

If you should stop singing, what else would you do? If you should stop bowing around the form of this "God", what else would you do? You cannot act human. There is only one safe thing to do and that is to lose your consciousness, lose your personality completely - and you lose it in madness.

Man is a do-er. All living things are do-ers. Stop something or someone from whatever is natural for them to do, and they die. Give someone a work that they do not understand or have an interest in, and they die. Perhaps only the very limited mind, very limited intelligence can stand monotony for very long time without losing their minds. If you are really looking for heaven, look for something to do. Have something to occupy your moments of life, whether it is in this world or the next one. It would be far better to set one to hard labor than to set them to doing nothing. "Nothing" is the most terrifying punishment the human can imagine.

Those who understand the inner teachings - sometimes known as Yogans and by other names, spend weeks, months and even years in what looks like idleness, doing nothing. But they are in the greatest form of activity which one thinking human could occupy himself with, it is called mental activity. They are not tied. They know the freedom of space and time. They roam its boundaries. They do many things to help those on earth and in other planes of consciousness, who need their help, so that after they lose their physical body, if they are still in the physical world, they go on doing that kind of work, mental help to their fellow man.

May I use myself for an example? I have had, and I have mentioned this before - over 500,000 years of self-awareness, not just consciousness, but self-awareness, of self-being. Many people ask me, "What do you do?" All I can say to them is, "Much work." Were I to describe my work in detail, I would never have the time to do anything else! I know the boundlessness of man's consciousness, so I know the boundless nature of the universe. So I go where I am most needed at any particular time.

Yada: Is my concern merely with other beings, or is it not more true to say my concern is for me, to do, to be active. There is something in the inner teachings called, the great selfishness! We must have this, in order to be intelligent givers. This means we have to do our own work first, before we can do anything for others.

Q: Do you mean by that, we won't have anything to do any work with?

Yada: Or we won't have anything to give. So concern yourself first with educating yourself. The more you can do this, the more you will have to share with others, thereby giving you much more activity, much more to do.

Q: To become aware of self when we intend to do anything, can we not then become aware of self by studying our intentions? And the processes they go through?

Yada: Surely I know of no other way! Sitting in meditation has its merits, and those who are sincerely seeking should try to spend a little time each day in meditation, in taking inventory on oneself. That's the kind of meditation one must study first.

What is the intent, the purpose, in your life, in your living? What do you feel about your existence? Then you will come to know what peace of mind is, when you learn this, your intentions, your purpose. You will begin to get a consciousness you never dreamed you had before and fears, anxieties and guilt will drift away and you will begin to see clearly what you are. Your purpose will be made clear to you and you will cease all these hallucinated conditions of consciousness created by the conditioning you received when you first came into this world.

Q: When we study the self, follow that spiral of intention into the self, we are following the same pattern the light follows?

Yada: Yes of course. Too much is said about the negative side of a person, without seeing how to release himself from those negative ways of thinking, where he belittles his ego, just the ego, so it cannot function in the manner where it can reach out to higher states of being. The lower self is put down and put down so it cannot live here, much less any other state of consciousness.

Comment: We create something mentally, and then with one word, negate the whole thing.

Yada: Of course, and why? Because our guilt feelings, our conditioned mind tries to tell us we are not worthy. Worthy to whom?

Comment: Maybe the lower self isn't working, but the higher self is.

have these ideas of extended space, extended time, which means an extended sense of self-awareness, gave him something to survive with. And he was able to go on and extend his awareness further and further.

Yada: But, for a person totally ignorant to life, what has he got to survive with? His survival is purely physical; he is an automaton. Now, for people like this, when they die there is a survival of a kind, and these people are taken very far away from earth. The earth is shut off from them and they are re-educated, re-conditioned, so that they are not a total loss, but they sleep. They sleep in their ignorance. Often they become negative haunts and that is a sleep state. They create all kinds of negative actions, such as what is called the poltergeist. The poltergeist is not simply the wild energy of a living young person. Such a person has a helper in the astral world. He helps this spook to do the things he does. They use the vital forces of the young person, but also of any living person or living thing. Energy can be drawn from any intelligence of the young or old person, the fears, the angers.

