

Now, do you object to this?

AUDIENCE: No.

The whole universe is a living universe. Everything in it is safe where it is, no matter where. Everything is going through an experience. An experience in form, an experience with form. When I say "everything" I mean the ONE THING called consciousness, called mind, called self-awareness. The I AM consciousness manifests in endless varieties of form.

AUDIENCE: I am that, I am that, I am THAT....

This so. Everything is formed; every life that takes on form causes that one to say, "I AM" then it adds, tree, animal, or let us say, plant, man, fish, fowl.

It is saying, "I AM THAT, I AM THE REALITY." What is reality? The form at the moment, the experience of the moment, THAT I AM. Where do I exist but in the moment? What can happen to me, consciousness, in my moment of expression? Nothing, Nothing that can be called dangerous. Just an experience

Now, if we come to understand this, we will know this is an experience. It is not good nor is it evil. It is simply giving to me, consciousness, a fuller awareness of my I AM-NESS, and that is all. That is all as far as the experience goes, but there is a learning what we are in our experience and we get this learning by our ability to take attitudes toward our experiences in a balanced way, in a wakeful way, a more detached way, a more intelligent way. Everything passes. The only set and unchangeable law is CHANGE.

AUDIENCE: Even that varies.

There is an endless variation in the changes, yes. A static condition is only static in its time-frame and it is not going to change until that time changes, and it is not going to happen until that time.

→ Time is a feeling, a feeling of what I am in my moment

of experience, and I, the creator of this experience, if I feel what is called the "well-beingness" of my experience, contentment, peace of mind, I am going to try to extend it, to prolong it, to keep it as much a static condition as I possibly can. But, if I do not like it (speaking emotionally now) I am going to change it right away. It's too painful. I do not want to hold on to it. I do not see that even in pain I am learning something of great value. I am only concerned with the monotony of the pain.

Everything that has a nervous system of any kind, even the lowest form, cannot help but suffer or feel the intensity of certain kinds of pressures--but sometimes the nervous system of one has a greater capacity to tolerate pain--nevertheless, the slightest move a body is called upon to make produces a measure of pain. More, to just stand still eventually creates enough unbearable pressure to force one to move, just to change their position. The whole vast human world is a world of pain, a world of pressures that each one of us feels. We measure it--the nervous system measures this as varying degrees of pain.

AUDIENCE: Even when we feel that we enjoy the pleasure, we still feel that it is pain?

Yes. It is not measured then as what you call pain; it is, for a limited time, called pleasure--but the greatest kind of pleasure, and we can only know what pleasure is, or what pain is, individually. We cannot tell another what we suffer, either of joy or pain. The greatest kind of what one records as pleasure can eventually turn to pain, let us say, only if it is nothing more than the monotony that takes place in every action which forces us to take another kind of action to get away from the path of monotony.

Man has a great natural drive. It is the drive to reproduce himself. In the majority of cases the human being, as an animal, is not thinking of reproducing himself. He is thinking only of pleasure, the pleasure of trying to reproduce himself. But for how

this is really what he is trying to explain.

AUDIENCE: You don't have to bother yourself with explaining those things; you don't have to bother with it at all.

I suggest that we take the path that is more comfortable in relation to our society, our present state of civilization, and the laws that we are involved in there. In studying psychology the student must eventually make his own psychology. Study the works of many teachers and then contemplate what you have studied, and then create and inject your own thoughts that arise from your feelings over what you have studied. In this way you will be creating your own psychological path, the one that is more suited for you. I think this makes sense.

AUDIENCE: Study it in a moderate way-- I guess we may as well say in balance for we must maintain balance.

Yes. You see, in your Christian Bible it mentions that the man, Jesus, went down into hell for several days before He arose into heaven.

AUDIENCE. Yes.

