

INNER CIRCLE KETHRA E'DA FOUNDATION
Transcript Number 184 — January 7, 1966
San Diego, California

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Introduction by John Coffee:

It is January 7, 1966. This lecture is coming through Mark Probert, deep space lecturer, speaking from his home in San Diego, California.

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

Annie: Yada, we have a new friend with us this evening, Rosemary G. from Idaho.

Yada: Yes, it is my pleasure. Thank you for coming here. Some years ago I was talking in that state, in the city of Boise. I have become a citizen of your country!

My civilization was divided up into states, like you have here. There were 180 million people. The most central of the states was known as the City of the Sun. My city, Kaoti, meaning city of the temples, was approximately 700 miles due east of what is today the holy city of Lhasa. Perhaps, because of man's inquisitiveness, he will discover some parts of that civilization - perhaps even my city. They may find artifacts there but there was much earth quaking, and it was largely buried under rock, snow and ice.

Question: Remnants of civilizations as old as yours, are still there?

Yada: Oh yes. Archaeologists and anthropologists are making discoveries which cause them to push back through long periods of time when man existed on earth. Your Christian bible speaks about something like 400,000 years. That is not even a good tick in time, in relation to how long man has been coming and going from the earth, building civilizations and destroying them - or having them destroyed by his greed and avarice. Your civilization is moving toward that unhappy end and, if it continues the way it is going, by the forces that are moving it, you have a much shorter time than you now realize.

Question: You mean on the earth? There will still be somewhere else?

Yada: Oh but yes. You see, always everything regarding the physical life, has its birth, its period of activity, and it has its death or destruction - every thing. The universes in miniature and the universes in cosmic size, are in constant flux. In fact the only everlasting and continuous law is the law of change.

The wise man always makes an attempt to adjust himself to the laws of life. This saves him much wear and tear of questioning. When you question life, you simply exhaust yourself and get no answers. But if you LIVE it, go with it, your frustrations are far less and the joys are much more. We learn to live within our own frame of time and be satisfied with it because we know we are not going to change it. That is the way it is; that is law. If we go with it, it is wonderful. There is no distress, no fears, no anxieties because we are working with law so there is nothing to be afraid of. Going against law, you are constantly faced with the unknown, you may be sure.

Question: I have been reading a lot about people who live in the center of our earth. What can you tell us about this? Are people able to get into the interior of the earth?

Yada: It is like a person who is dying, a surface dweller. Dying simply means going to another plane, another state of consciousness. It is almost, if not entirely, impossible to tell a surface person about the nature of life in the interior of the earth, inside the shell, as it is trying to tell one about the nature of life on another plane of consciousness. After a surface dweller goes into another plane of consciousness, even if that one can get back, he cannot tell you what it is like. There are no words that can give you an intelligent thought on what the afterlife is like.

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So now I want to tell you what the inner world is like. There are several different descriptions I could give you. Some of these people, who have been born and raised there, have different colored skin due to the chemistry of the rocks and the breakdown of matter in the deep parts of the earth. There are people who have greenish-yellow skin. Horrible, yes, look like a corpse. Some corpse look pretty - that is, if you like corpse. Some of these people are red-skinned, copper red from the effects of the chemistry in the earth and sometimes this copper color is real deep. Sometimes these people have appeared suddenly on the surface of the earth, as have the green and yellow skinned people. The surface people are usually frightened by them.

Question: Does this mean they don't want to stay there?

Yada: No, most of them do not know there is any place else.

Question: What is their general level of consciousness there?

Yada: Like your surface earth-people. You have degrees of intelligence among the people in some parts of your earth. There is, in the caves of the underground in some sections, very big plant life. What you have in miniature here on the surface, they have in very large size.

Annie: We had an author who wrote about this, named Jules Verne (French novelist, 1828-1905). It was about the twentieth century. He wrote "Twenty Thousand Leagues Under the Sea" and "Journey to the Center of the Earth", describing exactly what you are talking about now - mushrooms as big as skyscrapers, lizards like dinosaurs, and with many oceans and seas. Some travelers discovered a hole by mistake and got down into this cavern and had to journey around and explore until they accidentally got back up.

Yada: Yes. Now sometimes they do not get back up. They do not find a way out again, like people coming up out of the earth do not find the opening again and have to stay on the surface.

Question: Can they adapt, going back and forth?

Yada: Yes, of course. Sometimes these people from the underearth adapt very well on the surface. You see, you get atomic radiation from the outer spaces, on the surface of the earth; and under the surface, you get atomic radiation from the minerals and other things.

On the surface, you have a kind of oxygen that is, or was, good for breathing, but now it is getting less and less so. The oxygen under the surface is very well mixed with atomic breakdown, atomic radiation. These people are accustomed to radiation. In fact, today they could live better than ever before, on the surface of the earth, in your present atmosphere, because they have become accustomed to that radiation.

Annie: In some of these caves, way deep, which have never been explored, would you know if people dwell in some of them?

Yada: Yes of course. There is not what you call sunlight, but radiation that is capable of exciting the chemistry of the atmosphere, creating a kind of pale blue light. Many millions of years ago, surface people went down and became lost in the caves in the undercrust of the earth. Underground people came from the surface people.

Annie: Are we about to discover them publicly? Is it time for us to know one another?

Lady: We are having enough colored problems right now!

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Annie: I just heard the other day that there is a particular group of them under the north pole and it has been acknowledged that a group is going there to search for them.

Yada: Good! And I am certain they will take guns and such things to look for them! Yes, it will be a hunting party.

Man: According to the Geographical Sciences it would be somewhat improbable to carry on this degree of advanced state of consciousness. If we evolved from the state of consciousness that exists beneath the earth, physically it is impossible. For instance, the rate of pressure at the center of the earth is said to be 5000 psi and the temperature well over 6000 degrees. So it would be physically impossible for a human being, of the physical composition of which we are, to withstand temperatures of that nature.

Yada: The scientists used to say that at certain depths in the sea there is no life because pressures were much too great. But in recent years they have found **there is life in the deepest parts of the sea to which they have been able to go.**

Man: But that life is adapted to that pressure. A person attempting to descend would be physically incapable of handling that pressure, and also a temperature that great. A person coming in contact with it, would disintegrate instantly.

Yada: They used to say that also about anybody going into space - that they could not stand the pressures of radiation, weightlessness and all these things, but you do cope with it.

Man: Yes, but we have pressurized suits and planes and things of that nature, which equalize the pressure of the physical body.

Yada: But how do you suppose these people, in the underparts of the earth, adapted themselves to these conditions? By those who went before them. There is always someone to pioneer.

Yada: (To someone in group): How did you do on your trip, my friend? You did not have any difficulties with your fellow men?

Man: No, I was very fortunate in the things that I found. I found an old abandoned copper and silver and gold mine and I found three interesting artifacts. One was dated 1869 and the others about the same time. I had very wonderful experiences as far as enjoyment. They say the modern world has advanced so much, you can't enjoy the things of the past. But I can assure you that if they so desire they can find plenty of solitude living in the old west.

Yada: This takes us back to what we were talking about, the law of adaptation. This is why man has survived down through the vast millenniums, because he has that built-in quality called adaptation. There is nothing impossible for the human being if he but realized this. The lack of this realization holds everybody back, I don't care who they are. And the realization of it carries them forward, takes them up, tears down the barriers. There are always those who tell you stories of the things that can't be done - **and those are things that the thinking person can do, though it may take him a little longer than the simple things.**

Man: In reference to the people under the earth's surface, who can still relate to a state of consciousness - I read about this fellow who had those experiences around Nevada, with the flying saucers. In this story he wrote, he made reference to people who lived under the Arctic Ocean, and that their state of consciousness was far so advanced, in comparison with ours, it would be like comparing kindergarten to college.

Yada: Well this is true of some of these people who live underground. Also it is true of some of races of humans who live in the upper regions, in the outer shell of the earth.

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Man: They don't live underground; it is a state of awareness. We have the awareness of earth as we know it. Their awareness is of something that is much greater than ours. It isn't limited to the extent we are. The life span there is possibly a thousand years and they are accident free, which is something in itself.

Yada: Yes, because perhaps they are more free of fear than you people on earth - because fear is what leads us into what we call accidents. There is no such thing as an accident. There is law and order. It is only our inability to comprehend, our inability to see what we are looking at. So we call them accidents.

Question: Can we talk about accidents a little bit? I grasp it at the moment and then I lose it again. You say there are no accidents; there is only law and order? So there is a plane crash, or something like that - how does one explain this?

Yada: One doesn't. (laughing): I am not trying to be smart, no, and I am also not joking, not with humor. Let me suggest something - never put yourself in a position where people think you can answer questions!

We are, and we bring to ourselves, what we think because what we think we feel. Our thinking, our feeling selves move our bodies in such a manner as to place us at certain points at certain times - points of time in which things will happen to us - and it will happen then, and at no other time.

Time is a feeling also. You have heard and you have probably used the expression "I feel I must be there at a certain time". So it is a feeling. So your feelings will take you there and you will encounter perhaps what others would call a negative form of action. But perhaps not negative to you, not really. But to someone else who sees what you have gone through, it appears to be negative.

A man loses his body by violence either outside himself or inside himself, or by disease. Generally speaking, someone else observing this, is shocked or in one way or another disturbed, and says it should not have happened to him or her. But how can you say that? What do you mean by that? You are only observing the surface. You are not looking behind the facade, where the senses observe. The senses observe the facade; they don't look beyond it.

Annie: We are not seeing what is really inside. For instance - I don't know if this really has anything to do with what you are saying, but last night, Mark and I visited Irene in the hospital and I have never seen her look so entirely beautiful, during the whole time I have known her. Granted, she is in the condition she is, but there is something heavenly beautiful about her, to me.

Yada: All right, TO YOU. Now we refer to your holy book, the bible, and you have an instance of this sort of thing. Observation. What you see is what you feel, what you want to see. ←

The story is about the man Jesus. He walked along the road with one of his disciples and one turned to him and said, "Oh Master please do not look! There is a very bad sight on the ground over there, a dead dog. Your eyes are too superior to look at anything like that. You are too intelligent, a Master". He did not know what a Master was; he had no concept. But the man Jesus knew, and he said, "True, a dead dog". His students did not want him to see the corruption and filth of the decaying body. They need not have troubled themselves because he didn't see it. He said, "But his teeth! Are they not whiter than snow?".

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Lady: I have always questioned this, in my own thinking - the way I would look at something like this. The dog would be dead, maybe all puffed up inside - it is hard for me to explain but you have to see the truth about things.

Yada: Yes. When we have the understanding we therefor do not see the negativity called corruption. If your eyes - the vibration of the physical eye - if the rate of vibration of the optic nerve was higher, you could look on any form of corruption and not see it. In fact you would see the chemical change taking place. You would see atoms breaking down as they were as molecules, which are chemical units. So you would just see the breakdown process of the molecular structure. And do you know, that is beautiful action? It produces all manner and shades of light.

Annie: Well some people are not too pleasant to look upon, but if we are trying to see the perfection in them, would this eventually raise our sight -?

Yada: Yes of course. We are conditioned by the environment we come into. What do I mean by 'we'? I mean the senses. **The body of the sensory organism is hypnotically conditioned to think this way and not the other way.** If we want to break away from that conditioning, we have to put ourselves through a process that will help us change our way of thinking - break away from it and change it. Try to see things as they are and not as someone says they are.

Annie: Then these disciples were looking at the dog with emotion?

Yada: Of course. Moreover, they were looking at it with the belief in death, and what they were smelling was the stink of death which is fear. Animals pick up this sense of fear. It is like an aroma, the smell to them, and it can make them very angry, very fearful. If the animal is a wild animal, it will most likely attack you.

Lady: Would you talk to us about fear?

Yada: Fear. Here again is what we think of as the unknown, and all too often we have been conditioned to think of as unknowable, that you are mortal, that you cannot question god or gods. You are you. What does this do for man? It causes him to fear. He comes to believe in the superiority of these beings. **When I begin to believe that you are superior to me, I begin to crawl on the ground. When you are around, I lose my human dignity; I become an animal again. I become a stupid robot.**

Do not ever permit yourself to believe anyone - in or out of the world - is superior to you. Once you do this you will lose communication with them.

In your academic schools, if you as a pupil begin to think of your teacher as superior to you, there is no longer any communication between you because you will be afraid of him. The teacher's place is to bring himself down to your level. He cannot teach you anything if he stays up there in a state of superior understanding.

Annie: How can you deal with that kind of person who feels he is superior to you which means that he really is afraid of you? In retaliation you deal with him in order to create the possibility for exchange, for then it is up to you, the student, to allow this -

Yada: You approach him without fear, without anxiety in yourself, regardless of what HE thinks. It is YOUR thoughts that mean something. **It is your approach to him that can bring the balance.** You take a detached attitude to his sense of superiority. Don't let him think that he is - what you Americans call - 'getting to you'.

Question: What about fear for yourself, your own security?

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Yada: Many children in your schools fail because of this. Young children, because of this fear, can become psychosomatically blind. They lose eyesight and they must have glasses. Many of them develop a stuttering habit. Many of them suffer endless colds; they always have some disturbance with the mucous in the body. Dysentery, the wrecking of the intestinal track, all comes from the feeling of anxiety, fear, inferiority, which means in one word INSECURITY.

Lady: Many adults have the very same thing.

Yada: They have it from childhood or they develop it somewhere along the line. People who are very high in business, holding very responsible positions in your world today - is it not known that the majority of these people suffer from the disease called ulcers? Do not the majority of these people wear glasses and thicker lenses as time goes on? Fear, which disturbs the natural acids of the stomach, hydrochloric acid. Instead of digesting the food, it ceases to attack the food and attacks the lining of the stomach. It does it because the fear intensifies the acidity there and this results in the person having ulcers - or suffers in the bowels, constipation. Kidney trouble, bladder trouble - all these stem from the very deep-seated, long existing fears, anxieties, feelings of insecurity.

In married people, where each one believes he has to contest the other constantly, to show who the boss is - Males have been led to believe that they must act like a boss. Females, knowing that, do not feel secure in that way, and begin to eat at it again and again. They know they can break them down in time because the male does not feel secure in that; he really does not want to dominate. It is too much trouble, too much responsibility for him, which he does not feel capable of handling. But he has been told in your society "You're the male; you're the boss. If you don't stay boss, she will become boss and good-bye you if this happens!"

You know, I think it would be much more intelligent to teach boys and girls the wisdom of working together, that each needs the other's thoughts and ideas and concepts and counselling on what life should be. Do you not think there would be fewer murders and loss of life when divorces are made impossible?

The human ego is an ass, thus, coming into the physical world, it is made of the kind of stuff that must be strong. The ego must be able to keep the physical self living in the physical world. It does this by expanding itself. If it has nothing to compete with, it becomes weak. I think God knew this and that is why he gave man the woman, so he would have something to be superior to. All this leads to trouble; it leads to madness; it leads to creation of problems between two people, and having two people blame one another, which never solves any problem.

My blaming you, you blaming me, does nothing for the problem. The woman says, "Oh that is a male viewpoint", which means she wants to contest it. The man says, "that's the female viewpoint" and he says it in such a way as to make her feel inferior to him. Do you think this is not madness? Of course it is. They cannot do anything for the child, and the child, almost invariably, will act as it is conditioned to act by the parents.

Lady: What is our chance of overcoming this?

Yada: Knowing what is going on around you. Knowing what is going on inside you. What are you made of? What is your conditioning about this? About life? About other things?

The only trouble is it takes us so long to gain this understanding. In the meantime we are nervous wrecks! Takes a lifetime to get just a little understanding.

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Man: You are so right. It is the lack of understanding that is the cause of it. Take 90% of the people who have ulcers - you will find basically they have a lack of understanding, which could be attributed to the source of fear in itself. This lack causes the fear, and fear causes the ulcers. We are talking now about things that are very basic and go back to man's foundation. How do you advance to the point where you don't want to destroy yourself or anyone else around you?

Yada: That is right. You must first give the child, coming into the world, intelligent instructions. You must tell them, instruct them, get it into their consciousness that they have a place here. They need not worry or be concerned about someone else usurping their position in life. They can exist comfortably, wonderfully well, without antagonism to their neighbor.
→ They can help their neighbor and not lose anything by it, but gain much from it. ←

But you have a system called the 'rat race'. You know, rats are very often smarter than humans. It is sad because this should not be so. Man should be the most intelligent being on earth.

Annie: We are but we don't use it. Therefore it is no good to us.

Lady: Man is using it, I think, not for understanding but for all these outside things. Look how we have progressed in the material world. Man has worked out some tremendous problems.

Yada: Oh yes, but you find that most of these are men and women who have concentrated on these problems and they have not permitted themselves to be disturbed by outside activities. Single mindedness.

Annie: A friend of mine is concentrating on the spiritual - "Seek ye first the kingdom of heaven and all these things shall be added unto you". I give her credit; she really is blind to everything else. Gradually she feels she is being forced back into the material world in order to exist financially. Now what do we do then to strike a happy medium? She is meditating a lot and sets other things aside to devote her time to understanding herself.

Yada: (Speaks with his teacher, Kethra). You see, there is law, and I am trying to work against law when I try to stop what is happening in Mark's body. The conditions are set up; the activity is natural. Irritation of the respiratory tract by infection, which you call a 'cold'. He has what you call bronchitis and then his smoking and now a cold - it is a wonder his body holds up under it!

Many people have taken me to task because I do not stop Mark from smoking. Do you know what I have said before? The use of tobacco is not what is hurting a person; it is the thing that started them to use tobacco - the using of tobacco as a substitute for fear, anxiety, worries, insecurities.

Annie: But Mark has done wonderfully well, considering he is so sensitive. He has been through an awful lot recently. It was very difficult for him.

Yada: I also have to watch him for this condition. It is breaking up his nerves.

Annie: We must be an awful problem to you - really - all of, with all our symptoms and problems -

Yada: Yes but if I agree that what you are saying is true, this means I am not capable of rising above these problems.

Annie: We shouldn't be seeing it as problems should we? We should be seeing it as what is just there.

Yada: Yes, a way of life. It is a part of your existence. How you got that way is not so much the question. It is just the way it is.

Question: Is it true that we are not given anything we are not strong enough to cope with?

Yada: Ah, but not entirely because some of us do not have that strength. The pressures that are brought to bear upon us are too much and we break down, deteriorate and die. We cannot always cope with things.

Question: Is this because of our emotional nature?

Yada: Yes and also because of the condition of our physical body - its chemical composition, its cellular strength, its tissue strength, the nature of the blood stream and its chemical composition. We have to take all these things into consideration.

Question: Don't you find from your own experience that a great number of people have a problem that is similar to "his eyes are bigger than his stomach"? My observation is that a great number of people see more truth and more light than their ability to understand. Many go and hear a lecture about the great things they can accomplish but they are not capable of understanding these developments of great horizons and are not content with the growing of one seed.

Yada: That is right. There are some farmers who are not content just to sow the seeds in the furrows. They have an irresistible desire to come back and start digging up the seeds to see how they are growing. Nothing is gained by it. They do not understand what farming means. They do not understand the nature of sowing and leaving things as they fall, where they fall. Their only business is to prepare the ground for the seed and not to find out whether the seed is making out good or bad.

This is so often what man does with his life. He is always looking backward at what he has already done. If we do not learn from our experiences, how CAN we learn?

Question: Don't you think we magnify our problems all out of proportion?

(Tape is turned to second side -)

Yada: If you are going to do these things, first know what you are going to do and the reason FOR doing it, and do them very deliberately.

Annie: You were listening to our conversation?

Yada: Yes, I was a big ear! When listening, become ears; when looking, become eyes. Put all your consciousness into the sense which is needed at the time, In feeling, in touch, put all your consciousness in the ends of your fingers so you will better understand what you are touching, the nature of it. Giving it your undivided attention, makes your life fuller.

It is like the advice to little people - chew your food - I think it says to chew 50 times. Because, the more you chew it, the sweeter it tastes because it gives the mind time to communicate with the food so that it understands taste. It puts consciousness into the taste buds so they can begin to appreciate. People who are called connoisseurs of food or drink, have taste buds that have become highly sensitized, highly conscious.

You see, hands are extensions of the mind, of the consciousness. So little of this is taught in your modern world - appreciation of the senses. Too often, in the teaching of metaphysics - they try to tell you to get away from your senses. We live in a sensory world.

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You can understand that world much, much better if you can appreciate and love your senses. Respect them and you will not let your senses become jaded so that you eat just to fill up a hole. Eat, not only to feed the body, but to feed the mind.

Your sense of smell is destroyed with the use of tobacco. Therefore, you destroy your sense of taste because, without the ability to smell, the sense of taste is dull and uninteresting. You can see there are reasons for stopping what we are doing, or doing what we are doing. We cannot stop or go unless we have reasons.

Annie: Speaking of consciousness - the matter of empathy - of one individual taking on the feelings of another. What are your comments on that, if the feelings being taken on, are of a negative nature?

Yada: I will call it un-natural, for our nature was not meant to be used in this manner. We are literally abusing our senses when we permit this attitude, to what is going on around us, to so affect us.

Question: What can we do about it?

Yada: First we must come to know what is happening, what is really happening. Mark was speaking to you of his emotional reactions to what is happening to him. But you see, he is not reacting to what is happening to Irene; he is reacting to what is happening to himself. He imagines what is happening to her and this affects him very negatively. He spoke of how it does not bother him to use a needle on himself but when he sees it used on her, it affects him very badly. He is imagining that it hurts her. It does not hurt her. It comes from very deep seated guilt feelings he has, regarding her. In times earlier, way she did. He also knew that she didn't know why she acted the way she did but continued to act that way. His feelings of resentment, of being mistrusted, are from when he was a baby, the resentment he felt when he was a baby - and his mother was not feeding him, a terrible feeling of resentment. Later these feelings of resentment to his mother became GUILT feelings when he discovered it was not her fault. She did not mean to treat him that way. The guilty conscience. So again, he transferred this feeling to Irene.

Annie: We have this feeling for other people - a lot of people use their frustrations - we are really punishing ourselves.

Yada: Of course, that is right. Mark has only to watch someone being treated badly, on the TV or at a movie, and he is constantly REACTING to what the characters in the picture are doing.

Annie: We punish ourselves because we feel guilty.

Yada: That is right. But it started from babyhood - and to Mark, before that - at the time his mother was carrying him. He picked up many of these negative attitudes to the external world, by the way his mother was treated while she was carrying him.

Question: But isn't it up to each of us to overcome these tendencies within ourselves?

Yada: Yes it is, if we only knew what to do. We could overcome them if we knew what they basically are. But as long as the conscious mind is not aware of what these things ARE, and the source of them, you can do nothing about them.