Q: Is it caused by the frustration of the young?

Yada: Of course. Frustrations, resentment, little burning hates that create fires, little feelings of resentment that cause stone throwing, biting, sexual attacks. Existence, in toto is most complex. The human individual by himself is an extremely complex entity with many powers, few of which he knows or understands at all.

In many ways, that is a blessing. When we are educated to act intelligently then we are at any moment ready, prepared to depart the physical world, leaving no harm for anyone behind us, and producing none in the world we enter into. Without education, one is like a child given dynamite. There are schools that teach for children, taken from irresponsible adults, and helped to become helpful understanding humans. We are not this by ourselves.

Q: Yada, could you go back to UFO's?

Yada: These beings are coming here for one purpose only, and saving the human race has nothing to do with that purpose. It all has to do with gathering energy and, they can get more energy from an atmosphere as heavy as yours, than anywhere else where there is no such atmosphere, your physical atmosphere. These beings do not care much about you. If it were possible for them to do it, they would come here and get what they want without ever letting you see them. But in losing energy, they show themselves, for they have no protecting shield of invisibility.

Q: Are they mostly coming because their world of energy is in a state of decline?

Yada: Yes. Your energy here is more alive, more active, more powerful, because it is created in a dense atmosphere. The vast part of the universe is sleeping energy.

Q: Which needs re-vitalizing?

Yada: That is right.

Q: These people who come here, if you could explain what they look like, how would they differ from us?

Yada: You wouldn't want to know! Physically, they are anything but human-like.
Comment: Watch "The Invaders".

Yada: No, they, The Invaders, are human-like. These beings are much more not so.

Comment: They disguised themselves as our type.

Yada: What is being shown there, on "The Invaders" is telling a story with a great deal of truth in it. They are energy beings. The beings we call UFO's are energy beings. Some of them, the men, are trying to mate with the women here, so as to produce a more continuous being, so that when their body dies, there is an intelligence that survives. They do not now have that.

Comment: Is that because on their level there is no continuity?

Yada: There is no feeling continuity with these people.

Comment:

Yada: That is right. Now we go again to something that looks entirely different, poltergeists. Poltergeists are pure energy and when energy wears out - they are no more. Many of these poltergeists beings appear in your atmosphere to gain and keep more energy, to exist longer.

Q: Is there such a plan involved?

Yada: In American it is called, "Everybody do their thing". Nature's laws do not

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hinge on emotional attitudes. If that were true, the lions would stop killing for eating, all things would stop killing for energy. We are all energy absorbing bodies. I could have no form at all if I did not have the ability to absorb energy. I could not come here unless I knew how to absorb energy from you. So we all, living things and all not living things, are absorbing energy, one from another. The whole vast universe is a mouth, a parasitical mouth. Everything is living off the vital forces of everything else.

Comment: It is not acceptable to us that these people have no continuity when their bodies disintegrate. Is that what you are saying?

Yada: Yes, because their minds are pure energy also.

Q: The same as a poltergeist?

Yada: Yes, that is right.

Q: We are not of that nature?

Yada: Yes you are, in a way, because your brain is an energy center gatherer and the whole body is of the same order, an energy gatherer.

Q: What form do they take them to co-habit with our females to create what you say they are trying?

Yada: But, they can change form, take a human-like body to do

Q: Have there been any successful offspring yet? For in my way of thinking they could produce an advanced being.

Yada: Is so. There is a mating going on between the planes. There are people in the astral that have sexual association with those in the physical world and they can produce the proper kind of sperma-protzoa to produce living beings.

Q: Then the woman does not have to be with a so-called man to produce a child?

Yada: To reproduce, a woman must be with a male of a kind.

Q: -

Yada: Go back to what I said before. It is nothing so complicated because you are also an energy being, an electrical being. You see, you are thinking old-fashioned, according to your conditioning about these things. How many of the greater masses have any thoughts at all about what is called, "spirits, spookes, astral beings and other-world beings"? None. The whole vast universe is a living organism, living by energy and the movement of energy.

So you see, when you think of it, when you get the picture, you will realize that everything is a transplant of energy, from one point to another. There are some races of people here, some that live in the Jungles of the Amazon, who were brought here from other space times. The Maoris were not originally earth-born people. They came from a very arid existence. People and things have been moved back and forth across the spaces.