In the study, you see, he took the occult path. He was so advanced in every way--emotionally, mentally, in every way--that He could do this safely. But, you see, He went down into hell and, as I said a little bit ago, on the occult path one must go down into hell before he can rise into heaven or a perfect state of mental balance; and it is a bitter, horrible experience that tears at the very foundation of your make-up, the human make-up.

AUDIENCE: But all these experiences are of the person's own making.

Quite so, quite so. But, in taking the occult path

you will find the hell of you; and you can't imagine the depth of depravity that this other side of you can sink into.

AUDIENCE: And the higher you go, the worse it is.

That is so...the higher you are to go, the deeper into hell you must go.

AUDIENCE: This applies to everyone, even Jesus, but this is not given to the laity to understand.

Exactly so, and it is well. If you think the world is a madhouse now, let us suppose it was for the masses to take up such practices.

AUDIENCE: It is known on the Tree of Life as the 'Qlippoth'.

Yes.

AUDIENCE: It is the plane below the physical. It is the bottom.

The bottom is right, and if you are not capable of handling this sort of thing you will go through that state called The Ring-Pass-Not beyond what is called the Ring Chaos, and into the pit of no return.

AUDIENCE: Where you are disintergrated and go into unmanifestation with no individuality.

No individuality. It is the true death, the true death that we bring our souls into--if I may use the word 'souls.' I think you understand what I mean by using that word.

AUDIENCE: Yes.

It is a good thing about nature, it seldom permits us to do more than we know how.

ANNIHILATION



counter laws. Would you not think so?

AUDIENCE: Yes. It seems that, at those moments, the person's consciousness is above the level of consciousness at which gravity is effective.

This is so. Now, regarding yourselves...I find among you not very many that are trying to discover the nature of their inner being. They are in a hurry. This is natural. This is always the approach of the beginner--impatience.

In taking the first step on the Path which we hope will enlighten us as to our inner nature, the first thing that happens to us is we become aware of the minute amount of time, relatively speaking, that we, as individuals have in which to learn in the physical world. It sometimes panics us and fills us with despair, especially when we look upon the endless road that seems to lie ahead of us. How many inches have I moved in 500,000 years? How many inches to my goal? I really do not know because I have not been able to see far enough ahead to see my goal. I know it is there, but just where? How many inches, how many yards? How many miles?

AUDIENCE: Something like going to the horizon, the farther you go the farther it is to the goal.

Yes, and you should be grateful for that.

AUDIENCE: Because if you ever got to it, that would be the end.

That would be IT! You would, as you Americans say, have had it!

AUDIENCE: It would be total extinction.

Many people think (and it is kind of them, because

they do not know the truth) they think that I, Yada, have attained knowledge of life in toto. Now, would I be coming here to communicate with you if I had?

AUDIENCE: Yada, when you ask that question, I wonder what could be greater than the service to mankind.

Of course. This is what I am coming for. This is my goal, and this man's goal. Service in love, which is simply understanding, service in understanding. This takes all before it, all the anxiousness, all the worries, out of me.

AUDIENCE: You can't stop being active in some form.

No, because if you do, you are dead.

AUDIENCE: Is there any greater action that you could be going through, other than what you are doing now?

Whatever I am doing at any one moment of my self-awareness, I am doing the greatest thing possible to do.

AUDIENCE: Then there is no one action greater than an other.

No.

AUDIENCE: Only becoming aware of what you are doing is the important thing.

Yes. Now there are certain things that one can become involved in that are more enlightening for that one than certain other things, and that is all. But as for the goal, the goal is in our immediate actions. The ultimate of our being is in 'now' actions.

Yada Di Shi'ite

It is very interesting to learn of the intricacies of man's life at large, and the extreme complexity of creation. Everything that can be seen (meaning form, matter in form) has its origin in what is called 'geometrical patterns' in, and formed by, the primary substance which is sometimes referred to by what is called Fohat.

AUDIENCE: That is the Theosophical term.