Question: The way you have explained it tonight, has made it clearer than in quite some time. I think now, understanding that I can do something about it, that I don't have to go way back to find the source, really, in order to get rid of it, do you?

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Yada: Yes, because you will not know what the source is unless you do. In your modern psychiatry, the psychiatrist permits the individual to do all the talking because he knows that eventually this person will go back to the source of the trouble, without his even knowing he is doing it. The human mind always tends to go back much more than to go forward; it is constantly living in the past.

Now, if the conditioning we get, as we go from year to year, is not recorded intelligently in the mind, then the unconscious self takes these actions, builds them up, hides them. Then, later we break out with some kind of sickness and we wonder how we got it. We say we ate the wrong food or we drank too much or smoked too much. But why did we eat too much, drink too much or smoke too much? Because we did not know the source of the thorns that were sticking in us.

Question: You know of the Science of Mind religion? For instance, if you have an allergy or some such thing, they claim that it is not really necessary to know what caused it in order to get rid of it. They go through some procedure like "I am now living in the image and likeness of God", and it was a false idea that brought on the allergy.

Yada: But you see, this is not a very intelligent approach because we do not know what we are saying when we say "I am in the image and likeness of God". In the first place, we have no idea what the image of god could be. We have no image. You see, imagery is something the mind does.

Question: Can I have faith though?

Yada: Yes you can have faith but you do not get rid of the problem by faith. Now Mark had a treatment by those you call Christian Scientist practitioners. He had very bad trouble with his stomach, gastritis. He was given everything by the doctors, but nothing worked. Then this lady worked on him and in three weeks he was better than he ever was before. Now, though he never got the same ailment again, he got others.

Lady: Maybe I quoted them, not knowing enough. I think they seemed to get rid of the cause without needing to know what caused it - maybe that's it. Do you know, Frank?

Frank: What I am familiar with, their usual method is to use identification for certain causes for certain ailments. If we understand, we don't have this condition. If we understand the truth of the condition, then we automatically dissipate it. It is very involved, a great deal easier said than done.

Lady: I think what they think is to get rid of the cause - for instance, a cold or some other condition - they seek to get rid of the cause but claim you don't have to know what caused it.

Man: That's like saying which buttons to push to get the television on -

Yada: No, no. What you say about the television - which button to push - the different buttons do different things -

Lady: How do you find out which button to push?

Man: It isn't necessary to know which button to push. It is the degree of understanding that initiates the necessity to push the button. It is becoming aware of what you actually are. We are spiritual beings to begin with. If we can get a glimpse of understanding that we are actually spiritual beings - if we get a glimmer of that, then if that understanding is sufficient, large enough, that understanding will be sufficient to remove whatever it is that is causing the ailment. Simply because your mother didn't give you a bottle at 2:30 in the

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morning, could be the cause of a series of frustrations. Your understanding of yourself is sufficient to overcome whatever the cause is.

Yada: You see, it is not so much the lack of a bottle at a certain hour; it is simply the lack of food. It is like sex - it is not the hour at which you have your sexual approaches to one another, which may make you incompatible. It is more your need for sex - not at any certain time, but only when the will for it is upon you. If you have to wait for a given hour, you may lose the desire; sex cannot be timed.

Food should not be timed except by reactions of the body for the need of it. I am hungry NOW - not "I am going to get hungry tomorrow at a certain time". And this is what we do with ourselves and to one another.

Question: That lady said something about being created in the image of god. We are, are we not? I don't mean physically.

Yada: I think if you use the word 'god' with 'image', you have no image. But I am created in the image of Light.

Lady: I am perfection. This is perfection. So then we are perfection if we realize it.

Yada: That is right. We do not have to become perfect. If we have to practice to become perfect, we will never be perfect. We have to recognize the fact that we are NOW perfect.

Lady: So if we get this understanding, which Frank speaks about, perhaps we can accomplish some of it.

Yada: That is right. But you see, living in the very simple patterns we have expressed ourselves in here, it is still not easy to comprehend. It is not easy to grasp. Why not? Because we humans, coming into the physical world, are conditioned by the environment, to think in certain patterns. Now if we want to think in other patterns, we have to start conditioning ourselves.

Annie: Isn't it up to each one of us, to make up our own mind whether or not we are going to do it?

Yada: No one else can do that for you. You must do it for yourself of course. But this does not make it easy. Somehow or other I still have to understand the pattern I was given upon coming here into my particular environment. Why? From whence did these come? Who before me accepted them, believed them? How true are they really - apart from my parents' belief, my teachers' belief - whoever the teachers are, academic or otherwise - how true are they?

I have to find that out by putting them into practice, by experimentation, by thinking about them, trying to judge them for the depth of their reality, their truthfulness apart from what I have been told.

Annie: We can begin by crossing out what we know is garbage and rubbish, can't we?

Yada: Yes of course we can - if we can! If we are capable of recognizing what is rubbish and what is not.

Annie: We might have to go back to the garbage can and get it back!

Lady: We are talking of good conditioning though.

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Annie: Yes but how do you know? What appears in a negative light at one time, may appear in a different light at another time.

Lady: When I think 'negative' I mean something that is pure negative -

Annie: What would that be?

Lady: Well, if you think about being sick, that would be pure negative. Pure fear, jealousy, envy - all these are strictly negative and can never accomplish anything. By tossing all of them out, you've made a start toward understanding

Yada: Because you recognize the fact that you were thinking negative, helps you to think more positive.

Frank: I read that there was a sage in India, who came upon a man resting in the shade of a tree. The sage asked him, "Why don't you just go out and be actively dishonest?!" The man had progressed to the point of neither good nor bad; he was at an impasse. The sage suggested he go out and rob or steal - become active.

Lady: Who would he be hurting but himself?

Frank: It isn't a question of hurting or not. For instance, if you are envious of someone because he has a better coat, you can either get mad and hate him or you can earn more money and buy a better coat.

Lady: Too often, you won't do that. You'll just tell everyone what a dirty so-and-so they are. But you'll be too lazy to earn more money.

Frank: But you are still acting.

Lady: That is negative action.

Yada: What you are saying Sir, that wouldn't it be better to wear out than rust out?

I am not concerned about Karma; I am concerned only with action, with living, with being. That is important because I am going to create Karma one way or another - good, bad or indifferent. Only if I stop being, can I stop creating Karma.

Lady: The man sitting under the tree, who says he isn't active? You don't know what his mind is doing.

Frank: The Indian philosophers are great for creating parables to illustrate a point. The meaning to it is it would be much better for the man to be doing something rather than absolutely nothing. It is better to think derogatory of someone - at least you're being constructive, the mind is active. The best way to cure a drunk is to give him all the booze he can possibly hold, until finally he becomes so wretched within himself he has a true desire to improve.

Lady: Which is more important, your feelings or your mind? A man could go through life having a completely happy feeling or sort of at an equal state -

Yada: You know, the assumed state of the Christian heaven that everyone is in a continual state of happiness. What a bore! Even god couldn't stand it!

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* Karma is living. An action is living. Let us go right down to a minute field of energy. What makes energy? Something called motion. Let that motion cease and the thing ceases. Take an atom down to absolute zero motion and you have no atom.

Question: Well we do have that state don't we?

Yada: No it cannot be attained. Take one tick in time. Could you reduce time to one tick, or an eighth - or a sixteenth? You would never reach the end of the last fraction of a tick because that would mean no motion. And no motion would mean a complete and absolute vacuum - and there is no such state.

Question: Can't Karma be brought about by your feelings.

Yada: Of course. It is not a question of what brings it around, it is a question of this is the way it is. To live is to create more action reaction, reaction, action. If you break the chain, you are no more.

In what is called birth, is the period of time in which the human ego perishes. At rebirth, that ego, that personality does not exist any more. It is wiped out. Yet everything that went to make up that personality in this life, will appear again in another life in one form or another.

What is the "personality"? It is not the experience or experiences per se which that personality went through, but rather the attitudes, the reactions to what they went through, which makes the "personality".

The "personality" is a composite of your feelings, your reactions to what has happened to you. This stays in the real mind which you call the unconscious. It is the eternal mind. It is truly cosmic mind. This is the eternal seed of you. This can never be destroyed. It is like a computer, but much more wonderful in its inner nature. The measurements made by the inner self are much finer.

You see, this cosmic mind does not care what you do. It has not the understanding of the meaning of the word 'care'. Care is an emotional word and this conscious, all conscious cosmic self is not like that. It knows not the meaning of caring or not caring. It accepts and catalogs action and then, when that being manifests again in form, it lets some memories seep into the conscious self, memories of how it acted before.

Annie: What determines what memories seep through?

Yada: The feelings of the person in this life, of what he did in the last life, bring out reaction. Little emotional markings drop into the conscious self and cause that person to respond in one way or another.

Annie: This is the wonderful thing which caused Mozart to be already that, at two years of age.

Yada: That is right. This is truly Mozart. This is truly the great Michelangelo or Shakespeare. There is no other like you, no other in all existence. How wonderful! Just think, you are a special gem among gems.

You know, when you think like this, it helps build up your confidence in yourself. It shouldn't give you a big head; it should give you a big mind. It should align you better with the big mind because it is saying, "You are loved. You have the love of the universal father. You are needed in existence".

Man: But I can see one's identity is lost with transitions. What then is the purpose?

Yada: Identity is a vanity. There is no such person, per se, as Mark Probert. This is the most non-entity. Have you ever seen a spook? Well this is the most spooky spook - it has not existence. It is an image created in the mind. It is a label that your parents hit you on the back with when you came into the physical world.

You must be christened or you will be lost. Lost? How are you going to get lost? Where is there to go but here?

Frank: If you are fortunate enough to attain what is referred to as the state of conscious transition, when then would be the conceivable idea that transpires? According to the story, Christ - after the crucifixion - the consciousness was identical to the individual who lived and experienced life as the man Jesus. If this is the case, it wasn't a loss of identification there. It was a consolidation. It was a demonstration of understanding and identity that the man himself was still there.

Yada: My friend, Jesus is a stamp. You have put up your food in cans today and you put a label around the can. You trust the label that this is beans, potatoes, whatever. But you cannot be certain what is in the can until you open it. Now this is beans. Listen to the title - beans, beans, beans. If you keep repeating this you lose the identity of the word and get a tone - sometimes a very helpful tone like the word 'ohm'. When you simply say 'ohm' it is dead, but you bring it to life by singing it, vibrating it - ohmmm. If you work this up, all the environment around you is vibrating at a great speed and that speed washes back on you and raises you.

Annie: Isn't it to some degree that we, as a rule, influence our parents to choose a name that we are compatible here, or like?

Yada: Not really, no. And this is unfortunate because few people get to name themselves. Not permitting this to go on can also be a danger because there are some children whose parents have waited until the child could think for itself to choose a name for itself and has anointed itself with the most ordinary of names

Most parents name their children from the point of emotions, their own feeling about their offspring. Many parents, and many mothers, who it is believed loved their child dearly, had inner resentment and gave the child a foolish name, unconsciously revenging themselves on the child.

What a strange thing is this thing called the mind. What is the source from which this fountain springs, that is so complicated and so valid in its nature? (I cannot say anything about anything and be certain that it is the absolute last word regarding that thing.)

Man: This identification you speak about - does it come about after the sinkhole of illusion is removed?

Yada: That is right because then what do we discover? We discover our real name is 'ohm' or 'aum'. I am. This is the eternal. This is the real 'I am', we the creator, hypnotic. Get this in the imagination and it will make you comfortable. But be careful because it can make you bigheaded too! If you don't understand what I am saying, it will make you a big head because you may think I am speaking of the ego self. No. When you get to know that creator, that eternal you that never was born and therefore can never die - die meaning perish, come to an end.

You know, sometimes some of your people of the temples, you call priests or the clergy, they will say, "And Christ died and rose again on the third day". Isn't that contradictory? In the first place, Christ was never born. That which is never born can never die. It is

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eternal. That which is born, dies - born meaning projected into the physical world. That dies. The Christ never was born. "It" is eternal. "It" is the everywhere-ness of consciousness.

The man called Jesus, in his last incarnation on the earth, had raised his consciousness through his experiences from life to life, like anyone else. He had come to the cross of understanding and he bore it well for he knew its meaning. He did not cry out "Oh God, oh God why hast thou forsaken me". No. How could he do that, a great Master, one who knew the truth, one who knew he was making his last appearance in the sensory world. He realized that this is what it is, a sensory creation. And as we create sensory-wise, we shut out the thought, the idea, the understanding that we are the creator.

Does a man who paints a picture, know that he is the creator of that picture until after it is created. No, not until the creation is done can he realize that he created it. In no part along the way, from the first brush stroke until the last, will he know he is the creator; until he puts on the last stroke and sits down - because the picture is never created until the last stroke. Until he puts on the last stroke, he cannot know whether he did it. He had the paint there, the brushes, he tries to tell himself he did it. Anyone else watching, seeing him do this, would say he did it. But if he is not doing it, how does he know he did it? Do I make myself clear?

Question: Why do we have that ongoing thing that nobody was on the cross at all? I would like to know why the story says it happened?

Yada: This is an appeal to the unlettered, the uneducated - those who are lost in the emotional world.

Question: Was the story made by a body of people in order to control?

Yada: Yes. It was stolen from the actual initiation of the Hellenic schools and other schools of mysteries of ancient times. There have been many Jesuses and many Aesus who have suffered the cross and come into the realization consciously. Tat Tat Sat, Tat Sat Ohm - I am that, that I am. I am the reality. In this realization all fears drop away and when all fear drops away we are no longer obstructed from looking and at the same time seeing. Seeing means understanding. Do you understand? You Americans have a way of saying this word often: "See?".

Question: If one were to take a story - and motivate their minds according to the principles expressed therein, would the end result be detrimental?

Yada: YES, because he would not be able to understand it. Only his emotional side could be appealed to that way. Many things said by the man Jesus, were actually said at the initiations, during the rituals through which these beings went. These were recorded many times in parable form. Why? So the unlettered could not understand, could not see. They were not ready, therefore they could not be permitted to see.

Man: A parable you spoke of was the dog and the white teeth. The point illustrated there was no matter how wretched or bad a situation, one can find some good in it. When you apply it to various parables you have a very sound application to what the teachings actually are.

Yada: Yes of course, but not comprehensible to those who are not prepared, who have not the comprehension to understand. The man Jesus said "I speak with two tongues" - meaning one to those who understand and the other to those who do not. To those who do not understand, I tell the truth in fairy stories, appealing to their level of thinking, so they will be pleased and react that way.

9-06

The man Moses, was sent by the great Egyptian mystical schools, to appear as a Jew, to what are called the Hebrews. Jewish is the religion; Hebrew is the race of people. Moses was not a Jew. He posed as a Jew so the people would understand him, would go with him.

Not that they would understand his teachings any better, but would be more desirous of listening to a Jew than to the man Amen Hotep, when he came, a long time before Jesus, a long time before the man Moses. He tried to bring the people the story of the one god, one invisible, eternal god, but he was driven off. They did not want him; he was not a Jew, not a Hebrew. They were not prepared, therefore, to listen to the truth. Their minds were closed by Amen Hotep being an Egyptian, not a Jew.

Understanding. What a wonderful word that is!

Question: Certain seers have said recently that a new Jesus has been born somewhere in India or the Middle East. What are your comments? A teacher, someone who will again try to unite the people, show them the truth and help them to gain understanding.

Yada: Should there be such a person to come again - as always has happened down through the centuries, has come a leader, a real leader. Observe the fact that real leaders never let on that they are leaders; they come quietly.

Annie: This child has apparently come very quietly to humble parents - the one who has made predictions that have been quite accurate, which came to him symbolically in a dream.

Yada: The Christian world is not going to accept anyone who does not come down from the sky in a fiery chariot, who does not drive fear into their minds, to throw them down on their knees, toss them in their graves, tear them to pieces, condemn them as sinners - unless Jesus comes back doing that!

Annie: You mean we are not in the age of enlightenment?

Yada: No. You are in the age of atomic enlightenment, not spiritual enlightenment. The world en masse will never have spiritual enlightenment. He may get degrees of understanding, that will improve his condition, but physical man will always -

Annie: You are telling us it is an individual thing?

Yada: Yes that is what I am saying.

Annie: More and more of us are beginning to seek -

Yada: Oh I see greater numbers of people, yes.

(End of recording.)

(End 184 - 01/07/66)

Class - January 15, 1966

Mark Probert
931 E. 26th St.
San Diego, Cal.

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7m 13
Yada di Shi'ite:

(Extending greetings and making reference in his language to the Sun)
We had great love for this word of creation. In the beginning, we did not worship it as an idol, but with the knowledge that it was the source of all life anywhere in existence. It was only after the fall of my civilization, and in later times of other civilizations, that the people took to idol worship and making sacrifices to these idols. That is when man would lose himself and return to the animal state.

And it is happening in your civilization. Man is losing awareness of his divine nature, so he cannot go forward. He has only backward to go, and that is returning to the animal.

(Q: Are we close to the danger point?)

Yes of course. You are walking - the world is walking a very narrow edge between survival and total destruction. The sad side of it is that this destruction to come, will leave nothing to continue with in the earth life.

In other times of destruction, the land was not destroyed. People destroyed themselves, but the stage and the setting remained. Though it was often torn up by natural forces, it was not left uninhabitable, which is what could happen in this destruction. It will be total. Sad.

(Q: Several years ago you mentioned atomic war would not take place. Is atomic war possible now?)

Yes. And something more. Man is a very clever being.

(Comment; So clever, he often outsmarts himself!)

Very often! Yes. He may, and very likely will, find a way of war - widespread war, in which he will destroy himself but leave the scenery behind. He may do it by the use of sound, and thereby save earth from being made useless by atomic radiation.

(Q: If he used atomic radiation, it would be a long time before evolution can do anything - if at all?)

That is right, at least 5000 years before the earth would be anywhere near proper for life again - and as you say, if at all! Nature has, and will in the future, let loose tremendous quantities of energy. It does this in a storm, but in such a way as to be beneficial rather than harmful to the earth.

After a storm, the conditions created in the atmosphere, are of tremendous benefit to all living organisms. Quakes release vast amounts of energy - it would take several atom bombs to let loose that much energy. But when nature does it, it is in such a manner as to be beneficial - it takes the fire out of the forces. You get force and light but you are not getting the vast quantity of heat, which cremates things.

When my civilization was destroyed, it was destroyed with all the violence and properties of atomic power, and caused a condition in the atmosphere which prevented light from being - what you call - (Didn't penetrate?)

Yes, but the reason it didn't penetrate - diffusion - it was not spreading by diffusion and refraction. Why? Because there was no atmosphere to produce light. If you get into the upper spaces where the light cannot strike an ionosphere or upper atmosphere, you get no diffusion; so, you get no light. The properties which go to make up the upper atmosphere are such that the particles are separated by great distances; so you get no light. And so it was on the earth at that time - the change in polarity of the earth, destroyed the atmosphere. In time, I learned this was not all over the earth, but just in my particular section of the earth - The Himalayan Mountains. On this side of the earth, everything was all right. And it is the same way with the story of the flood.

The world was not flooded. It was just that one section where the ancients existed, mentioned in your Bible. There have been great floods in other parts of the earth, and shifting of lands, that didn't affect other parts. It has never been the entire earth. The earth has suffered many disasters, but never total destruction. Had there been, there would be no coming back, no returning to the laws which governed that world before the disaster took place.

I say this about your atomic war - total atomic war would be world-wide; would affect the entire globe, such as no other disaster has ever done. Also, the destruction could be so great as to shift your earth out of its present orbit and either bring it into the sun or project it much further away from the sun and destroy it by lack of heat.

Any destruction will bring equal activities on other planets, forces felt on other planets; and could cause wide spread disaster to the whole solar system. (Chain re-action.) It may not affect the galaxy, but it would affect the solar system. It may affect certain sections of the galactic system and lead to entire galaxy disaster.

(Q: Earth as it is now - has the same rate of descent of man occurred?)

Yes. You had tremendous disasters here, in both Lemuria and Atlantis. You had what amounted to total destruction. That some of the people survived it, is surprising! But they did, and continued to reproduce themselves, mixing with other races of people.

My civilization, when it was destroyed, was very widespread in its effect, killing millions of people - the majority of them, instantaneously. Some survived, but in a complete state of darkness. And it was while in this state, that man acquired his stories of devils and evil forces.

There was much praying going on. Man needed a saviour. He called for the sun. The sun descended from heaven, or returned to earth, as light. The light was then taught as being wisdom, for light dispelled the darkness of ignorance - or the ignorance which was created by those living in the darkness.

In your Bible it said, "For God so loved the world, he gave his only begotten son to save the world." It did not mean another human being. The human being became after the experience of darkness when passion plays were presented in which (an individual was chosen in the secret schools, to play the part of the sun returning to earth to save man from darkness).

Darkness is death. Ignorance is always death. When we understand these things, we get an entirely different picture than the Bible says. (Comment: The bible is an analogy.)

All the talks of the man, Jesus, are parts of the rites and rituals which took place in the secret temples. In later times, these mystical schools spread from India into Ireland, Egypt and Persia; but they had their origin in the Himalaya Mountains after the great disaster.

(pause)

The trouble with predicating what is going to happen to the earth is that so much of it - if not all of it - depends upon man and his attitude or his change of thought and feeling. And man is probably the most unpredictable of all things in the matter world. He is in a constant state of uncertainty as to what he wants.

So, it is either a very, very smart man or a very ignorant one, who tries to predict what is going to happen with man. And I certainly lay no claims to being that smart; I may be that ignorant! But, my observations of man through the centuries, has made it very plain to me that he

hates himself. He is like one who is in constant pain - he seeks some escape from it, and he has come to believe the only escape is death - so, suicide.

It is only the very intelligent person who has come out of that kind of thinking, because they have come out of hate. They see that the only escape for man is to return to sanity; and man cannot do this until he finds out what it is that has driven him insane. It takes work and patience, time, and love.

(Comment: The insane doesn't know he is insane, therefore he doesn't want to change.)

That is the trouble! Speaking of images - looking at reflections in the mirror - man has an ego to satisfy, and as insane as that ego has made him, he still likes his reflection! So this is a good thing for it is probably the thing that has saved him from total destruction.

Man has destroyed himself five times, but he did not destroy the earth. This was his saving grace, because he did not destroy the stage upon which he must act. But now he is in a position where his most terrible suicidal tendencies can lead him to destroy his stage.

All who have experienced earth life and are now living in other dimensions, are struggling against this possible disaster because it leaves no stage to return to where we can get greater understanding, in the course of time. There is nothing I know of in your solar system, no planet which is ready to produce life and sustain it.

All the outer planets are much too cold; and all your inner planets, Venus and Mercury, are close to the sun and much too hot. Almost as hot as the Christian 'hell'; So, they do not make a very good setting for man to work on.

