

Transcript from
Deep Trance-Lecture
by **Mark Probert**



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...see, here is something the student of suggestion should first know: The psyche is not in the body. The mind is not in the body. You--and I have said this many times before--that which is called YOU is everywhere present. You are omnipresent! When I say you, I mean the mental-self. So, it does not need to get out of that which it is not in.

What are you doing when you start giving yourself suggestions to get out of the body? You are making the Self aware of what you want to do, that is all. You want to move without the physical form. But here is a danger, because if you make the psyche aware of your need to act outside of the form, it accepts the thought because it does not think one way or the other about it. So it acts upon your desires. Now, once you feel that you have made yourself one with the omnipresent being, if you do not know how (to keep your thoughts centered on where you wish to go,) and where you are--we will omit where to go because it is where you are--you will find yourself scattered. You will find the tendency to jump to here and there, and everywhere. You will be much like an Indian rubber ball set into motion. And worse, you will find great difficulty, in the beginning, keeping that suggestion of staying out of the body. It is much harder for that higher-self to believe that it lives in the body, because it doesn't. The suggestion of being outside... this it understands, because here again, it isn't. It's neither outside nor inside, because inside is outside and outside is inside.

AUDIENCE: That's the magic bag.

That is the magic bag. Do I make the picture clear, please?

AUDIENCE: Well, yes. This is clarity with confusion.

Well, let us see if we can peel the confusion off.

The body is atomic substance, is energy. Energy is the building substance of the creator, or mind, the creative self. So where is an atom, when it isn't? Inside outside. Is there something different about an atom out here in relation to an atom of the body? No, of course not. To begin with, all physical form is simply symbolic thought. It's symbolic of the creative-you. Every form, regardless of size, regardless of structure, living or dead--and actually, there is no such thing as dead.

AUDIENCE: To state it in the language of Physics: Could not the organism be thought of as a stepdown transformer? And these meditative techniques merely put you in contact with that which exists as an overall principle which is fundamentally energy and perhaps gives you a greater quotient of it than you were perceptive of prior to the advent of the meditative process?

That is right. Yes. And why? Because meditation means to center, to make aware. You see, the Creator, that which you call God, it has no concept of what the form man thinks about--first thinking something and then making it. No. This creative Self, the moment it thinks, it has created. It is not a matter of 'Now I am going to make man, after my image and likeness.' Everything is after Its image and likeness, which is energy.

AUDIENCE: The configurative pattern really does not matter.

That is right, that is right. Pardon me a moment, I speak with my teacher. [Yada speaks outloud in Yu language] I say to my teacher, is it not so that that which is called the world is also throughout existence of the same nature? = **ENERGY** All

AUDIENCE: Are you using the term existence as being synonymous with space?

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I use it meaning All. I'm trying to point out that the Creator is not conscious, and creation was not made consciously. It is a product of the unconscious Creator or creative Self. Now, how or what is the mechanism?

This Creative Self, every time it created form--of course giving life because life is motion--the Creator then became self-aware, and said (if it could have used words every time it created form) it said, 'I am that.' It becomes self-aware. 'I am atom', that is its self-awareness. 'I am Atman', first principle. Ah! Self-awareness. In order to have consciousness, one must create. The creator, the consciousness, then lies in the creation from that point on. And once created, this creation is never forgotten. Once it is projected into what is called consciousness it is never forgotten--meaning it never perishes.

Now, if the student of meditation can grasp this then he is less likely to go into the process of meditation with foolish thoughts such as asking for something, as though the creative-self was unaware of what was wanted.

AUDIENCE: In retrospect it becomes ludicrous. To be so ignorant of this principle for so many years

If the individual is aware, if he makes thoughts about anything, in that instant the Creative Self is consciously aware of what that person wants. A responsibility goes along with this awareness. Because in creating thoughts, those thoughts will never again die, will never vanish. They are yours; and you should be made, should make yourself responsible for them.

If you create the thought that one called Jesus Christ or Guatama the Buddi can forgive you your sins, if you really believe it, it will happen.