Yes. Now this is, as of course you know, a name, a label. Of course human beings must put labels and tags on everything. When a form is created, a label is put on it. But before this, the substance that creates that form, also gets a label. This is the only way man can intelligently catalog his learnings.

But, I think it is the smart man who knows there is a difference between that which is named and that which is not named--the Un-nameable. Knowing this, he no longer has reason to fight with meanings where names are concerned. He is no longer intrigued by ultimates. He knows he can learn only so much; he can go only so far in nameing. He knows that, unless he does catalog that which he learns, his learnings will be lost. Man is a cataloguer; and all because he has lost awareness that he was the originator of it all. When he came here he lost his awareness, as he does in most cases; and last, he forgets that he was an earthman when he leaves here.

Not everybody, by any means, has a memory of earth-life after he has been moved out of it. There is a kind of sleep that falls on most minds. After a short period of time you may say the post mortem state has come to an end. Now, this is good. Were it not so we would not be able to learn about the life we are going into, or the life we have come out of to come here to the physical world.

For one to know their origin is to live their knowing. This means they could not stay in the physical world. They could not stay in the astral world. For, what we know, we become. Is it not so?

Now, after we have reached a certain state of development then things take a change--conditions for us are changed. We can move freely from plane to plane and remember the planes we are on and the planes we are going to. We have memory patterns of how these conditions are. But for a man to live, a human being to live freely and completely on one particular plane, even the smartest, the most advanced in knowledge, largely shuts off his memory of the plane he has just come from. He has experienced it, experienced what he had to do while he was there. What would be gained by continued memory of that plane? What, indeed, is a plane but a state of consciousness? A state of consciousness that has been created, and is created, out of one's need. These needs have arisen out of attitudes toward experiences on that particular plane.

Many people who come to the physical world have no memory of having lived in a place called the 'astral world' or any other higher state of consciousness, or even of ever having lived on earth before. No memory of it! Yet they do have a kind of memory of it. That memory shows itself by what these people do here.

To take an example of what I mean: let us consider someone coming as a great musician; he has no memory of having lived on the earth before. Sometimes he does, but this is very rare. What seems to make him a genius in music is his compulsion, the unconscious drive to create music. You may take from him all the writings of music, you may put him in prison, you may deafen him--as you well know, there have been several great masters in music who were deaf--but this did not stop them. The only way you can stop such a person is to kill him. If he does not make music for the world he will lose his intelligence. He will become what is called 'insane.' Music is his life. It is his nature. He can do no other.

'running away,' escaping. We cannot do this because there is nowhere to go. The thought which bothers me can be gotten rid of nowhere. Everywhere I go that which I am is still with me. What is it that is with me? When I know, then I will know how to get away so that it will no longer pursue me.

AUDIENCE: If you stand and face it you will find that it is not so terrible as it seems.

Of course, of course. If one who is to become annointed, if he is to take his initiation, which he must do, he must face it without fear and he will discover, to his great joy, that it is not so painful as he thought. It is our fear of the unknown that causes us to run, either physically or mentally.

We who seek to know must come to the realization that we cannot be hurt, we cannot be harmed, that every experience we suffer is good for us. It furthers our education. It brings us to know what is, and knowing what is we automatically know what is not.

Now, does one who steps into a higher light wherein he has the understanding of the nature of his physical surroundings, does he try to stop what is going on there? Of course not. He sees what it is and, therefore, tries to rise above it. It no more touches him, but he sees that it is good for those who have not risen above it. It is a necessity for them.

AUDIENCE: A caterpillar must be a caterpillar before it can become a butterfly.

This is so. Would it be intelligent for one who has become a butterfly to look back and frown on the caterpillar or to be worried about being a cocoon? Can he look down on these states from which he has come and say, "Be no more. You are evil, you are not necessary. It is much better to be just a butterfly?" No. It is necessary. In order to become a butterfly

he must be a caterpillar and then a cocoon. He must go through these stages, so he pays no attention to these things he once was, whether a cocoon or a caterpillar. All his attention is centered on being a butterfly. In his short life he lives it so fully that he is not concerned about his departure from the butterfly state. He is not concerned with time. He lives only in actions, in motion. This makes him a wonderful being, a wonderfully whole being.

