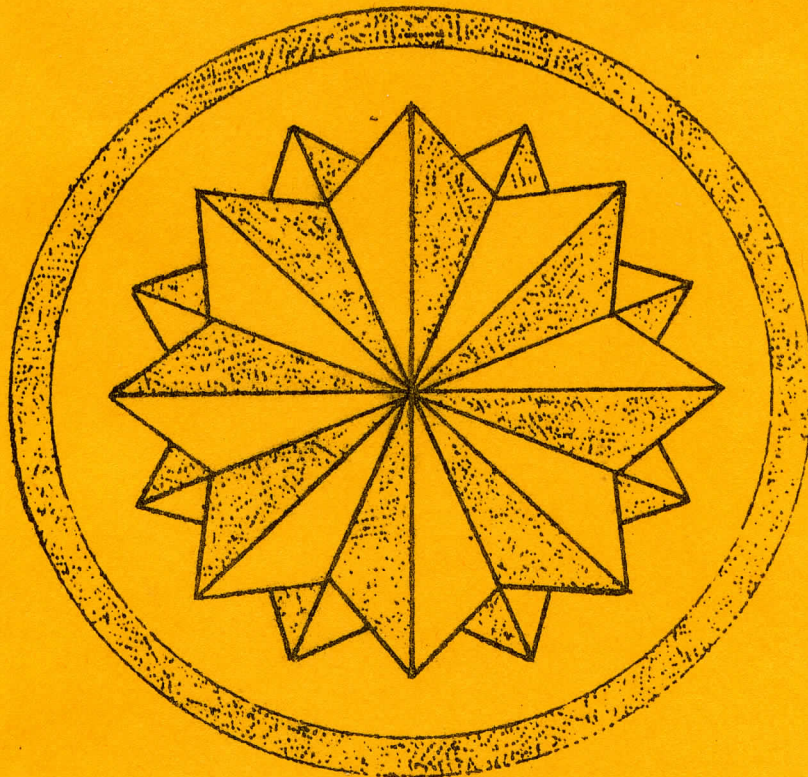


# 250  
SEANCE MEMORANDA from the

# Inner Circle

BSRA No. 8-F, Nos. 11 & 12 of the First  
Series of Seances, Starting Oct. 30,  
1948 and continuing thru Jan. 19, 1949.



through Mark Probert, medium

A Publication of:

BORDERLAND SCIENCES RESEARCH FOUNDATION  
PO Box 548, Vista, California 92083  
USA

# SEANCE MEMORANDA from the

# INNER CIRCLE

through Mark Probert, medium

## PART II

October 30, 1948 -- December 19, 1948

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INTRODUCTION TO 1950 EDITION BY MEADE LAYNE, FORMER DIRECTOR, BSRA

These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a "non-professional" trance medium who has received no compensation for some four years of service, apart from donations at a small number of public seances.

To conserve space and reduce publishing costs, the names of sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego.

Copies of these and of previous reports may be had from Borderland Sciences Research Associates Foundation, Inc., PO Box 548, Vista, California.

\* \* \*

Seance October 30, 1948 - at home of MARK PROBERT, San Diego, Calif.

Control, LAO TSE: "How do you do? I am Lao-Tse. I feel very fortunate to have attracted such a large following of people who wish to know a little more of life and what goes on after so-called death. I think that if we all had a better understanding -- if we could be brought to see the oneness of things, we would not be distressed over our dear friends going from one plane to the next. It is only because we cannot see the activity going on on the two planes simultaneously. Now, if you have anything of interest to talk about, I would like to hear it."

(Dr. G.C.: Do you have an impression over there of the great suffering that we witness over here without being able to do very much about it? We can't seem to get a proper perspective on it from this side.)

LAO-TSE: "It is my belief that from the beginning of man's appearance upon the earth and his taking on the chemical body that he lost the knowing of himself. He knew and does know how to handle the etheric self, but he does not know how to handle the chemical body. Lacking in this knowledge, he fails and has failed to properly feed it the sort of food-stuffs that would generate what you call health in the cells of the body."

( Dr. C.: You are not, then, referring to mental influence in producing health?)

"Not entirely. The only mental influence there is lack of knowledge. If the body is fed the sort of chemicals that go to make up a healthy body and is given the proper care, the sufferings will not be. But the state of suffering is brought about through improper desire -- to satisfy the nerve system. This is man's curse. He has become lost in the jungle -- the jungle of desire. Not only does his wrong eating corrupt his physical body, but he adds wrong thinking to go with it, and so his nerves are played upon from all directions. He has not learned to control his emotions; consequently, even when he eats the proper food, it still poisons his system because of lack of control of his emotions. You, Doctor, know that the best of foods can be put into the system, the best of all-around living for the individual, and it will gain him nothing if he lacks control of his emotions. And you also know that, sooner or later, his emotions are going to backfire on him and kill him."

(Dr. G.C.: I wonder if you have anything specific to give us on the matter of food. I'd like to know if I am wrong in thing that if I follow Nature's promptings, eating what is palatable, and just as it comes from Nature, without cooking. I'll continue to keep fit.)

LAO-TSE: "All vegetables are lifegiving, provided you do not do what so many do today -- boil the vegetables and then throw the water with the valuable minerals away."

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(M.L.: You advocate eating raw foods?)

"Yes, to a great extent. There are a few people for whom it is not good, but for most people it is. Some can grow strong on any diet. Meat, of course, is not a good thing to be putting into the system, because immediately after the animal dies decay sets in. The cells die, and dead cells are not good things to put into the system."

(M.L.: But we know of some people who flourish on a meat diet.)

"Yes, that is so, but does that not suggest that the mind lays down the laws for itself? We cannot give a rule for people in the mass, we can only deal with the individual. So much depends on his mental capacity, how he looks upon life, etc. If the doctor, in examining a patient, would also examine his mind, learn his views and his reactions to things, he could then decide what the trouble was."

(Mrs. F.: Do you think the modern custom of feeding solid foods to a six-weeks-old baby is wise?)

"Here again we come upon an individual, even though it be a baby. If the child's parents are of a calm nature and not over-emotional, and the child is born healthy, and these foods are as pure as they can be made, I don't think they will hurt the body."

(Mrs. F.: I have heard of doctors advising vegetables and lamb stew and peas, peaches, and so on for tiny babies only a few weeks old.)

"Times change. Things are not as they were yesterday. The race advances in mind; so the body follows through."

(M.L.: Where a person tries a long succession of various remedies and diets, and out of ten or more finally comes across one that produces good results -- would you say that it is a question of the mind bringing this about?)

"Yes, I do."

(M.L.: But this allows no scope of operation at all for the doctors.)

"If the physician is at least something of a psychiatrist, he will understand why some of the foods are good for the person and others are not. Also he can tell of the patient's mind by color suggestion. Some colors cause illnesses, and some foods do. Some spoken words can cause illness, and certain sounds can do the same."

(M.L.: Would there be a correlation between foods and colors so that a certain diet could be prescribed?)