Because you made it happen. You became the Buddi, or the Christ that answered your prayers. You see, I can pray to you and if I make the image strong enough in my thoughts that it is you that will forgive me my mistakes, I have made a law unto myself, and it shall be done.

Now, you hear this all the time especially from not very intelligent metaphysical people--pardon me for saying that--but you hear: 'I love you. I love all mankind.' They do not know what they are saying. You hear the noise that they are making to please themselves, to make their ego feel comfortable. If we say, 'I love myself' with the thought in mind of appreciation of myself, respect for myself [but] how can I hold these things to me alone? because there is no me alone. I am all there is. I am the all. I am that. But in my untrained mind I have fallen to cutting everything up. Dividing. Making belief in duality.

AUDIENCE: Yet, for the practical application of experience it must appear as though everything were dual.

In doing the practice, of course. You have to do what the world in which you live...the world operates through law, so you must abide by it. This is where man suffers so much; he tries to go against the world he is in, the laws of that world. The law of the matter world is governing the individual as well as everything else, so how can the individual break it and not suffer? But he doesn't break it, not really. But he suffers by trying, by accepting the thought that he can break it. It goes against him. Law is law. It is rigid. Rigid. The very thought that there is a law to break creates the law.

Now, let me counter that: When you become a conscious being then you make or break every or any law; according to your knowledge, knowing how to handle

and not knowing its origin has driven the unknowing to all manner of fantastic stories about gods and devils and the contest between dark and light forces. This contest between dark and light forces is simply a marker in various degrees of congealing, or expanding and forming into larger and larger pieces.

I think, perhaps, in your world, you have learned to make a vacuum--as far as you can get a complete vacuum, which is not a truly complete one--by using one of these machines you have for whirling.

AUDIENCE: Centrifuge?

Centrifuge. You can whirl space and get matter from it, from almost what you call a "void," by whirling it. You set up (a vortex motion) in a dimension that is not matter and bring matter from it.

Your scientists, even in your present day, are debating whether the universe came from one large atom. The question is, if you ask this question, "How large?" How large do they mean? As you know, large and small are relative things, or conditions.

What I would say is that, in a manner of speaking, this is erroneous. A node of what is called matter arose up from non-matter, or a different frequency. This node was many, many (if you wish to measure it) trillions of miles across, and it was more in the shape of a lens. This, after a given length of time, started to break up. It broke into rings. It broke up first by shrinking. The shrinking was not a quiet thing, but a very explosive thing. Then, after it reached a much smaller size, it exploded most violently, creating what may be called a dwarf star, or sun. These rings then became suns. Part of them, breaking loose, created wild bodies that you call comets. This forming of a solar system (and before that what is called the galaxy) took place during centuries of time in different points in what is called space. A motion over here in space will affect a body over there which may be trillions of miles from you, and set up a kind of psychic force that

eventually creates another body, if it is not there already.

AUDIENCE: This is through harmonics?

Yes. I think that your scientists say the electron is everywhere present. So it is, because the motion of one electron is going to either pull another electron to it, or to create one that it can pull to itself. A little later it will form a miniature galactic system. This miniature galactic system--you may call it the atom. It is very much like the galactic system in the cosmic realm. Do you understand?

AUDIENCE: Yes. It seems that the pattern is pretty much the same. The only difference is the extent of it.

Yes, only...

AUDIENCE: The form to make the basic pattern is the same. It differs in quantity and in quality.

And [is] relatively different in what you call size.

AUDIENCE: Yes.

Again we go to your Christian Bible: In the beginning was the word, and the word was with God, and the word was God. It is like saying, "In the beginning was good, and good was with good, and the word was good." Good, meaning balance.

AUDIENCE: Just from the word angle, could you say "harmony" here, Yada?

Yes.

AUDIENCE: And from "harmony," harmonics. Everything in balance.

This is so. So again the word is, harmonics. What it

Yes. When you make "I" you create duality--something called "I" and, secondly, something called "the creation.