The earth, some $7\frac{1}{4}$ billion years ago, was first spawned along with the galactic system - the milky way. After it came into being and became a proper place for life, it has survived all of the very great disasters it was heir to, in forming itself. But it so aligned itself with the sun, that it was immediately the proper point for life.

Mars was also very good, but somewhat on the colder side. But it grew many plants and animals and human-like beings. Then came chemical changes and in these changes, one of the disastrous results was loss of water. Water, being the most solvent of liquids - there can be no real life without it. It is the main property of the material world, and to have life, it must be found in sufficient quantity that it will be lasting long enough to produce living beings.

Little by little, Mars's water evaporated. The evaporation was much faster than it was on earth. So, some planets are older by chemical changes, than others; are faster in activity when dehydration sets in. A planet or a human being ages much faster by more rapid chemical breakdown.

There is some water in the underground in Mars, and so there is some oxygen; but it is very close to the rocks, to the ground. In time, there will not be even that much - like the moon. There is some water on the moon but it is down so deep, and so little of it seeps to the surface, that we need not even speak of it.

The lack of water prevents an atmosphere, which then prevents an ionosphere, which then prevents the radiation from being diluted when it strikes a planet. The upper atmosphere is called the ionosphere, only because the radiations from outer space bombarded; and in doing so filtered the radiations and filter out the more potent particles.

This is your saving grace on the earth. You have a heavy blanket of atmosphere, and only occasionally is the upper atmosphere rented enough to let in to the earth more potent particles than it does at other times. It can be one small amount of pure energy that can be disastrous. This is why it is natural to say that letting off atomic power in your world, doesn't really matter because the radiation will go away after awhile.

But this is not so. You have to think of accumulation, and you get much accumulation, of very vital particles. You make it on your earth through your radios, X-ray machines, radar, T.V. - you are bringing things in upon yourself. Now add the atom bomb to that and you can see how badly you can be affected by it.

The body accumulates radiation - what you call strontium-90 and this tries to take the place of calcium in the bones. This of course does not work and the strontium-90 breaks down the calcium of the bones and then the other tissues of the body, and you are inwardly burned to death.

(Q: You spoke once of man's playing with the atom, and in breaking the atom he lets loose radiation forces - hatred, greed, etc. I see a similarity between that and a man driving down the street. Someone pulls out and runs into him, and then he in turn releases forces. The similarity between man and the atom - the blindness of both?)

Yes. Man has a way of being moved unconsciously by his emotions, coming from his feelings. And out of these feelings, he creates attitudes that may move him into very negative fields of living; or out of negative fields. His experiences may give him an understanding he could not have had without those experiences.

Sometimes we complain about what happens to us and then something good happens. We didn't expect it, but we didn't expect the bad either. This is when we are living blindly; we are moving blindly, being a robot, an automaton. Come a time when we must learn how to move consciously, so we'll know what the results of our actions will be.

(Q: While I am interested in the world, I'm more interested in what I am doing because I can control this.....Use equals ability...this which I can use.....What 'I' is using it?)

This is very difficult to say. It depends upon what you think about what you are doing. What do you really think? Most of the time, few of us think. We only think we think, and this is not enough. Thinking is knowing in advance what results certain forms of action will produce.

If I hit this table, I know it will produce a given number of vibrations, which you call noise. If I also know that by producing this sound, I also create discomfort for someone, then I will not do it. If someone in the room, has their nervous system upset, and would respond to this noise in a very negative manner, it would irritate them. Knowing this, wouldn't it be a sign of intelligence for me not to do it?

(Q:?)

How can we go to another and tell them what they are doing, what the results of their action will be, when you see the results as a very negative condition and you know they are involving themselves in a very difficult situation and will suffer for what they are doing - how can you tell them? You can't really. If they can't appreciate themselves, they can't appreciate you.

Maybe you do not like the sound, but perhaps their nerves are dead. So can they understand what you feel? It doesn't upset them, so why should it upset you? There is lack of feeling because we do not know what is happening to another. We do not know what they are registering or why they are registering in this seeming to be hurt manner.

What pleases me, may be very distasteful to another. There are certain kinds of music which are detrimental to the nervous system. Other kinds of music are therapeutic, with properties of healing the body. So what to do? I must try to understand another, so I will not create sounds which are pleasing to me but displeasing to them. I must find out what hurts them.

When you want to win another over to your way of thinking, you must first find his way of thinking. This is also called diplomacy. This comes from intelligent, thoughtful living. To be diplomatic shows you are concerned with others. And you cannot appreciate others until you appreciate yourself.

What do you love? What do you appreciate? Don't think it is going to be what someone else appreciates. To have a sense of appreciation is the first step.

(Q: To do something to cause pain to another is inconsiderate. But, if joy would be an opposite.....joy would be a pain?)

It is a form of pain because pain and joy are two sides to one coin. There are people, known as masochists, who love pain - but only certain kinds of pain, and this pain must be associated with something that happened to them in earlier life.

If pain is associated with some other desires, that which perhaps we were made to feel guilty of. If someone caught us acting out our desires and didn't approve, it could lead one to enjoying pain - a form of self punishment brought on by a sense of guilt.

Then there is the sadist, who gives pain for the same reason - because something happened to him in earlier life and became imbedded in the mind as pleasure. To give pain, is to give them pleasure. Again, it is from guilt.

Man is a very sensitive instrument, registering his various experiences in a variety of ways - and later, wondering why. At some time, one person's reactions can be offensive to another; and if he doesn't wonder what started that person off, why does he act that way, then we misjudge and cause more trouble than that person could otherwise have caused.

To understand is to love. Why do you do what you do? When I know that I can no longer criticize you, Nor can I really praise you! I simply know you act that way because of something that happened to you at a previous time. That is the way you are registering an experience, and now, simply reacting to former experience.

(Q: My reflection, my actions....?)

Again, you are acting out - you are responding to a former stimulus. But you have forgotten the original action of years ago, what you did about it. So you forgot you had the experience and you think you are having a new experience. But it is simply recalling an attitude you had before. What was your attitude to an experience you had as a child?

It may have been painful or may have been enjoyable, but someone else, not being able to respond the same as you, felt it was not the thing for you to do. And so they brought pressure upon you, and these pressures produced fear, shame and guilt. Even though you thought the experience was pleasant, someone else gave you the impression it was bad, evil or negative.

Now, comes a time later in your life, when you are faced with having the same kind of experience you were made to feel guilty about in the past. You have carried guilt feelings with you and it has changed your feeling and made an abnormal desire out of what, in the beginning, should have been normal.

Man has two strong desires - survival units - food and sex. If he is made to feel bad about either one, he takes an abnormal approach to them

which causes more guilt feeling; until he becomes so ridden with negative thoughts that he ends up in a mental institution. And all because he was made to feel this way! It was sown in him by someone else!

Our imagery of childhood, often comes to haunt us in our adulthood. Yet, just to know this is to know why we are like we are. So, then we can free ourselves from that condition if we recognize the abnormalcy of it. You see, abnormalcy is working outside of Law - and this always causes pain because we can't really work outside of Law.

I think, if parents were given instructions about these things before they became parents, the children would not be contaminated by them. Guilt. Some parents say, "Don't eat so much" or "Eat all that food!", when the child does not feel like eating it all. It is literally forced down his throat, so he comes to hate food and he eats only because he must, not because he enjoys it.

He is driven to sex not because it is natural, but because he must. So, acting only because he must, leads us to abnormal acts. Then we do not care how we get rid of the pressures in sex; we seek only to get rid of pressures. So we get no joy from it, no joy from tension. And we find ourselves repeating, repeating and we can't stop. So it becomes a punishment to us instead of something natural which gives us freedom from pain.

Some women, because of their religious training - or mis-training, became, what is called, frigid and give only of themselves because they are told the 'Lord' expects it of them to make themselves a reproductive machine. They do it out of duty to the 'Lord' - certainly not to their husbands.

Sex communication should be a happy thing and therefore, a beneficial thing to both bodies. It cannot be beneficial to only one. We are exchanging our vital forces in the highest form of communication. But, only when we appreciate one another, only when we have love of one another.

Poor sexual communication is a very bad communication and one, or both of the parties suffer. There is a one-sidedness and the naturalness of life will not tolerate that. So we not only hurt ourselves, we hurt our partners; we hurt those we associate with.

Think how wonderful it is to eat with another we have understanding of, have true affection for. The food tastes better. The digestive system responds better. Look what happens when we eat in anger - it turns the body sick.

So think how much more it harms the body when we are forced to sexual association with one we have no affection for. Houses of prostitution are houses of death. They kill. There is no understanding there, no love, no exchange. It is one-sided. Does the male go away feeling released? No. He only thinks he does. Until in a short time, he feels dissatisfied and driven to do it again. He has no one to share life forces with, no one whom he loves. He cannot get rid of pressures, because it is mental not physical. It is a thing called love and he has no one to share it with. How sad. How destructive.

(Q: Is this part of the suicidal tendencies you talked about?)

Exactly so. All because he acts and re-acts without thinking, and produces more and more negative situations for himself.

(Comment: He attacks everything with 'I can't!')

This is because he doesn't want to. He is literally committing suicide, trying to get out. Saying, "Stop the world, I want to get off!"

→ We do that every day of our life when we do not think. ←

(Q: Man in general - to educate him - you said we can't educate man. I think you can!)

Yes you can, but only to the extent that you educate yourself. It seems a bit irritating because you want to reach greater numbers, greater masses; but you may get numbers but reach only a few out of that great number. So you may as well not have numbers.

(Q: Numbers are followers?)

Yes.

While I am honored by your company and very pleased, at the same time if I fail to reach you as you want to be reached, I am not doing my job. (Comment: I would disagree at this point in this respect - before I can say I am being reached, I must know what I want and why. I'd better check my wants.)

Of course. If, in your manipulating of me as an instrument to get the kind of music you want from me, you must play upon me to the best of your ability. Otherwise, I will not give back the kind of music you want. This means you must bring out your thoughts and express them. If you find I am not responding as I should, then you must try it again and play some more. Do not let me escape!

(Comment: Don't worry, I will!)

That is as it should be. A teacher, worthy of his 'salt', should never hold back from his student. He should be made to explain as clearly and precisely as he can, what the student wants to know. If he does less than this, he is not being a teacher.

(Comment: Maybe we are leaning on you as a crutch, and you have cautioned us that crutches can fall!)

And have a way of giving away under our weight! We cannot get back from one another, any more or better music than we are capable of playing upon them as an instrument. Does the Stradivarius prove to be better than any other instrument? No, the instrument is dead - it depended on the player.

If the player was good and understood music, he got excellent music from the Stradivarius. The instrument has the quality of being able to be brought out by the player, but only to the degree of the player's capability.

And so it is with us, with one another in our daily associations. We get from one another what we are capable of, by our talent of communication - communicating our thoughts to get their responses. So you speak, I listen. And if I do not make understandable music to you, you must try again. Perhaps, put the question in a little different way, because my desire is great to reach you and instruct you intelligently. So, as you would say, play.

(Comment: This of course is what I want to carry on in this realm - teaching that is understandable; the ability to use what we know, concisely. I know it is not easy to put into words. In the present situation as a possibility, I've been searching for some way to use what we know, right now, to stall, moderate or offset man's suicidal tendency!)

I do not mean to seem negative about it, but yet I must be, by saying you are not going to change man. You are only going to change yourself. Because, it is your self who is doing the living. It is yourself you call man, and until you instruct the man within you, you're not going to instruct the man or men outside of you.

Life is not for teaching man truth, in mass because in mass, he learns nothing. He is a machine in mass, a thoughtless, destructive, suicidal maniac - in mass. The world is a very large place in spite of the fact that it seems to have been made smaller by the fine art of communication and transportation. *

But it is still the large world, nevertheless - large by man's inability to reach himself in mass. Man is no better off today than he was a thousand years ago. But a few are. A few men, a few women are more advanced and these have saved the world from total destruction by ignorance.

These few have kept the many from going down the drain to pure animalism. The masses of man live mostly in their animal minds. This is why it is so difficult, if not impossible, to reach many people. When you do reach many, the numbers are limited because you had to do it one at a time.

What seems to be truth to me, is not truth to another because his level of comprehension is so limited, is so - how you say? It is like a human trying to carry on an intelligent conversation with an animal. Many times, the animal understands even better than the human animal, because his love makes this happen. But man thinks - or thinks that he thinks, and so he tries to make decisions about what he hears or sees. And most often he makes the wrong decision because he seeks only to satisfy the animal in him. He throws away all other food.

He has lost recognition of spirit, of mind, of Christ within. He has lived so long in the animal self, he is lost in it. So if you, as a teacher, can reach a few, even one in a lifetime, you have planted a seed that will produce many trees. And these trees will produce many new trees.

So man grows, by leaps and bounds. And you, before you pass, may think, "All of my efforts in this life have been in vain. I have only reached one or two people, and MY GOD, what a work! My God, what's happened! How fruitless!"

(Q: What goes on behind the scenes? We're speaking now of teaching. Here's our stage, our actors, our teachers who prompt and know they are prompting. Still, back of all this, there are other things that go on. What goes on behind the scenes?)

That's what I mean when I ask if you can reach one. If so, you reach great numbers you are not aware of, on both sides of the veil. You have stirred up a large world of action in the other worlds, from the lower to the higher. That one has reached out and touched another, and that one, another. But never have you reached the masses, as such. There always seem to be so many left over, waiting.

But, if you can accept the thought that teaching is not teaching someone outside here, but teaching yourself - an extension of yourself. Each person you meet, and that you reach, and who is capable of reaching you, because if there is no exchange, there is nothing; then you have accomplished much more than you can really see.

* (Comment: In the teaching I am now doing, I note that each time, I teach myself as much or more than those listening.)

Yes, of course. And you know, teaching produces a kind of chain reaction. Perhaps you will die, which of course you will, and you may die thinking you have failed. But just look what can happen: perhaps many years go by and someone, who was one of your students here and whom you reached, perhaps he produced children and they produced more children.

Then somewhere along the line, maybe 30, 40, 50 years later, one of these descendants will one day say, "You know, my father said that his father said that his father said that he knew a man who said so and so and so!" The person speaking may also say, "He was a strange character, and somehow or another I don't believe what he said, to be true."

But he says this within the earshot of other people, and one of them, hearing what this teacher once said, steps forward and says, "That's right! That's truth! I know! Oh, where can I hear more about this?!"

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The moment this happens, you have again immortality on the earth - immortality through the truth you spoke a hundred, a thousand years ago. Again you have gotten recognition. Again truth has come to the surface by someone who could recognize it.

The person who scattered the words that great-great-grandfather said so and so - he may not himself accept it, but he spoke it within range of someone who knew truth and was just waiting for someone to act as a bell in his head - an awakening. It is like your alarm clock - it alarmed him into thinking again.

So your efforts were not in vain. The seed sown must sprout somewhere, sometime; and it must die and re-sprout. There is no stopping truth. Once the seed is sown, it can never die. Not really. It may stand aside in a kind of suspended animation but somewhere it will come to fruition, most assuredly.

You know, in the pyramids - the great pyramids, have been found seeds - wheat seeds, barley seeds. They have remained there through the centuries - truth encapsuled. The moment they were found and put in the right culture - the right ground, they sprouted. Think of that - laying dormant, waiting for recognition, waiting for the light.

It was as though they didn't exist for those long years. They were dead to the world, yet they were not dead. They were just waiting for the proper ground where they could be sown; waiting for the return of the light, waiting to come out of the darkness. How wonderful! How very, very wonderful!

(Comment: Also that would apply to usability. The seed of usability, once sown without anxiety, will grow much faster.)

Oh yes. I have said before, that a true farmer, when he sows the seeds, never goes back over where he sowed them and digs them up and looks down and says, "What you doing down there? When you going to get started?"!

No, you do not ask truth when it is going to educate, when it is going to enlighten. You sow your truth where you know it will do the best it can, and leave it there. Someone is always hungry. They will find it.

(Comment: I think the most difficult thing of all teaching is to teach truth, minus phenomena.)

Of course. Phenomena is very fascinating. The priests used it many years ago when they separated from the original mystical school of The White Brotherhood, and formed themselves into a band which became known as the priesthood. They practiced magic before the unlettered, this way getting followers. Followers always meant more wealth for them, and more power. You cannot have power over an educated person, only over the peasant, the uneducated. *

You have work to do Sir. You can only be concerned with your work, not with the results of it. ←

(Comment: This, Yada, is something that is coming rather rapidly - this particular understanding that the growth of that seed is up to the seed)

Yes. The growth of the student is up to the student, not to the teacher. So you, in your teaching, try occasionally to say, "Listen to me please. My work is my work. I am to teach you what I think is the truth. I think it is the truth, otherwise I would not teach it to you. What you do with it is your business. I do not care. (Do not try to attach yourself to me emotionally.) Listen to what I am saying and judge it for yourself. Examine it; test it. But never come back to me crying because I didn't give you the truth. I do not know what you think of as truth. I only know what I know as truth. What I say, I mean."

"I am not going to change it at a later date. Truth does not change. Truth is. A seed is a seed when it is a seed. When it becomes a plant, it is a plant - not before."

(Comment: In my own way of thinking then, I have never told a lie - I have only misinterpreted the truth.)

Of course. Everywhere I turn, as I experience life, I sift my experiences by thinking upon them. Does my attitude to what I learn, feed me, sustain me? If so, I have learned truth. If not, I have not learned truth. Do you believe what you say, to be so? Can you imagine - in your modern times you have what is called salespeople - can you imagine salespeople successfully selling, and not believing in their products? Of course not. They must believe in it.

Why is so much of your advertisement on your T.V. offensive to so many people? Because they recognize the lack of truth in what the ad is saying and it offends them, irritates them. It is the same way with a teacher of life. If he comes to recognize that what he is saying is not so, he can no longer teach. He must withdraw. It hurts him, and he knows it hurts his students.

I must accept. I must believe in my concepts of life, in order to give them to someone else. But it is still not important to you, what your student does with what you say. That is his business.

(Comment: Yes, it is better that way.)

Oh yes. It will save you a great deal of pain, a great deal of bad feeling. It will keep you from having a sense of insecurity.

(Q: And guilt?)

That is right. You are the farmer. You are sowing the seeds. Where the seeds fall, you must know to be the right kind of ground because you plowed that ground, you tilled it, you put it in condition for the seeds to take control of. That is their business.

Love what you are doing.

(I do.)

I know. Otherwise we would not be having these talks. That is so. You are sincerely concerned about your work. You have a sincere desire to sow the right seeds. That is all you can do.

(Comment: I foresee something, that in the teaching of one another, there is no end to it, whether we are on this planet or any other planet or realm. It is endless.)

Of course. Few men on earth - apart from the astronomers - realize the vastness of the human being. He is many places in the universe.

There are tens of thousands of planets capable of sustaining life.

(Comment: If man destroys this stage, he will have to rebuild it somewhere else.)

He is going to have to do it somewhere else, I can assure you. Why do you think he is in the process now of leaping into space? He is 'going on the prowl' for another home. He is looking for another land, in what seems to be trackless spaces. But they are not trackless, in themselves, for one man gets into them and they immediately have a track. And he will follow these tracks until he reaches his destination, which may be tens of thousands of light years away from your solar system.

(Q: This is a little off the path, but regarding hypnotic recall - I re-lived my entry into this planetary system.....Once I miscalculated and hit a planet,.....I rode this ship down....I crashed into the planet Venus.....but all the time this thing was in process, I was controlling the ship. I was by myself and I kept saying, "It can't fail!" Even as it was falling, I said, "It can't fail!"...but this was about all.

I'd crash a planet.....running and re-running and intellectually I can't tell what I gained from this.)

There are many beings on earth that it appears were born on earth originally. But they were not. They are descendents or beings that descended to earth, from other planets - great light years away, and got lost and cannot get back.

(Comment: I know a planet where beings walk upright - beautiful beings. They have four arms instead of two...strange heads...red hair..... I went to visit there one night and I was stopped and asked what I was doing there--.....this was strange in itself, that I was stopped! Yet this planet does exist. I know it does!)

Do you feel it is in your galactic system, or out of it?
(I don't know.)

You see, there are different kinds of beings on planets, and some who are not living on planets as such, or physical bodies as such; but rather in other dimensions. Because form of any kind is energy, these forms can be whatever the creator of them wants them to be. One can move in and out of dimensions by the process of knowing how to mold the energy, or the building blocks of life.

Because I exist in another dimension, does not mean I am formless, because, no matter what, everything that exists, exists in form. I may appear to you, and seem to disappear. This may be upsetting to you. You may wish I didn't do that. Then you may think you are drunk, or you may think you are affected by drugs in some way. You say, "Oh, I had an hallucination!"

I do not like to be thought of as an hallucination for I have my reality like you have your reality. Who knows if the one you are speaking to, whom you have known from birth, how do you know of his reality? What do you know of it? You say he comes from woman, like yourself. Yet, what happens to him seems to be so different from what happens to you.

And this can be disturbing! You say, "He's not real. I just imagined him. He'll go away after a while." Or - "I wish I could see 'so and so' again. They were such nice people. I wish I could know what their reality is, because they seem to be so well balanced. I feel happy in their presence. I feel content."

(Comment: For myself, I cannot speak of anything as hallucination. It may be a form I dream up or remember or come in contact with. As you say, it is still a form and as such, if I attempt to destroy it in my mind, I destroy myself in my mind.)

Of course. When one starts destroying another, he is to that degree, destroying himself because I am that other. Every thought I think of that other, in my mind becomes that other.

(Comment: If I learn to love that other form, I learn to love my form; and also, the other will learn the same thing.)

That is right. There are many kinds of forms - some that are not tangible to the physical senses, and so we say that person is a ghost, a spook or whatever we feel like calling them at the moment. But I think the more we give reality to ourselves, the more we will give it to others.

Why do you come, remembering that the moments you share with me are parts of your life. You are giving me your life when you give me your time, which is why I always try to say, "Your presence honors me". How wonderful! How well we get along with life, with ourselves, when we think that way.

In your world, are what are called 'child rhymes'. One of them is an inner teaching, spoken in child rhyme is:

"I have a little shadow that goes in and out with me.

And what can be the use of him, is more than I can see."

Mark used to recite this in his childhood, and for a time, it was a to him. Then in later years, he began to think of it in a more serious way. And so, the truth of the rhyme, "I have a little shadow" - finally it is that spirit within that goes and comes from life to life. The later it becomes the higher consciousness.

Here then, we find out the use of it; we have discovered the use. The shadow has become the reality, the light.

(Q: Then our experiences can become real, when we accept them as they are?)

