



JANUARY

Name of January is the ...*Remembrance* ..

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
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January 1
January 12

New Year's Day
Birthday of Swami Vivekananda

JANUARY

January 1, 2020

Happy New Year!...

...When, by the Grace, you approach the Divine concretely, through not only your own spotless life, but through the miraculously divine, vibrant-with-Perfection Life of Christ, how can you approach such life without worshiping it?! It is not only to say, "Well, here is another great man." You can say that, but then you will only limit the Divinity, for divinity is in everybody, but in the savage it is unmanifested; in intellectual man it is very little manifested; in spiritual man it is very much manifested, but in the realized Soul it is luminously, absolutely manifested.

So when you concentrate upon such Perfection as Jesus the Christ (or we say Krishna or Buddha or many others), upon His entirely perfect life, you can say that you truly bow to God Himself. Christ is the Soul without any stress upon the physical. His only goal, His only aim was to awaken the soul in another man. He was never saying that He is divine and the other is not divine. He would just tell everybody that there is divinity within him....

That's to remember, the month is called "Remembrance." So what is it that we are to especially stress on the first of January? It is this: that one has to grow in his understanding, his consciousness....

How about worshiping the Images, the gods? It all depends who you are. If you are spotless (as I said, first you are worshiping through spotlessness), then you can superimpose your spotlessness upon that which you are worshiping, except that there never should be superstition in our worship, and, what is still worse, is bigotry.

What we make holy does not mean is holy in only our worship. Holy is that which is worshiped by sinless man regardless what it is, whether it is Cross or whether it is the statue of Lord Krishna or the face of Christ. You see, our mental constitution is such that we have to associate our ideas of Perfection with some kind of Image. The Purity, the Holiness, the Immortality, the Beauty, Wisdom, Love and other great absolute concepts of Perfection are sometimes associated with the symbol of Cross, sometimes with the Image, with the statue, sometimes by some people who are intellectuals, just by going to the church or to synagogue, but it is only when we become, in addition to our moral concepts, also insightful, we mean them differently. We do not care for the intellectual assent to certain way of thinking, doctrines and scriptures, but we are centered upon the realizing that which the symbol shows us. It is not to go to the church, but it is to realize that you are divine.

So our prayer of twenty-four hours is only then the right prayer when we realize that it is for the sake of coming to the Divinity and transcending our humanity. It is not just because we are lip-servicing and repeating the Mantras. When we concentrate upon That which is underlying all the life and all the Creation, then we can say that we see That in the Image, in the Sanctuary, in my Garden, in the Cross which I am wearing, in me, in you, everywhere, but when we are just doing the thing because we are confining ourselves to some movement, then we are amiss. That's it! The best way to see is to see God in the Perfected Being, and then the next best is to see Him in everybody, but the ultimate best is to see Him in yourself....

Happy New Year! Remember....

Student: Thank You, Guru.

(January 1, 1982 Fri. Morning)

January 2, 2020

Valentina: Happy New Year!

... Start your morning with the remembrance of your real Identity. Meditate upon the heart where your Soul is, the true You. Feel that the Soul is free from the needs of the body, of mind, of emotions. Your outer consciousness has to be quiet, has to expand, otherwise you cannot identify with the High, for your egoity will hiss and will prevent the awakening of higher intuition. So when the higher consciousness is quiet, then only you can hope to have the feeling that there is something in you that does not need anything which your outer consciousness tells you. There is not a single thing which the Soul needs...

So that's what it is.... And until you are ready to change any minute for the sake of that. higher Consciousness, until you are really longing for it, how can you see it? You cannot see the Truth then. So there should be special aspiration too.

There is a very beautiful invocation, the old Hindu invocation to the Mother:

"Oh Mother, the giver of Vac, [or eloquence; Vac means literally tongue] - Thou art the self-

existent one. Come as eloquence upon my lips.

Meaning that She should be uttering the Truth through you, that you should attain to Truth.

“...Mother, whose Voice is in the thunder, manifest Thyself in me. Kali, Durga, Lakshmi, Saraswati, - Thou, time eternal. Thou art the Force, the irresistible Sakti, the Power. Help me to remember.”

Remembrance cannot come without the Sakti, so the first thing in the morning should be the remembrance, remembrance of your right Identity. You can even tell this right Identity: “Go in front of me and make the crooked corners straight.” And it will, but only if you remember...

Danielle, remember?

Student: Yes, Guru. Thank You, Guru.

(January 2, 1982 Sat. Morning)

January 3, 2020

[Following the prayer for the deceased]

Valentina: ...*Om Shanti, Shanti, Shanti*.... So it is the third of January, three days of the New Year passed, as usual, very quickly. And had it not been called “Remembrance,” you would forget that we were together, meeting the New Year, but because this month is “Remembrance,” I have a slight hope that you may recollect it! *[Smiles]* We were just a couple of days ago together here in the name of the new possibility, the New Beginning.