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LAO-TSE: "By trying out the various foods and vegetables, one might find out why a color is harmful -- it might possibly go back to some early experience in life."

"Colors can both produce illnesses and cure them. Take your asylums for the so-called insane; today I hear you are using music and color as a cure for certain difficulties. So, if color and music have such an effect upon the individual, certainly other colors and sounds will reverse that effect. In due time there will come physicians of sound and color and much will be learned, and as a result medicine will no longer be needed to cure certain types of illness besides insanity."

(M.L.: I have a question from one of our subscribers in Culver City, with reference to the incident of your bringing through, some time ago, a man who had committed a particularly horrible crime, one involving sex perversion.)

"That takes in a number of studies, one of which dates back from man's first manifestation here when he was one, both male and female. It also must take into consideration that the larynx has a very definite connection with the sex organs. These people are sadly misunderstood, sadly looked down upon and abused, which is most unfortunate, but it is just another case of man's misunderstanding -- and until he understands, these will suffer. It is, as you can see, a lengthy subject."

(M.L.: Can you tell us whether in this particular case this perversion was a carry-over from a former life?)

"Yes, it was to some degree. Possibly a male entity leaving the earth plane for a short time has a desire to experience the female consciousness but sometimes does not enter into the female body, does not build for himself the stresses for a female body, but has the male body with a female desire, which of course produces chaos. We will write of another case of the entity having a male body and female desire in the little book we are writing. It is difficult to discuss it here."

(M.L.: Yes, we understand, but you realize, of course, that we only wish to know of these things so that we will know how to treat such cases with kindness?)

"Yes, indeed."

(I.P.: Lao-Tse, here is the photograph of yourself in control of Mark that is to be published in the first 1949 issue of FATE magazine; what do you think of it?)

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(I.P.: Mark was amazed when he saw it. He said, "Gosh, I look old -- I look older than God!")

LAO-TSE: (laughing): "We may not be older than God, but we are as old. So many, when they begin to realize they are creators within themselves seem to feel a sort of shame that they should even express that thought; they seem to feel that this should not be -- "there should be something for me to look up to." This is very fine and idealistic, but it gets you nowhere."

(M.L.: Yes, Lao-Tse, but it is cold comfort to know that we have these inherent powers, and yet be unable to use the least part of them.)

"Going back to the time when man forsook conscious godness to experiment with that which was entirely foreign to the creator, is it any wonder that on entering into physical life, he becomes lost? That is one phase of the problem of time -- that man may again understand the grandness of which he is a part. Is it not possible for you to believe that if even one that comes has attained the ability to do wonderful things, that the rest of you have the same ability?"

(M.L.: We do believe that, in theory -- but we remain unable to utilize this latent power.)

"I can see back in time and in my own country the appalling conditions which my people had fallen into. It is, and was, very obvious that it (Man's God-power) cannot be put into action, because what is not understood and grasped cannot be put into action. The mind must attain a certain kind of awakening." -- (4:30 P.M., Lao-Tse replaced by new control.)

(4:30 P.M.) Control, ARAKASHI: (Recites a prayer in Hindu tongue.) "I bring the blessings of my people and my gods, as you are speaking of Gods. I did not mean to shove out my good friend, Lao-Tse. It was an agreeable separation for the time. All the talking, all the thinking, all the striving seems to gain exactly nothing for man -- on the surface. It seems as though all the great, the Masters as well as the idiots and the beggars, pass on into what is believed to be the unknowable, the great silence. Such words add mystery, and also much vagueness; and vagueness causes chaos and much blundering. Your Master, Christ, said man was to have faith, but not blind faith, but the feeling within. It is something that words cannot express; it is without expression. Man must advance individually, not collectively. He must acquire knowledge by one unit at a time."

(M.L.: I remember that one psychic research man said he couldn't wait to die; was that a wise saying?)

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ARAKASHI: "No, though a natural one. He wished to escape the suffering and discomfort of the physical body. As the Doctor here has said, life sometimes seems the continuous watching of suffering and unhappiness."

(M.L.: I think he felt that he wanted to learn more and felt that he could not in the body).

"Yes, but he was wrong. Because one of the principles and one of the great gifts that man has given himself through understanding is to lay the body aside and come back to it. Because until his mission in the body here has been finished, it is useless for him to go on."

(M.L.: He is the "Pilgrim of Eternity", as someone has expressed it?)

ARAKASHI: "An excellent expression."

(M.L.: "He says he has a home, but knows not where; it was so long ago, so far away, that he has quite forgot how to go there.")

"Yes, and the greatest retrogression that man underwent in entering physical life is that it drew a curtain on his nature. Now he must struggle through chaos and pain to find his way back."

(Dr. G. C.: With reference to the use of words -- have you anything to say in regard to Solomon's expression: "Of the making of books there is no end, and much study is a weariness to the flesh." Does that mean anything to you?)

"As I see it, I think that he was referring to the folly of words, mere words -- that outer living is wrong living, because it brings suffering upon the individual. There are, as he said, endless, endless words, both spoken and written, that gain a man nothing, because a statement may mean something to you, my dear sir, and to the lady over here something far different."

(M.L.: We are constantly confronted with that difficulty, of course, but words are our means not only of communication, but of thought.)

"I do not for a moment condemn the use of words, any more than I condemn the physical body and physical living. It is all a part of life, and life is experience. I do say that if man is to learn anything concerning himself, he must go within -- he must control the emotions of his physical self and look within. Then, if he so desires, he may talk. After he has controlled the emotional body, what he has to say will be most important and valuable."

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ARAKASHI: "All I can say is that it depends solely upon your state of awareness, your state of consciousness, how far you have awakened to an idea. All the sages, all the greatest philosophers who have come to earth have spoken in vain to those who have not reached that stage."

(Mrs. F.: But so many do try, do aspire, and yet do not seem to get understanding -- why is this so?)

"Because in entering this physical body, man has not thought these things out, has not applied himself. He may have applied himself to one thing, but not these particular things."

(Mrs. F.: But so many do struggle and try to become channels for truth and yet cannot.)

"Do you remember that in the special seance in June we said that 'genius' was a result of a man bringing himself up to the special level of contact with the Cosmic Mind, the Great Intelligence? There lies your difficulty now. All the striving and struggling and yearning to put into effect what you have learned is in vain unless you have reached the level of contact with the Cosmic Mind."

(Dr. C.: What we want to know is the method to attain this contact. That is our aim here now).

"That, my good friends, I regret I cannot tell you. On every plane that man enters upon, he runs against the same difficulty of going to sleep on this and awakening to that."

(M.L.: But we have people of a high level of intelligence practicing meditation for years, trying vainly to produce psychic phenomena; something is wrong, nobody can say what.)

"I can only say that it is a peculiar state of consciousness that is separate unto itself."

(Mrs. F.: It seems to me that we are born or not born with it; is it something gained in past incarnations?)

"To a certain degree."