As they are. And the more we try not to put sugar on them, the more comfortable they become. Sometimes truth is given to us as sugar-coated pills, and as we suck on them and wear away the sweet surface, we suddenly find ourselves with something in the mouth as bitter as gall. But we keep chewing on it, the sweetness returns. And it is so great, so much sweeter, the surface sweetness, that we no longer spit it out. digest it.

Sometimes, life seems a vanity. In our despair, we cry out - "It's useless! What's going on here! I don't know. It's useless!" Right there, if we stop to think, we have learned something. It's useless. To discover that much, to be so; to get this recognition, that what we have been doing or saying or thinking has a uselessness quality to it, we've learned something. And so we stop doing those things. We look for something that has use to it.

(Comment:I became quite interested in why I associate as this or that - as a body - as laughter - as anything, I want to know how it is I can be these things so completely. I don't have all the answers yet!)

That is good!

(I figure it will be a long time yet.)

That is what gives us a reason to live a long time; for existing a long time. Once you have all the answers, that's it! You've had it! Out you go!

There was a man one time writing a book. I think it is called 'The Heavenly Discourse'. You read?

(I am familiar with the book.)

He speaks of one day he finds himself in a Hall of Mirrors. And then he learned the trick of it so the keeper of the Hall of Mirrors, kicked him out.

(Comment: This I disagree with. If you get to know too much, you can no longer maintain yourself in this realm.)

You can't because you are too much belonging in another realm. Do not reach out for other realms. Get to know your realm first, thoroughly, as much as you possibly can. Get to know the world you are in. Love it. Enjoy it. Respect it. And then you can know other worlds.

(Comment: The other worlds will probably wait anyhow, so no rush.)

You can be certain of that! They won't go away. Too many people, who consider themselves students of metaphysics, lose themselves in other worlds. This means they become patients in your mental hospital.

Meditation. Again, this is a personal experience and a personal work. You may tell someone about meditation and you may try to explain to them how to go about it, but it will not do much good. It is something we must learn for ourselves. So is everything else, eh?

MEDITATION

(Comment: We must be truthful with ourselves.)

That is right. That is one of the first prerequisites for meditation. Phenomena. You may be caught in phenomena when you are trying to meditate. Physical phenomena may start taking place all around you. It is the invisible forces within yourself, trying to keep you out of meditation, trying to distract you. That lower self does not like you to let it go.

The ass within, resents the Christ within. The lower self does not like to have you let it go. The ass within, resents the Christ within. It resents it because it knows that once you recognize the Christ, the ass dies.

The man Jesus, in going upon the cross, in suffering the agonies - it was the agony of renouncing the matter world; the agony of renouncing the ego, the crazy ass. It fights to get our attention - "Don't let me go! You cannot live without me. I am your whole life. Think of that. If you let me go, you will be dead, you will be nothing".

Jesus on the cross, did not cry out, "Oh God, my God, why hast thou forsaken me", because he knew himself to be the God he was talking about. He knew this. That ass, who did not want to be forgotten, cried out - "Don't destroy me. If you do, you destroy yourself".

Knock, knock, bang, bang - every kind of distraction. Ghosts or spooks appearing, or palpitation of the heart, or gas on the stomach, or itching. Strange places itch you, that never itched before. All kinds of things happen to the physical self, when you try to meditate.

This is why, before mediation, you must try to get the surface body as clean as possible. And, if in your daily life you do not practice certain food eating such as vegetables, honey - and, if milk - goat or coconut milk - do not drink cow's milk or eat any animal fats at all, if you want to meditate successfully.

(Q: Fish?)

Fish is very good, but do not eat these things for an hour or two before you have meditation. If you feel hunger, close to the time of meditation, you may have a little warm milk or fruit juice of some kind, with some honey in it.

(Comment: I prefer to eat after meditation.)

It would be better. But meditation, in order to accomplish it better, is to get the blood to the head, to the brain. If you eat food before that, the blood is dragged down from the head to the stomach. So, if you can, avoid eating at all before meditation. It is better.

With the surface of the body clean, the irritations of the nerve ganglia are not so much. And if the inner self is clean, then again, the surface body is not so likely to be irritated

(Q: Then this is the baptism spoken of in the Bible?)

Oh yes. In ancient times, the water was the sex energies that were brought up to the heavenly state in meditation. Here you have the true baptism, by cosmic energies. Today they put it on your head, and at an age when you cannot possibly comprehend it, and it does you no good.

Baptism should wait until the child becomes an adult and has been instructed as to its nature. It is powerfully suggestive. It is a hypnotic thing, reaching the inner self by suggestion, making it conscious of its reality.

(Comment: re irritation of the body - I was very appreciative for it gave me a chance to exercise my ability to remove my attention)

Wonderful! So you put a negative into a positive. A wonderful thing. By controlling the negative, you reached a positive.

Itching is sometimes very difficult to ignore. It cries out to be scratched, but if you can ignore it by putting your attention to some other part of the body, it will stop.

(Comment: At first it was much like the exercise where you blank the mind out; and you do this by sitting there and saying "I'm not thinking, I'm not thinking, etc.")

So after a time, all you're thinking of is not thinking. Yes, it is the power of suggestion. Could you keep these thoughts and work with them in your daily life? Do not let the irritations of the outer world control you where you are commanded beyond your ability to control. You are commanded to scratch them. That is what most of us try to do with our problems - scratch them. They are that kind of irritation.

But we must learn not to appease them in that manner, so our consciousness is never our own. We say that it is an accident or it is a problem which we have no control over. Sometimes it seems much more comfortable not to do anything about anything. There is one thing we should always try to do, about everything - Stay awake.

(Comment: Even the problems of the outside world are very good teachers.)

That is right.

Betty, do you have something to say?

(No.)

I'm having a very difficult time with the females.

(Don't feel lonesome, so are we!)

Can't one or both of you make some complaint? - against your husbands?

(They think we do too much.)

Well, what should I say to that!

(I'll turn off the recorder!)

Don't let us make it public! You know my friends, no two human beings can exist together constantly, in association with one another, without creating some form of friction. That is part of life - friction. I think sometimes we become a blessing to one another by friction. We have to have something to work against. Otherwise, we find ourself in a vacuum.

Electricity, or energy is created by some form of energy friction. WE grow by pressures that try to hold us down, to destroy us. We become strong by the pressures put upon us, and our drive to resist them.

(Comment: When I first decided to teach, in this life, consciously teach, one night I was awakened. I knew there was an individual in the room who invaded my physical body. I asked him to leave; he said no. I ordered him to leave; he said no. Then using a gimmick - 'In the name of the Father, Son, Holy Ghost, I order you to leave'. The answer was, "I am the Father, Son and Holy Ghost". So at this point, I asked what he wanted and I was told that if I were to continue teaching there would be such pressures brought to bear as I didn't dream of. My answer was that I was my own worst enemy and they couldn't do anything to me I hadn't already done to myself!)

Yes, you immediately gave him the door by such an answer. It is like I said earlier in the story of the Hall of Mirrors. When the being entered there and discovered the trick of it all, he was immediately kicked out.

So, we must keep guard on our 'doorway'. Sometimes they come in by the lower psyche; sometimes they come in by the higher psyche. They may pose as very high beings.

(Q: Yads, what distinction is there between what you call the higher psyche and the lower psyche?)

The lower psyche is the sex center. The higher psyche is here, in the middle of the forehead. The doorway to it is here. Sometimes you refer to it as 'The Third Eye'. But sometimes, the forces coming through there seem good. They seem beneficial but they can meet up with the forces of the lower psyche and a battle ensues. That battle may bring harm to you. Psychiatrists call it inner conflict.

Try not to let yourself feel shame or guilt. These are very destructive forces because they start in us when we are not aware. We do not know what they are. Sometimes when we get around to knowing what they are, it is too late. They have become imbedded in us. It may take a long time to get at the source, to.....I think I am losing control over Mark's body.

Would you please excuse me? It has been my joy. You are so thoughtful to Mark, and therefore to us. We so deeply appreciate it.

(I feel so very close to both Mark and Irene.)

Thank you, as I know they thank you.

You know my friends, without another to share our lives, we humans are truly lost. Our life here or hereafter, is without purpose, without design.

So think of the wonderful, wonderful meaning of the word 'friend'. There is nothing to equal . friend, and the love of a friend. We are truly blessed to have a friend.

Thank you.

(Thank you so much, etc.)

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(Taped at KED Foundation, San Diego)

January 19, 1966

②

Yada:

Senas and Senehas, e na Yada di Shi'ite.

Group: Good evening Yada.

Yada: Speaks in his language....Let us speak English.(chuckles)
Speaks to Annie, who has been working with handicapped children:
I have been listening to you speaking of your children, in the class where you take care of them, and you know, so very little is known of the human make-up - physical, mental, emotional - that it is always a source of amazement - that is, to me - that so little is known about these conditions. Each individual is a separate unit in themselves. This is what makes it so difficult to create any kind of pattern that is usable for everybody.

There is no other animal that I know of that is so separated from the herd. You have what is called the human species, and then you have a variety of animal species. But with animals, you have very little individuality. The problem with the human is that each is so distinctly different from the other that you cannot make a pattern to suit all of them.

Then you have the problem of environment. The conditioning of one environment of - let us say - a hundred people in one location, affects each one of those people in an entirely different manner. Let us go to a family. Let us say, a family of four children and the parents. One would suppose that all those children in the family would be the same. But again, they are not; for, with the human, each person takes a different attitude to the things that go on in his environment. So if all four of the children become mentally or emotionally disturbed, each one has become this way in a different manner from the other; and their reflexes are different. Their attitudes to their experiences has brought on this unbalance in four different ways. I can think of nothing that is more difficult to get at, than the individual mind.

Basically the individual, the human - it's first response to his outer world is fear. Going back to man in his primieval state - he was vicious beyond words, because fear made him this way. His fear, at that time, was good to have because it was a survival unit; it kept him alert against the endless dangers that lay all around him.

But, those of us who do any thinking, we would like to think that as man has progressed up the scale of evolution, as he has created the civilizations by greater masses herding together, that his fears would be lessened. But instead, they have become more, for now they are of a different kind.

Comment: It would seem that fear is old fashioned, whereas before it was needed to aid man in his growth, whereas now, it is outmoded - and what it does is hold him back.

Yada: Of course, the reverse. And it causes retardation of the mind and of the emotions. So you have in groups, grouping together, man has created the fear of himself - for those who have grouped with him. This has led to mistrust and has created more uncertainty, and therefore, more anxiety. Because in the beginning man had no patterns to go by, that would teach him not to be afraid, would teach him the destructiveness of fear, he had nothing to work from - no blueprints, no guiding sticks of any kind to go by. So he held onto his fears for he knew nothing of how to get rid of them. It never occurred to

him that this was no way for a human to live - he seldom thought of himself as human - meaning something different from the rest of the animals.

He has carried this fear up the ladder of evolution with him, every step of the way. He has held onto it through all forms of technical advancement, through all of his education. It still lurks within him and needs only the very smallest of excuses to come to the surface and create chaos.

Looking back through the centuries, I see no time when man learned anything in mass, where there was any advancement in his social life that was not created by the individual everybody else following later, but always mistrusting, timidly approaching each new idea, never quite being able to realize the use of his new creation, always wanting to make 'gods' out of anything he didn't understand.

Comment: Many people go to psychiatrists but that doesn't help rid them of fear.

Yada: That is right, for the truth is the psychiatrists have their fears also. They are riding him also, but he is capable of handling them better for he knows what they are. That is all. Just because he basically knows what they stem from.

However, will this keep him in emotional and mental balance - just to know that? Of course not, because he is confronted with the sicknesses of the mind in his daily work, and if he gets no freedom from the constant attacks of other beings' anxieties and fears and phobias, pretty soon he gets broken down and becomes ill. The illness rubs off

I do not think you can imagine eve, that man is ever going to be free from his fears. Everything new that is created, creates a fear. It is an unknown quantity. It is an enigma - (I could almost not say that - hah!) So, what we do not understand, creates fear in us. It presents itself as a threat to our continuity.

Comment: Fear of the unknown.

Yada: Yes. It is of no help, to one who is suffering fear, to tell them not to be afraid; because even as we are telling that to another, we have our own fears to work out.

What is the answer? Now you say in your modern times, your scientists say, some of them anyway, that the physical sicknesses of man are becoming less, but at the same time his mental/emotional ailments are becoming more widespread. And I say if mental and emotional ailments become widespread, physical sicknesses will increase. Though you may attack them with all manner of drugs, and cuttings with knives, when the mind is sick the body is sick.

The sickness may not show itself in the body; it may lay dormant, but it is there. It is underneath, and is eating out; it is rotting the body. If the nervous system deteriorates, the body is sure to become ill because the deterioration of the nervous system produces disturbances in the glandular system and leaves it open to attack from its own mass of germs and microbes, and whatever else you want to call them.

Question: They don't need to come from the outside?

Yada: No indeed! What a joy it is to keep a steady mind, to learn to be detached from one's experiences as much as is possible. To push yourself in this is gaining you nothing. It has to come - this detachment has to come naturally; otherwise, the effort may again be something to make you ill.

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Yada:

How to relax, when a tiger is looking you in the face? Most difficult! Because, can one get that detachment while a tiger is looking him in the face, the tiger is less likely to attack him because he is not exuding the frightening aroma of fear that acts as a threat to the tiger's continuity.

In ancient times - and even in some parts of the world today - the initiate is taught to go live with the wild animals. And of course, he gets eaten in the process. He has not passed the test - (laughter). Nor has the animal passed the test!

" Now it is surely a fact that none, who have the physical body, can sidestep - or in any way avoid - the act of dying. Those who enter the physical world can only get out of it, for a little rest, by dying.

Let us suppose there was no death. Can you imagine what living in the physical world would be like?!- Everything - not only humans - but everything once manifested could not stop being manifested, could not in any way again escape the physical realm.

Annie:

At last! Something that's worse than death!

Yada:

Yes, worse than death. At last, the pussy cat becomes the tiger!

Annie:

Speaking of this, Yada, we know the Inner Circle is a closed group. What happened - or is there a school for those who have been associated with the Inner Circle in earth life, when they pass over? Is there a school or a place or are they taken care of in some manner?

Yada:

Of course, of course - not because they had contact, and education of life, with us - Annie: Not advancement? -

That is right. Again we go to an expression used by you Americans, that I always like - "Life is a do-it-yourself job". Now while we try to help from time to time - like a carpenter's helper - he does not know yet how to hit the nail without getting his thumb in the way!

So he has to be taught how to hold the hammer, where to place fingers when holding the nail, and just how much pressure to use when bringing the hammer on the nail. And that is all we do. From there on, it is yours to hammer. If you cannot learn to be a carpenter, no one can teach you how.

Annie:

Then it is according to your own progress, your own ability to rise above certain levels of consciousness?

Yada:

That is right. Now let us suppose it may be pleasing to some people - again we step into the emotional approach - it may be pleasing to some people, upon death to join what you call The Inner Circle, to be with us. But you can see what this would entail for you, should this be true. You would have no life of your own; you could move only according to the laws and the rules of The Inner Circle. If you moved outside of those laws, by the nature of your motion you would eject yourself from The Inner Circle; and then this may make you very disturbed, give you guilt feelings, make you feel unworthy and all that sort of thing, because your sense of worthiness depends upon how much you want to lose yourself in the Inner Circle.

If you go to heaven - The Christian Heaven - the only way you can stay there is by singing the everlasting praises of the god there - he being an extremely egocentric being!

Comment:

And do not swing on the gates!

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Yada: No gate swinging please! And please do not pick up the gold streets - you cannot spend it anywhere, it is only good for walking on!

All of your desires - you wanted so much to have the Christian Heaven and you have an abundance of it. There is so much of it, it is not worth anything.

A man goes looking for gold and silver, for precious stones. He starts out very poor, very, very poor; hardly enough to eat; no place but the ground on which to lay his head. Then he has what you would call 'luck'. Isn't that a nice word? Very disappointing word. And he strikes it rich - so rich he does not know how much he has - and thereby ending up poor again.

If you have plenty of everything, you have nothing, because there is no way of using it; everyone else has got it too.

I have my dreams. Most of my dreams are built on false concepts, but if I do not know it, I think they are very valid. My concept now is gold. So I find a vast quantity of it. But circumstances at that moment find me without water. In the course of time, I will become very happy to give up all that gold for a few sips of water.

What I am speaking of is basic values. What are you looking for? The world of matter is a vanity. It is so transitory. It is steadily in motion, like vast field of quicksand. We work, we suffer for years to gain material things, but in the end we are struck down with a disease in which we would trade all that we have for a little more health, a little freedom from pain of the body.

I go back to someone dying - someone you love. They suddenly, or slowly, depart the physical world, as all humans must in the course of time. I am not a stoic; I am something much more human. I am love and compassion. I understand the suffering of the human traveler, of the material world.

Where are your values? You say "I love this one" but yet when you see them departing from the world, it crushes your heart. Often you want to die with them. But to what end? We hope to be able to stay with them. If they must take the road to another world, we want to walk out with them. We cannot imagine a life without them. Our existence becomes intolerable. We have so linked ourselves with them, - perhaps not by intention, but by birth. By life, by death, by birth - from one step to another step; from one plane to another plane, and back again, we have linked ourselves together.

It seems that this going and coming creates a condition called Karma. The karma between us becomes the chains we cannot break, not until we have fulfilled our destinies together. We may not go together. There may be a span of years between one's going and the other's going. Some sit and wait for the one they left behind; and the one left behind sometimes gets over their attachment and makes attachment with someone else, thinking they are free from that one who has gone.

But, if there is something of a Karmic nature that binds them, they will come again, meet again, mix again, and depart again, until that debt is settled. Now it may not be a debt of a negative nature; you may not have hurt someone in a past life, or life before, but you may have that kind of love - it is a feeling of completeness which you cannot get with someone else. Now, until that is balanced out, these two people will continue from life to life, from death to death. It is the same with hate, with pain, with suffering of any kind.

Question:

How do we know? How can we measure it during a lifetime?

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Yada:

We cannot really. Sometimes we get a spark of memory and know what we have come together for. When that happens, we know, the tie may be broken or these two people may still choose to be together. Now it becomes a conscious choice, with no debts - either love or hate - nothing to hold them but their will to be together. Their togetherness is now not cut off from everyone else, but includes everyone else. When the debt is not balanced, it includes only the two people in question; when the debt is balanced, we find we love the world, the whole entire world.

We see no difference, no separation of one thing from another, one person from another- But this is an individual experience; it is not a mass experience. It is the drama of the two actors. Only they can bring it to balance.

Annie:

Let us say this description of karma means an entity puts himself together in a particular way with unique circumstances going into the construction, Then, because he must keep on building, he says "I have to learn about the fabric out of which life is woven and I call it love and I am ego bound in this particular way. I choose to learn it, by a counterpart - male/female type of thing." And because it is easier having an ego to learn this way, when I go through it far enough, I come out in the end.....Can I come out there?

Yada: That is the way it goes.

Annie: A poor description but -

Yada:

Yes, I admit that it is a poor description but it fits the picture. You see, we can only use the tools we have at hand. A good artist, a good carpenter, a good anything uses what he has at hand before he starts crying for more or for something different. And your explanation is most assuredly to the point with truth.

When we understand it that way, we stop battling; we move with life. We do not become less human, less compassionate, because we do not emote as much; we become more.

Now I do not say you should not become emotionally upset when someone we love deeply, who has shared your life with you for years, that they can walk out of your life without your turning an emotional hair. You cannot do that! You are not a stoic. You are a human. You have human qualities; it is your nature to so respond.

But little by little you begin to comprehend. You know why you love that person more than someone else. You know that is a deep part, a deep unit of yourself that is going from you. Then you realize it cannot go from you. That which is mine, is eternally mine, as long as it is mine.

Annie:

Would you say 'as long as I choose to keep it a part of me'?

Yada:

It is exactly what I mean. When I say "as long as it is mine", I have made it so by choice - perhaps not conscious choice - and this is where much of our pain comes from - we do not realize what our choice is; we do not know we have made it.

Now, everyone - or every two people who come together - certainly do not belong together. It is rare indeed when this does happen - that two who belong together, come together. And when they do not belong together, there is violence that drives us apart - in one way or another there is violence. And when I say 'drives us apart' I mean each goes into oblivion, his own kind of oblivion where he knows not of the existence of the other.

In the majority of people, one person meets in a lifetime, dies be-
separating, by each going his own way and in time.

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these two people may just as well have died, as far as each one is concerned; they may as well have died.

Question:

But still..... have karmic ties?

Yada:

If they separate and forget, there is no karmic tie.

Comment:

But seldom do we forget.....

Yada:

We forget by the thought that this person is not of our ken. We do not belong together. So I owe you nothing. If I do not belong to you, I owe you nothing. If we belong together by that thing called love and understanding, we belong together, and no matter what happens we cannot be separated.

You see, we cannot be separated, and we cannot be bound together if we do not belong together. Think of that. How wonderful! Nothing in all existence can tie us, if we do not belong. If we do, nothing in all existence - including death - can separate us. We are linked, and in the most balanced way. The only way we can be separated is by having that balance disturbed, which means bringing in hate or repulsion.

Question: There is no one-sidedness?

Yada:

No there is not. Examine any part of nature; wherever you find one-sidedness, you find separation coming. It will come. Nothing can stop it because these two things - be they people, animals, I do not care what, or bits of matter called chemical substances - they cannot stay together.

Now if two things do belong together, but they are of such odd nature that when they start trying to come together, the oddity of their nature forces them apart. They will continue to try to get together if they belong to one another, but they cannot make it unless something else enters between them - it is called a catalist. This will balance them and bring them together as they should be, in the harmonious occult. The catalist is called Love.

Question:

I have heard people say, "I love so and so but that one doesn't love me" What happens in this case? They are not just saying it; they really seem to mean it.

Yada:

Oh of course, of course. Sometimes you have that condition which I was speaking of a bit ago. They tried and tried to get together. One tries. But one is out of balance. They cannot find the proper catalist to bring them together, so they will stay apart. In due course, that chemical substance which has the desire for the one rejecting it, will have a quality - will come back to life to the world with a quality that is needed to bring these two together.

Intense hate is very much like intense love. We immortalize ourselves; we immortalize one another with intense hate as we do with intense love. We keep those we hate in our minds. We give them 'love'; we surround them with protection - imagine that! - with protection, with our hate. The protection is our consciousness. We have

I will leave please.

(Comment: All right, Yada.)

Yada speaks to a departing person: My friend, you are to leave?

(Answer: Yes Yada.) Yada:- All right. It is well. Do always first what is to be done. First things first. Never be afraid to let go. Move with life, and life will move with you.