Comment: Just like a giant experimental zoo!

Yada: Yes, is.

Q: To see what does best, where in shuttling them around?

Yada: That is right.

Q: Who is doing the shuffling?

Comment: We are.

Yada: There is no one else to do it. Consciousness beings of all kinds. Consciousness in form creates the need for variety, for more and more space to operate in; creates need for variety.

Just think, my friends, in one species of bark for example, there are thousands of varieties of that species. Yes? What a constant, never-ending building of form, and destroying and re-building. It seems hodge-podge. It seems pointless. It seems endless. Who does it seem this way to? To the very persons who are doing it, because the creator is not self-aware.

Comment: He is too busy creating!

Yada: That is so.

Comment: That is if we are interested in our work we are not aware of it, not awake we are working.

Yada: That is right. You can also find such states when you finish your creation, it is much better than if you had been constantly distracted and become aware that

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Yada: You know why we all laugh? Because we all understand that ←

Aud: There is one thing I remember about this morning, one most interesting thing - because of my interest

Yada: Because of your emotional attachment for it. That is right. You cut it away from the whole dream; you cut away this particular part because it registered strongly in your feeling/world.

Aud: We've been taught to distrust our feelings and honor intellect over feeling - - and then it is said to trust our feeling. How can we learn to trust our feelings?

Yada: Only one way that I know of, is to do it and be

Aud: And be prepared for the consequences! LAUGHTER

Yada: Of course, of course. That does sound in some ways humorous, yes, and something to laugh about, but you know, it is not. It is a very deep fact. Are you willing

→ to rely on yourself? Are you willing to take the consequences for what happens to you?

Aud: I forgot, there is one thing I left out. We had a program here called "Truth or Consequences".

Yada: Yes, but they made such a game of it that it had little value in teaching.

Aud: Maybe I can contribute one thing to this question, whether you can trust your feelings. I found this helpful to some degree, particularly in the earlier stages of having no idea what is the feeling to trust? I didn't know I had one. The only clue I found helpful, if I could register clearly within myself the feeling-tone connected with that which I felt the urge to do. This feeling-tone I could connect up to a true pitch, or music that had a tone to it that was clear or pure or true, now if I could keep track of a feeling that is telling true, then those that are not to be sour, I could compare back against what the feeling tone was. In time, the ability to distinguish true-tone internal feeling eventually it is possible to feel the difference. In the meantime, as you said, all you can do is do it.

Yada: You see, because you have been conditioned, humans coming to the physical world, people are conditioned by the environment that they come into; hypnotically suggested to by everything around them as to what to do and what not to do. So few people get the opportunity to use their own feelings to test things with. You are told that this is a bad experience and this is a good one, but you do not know whether one is good and one is bad unless you try it out.

In starting out, what do you feel about what you are going to do. What is your attitude? What worth are you looking for, because everything has its price you know. Are you looking for the price tag, because if you do not you are still going to have to pay.

Paying is very interesting. How valuable to you is the thing you want? Are you afraid to lose your reputation because of something you desire to do, that you have been told your social system frowns upon? Then ask yourself if all the people in that social system, or the majority of them, aren't doing what you are contemplating, behind drawn curtains? The forbidden fruit? Forbidden to you, but to me, I have much of it in my house - yes.

"It is evil, it is bad. God is going to get angry with you." You will be doing "God" a favor making him angry at you because that will give Him something to do. Gods can become very idle you know. If humans do not do something to get them going.

Man and his Gods! He pays more attention to his Gods than he does to the creator of these gods, which is himself. So he destroys himself this way, while bowing down to his Gods, somebody steps on his neck. If we are a truly great creation of this great God, shouldn't we act like it and stand up on our feet and put our face to Him? He must be tired of looking at behinds.

(Yada speaks in his language) We work together with the Creator which brings E'da - the light of understanding to us. Gods, working alone, create nothing, do nothing. All gods need the cooperation of their creation. It is very useful to create a god and bow down to it if you know what you are doing. For everything is formed by the creative mind. So that, if you take a stone, and turn to adoring it, you are adoring creation. You are adoring the substance of being, which is the Creator.