(Dr. C.: We speak, it seems to me, of two different things -- spiritual development, and the ability to produce psychic phenomena. Will you speak of that?)

"Each individual that meditates does so in his own way -- is that not so? Therefore he sees only what he desires to see, although he may not be consciously aware of that thing. He may not even be able to read the symbology or the pictures that he sees. He has reached the stage of mind where he has the ability, the ability alone to see, but not to interpret."

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(M.L.: Is it not possible that something in some people rebels against a certain stage of meditation?)

ARAKASHI: "Yes, you have put it into words -- it is the inhibiting force he has set up. That inhibition is there because he has no true longing, no true wish. It is an inborn state of fear, of not really being willing to face the unknown. The boy whom I speak through suffers from just that. If we could only help him to set aside that fear! But we are powerless."

(Dr. C.: What is his fear?)

"In a two-syllable word: the unknown. There is nothing that paralyzes the physical body so much as fear. If he had it not, his power would be limitless. But not alone he -- everyone could!"

(M.L.: Why is this fear paralyzing? Why does not an active curiosity lead him on?)

"Seemingly the atomic structure has the same fear of becoming nothing -- of losing its identity. I mentioned in my writing some time ago that when something expands, or experiences a change, there is a point of rushing back together again before separating. It has a strong distaste for the state of nothingness, of the unknown. This is the driving force that makes many men become something powerful, because they fear not having the power. So, the mind acts on the desire and he becomes powerful."

November 13, 1948 -- at home of MARK PROBERT, San Diego, Calif.

Control, at this time unidentified, preferring to remain anonymous, but later giving the name, or title, of YADA DI SHI' ITE -- speaking an unknown language during the first few minutes. When asked, "Have you been here before?" replies:

"Yes, I have spoken to you before."

(I.P.: I recognize your voice. You told us once about a great wheel to be found in Bessarabia, representing the history of Man, and about the ice circle that was at one time around the earth.)

"Yes, a long, long time back. Every new race of mankind has a new theory for the coming-up of man. Each idea is good for the time; it belongs in that time. It is most suited to the mind at that era of time. Untold eons of time passed before physical material substances such as you now know came into being. Time is not, with God; it is with man -- with, especially, the physical man upon this plane. He created his own world, and created his own time therefor."

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(M.L.: Did he create this dense world of matter after the etheric world?)

Control: "To some extent, yes. Now, as we have said in the book we are writing through this boy, man on the Low Etheric plane, or the High Archangels of the lower etheric world, found they could bring free motion into being -- free motion, or what you call the physical atoms that went to make up the world -- instead of having the motion of the consciousness merge .... you understand that word 'merge'? Merge, as we mean it, is mind-force becoming thing."

(M.L.: It flows into another form, but still retains its identity?)

"Yes -- but trouble came when man went too far into matter, forgetting the Self."

(M.L.: Would you be willing to tell us what identity, the conscious identity, consists in? Does it imply memory?)

"Memory, yes. Knowledge, too, of what is, what was, what will be; but not in the manner which you understand. Now, I do not know whether in your English language you have a word that would meet the idea and make it clear to your mind .... 'identity' ----"

(M.L.: Let me ask you this: In meditation, if one becomes the object meditated upon and the sense of being the observer vanishes, in what does the identity consist -- in the sense of the identity of the thing one has become?)

"If you do not know that structure to be there, the thing is still the structure. How are you going to know it is there? By observing first; the eye observes the thing. But first the eye makes the thing to observe; and in doing so, makes an illusion that it is something apart from itself."

(M.L.: Perhaps you would be willing to say this, that identity consists in the continuance of a specialized activity, but not consciously?)

"Yes, it could be described that way. I think of consciousness not as consciousness is considered here; but, at the same time, the consciousness of the Self must know the form it is entering into. For example: a thing is out here in meditation; in meditation you form the mental construct and project it into space (or have the illusion that it is in space). First you must know the thing constructed; you must first be the observer."

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(M.L.: That need not be a conscious process -- it may be an image that may appear of itself before one in meditation -- and from what source?)

CONTROL: "The Self, knowing all form, is quite capable and does of itself create that form. It comes not from something apart from itself, but it is the creator of it."

(M.L.: But this Self is far larger than consciousness?)

"Yes."

(M.L.: You are speaking of the Self on higher levels?)

"Yes. Now -- for a moment -- you would understand what a block of wood feels like. That is, you could enter into it and feel what it is like. It is the same in meditation. Were you to attempt the same thing in your physical world, you could also enter into a physical block of wood -- the same as an Adept can enter into the seed of a plant and become that plant, as long as he directs his consciousness with burning heat to that plant. But he must retain a part of the consciousness and know it, or he would always remain in the plant or block of wood."

(M.L.: This is contrary to experience. We remember being the crystal or the seed -- not being the Self. We have no awareness of the Self, only of the thing.)

"The consciousness, the Self, is not maintaining that kind of awareness of itself at that particular moment, but has an awareness of itself that is quite different from what you can understand."

(Dr. G. C.: Perhaps you recall, Dr. Layne, asking Leo-Tse if he knew who he was in a former life and you got a negative answer.)

"If you say 'who', you refer to a personality, and who can define a personality, except to say that it consists of two forces that are electrical in nature, and has what the human terms 'intelligence.' What is that of itself? Intelligence must have a comparison with something."

(Dr. G. C.: You make here the distinction between who and what -- will you elaborate?)

"The only way that I know for the man who is now on earth to acquire the true knowledge of himself as to who or why he is, or it is, will be by the further development of the brain cells."

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(Dr. G. C.: Would you say, from your experience on that side, that this whole subject of philosophy is speculative there as here?)

CONTROL: "There is much speculative philosophy on all planes. It is just that thing -- it is man's constant speculation about himself and life -- or I should say just about himself -- that gives him the desire to experience and grow and seek further."

(I.P.: In your earlier conversation you spoke of a wonderful life we had before coming into the physical, and that we will know of all this again.)

"I was referring to the Etheric World -- the lower Etheric."

(M.L.: Which we enter briefly at the time of death?)

"Yes, usually briefly -- but those who have a great desire to help their fellowmen sometimes stay in it longer. They can then return to Earth better fitted to help."

(Question from N.P. as to voice she hears at certain times, which always says the same thing. She asks for an explanation.)

"This one is attempting to use your voice-box to make himself heard. There is no doubt that you have left something undone in the past, something of importance. Did someone, a number of years ago, endeavor to get you to take up the study of Hindu philosophy, or the philosophy of the East?"

(N.P.: Yes, but I was too young at the time to be interested.)

"Do not be worried, do not fear, for this one is trying to help you. But you must relax and not fear."

(M.L.: Do you think it will continue?)

"Possibly -- if she studies and goes on with this work. If so, the voice will probably increase; if left alone, it will probably disappear after a time. When this voice comes again, put down the date and time, and please send it to my friend, Dr. Iayne, will you? I wish to know more of this, please. Now I will ask you to excuse me."

(M.L.: Would you care to give us your name?)

