so.
- H: That's what I am trying to get at. It's the belief in the fact that healing can take place.
- Y: Acceptance.
- H: That causes the healing.
- Y: Yes.
- H: Nothing else.
- Y: Yes. Now even though one may pray for a person that is far distance from them, who does not even know they are aiming prayers at them.
- H: Yes.
- Y: That unconscious self is capable of registering the suggestions that the mind pours out in prayer and accepts. . . You see, the unconscious self cannot reject. It can simply take things as they are, and act upon them as they are, and that is all it can do. And it is very well that this is so, for if the unconscious self could question, there would be fewer people alive today.
- H: There is so much to learn.
- Y: Yes, oh yes.
- H: Yada, as a case of curiosity and interest, you say you lived on this earth plane 500,000 years ago, and occasionally you refer to your teacher and ask for information or to discuss things with him. Then, how old is your teacher? When did he live on this earth plane?
- Y: He has never embodied. Never had what is called what is a physical experience through woman; through what is called the biological path. Myself, I have had only one. There may come a time when this being, through his long association with me, will desire a earth experience. Isn't that kind of strange?
- H: It's very interesting.
- Y: (LAUGHTER) I have had many people say, in mentioning this, that that seems odd.

Why should one who already seems to know so much about the physical world and what's going on here, why should they want to come through the suffering body, called the body of matter?

H: Yes.

I: Pertaining to your teacher, Yada, I have also had people ask me, . . . Well, if this individual has never embodied on the earth plane nor had experience on the earth plane, how can he know anything about our usual daily lives that we ask questions about.

V: LAUGHTER.

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I: They pretend it's all mind, don't they?

Y: Of course, it is all mind. There's no such thing as mind and matter: matter is an illusion. It is not a reality as something in itself. No. It is a sensory activity that tells the indwelling spirit or psyche what is going on in its sensory and - - -how you say it - - - yes, sensory creation.

H: In other words, we have to have someone else tell us what's happening because we don't see it correctly. Explanation of what I had in mind, the sensory system tells the indwelling spirit what is happening in the matter world, the world of sensation; without this information, the Indweller would not be aware of the matter world.

Y: No, no. You see, it is senses measuring vibration and, in making these measurements, creating what is called form, light, shadows, tasting, hearing, feeling, out of nothing but vibrations.

H: Yes. Um, that I will have to do more work on.

Y: Oh, I would like much to talk more with you on this at another time.

H: Yes. I will get it more clearly in my mind so my questions will be more intelligent and to the point. I have so many holes in my information right now, Yada, that I have to ask a number of seemingly unrelated questions to get those holes filled in and, once they're plugged up, I will be able to talk more intelligently with you.

Y: Yes.

H: In the meantime, would you answer this for me. Would you tell me, please, what happens to the physical body at so-called death, and what is meant by astral shells, cosmic dust, and the word spooks, as you use them.

Y: Spooks. LAUGHTER. Now, before I start to talk of that, may I withdraw for a few minutes, please.

H: Yes, please do.

Y: Thank you, thank you ...

Y: So, I come back.

H: Thank you.

Y: Yes. I thank you for your patience.

H: Oh, I have plenty of time today, and I'm trying to learn patience.

Y: It's very important.

H: I'll repeat the question (She does)

Y: First I take "spook". A spook is simply a word, and a rather crude one, for the unthinking and largely unconscious discarnate entity who is not very much awake in the astral world; who is given to simply repeating and repeating what he has or she has experienced here on the earth. They do not have any new ideas, any new thoughts: to put it in short, they are simply an unconscious recording. Do I make clear?

H: I think that helps.

Y: Now, in time, these beings will regain some of the knowledge of life that they have acquired in lifetimes and lifetimes before. It will come back to them. They will begin to wake up and see life as it is and not simply walk around in a dream.

H: I see.

Y: Now, the "astral dust" referred to is simply the debris, I think it's debris?..... of the astral world that blows in on the physical world when one opens his psyche without knowing what he is doing.

H: I see

Y: Much of this astral dust blows into seance rooms. The mediums, not knowing what they are doing, their teachers, helpers, or whatever, are not very aware of themselves, and so they leave that medium and all who attends his or her seances open to obsessions, and many other unhappy states of mind. 429

Now, the body is often referred to as a "shell". A shell in which the spirit, the soul, or mind dwells. Now, when this consciousness, this living intelligence withdraws from its physical structure, it leaves only the empty shell. Now.. yet that seemingly empty and dead body has a life of its own... a chemical life. And it is not dead until it has completely, all the parts have been disbursed, broken up, and gone back into the general elements. Only then can you say that the body self is truly dead.

Now, when death first takes place, its affects is different, the reactions and the actions are different in each person's mind as they go through this state. Some, as they are passing, when they still have physical consciousness, they are panicked, they are very, very frightened, they mostly do not want to go because they do not know what they are going into. So naturally, we fear the unknown much more. Yes?

H: Yes, that's true.