Everything is done by energy. That which human beings call thinking, even the most rudimentary form of it takes energy. This should tell us that all creation is energy. But I do not like the word energy--to use energy we must first have "not energy." Is so. Energy, so far as the bodily functions go, is the basic blocks of what is called thought.

Thought, again, as far as the physical world goes, is reactions to one's experiences. Here begins man's learning to think. How do I register thought? Is it done only through the brain? I think not. The brain, of course, is the beginning of thought, yet the whole body registers an experience. Each organ in the body regards these experiences in different ways. Some have negative effects on their neighbors in having certain experiences. Some directly in the heart. These heart-feeling people are also emotional-thinking people. All the organs of the body register an experience from the outside world; then later they experience it again by what is called attitudes, inner attitudes. These may affect any of the organs adversely and create all the various diseases that the body is subject to.

Of course, each person is a product largely of his environment; how he has been conditioned there; how his environment conditions him. In any direction--sound, color, anything at all--we become conditioned. This is why it is so difficult for us to talk about how man thinks. Of course, how men think creates for them one mind called the "mass mind." Is it not so?

AUDIENCE: Yes.

i | The human organism--we cannot talk of it en masse, naturally. Why? One of the greatest reasons is because life is not lived en masse. The real life is a single experience, the experience of the dreamer, or the creator of it. A thought creates between the cells an action of energy which you, today, call

"neuron shower," so that the feeling then repeats these neuron showers, or actions, between the cells. Very often the memory of an experience becomes more effective on the body of that person than the experience itself.

AUDIENCE: Does dwelling on an experience often become more damaging than the experience?

Yes. Or, instead of dwelling on it they seek to forget it, and in trying to forget it they build it up and make it worse--if it is a negative thing to them; and if it is a positive thing to them they make it better than the experience itself. Sometimes a person having an experience will be so affected by it that he cannot tell the truth about it, he has no clear picture of what happened.

A person, say, having an experience with a simple little thing liked this...say a person wearing certain clothes or color of clothes that are depressing to that one, he will refuse to accept the fact that he had on the color of clothes that depressed him. He will make up a color, a kind that is more pleasing to him.

This is why witnesses of some forms of action are of little value. A crime has been committed. The person watching it so abhors the violence of it that he can create an entirely new drama that is in no way related to what has really happened because he wants to escape the pressure, the pain of watching that violence.

Strange, we humans, in so many ways! Again, some people seem to grasp things more easily than others. This is due to (a feeling for their experience, an attachment, a love for what they are doing.) When we have love for a thing we become efficient in that thing. To love is to know, to love is to understand; and when we understand we can work freely in that particular field. ← i

Most children's fears come from their inability to

AUDIENCE: So far, so good, Yada. There is one thing that I might say: You know that in scholastic cosmology, that part of philosophy which treats of matter, matter is explained as coming out of potentiality. When you mentioned 'formless', you know, it was like a reservoir...

Yes.

AUDIENCE: It does not have form. It is not matter, yet it is. The scholastic philosophers explain it as 'potentiality.' Out of potentiality of matter came matter. Out of the idea, came matter.

Is so. Now, a conscious living organism may feel fields of energy such as heat, radiation, electrical radiation--this kind of thing. But, you see, all that is felt is a registering of pressures upon the sensory system, is it not?

AUDIENCE: Without the thing itself being affected by whether we measure it or don't measure it. And if somebody measures the intensity of the sun at the equator or at the North Pole, the sun is still just as warm or as hot as always in its own activity; but with relation to the senses, they are measuring it differently.

This is so. Now you may register a heat vibration and call it a burn but the heat vibration itself is not a burn. The burn is just a degree of pressure on the nervous system.

AUDIENCE: Here again, don't we have an example of the external force mixing with the internal force?

Yes. We say something tastes good or bad, but the vibration that created that pressure on what is called 'the taste buds' has no such quality as good or bad. This is a concept learned from the conditioning of pressures on the taste buds.