"Not just now. You may call me 'The Helper' if you wish." (Withdraws)

(New Control) LINGFORD (former American actor): "Hello! Here I am. You have a song today that is very appropriate -- something about 'wishing makes it so.' You wished me into the room. I really haven't

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been able to get back sooner; there were other things I had to do. And now, this afternoon, the force is a little low."

(M.L.: A physical condition?)

LINGFORD: No, a lack of energy in the air, somehow. We have not been able to pull enough energy out of you folks to work with. You might think we don't need that for mental mediumship, but we do.

(M.L.: Would it be well to have a larger group?)

"Yes. It stirs up the mind and gives more mental vibration to work with."

(M.L.: We have thought of having a good many others come as auditors, but have only one or two ask the questions.)

"That would be a very fine idea. I think it might be well to regulate it, so that when someone has a question to ask, he submit it through Dr. Layne.

(Dr. C.: what about the character of the questions -- should we stick to the philosophical?)

"Not entirely. The only time we mention or bring in the personal things is when we have a person on this side who is very pressing in his desire to talk to someone in your group. Then we do not push them aside."

(H.P.F.: Have you anything to tell us about international affairs?)

"Friends, things are pretty bad in the international field. It's just a touch-and-go situation. I warn you people -- it's hair-trigger stuff. If it ever gets going before you do, you will never get out of the town you are in."

(M.L.: You are referring to the Russian situation? Didn't you tell us recently that you didn't think Stalin wanted war?)

"Yes, and I still think so -- but there are factions in this country who are interested in stamping Russia down in a "cold war" where she will be afraid to say anything, or of causing her to start a shooting war -- or make it appear that she is starting it. You have such factions in countries on both sides. But, hair-trigger as the situation may be, I don't think war will break out unless certain people in this country press it. And the reason they will press it is because they wish to get back and hold the millions in Russia under their sway again -- and I mean the Roman Catholic church. You do not know what is going on in that church -- what the Jesuit priests are doing!"

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(M.L.: You mean they are trying to provoke war?)

(I.P.: Don't they know that a few atom bombs would put them out of commission too?)

"No, because they think that America alone has the atom bomb and could win the war -- and undoubtedly America would win, but at a heavy cost. Now I must go." (5:00 p.m. Lingford withdraws)

(Nov. 27, 1948)

(2:55 P.M.) Control present: "The Halper" later identified as Yada di Shi'ite: "You remember me, Madam? I come from a long way off -- from the Basque country. I am also the man who told you about the wheel. Now, I want to tell you about the expression you were all just discussing -- "It is written" -- in the true occult expression it means 'It is in the nature of things; it is already there; it is written deep in life; it is not something new or old."

(Dr. G.C.: It does not mean penned?)

"No -- on the contrary, it is not written".

(I.P.: Were you in the Basque country when you were last on earth? I understand they are particularly psychic people.)

"The study of races is a very intriguing one and should be followed more closely. However, in the course of time man has wandered all over the face of the earth, mixing and breeding, so that now no one truly knows where their ancestors came from -- and that is as it should be, because all blood is one, and blood is life."

(I.P.: You have been a philosopher?)

"I have been many things, lived many places. I have been also in many places out of the world".

(Dr. G.C.: Do you recall your other existences?)

"You move me, sir, to make conversation . . . Any who go into the study of life, cannot help but come out with the strange conviction that experiencing life is repetition. One can only learn by repetition. And I, like all the rest, have been many things -- or have experienced various kinds of existence in different vehicles. A few of them I remember, yes. But I do not think it will be of any bene-

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Control: (con't)

fit to explain them and to tell what went on at the time."

(Dr. G. C.: What I was interested in knowing was whether you have the feeling that I and many of us have -- not wanting to come back?)

CONTROL: "It has occurred to me often -- but there are so many things that are left unlearned which the soul of man must learn, so that when he frees himself from this physical life he goes through many other planes until he has reached his particular ultimate."

(M.L.: Have you been long on the other side since your last Earth incarnation?)

"As you measure time, about 1500 years."

(M.L.: And you find it possible to recall your life experiences here? Is that common?)

"No, it is not. There are many on my plane, to say nothing of yours, who have no recollection of a former life."

(M.L.: Does this come natural to you?)

"Yes, but I diligently pursued the idea of bringing back those memories. One has to do much thinking in order to delve back into and recall in a good, clear manner the life he formerly lived in. It is as if tonight you have a dream and you awaken tomorrow and, if the dream is not sufficiently interesting to you, you will not care to recall it; but if it is, and you give some concentrated thought on it, you can recall it all in detail."

(M.L.: Meditation would be helpful in doing that, would it not?)

"Yes -- to truly get back into lives like that, one must endeavor to meditate; to reach a real picture, to practically put oneself back into that state, one must go into deep meditation."

(M.L.: But what if one has no seed to meditate upon?)

"It is best to start concentrating on what you want to know about yourself. That is one of the most necessary things. Allow your mind to idle, to sort of toy with things ----"

(M.L.: Receptivity but not concentrating?)

"Yes -- and if you dissociate your mind from your surroundings, you will find yourself going deeper into the thought world."

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(M.L.: Some think that it would be helpful to know our past incarnations -- is this so?)

CONTROL: "Yes, to some extent, but one must have a certain degree of development to do that. To let the average person have a view of his past lives might be shocking to him."

(M.L.: It seems, then, that all former lives are so unhappy that one hates to recall them?)

"Yes; when you come to my plane and look back on your present life some of the things you recall will give you a very disconcerting shock, make you very unhappy. You will say, 'How could I have done such a thing?' "

(M.L.: Do you notice any progression from life to life? One does advance?)

"Of course the whole thing is to be considered in a larger light than that. You would have to ask yourself, 'What is progression? What do you consider progression?' For one man it is something quite different from what it is for another."

(M.L.: What do you call the successful life?)

"The successful life is living in a harmonious manner, at peace with yourself."

(M.L.: Do you notice more harmony in any particular one of your lives?)

"Not necessarily so. Man does so many things in such a vast field of thought. And by his thoughts he acts; and by his acts he suffers or he enjoys life. Now, I am probably not at the stage where I can say that I am myself sure of a glorious and wonderful ultimate that I shall attain. I do not know; I do not know that there is any over-all pattern to life. The pattern rather lies with the individual, I think. Does it not seem that way to you, sir?)

(M.L.: Yes, and yet it seems to us that there must be some goal, some pattern for these endless pilgrimages into life.)

"As far as I can understand it, there is only one goal, and that is to return from whence you came. A lot has been said in these meetings about life in the High Etheric World; it seems to you that it is entirely separate and apart from man on this physical plane. But, no, that cannot be. No matter how another plane of consciousness exists, as long as it does exist it has a tunnel to this plane and all planes. And everything that is done on one plane affects the others,

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(Control con'td)  
higher or lower.