Y: Now sometimes, when one has been ill for a long period of time and suffered much with the body, they are more inclined to be glad to go and they let go and they will slowly regain consciousness in the astral world. Now, if the person has suffered a great deal and does not know anything about the continuity of life, the chances are very good that that person will go into the death sleep and, in the post mortem state, will continue to sleep for a period of time. Now this sleep, where peoples have suffered a great deal, is to free their minds of the suffering. What happens is, that they dream away a condition called the physical world where the suffering was, so that when they awaken completely again in the astral world, they have no memory of having lived in the physical world. So, without this memory, there is no suffering; no recall of suffering. Now, later then, perhaps even measured in your time, in earth years, as many, many years, the sleep has seemed to have lasted many, many years: but because there is no measurable time in the astral world, it is, we might say to the entity experiencing it, it is simply a short nap. And when this person has had a little more time, in his wakeful state in the astral world, he begins to remember earth life, he begins to recall; he is often helped to recall. Those who come to him, friends, and perhaps those who were once related to him, help him to remember again that he was an earth person, or, let us not say that, let us not limit it to the earth, but a matter being; he was once a matter being. Then he is given the opportunity to attend a school where he is taught and helped to go back into many lifetimes and, in each one he must be able to tell again to his teachers what experiences he had in those past lives.

Now, very often, that person is literally projected, mentally, into a life or many lives that they lived before; where they.... It is like they are living again, and they lose awareness that they are projected; they lose awareness that they have their actual life in the astral world. They think they are again in the physical world and it is not until they have lived out that experience and have returned to consciousness in the astral world that they are told that they - - that it was only a dream they had, a hypnotic suggestive experience. How wonderful, ummmm?

H: Yes, it was a projection with a purpose.

Y: That is so, that is so. So that this person would be able to get a clear recall of what they did in those different dream states or lifetimes, let us say.

Now look please, how one in your world may suddenly realize that if he could recall what he did in a certain dream, it would give him the answer to many other things. Now this automatically triggers his desire to want to learn how he can retain his dreams, bring memory when he wakes up, so he will practice doing this. For a dream world, a dream experience is a life. Now, when we do not remember it, we certainly die completely to that dream, do we not?

H: Yes, that's true.

- Y: Now, in this way, we lose a part of our immortality; because our immortality is based on our ability to remember, is it not?
- H: Yes. I suppose that would be true. I hadn't thought of that.
- Y: Yes, so it is with the dream; our existence here, our mortality here, is based upon our ability to remember our day by day experiences.
- H: Yes, that's true.... 430
- Y: We live... we can live a fuller and more intelligent life when we can remember our day by day life.
- H: Yes, because by comparison with what has happened before, we should learn better how to live in this lifetime.
- Y: Yes, that is right, and, therefore, avoid repeating the same mistakes. Huh?
- H: That's right.
- Y: Yes.
- H: Well, then, Yada, in view of all this, what happens to the personality or the body of the individual who died very suddenly, and one ... and also to the one who wishes to die even though he has no illness simply because he wants to get back into the astral to perhaps grow a little or learn faster.
- Y: No, he makes a mistake if he think he can ... or let us say, we make a mistake if we think we can learn faster one place than another.
- H: We can't, huh?
- Y: We can't. Indeed, it is much more difficult to learn in the next step beyond here, what is called the astral, than it is right here. Why is this? Because you cannot retain your thoughts. Everytime you think of something, you are doing it.
- H: And that's the end of it.
- Y: That's the end of it, yes. And so you automatically lose memory from one experience to another.
- H: I see.
- Y: You are more or less. I should say more, of an automaton.
- H: Then what is the value of staying in the astral world?
- Y: REST, from the physical, from the pressures of the physical: and whatever you can learn, as small as it may be, as little as it may be, will be beneficial to your life to come in the physical world.
- H: Well, then, if we learn in this lifetime, as I am learning now on this plane of consciousness, how to rest from the physical world, from the world of matter, by withdrawing periodically like I do in the evenings at home, or this week
- Y: Yes.
- H: . . . then we don't need to go to the astral so soon for that rest from the pressures of life, do we?
- Y: Exactly, exactly so. You see, in truth, we do not live in any placed called the physical world. This is but another dream, that is all it is.
- H: We're really living in a state of mentation even every day on this world, aren't we?
- Y: That is right. We are not living what is called "physical". There is no such thing as "physical". Physical is a mockup of the mental.
- H: A mockup, did you say?
- Y: Yes, a mockup of what's going on in the mind.
- H: Oh, uh huh.
- Y: You see, it is like you go to your sleep at night. You go to your sleep and suddenly you find yourself very much awake in a dream. Now you will carry with you into that dream, we always do, our various experiences here in the so-called physical wakeful state.
- H: Yes.
- Y: Now, we most often do not carry these experiences as they have been experienced here, but they come to us as symbols.
- H: Yes, as bits and pieces, mixed up.
- Y: That is right. So the unconscious self has no real way of sorting these out. It has to wait until the person is awake into the conscious self again before there can be any sorting or reading or seeming intelligence in the dream.

H: Um, um m m.

Y: Is that clear?

H: Yes, it helps. I've got to think about these things after I get home, and digest them.

Y: Yes, of course.

H: However, it brings another thought to mind that I wanted to ask you about and it relates indirectly to this. If we rest enough then, in this physical life while we are here, and have enough time for meditation and repose and learning so that our inner self satisfied, we could live a long time. Now, I've been reading recently . . . or a long time ago I read about a woman in India who apparently never ate food at all and she lived and lived and lived and they put spies on her, etc. thinking she was cheating, you know. . .

Y: Yes.