Now you go--you American people go--to some other

country and you are offered some kind of food and you reject it because you have been conditioned to a particular way of tasting, or accepting the concept of pressures on the taste buds. Is it not so? There is no such thing as a taste in itself. It is only a concept.

White is a concept that we get from pressures of what is called 'light and dark' vibrations. Is it not so? It is as we have been conditioned, the concepts of light and dark are different to someone else not being so conditioned--light and dark will be different.

So we see that, while there are "building blocks," so many billions of them we call the 'atom,' there are endless numbers of them.

Atoms are created by arrangements of these building blocks and a very given number of them go to make up its structure. Now, if we are not careful, we get into trouble here, because an atom cannot be divided out of existence or into nothing, for all you do when you start this division is to go on creating less, one less. Do I make myself clear? Each piece being one no matter how fine you get it, no matter how deep into the atom you go, each piece that we call 'one' is made up of so many fractions out of what you call

AUDIENCE: Unmanifestation.

Yes, yes.

AUDIENCE: Infinity?

Yes. So, with this thought in mind I think that I can safely and intentionally say that that which is called matter is eternal; the "building-blocks" themselves, are not created.

AUDIENCE: Would you say that they came into our form of existence from a different form of existence?

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Yes, simply from a different arrangement that they were in before, and I....., the trouble here is a word called motion. Matter is basically motion.
Take anything, say of the building blocks that form what is called a surface, then the matter world has begun. Now, this beginning, or the starting of creation is going on all the time.

* AUDIENCE: Then it begins or ceases only in appearance to us; it is only a different manifestation or vibration.

It is so. Now, in creating a living organism, the whole plan, the entire thing, is an actual body. It does not come from a form that looks like you do now. It was created first as an idea of form.

PLATO AUDIENCE: Not a particular form but form in abstract.

This is so.

AUDIENCE: It is essentially form in essence.

It is, but in abstract.

AUDIENCE: Yes, in abstract.

This first form brought together what you call oxygen and hydrogen, creating what is called a water-like mist--a very, very fine grade of mist. Then it attracted to itself such substances as what you call nitrogen, creating what is called a gas. This gas made a rotating motion, creating cells in this gas, one-celled beings.

This one-cell being we call the amoeba, which is basically a protein enzyme. This was irritated by the sun, the sun being much different than it is today--much bigger. Now, this amoeba was not fully a physical being yet, but it received its life-actions in the upper stages of the atmosphere. Then it fell to the earth in numberless quantities. These

beings were moved around by light-pressures. Chemically made cells that, by combining in given quantities or qualities, became living intelligences.

This was the beginning of your plant life, which lay dormant in the rocky substance of the early earth. Then it, getting more heat, fierce heat, seemed to be destroyed. But no! This heat acted as an incubating force for these beings so that when the rock cooled off these beings came back to life, or became animated again.

Look please...your scientists today...they try to sterilize their instruments. There are some organisms that can continue to live under the most tremendous heat pressures, and when these heat pressures are removed from them they become active again, showing that they were not destroyed, not killed. Is it not so?

This, then, will show right away that man was born out of heat. Heat is a form of the sun. The sun is the source of all as far as matter goes, as far as living consciousness in matter goes. Were it not for the sun there could never have been physical existence of a living kind.

I am trying to...in giving these talks I am trying to piece together as it were...because I am working in... I have not comprehensive words...so I am using the system of what may be called skipping about.

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In the beginning of this mist a vortex was created which came together at a very given center. At first it was just lines of force; and as these lines of force worked in upon themselves they were what, in a manner of speaking, we will call cold electrons. Now what is a cold electron? Simply electrons that were moving more slowly than today--much more slowly than at any time as you know it, or as you know time. These misty bits of energy, working in upon themselves, caused themselves to be more and more attracted to one another, and creating friction upon themselves by their ever-

increasing speed in their frequency. Do I make myself clear? This ever-increasing heat gathered other bits of energy to themselves. This threw them apart most violently and they rushed back upon themselves again, losing some energy in this action, so that they were capable of holding together. What do you call...linking together?