Yada:

When we are young, especially, we are inclined to put things off. It is not so much a laziness, but rather a feeling for life that is so strong in us, we desire pleasure. We reach for the stars. That is the nature of youth. (It cannot tolerate slowing down, cannot tolerate half measures. It wants to express itself.)

Question:

Do you think that is good?

Yada:

Oh that is the best, the very best. When we guide these drives of life we produce things of value to those who are coming up in back of us. When we let ourselves run wild, we waste ourselves; we fail to produce that which we came to produce.

Question, Young Person:

How come when we are living we can't remember when we weren't? If we could, wouldn't that drive us more?

Yada: Drive us to do more?

Youth: Yes, to finish our goals.

Yada:

No. See, how much of the 24 hours of yesterday do you remember? Just highlights of your experiences, yes? Just the highlights of it that is what stays in our conscious minds. But much more - all of yesterday, every split second of it lies in the unconscious - is recorded and held there.

To remember is not always a joy, does not always give us the peace of mind we are seeking. So it is a blessing - perhaps a mixed blessing, but a blessing that we cannot remember.

What you will need, from life to life, will fall into the conscious side of your mind when you come here, or each time you come here. It comes as it is needed. Sometimes it does not come as we desire it to, as a memory, but it comes sometimes as a pain - a pain that may slow us down so that we begin to think.

While we are running wild, we are not thinking. So should you suffer pain, do not curse it - at least not right away. Look at it carefully. Why are you suffering this pain? Pain is pain; I do not care what creates it. I want to know why.

Perhaps, only to slow me down, to cause me to think, so perhaps I will consider other people around me. The pain may suggest that now is the time for me to start thinking of others and serving them. Perhaps the thought comes that I will forget my pains, or be able to bear with them better by sharing myself with someone else who may be suffering greater pain. In that measure, I am learning something.

Question: And that will be good?

Yada:

And that will indeed be good because to think is to become human. To earn the title, to deserve the title of humanness, my drive to destroy grows less. I begin to see the purpose of my being.

You spoke of a man a little while ago; I have talked of him in the past - a man called Steinmetz - a great German scientist and electrician, yes? Look what this man's condition aided him into doing - into creating things of worth, for those coming behind him. Perhaps if he had come into the world in full health, strong of body and of mind, he may have only been a wrestler! (laughter)

Learning has nothing to do with age; it has only to do with one's desire to advance his understanding, his will to learn.

Yada: Do you wish to say something?

Annie: I was wondering ... meditation - and considering meditation just in order to receive, would it be best not to have anything at hand to write down what one receives?

Yada:

Yes, for meditation is and act of the inner consciousness and belongs only to the inner consciousness. You will remember whatever is needed for your conscious self to remember.

Comment:

And I have found it so, be it just a few words.

Yada: Yes, so writing it down will only break your contact.

Comment: This is why I am asking, for this has happened.

Yada:

Yes. Too often, when we write things down, we tend to forget them; and if we lose our writing, we have truly forgotten.

Train you mind to do the thinking, to do the remembering. You can do this by concentrating, paying attention to the little highlights of what you are experiencing in your meditation - or in your sleep and dreams. Try to recall the shock of things that you experience in your sleep. This way you will remember in detail the entire experience. Give me just a few words of a story and I will know the entire story.

Annie: Sometimes we just remember a few words or a picture, and it is hard to bring the whole picture together, no matter how hard we try.

(Side II)

Yada: If this happens, do not try to remember. Wait. It will come again if you are not afraid it won't.

Annie: No, I am not afraid, and I like to recall them. As a matter of fact, I do ask for the memory.

Yada:

Yes. (When you go to sleep, tell yourself you are going to remember your dreams.) It is an experience of the mind. We call losing consciousness of the external world, a dream; but the true dream is when we are awake. That is the dream; that is illusionary. That will pass. Only then do we wake up to reality.

Annie: Yada, we have been to see Irene today, and I was wondering, have you been with her?

Yada: Yes, of course, thank you. I have been there. Part of me, while here, has been with her.

You see, if we think of ourselves as a single being, there can be no other parts to us. This is the nature of your Greek atom - it is a single being. You modern atom is anything but single. It is made up of many parts. We are not single. We are not atomic - not in the meaning of that word being a single indivisible piece,

Question: Well how is she (Irene) now?

Yada: Better. Better.

Annie: Well we can tell Mark about it; he has been upset.

Yada: Of course. He lives there mentally; his physical self being somewhere else. Most of the time he is there with her, mentally. You know it is truth - we are where our heart is. To have patience. To talk with you again through Mark, because of circumstances through which I work in your world, I have to have patience.

Comment: I hear you have lots of 'patients' here!

Yada: Yes the world is filled with them.

So, if I do not become one of them, how can I work with them? The doctor separates himself from his patients by considering himself a doctor. The true doctor becomes one with the patient and understands

Yada: One doctor works solely for money; the other works because he enjoys his work, he loves it, thereby becoming a greater doctor than the one who works only for money. Where we give no love, we give death.

The present. When the time comes to rest, rest. Leave all work where it is; rest. When working, work. This way you get all that is necessary of life.

Annie: The strain is not so great.

Yada: By no means.

Annie: Function in accordance with law, which is now

Yada:

This is right. That is exactly what it means. Now. Move as the spirit moves you. Now.

Comment:

A man who attempts to create something when he is not in the mood makes a mess of his creation.

Yada: (to someone present) - How are you?

Man: Very good, Yada.

Yada: Do you have something to say to me?

Man: No.

A: He had a lot to say all during the day!

Yada: Yes, and he said it to Mark.

Man: When Yada is speaking, I think it is much better for Yada to talk than me. He seems to have much more to say and can say it better I think.

Yada:

Thank you my friend. Now remember when you are talking, you have something to say. You see, it is not who is saying anything, it is what is being said. That's what is important. So when you are speaking, I am listening. I am doing my side of the work and you are doing yours. When I start speaking, you are the listener; and you know, there is just as much an art in listening as there is in speaking. It is an art to listen because many many people listen but not everybody hears.

When you talk, listen to yourself talk, so that later someone cannot accuse you of saying so and so if you didn't say that.. You will know you didn't, because you were listening. Also, if you listen to yourself talking, you will never later suddenly hear what you said several hours ago, and cringe and say "Ka-sida! Did I say that?!"

Annie: Oh if I only hadn't!!

Yada:

Ha ha. Oh what a big mouth! If only I had not said that. I did not mean it that way. How do you know that way? You are talking about the listener. Only the listener could know how you spoke. You are trying to become a listener when you say "I didn't mean it that way".

Now if you were listening when you talked, you could say it; but you wouldn't say it because you wouldn't say that sort of thing. You wouldn't have said something to make you cringe, to make you embarrassed. And if we are not listening, it shows we do not consider ourselves. When we talk, if we fail to listen, it shows we do not consider ourselves.

Many persons may make sounds with the mouth, and at the same time keep their ears closed. This creates trouble. Then when we are listening to someone else, do everything in your mind to hear them - meaning pay attention to the words that are being spoken. When you do this, you will know, you will know when another is speaking truth. You can hear it in his voice - though he may try to use words to baffle you. You will know.

Yada:

The tones, the little subtle variations that are produced by the feelings of that person - you can tell how deeply he believes in what he is saying. This comes under the heading of the importance of listening and the importance of speaking.

"The world is filled" - as the great bard said - "of sound and fury". And do you know why he said it signified nothing? It means because nobody was listening.

The Russians could tell - or the Americans could tell, when each was speaking truth. If each would put aside his mask that he keeps in his ears - the mask of deceit, the mask of pretense, the mask of make-believe ...

Comment:

I had a terrible time listening to the President's State of the Union address. I heard him not being sincere, and making double talk.

Yada:

All right, then you know he was being false. You know what to guard against regarding this man. You also know that he is in a position where he cannot always speak the truth. He cannot. Why? Because many people, listening to him, do not hear him, thereby having no understanding of what he is saying. Or, because of thoughts of their own, they are not listening to him but to beliefs of their own. They are just waiting for him to stop talking so they can start talking. They haven't heard. They are so filled with their own opinions, their own desire for being heard that they cannot tell between the false and the truth - not because they do not want to - it will profit them nothing, either to know he is speaking the truth or telling lies. They do not care. They have but one thought in mind: "What will I profit from what he said?"

Now the question is, What will you profit? You will profit to the degree that you heard, that you really heard - not what you wanted to hear, because those are untruths. Wanting to hear, comes sometimes from the emotional side; we want our own opinions expressed.

Now this man, because of the vast dishonesty among those he deals with, finds it extremely difficult to give out truth. He gives only what they want him to give. Perhaps his own greed creates the same condition - or heightens it.

If you feel he was not speaking truth, then this should cause you to guard against voting for him again. And I would say that is good, but do you have a man or woman who is so honest, so sincere, that they will speak what they know to be true regardless of who it hurts?

Comment: Yes we do, Yada, but it is impossible for them to get into the political arena. (You cannot even get into the race called politics, without being dishonest) .. because how did you get there?

You went to a school

So it is almost impossible to have someone who would speak the truth.. destroy the business

Yada:

So, what are the bombs made of, that will fall in the course of this kind of association, man with man? What is their nature? Do we call them pure physical radiation? Or will we say these bombs are destroying by hate and greed and avarice?

Annie: And by apathy.

Yada: By apathy can do it; can be even worse than those who move in negative action; can be worse

Annie: Because these politicians say "Never mind dear citizen, the 'great society' will take care of you. Lean on me." Just like the books we read in the 20's and 30's that told about 1985 - those terrible monster worlds - and all of a sudden we are in it!

Yada: Yes, and you have the monsters, the avarice, the apathy -

Annie: But then in contrast, is it not possible in one's daily actions, to really combat what you do not like by doing what you believe in?

Yada: That is the only intelligent way to combat it - by doing what you know is the intelligent thing to do. Surmounting fear for your own self, because if you do not, you cannot do these things. I may be destroyed physically but this cannot stop me. Truth is all there is. No matter how often a lie is spoken, it will not make it the truth.

Yada:

Anita, I do not think you will have very much difficulty when you return home, but you will have considerable work, so try to remember to conserve your energies whenever you can. Try periodically, as you work, to find 10 or 15 minutes to lie down, with your legs propped up; and think of nothing that will bring you pressure in your body, for those 15 minutes.

Anita: On the floor - or what would you suggest?

Yada: Whatever is a more comfortable position for you to get in. Sometimes it is difficult - especially in clothing, to lie down, to get down on the floor. The weather, back where you are going, is not so good.

Anita: I am going first to Buffalo.

Yada: So you must wear clothes that will keep you warm to prevent the possibility of chilling.

Anita: All right Yada, but I haven't got too many warm clothes with me.

Yada:

There is one way to make yourself warm, that is quite interesting - even though you may not succeed in its practice right away. Do you want to make your body warm? Increase heat? Put the tip of your tongue - get a little saliva on it and breathe in deeply. Now in the summertime, you can make yourself cool with it and in the wintertime give yourself extra heat.

Anita: Oh you mean breathe out?

Yada: Yes, and breathe in. Make your body warm, but be careful who is looking at you at the time! (laughter) And periodic rest - several times during the day.

Anita: Because there is physical work waiting for me.

Yada: Yes, I know this. And this is exactly the reason why I say take time out and try to relax. Also wear clothes that are comfortable and will keep out possible chill.

Now when the body chills, it does not mean you are going to catch a cold. The cold will come only if your body is not in good condition. Chilling keeps the body temperature inside; it closes the pores so as to retain the warmth in the body. That is why chilling happens. You know, you get the bumps? (Goose pimples.) Yes, and that is all right because have you ever seen the skin of the goose?

Eat a little meat in the winter; it will add much protein to the body and help to keep it warm. Vegetables and fruit - eat much of these in the summer; try not to eat meat in the summer. Eat nuts - very good - peanuts, very good. (Fresh peanuts?) Yes, but always chew good.

WARMING THE BODY

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Anita: I do have a little mill, Yada. Is it good to grind the nuts and put them on salad, or is it best to chew?

Yada: I think it better to chew; I think it mixes better with the saliva, causing first beginnings of digestion in the mouth.

Will you please express the love of The Circle to Helen Collier?
Thank you.

Anita: Yes, Yada, I certainly will. She will be happy to hear this and I also bring greetings from the Buffalo group, and they would like to hear from You.

Yada: Yes, of course, to all I send my love and the love of the Circle. We have been well served by all of them.

Anita: They feel likewise, Yada. They have great love for you.

Yada: Thank you.

Yada speaks to Annie:

Pretty soon you lose some more weight.

Annie: I am trying to do that - I mean I AM doing that!

Yada: And when possible, take some breathing exercises. It will strengthen your lungs, respiratory tract, and make less chance for colds.

Anita: You spoke of breathing exercises in one of your last talks, and the tape didn't - there was nothing on the tape. Could you..?

Yada:

Yes but I will speak only on the breathing exercises which make the body better. Under normal conditions, you would not need breathing exercises; you would have learned to breathe from babyhood. You see, the body knows how to breathe, but the parents destroy that breath by creating little emotional anxieties in the child so that very often, by the time he is an adult, he is panting for breath. He breathes only half-way down the lungs, leaving the lower lobes open to infection.

In practicing breathing, one must learn to breathe with the entire diaphragm. But let me suggest to you that you do not try to change your natural rhythm; it will cause you trouble.

Anita: But once in a while to breathe deeply?

Yada:

Breathe deeply, especially if you can find some fresh air. There is still a little bit left in your world here.

Do not breathe deeply in a smoke filled room. Never sleep in a room that has been smoked in.

Yes, the lungs, the respiratory tract, are much more open to infection when one is asleep. If you smoke in a room where you must sleep, air it out before you go to bed.

Annie: Yada, could you show us one or two..?

Yada: Breathe in - like this (demonstrates) - hold it for a little while, perhaps to the count of 10. You keep the acid in balance; it purifies the lungs more, so that when you breathe out you carry out more carbon dioxide.

Question: How to breathe to clear the brain?

Yada: When you breathe in, as you do that, you feel the breath going out - instead of down into the lungs; up into the head, to clear the brain; up in the blood - you are forcing it into the blood.

Question: What is the purpose of breathing out through the mouth?

Yada: You are blowing out the conditions in you, the impurities, blowing out. Now this is more psychological than physical. When you breathe in, the blood passing through the lungs takes the oxygen of your breath to your brain. Breath, in concentrated thought, you send breath up into the brain. Feel it turning back, up through the passages in the upper throat, through the brain.

When you heal, breathe in on the hands, blow and make passes in front of the person who is sick. Again, this is psychological, but there is still some energies that come in breath that have healing properties. Now in some forms of Yoga breath, you stop one nostril. Have you ever practiced that? (I have, Yada, years back.)

But it has its dangers. You can change the natural rhythm. Also you can stir the brain cells so much as to cause you to pass out.

Comment:

I was getting afraid of it.

Yada: And well you should. Sometimes this kind of breathing - one with the finger held to the nose - (and then counting?)

Then counting out - in again - out again - back and forth -

It stimulates the brain; it excites the nerves. Do not ever do this an hour or two before you go to bed; it will keep you awake all night.

Comment: I don't think it necessary to do that sort of thing at all.

Yada: No.

Anita: But it was different 20 years ago.

Yada: When young, we can be foolish too.

Anita: I was guided not to do it.

Yada: Very good.

Annie: I thought it was wonderful - what Anita said the other night - talking about Gurdjieff's teachings and the harshness of this. Anita said, "Well there is so much to do with love, we don't even have to be bothered with that. I have enough to do right here." G

Yada:

Exactly so. Harshness belongs to the sleeper. It is offensive to one who is awake. It hurts the nerves. It does not promote interest in following anyone's teachings; it causes them to resent you, if for no other reason than the ego does not like to be insulted - it is very touchy

Yada talks in his language to his teachers, then chants a mantram.

Yada:

I have given a mantram for the health of Irene. (Anita: Thank you Yada.)
The Light of Life descends on us; the darkness of ignorance goes away.

I stand forever protected by The Light.

My spirit rises up to the sun, the god of creation.

I am indeed blessed by life. I go, I go, where it moves me.

My trust, my trust is eternally in it.

O god of sun, The Light, protect me.

I am, I am the all in all - great god - Sun - Creator

E gra ti ya. I thank you.

Anita:

Oh Yada, this was most beautiful!

Yada:

My friend, you saw your heart; you saw The Light. You spoke of it and called it most beautiful. Thank you. Thank you.

(Note:

Yada gave this mantram for Irene who was in the hospital.
She passed over, a few days after this gathering.) C

PRAYER

LOLA

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Yada speaks to Anita, who has just returned from a lengthy visit with her family in Panama, and will journey on to Buffalo before returning to her home in Virginia; (after the death of her husband)

Yada:

May your trip home be beautiful, be blessed with peace of mind.

Anita:

I think it is Yada; I think it is.

Yada:

I know it is. You know it is. It is much more important that you acquire that knowing, than it is for me to tell you of it.

Anita:

.....but we are so weak now; we like to have the assurance.

Yada:

Of course. Like all females who love their mates; they know they are loved in return, but they get more peace of mind by being told it, every so often.

Anita:

My family and I - to you, to your teacher, and to all members of The Inner Circle - again I thank you. I think these blessed moments are so wonderful, and I hope that we will have many more.

Yada:

Yes of course. And never feel concerned for your husband's destiny. It belongs to him, and he is safe in it.

(Note: Alfred Ganschow passed over on October 15, 1965.)

Anita:

That's nice to know.

Good night Yada, and thank you again.

Yada:

How can I accept, unless I can give? ← And if I give, I am indeed glorified. Glorified because I can accept. When you can accept love, you are safe. You know, it is not so much giving it. Many people can give it but not many people can accept it because of their guilt that weighs them down. They do not feel worthy of it.

Giving it, they often feel a sense of atonement. In that manner, it frees them from other negative feelings.

Have you ever given something to one you know has never had it before? And doesn't it make you feel good?

Group: Wonderful!

Yada:

Oh yes. Now if you can get the one you have given to, to take that which you have given, with that wonderful feeling of acceptance, what a wonderful thing that would be.

Annie:

That would be complete!

Yada:

That would complete the circle.

A notchi.

Group:

A notchi Yada.

Introduction: This is J.L.B. Today is January 21, 1966. This lecture is coming through Mark Probert, deep trance lecturer, from his home at 931 East 26th Street, San Diego, California.

YADA: Senas et Senehas, ena Yada di Shi'ite.

Good Evening YADA!

YADA then speaks in his language; Greetings to the people.

YADA: Thank you so much, all, for coming here especially this evening. It may be that all of you are aware that Mark's wife, Irene, is very ill. The doctor men do not give her much hope, but I do. I do because I am certain of one very important thing - to never, never say, 'dead', until you are dead. And then, of course, it is too late to say it.

We must not emotionally push another into any position that they have not yet gone into of their own accord, and in their own time.

Pushing another, causes them to be unprepared. They are not ready yet, so you are pushing them into a time they are not ready for; the environment into which they are going is not ready to take them yet.

More; pushing another into an environment when they are not ready for it pushes yourself also into that environment. It is like the man who is making a great struggle with another man to keep him from going over the cliff, and he goes over the cliff with him. If he is to go over the cliff let him go in his own time, and the chances are much less that he will fall over. He may not be aware of the cliff until almost the last moment, but that would be enough to save him from going over until he prepares himself to land in a manner that would save him from utter and complete destruction.

I must extend my apologies for not having enough seats for you.

(We're all right, fine)

YADA: Irene is her own destiny. So are we all, each in our own way. We may, with sincere desire to be helpful, give suggestions to another regarding the move they should or should not make; but we must not imagine them making it. Leave it to their own imagination. In this way we not only save that one from a great deal of suffering they are not prepared for, we also save ourselves.

Like me, when pupils ask me to delve into their lives to tell them this or that about their future, I object. I say no. I say this is not my business. Because if I do, or you do, with another, you are going to have to suffer some of their karma. Now I don't want to do that; I have enough of my own, and I think most of us do.

Life and death. Going and coming. If we believe in going and coming and life and death as separate and distinct things or conditions, then we are truly caught in the trap of this illusionary world. I say to you, as a suggestion - you do not have to accept it and you can not accept it unless you have a background for understanding what I am saying.

YADA: There is only one life, one consciousness, but the nature of being is duality. It is sometimes called positive, negative. That is the way it is. That is the mechanics of it. When we go to sleep, if we become aware that we are dreaming, we lose awareness of the state called 'not dreaming' - which we call the physical world, the external world.

But in the dream state, we seldom realize that we are living in a separate world, that there is some other world called the wakeful state. And often this is what happens when we lose our bodies and we go into this dream we have been taught to call death - we lose awareness of the external world which we call matter. And so, because of this, very very few humans have any more communication with the physical world until they are reborn into it.

Now many of us have an argument to make regarding rebirth or reincarnation. But I have no argument with it. I know it is. But you cannot know it is until such time as you, in the physical world, have some cause, some experience or some feeling that will bring this to your mind - "I lived before!"

Sometimes in the dream world, we become aware we are dreaming. Then we become masters of the dream. We have control over it - conscious control. When I get this same kind of awareness about this external world, this physical dream, I have more control over my destiny in it.

To be born again, is not simply physical activity. You can be born again without losing your physical structure - and you are, everyday that you learn something new about yourself, about your world, about your existence. Every change our consciousness goes through, we are born again. The old self, which was made up of concepts that were not so true, has died.

People talk about the great struggle it is, to learn everything. We feel there is not enough time to learn everything - and many feel there is not enough time to learn anything! And to some extent for some, the latter is true. But time has nothing to do with it.

Learning is not needing time. It is something that happens to us - to our feeling self, wherein we come to know certain things and know we know. This means we have no further argument with those things, We have no need to further contest their reality.

Struggle comes always when we feel the necessity to oppose something or someone. You will come to know what is. There is only one thing to know. Now this is a little bit - you Americans would say, 'tricky'. It is called know yourself.

But you have heard that for how long, and how often! And then you say to yourself, "I do not understand what is. What is myself?" Now if I seem to be telling you, I want you to know that I am not telling you what you are. I am not. I am telling you only what I am. I can't tell you what you are. Only you can know that.

But, by relating what I call myself, perhaps some of it will give you a little picture of what you may be. I do not know that you are going to grasp this right away, but that is not my business. My business is only to tell you what I have to tell you. That is all. Whether you grasp it is your business and it is your work.

YADA: You know, we are truly what is called - again, you Americans say it 'nosy'. When we become too active in someone else's life, this means that we do not have much of a life of our own. Let us first probe into our own life before we probe into others.

Now to begin, I say to you I am Yada di Shi-'ite - ena: I am, Yada di Shi'ite. That doesn't do anything for you. I do not think it does. It has become a kind of familiar title to you, coming here and listening to Yada talk? Let us stop right there.