H: . . . ate when no one was looking. Well, I could accept the fact that she could live without food, but I couldn't understand how it could happen. Now, recently, I read an article in one of the occult magazines telling about a woman who is living today, who also does this. Now, over a period of years she found that she could change from what we call normal foods today, what we call meat and potatoes, etc. she started to eat vegetables and fruits only; from that she went to raw fruits and vegetables, and from that to fruit juices and vegetable juices. Then she decided that she could live just on air. She found that just the oxygen in the air alone was sufficient. So she's in her 70's I believe now, she spends her winters in Switzerland where it's very cold, she's stronger than most men, she lives only on oxygen, she wears only a jumper and blouse in the coldest weather when other people are huddled in furs and they're cold and she's warm, and she never takes anything but once in a great while she might have a glass of water with a bit of lemon juice in it. Now, she is going to live to a great old age, I assume. And I read recently of a man who died in China who was 216 years old and whether or not he used this same system I have no idea. But is this possible that what this woman says is true, that one can live on oxygen alone?

Y: Eating is a two-edged sword. By that I mean to say it is a must with most of us humans coming into the physical world. As the food nourishes the body it, at the same time, creates waste matter in the body that is detrimental to the body. It poisons it; it creates what may be called self-intoxication. Now one of the most important things that all of the gurus or teachers of the Inner Light will tell you must be done if you are to have a better body, is to keep the inner body clean as well as the out. This means that the practice of internal baths must be had; for one of the most dangerous places, one of the seats of death, is in the intestinal tract.

H: I see.

Y: It is basically, physically speaking, one of the greatest causes of death. Heart trouble, lung trouble, kidney trouble and all that sort of thing. And today, more so in your world because your foods are already poisoned before your stomach starts to digest them.

H: I see. Insect sprays, etc.

Y: Yes, yes. So internal baths are necessary, let us say, once a month: perhaps once every two months depending upon what you eat. Now if you are going to do that and carry through with it, you have to learn the right foods to eat which, as you mentioned a little while ago, the lady, was vegetables and fruits, nuts, and things of that sort. Now, raw foods I would say would be the best, but, in your modern times, again, you must clean these vegetables before you can eat them. You must get rid of the poisons that have been put upon them in sprays and other things. And again, most of the ground that your vegetables and fruits are grown in are worn out and does not have the vital energies from the earth. WATER. Your water is very poisoned. You could not keep alive on the water that you have for your city consumption.

H: Most of that is reclaimed sewage.

Y: Yes. Tch, tch, tch, tch: that is most bad.

H: But could one keep alive on water from the mountains, real spring water, from melted snows?

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Y: They could, of course. But of late years a real serious problem has arisen here and that has to do with the fallout; atomic fallout, waste matter. Your world waters are already poisoned with it, already poisoned.

H: Oh dear, that's too bad.

Y: And it will become more so as man learns to use the atom for peaceful purposes. So see even in avoiding an atomic war, is not going to free man from atomic fallout.

H: No, I see.

Y: And also, the many new machines that you are going to be using, that are coming into play. And man's using atomic power to go into space. One of the machines I speak of is your X-rays, and other such machines, electronics. Radar is detrimental to one who operates one of these machines for a long period of time. Now

I: Yada, in reference to this then, about the atomic fallout, whether we have an atomic war or not. Do you suppose this is the reason why there is being a lot of money appropriated for fallout shelters; that the governmental people are very well aware that there will be a lot of fallout in the use of atomic energies?

Y: For peaceful purposes? No, this will not do any good.

I: Well, what are they? What are their reasons? They have been made very well aware.

Y: This is just warfare, affair of war. This is why they will be built. Man, as long as he distrusts himself, individually, he will distrust others. And nations will always distrust one another. Until such distrust is eliminated, and I do not see it in any near future, that is why I say it will always be. There will be this drive to protect oneself against another.

I: This... these fallouts that they are building are huge; it's undermining great areas of our land, and I just wondered what the inner reason was for this, if it was something like, for instance, you told us about man going out into space. . .

Y: Oh, this he will do.

I: ..and he isn't aware of why he is doing it. Truthfully, he doesn't see the whole picture as very few of us do see the whole picture about anything. But I wondered if there was a place, there must be a place, everything has its place, doesn't it?

Y: Oh, of course.

I: So I wondered where the fallout shelters place was.

Y: These will be used for other purposes in time.

I: I see.

H: Well, Yada, then if our waters are so..Well, first, I'll ask this question. If our waters were pure, could one live on water? And, since they are impure, what could one substitute so that one could eliminate so much of this eating of other foods?

Y: Now, what I have said in past times, that the human individual should live to be at least 250 years, and in good condition. But, under the conditions of the world, the present world conditions, and conditions that have existed for, let us say, upwards of 100 years, it is very unlikely that anyone living in a civilization like yours is going to live for that many years, 250 years.

In thinking of living for such seemingly long periods of time as 250 years or even somewhat less, somewhat more, that is not too interesting. What about purpose? For without purpose, it would be a punishment to live that long.

H: That's right.

Y: It's better to have a relatively shorter experience than to have a very long one lacking purpose. Now, as mind does not live in the body, but simply operates through it, what would one want to stay in the body that long for?

H: I'm not particularly interested in living a long time, Yada; I am interested in getting rid of this problem of food. It takes up too much time.

Y: Yes. this is so. But it should not be for that, that it takes up too much time, but rather because improper eating poisons the body and brings a very uncomfortable life while you are living it. So the important thing is, I think, finding the best possible diet and living on that. You see, most of the peoples in your civilization, their tastes have become jaded. . with the false foods, the foods that appeal only to the taste buds, and to the lower taste buds...so early death comes from this. There are life giving foods such as yogurt; you know yogurt?

H: Yes.

Y: There are very marvelous foods in nuts. But one must learn to eat them.

Very important with the digestion of nuts is chewing thoroughly. Carrots are wonderful food for the body, but wash carrots very good or any of the other vegetables. Honey is one of the best things, but do not get honey that has been processed.