AUDIENCE: Cohesion?

Yes, thank you. Then these, losing their heat, and losing heat each time this happened, they made bigger and bigger bodies until they reached a balance between their velocity of spin and their loss of heat. This caused breakups, causing different vortices to form, or what may be called 'nodes' in space. These nodes became solid by cooling.

The sun, as you see it today, has very little nuclei in it--to the matter in it. Almost all of these energies went to make up chemical compositions that were formed by the cooling process. The sun today is largely helium and hydrogen. Very unstable. There is, perhaps, one tenth of one percent of other chemical substances in the sun relative to what is on the planets. This is why the sun will not cool off and become a dead body or a wanderer in space. It is much more likely to explode than it is to congeal further into solidified matter.

AUDIENCE: Has it ever been solidified matter?

No.

AUDIENCE: It has always been in the state in which it is now?

Yes. It has simply thrown off the more potent substances, what you call chemicals, and made itself what it is now--a body containing very little nuclei that go to make up a solid body. Do you know if they say this in your world?

AUDIENCE: I think they do, Yada.

Some, I think, teach that the sun is likely to cool off.

AUDIENCE: Yes, I think they all teach that.

But no! From my study of it I cannot see this happening, but I do say it is likely to explode.

AUDIENCE: Sir Michael Farady, in his book, The Evolution of the Universe, says the same as you do--that the sun is never the graveyard of planets.

No. In these substances that went to make up the planets, when these were first cooling off, were things like what you call meteors. These, each in their own particular way of moving, became more solidified in mass, some having a much bigger form but less mass. You understand?

AUDIENCE: Yes. Larger in size but less in density.

Yes. In each of these planetary substances would be the potential for the creating of living substances, but because some of them were created--the vortices of them were created so close to the sun, these living substances failed to take form, to come alive, become active. But all of the potential for this is still in them. It is like the little planet, Mercury, too hot.

Venus had big clouds of gases around it, cooling it. Although there was less heat in it than there was in Mercury it was still too hot to have living things like you have here on your planet. It had living things, living things that can exist in that degree of heat. Then you go farther out to the outer planets which are not getting sufficient radiation from the sun, not getting what you call the ultra-violet rays. This ultra-violet ray is the very essence of life. The heat ray, what you call infra...

AUDIENCE: Red?

that you think, and to think that the planets themselves are doing this to you...no! It is the feelings that you get from the changes in motion and the impressing of these feelings on your nervous system that gives you concepts and ideas of different kinds.

AUDIENCE: The same influence will have a different influence upon one person than upon another.

Of course.

AUDIENCE: Because the inside of the person is different.

Of course. In my saying this, what I am trying to point out is simply that your destiny does not lie in the stars but in you, by your attitudes.

AUDIENCE: That's right. All that comes to us from the planets and the constellations is an influence and it is our reactions to it that determines whether or not it affects our destiny.

Is so, is so. We affect our own destiny by concepts we get from the influences of vibrations. These vibrations create ideas within us and inner responses. If you are an intelligent person--intelligent, meaning capable of thinking rationally about life--then the changes affect you rationally. If not, they affect accordingly. Look please, at what happened to the people of India on the fourth and fifth of February, and a similar condition existed among many of your people here in this country.

Let us, for the moment, come to the subject of what is called 'mind and the matter world.' I think today your people are apprehensive. 'Apprehensive' is a good word--a state of mind over the mind and the brain--and you think the mind is part of the brain. In a manner of speaking, it is; because the mind, in connection with the brain, produces matter. Matter belongs to you to use as a consciousness. Let us go to the world of dreams: here, if you are having what may be called a conscious dream, the world around you may seem real

enough. This is not matter. The form in this dream-world is not matter. It is purely mental. Now, you can turn this dream-world inside out and make your dream a concrete physical condition--physical condition, meaning sensory. With a dream becoming sensory you can also use physical instruments to make measurements of that externalized dream and you will find that it is matter and nothing more than this. It has duration or period of time to exist in, and its period of time is measured according to the rate of build-up and breakdown of that matter. Is it not so?