"In the writings I am now trying to put through, this boy (clair-audiently) I am trying to make clear that all that has come through into this physical world was brought through by the Over-Lords of the High Etheric, working through the cooperation of the Archangels of the Low Etheric. Perhaps at some time the expressions I have used -- especially 'The Black Void' -- will be known and spoken of.

"If only a man wishing to come into a new field of vibration, a new state of consciousness, knew that the condition he would come into was a troublesome one! The changing of a thought action to a chemical action is man's downfall! There lies the point of his suffering; and for many, many generations he carries on with the remembrance of the physical suffering after he has passed over, if he has not learned differently."

(M.L.: It was a desire to explore, a desire to expand?)

"Yes, that was it. That is why all the great esoteric orders, as well as the beginners, wonder why -- as the Doctor says -- why all this suffering, striving, pain? It is the creative impulse, the desire to express. The mistake made was in trying to express in the chemical world. The Self knows no suffering. This (tapping hand) knows the hell that man has brought upon himself."

(M.L.: Man's fall into what we call dense matter was a mistake, then. Can this mistake be corrected?)

"Yes -- a few, but only so few, know how to correct it; en masse, no. To begin with, this world you are living in -- at the time of its beginning, a few (and by that I mean tens of thousands) were used as what you call 'guinea-pigs'. They allowed themselves to be used to investigate into the chemical world. And they did not come one or two at a time; and they did not come only to this earth, but to many of the bodies in the sky, other bodies of your solar system. They came first by endeavoring to what you call 'materialize' themselves into this physical world. But that did not work. They were too massive in size; and when they did attempt it, in the beginning this Earth was so hot that they could not stand it for long. And when they tried to enter in a more refined body, they found they could not handle physical matter. So they were caught between two fires; they had to go back and try another way of entering."

(Dr. G. C.: As a physicist and chemist, it seems man is a fizzle.)

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CONTROL: "Yes, but when man desires a thing, he will finally attain it."

(Dr. G. C.: He will attain the goal of perfection, then?)

"Yes -- the goal of perfection for him."

(M.L.: Did these Ethereans come here as both sexes?)

"To begin with -- no."

(M.L.: Sex developed with earth life?)

"Yes."

(M.L.: Is our general idea of evolution correct?)

"No -- man is all in himself --"

(Dr. G. C.: Do animals evolve?)

"Yes, in his own consciousness -- like all other things -- the animal continues to evolve, so that he will later on in the physical world appear in a better body, in one which is better suited to the conditions of the times. He may appear at one time with two legs, and at another time with four.

(Dr. G. C.: Does he never come as a man?)

"No -- man is man; and the animal is on a different life wave."

(Dr. G. C.: Did the animal produce himself as man did?)

"Yes, exactly so."

(M.L.: What is the relationship between the body of man and that of animals in evolutionary development?)

"To begin with, if man once lived in the Etheric world, or 'Paradise' certainly he did not exist there without animals; and if he sent others on into the physical realm, he certainly also sent animals..... Some of those in the Lower Etheric World were of such a low order that on coming into the lower Physical World they built their bodies to meet the savage times, the terrible storms and quakes that rocked the world. So man, in his physical body, is even today what you would call animalistic. But there is no savagery or cruelty inherent in the animal; conditions have brought it on."

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(Dr. G. C.: Why were there one-celled forms first and, through evolution, other more complex forms developed?)

CONTROL: "For expression. Man starts out as a minute point in this world so that he may have experience in all phases."

(M.L.: All life is an experiment?)

"Yes".

(M.L.: That is an extraordinary statement.)

(Dr. G.C.: We start and progress in this sphere entirely through the suggestions of others, and many of our ideas and theories are those of others which we accept; do you, in your plane, find many such that you have not yourself worked out but accept as we accept them?)

"That is the only way, Doctor. By your acceptance or rejection you are what you are -- by what appeals to your so-called intelligence, your re-action to them. That is what you are. Man plots his own course and must forever pursue it."

(H.P.F.: Then the pattern of our lives is really self-imposed?)

"Yes, self-imposed by every thought that crosses your mind."

(Dr. G. C.: The thought kept in the forefront will prevail?)

"Yes; if that thought continues to come up and come up, you will act according to it. Now I think I will ask you to excuse me." (Control withdraws).

(5:05 P.M.) New Control; Temple dancer who chants in foreign tongue and goes through dance movements with hands and arms, to clear the aura of the medium.

(M.L.: Reads aloud a question from "E.C." as to the assertion that if a form of ritual or magical operation is written down, it nullifies the power. Perhaps someone will tell us whether that statement is true.)

"Maybe. I can say this -- in temple teachings, words put down, no good; is voice, good. Is write down, no -- nothing. (I not speak good English.) I use one word you understand: AUM. You put down the AUM, it is no good; sound, yes -- it makes vibration. So it is in all occult teachings; mantrams not writ down."

(M.L.: But it doesn't do any harm to write them down?)

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CONTROL: "No, it has no effect at all to write it; but has to have sound. Sound is deepest principle of all life, physical life too."

(Dr. G. C.: Writing it does no harm to the original ceremony or ritual?)

"No, but does no good. Only one thing -- in writing down, if comes into wrong hands, this writing, and they work against your thoughts. Your Bible says, 'Go, and tell no man.' If you wish to accomplish what you are planning to do, don't tell anyone."

(M.L.: Should the AUM be pronounced as one syllable or two?)

"It is pronounced Ah-co-um, but some say Ah-oom."

(M.L.: What is the difference in the effect?)

"It depends upon what it is used for. Almost all this work depends a great deal upon the user; although a person who knows a little about it, if he uses the words right sends out the right vibration, he will bring to his immediate surroundings the conditions produced by that particular vibration."

(M.L.: I was once told that the careless or trivial use of the word AUM brought serious penalties. Is that true?)

"It depends again upon the use -- whether continued or not. If only occasionally, no; but if continued, yes. You know the Scriptural saying, 'Take not the Name of the Lord thy God in vain' -- so if you keep on carelessly using the name of Jesus Christ, or the AUM, you will regret it."

(M.L.: What about the use of the AUM in spiritualistic seances?)

"It is all right. If the thought is good, it will bring no harm, but will have good effect."

(M.L.: Would any word used with the same motive be helpful?)

"Yes, any word used to attract or hold the attention of a person is a message; the falling of a tree in the forest is a message; the noise of a brook is a message to hold the attention of someone. Sound was the first thing to bring the Universe into being. It held the attention of the Great Mind."

(Dr. G. C.: Could mantrams be used to advantage for self-imposed hypnosis?)

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CONTROL: "Yes, you can use sound to bring on the state of self-hypnosis. If you use that, you had better use the same to bring you out again."

(M.L.: You mean that if we use sound to induce hypnosis, we should use it to come out?)

"Yes."

(Dr. G. C.: In hypnosis, a continued vibration, a repetition of sound, centering the attention upon a bright light, etc., can induce the hypnotic state; is there any similarity between that state and the state induced by the use of the AUM or other mantram?)