I think that man did not eat of the Tree of Life. He ate of the the Tree of Knowledge and then forgot which tree he ate from, because he shows so little understanding of the nature of life and his own being. Am I to do anything about it? No. It is right, it is good, and this is the way it is. How can we argue with that which is?

AUDIENCE: You can't argue that the cocoon stage is wrong.

No. Then again, the caterpillar stage has it caterpillar is-ness. No time did he argue about and say, "I wish I was a cocoon. I would be in a more beautiful state," or "I wish I was past my state of cocoonness and was now a butterfly." What a vanity!

One of your great bards says, "that life is of the stuff that dreams are made of." This is true only to the sleeper, the low emotional self who knows not. All is confusion for him because he is always seeking to be what he is not yet and forgets that he is in the process. In his forgetfulness of what he is, he suffers, for the emotional self never forgets. The emotional self, the ego self, has its mind so set on itself that it is not concerned about higher states of being. This is why it is so difficult to rise above that emotional self. It is a hypnotic state; it is an entranced state.

I have had people say to me, "Yada, so what? What is to be done about it? To know all this does not keep us from suffering." I say to them, "Do you

know all of this? You do not. You know it intellectually, yes. But you do not know it where you live it. That is knowing!

Knowing is being. The butterfly knows himself from what he does. This is his pleasure. This is butterfly consciousness. Now, if he thought he was something else from his low emotional desire, he could not become something else. He could not live his knowing. For instance: he could not have bee consciousness. Butterfly consciousness and bee consciousness are specialties. They are very circumscribed, perfect in their own states of consciousness.

The reason the human consciousness is so different than any other kind of consciousness is because it can think upon what it is doing. It can guide itself. It can assume a state of consciousness that is not human but animal, and various kinds of animals. It can think about doing a thing and then do it perhaps days, weeks, months, years later. Man is a creator, a designer. This is the nature of his consciousness, so he can be what he wants to be. His destiny is in his own hands. But, largely speaking, the greater number of human beings coming into the world have lost this control over their destiny. They have no conscious control over it so they must fight, struggle, to get on the way back.

You see, all this fighting, all this struggling comes under one name—experience. We humans are truly blessed above all other forms that life has gone through. There is only one life and it takes many forms...it creates centers to dwell in, in order to get experience. When it reaches the state of the human it is ready, at least ready to do what no other form can do--it can rise above the dream it has created, the external creation, and yet its form-self can continue to exist in it.

The man Jesus said, "I am in your world but I am not of it." Do you remember this? This is our lot. He was saying this for all human kind. Wonderful!

But your priestly system, whatever the denomination may be, is the same--it has never taught the people that you are divine beings. Oh, no. You are evil! You are bad! What does this do to a sleeping ego? It drives it mad. It drives it deeper into insanity. It is all right. I fear not. I have no anxious thoughts. Each one of us creators will find our way back home in due time.

For those of you who truly seek, one thing is important--that you try to think! Each day try to become a little more detached from your surroundings. Detached emotionally, I mean. Do not permit yourself to be tied up in your external picturing.

I think I will leave for a little while.

[Yada withdraws and returns after an intermission]

→ **MARK PROBERT**
And so I come back. While I was not in control of this man's body I listened to your talk, if you do not mind. It is called 'eavesdropping' and it is said that one who does this seldom hears anything good about themselves. But I was not being talked about, so that is all right.