H: In the comb, then?

Y: Yes, there is a chance for you to get good honey in your stores, I think. You have the stores for the health, you know.

H: Yes, health food stores we call them.

Y: Yes. Very good. Honey prevents growths in the body. That is one of its importance as a food.

I: Yada, why is it that we are not to eat honey on bread?

Y: Because we are mixing already digested sugars with undigested starches, and so it creates a kind of strife in the stomach.

I: Thank you, Yada. I'm a little confused too, Yada, about why do we want to live so long in the body? You were saying, a little while ago, that we learn best when the mind is operating through the physical body.

Y: That is so. When we are only at a certain stage in our mental growth. Now, after we have learned how to concentrate, then we can learn very easy in the astral world. Well, I will speak a little more on this please.

H: Fine, thanks.

Y: Why is it more difficult to learn in the astral world than in the physical world for the greater majority of peoples? Because they know nothing, they have not been taught to concentrate, so that when in the astral world all they have to do is think about some place, think about some thing, and they are doing it. And their minds will be jumping from this to that, to that, to the other thing. They can get no rest, and they can gather no real knowledge this way.

Now, if we learn to concentrate here, we will find our lives in the astral world just as balanced, just as strong, and our ability to control our thoughts will help us to learn so much faster.

I: This is why you were saying then, in the transcript on the tape #6 to Mark, that a Yogi-master quite often spends the majority of his time in deep meditation and he projects his thoughts out, or himself away from the body, and does a great deal of help in other parts of the world?

Y: That is right, that is right. He works from higher states of mentation for the whole of mankind. When one reaches this high state of mentation that Yoga-master attains, he does not interest himself in individual desires, individual wants, because he knows that the majority of individuals think with the zombie mind, emotionally. They have no intelligent thoughts. Too, that the lower mind, the lower consciousness is constantly wandering, aimlessly. And it does this, it wanders aimlessly in the astral world while the physical self is still in the body, in the physical world. That is why your mental hospitals are so crowded. That is why so many people get killed on your highways and roads and things.

H: Because the mind is wandering?

Y: The mind is wandering; the mind does not stay with the physical body. The lower emotional self is in a constant state of drifting, so that we have little awareness of its physical self until that physical self is in pain and then this brings more of the conscious self back to the needs and the attention of the physical body.

H: Well, then, it's true that a person in a mental institution, that is one who isn't violent, that their minds wander back and forth like a wave going out to sea and coming back again.

Y: That is right.

H: They live in the astral world part of the time and, when the wave comes in, they are in this world.

Y: That is right.

H: . . . and then goes out again.

Y: That is right. This is what is called schizophrenic, or paranoid, or dementia praecox and things of that nature; is the wandering mind; the wandering emotional lower consciousness.

H: Well, then again, this is one of the things, if we had an ideal society on earth,

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we would teach our children, from the time they went to school, how to concentrate, how to keep their thoughts one-pointed, wouldn't we?

Y: Of course, of course. Who are the great inventors. Ones who have learned to concentrate: to hold their attention on one thought at a time. Yes?

H: Yes. And even not only inventors, but anyone who becomes so-called successful.

Y: Yes, your creators of literature, of art, of all the creative works, and, as you say, even one in ordinary business life, everyday business life, the most successful are those who have learned to concentrate.

H: Like the man I work for. Everything he touches turns to money; but that's because he concentrates only on making money.

Y: That is so; so he gets what he concentrates on. We always do.

H: But aside from that, he doesn't know a great deal about life.

Y: Well, we gain one place and lose another perhaps. Always the question is, if you want to know someone, ask them; "Where is your mind?"

H: Well, then, what is my big problem? That I diffuse my mind too much, and my energies? I have creative ideas in so many directions, that I don't have a want of concentration on promoting any of them.

Y: Because you have been satisfied with mentally experiencing them. You see, very often we have gained much by mental enjoyment. Now, again, physical enjoyment cannot be near as good until we have learned to mentally enjoy a thing first.

Food, let us take it as example, please. When one sits to eat, first one should always have plenty of time; no idea of need to rush. Then they should spend a minute or two concentrating on their food; feel the taste of it; taste your food mentally before you put it in your mouth. Now it is known that digestion starts in the mouth, yes?

H: Yes.

Y: Why? It's because saliva is the digestive fluid. Now, by concentrating on your food you can excite the taste buds and cause them to work upon the saliva glands to produce more saliva so that when you put the food in your mouth you have this digestive fluid ready in necessary amounts to mix with the foods to cause digestion.

H: Yes.

Y: Now, same way what our experiences are in sex, and our sexual communication with one another. The need for care and for taking one's time and for concentrating on it is to prepare the organs for communication. When this is not done, sex simply becomes an attack and injurious to both parties. This is why it is lack of intelligence for a man to give himself to a prostitute, because there is no building up, there is no feeling of love and affection, no picturing in the mind the joys of the communication so that the body is not ready for it and, at the end of such a communication, there is a feeling of still wanting, still left suspended, and at the same time, weariness, tiredness, a sense of exhaustion with no gain. The sin of man and woman is not in sex, but in communicating sexually without love, without affection, without understanding. That is the sin.

H: Yes.

Y: I listen.

H: Alright. . . At the time you lived about 500,000 years ago, on this earth plane, Yada, you were somewhere in what we now call continental Asia, I imagine. Was it at the time that the Gobi Dessert, what we now call the Gobi Desert, was the Gobi Sea?