"Whether it is a light, a noise, or a smell, all the senses are extremely sensitive to suggestion. They are all there for that purpose, and the suggestion as a whole is to keep you and hold your awareness to physical life. The same state can be brought on through any of the senses. The words used depend on the mind of the individual and the one he wants to hold under his spell. Is that clear?"

(Dr. G. C.: I was speaking of self-hypnosis).

"In self-hypnosis, the mind dissociates itself from its outer surroundings, attracting itself by its own suggestions, by the inner calling to the outer."

(Dr. G. C.: I understand that in one case -- with the hypnotist -- we are getting into the physical; in the other -- self-hypnosis -- out of the physical?)

"Yes, the one brought you in, the other took you out."

(J.R.: In self-hypnosis, would it help to bring on that state if one repeated the AUM, or something similar, monotonously?)

"You are producing your own sound and your mind cannot escape from that sound; so it would be better not to use sound."

(Mr. R.: Would using a phonograph record help?)

"No, it would not".

(Dr. G. C.: You said that if sound was used to induce hypnosis it should be used to come out -- will you expand a little on that?)

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CONTROL: "The self remembers what sent it out or expanded it, and waits for that similar sound to recall it -- like someone striking a gong and you listen; strike it again at a certain time and you come out. It is only better, not necessary."

(M.L.: It is possible by using the AIM and at the same time concentrating thought on a certain spot in the body to start vibration in that spot; is that dangerous?)

"It depends upon how you think of it. If you fear it, you will have trouble. And if you practice it for some time, you will find you can induce vibration without the sound."

(M.L.: Can it not be used for therapeutic reasons, for healing?)

"Yes, much can be done so."

(M.L.: Is the vibration not there all the time?)

"Yes; the vibration is felt first in the psychic body. The vibrating starts some time before it comes into the physical consciousness."

(M.L.: I believe this method of healing is much used in the East?)

"Yes, it is used to perfection in some Eastern orders."

(M.L.: That is very interesting; it seems to be little known here.)

(Mr. R.: Did not the Atlanteans use a sort of spool on a string to induce hypnosis by whirling it rapidly? I have been told that they did.)

"No -- A disc that comes up like this (gesturing with hands). You have a drawing in your book of something like a top on a silver string; the center of the top is white, like what you call light; when it is worked, the band at the middle looks as if it is coming out - z-z-z-z."

"It was used many, many times by medicine men. For healing a sick man, sometimes done by ten men for hours, while all the time they talked to the sick man, telling him 'you are well'; one man leaves, another one comes. They keep on telling him he is well; after awhile he knows the real truth -- knows first state -- is well. Now, I go. (5:30 P.M. control withdraws)."

(Sunday, December 19, 1948) page 21

(1:28 P.M.) Control ARAKASHI: (Enters with customary Hindu invocation, making the sign of the cross.) "Good afternoon. I have not been here for several weeks now, but in my world there are many things to occupy us the same as you have, so we cannot always be on hand.

"Now, I think, as you have asked for it, I will endeavor to give you a little talk on your Christ-mass:

"It is probably well understood by all of you that the man Christ -- or I should say the man Jesus and the Master Christ -- is today, after 2000 years, still sadly misunderstood and misquoted. My desire this afternoon is not to refute these statements to any great degree, but to add one or two things to what seems a more or less confused mess. The destroying of one set of so-called facts and the adding of new facts does not really straighten out the difficulty at all, because you have no way of actually knowing which is true. There is and has been a great deal of talk concerning the 'virgin birth' of Christ, or Jesus. It seems to be his saving grace that he was born of a virgin -- material virginity. It always, in my opinion, seems to cast a dark shadow over Him. It leaves him guilty of the blame of our so-called moral attitude toward women -- not only of his generation, but of all generations -- which, of course, is ridiculous.

"The 'virgin birth' merely means that the man was born in wisdom, a born genius; a man or an entity returning to physical life with great learning already possessed."

(M. L.: He had been here before, then?)

"Jesus, like all humans, had lived his round of births, -- an entity who had completed the karmic wheel, and who after reaching a certain age, fully realized that he had completed his earth experience. And then of course the White Brotherhood of that period fully realized also that here was a man who was to go on and not return to the world of suffering -- that, having completed the wheel, had great knowledge and understanding of the operations of the physical world; complete mastery of the elements, because he had complete control of the machine called the brain."

(M.L.: Was he known as a Great One in his former incarnation?)

"Yes, he was."

(M.L.: Was his earlier incarnation in our historical period?)

"H-m-m-m, yes. Your difficulty in making history is the attempt made to prove with time, and form time to your own way of thinking."

(Control ARAKASHI: (con'td)

"It is quoted in your Bible that Christ said 'You shall perform even greater miracles than I.' He healed the sick, raised the dead, and so forth, because he had complete control. And yet, in spite of his teachings, your churches come out and contradict and counteract everything he said by saying you are sinners -- that you are lost unless saved by His grace; do the people know what 'His grace' is? Saved by his wisdom. He taught that you, too, must learn life, must learn to grasp the significance of physical living; because this, your physical world, is of paramount importance to all the other planes.

"You say, 'Why must we come back again and again?' Truly, in your schools if you cannot advance in one class you must stay there until you do. And life is a school. Physical life is the most important part of that schooling. Things that you have neglected to learn there, after you have passed over into my world, you must come back and learn. You cannot learn it in the plane I am in, nor any other planes. And the thing you must learn there is mastery of life -- and mastery of self is mastery of life.

"It is hardly to be wondered at that Mary, the mother of Jesus, was bowed down to and made an idol of. People, not in their ignorance -- because that is a crude word -- but in their not knowing, always bow down and worship that which they do not understand, because they fear it more than they love it. To love is to be completely without fear. That your Christ tried to teach: 'Fear not, I am with thee' -- I AM, wisdom -- is with thee -- and in wisdom is nothing to fear."

(M.L.: What did he mean by "Even unto the end of the world?")

"The end of the world -- like man, like all things pertaining to life, worlds follow a cycle of vibrating life into a period of quiescence, and Christ tried to teach 'Do not fear this state of quiescence'; for nothing exists but what it is something; life cannot be blotted out."

"Your Catholic church, after putting those who are born with the inner sight and express that inner sight -- after putting them through much misery when they have passed over, in a few hundred years makes 'saints' out of them. What do they care about being made a saint? And so with the Christ. Do the churches think they do him great honor in making him a God when he was already a God? It is mockery! But not only the Roman Catholic church, but many others, also, carry it on. No -- man must begin to realize that he is born of love, and that love is attraction of its own love...."

(M.L.: Are not all great souls persecuted?)

ARAKASHI: "Yes, because the black side of life tries to blot out the light and keep the world in darkness. But man was not born of evil, but, coming into physical life, he became blinded to his true source and lost himself in the jungle of physical living, never setting aside a few moments to find his way back, through understanding, to his Godhead."

(M.L.: Then evil is his own creation?)