AUDIENCE: Yes.

More, you can enter another world called the world of death. Here, again, this world is very much like your dream world. It is a mentally created world; yet the difference is, it is not related to the brain, the brain being a material organism, is it not? Here, now, you are living in a world of what may be called 'pure thought.' Yet to you, it is real. It has its own form of reality the same as the dream did when it was a dream. When you externalized it and measured what you call 'physical matter,' it belonged to the ground. It was a world of brain energy. In the death world, which is a world just a step beyond this, it is of pure thought. And what is the nature of the substance that is holding it together? For want of a better word--feeling. Is this clear to you?

AUDIENCE: Yes, Yada.

It is a very difficult thing to put into words. Feeling is the substance, the glue, that holds the substance together in your dream world. Now, if you should have a change of feeling regarding your creation in that world, you create various changes in the structure, in form, and in color, and in everything in that world. This is why the afterlife state is not a permanent state any more than is the physical state.

AUDIENCE: To get into a permanent state you would have to go to non-manifestation wouldn't you?

for joy because it is obvious that joy is not something that stands by itself. How can we make an understanding in our mind of what joy is if we do not know what pain is, what fear is? But, if this is true, it means that fear has its place in life--and life is anything that we do mentally. Fear has its place.

Now I said, and you agreed, that fear, anxiety, guilt, shame, as well as joy, peace of mind, happiness--if they all belong to the world of man, then we must ask ourselves, "What are we doing trying to stop these things?" Can one bring more joy than fear to another? Can we give out more happiness than sadness? Not really. (I cannot imagine one having complete and continual happiness.) What does happiness consist of?

The real cause of happiness is a state of being within yourself, and you have it regardless of what happens to you, for happiness is peace of mind.

What happens to you is called experience. And is there any time that you can have an experience that has no pain in it? Especially is this true when you have not learned the art of emotional detachment--to be able to stand and witness, or to be able yourself to suffer an experience without getting emotionally enwrapped. It is very difficult because the physical world has demanded of living forms a nervous system, and every experience (even doing nothing is an experience) creates pressures of some kind or other upon this nervous system.

The simple effort of seeking food in your modern times can create, and does create, secret little dreads and uncertainties as to whether we will get the food we are seeking. The effort of sexual communication and the endless taboos placed on sex in almost any society of any kind, from the aborigines of Australia to you here in this country, have created and placed upon sex an enormous price that the individual must pay. This is a natural thing--for man to sex.

To keep warm and sheltered creates within yourself, no

matter how much money you have, an unconscious fear that you are not going to be able to accomplish normal things, things you were born to do, [and] you get the cost in sickness of body and soul.

Education.....what a price one pays for it on the nervous system! I do not know what the statistical percentage is of children that in their earliest years in school are so excited, so fearful of failing in their studies that their eyes are ruined and the medical man insists upon giving them other eyes, glasses, when what they really need is the fear of life taken out of them occasionally by reducing their strains that they brought on in their anxiety to learn.

Your price of success for your highly educated people in what you call the business world...your business world is a world of insanity for the majority of men in their frantic effort to make what is called 'a living.' It is not only a living that they seek to make, [that] they are forced to make, it is a better living than their next-door neighbor. And because the majority of these highly educated people in business have not been told about emotional detachment, most all of them end up with what? ulcers, heart disease, high blood pressure, what you call hypertension. I have learned long ago that the people here in your country --and undoubtedly they do it in other countries--take up what is called 'collections' to be used for relief of an endless variety of diseases, when indeed, there is only one disease! It is the disease of the emotional self. Why don't you make a study of that?

A child is given constantly baby stories about how he must succeed financially in your world or he is an outcast. The human body cannot tolerate this kind of thing. It cannot 'go with it!' It is of little use to study heart conditions and what to do about them. You should make research on how not to have heart conditions.

AUDIENCE: There is more money in it the other way, Yada.