There is no such person: there is no such thing. There is no such thing as Yada di Shi'ite. Mark is always concerned with this - "Is there a real Yada di Shi'ite? Is there some part of my mind that is making this all up? Or, what's going on around here?"

I tried to assure him, like I am with you, in saying what I am, there is no such thing or condition called Yada di Shi'ite. It, as it, is a stamp a label upon an unknown quantity. We have to, in our daily intercourse with one another, we have to have some sort of identification. So we put a stamp on ourself - "Oh, this is so and so."

We are afraid to lose one another. We often misplace one another. We often misplace ourself too. What self? The personality. Now, what is the personality? Think a little bit about this. It belongs in the dream world called 'the matter world'. It is a handy thing. It is a tool for the matter world. It is made up - not of our experiences, but our attitudes to our experiences.

So, we are a composite of attitudes recorded through a nervous system upon a brain system, which gives the in-dweller a sense of existing on a plane of consciousness. Again, it gives me, myself, a sense of being in the matter world.

When I come and say to you, "I am Yada di Shi'ite," you think of me then a personality. And I am a personality, by my attitudes to my experiences a cheerful personality? A sad personality? A depressed personality? But are we any one of these all the time? Of course not. Again, we are broken up in pieces, but this is all the mechanics of our nature.

Now I cannot say anything about myself, regarding the word 'soul'. Spirit or spiritus, means breath - the breather. Soul is the psyche. Psyche is the mental self - the mental self that creates these various planes, and acts in them.

When I find the need to stop acting, I stop and move to another plane and do the work that needs to be done on that plane. But, if I get frightened while I am on this plane, I find myself in a state of anxiety that never seems to end. So, this anxiety frustrates my will to act, and to act intelligently; I am harassing myself.

But, I do not like to think that I would do anything like that to myself so I say somebody else did it. "I was minding my own business, and somebody else came and did it to me - or made me do it!" This is nice; it is called escapism from the rather distressing need to be responsible to myself.

YADA: It is distressing. I have been so conditioned to believe that I shouldn't have these responsibilities. Not me! You perhaps, but not me. Where can we go? How can we obtain that which we say we want, if at the same time we shift our responsibility for ourselves - as travelers, as actors, as adventurers - or anything else you desire to think of yourself! Where can we get - I mean where of value, where of sanity, if we refuse to be self-responsible?

Now considering Mark's grief for his wife and her condition - basically it is not because he is afraid of what is happening to her death but rather in her life, the pain that he feels she is suffering. And because of his sensitivity, he suffers these pains along with her. That is called what is the word? (Group: Empathy.) That is one word. (Compassion?) It is more vicarious. That is vicarious suffering.

And this is what is said the man, Jesus, had himself put upon the cross so someone could suffer for him and atone for their sins by it. How can we cause another to wake up, with our suffering? We cannot understand another's suffering. There is only one way we can suffer with them - not for them, with them - and and that is by our compassion for them, our love.

We can only become one by love, appreciation, understanding, by feeling. As I feel, I know what another must feel. Looking at myself, I see that, that, that which is me - or more nearly me - has been brought out of my will to understand; to not be frightened; to have all experiences and yet not involve myself with the experience.

You know, you have in your world a big screen for putting a picture on - (Projection?) Yes, a projection screen. All kinds of violent emotions are portrayed on that screen, through lights and shadows. Just think of that! That is all it is - various degrees of lights, darks and grays; and where now you have color, the various colors.

The screen it not affected by it. The screen has no awareness of pressure. Yet, it seems to reflect all these emotions. It appears to be alive with them! How much reality is there, in these reflections on the screen, appears by looking at the people in the audience giving their own reflections about what they think is happening.

We become hypnotized by the actions of others, be it through the 'shadow box' or through what we call reality in the external world. But the Christ consciousness, the Buddhi, is like the screen; it stands in perfect poise through it all, through all the violence, all the storm of our many worlds.

It comes to our rescue only by our willingness to seek it, to make it aware, to bring it into consciousness so that we, the lower self, that personality self, that Jesus self - can lose itself in it - the Buddhi, or the Christ, which is one and the same thing.

YADA: Those of us who understand our own being, understand life; and we live according to that understanding. Such people, when they are faced with the death of another human, who perhaps by association they come to love especially, more than someone else; if we can face that one's departure from our little dream world, in quietude, in peace of mind - the peace of mind coming because we are conscious of the Buddhi, the Buddhi who knows that nothing or no one is lost, that we are transferring ourselves to another state of awareness - or seeming state of ne awareness - that is all that is happening to us.

Let us lean to the one who is passing, or has already passed, and whisper in their ear, "Go my beloved. Go free. Follow the Light. You are perfectly safe. Go. I am with you forever, in love, or the Light. There is no darkness, so be at peace in the Light out of which you have come. In time, we will meet again if so be our destiny. Go with my love.

My friends, if we would do this, the astral world would become peopled with sane humans who would not be in a panic to get back into the material world. They would not let their early physical drives so cling to them as to drag them down into the physical world again, like stones tied to a body in water - no resistance - I fall back asleep, I go back into the Jesus body and lose the Christ.

Now let us say perhaps what I am saying is not true. Perhaps what you are watching is some more drama of the psyche.

Question: What if they didn't believe you, Yada?

YADA: That is not my problem. I must not be concerned about that. And if they have no background for accepting my suggestions, they will not accept them. They will reject them, and find their own path anyway. They will be served anyway, whether I say it or not. I am not the Master Creator; 500,000 years have not made me infallible. Only the Pope is infallible! Ha, Ha!

Comment: I wonder if the Pope believes it!

YADA: Of course, I doubt it, because most of those men, while they follow whatever is given them to do, they also have their own thoughts. This is what has made it so difficult for the Catholic Church to have popes, or even priests. More men entering, or trying to enter the Catholic teaching to become priests, become very poor priests or quit the work. Because when they are thinking beings, and the only way most of them can go on with what they do, is by shutting up their consciousness, saying, "It isn't happening. What I am teaching is the way it should be." Not, "that it is a fact" but, "the way it should be."

All right, why not? Somebody wants it, otherwise it could not have lasted all these centuries. Somebody has a very deep passion for it. Is it my place to say to another, "Wake up"! Come, come! "Wake up, you are asleep. What do I mean by that? I am trying to wake him up to my dream. Perhaps he is asleep, but it is not for me to wake him up.

You see, there is fact and there is fancy. There is truth and there are what you call, fairy stories. Do we want fact or do we want fairy stories? Are we still children or have we come to the end of our childhood? I cannot tell this about another. I can only tell it about myself.

YADA: Falling into this dream world, I have the kind of body that responds to the stimulus of this world. And unless it comes into my consciousness that this world is not all it seems to be, not what you Americans would say "cracked up to be," but what seems to be. This has to come to me before I can have any notion that there must be something that is true. If I see this world as a fallacy, as a shadow, then I am saying there must be a reality somewhere, yes? Yes. If I think that, unless I am a little wrong in the head, I will start looking for that otherness. For, only by seeking, can we find it.

But we must want to, and want to very badly; for if we do not, we will lose interest in time and fall asleep again. We will become discouraged and despondent. The storm in us will rage again. This time it will be worse. Once we have come out - even for a little while - of the storm, and we fall back into it, it is much worse. And the struggle to find the secret door becomes greater, more confusing; more despair.

If something seems helpful to you where it didn't before, is it intelligent to reject that which has helped you? Of course not. I give you a key to open the door with, but I do not know if you have the right touch to move that key with. There are some people who can take what is called a puzzle and seemingly solve it in a very short time. And there are others who, in this lifetime, will never solve it. Am I going to be distressed because I give you a puzzle and you cannot solve it? No, then I can't solve it either.

It is yours to solve and I must leave it with you. I may feel distressed as I watch you work at the puzzle. I may want to very badly rush in and console you. When I see you in violence, in great grief, in great despair, I want to comfort you and I want to take the key out of your hand and say "This is the way you open the door!"

But, if I do that and you get in that room, and you are not ready, you will be projected back out again and in great pain - perhaps in great horror, because you were not ready to witness what was in that room.

You know the story of Pandora's box? My curiosity may drive me to open that box, but if I am not prepared to face what is in it - ka-sida! - I am in great trouble. You want to know something; I want to know something. And as I have said, there seems so little time that I am in a panic to know, to act, to do, to learn, to have!

I say to you, you have all the time necessary to solve the puzzle, all time, for the Creator knows nothing of measured time. Only that actor, who has projected himself into the room called the world, for which he has no conscious awareness, no conscious preparation of how he is to act in that room.

Let us try to learn what we can by each day of living. I know, sometime our days of living seem so painful to us, so wearing on us, we say "What is it all about? Why all this trouble, only to fall into oblivion? Or, perhaps not that bad, but to die and to enter a world which we are not again, prepared to enter. What for? I haven't learned anything here yet."

YADA: Now is the time - not tomorrow, now! This is the day; this is the moment. I do not live in the next minute. I live in this minute; this mine; this is where my being is. This means I put all my consciousness upon this minute - this minute, not as time now, but rather as action - action without anxiety about that other hallucinated thing called death.

I live in my acts, not in how long it takes me to act. Let me enjoy now and my life will be complete if the next minute should find me not here. No one goes from the earth without completing what they have come to complete. It may seem to you that someone has been cut off in the middle of their doing, that they haven't finished yet. And it seems so unfair! "He, or she, were so young." They hadn't begun to live yet."

Well I say to you, if they hadn't begun to live yet, its a good thing they died because they would never have time to live. But they did. They lived all that was necessary for them to live. A baby is born and perhaps takes only two breaths; the third breath fails to come. It seems so sad after all the pain and travail of the mother - to say nothing of the anxiety of the incoming being to get here. It has all been wasted.

Many entities, born into the seed, never get a chance to enter their mother's body. They never even get that far before they become lost. But are they lost? No. The act was complete in itself. If it was not, it will be repeated; they will come again. The life force will withdraw from the physical/chemical seed and re-enter another seed and wait to try again. It isn't lost. Even the physical/chemical seed is not lost.

Lost means to perish, to enter oblivion. Think of those words - enter oblivion. Its kind of a paradox, isn't it? Because the moment something enters nothing, it becomes something. Let us take what you call the vacuum - scientists spend many sweaty hours trying to get a vacuum. They not only sweat their skins, they sweat their brains. That good! When you see a sweating brain, you know something is being done!

They have never yet created a complete vacuum, or zero inertia. When you get zero action in a little matter, or in a little energy or whatever you like to call it, you have nothing. How can that which was stop being? It cannot. It has only entered a different state of action.

ANNIHILATION
Live now. Be active now, so that you will not become a vacuum.

Now you would like perhaps to say something to me? Anything, I listen.

Comment: We were discussing earlier this evening, and you touched on everything we talked about. Yes, It has been informative for me.

YADA: Thank you.

Comment: In the process of waking up, of knowing yourself.

YADA: That is it, and this is not as complex as it seems. You see, when we come into the physical world, we are responding immediately to outer world stimulus - or stimuli?

Is that one or two? Stimulus-es! Laughter

YADA: Now these reactions are called attitudes. Very few of we humans are born stoics. By our natures, by the physical nature of our being, few of us ever become stoics. And it is not a good thing to become. We must have compassion. That is one very necessary emotion we must have we are to remain humans.

Question: Can we be emotionally detached and still have compassion?

YADA: Oh yes, because we will not involve ourselves excessively with another's problems, or with our own problems. We will not become so emotionally involved that we lose awareness, consciousness. We lose our humanness.

Question: How do we not become too emotionally involved? Sometimes you are, before you realize it.

YADA: Of course, because we have not yet trained ourselves otherwise, also we do not yet know what is the meaning of emotional involvement. It seems to say the stoic has no feelings, that he cannot be that.

But where are my values of life? If I know - like in Mark's and Irene's situation, there is going to be a separation, (turn page), if I am aware of this; if I know that life is right, life is justice, life is mercy, life is not death, light is not darkness, if I know the darkness is ignorance and therefore cannot exist, how can I at the same time believe that one I love is going to be plunged into darkness or oblivion or ignorance? One who once was, is now not going to be anymore? That one was attached to them but now the attachment is broken and they are drifting off into some unknowable neant?

Lost in space. The expression should - in your world - seem quite a dreadful thing. But think of how much more dreadful is the thought 'lost in mind' UMM. Where are my values that I can believe that? Or "I will lose physical contact with them!" How can you do that? You never had physical contact with them.

No two pieces of matter ever touch. You see, it looks like Mark's hand I borrowed it for a while - looks like it is touching the table. This is what you call tactile activity. How illusionary! But it is a necessary illusion. There is so much space between the skin of the hand and the object I am touching, that it is relatively as vast as the stars to the earth.

So, I touch by feeling, not feel by touching. I touch by feeling. I do not by sensing, or again, feeling. We live together in our sense world, not sensory, now, but 'sense'. As you would say, "I sense this is going to happen." I sense your feelings about me. This is mental, not physical.

Now if I believe this, and believe that I have never touched you, how can I believe I have lost physical contact with you, when I never had it! whose summation have I accepted that I have had physical contact with you? But I can have contact with you no matter where you are because I know there is only one place you can be. Therefore you cannot become lost. You are in the eternal mind. Therefore, this is why I have said I am different from you. We are one and the same.

Comment: Yada, we all believe this way and we want to believe this way. But then when we are pushed into a corner, we begin to doubt.

YADA: Oh, do you think I do not know this. Oh yes, I come to know these things. I come into your world for that purpose - to know what my fellow man, my fellow creator is experiencing. The only way I can know this is by becoming one with it, by experience. Before that, I could imagine and I could assume, but I couldn't know.

Question: How long does it take us before we know for sure? When we are sure, then we don't have to fear anymore. That will take a little more experience.

YADA: Experience, Experience.

Comment: We are in such a hurry, you see, How do we learn to really know ourselves.

YADA: But you will make enough of it for now - enough for now, for this moment.

Question: In line with what ----- is saying, if knowing ourselves, how we know ourselves? How can we learn really to know ourselves?

YADA: I come back. You know, this man (Mark) has so created in his mind the need for coughing, that I cannot stop him even. So I leave, and let him do his own coughing.

YADA, returns: So, here comes the person who doesn't know himself! Ha-

Question: You mean you have the same trouble we have, Yada?

YADA: Yes, things are still at the same status quo. Ha, ha. You know, there is a saying in the world - I hope I can do it right - "If you can keep your head when everyone around you is losing theirs-" What is the rest of that? Do you know?

(I have heard it but I don't know how it goes)

YADA: That's my trouble.

Yes, either that or - and this is what I am trying to say, you do not know the situation. And this is so true. This is so very true. We do not know the situation. The lady asked, before I left, "How do you know yourself?" HmMMM.

I have not seen you for a long time here. You are looking very well. you pardon me for saying it, but you look like you have a little more of yourself.

(Yes, I have, I lost a little, but gained it again)

YADA: That is the better way of saying it. You look more like yourself. Who can get upset with that? But that is all right. When it is necessary you lose it. ()

That would be nice for me. I cannot tell what it would be for you.

(That would be nice)

YADA: Thank you. But if you were not ready for it, it wouldn't be so nice. Heaven is a wonderful place if you are ready for it, but it turns into hell if you are not.

How to know yourself. First, you have to know what self you are talking about. Like the man, Chuck, he said "tonight I was with you, eating a little bit" - very good food. You know what makes good food? It is good company. We lose awareness of that nervous, uncertain little self when we have other little selves to lose ourselves in.

(We are having escapes sometimes Yada)

YADA: Oh that good. Anyway you can get away from that silly ass, that schizophrenic ass, is legitimate (

YADA: No, that's the trouble, you associate with that too much. This is the hallucinated self. This is the lower, physical, sensory self. This is the self that is constantly, incessantly seeking to gratify itself. This is the self that can never be satisfied. (We ignore it as much as we can)

YADA: Yes, but first know what it consists of. It consists mostly of frustration, fears, anxieties, hate mostly. We must ask ourself "how did I get frustrated?" "What started it?"

Somewhere, from birth, we felt rejected, not wanted. The truth is, few human beings are wanted by those who act as helpers into the world - speaking of mothers and fathers. They do not mean to hurt the incoming being; they are thinking about themselves - themselves, being the emotional self, the unhappy self, the fearful self, the self that says "I can't do this. This will not be done." "You can't do that. That isn't being Done

We pass this kind of thinking on to the entities who are using our bodies to come into the physical world. If a child comes naturally into the world - naturally, meaning not putting excessive pressure on it's mother's body, it's birth traumas will be far less serious and will be less likely to follow them through their life on earth, causing them to respond negatively to their experiences, wanting to reject responsibility for what happens to them.

- The child that has to fight to get into the world, and probably even comes in backward, has a great deal of trouble - breech foremost birth
- has a great deal of trouble, because the activity of getting into the world was frustrating. Now if he succeeds without killing his mother or himself, everything that happens to him will seem equally difficult. He has to struggle for it - he believes.

A person born this way often suffers from intense claustrophobia because they were made aware that they were enclosed before they were born. Claustrophobia is a sign of insecurity with an intense feeling of inadequacy, of futility. Like one going out of the world, if they are intensely afraid of passing, their birth into the astral world is a storm.

They often enter the astral world in great fear, great intense anxiety. When a person is killed instantly, most often he is obsessed with the fear of insecurity and he is driven to seek someone in the physical world to tell them of his passing. So he becomes a haunt. If he cannot get through right away, he will go on seeking to get through. He will hang around the old haunts.

Question: What about people who don't believe in life after death?

YADA: Most of them arrive and are pleasantly surprised to find they didn't know what they had been talking about, and they are very pleased with it. Some, if they had a sense of insecurity in their daily life, may sleep in death for a period of time. And that period of time, whatever it may be, washes out any memories of having lived on earth, so they know nothing about death. Nature, the great cosmic mind, takes care of us.

Comment: I don't recall anyone mentioning what they were doing in the astral world, in this physical life. I don't know of one person who knew all about the astral. Of course, I haven't met everyone!

YADA: And too, that makes me think that everybody talks about the two slices of bread, meaning one slice being the physical world and the other slice being the physical world again - reincarnation, coming back. Everybody talks about that but hardly anybody has anything to say about meat between the two slices of bread, called the astral world.

The reason for this is that when you come into the physical world, most always the act - the method used to come here - we lose consciousness of having lived anywhere else before. It is like you go to sleep and you have a dream, and you may be very interested in the dream - nice things happen to you. And then you wake up and you have no memory of that dream whatsoever. So you say, "Oh I didn't dream last night". But you did.

Many people enter the astral world and they say "Oh it is wonderful here" But they haven't really awakened. There is awake, and then there is awake

Question: Do you mean awake while you were dreaming?

YADA: Yes

Question: Would it be an advantage?

YADA: To be awake?

Comment: Yes.

YADA: In the dream or in the astral world or both?

Comment: To be awake when we go to -- - - - -

YADA: Yes, of course, but only if we know ourselves. You see the importance of this is what do our dreams consist of? Mostly of impressions we have gotten while awake. Now some of these impressions have created fear and anxiety in us - you know, the impressions that we got from our daily moving around. And we take these into our sleep and we make monsters out of them - turn our dreams into what you call nightmares.

• These monsters are made up of our anxieties and fears and shames and qui It's sad isn't it? Why not have them made up of all our joys and pleasant things? Why should the human plague himself, awake and asleep both, and in death also? Because that is the nature of us until we get mastery over ourselves.

YADA: Now it is not a great problem to get mastery over ourselves. We first must come to know why we are afraid. What are we afraid of? Rea what are you afraid of? what am I afraid of.

Comment: That's a big thing for us to overcome - fear.

YADA: Yes, of course, because fear - when we have fear, it is an effort to secure ourselves, to know what a thing is. That's why we have fear. It becomes a survival unit. Do I make myself clear or am I getting a little muddy?

Comment: You are clear but it is difficult for us to overcome fear, at least for me.

YADA: Only because you do not know, really, what is going on. You imagine you do, and out of this false imagination you created fear. Out of the anxieties and fears, which the imagination creates, man has created his 'God'. Now if we create our gods, surely we create our devils, Yes?

Now people who are raised, not only in the Christian teachings, but in any religious teachings where gods and devils are concerned, if you try to tell them that no such beings exist, they go into - a colloquial expression - they go into what you call a "tizzy."

Why? If they really know what they are talking about, if they really understand their beliefs, why should they get upset about it when someone says no such condition exists? If you tell me something which I know - if you tell me something against it, if you object in a negative way about it, wouldn't it show that if I got angry or acted frightened, that I did not know what I was talking about? Wouldn't it show that I was intense insecure, instead, because I did not know? Of course, of course.

A man says to me, "There is no god!" If I am an intense believer in the god, now truthfully, if someone says that to me, I must ask them what god they are talking about. There are endless gods. But because I know the person, I know what god he thinks he believes in. I also know his nature, his fears, his anxieties, so I am not going to tell him there is no such god. This would only increase his fears and make him want to cling all more to that god.

If I want him to believe as I believe, I must first cause him to feel secure in his belief. What frightens you?

Comment: Nothing that I know of Yada.

YADA: Of course there is.

Comment: But you know, Yada, there are wonderful everyday experiments you can make. I am not too friendly with snakes, so when I saw my children handling them, I - - - - - so I go up and handled because I really - - - - - .

YADA: That is right.

Comment: So I went up there and held it and it wasn't as bad as I thou

YADA: Fear also has a very positive side to it. It protects us against jumping into the fire before we know just how hot the fire is.

Comment: So fear can be a good thing.

YADA: Oh, but yes. I do not condemn any condition that man suffers from. It is not my place to condemn, because the moment I condemn you, I am condemning myself. All I can say to you is "What is this? What is this? Do you know the nature of it?" If you do, I assure you the fear you had when the lady talked of the snake, will vanish and you'll tell yourself this is not something to fear, it is something to enjoy. It lends me a sense of power.

Comment: They are really quite beautiful.

YADA: Oh yes, and quite knowledgeable. You go back into the history of snake worship and it became the symbol of wisdom. Your Christian Bible mentions it - "Be as wise as the serpent and as loving as the dove."

The ancient Druids taught the story of the snake - the snake being kundalini that lies coiled at the base of the spine, or at the base of the tree. Now we can disturb that snake and have it climb the tree and it will tempt us to heaven. But it will tempt us also to death if we do not know what we are doing, as it did Eve.

Ask Adam. He will tell you the results of the snake tempting Eve. When it happened, Adam was minding his own business, but Eve got interested in the snake's business. She was tempted, but she coyly said to the snake "God said do not eat of that tree, for the day I do, I will die." And the snake said, "Uh-uh. You just think that". "The God was telling you a story. He wants you to eat of it because if you do not, you will not be worth anything at all."