"Yes, it is. In all things there are two sides, the positive and the negative. In your chemicals, in your mental activity, in all things -- and if you desire to work on the negative side of life, go right ahead. You will only bring a great deal of suffering to yourself eventually. Time is without end; the laws of nature do not demand that you complete whatever you set out to do in a moment, in a day, in a thousand years. You design your own ends and those ends you are left to enjoy or suffer in. Do you suppose, for instance, that your Christ while on the cross cried out 'O, God, why hast thou forsaken me?' He did not, for he understood perfectly what was to take place -- that he had no other choice than to sacrifice the physical body in a last desperate attempt to prove to the blind, the cruel and the stupid, not that there was a God, but that man was capable of becoming a God."

(M.L.: You mean those words of his were sheer invention?)

"Sheer invention by your priestcraft, by the opposers of good and of wisdom. God - good - merely means harmony -- to follow the harmonious course of life, which after all is the intelligent thing to do if you are going to enjoy life, if you are going to learn and live in peace with yourself.

"I am not desirous of criticizing any religion. Men and nations must seek their own course. It is not up to one individual to tell another that his way is right; even Christ did not do this. 'Follow me and you will live in harmony, you will live in peace, in Paradise.' Paradise up there many thousands of miles away? No - Paradise right here."

Good afternoon. (Touching his breast ARAKASHI withdraws).

(2:20 P.M.) Control, THERESA VANDENBERG: "Good afternoon. I am most happy to be here. It has been, as you know, some time since I have entered into the conversation of this little group, but I have been here and have listened. Much more is gained by listening than talking. We of the Catholic Order were taught one thing that was extremely good for our learning -- and that was continued silence unless there was something important to be said. For it is in the silence that we learn so very much. On coming over to my present condition I

(Control: THERESA VANDENBERG: Cont'd.)

discovered many things that I could not possibly have learned in my earthly time. I turned to the field of philosophy and science a number of years before passing over, but then, on gaining some knowledge, I did not think it worth my own good to desert the Church at that time. You can go into an organization and follow its laws, but you can also follow your own laws by your inner learning; even though your inner learning may nullify all the laws that are taught by that organization. And yet, if you find yourself in a position where you can do the most good by staying in that organization, it is the intelligent thing to do.

"Now, the lady over there mentioned the 'giving of the Holy Ghost' -- I think you will find that in many occult teachings the Masters or Adepts of these teachings have a way of giving the power of themselves to those whom they accept as disciples. Dr. Layne, in the teachings of Huna, the Masters of Huna can bestow the power of walking on fire to their followers, can they not? It is giving a part of their High Self to that of another. It is an awakening of the other's High Self. So you see, I know a little of Huna!"

(M.L.: This corresponds to the vital energy of the High Self?)

"Yes, and the way to revitalize that energy is by the proper attention to breath. Breath is life, and in your moments of meditation, I have learned, breathing is one of the roads to the golden knowledge. It stimulates the brain and frees it from toxic poisons."

(M.L.: You mean a rhythmic breathing?)

"Yes."

(M.L.: Counting, and holding the breath?)

"Yes. Holding the finger to the nostril, breathing through one, then the other, exhaling from opposite sides alternately -- is a good way; you are thereby producing a mental state of positive and negative."

(M.L.: You are speaking of our ordinary way of meditation here?)

"Yes. I wish that I had learned more while on earth concerning that particular practice. I did learn some little of it, but I was afraid to practise it."

(M.L.: There are many who are afraid of it.)

"Yes; it is not well to practise it unless under the instruction of someone who knows; for if improperly done, it may produce an amnesia, a breaking away from the surroundings which may be dangerous."

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(M.L.: I was referring more to the physiological effects.)

TERESA VANDENBERG: "Yes, it does affect the brain -- I think, through affecting the acid content of the cells of the brain. Does that not agree with medical opinion, Doctor?"

(Dr. G. C.: I think we have not gone deeply enough into that to venture an opinion.)

(M.L.: You mean amnesia would arise from that?)

"Yes, that is my belief. If there is anything in what I have said that you do not agree with, I hope you will say so. We who speak through this young man attempt to keep an unbiassed mind. We like to have a sort of debate. None of us, I feel, can be so sure about anything that we can consider ourselves right all the time."

(M.L.: We have sometimes had the phenomena of cold winds in the seance room; is there any relation to the "rushing of winds" mentioned in the Bible?)

"In opening the psychic door, you are naturally creating a condition. Our world is a mental world, and yours a so-called physical, and you are opening the door between the two worlds. I do not know that I can properly explain it in words. Perhaps there are others here who can explain it."

(Mrs. H.: Is there a difference between illumination and "conferring of the Holy Ghost"?)

"Yes, there is a difference, I believe. In illumination, the mind of the individual is opening of itself; but in the giving, there is a second party concerned. In the first instance; the mind is learning without the aid of physical substance in the 'giving of the Holy Ghost' there is a physical part of the self given to the other. Now, this 'physical' is difficult to describe. I am afraid I must leave it to someone else to explain to you."

(E.C.: Before you go, could you explain to us the "sin against the Holy Ghost"?)

"I believe that refers to the sin against the Higher Self. The Higher Self is truly the Holy Ghost. You see, my knowledge does not cover so great a field because I did not start my study till so late in life. I would much prefer to give over to someone who would be better able to answer. But the others who will come today would like to have you ask your questions again." (Theresa V. withdraws.)

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(3:55 P.M.) LAO-TSE: "Good afternoon! Before I say anything, I would like the gentleman over there to say what he is desiring to say. He said he had a point to bring up, but he did not have the opportunity."

(J. H.: Do we bring back with us in our next incarnation what we have learned on the other side?)

"If an individual, on coming into the physical plane finds the need within himself for greater knowledge, he will pursue that course to its ultimate end (ultimate as far as he is concerned). So, on any plane of consciousness that he enters into, he will continue to pursue that particular course, gaining a new aspect, a new viewpoint, which will engrave itself upon the Seed of the Soul so that on coming back into the physical realm, his mind will again pick up those strings and it will help him immensely to advance further in the physical realm; so that when he departs once more, he will find himself in a much higher state of being. Unfortunately, the world at large assumes that what is happening to its physical self is, for the most part, unhappiness and suffering. So the suffering he sees around him causes him to feel a desire to escape from it for good and all. Nevertheless, this condition is purely illusionary. The mind -- or, if you please, the soul -- entering into the physical world, comes into direct contact with the violent nature of chemicals, and the Self becomes so integrated in the chemical body that it feels that suffering. Nevertheless, no knowledge is gained apart from strife and struggle and suffering."

(M.L.: Is the progress of the individual always upward -- or is there sometimes retrogression?)

"There can be a retrogression -- yes; but only to a certain point; until that entity can no longer stand the physical pain; and when this point has been reached, the entity struggles to get out....to get away from the physical thrills and excitement."

(M.L.: Is it the same on all the planes?)

"It is the same on all planes. To reincarnate into the physical is no more a reincarnation than to return back into any of the other planes of consciousness. It is an up-and-down movement."