Y: Yes.

H: I sort of thought it might have been.

Y: You see, before my civilization came into being, there was another civilization that existed in the Gobi Desert. Now a great portion of the Gobi Desert was very tropical, very tropical. Now the name of this civilization was Nali, Nali.

H: How do you spell that, Yada?

Y: In English, N A L I.

H: Thank you.

Y: Yes. Now, there was a tremendous and very powerful river in . . . near this civilization. This is what the name means of the civilization. . . this great

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river, River of Great Force. The oracles warned the heads of the civilization, the Has, which meaning king or royal

H: How do you spell that?

Y: H A., Ha means king, Has, rulers

I: Ha is one king, Has, more than one king.

H: Plural.

Y: Yes, that is so.

H: Thank you.

Y: ... that there was to be a destruction of that civilization by the overflowing of this great river. But it was not to be by that alone, for out of the sky came water, a great deluge: oh, most bad, most terrible, weight of the water alone falling would destroy. And so it came to pass. But before the destruction of Nali, the Has sent great caravans to seek out places of refuge for the possible survivors of the flood. This was years before the flood was predicted to take place. But none of these ever returned to the civilization. Then the Has sent their seventh son. The seventh son made up a great caravan: he was known as Na Set Ne Ha (?) the seventh son of the family Ha. It was he, the survivors of his caravan, that came upon the valley that they called Yuga. Yuga means vast body. Now they did not call this land Yuga because of the size of the land, the extent of the land, but, rather, because of beings, sub-humans, they found there who ranged from six to eight feet tall and massive of body. So they meant Yuga, vast body, about these sub-humans. These sub-humans were inclined to be friendly and helpful until the civilization started growing and they became treated badly and enslaved and that sort of thing, then they became quite vicious. Which is always what happens, huh? Give violence and you get violence. It's so.

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H: Well, was it because, as a result of this deluge, that the Gobi Desert became the Gobi Lake or vice versa?

Y: Oh, yes, it became a vast inland sea.

H: Oh, from the rain.

Y: Yes, from torrential rains that came for months on end - it rained.

H: But it was a desert originally, then it became a lake, and the back to a desert.

Y: No, it was not a desert.

H: Oh yes, it was tropical.

Y: It was tropical; a great jungle like.

H: Oh.

Y: Yes.

H: I see. It wasn't the result of an earthquake or that type of cataclysm like that, the ocean, or what had been a beach had come up there.

Y: No.

H: I see. Well, I'm leading up to something else. Around that time, about that period of time, was there such a thing as what may be called a cult or belief called Shamanism? I've heard this word and know a little about it, but I can't find any information about it. Can you tell me something about shamanism?

Y: This originated in much, much later time, in the land of the Persians from whence came the Maggis. Now the Shamans, in the original state, they were moon worshippers. They worshipped the night forces, but not for evilness, but rather because they felt the power of the night side of life, the dark forces, to be of stronger use, or better use for them. Now, it was only later that it fell into evil ways and black magic was used. Now black magic is white magic only used negatively. Now, in the use of magic, white or black, the sex forces are used, are called into play. Now the Shamans knew how to do this to a remarkable degree. They could create by materialization, by using their pentup sexual forces to build forms with, or to move objects with, by concentrated thought and willing. They, this group later spread through a great portion of China and India. Now today this man thinks it's at least interesting, if not remarkable, that there is any memory or anything at all called Shi'ite left in this world. Now Shi'ite in the earlier stages of my civilization, we were sun worshippers. We worshipped the sun, not as a god, so we did not have to bow down to it. When we did, we did it as a ritual and out of the full knowledge that it was the source of life on the earth: without the sun there could be no life on the earth.

I: Yada, can you tell us what the word Shi'ite means?

Y: It is basically meaning sun worshipping.

H: At the time of Shamanism, was there something called the valley... or something of the Seven Moons.. the Temple of the Seven Moons?

Y: Yes.

H: And did they have a top shaman, something like a high priest?

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Y: That is so. Yes. It was like a cult, you know.

H: Yes. The reason I ask this is because the man I was going to marry when my divorce became final..we were told by another person who was, through a trance medium, that he had been at one time the head shaman in the cult of the Seven Moons. That is why I was curious to know if there actually was such a thing.

Y: Yes, of course, there was. But I suggest to you that you take all that you learn there with a grain of salt. You put it away. And should you need to know more, should it enter into your needed experiences, then you can take it out again and look at it and compare it with what you need to know further about it. But otherwise it is of little use to you.

H: Yes, I realize that. It was a matter of curiosity.

Y: Yes, of course.

H: Let's see now, where are we... Now, may we talk about Jesus Christ for a moment?

Y: Yes.

H: Is it correct to say that Jesus was not the Christ, but a Christos manifested?

And if the word Christos goes back to an ancient language and depicts the God essence or the God being part of man, Jesus then displayed the Christos part of his being more magnificently than any one has done before. Is that correct or incorrect?

Y: It is a little incorrect. You see the Christians have spread the word that one called Jesus was THE son of God. Now this, automatically, with outting the emphasis on THE, has eliminated all the rest of humankind from God.

H: Yes.

Y: The son, Jesus, in the inner teachings of the Greek schools where it is called Christos, the son, the light, the intelligence; the man Jesus was not Jesus, but Easus, Easus the anointed one; he was an initiate. He represented the son of the Sun, or, physical Jesus was the son of the Sun. Matter, as such, is called the son of the Father, which is the Sun, which is energy.

H: Oh. I see.