I think I will begin by saying something about your talk on the man Jesus and His crucifixion--as to whether it was a literal experience or otherwise. In your present state of consciousness the knowledge of truth or not truth concerning this is not very important. As you mentioned, it does little more for us than to allow us to voice our opinions about what we feel. But, from another approach, an approach to you as sincere seekers of the Light, I first try to carry on a kind of debate, not an argumentative debate but a debate on whether or not this man, or such a man, was crucified. I do this because I seek your thoughts, your opinions, whatever they may be, on why you think he was crucified, or why you think he was not, and just what do you think he accomplished by it, by the sacrifice of

his physical structure, or what he failed to accomplish by it.

I think the point I would like to make clear with you on this is: What do you know about the ritual of the ancient mystical schools? You see to day no such schools exist. They have remnants of them, yes, but not as they once had them where they carried on very lengthy rituals. They do not have them today. They served their purpose in that period of time. It was in that period of time, in the years ...let us go back to the time of the man Jesus and the ancient Egyptian mystery schools and also the schools of Greece, the Hellenic schools and the Druids and the ancient Hebraic schools, and many others.

As we were speaking of several nights ago, the Persians created, really created, some very remarkable occult masters and these are also mentioned in your Christian Bible--the Magi. Now, in those times only were such schools possible, because there was a mental atmosphere, a mental and psychic atmosphere that was special at that period of time, or to those periods of time. These great intellects and masters of the wisdom were needed so much more than today. Man was worshipping the true gods of spirit. They had close rapport with the spiritual world. These conditions do not exist today.

Let us go up this way in time to what you call the eighteen hundreds, when spiritism, not spiritualism, but spiritism first sprang up in Europe and than later over here in your country. The men and women who became mediums, the greater number of them, were much greater in their ability to produce physical phenomena than any in your present time. I think you are aware of that. As we become more mechanical, we live this way. If we are truly spiritual, we live this way. It permeates the time, the atmosphere of the time. Nothing is manifested in one frame of time that belongs to another, and if one should arise, a condition should arise in one period

of time when it is not the proper time for it, it will appear as a freak and cannot last, and it produces very difficult contention. In those early Christian times, as you call them, there was stirring in man a realization that there was an existing power or force, or whatever you like to call it-- words are very inadequate for what existed at that time. *

The people were in dire need to come out of the animal state that they had been subjected to for so many hundreds, hundreds, hundreds of years by the leading controllers of the masses. They had become so chained by their state of being lost that they had become sickened with matter and what appeared to be its endless suffering. Reaching this state of awareness, they could not do anything about it themselves. They needed teachers. The need for these teachers became so apparent to some of the more advanced beings of that time that they created schools to train teachers that would go out and bring the people out of the bondage--not of their material life, but out of the bondage of their ignorance. If they once got out of this they would rise and rebel against their material masters.

However, as time went on, these schools were not needed. The members started to scatter to different parts of the world, creating their own schools, bringing the thoughts and teachings of their own particular school to the people of the particular nation they went to. But, unfortunately, some of these later teachers lost their feeling for what they had learned, lost their feeling for the spirit side of their being.

Now, one would not suppose that this would happen-- that such tremendously intelligent teachings would be what you call neglected for the glorifying of material gain, but it happened; and it was these that made the first little group that became what you call in China, Buddhistic priests. They formed an organization where they used the teachings of the one called Guatama Siddharta who became their point of holy worship, or the Buddha.

To some extent this took place in Persia, India, and in that group called the Druids, also those who became builders of temples called the synagogues. But, was this done purely by chance and the greed of some of the later teachers? No. This idea of creating temples was originally thought of as a means of reaching people--the laymind who had no knowledge of their inner nature--so they were given a kind of secondary story to enchant them, to attract them, to get their attention. There is no greater appeal to the sleeping mind than the verification of one's own ego.

Now, in the time of the man Jesus, in Egypt, there was an organization known as the Sanhedrian school. This was an organization of Hebrews, Jews--not the original Jews but the mixture, for the original Jews were black. The Sanhedrians were not black. They were, in part, Egyptians and a mixture of many other nationalities, but largely containing the Jewish blood, or Hebrew blood, I should say. This was a very cruel organization, an organization that became vastly wealthy by their greed and corruption of the nation that they originated in.