She accepted the temptation, and sure enough, it tasted real good to her. Who likes to enjoy anything by themselves? To get real pleasure, we must share it with others. There was only one other - Adam. So, men are very weak where females are concerned. He accepted, and good that he did because there could have been no world of humans - just animals.

Humans with just the animal side, are not humans. To be human is to be sane. Just to be born with the naked body with little hair on it, if a does not make us human. To walk upright, does not make us human. Many apes do this. We have to become humans by consciously trying, by conscious observation of what really is going on around us instead of taking someone else's word for it.

Question: In your story, of what was Adam partaking when he accepted the offer?

YADA: He was partaking of wisdom, knowledge. Wisdom, it becomes later First we get knowledge, and how we use that knowledge, makes it wisdom not wisdom.

What a wonderful thing is life! It is everywhere present. Where can I go where I am not. Now is that not a question to think of? Where can I go where I am not?

YADA: Somotimos when I go away for a little while I come back here and I say I have returned from whence I didn't go. And so it is with you - all this going and coming. In what tomorrow will I go and not return? Where can I walk out into? Everything that is in the universe or universes, everything that is in creation, has always been, because the substance out of which the universe is created - all you can do with it, is push it around. You cannot throw it out somewhere else.

You can mold it and move it, rearrange it, but you cannot lose it. And why? Because it is consciousness. It is - (hitting the table) consciousness, not something separate called matter and consciousness. It is consciousness. And I, the Creator, mold and move it and spread it around to make my dreams.

But please let me ask you something in all sincerity and please think about it. Has anything I have said here this evening, has it given you any sense of freedom from your fears or anxieties? Will what I have said make it easier for you to go home and sleep without nightmares?

Comment: I always feel better when I have been here, Yada.

Another Comment: Tonight has been especially good for me, Yada.

YADA: Thinking that this 'thank you' should make me feel better - yes it does, but you see, you should not thank me, you should thank yourself for having the ability to comprehend it.

Comment: Can't we thank you a little bit?

YADA: You know, in my language, I say "Egratya", when somebody says or does something I appreciate, I say, Egratya. Now the last part of that word - ya - means spirit, so in appreciation I bow to your spirit. I thank your spirit, not your personality, not your physical self, No, I am grateful to the wisdom of your spirit.

Thank yourself, that wonderful self that is standing on the border, waiting for you to accept it, waiting for you to make it awake. God sleeps for me; I have to wake him up - "Oh God, it's me, Yada. I need your help please, huh? God, wake up! Wake up to what? Wake up to Yada.

Question: Yada, I am listening to lectures like this and little by little does it penetrate - - - - - and as time goes on, the more we listen the more we absorb, makes us more aware and maybe - - - - - .

YADA: Look, by sound - in this case words - by sound - these sound vibrations, or what you call molecular vibration, when we talk to another it not only vibrates the eardrums, it also vibrates every cell in the body. Think of that. The body is like a sounding board or like a tuning fork (hums).

Think of that. The Arms say something. The head, the flesh of the face do something, the bones do something, the eyes are affected. Every little part of the body receives the sound and makes note of it. How wonderful I make a noise (humming); do you think it stops? We think only right hand is the stop?

The whole vast universe has felt it, because it is not vast if its vastness means space and time. It's in consciousness Acturus, which is some little way from here, is affected by my thoughts, Does it not say

Question: Could that be one of the reasons that under the conditions we labor now, we usually shrink as we get older- - - - - /

YADA: Yes, of course.

Question: Our cells have been shrinking back from those unholy vibrations we have been giving out?

YADA: Yes and these vibrations we create with our thoughts, are reflected on our bodies, on every cell of our body. For every thought, these cells make notes, After a time, some of these notes say, "Oh, I have kidney trouble!" "Oh, I have heart trouble!" "Oh, I have diabetes!"

You hear people say that sicknesses and accidents are necessary because man cannot get out of the world alive. The first thing is, there are no accidents. We live in a very orderly creation. Sickness is the accident of ignorance - ignorance of not knowing the body and its needs. You can get out of the world alive, but it takes work. Death is not the way to get out of the world.

No. Getting out of the world is not going to the astral world. That is only an ante-room of the physical world, where I go and wait until my desires drive me back into the dream world of matter again and again.

Question: In other words, you have to get out before the death part comes, or you don't get out.

YADA: You don't get out.

Question: Tell us why, Yada. (Yada talks to his teachers)

YADA: Do you want me to take your life away from you?

Comment: No, but I thought instead of being caught in the astral world and coming back or not.

YADA: You can.

That is the secret that you must learn. If I tell it to you, you will really not know it, so you will not be able to do it. I will be giving you paper keys. I will say this, what I said before, what are your fears? What are they made of? How did they get started? What are your ambitions? What are your drives? And what are the worries back of your drives?

You see, I have said this as a kind of analogy -- not, - - - - - because that is what we are getting from not knowing how we got the way we did. I have said smoking and drinking are, in the themselves, nothing. What is something, and very greatly something, is the fact that you are smoking and drinking your fears and anxieties.

Tobacco cannot hurt you in itself. Alcohol cannot do it. It's what caused you to smoke and to drink. Feelings of uncertainty. So I get some equilibrium - I think - with the use of these things, including drugs different kinds of drugs. So, people around me, who have been taught to believe that these in themselves are very bad, consider me very bad, very evil.

YADA: If someone is a drug addict, what do they do with drug addicts - in your country especially? Put them in jail, expecting when they come out they will not be drug addicts anymore - which is like putting the tiger in the cage and then letting him out next day, expecting he will not be a tiger anymore. He will have lost his stripes and become what? A dove?

Comment: So you don't really want to offer a key, you want to offer a machete!

YADA: That is right. (Comment: Go and chop it out yourself)

YADA: Right. Because if you do not do it, it will not be done. I look on something that perhaps to you would be horrifying. How could I stand to do something like that! You would think of me perhaps as a very evil being, like you look at someone taking drugs.

"They are a detriment to our society," you say. Let us confine them. For what? No, I wouldn't confine them. I would keep them out here where the rest of us could see them. These people - the society is responsible for them. They have created them. These people are not guilty in themselves or by themselves. The whole society is guilty of creating them.

Drug addiction is an intense feeling of insecurity. It is an intense feeling of being lost. Some people are made drug addicts by your medical world, with the hope - in the beginning - that these drugs would keep their pain down. And they did keep the pain down, for a time anyway.

But the biggest pain is born of our ignorance to life. Do you want a whole body, a body that doesn't nag you? A body that responds to your commands because it has come to know the joy of living those commands?

Your food, your time for relaxation, and the ability to relax. How can one relax when the moment we try, we start in itching? In meditation we need to relax. Our foods have poisoned us so that the nerve ends, on the surface of the skin, are caused to itch - itch by sharp changes in the acidity of the body, the moistures that exude from the body.

Water is good - if the water is good. But you, in your world, have poisoned that. Do you, who have not done the poisoning and do not believe in poisoning, do you seek water that is not poisoned? It is very difficult to find, because you have poisoned it with chemicals. You have poisoned it with radiation.

There is hardly any place in your entire world that is not contaminated

Water is good - if the water is good. But you, in your world, have poisoned that. Do you, who have not done the poisoning and do not believe in poisoning, do you seek water that is not poisoned? It is very difficult to find, because you have poisoned it with chemicals. You have poisoned it with radiation.

There is hardly any place in your entire world that is not contaminated in some way by radio active substances coming from your exploding bombs - not only from exploding bombs, but from machines that you have created - the X-ray machines, the radar machine, the radio machines, the television machines. These are all possible only by radiation.

Question: What about human explosion?

YADA: The human is also an atomic bomb. Radiation from me could be deadly to you because I could be a vampire and drain you of your energies. Vampirism is not only sucking the blood from the neck. The world is filled with unconscious werewolves. Doesn't that give you the creeps?

Question: How do we throw off these energies? -- - - - -

YADA: No, because I think you know it. Fear - your own fears, your own anxieties. Anxieties cause you, or cause me - if I was in the physical world, to throw off energy so that we create a lively field of energy around us.

Someone, in seeking freedom from his anxieties and not knowing how to do it - if he feels your life, your vibrations, he can draw on them and bring you to tiredness. Just daily walking around in crowds, you feel exhausted after you return home.

end of tape.

3/25/66

2-B

Today is March 25, 1966. This tape is coming to you through Mark Probert, Deep Trance Lecturer, at the Kethra E'Da Foundation, 931 East 26th Street, San Diego, California.

Yada: Greetings in his language.

Audience: Hello, Yada.

Yada: Gratia (His language) All right, I talk English L A U G H T E R (Yada had been listening in to their conversation) My honorable friends, I listen to my mouth, which is Mark's mouth, but mine now that I am using it. I listen to what he say, and it makes me pleased. It tells me he has learned something. What is the use of coming into this world if you do not learn something?

REINCARNATION

It is said, that man, he comes here and he dies; then he come again and he d and as often as he come, he go. So does everything else; all the flowers, all the tr the grasses; all the animals, all the fish, all the fowl, all the insects; it's a com and a going.

This coming and going is getting new opportunities. In your schools, your s of learning, you sometimes find yourself not promoted, and sometimes even set back an grade; and you think perhaps that is bad, it make you unhappy. It makes you feel in eyes of the rest of the students that you must be something of a dummy. But, if you learned your lessons properly and fully, you would not have been put back, or held ba

But you do not need to have feelings of shame about it, nor discouragement; rather you should be glad that you are going to have another opportunity, for that is it is. You can again pick up where you left off and now you know you will pay more a tion to your studies, so that when you go on again you will be ready to go on, there be no doubt in your mind about it.

There is an activity in your schools, it is sometimes called CHEATING. Cheaters only cheat themselves, nobody else; isn't that sad - - they cheat themselves How do they know that the other person, the other student knows the answers to his le That taking very great chance when they copy what he has to say. That is a very dang way to live, because you'll find yourself doing it all through your life.

Question: DO HUMANS REINCARNATE? Do they come back? Are they reborn? Let us give (Yada) sidered thought to this before we say yes or no. Just to say, "Oh, I don't be it"; that will get you nowhere. If you say to me, "I don't believe it", or y say to me, "I do believe it"; then I must ask you, "How do you believe it?", a well as, "How you do not believe it?" But you see, that is not for me to be concerned with, but it is for you - I already know. No matter what I say to you, it not enough, it may sound pleasant; it may sound nice; it may sound even romantic bec many people believe in what is called, "Soul-Mates". Their love for a person makes not want to get lost from them.

DEATH IS AN UNKNOWN QUANTITY to all humans. Try as they may to prove wheth they survive, something survives the death of the physical body, something called the "spirit"; something called the "soul"; they cannot find it out in the manner they tr by what is called experimenting. Because what is called the spirit world is, to the physical world, an abstract. Now as I talk and as you listen, if you think I say wr if you think perhaps you know better, then will you please say so. THIS IS A CLASS STUDY LIFE AND ONE MAN'S OPINION IS NOT ENOUGH. No matter what I know, you must no take what I say at face value unless you also know; and you must not do this anywher at any time, with anybody. No one place or one human has all the truth. If we star believing that, then we get caught in that center where we believe all the truth is, and we will lose out, we cannot grow, we cannot expand.

When you go to school, you start first in the grade schools, where they do have all the truth regarding the subjects that you are studying in the grade schools

So then you have to move on as you learn to what you call the higher schools and then the universities and the colleges; and this, huh?

But, you can find learning wherever you go and what you learn now, is good for now; what you learn tomorrow about the same subject is good for tomorrow. This is the scientific approach. No real scientist says, "I know all the answers to this." Never.

Today, in the field of what you call "space" and "space research", they are covering things they never dreamt of before and some of the things that they thought knew, years and years ago, they are now coming to the knowledge that such things were

Now, if this is true regarding our academic learning, you will see how much it is in our studies of life. WHAT IS LIFE? WHAT IS IT ALL ABOUT? Part of what it about is called "REBIRTH"; but before we can speak of rebirth we have to know as much we can about this birth, this life, the life in which we live. Before we can know about whether we survive the death of the physical body we must ask ourselves what is it that survives? Just to call it the spirit, or the soul, does not enlighten us. Spirit, spiritus means breath. You are a breather and when death comes - - you stop breathing. But, I can convey to you that only the physical body stops breathing; the physical body belongs of the material world, because there is hydrogen, oxygen and nitrogen to be breathed. Just think of the CREATIVE MIND, HOW MARVELOUS it must be TO CREATE BEING THAT LIKE TO BREATHE. So this creator must have been thinking first about what it was that needed to be breathed - AIR - - consisting of Oxygen, Hydrogen and Nitrogen and other elements, huh.

But was this thought out by the Creator? Like, I am going to make oxygen, hydrogen and nitrogen because I am also going to make in the future, something called "lungs" that can only survive with these elements going through them. May I stop there? No.

How of the "EYE". What a marvelous thing, "EYES". Any time you feel depressed or bored and that life seems to becoming tasteless to you, go look in your mirror. No, you must look beyond your vanity, or your ego, which is putting on paint or powder or combing the hair, or preening in general. That is not like you will now go before the mirror. You will be looking for your DIVINE NATURE, your GREATNESS, your BEAUTY. Because your beauty, your greatness, is the greatness of what you call "God" the Creator and IT, not HE, this God is not HE - IT - - IT MAKES NO MISTAKES. Now, you may say but I think he does, sometimes he lets children come through that are CRIPPLED, or something wrong with them, or he creates hybrids that do not seem to fit into life. How do you know that IT is not knowing what fits? IF YOU'RE GOING TO CRITICIZE, TRY TO KNOW WHAT YOU ARE TALKING ABOUT, so that you can do your criticism intelligently. I do not ever object to criticism, we all need it; what I object to is the criticizer who has not learned the subject himself, knows nothing about it, but he just heard someone else say. So now, he is shining his wisdom out, which is not his wisdom - someone else's, but he doesn't know whether it is true or not. CRITICIZE, OH YES, but know what you're talking about, know your subject, or no speak - huh. No speak. Why not? Because you will bring embarrassment to yourself; when it is brought to you, but you do not know what you are talking about. You do not want to be embarrassed huh? You do not want to feel ashamed because you are showing your ignorance.

The Breather. BREATH IS LIFE, but BREATH IS SPIRIT. It is the body of the inner self, it needs no physical lungs to breath with. It does not go into any strange places which man has come to call "heaven" or "hell", or the "astral world". You know the word astral means "starry". "The Starry Realm" is not the place where we go when die; it is not a place at all as far as the human is concerned.

WHEN WE DIE, WHATEVER THE CAUSE OF OUR DEATH, WE WITHDRAW OUR CONSCIOUSNESS FROM OUR VEHICLES. The one that was good for here, now it is not good for here anymore. Something has gone wrong with it somewhere. So we, the driver, and you can understand this, you move your motor cars around (they do not move around by themselves) huh, you have to get in it and operate it. The breath of your car is substance called, "gasoline". Secondary breath is oil, these are the necessary things to cause your car to function.

but, the intelligence of your car is you. You know what this means? This means, that when you get in that car if you don't keep your consciousness with you, you and the car turn into a zombie. A parapthetic zombie. In that moment you become a killer. DO NOT GET IN YOUR CAR AND LET YOUR MIND WANDER - KEEP IT THERE. You have a grave responsibility to everyone around you, to say nothing of yourself, and to yourself.

If you do not want to become a casualty, stay conscious, be aware, know what you are doing. You know the majority of human beings, they come back into the physical world, they come back unconscious, because most of the time that they were here in the first place, they were unconscious; they look conscious - ha, ha; their eyes were open but they were not what you Americans call, "ALL THERE!" So death comes upon them - - they move into this other state of consciousness, not place, OTHER STATE of consciousness. Then they fall back into this one again, still unconscious. But, this give the this new life gives them an opportunity to wake up, to comprehend what life is about, and to live it with such comprehension. No matter what somebody else does, you are do the living, not your next door neighbor. You are - - you love, you laugh, you cry, you hurt. It may seem that your neighbor does also, but that is just seeming, you cannot tell. The only way you can know another, the only real way, is by having love for the person.

LOVE IS UNDERSTANDING. This what make it so much more romantic than the love that is blind. You know, they say love is blind, but that's a different kind of love that is a biological drive love. TO LOVE another IS TO UNDERSTAND them and to HELP THEM TO UNDERSTAND YOU. Love is giving of yourself in service to your fellowman, or to be more particular, to one person.

A FRIEND - what a wonderful word that is. YOU ARE MY FRIEND. A friend is one who understands so that no matter what you do, he still - or she still - loves you. Your mother, all mothers - true mothers; there are some that are not you know; but, the true mother loves her children no matter what they do. And that love is so great that if the child is not doing what she knows they should be doing, she doesn't rage up and hate them and drive them out of the house, she tries to help. She endeavors to so put her love upon her child, that it is easy for her to help and it makes it easy for the child to accept her help. And so it is with adults in their associations, communicating with one another. Is a friend a friend only as we can get something out of them, or one who comes to us only when we don't need them? What you call fair-weather friends? You have heard of that, huh? Certainly not - A FRIEND IS A TRUE LOVER, because they understand; so that no matter what the one they loves does, if they think it wrong they try to enlighten them, coach them, help them.

I LOVE YOU. What we talking about when we use that expression and then turn on the one we just used it to. Oh, but, "they hurt me"; "they did bad things to me". Oh? How do you know that? And if so, is that cause to turn on them? Surely they didn't understand. They didn't feel they were doing wrong, they did what they had to do, they acted according to themselves. If you love them, you will realize this, you will know why they so acted, and you will forgive them, as you want to be forgiven.

How many of us are perfect, huh? So perfect that we can criticize and hurt. You know, I have a teacher (I'm not so smart that I need no one to learn from). There is always someone that knows a little bit more than I do. And if I am not peaceful in my own mind, if my ego is down and not crowding me, then I can go to my teacher or to anyone else whom I think has what I want to learn and I will listen, and then I will act accordingly. But, if my ego gets up in the air, all I can think of is what you did to me. Never does it occur what I did to you. No. Is this intelligent? Is this being human? Is this giving protection to our other, listen to this - - "to our other selves" YOU ARE MY OTHER SELF, and if I treat you badly, it is because I can treat myself badly. It is because I think badly of myself. So I take my unhappiness about myself out on you, MY OTHER SELF. How sad. What is to be gained by it? What can we learn by it? We cannot, because we cut ourselves off.

When I say, "I LOVE YOU", I love you because of what you are and the more I find out about what you are, the more I love you, not the less - to learn to understand why. Why all this learning? - So that we can have peace of mind. HAPPINESS IS TRANSITORY. IT IS THE WILL-O- THE-WISP. It always depends on something out here. I have heard it too many times. Oh, if I only had that PERSON, I would be the happiest person in the world. If I only had that THING; if I only had that POSITION. Ugh - - are we truly satisfied with the things we say we want, when we get them? Not really. From our lower consciousness - that ego self, is fickle; unless it has been trained to understand the beauty of things; the wonder, the grandeur of life. If not, it is a short time before that thing which we once said we would give our lives to have, begins to look tarnished to us. Somewhere out there, there's something shinier, something brighter, and so we let go of our love, and we run to that nice, shiny, new-looking thing. "Oh, I want it, I want it!" Question is not whether you want it or not; question is do you need it? The lower self wants all manner of things; the lower self is a child and something of an idiot.

To love, is to learn what that thing is that you have put your love upon, what is it? We can never become bored, never depressed, if we look into the thing we wanted or want, or have, because there is no end of surprises in things and persons. No end. What we turn and hate is our own image, not the thing we love.

L O V E. I die, but I've carried with me the love of touch. I have been conditioned here to appreciate to feel through the senses (demonstrates by hitting the table). Now, imagine if you were paralyzed. You cannot touch anything, because you do not feel. The sensory thing called feeling has been numbed, deadened. But yet, the desire to touch remains and sometimes it is this alone that brings people back into the material world so that they can have the kind of body (called the sensory body) so they can feel. Not only with their hands, but with the taste buds; you feel your food. You feel things with your eyes, you feel things with your ears. The whole body is a feeling body, so I come back with the very deep desire to touch the physical world again.

What mostly makes one sad when someone they love dies? It may be a mother for her child; a child for her mother; a man for his woman; woman for her man. It is not so much death itself that makes them sad, it is (the lack of contact, of physical rapport I think, of feeling, of sensing.) No two people "smell" alike. In loving we get the aroma of the one we love, and it is totally different from someone else's aroma, so that when that person is not around, we have sadness in ourselves. The person does not have to die; they may go somewhere else on the earth, but they are just as dead to you as though they had died. And if you deeply loved that person, you will realize that - - emptiness that once was so full - - that vacuum - - that now contains not your love.

I talk mostly like this because of these young people here. They are in the full of their life. They have great and wonderful and beautiful contact with the physical world. Their response to it brings them more life; they are excited about it. And I want them to know how to keep their consciousness, so they can appreciate the world they're in. The beauty of it. Even sadness has its beauty. How wonderful we can feel that attachment to another human being, that appreciation.

As you live with others, remember that you and they - may at any time; whether you are young or old - sick or well - suddenly depart from the physical world. ARE YOU READY? ARE YOU READY TO GO? Are you ready to leave behind that which belongs in the physical world and still feel no loss? I do not think so, but. . . . Pardon?

Lady: Is anyone ever ready? I guess you could reach a point . . .

Yada: Oh, yes, it is something called "degrees of readiness". But, seldom are we totally ready for any event. Seldom are we fully prepared for the unexpected. Think of how wonderful that would be, could you accept the unexpected with equanimity, huh? That is what you Americans call "a big mouthful". L A U G H T E

Does the loss of my body cut me away from you whom I love? From the world I love? Of course not, not really. Because where is the world I love? It is in con-

sciousness, it is in "our minds", in "our feelings" - NOT IN TOUCHING - FEELING THIS but INNER FEELINGS. It has always existed, that which is called the "material world" The building blocks that have gone to make up the material world is a something, you, your English call "energy". The motion of energy creates a something called "molecules". Molecules are the beginning of something called "matter". Matter meaning surface, surface meaning "sensory". Something that is measured by the senses. (Raps on table) - S U R F A C E. Concreteness, solidness is sensory.

Of course, you can get a machine, make a machine to measure these things with "solidness", or lack of solidness called "gases". There are degrees, everything is in degrees, never absolute. If you found something that was absolute solid, you couldn't lift it. There is substance in spaces; today you call this substance "plasma" in space. Thousands and thousands of miles up there, spread out in countless millions of miles; a substance so dense that one cubic inch of it weighs into the millions of tons. That dense, huh? That IS DENSE!