Y: See now the picture?

H: Yes.

Y: Also, In the inner teachings, the matter world becomes the cross upon which the Father, coming to the Earth, must sacrifice himself on, on the cross of matter, which is what all mankind does.

H: Suffer through it.

Y: Suffer through it, yes. Then we learn what the matter world is and we come into the Christconsciousness. Christ, meaning the light which makes things clear, dispels the darkness of ignorance, makes us see that matter is only a dream. In this way we becomes masters: we are no longer .. the physical world is no longer a tyrant to us.

H: Well the, there... from something you said earlier today, I gather that there are many worlds of matter.

Y: Oh yes, a great number of places of matter, or degrees of energy, that form surfaces of one kind or another.

H: Are they peopled by people as we know them, intelligent human beings?

Y: Yes, intelligent living beings. Sometimes they will suddenly appear and some one in your physical world will see them, in your level of consciousness; and sometimes the person who sees such beings, would think they are a ghost or some such foolishness of this kind. Or they will think they are devils because some of them, due to the composition, the chemical composition of their bodies, they are red or sometimes a very livid color and so devils are thought about.

H: As red.

Y: Yes, as red.

H: Yes, we think of them as red.

Y: Red is a beautiful world. Red. It is not a word of evil, it is not a word of

violence. The color is not really necessarily violent. It depends upon how it is brought into being. What brings that shade of red into being.

H: Well then, something I have read about cities being seen floating through the air could be true too, couldn't it?

Y: Oh yes, of course.

H: It's just when all conditions are right and our mind's eye, so to speak, is correct, correctly focused, that we are able to see them at that particular time, is that right?

Y: That is so, that is so. Many times people think they are seeing a mirage.

H: Yes.

Y: But that is alright: it does not matter what we think, it only matters what we know.

H: What we know is correct.

Y: Yes.

H: Well then, that brings up another question of degree and gradation, etc. In all these different matter worlds, I suppose there are degrees of mentation, of people living on them in various places, in degrees of mentation as in the astral world. Can you tell me something about that?

Y: In these other levels of consciousness of what is called matter, there are beings there that have, like beings here, who have become aware of their source, their original point of embarkation, shall I say. And these beings, like beings here that make this discovery, like yourself, then feel it necessary to be of assistance to those on lower levels who do not have this awareness. Now they do not always go out and become gospel teachers, but they acquire what is called compassion which gives one a deep sense of understanding of what others are. And we realize why they are suffering. They cry out, but they do not know to what they are crying out. So those of us who have acquired this state of understanding, this greater picturing of life, we find the need to assist them; very often not in doing anything directly, but indirectly. Mentally. Sending prayers for their awakening. Sending out thoughts that will be helpful. Now, when you go to a teacher to have physical contact with a teacher, man or woman, it's alright, very nice and all of this, but almost always personalities start arising and intruding upon the relationship so that they can be very little real learning.

Now, for the great teachers, the master yogas, these beings have no contact with individuals on the earth, because they've been through the individual ego expression and they know what it is. And so they do not need to suffer it anymore. Now these beings, existing in higher states of consciousness, help nations. They shape the destiny not only of nations and the world at large, but the whole universe. Now this may sound high, very superior. But it is not that at all. If the most ordinary person wants to get in communication with these beings, he can, by the practice of meditation, get into their mental stream, in meditation.

H: Uh huh.

Y: And have a much greater learning than if that great being was capable of coming down and facing them physically because, a person living on a lower state of consciousness, in a deeper emotional state of awareness, being confronted by these highly advanced beings, would simply shock them into a state of stupor, emotional stupor.

H: Yes, I can understand that.

Y: Of course, now... No, I will not speak of that right now.

H: But if the individual in a state of mentation goes up to the stream of consciousness where the Master Yogan is, then the personality is not in the way, the stupor is not in the way, and he can accept whatever is given him.

Y: That is so, that is so. You see, all of this which is called space is the Great Mind in which the form dwells; like the dream self dwells in the mental self of the dreamer. Yes?

H: Yes.

Y: Same thing. So nobody is cut off from learning, anywhere at any time.

H: All it takes is desire, and the time, and meditation.

Y: That is right.

H: And the pinpointing of the mind, the consciousness.

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Y: Yes. And the will to give time to this sort of thing.

H: That's what most of us don't do.

Y: Most people cannot do it because that lower emotional self keeps them constantly
..... how you say it...

H: Scattering around.

Y: Yes, scattered. They cannot bring their consciousness to one point; they have not,
in this lifetime, the capacity for it. 438

H: I have one more question and then I think we will have to stop, because Irene has
an appointment.

Several years ago, I had a very peculiar experience. Several of us were out in
the desert and with us was a woman who had what is called direct voice communication
with other beings. Now we don't know what kind of beings these were, but we thought
they were people in outer space, so called, but we don't know much about them. But
the man in the party kept saying, "Will you send us a sign, will you send us a sign."
So these people in outer space said yes. So after we got up in Joshua Tree National
Monument, which is a state park, we were told to sit out on the desert and form a
ring, which we did; and then we were told to look up at the sky, and, up in the sky,
oh, way out millions of miles from the sun and around it was a tremendous circle of
red and gold and green lights. Can you tell me what happened? Were we hypnotized?
Because surely nothing was said in the newspaper about it the following day, so
apparently no one else saw it, and yet it was the diameter of the earth.