AUDIENCE: This was in Egypt, Yada?

Yes, in the time of the worship of the god Baal, a very cruel god. This spread into Africa, India, but not so much into China or Persia. Because of their will for material possessions, they hated, and taught against, and made it an offense punishable by death, to teach anything about the inner teachings of life and the spirit of man. Before this, the material phenomena that they were able to create were remarkable, wonderful, and natural. They took this to be natural, as did all of these mystical schools. But the Sanhedrians were created to corrupt these teachings, to destroy them and to destroy the teachers, mostly, when they could not murder them physically, by belittling them, denying their teachings.

Then came a man out of India... Now we come to a time that is seldom mentioned in any holy book. One

hundred years before any Christian book mentions Jesus, a man came up out of India, a man who had his basic learning in Persia. He was an adept, a great soul, one who was already off the wheel of life. He spoke many different languages but largely he spoke Aramaic. Sometimes he spoke in the Hebraic tongue, but mostly he spoke Aramaic. This man had his spiritual enlightenment in many, many schools, many mystical schools. He is recorded, the title given him is recorded and still is in one of the temples, or gupas, in Tibet.

In appearance this man was very tall, very strong, wonderful, beautiful build of body. He had not red hair, nor black hair. He was blonde with large blue eyes. His story, the story of his initiation, was stolen and in its place was created a story for the people. A story of murder which you could not have put past the members of the Sanhedrian school; but what they murdered was not a man's body but his reputation--in spirit, in truth. Of course one was nailed to the cross. One was murdered. One? Several who belonged to the inner teachings.

The story of the two thieves with which he was crucified...do you remember this story?

AUDIENCE: Comparable to the Tree of Life.

Yes, of course. These beings were murdered, these representations. They took actual men, living human beings and murdered them on crosses to demonstrate to the people that they must stop teaching of the inner truths. But no Master, no great Adept, was murdered. He would not have been allowed to offer himself as a sacrifice. A sacrifice to what? To a God? No, but to the emotions of the people. If the studies of the vast greatness of the human being are true, can you imagine one of these great teachers with great understanding of life, permitting himself to become, and so breaking the law, to become an object of pity to the blind, the illiterate, emotionally and morally? Of course not, of course not.

→ almost impossible task it is to tell another what you know if they are not ready. If they have not within them some little wakeful seed of awareness regarding their divine nature there is nothing that you or I

→ can do to give one this information. We stumbled on to, (accidentally) stumbled on to the knowledge of what is called matter. Now we must individually stumble back on to the knowledge that we are the creator of it.

We, I say, are the creator of matter. When I say this, the first thing they think of is that 'we' is the emotional self, that this is what I am referring to, the matter man. No. The matter man can never know that he is the Creator. It is the Spirit man that must come to this awareness, for all the matter man can become aware of is matter. All the Spirit man is aware of is Spirit. The moment that matter man and Spirit man become one, the moment the matter self loses itself in the spirit self, there is no further awareness of matter as such. We know what it is, right now. We know it is dream-substance and that we are the dreamer and we no longer doubt it. We know that the matter self must lose itself in the spirit self, or this can't be done.

→ Again, my world, to the lay consciousness that knows nothing about his divine nature, my world would mean nothing. Self seeks itself; and matter seeks itself. Neither have recognition of the other.

AUDIENCE: So the Spirit man and the matter man both live together in the same body but neither recognizes the other, and the job is to set up that recognition.

Yes, that is the crux, the crucial crux of all man's trouble, his sorrow, his despair. It is a riddle, a total unsolvable enigma to the matter mind, to the matter self.

However, this ignorance does not keep him from picturing creation as done by something greater than himself,

per se. Indeed, it has made him assume this. It has caused him, forced him, the sleeper, into the thought that there is something greater than himself. This has caused him to call his greater self by the title God, for man, among other things, created God.