(Question from M.L.)

"You might call it that -- yes; when the soul has reached a complete understanding of what life is about -- such as your Christ -- But those who assume that the Christ will return to Earth in a physical form probably will wait in vain. Were he to do so, can you not see what would take place? He would undoubtedly be once more strung up up-

(IAO-TSE: cont'd)

on a cross; or maybe, in your more violent times, disposed of in an even more shameful way. If one church acclaimed him as their own, the others would persecute him. So, where in would lie the glory of man or the Christ himself in returning? To what end? The Christ is re-born upon Earth every time a soul reaches up for more wisdom, more comprehension of life, not through mass salvation. From what can any Master save the world at large? Can they stop the violent, inconsiderate, low physical passions? No. Man must grow out from that condition, the same way as he has come up through all life, through the process of evolution, the ever-evolving, the ever-becoming.

"Don't seek to change another of your fellow-men; seek to change yourself. Then the other may seek to change to the same degree as you."

(Dr. G. C.: Is there such a thing as earning karma on the other side?)

"If you have not learned anything on your earth plane, and do not care to learn anything, but only to follow animalistic passions, you will continue to do the same in the next state of consciousness, reaping the conditions that are brought about in that particular state of mind."

(Dr. G. C.: What I meant was the law of cause and effect.)

"Always you will find the law of cause and effect, on every plane. For you are the law of cause and effect. Everything you do is the effect of the demand of your mind to express itself. The designs of others may look low to you, but that individual is trying to express a situation pleasing to himself, and because his acts infringe upon what you call good-and-evil, you must do one of two things: depart from him or have him incarcerated. Your man made laws are necessary to prevent the human race from becoming purely animalistic and living off the weakness of his fellow-man. Man can only discover himself through the wondrous God-given art of meditation."

(Dr. G. C.: In passing to the other spheres and then returning, could we be working out some of our karma in that other sphere too?)

"You are always working out, not the one life here and now, or the one before, but your every act is produced by thought; so you are working out your design through all the planes, for your actions on any plane affect the entire system."

(E. C.: Then we build our own archetypes?)

"We do indeed. Man is solely responsible to himself."

(J. H.: Is compassion the greatest virtue?)

LAO-TSE: "It is one of the greatest virtues, because to have compassion is to have wisdom."

(E. C.: And the others?)

"You cannot put your finger on one thing and say it is separate from the rest, for all is linked together and it depends on how you forge that chain, what substance you put into it, mind substance."

(Dr. C.: If one were actuated solely by the spirit of kindness, would that embrace all other virtues?)

"Yes, because to have kindness is to have understanding -- the understanding of the emotions, what the consequences are of causing another to become lost in the agitation of his vibrations."

(M. L.: Tell us, what is the nature and root of gratitude, Lao-Tse? I ask you because I do not see how this emotion can arise in any evolutionary process.)

"But the mind knows what the action of ingratitude can be upon itself. To be grateful to another is to be grateful because the other did not do something that would cause the self to be momentarily confused or agitated, or become more aware of the physical self. When you are well, in a state of health, there is no feeling. It is when suffering comes to the physical body that the self becomes extremely aware of the physical vehicle it is operating. So the self becomes grateful to those who do not so agitate its machine. Do I make myself clear, sir?"

(M.L.: You have explained it from the negative side; I was referring to gratitude for favors received. The fault is probably mine that I have not understood.)

"I do not think, sir, the fault is yours, but it lies in the words and your ability to paint a picture that I can grasp. We sometimes go far afield when we think someone's questions are foolish or badly put, when it may be our own inability to understand the question put -- which may be my difficulty with the good doctor. Possibly, on restating the question I may be able to grasp it."

(M.L.: Suppose I am aware of physical welfare, and have this emotion of gratitude -- whether to God or man, I do not know exactly -- from whence does this emotion come, and why does it function?)

"I see now. What you are referring to, I believe, is the momentary excitation of the self, or the thrilling the self feels, when for instance, one walks in a beautiful place on a beautiful day and there is a feeling of gratefulness for being alive."

(M.L: Yes, but it is often accompanied by a feeling of humility.)

IAO-TSE: "The soul, not yet knowing its entire course, looks at the picture with awe, and if the physical vehicle is at rest, there is also a feeling of humility. But it is more a feeling of oneness with life; a gratefulness for the lack of suffering, which is, again, an emotion. But it is a very great emotion, because it causes the Self to look up and away from the physical self -- a striving for the ultimate; a striving for complete quiescence and freedom. Man cannot find himself if the physical is continually agitated. It disturbs him; it keeps him bound to the illusion of physical living. Have I yet answered your question?"

(M.L: For myself, I must think about it a great deal. To me, hate, fear and such emotions have a nexus to the physical; gratitude appears to come out of nothingness and to do nothing.)

(H.F: Could we say that gratitude is an appreciation of the Eternal Harmony?)

(M.L: Why should we appreciate it?)

"Because it frees us from the bounds of the purely physical."

(M.L: Some people think it gives them a sense of inferiority.)

"Only because that individual is at a loss to appreciate the source of supply."

(M.L: Men do not like to be grateful, it seems to me, because it confirms their inferiority.)

"Simply because they do not comprehend themselves or those around them. Their physical egos resent the so-called 'debt'."

(M.L: One more question: is gratitude an emotion of the highest spirits with which you have contact?)

"No -- it cannot be classed as gratitude. Your sense of gratitude is more closely related to your physical life; and it is also due to your lack of understanding of the individual's place in life, his position in the flow of life. No one owes anyone anything; it is not a matter of owing. It is like saying of two cogs in a wheel working together that this cog owes its existence to the other; they owe their existence to working together. We cannot work separately. I believe even your atoms show that there are always the two working together -- the neutron and the proton -- your exchanging of cells ...."

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(Dr. C.: Is the emotion of gratitude different in different individuals?)

LAO-TSE: "Yes, there are always grades and degrees. You will find in life that nothing happens in leaps and bounds, overpassing something else. Everything works in harmony, even though you do not see what goes on beyond. Life flows in one harmonious stream. It is only when man gets out of the stream that he feels suffering for he is getting apart from himself."

(M.L.: Have you any special message for the New Year to give us, Lao-Tse?)

"Only that each one of you, on the opening of the New Year, set aside at least a half-hour for meditation upon the advancement of your own minds. Later, if you want to give vent to the physical in what you call pleasure, it is all right, it is good; all life must have its expression. But I have found out through the years that man, on coming to the close of a year seems to find that it calls for debauchery, for mad revelry -- not the true meaning of the New Year. It truly means a new life, a new step. Your Bible says, 'Seek ye first the kingdom of heaven and all these things will be added unto you.' When you have attended the spiritual part of yourself, you may go forth and make joy, and you will find in yourself a greater joy.

"I do sincerely wish the blessings of the Self upon all of you. May God bring you wisdom and understanding! I do mean your own God-Self. Good afternoon." (Lao-Tse withdraws.)

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