(Here Irene said we had about 25 minutes more if I would drive her downtown)

Y: Huh. You know, Avah, as I said earlier, every experience is an experience of the
mind. We can get our consciousness, and we do get our consciousness, in certain
frames of thought that cause us to be sensitive to vibration that are not otherwise
witnessed by others. So what you saw was a psychic scene and, by the raising of
your vibrations. Now, you may not have been aware of any such activity, that raised
your vibration, but the psyche became more sensitive to vibrations that were of a
higher nature. So, what you saw was the auric light of the sun in all of its color:

H: Which we wouldn't do normally.

Y: You could not do normally, and anyone coming towards your group, even a short dis-
tance from it, and even right up to it, unless they had this state of sensitivity,
they would not witness those lights.

H: I see.

Y: It is like this man here, Mark. We appear to him. He makes a painting of us. Very
nice. Does very good work. But we did not appear to him. Appearing is something
that is seen with the outer eye.

H: I see.

Y: He saw us with the inner eye.

H: He appeared to you, in other words. L A U G H T E R

Y: Yes. I tried to demonstrate the fact that we were not taking up any space in his room.

H: Yes, I understand. By raising his thinking.

Y: That is right.

H: ...because of other things you were dwelling on and talking about, various things,
his consciousness gradually raised to a point where he could see you.

Y: That is so.

H: But you didn't have to lower your vibrations to him.

Y: No. Now, something more. That which is called telepathy, clairvoyance, clairaudience,
none of these experiences are had through the senses. Through the outer senses,
called hearing, the physical ear; the physical eye to see; no. A telepathic experi-
ence is had directly in the brain; directly to the nerve centers; true, to the
nerve centers of the hearing, yes. Smell, a psychic smell, is felt in the nose,
inside the head, inside the brain...

H: Through the crown chakra.

Y: That is so, and through the centers that have connections with the outer senses;
but you see this is something that your experimenters in telepathy and clairvoyance
do not seem to be aware of. Seeing is not something the eye does; smelling is not
something the nose does. But the mind does these things; the mind records: the

mind takes note. The mind creates. Now, in the brain, an experience can be had without the experience passing through the outer senses.

H: Yes, I can understand that. Because even if we center our attention, say, on something that happened to us twenty years ago, and if we concentrate with one pointedness, we can relive that experience even though it is twenty years since.

Y: That is so, that is so.

H: Now that brings up another point. As I understand it, the sensation of seeing color with our optical eye is a more or less recent one in the last 50 or 100 years or so; and I read recently that the same is true with the musical sense.. that this has been developed or acquired recently through evolution. Now, if this is true, then a person who is so-called color blind might be called a new soul in the sense that he has no remembrance of color. Would this be true?

Y: No. I do not accept that, if I may say that, please.

H: Please do.

Y: Color has always been a thing of the consciousness. All that was needed, as far as the physical world goes, was an instrument to measure it with in the physical world.

H: Oh.

Y: So eyes were developed for that purpose. Now, it is thought that animals do not see color, cannot tell color. But this is false, they do.

H: I was taught that in college. That the human has what are called color cones in the nerves of the eye, but that animals do not. So they see everything in a world of grey, and we see color. And you say this is not so.

Y: No, this is not so. They do have color cones. Different from the humans to a great extent, yes, but nevertheless they see color. But, in their consciousness they are not thinking of the word "color".

H: Again, self consciousness is not there, just the simple consciousness.

Y: That is so. So they do not think....

H: this is color.

Y: This is color.

H: Yes.

Y: Many experiences the human has, that his mind does not say, this is this, or that is that; the experience is had and that is it. Without any added words, or thoughts about words. Man, especially uneducated man, believes that everything depends upon what he calls it. You understand?

H: Yes. I'm thinking of conditioning.

Y: Yes, of course.

H: When we learn to tie our shoes, as children, as we grow up we still tie our shoes every morning, if we wear that type of shoe.

Y: That is right.

H: ... but we don't think, I am tying my shoe..

Y: No.

H: .. because it's conditioning.

Y: That is right. In the beginning we thought that.

H: Yes, we thought of each movement when we first learned.

Y: Yes. The same with the playing of the instruments, musical. We get automatic with it and we no longer think I am now playing an instrument, we just do it.

H: Yes, like typing. I type at the office.

Y: Oh, yes.

H: I educate my fingers to type. So I can sort of set my mind on it, and tell them what to do, and they go ahead and do it and I can forget about it.

Y: That is so. Now this way this man types, he has to think about it; he has to think about letters, and all of this. He has to stop and think about how to spell something, where, in automatic writing on the typewriter, the fingers do all of this without any thought on the matter.

H: Yes. Well, then, in this clairvoyance and clairaudience that we were speaking of, it is actually something we sense from beyond ourselves.

Y: That is so.

H: But in order to express it to another, we talk about it as clairaudience because

Y: That is so.

H: Or, if we say clair-sentience, without ourselves we are sensing it

Y: That is right.

H: But it isn't a feeling, as you said, of hearing with the audible (physical) ear.

Y: No, no.

H: Yes, I understand.

Y: You see, this is where so many investigators into these things come against blank walls because they are thinking in words and they cannot seem to get away from that sort of thing. They try to name things, and then, in naming things, they try to believe that is what it is. What it is named. Such as God is G O D.

H: Like what you said, when you name God you bring it into the mortal world.

Y: That is so.

H: It is a thing that has this all-creative sense.

Y: That is so.

H: And it is for the same reason that a surgeon would cut open an ear to find out where the clairaudience comes from.

Y: Yes, yes.

H: .. to see if he can see it traveling along a nerve.

Y: L A U G H T E R That is right.