Aud: Is that why your civilization was conditioned to be that way of a sun-worshipper? Not the way we imagined, but more like what you just said?

and she is doing well....Yes....Well thank you very much my dear.... Well, thank you dear....You know, I think that if we are not borne on any other wave length, we must come in on that of the love given to us by the many people on your earth.... Yes, of course. You may get away from here, and get back before I get away again from here! Wouldn't that be jolly, if we could only meet and be able (to recognize each other as having known each other before.) Wouldn't that be marvelous!.....Well, thank you my dear.....and you take care of yourself, eh!....Yes, of course. Thank you my dear. I detect a note of sadness in your voice. Well, that is to be expected. We all have that when it comes time for parting, from our good friends....Oh, of course. You know that I will do that, eh! Yes and you get back to sleep now.....All right, my dear...Pleasant dreams....Cheerio.

Prof. Luntz: That was a pleasure! Anita has been such a faithful and good friend of ours, through these many years, and it will be with some regret that I will lose contact with her and with the many others who have been so kind and faithful to the work.

Life is a series of dreams from which we awaken and then go to sleep again and dream some more. Now if we can really grasp that, it will wipe away our anxieties about what is going to happen to us, what is our destiny, where we are going, what purpose is there to life.

The only purpose to life is the one we, as individuals find for ourselves. Each day is a new life, a new dream. Each hour, and we know not at what moment we may awaken from these dreams, and leave all those who played a part with us, behind - only to meet again in another dream.
 ➔ The stage stays pretty much the same, but the characters change.

ii (And wouldn't it be a shame if this weren't so - if life on any plane was static. All of life is born out of change. It can't be any other way. And we who make an earnest study of life will come to realize that it is all a gigantic show, in which we, the characters, feel the reality or the non-reality of our existence.

When I departed the physical world in 1893, it took me a little while to realize the fact that I had lost my physical body. But by the time one reaches 81 years of life, they are ready for a change. They will not miss the physical world because in most cases they've already done everything there is to do. And to stay longer is only to repeat ourselves - and that can become quite boring.

As I have said before, I was a very healthy individual, never having known a sick day in my life. I had nothing against life - no aches or pains to contend with or upset my nervous system. I lived a very charmed life. Good health is a tremendously, wonderful thing. We can't really appreciate the physical world unless we do have good health. That is why it is of an absolute necessity that we take care of our physical structure. However, I inherited a good set of genes and chromosomes. They were not contaminated by ancestral diseases.

The whole world of man is a world of suffering because very few of us know how to take care of our physical bodies. You, in your time, wouldn't give your motor car the treatment that you give your physical motor car.

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arrange our thoughts and our feelings so that our dream - whether physical or purely mental - doesn't turn into some kind of a blasted nightmare.

Question: Professor, that makes life sort of challenging, to think that you do create how your life is, and it makes it a kind of challenge to yourself, to be consciously aware of doing so?

Prof. Luntz: Right my dear, very right. And that's the importance of coming to this realization that you are the dreamer, that you are the creator of whatever happens to you. Nothing happens by chance, by good luck or ill luck. No, it is either by our ability to think clearly, to feel clearly; or our lack of ability to do those things.

It is of little use to tell another how to live. We can't do that. Whatever living one does, they have to accomplish by their own efforts, their own ability to understand exactly what is happening to them, and how these events take place, and how these events go to make up your lives. Now, no event, no happening to the individual is, in itself, a detriment, or a good, to happen to them. It is our attitudes to what happens to us, that makes life what it is - good, bad or indifferent. Eh

But the important thing is to know that you are always responsible for what happens to you. Then you can guide your life. Then you do not need some outside guidance, some outside force, to instruct you. You learn by concentrating upon what you are going to do, and then trying to do these things in the most intelligent way you can think of.

For instance, you know that the only real 'sin' that the individual can commit is to harm someone else - deliberately harm someone else. When you know that you can't really do that and escape the Law of Cause and Effect, then you stop doing things that are aimed at hurting someone else. You know your acts will come back on you - not because some God is watching and is very concerned about you, but rather because that is the way life is. It is a natural law - cause and effect.