Now, the statement of it is very simple, but the finding of this recognition is very difficult. Yet the difficulty lies only in one's inability to come out of their conditioned consciousness long enough so that they can recognize their higher consciousness, their Christ consciousness.

AUDIENCE: And yet, there seems to be a certain degree of communication between the two.

Yes, yes, while, at the same time, both are ignorant of one another. They are not denying; the low self is not denying the Christ; the Christ is not denying the matter-self. (They simply know no existing link of recognition between them.) Now, if we who admit that there is a Christ-self, if we know that this is the cause of Adam's adventures into the world of matter, that this is the cause of being lost, then we cannot fight with them about it. We cannot feel despair because we cannot make them see the link, or bridge, or that there are these links or bridges existing. We cannot do that.

The study of life, the seeking of the path, is an individual experience. The work is not to enlighten others. The work is to enlighten one's self. Then, if you are privileged to do this, to acquire your own enlightenment, and it is properly observed by others around you, they will get the light and will come to your light. But all the talking, all the preaching, all the arguments, are not going to bring another to his Christ Consciousness.

Now, you have often heard the expression made by your material scientists regarding man: The physicists

say man is Physical Man and that is all there is to him. The chemists say man is Chemical Man and that is all there is to him. The biologists say that all man is, is by his genes and chromosomes. All three of these people are right, right in regard to man's nature as a matter-being. The rightness is based on what we have just got through saying, that matter cannot recognize spirit. It has no way to do this. There is no measuring stick. You cannot take an abstract and measure a concrete, or vice versa.

Only spirit can recognize spirit. Only matter can measure matter. The only way this condition can be circumvented is by spirit itself shining its light on matter, on the matter-man so that the matter-man can see its shadow. Only a concrete can cast this shadow in the concrete world, but it takes the sun, or light, to create the shadow.

If man could not see his shadow, he could not ever know of the light. In seeing his shadow he does come to a realization that there is a greater state that exists for him; that if this state did not exist, he could not exist, matter-man could not exist.

This starts one who thinks, on the path to light, to finding the light and where it is coming from. This is the first great discovery of the human material consciousness. In making this discovery we take our first step into freedom.

To go back to what I said, that material man only sees his matter-self and yet he questions, "Where did I originate?" He is speaking about his material self. "Where did I, materially, originate? How did I get here to the matter world, to the Earth?"

He does not know (and for the most part, the greater number of people do not know) that the human being seeded himself here. There is no cradle of man on Earth. Man did not begin at any one point,

but over many areas at the same time. Some of the spores, of course, died or lost their physical form. Others lived for a time and, because of the environment in which they fell, made many adjustments to fit that environment. The ones that could not adjust or adapt themselves to changing environment, perished.

This Earth is truly a school, not only for humans but for (all) forms that have what is called 'conscious potential' in them. So we can go right down to stones and rocks. They have their own particular level of consciousness. When I say this I mean that the whole vast material world is an intelligent, living being. But only in man have the life forces that work through many, many forms, attained what you today call the 'human form'. Only in that form did man find what is called 'self-awareness'. Only then did he recognize that "I am I." He could say this and recognize the meaning of it.

It was in this state of consciousness, this state of awareness, that came to man the thought that this "I am I" is a shadow; there is something greater within. This is what set him on the path of seeking to see if his thoughts were true. Some of the paths he took were called by many names, some of which we have mentioned here tonight and at other times, which are the occult, metaphysical, yoga--all of these.

Now, what is the danger to be found in any and all of these paths? Exactly what are these dangers, for they are many and they act as pitfalls for the unwary. We must try not to charge in on any of these paths. We must try to walk cautiously, carefully, with much thought.

AUDIENCE: If the key lies in any one of these paths, then it is necessary for us to accept one of them, at least in this lifetime, to acquire this knowledge of our higher self. So, even though we must be cautious, we must start. (We would not have become aware of this, if we were not ready for it.)