H: But they do these stupid things.

Y: Of course, yes.

H: They do them all the time.

Y: Yes.

H: It's not only amazing, but it's sometimes it is very difficult to understand how they can even be so stupid.

Y: Well it is always difficult to the mind that knows better to understand how the mind that does not know better, how it acts.

H: It's hard to go backwards, isn't it?

Y: Oh yes. Now I think it is just as hard to go backwards as it is to go forward. It is just as difficult to go forwards too.

H: I used to think that when I was at the university studying. I used to think, "Well, how can these professors go backwards and realize how little we know so that they can teach us correctly because they have already learned all this and to them it is very primary.

Y: That is right, that is right. And they, in their minds, are wondering how it is that you do not know it.

H: Grasp what they know.

Y: Yes. How can you be so stupid. L A U G H T E R

H: Well, here's another one. We're going back to something else we talked about, Yada. Proteins. If I understand it, life on this planet started with proteins that came from the sun as a mist, in droplets.

Y: That is so.

H: Now then, since through evolution, we have come up through the mineral, vegetable, and animal kingdom, is that so?

Y: That is so.

H: . . . Is this the reason that our bodies still require some of these elements to keep it going?

Y: Yes.

H: Because we still have some mineral and some plant and some animal still in us...

Y: That is so.

H: . . . So we have to eat some more of these things to keep it going if we want it to stay in its present state of whatever it is.

Y: That is so.

H: Whatever you might want to call it. Then, let's see. It would seem to follow then that when we reach that first step toward cosmic consciousness, on the threshold of where we seem to be now, could we gradually dispense with the foods required by the lower forms of life and, as we are on the threshold of cosmic acceptance, that we could, as that woman I was talking about, live on oxygen and not require the

the ordinary foods: So, as we go on, in cosmic consciousness, we can, I suppose, later then, reach a point where we don't require all these animal.

Y: Of course.

H: ...vegetable, and mineral foods.

Y: Yes, of course.

H: You're in that state now, aren't you?

Y: If I may say so, yes.

H: You don't require the eating of physical foods or anything like that.

Y: No, no, of course not.

H: Many of these questions now, we have covered, thank goodness. I'll try and get them oriented in my mind and in a more orderly fashion so that we can go on from here.

Y: Yes. Later I will talk to you more on the digestive and assimilation system of the body, and the glands, and how they function in handling food substances in the body.

H: Fine.

Y: These things we must know to understand how it is that some of the peoples manage to slowly get away from eating foods. Otherwise, it simply is a mystery and a seeming miracle.

H: Yes.

Y: And those of us that think intelligently, know there are no mysteries and there are no miracles.

H: No, once we understand them.....

Y: There is only law.

H: Just law.

Y: That's right.

H: I have one more question and then we must stop, I'm sorry to say.

This may be fanciful, Yada, and it may be my imagination, but I would like to know. One night not long ago, since I talked with you last, I heard a very weird sound in the middle of the night, about two o'clock in the morning; it woke me up out of a sound sleep. And it was a sound that I have never heard in this life. And it wasn't anything mechanical; it wasn't an air raid siren or a police car or anything of that nature. It was like a, as I thought about it the next day, it seemed to me it might be a prehistoric monster screaming in pain. Could that have happened to me?

Y: Oh, yes.

H: Could I have heard something like a dinosaur screaming in pain?

Y: Oh, yes. You see, there is nothing... A man once said, in your physical world, he said to me he was trying to be facetious, I am certain, but he spoke a truth - - In the beginning, there was nothing, and it has been that way ever since. (LAUGHS)

Now, what he really meant was, in the beginning there was everything, and it has never been anything less than everything. The universe is, as it has always been; nothing has been added and nothing taken away. Only thing that has happened is change; changes within the circle of creation.

I: The ingredients... the same ingredients have always been here, but we just made it into different forms.

Y: That is so.

I: Like we take the same dough and make a cupcake, and we make a big cake, and a square cake.

Y: That is so.

I: But it is all the same ingredients.

Y: That is so. No sound, which is sensory, alright, but nevertheless, no sound, no thought, no feeling, has ever disappeared completely. It is all that is happened is here to be re-registered, re-called at any time.

H: Then everything that is created is recreated?

Y: That is so. And, of this, please, make note please; I will speak more at greater length to you another time, huh.

H: Thank you so much, Yada.

Y: Yes.

H: Oh, this has been so wonderful, and I have so much to think about while they go East.

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Y: Thank you. And you make note also that I wish to speak on those other things - the glandular system and how it functions....

H: Yes.

Y: and all of this.

H: Yes. I will remind you of it next time.

Y: Thanks, please do.

H: Thank you

Y: Thank you, e gratia.

I: Thank you, Yada.

Y: You see, E gratia is a very nice expression. It means..... it's meaning, thank you to the spirit, not to the person, see.

H: Oh, gracias.

Y: E gratia.

H: Oh, E gratia, not the Spanish gracias..

Y & I: No, E gratia.

I: Gra is the spirit. E gra, thank you spirit.

Y: Spirit.

I: Thank you, Yada.

Y: It is my honor.

I: It's my honor; it's my honor to have the privilege of working with you people.

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228 PÁGINAS

228 13 PARTES LOS NOS 7, 8 y 9
1876 PÁGINAS CADA PARTE

214
+ 76

290 = PARTE 7 (PÁR. 214 A 290)
+ 76

366 = PARTE 8 (P. 291 A 366)
+ 76

442 = PARTE 9 (367 A 442)