You can't do it and escape retribution. If it is something good, you will get good. If it is something not so good, you will get something not so good. If you do not get it now, you'll get it a moment from now. But you'll get it. It's there in the mind, in this great creative mind, that seems to us - especially when we are in the physical world, and especially when we do not know anything about it, it seems to be - this outthere-ness, it seems to be two entities called 'space' and 'time' - and it seems that we can move around in this space and time, and do whatever we want and not get reactions - how are you going to do that!

The creative mind - which you call space and time - is the watcher. It is the great unconscious self, or if you prefer, the great conscious self - Cosmic consciousness. Creative self. It makes note of the smallest kind of motion that the human can imagine - or perhaps, not imagine. It makes note of every activity that ever takes place, and gives a corresponding reaction. Would you question that? Would you doubt that?

Comment: Not me. I think it is right. It is a very, very good talk.

Question: You know Professor, you were going to tell me something now. What was it?

Prof. Luntz: I have to concentrate a bit here. (We were talking about what happened to Paul)

Yes, I wish you hadn't asked that question!

Comment: (He is soul #39) (Laughter)

Prof. Luntz: No, he goes into the computer, and does whatever he has to do and comes back here again and goes through the same thing. "For who are you and who am I, that we never, never seem to die? What are names and what are places? And what is time; what are faces? Shall we ever, ever know, in the seeming endlessness of time?"

Do you see how good that poem is? It is fitting - not because I originated it - I am certain it was in the mind of someone else before me. And I think that I simply appropriated it for my own, as was needed at the time that Mark was getting around with Dr. Layne, because he was a great lover of poetry. And while he didn't think too much of mine, it was interesting enough for him to appreciate the thoughts woven into that poem.

But as I said, Peter or Paul returns to the Creator, and comes out something else at a later time. Is very, very much like the great bard Shakespeare said, "The world is a stage and we are all actors" - and not very much more than that. And we have our time on the stage and then we go backstage, and as players in a drama, we come back as somebody else, eh?

Comment: (But we're really still ourselves)

Prof. Luntz: Well, what is that self that we really are? It is nameless. that self. It makes actors and gives them the urge to come out from backstage and get onto gront stage - and start up-staging one another!

Comment: I see that point, Professor.

Prof. Luntz: Yes, of course you do my dear. It is a difficult thing, for a time, for us to get a clear picture right away, about some particular subject.

Question: Don't we have some semantic help sometimes with that kind of English, because we have 'cell' and 'self' which are so analogous. And although, at this point, we don't have any place where we can really definitely like knocking on wood, go and study the self, because of its intangibility, we can extract what we know about cells and implant it in the self school, and learn that way?

Prof. Luntz: That is right, that is right. We are of many selves, because we are of many cells. And in each cell, there is a consciousness; there is an awareness of what kind of cell it is. At least I do not think the cells forget what kind of cells they are. A liver cell never makes the mistake of becoming a heart cell, or a kidney cell. Isn't that marvelous!

What thought! What beauty! In perfect balance, in precise chemical balance, in precise electrical balance! Everything finds its own source, and lives in it - umm, I wish I were a girl. Everything is cellular, complete in one way or another. I will be coming again. Good-Night.

YADA: There is something called unconscious; and there is something called conscious awareness. Now man walks around, largely speaking, in that self-unconscious state - unaware state, unknowing state, most of the time. So he is always open to the memory patterns of what happened to him at some other time. He is living on that level of awareness, but he himself is not self aware.

For, were he self aware, if he really knew that great creative self in here (gesturing) and that he was it, all the other negatives that he has acquired from the conscious self out here - the daily living self out here, would vanish. He would never re-act in a negative way to any of his old ways, of feeling or thinking - like resentment.

He would know that all belongs where it is, so he would not try to obliterate anything. That is only the ego speaking - "This doesn't belong here." "I don't like this. I only like that" - and such things as that. This is taking what is called emotional attitudes to your dream, to your life; and from it, getting reactions very much that same as the actions you got - negative, hurtful, anxiety, guilt.