Only in the recent years have your scientists created an instrument that they can see through that vast density. At one time, it was believed that that density was simply empty space. No stars, no forms at all. But, since you have learned with this instrument to look through it, you find that the universes go on and on beyond this vast field. Now, think a minute, please, that all of this, all of the vast universe and universes in toto, is mental. A mental creation - isn't that THAT IS ASTOUNDING. But I cannot stop there because what do I mean by that - - - M E N T A L

The word mental is only a word. Is it the thing itself? Man names things after awhile he begins to believe that that which he has named is the thing. Now you must know it isn't, huh? Mostly naming things is so to bring some order into our world so that we can properly catalog and put here and there so we will know where things are. That is all that it is really useful for, cataloging, so I will not lose it. Huh?

I am going to stop my talking here, I am going to ask you, any of you, what do you have to say? Remember, you can also object to anything I have said, but also remember, please, try to know what you are talking about. S I L E N C E You know by your silence, you make me feel like a very smart person. L A U G H T E R, and I better be very careful of that, because I may believe it.

Lady: Watch that ego.

Yada: Yes and the ego is an ass, it is schizophrenic. It believes it knows everything when in truth, it knows nothing.

Lady: Yada.

Yada: Yes.

Lady: I'd like you to explain that to me.

Yada: Pardon please?

Lady: I'd like for you to explain the condition of schizophrenia, would you?

Yada: HA. I should be able to, because the moment man divided himself in what is called the "Garden of Eden", where this division on is blamed on God, he took a rib from Adam (what a surgeon) and he made woman. Oh, now that is nice if you want to stop there. If you like what is called truth turned into fairy stories, then do not inquire any further, because your fanciful thinking will certainly become facts to you and if you do not like those facts, you're in for a lot of suffering. Ever since that time, man has been dividing himself.

Now, schizophrenia, in its truest sense, is a mental ailment. Very often, it causes brain damage, brain deterioration. Schizophrenia is a hiding from yourself your real-intelligent self. Schizophrenia is a will to blame everybody else for what goes wrong but you. Schizophrenia is a believing that he knows everything and no one else knows anything. Schizophrenia, like all negative things, is destructive, both of

those that suffer from it, and from those that are in the presence of those who suffer from it.

Now we all suffer a little from this sort of activity, because why? Because we have not been taught to love ourselves, so we always want to be somebody else. Oh I wish I was that person, ha, ha. This where idol worship comes from. We're all seeing an idol, someone to emulate, because we believe that person is better than we are and we see what that does, it attracts attention to him. No one, NO ONE IS BETTER THAN YOU ARE. YOU ARE THE MOST GREAT CREATURE IN ALL EXISTENCE, with all your mistakes, myself - with all my mistakes, because without me, without this creature, the indwelling of me, would not be creating. I AM IMPORTANT - - - YOU ARE IMPORTANT - to the universe but how can you appreciate that. How can you accept that thought unless you know what I am talking about. What self? What self? That wondrous, creative self, which is sometimes called the Christ, or the Light; or Buddhi, not Buddha. Buddha was the man Buddhi is the mind, the creative mind, the creative self, CHRIST IS THE LIGHT OF OUR INTELLIGENCE.

If this is true, our worship of the man, Jesus, is a false worship. We are worshipping a shadow, we are worshipping the body, we are worshipping the personality. That will do us no good. Think to yourselves, if you believe there's a God, what you call the Christian God, in this case, made you - - how is it possible, that you can think so little of yourself, his creation? How can you dishonor yourself by belittling yourself, or feeling insecure, uncertain? Oh, poor me, I am only a mortal. What's that? Only a mortal, oh, poor child. What do you want? Sympathy? That is the worst thing anyone could give to you. Never accept it - never. You are a creature of the Light. Therefore, you are great beyond words. LOVE YOURSELF. Not only preen before the mirror your body, but preen your mind so that they will go together, so that the Light within will shine without and those around you will recognize it without your asking them to.

LIFE, living is simple. All the lives that go to make up life, as grand and great as they are, they're simple and it is because they are simple that makes them great.

Oxygen, hydrogen, how wonderful; two simple elements go to make up that wonderful thing called "WATER". Oxygen, hydrogen, when you break down hydrogen you create, you let loose vast forces, mighty forces, from these simple-seeming elements. Forces that if properly let loose, if the Aladdin's Lamp was properly rubbed, that geni that would come out of those elements could annihilate your whole earth and destroy your whole system. Think of that. THAT IS THE POWER THAT YOU HAVE WITHIN YOU, TO CONSTRUCT OR DESTROY. (Yada, speaks in his language) Please, pardon me, I am talking with my Teacher. Yada withdraws.

.....

Good evening, I'm Lao Tse. I have not had the pleasure of coming here for a very long time, but now that I am here, I do hope that I do well. For who knows when they are doing well?

The little seed, it doesn't know how well it is doing, it just does and by doing, it does well. Think of the magic - that the whole world in which you live is made of Magic. The acorn, look what it does. Look what it produces from that minute structure - it goes into the air, big, big, big masses of material. I think to myself the real magic would be pushing it back into the field. Ha, ha.

The MAGIC BAG - a seed. The human. What a microscopic seed it is. Yet, everything that you are is contained in that seed; ready to spring forth, ready to materialize itself. It is magic, what my colleague, Yada Di'Shite was talking about, and you are the magicians. YOU HOLD CREATION IN YOUR HAND. You speak and all things are manifested. In the Holy Book, you who call Christian, it is said the Lord said, "Let there be Light and there was Light". Let us live and we will live.

Look at the wonder of the caterpillar. The caterpillar is not concerned about being what you call grub, grub. It will become that in due course, so long as it does not lose its caterpillar-consciousness. For all in that consciousness is what the

caterpillar is. We truly do not become, WE ARE. Then the grub has only grub-consciousness, that what make it so perfect. You can cut it open and what you find inside? A little liquid; no butterfly and no caterpillar. Yet, it is there. The caterpillar readying itself to become a butterfly. It is not worried about it, what it is to become. It does not think to itself, "Oh, I never had wings before". "Perhaps I will not be able to use them; or perhaps there is no such thing as a butterfly-life for me". A caterpillar is a caterpillar; a grub is a grub; and a butterfly is a butterfly; yet there is that wonderful oneness that links all these forms together. THEN, WHEN IT IS TIME FOR IT TO BE BUTTERFLY, IT IS A BUTTERFLY.

And notice the extremely short life of the butterfly. But the butterfly is not concerned with that. He is concerned only with being a butterfly, that what make him beautiful. He has all the time in existence that he needs. SO HE IS, AND HE FINDS HIS BEAUTY and HIS TIME to be beauty, IN BEING, IN ACTION, IN LIVING, WITHOUT CONCERN.

It is said of me that I wrote books, but I never did. Those who cared to follow me, they wrote and said it was me. Oh, the Great Lao Tse, they didn't give themselves credit at all. They were so busy being concerned with me, that they had no life. Yet it would appear that they knew me better than I know myself. But, I do not appreciate that. I would have much more appreciated had they lived and thought their own lives and their own thoughts.

I was busy with Lao Tse, my concern was Lao Tse, so I found Lao Tse before I departed the earth, or became the butterfly. And that is your work - TO FIND YOURSELF NOW IN THE HERENESS OF YOUR CONSCIOUSNESS, BE YOU. LIVE YOU - - and you will have enough to be concerned with.

Talking is idle unless the sounds reach ears that hear. Many of us seem to be listening, but we are not hearing. GO INTO YOUR SILENCE, FIND YOU - - THEN YOU WILL KNOW WHAT ALL OTHERS ARE. You will know the grub and the caterpillar. This will give you a tremendous sense of joy, so that when you become the butterfly you will be free so free.

Man concerns himself with TIME. So, he always feels he does not have enough of it. When is it, that in our concern over things that we have enough of things. No, it drives us to accumulate, to amass. To do that is to take away from others. It is also to take away from ourselves, because sometime you will enter the butterfly state but it will not be joyful for you. For you have left behind things that you have become attached to and you will find yourself haunting those things, those places, those people and the sad part of it is, without knowing why. Just a lonely, unintelligent butterfly drifting in the empty mist of your own being.

I have not been here for a very long time, I had no real need to be here, for my colleague, Yada, is quite capable of expressing what Lao Tse is. For he knows the is-ness of his own being. When I have something to say again, I will come again. Thank you for listening, good night.

Aud: Thank you.

Prof. Luntz: A very good evening my friends, I can now come in. Yes, and it is a pleasure as always to get the chance to speak with you here. I hope that you will speak with me. Perhaps, you can ask me questions, I may be able to answer some of them. What are you studying? In your studies, have you some questions? Have you been questioning yourselves, eh? Perhaps now you can question me.

Aud: Professor, Lao Tse was just mentioning we should go in silence and get to know ourselves. Well, I have been trying you know, more or less. It just seems like I am not getting anywhere very fast.

Prof. L: Are you certain of that?

Aud: I don't know, maybe I am too impatient.

3/25/66

Prof. L: Now I do not think it is that. It seems that you are looking for some particular activity to take place in you and when it doesn't, or if it hasn't, it is to be expected because you are looking for it; but, you do not know what is you are looking for, and perhaps it has already happened, but you have become unaware of it. What are you looking for my dear?

Lady: You said it, I really don't know.

Prof. L: Well then, how would you recognize it if it took place?

Lady: Well, gradually I do seem to be becoming a little more aware, but. . . .

Prof. L: Oh - - now, now you are talking.

Lady: But I guess we all sorta expect something fantastic or something.

Prof. L: Of course.

Lady: When you sit in silence all the time, you know, just keeps us guessing.

Prof. L: That will gain you nothing. You see that you confess to having acquired a little more awareness. Your awareness is somewhat more acute than it has been in the past. That is a tremendous gain and that is what meditation is for, give us a little more clarity in our awareness.

There is nothing magical about it, nothing romantic about it, you are not going to get revelations in the silence that are phenomenal. I think the most phenomenal thing about meditation is that it gives us just what you spoke of a moment ago, a little more awareness. To have that is indeed a wonderful thing. WAKING UP - Seeing things more clearly. Learning to adjust ourselves to ourselves so that we can do that for a with others. Adjust ourselves to others. Adjusting ourselves to things. We can't do that if we do not have the awareness to appreciate. APPRECIATION - to acquire appreciation is a wonderful thing, because few people have it. That's why they are so unhappy all the time.

A bit ago, my colleague, Yada, spoke of happiness in relation to peace of mind and he said that happiness was a will-o-the-wisp. True. What these humans need above all things is peace of mind. That is much less difficult to get than happiness. PEACE OF MIND becomes a permanent part of us. Happiness never does, because some things that happen to us, may seem at the moment to be wonderful, but they may in time turn out to be anything else but wonderful. But if we are capable of appreciating whatever happens to us, knowing there's a purpose and a reason for our experiences, that's peace of mind.

We are not concerned with moments of happiness, we are concerned, or should be with the marvelous permanent state of peace of mind, so no matter what happens, we take it in stride; we know if it is not for us, it will pass; it will go on its way seeking out the one that it is intended for. To be able to accept pain is to make us ready to accept pleasure. Charles, do you have something to say to me, sir?

Charles: No, I don't have anything.

Prof. L: I asked you this because I know that have been a long time student of metaphysics and occult subjects and if at any time you feel, let us say, uncertainty about what you have read or studied, I do hope that you will feel free to ask me to come and discuss it with you.

Charles: Thank you very much.

Prof. L: Sir, I would thank you if you would do that. It would be my pleasure and it would make my life more at rest, because then I would feel that I was appreciated. I had something to offer. Happiness is not found unless we share our experiences with another, and if another wants to share experiences with us. Happiness is not found and certainly not peace of mind, while it is out of sharing that we get our greatest education and our greatest joy.

Oh to find someone who knows me so well that I can exchange my thoughts, my feelings with them, express anything too, and they will understand. And in their understanding, we will come closer together, our love will be deeper if we enrich one another, if we try learning together with someone.

Has someone else something to say?

Charles: Professor, do those of us in this world have anything to fear of those of the other world?

Prof. L: Not really, unless we have a similar quality of, let us say, ugliness within us. We're not going to attract to ourselves ugliness. We're not going to be set upon by beings who mean us evil. We have to keep kindly thoughts to protect ourselves against the vast herd of elements and elementals that are all around us in the physical world and pursue us even into the after life.

If a person's mental and feeling self belongs in the slums, I mean the physical slums, that is where he will go when he departs this life. Now, if you go into the slums, physical or astral world (the after life), if you go there knowing what slum-consciousness is, and you go with the intentions of helping someone or ones, out of the slums into a more intelligent state of being, then you shan't be hurt. You should suffer no loss, the dirt will not get hold of you.

Think of the beauty of the lotus and where it is born. It rises out of the mud, the slime, but none of the mud, none of the slime clings to it, tarnishes its wonderful whiteness nor destroys its aroma.

In India, the student is taught that sometime to go and live in the jungles with the wild animal. Why do the wild animals, hungry or not, never attack him? Because they feel no threat to their life, he exudes calmness, peace of mind, and they smell that and they sense it; they will walk all around him and never attack him. Isn't it true also of this jungle in which you live? Cities, towns and hamlets. We attract to us what we are. Just think of the meaning of that, "We attract to us what we are." So, how can we resent that which we are, coming to us; you're looking at yourself.

That is somewhat of a bitter bill to take, isn't it, because didn't we feel, "Oh, I won't do that". "I won't have that person, I wouldn't attract them". But, the truth is right there, the truth of what we attract is made manifest to us right there, wherever we are.

If we don't like it, if we find that it is not truly of our feelings, our mind we must not believe we can chase it away. It will not go away, because it is us and we cannot go away. So we have to understand it and study it and deal intelligently with it. Then it will go away if it is not for us.

We immortalize those we say we do not like. We immortalize them by thinking about them; holding them in our consciousness. You say, "Oh how I hate that person". Hate that person? What you think you are doing. You are keeping them alive. You say "Oh I want to kill". No you do not want to kill, if you did, you wouldn't hate. You must have something in you that brought them to you. Something that you had to learn, something that had to reach your conscious-self. It was lurking in your unconscious all the time, but you couldn't understand what it was; so it has to come to your conscious self and you have to get the feeling of it. And, you can't do that by running away from it, or chasing it away from you, because it will always come back. Always come back until you understand it and love it, love it. Then it will go away.

Go away? How? Because it is no more a hateful thing, you have made it a lovely thing. That which you hated has disappeared, it is no more. We hate by misunderstanding, by misconception. These are the things that I should have taught when I was last on earth, instead of putting my collar on backward and taking a superior attitude to my fellowman; and threatening them if they didn't do what I thought was right to do.

Lady: I don't think they would have listened anyway, do you? I mean, most people aren't ready....

Prof. L: Of course they do not listen. A whole congregation of people, perhaps 500 or 600 sometimes, depending on how large the church is; out of all those people, perhaps, if you are fortunate, you will reach one or two. It is a clergyman indeed who can find a language that helps him to communicate with hundreds of minds at the same time. It is damn difficult to do with one person. LAUGHTER. As my colleague, Yada, said a bit ago, "What are you looking for?" "What do you want? Really? Only when you know that, will you be able to get it, because unless you know, how could you possibly recognize it, if it was stuck under your nose? LAUGHTER

That is an important question to ask yourself in meditation. What do I want?" I seem to be spending a great deal of time sitting here, I feel somewhat like a blasted idiot because I'm getting nowhere. The chap told me to meditate, yes, that's what he told me. I didn't know what he meant by that really. He said it is very good, very good; I didn't know whether it was good, much less very, because I didn't understand it, I didn't know what I was after. I came to know however, by patiently meditating. At first it isn't meditation, it is simply sitting there and thinking and trying to barter with God. Give me this, give me that; no, not that, this over here.

See how quickly I change my mind, because I do not know what I want; and I expect God to know. If I don't know, He's not going to know; and if He does know, He's not going to tell me. Somebody tell me - - s-o-m-e-b-o-d-y. No - - no other body but me can give me the power of recognition. Does the man who cries out, "Ah, Eureka, at last I have found you", does he know what he is saying? Of course, he must, or he wouldn't use that expression. He wouldn't be that excited. He was capable of recognizing that which he had been seeking. He had a picture of it.

Most men carry around in their mind what kind of woman they want for a wife. Many think of their mother; I want my wife to be like my mother. This is a mistake. A woman is not marrying a man to become his mother, so it would be better that she not even resemble his mother; because, right then, he's going to try to get her to do the things his mother did, and then pretty soon he's going to become a little boy. And, because she can't be his mother, she will leave him. She wants a mate, she hopes to become a mother in due course, but not to you, her husband. She will, most women do, show motherly instincts to their husbands. That's all right, that is expected and it is also desirable but how foolish the male who lets her become mother to him.

I love my mother; I love my wife; but I kept them in their places in my mind. Too many men do not and they end up by being divorced, pushed out by their mates and then they turn and blame their mate, or they blame the women. When we become adults let us become adults, fully; let us put away childish things, let us take responsibility for our new position. Marriage can be a wonderful thing, a marvelous thing, but it can be destructive as well, if two children marry. Your friend is all right?

Man: Yes, they're being transferred.

Prof. L: Very nice.

I became a clergyman in my last life, because in the life previous to it, I'd given a promise to devote my life to God, or what I thought of as God. So when I was a bit of a lad, I was aware of this. Not having made the promise, but that I wanted to work for God; and I spent 50 years doing it.

Now, you can imagine the number of souls I saved in that time, so you would suppose again that I should have gotten some credit for it. That perhaps St. Peter, when I arrived at the gate, would have announced my presence with the Horns of Gabriel. "God, we have outside the gate here a man that has been working diligently for you, he has saved many, many souls. What shall we do with him?"

Apparently God didn't answer and the Pearly Gates fell down; St. Peter disappeared; and I suddenly realized that I had awakened from a dream. I had come into a little more reality, so heaven didn't need me.

Lady: Professor?

Professor Luntz: Yes, my dear.

Lady: During that time, did you think, by any chance, maybe that you, the Catholics were right? I mean you must have figured you hadn't really gone to heaven or hell.

Prof. L: Yes, but

Lady: Or didn't that occur to you?

Prof. L; What about the middle state, purgatory? Oh, we certainly make our stew and if we find too late that we do not have enough, or the proper ingredients, instead of throwing it out, we should try to do something to give it the taste we wanted, we expected, we felt. Have you ever tasted things that you hadn't tasted yet physically, tasted them with your mind and your sense of appreciation. Sometime when you think you can afford to relax long enough to do it, I would suggest that before you eat your food, you place it before you and you think upon it. You eat it mentally. It puts such great taste when we eat it physically, it adds to it. Because, we then will learn to chew the food, we'll not be in a hurry and if you chew food, chew it well, chew it long. The real taste begins to come out, the sweetness of the food, the health of it.

When we bolt our food, we not only do not know at the moment what it tasted like, but we forget what we had eaten. If someone asks us, "What did you have for dinner?" Well, um..... um..... We don't know. Paying attention, putting your consciousness in your mouth so as to excite your taste buds, so as to cause the saliva which is digestion fluid, to start working - preparing the mouth to take the food.

Meditation is preparing the mind to taste life. To make it more succulent. Thereby feeding the body better, all the organs of the body feel what you do. Fright alone can impair the kidneys, to say nothing of the heart, the lungs. Anxiety can stop the juices in the intestine tracks from working.

How we destroy ourselves. Some people commit instant suicide and we all cry about it; but most of us are committing suicide throughout the years. We are living by the way we eat and the way we feel and think when we are eating. WE are committing suicide.

Suicide, the thought of it comes to us when we begin to feel rejected, not wanted, an outsider, no love, no appreciation. Give a person, if you can catch them before they complete the act, give them your love first, let them feel that you really care. Hold them in the physical world by the strong cords of your love. You're needed you can't do that. Someone must have told you that you can stop the world and let you off, but you can't do it. You can't get away from you and you are a grand creature. A most needed person in all the millions, I think now billions of people now on the earth, you are a special being. You're a jewel beyond compare, but, you need someone recognize this for you. Your own vision has become dull by the feelings of insecurity. Oh, I am not wanted, the world has become a pain to me, no one cares whether I live or die. Question is - Do you care? Do you really?

You must give love and appreciation to yourself first before anyone else can give it to you. In the practice of the Kahunas, who are ancient magicians, and knew the laws of the physical world as well as the spiritual one; in order for these beings to practice fire walking, or any other forms of magic, they first had to go and get forgiveness for any hurts they had created in that year.

How can I get forgiveness from anyone if I do not first forgive myself? I will not feel worthy of it. I shall not be able to accept their forgiveness even if they would give it to me.

I have to feel worthy, I have to feel wanted, I have to feel important to creation. So the first thing I do is forgive myself for my mistakes. Then I can go to another and ask them for their forgiveness if I have hurt them. Please forgive me, I didn't understand. No Kahuna would walk on fire without doing that first. Because he knows that fire can't burn, can't burn him - it's his guilt feelings that will burn him and guilt feelings burn deep. And they cause all other things, all other forces of light to attack us, because within we are crying, "I am guilty, I need to be punished."

Many people in the Christian Teachings have tried to punish themselves, to suffer so that the God would accept them. That is positively indecent, you're making a heinous creature out of the Light, THE WONDROUS LIGHT OF CREATION. You do not need to be punished. You did not do anything wrong, you lived only according to your light. Perhaps those lights are dim, but they were the only ones you had. You're wanted. DO NOT DESTROY YOURSELF, PUNISH YOURSELF WITH THE LACK OF LOVE.

Every morning you arise from your bed, sit there for a little while and say, "I AM LOVED AND I WILL ACCEPT ALL LOVE THAT IS PUT IN MY WAY." "I WILL ACCEPT BECAUSE I FEEL NO GUILT."

Many, many people could have been saved from taking their own lives if there had been one little feeling in that person that he was wanted, that he was loved. We can stand up, we humans have the strength to stand up under anything, any pressure, if we can be made to feel that we are wanted.

Do you have a group, a society of some kind that would keep watch on people who show signs of wanting to commit suicide? So that someone would be ready to go to them and say, "We love you, you're wanted". "Don't be afraid, the only thing to fear is ignorance, is not knowing, come up into the light of my love so I can see you better."

You have a society for alcoholics; for drug addiction; for those who want to stuff themselves because they too fear they're not wanted.

Lady: We do have an organization such as that now, Alfred.

Prof. L: Oh, that is marvelous.

Lady: I do not know the name, but it is suicides anonymous.

Prof. L: Wonderful.

Lady: You can call upon them at any time and tell them you feel out of sorts and someone will come and amuse you.

Prof. L: Wonderful. very big city, town or hamlet, should have numerous people that can be called at an instant's notice to go to the rescue of one who is lost, lost in anxiety, lost in frustration, lost without love.

It is of little value my now regretting that I didn't make that my life's work, but I shall do so when I pop back into the physical world, which will be in approximately some twenty years from now.

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