Now you can say anything you desire to me, and no matter what somebody else in the group may think it to be - negative or hurtful; and they may attack you for talking to me like that. But I wouldn't think it wrong of you to talk to me like that because I would know you were talking to me from your level of understanding, and that you couldn't do otherwise. So how could I take offense to that? Anyone at anytime can call me whatever they desire, whatever comes to their mind.

As you no doubt have learned in your world, that non-resistance is the strongest kind of resistance. Whenever we oppose anything, we bring it that much closer, give it more life. We project to it, that much more energy. We do not stop it, but it can stop us. Nobody can hurt us but us.

There are all manner of systems that man has invented from time to time, down through the ages, to prove this or that. I call it making comfortable little nests to live in. Otherwise, he feels the need to defend himself and his beliefs, all the time.

We go back to what you spoke of, to my colleague, Prof. Alfred Luntz - aggression for one's environment, for one's 'stamping grounds'.

Comment: I laugh because that is one of the first things I mentioned to you, 3 months ago!

YADA: Very interesting. Three months is today, is this moment. Nothing has happened that has not happened to you.

Comment: You brought another thought to mind. Genetically, stamping grounds - and even to a certain extent, even man's world - he achieves a status for this sake, and he becomes a more plausibly marriageable man. Therefore, if he owns property, if he has an education, he has become a better selection. And in a sense, this is a form of competition in humans which helps us genetically to weed out the weaker of our species and create and to help further the survival of our species.

both aware of it anyway, but I thought I would make a few sounds about it.
 (Dan: It is very unlikely we will have another one after this one!)

Yada: How can you be certain!

Yada: Many people are predicting the almost total destruction of the world, but what they predict is wrong. This world is going to be here for a long, long time - and it has already been here a long, long time. Predictions are generally made by people who are frustrated and who feel an intense sense of guilt, so they want to be punished. But they do not want to suffer the punishment alone, so they wish it upon everyone else. *

Man has been predicting the destruction of the earth ever since he got here, because, especially in the beginning, he feared it. Beyond words, he feared it! His world, in the beginning, was extremely wild - rugged was not the word for it! Great storms swept the earth, great floods, quakings. And when that wasn't going on, he was being pursued by dinosaurs. Not that dinosaurs were carnivorous, for they were not. But, they were insane, and would simply kill for the joy of it, to expend their rage.

So you see, it is not only man who has a rage against life - it is animals too. And I rather think the animals have cooled off more than man has, because man does something called thinking. Animals condition themselves to their surroundings and can live better in them. They do not worry. They feel no guilt. Have you ever heard of an animal kneeling and praying for his soul? Never! Only man does that, because he feels guilty and ashamed.

To go back to the possibility of your baby - whenever it gets here, will be the time for it to get here. It will live its life, just as all of you do; and depart, just as all of you will.

Life is a great drama - a drama in which the individual is unconsciously, unknowingly working out a (greater) state of being than he knows. In due course, he will leave the lower consciousness behind, for it is an animal and it is an ass. It is schizophrenic. Now, it is bad enough to be an ass, but to be a schizophrenic ass - that's too much!

Yet, this is so of man. And you can understand why. His environment. His bad conditioning. He knows not the truth about his own divine nature. By 'divine', I do not mean 'holy'; I mean eternal. In due course, everything - as things, will disappear. The entire physical universe, and universes, will turn itself inside out.

A strange way to put it, but what I mean is, all material substance will slowly melt down into, what are called, 'cold electrons'. And there will be approximately five to ten thousand years of a void. And in this reversing action of energy, you will have a universe and universes again.

But, it will be an entirely different kind. The mentality of the beings who appear in the next period of material substance, will be of an extremely learned nature. And these beings will last longer; they will endure longer than present day man, because of their education, their higher knowledge. They will not destroy themselves in short periods of time like man does, because of his ignorance regarding his physical and mental nature.

I have been in my present state of consciousness for 500,000 years. Many people think that I should be born again, that I am not following what they call the 'Law of Rebirth'. There is only one Law, and that, the individual makes. And the more consciousness the individual has, the more self awareness, the greater his chances of existing in the material world.

And, the material world - whether it be the one now, or the new one - is an extremely difficult vibration to live in, for it wears on the phys-