There must be quite a bit of self-effort, of real energetic vigour in order to fulfill the tasks and to not let your own self down. It is difficult to improve yourself, that's for sure, and “*On my own I can do nothing.*” said Jesus. and you may repeat it thousand times. That's for sure, on your own you can do absolutely nothing glorious, but with the surrender to the higher-than-you Power, you can do plenty of things, *provided* (there is always “provided”) you cooperate with that Force.

We just prayed for the deceased, and it made me think about the ancient movement called “Charvakas,” dire materialists, who could perceive nothing but the life through the senses. They say, “Death is inevitable, therefore, live and be merry” - just through your stomach and through your senses; from the belly down, enjoy life, there is nothing else. The Soul is the product of the body. Some philosophy! And yet, majority of people really think so and act so, not quite so frankly and scientifically *[Smiling]* as this sect. Epicureans were not quite as cynical as Charvakas, but somewhat similar. I would say “somewhat” only, for in the Greek philosophy there is always an element of nobility, even Epicureans.

Well, in order to really laugh off such childish philosophy, one has to acquire wisdom and not just theoretically reject the things and snobbishly declare that it is an inferior philosophy. As I recently told you, everything is worthy only through your inner experience. *[See 1-2-82 Saturday Night]* The first sign of your advancement in wisdom and judgment is when you are able to see good in bad and bad in good. There are sometimes people who really make you feel uncomfortable, because there is nothing good in them - its obvious. They harm each other and they harm themselves. And there are people who are usually considered good and who are altruistic and quite pleasant to deal with. Well, the one who is advancing on the Path towards Perfection should be able to find something good in the worthless people and something objectionable, if not bad, in so-called good people, with equal philosophical dispassion. Because this life, until you really transcend the pairs of opposites, is a very confusing life. The world is consisting of so many mixed forces.

In order to acquire such wisdom, one has to be very preoccupied with his inner purification, because it is easy to say, “Find bad in good and good in bad,” but it is very difficult to practice with utmost dispassion, nobility and wisdom through the insight, very difficult. Beware of people who call the difficult things “easy.” There are many such, and they are really dangerous, because, if you do not understand the difficulty of the noble task and misappropriate the values of things and attribute to yourself the certain insight which is not yet yours, then it is not possible to perfect yourself. On the other hand, there should be not breast-beating either. “I am inferior, I am useless, I am worthless,” and all that sort. That does not help anybody including you, just makes people avoid you....

Well... Happy New Year! Start from the scratch. *[Smiling]* God bless you!... *Om Shanti*.... *[Silence]*

(January 3, 1982 Sun. Night)

January 4, 2020

Valentina: ...*Om Shanti, Shanti, Shanti*.... Remembrance... Remembrance....

... Remembrance is not memorization, - remembrance is awareness; Sadhana is remembrance;

austerity is remembrance; control is remembrance, for you are aware of yourself, of the inner you.

Remembrance is the beginning and the end of the Sadhana....

It is very glorious and auspicious to meditate upon the Deities, to remember them, upon the heroes, upon the saints, upon the Saviours. It is a big, tough job I have here to combine so many great things, great ideas, great remembrances. For me it is easy, because I love the One in diversity, but for those who belong to one creed, it is really a rather complicated thing. That is why majority of people take such integrality only scholastically, not inspirationally. People usually learn about the deities and religions only intellectually, - they do not have the inner remembrance of the necessity of such manifoldness. Still they are benefitted, because the glory of the Holy Name is so strong that It purifies you even if you do not have the inspiration. It *gives* inspiration consequently. *R-R-Rama.. Rama... Rama....* That's remembrance. Christ... that's remembrance.... So remember... Danny.

Student: Yes, Guru. (January 4, 1982 Mon. Morning)

January 5, 2020

Valentina: We have to meditate every day about Remembrance. As I explained last night, some people think it is memorization, others think it is reveries [*Laughs*], but I think it is a different thing, - Remembrance as a state of consciousness, an awareness of the High. It comes through many ways, - it comes through the indifference to the outer and through the concentration upon the Reality within.

Man consists of the Soul-man and the man-man. So if you are remembering the Soul-man, you become sort of humourously inclined towards the man-made values. You remember the real values which are not man-made and this is the remembrance. It is turning to the Eternal Values.

Here I have an aphorism:

... If you will turn to the Eternal One every single day, even if it is for a few minutes, but entirely surrendering yourself, surrendering your whole being, you will gradually attain to the indifference to things of this world. (And I may add: and to the remembrance of the things which are surpassing this world.)

By no means you will become stagnant or a failure if you become indifferent to the worldliness. Quite contrarily, - you will develop magnetism, and the right things and the right people will flow to you, but you will not desire anyone or anything. You will remain alone with the Spirit, you will...remember....

Remember... remember this reminder....

Student: Thank You, Guru.

(January 5, 1982 Tues. Morning)

January 6, 2020

Valentina: So everyday we shall have Remembrance of something which is true and which is eternal and which is right, - that's the Remembrance. The Greek philosophers were rooted in the remembrance of beauty, symmetrical line, harmonious sound, rhythm of precision. That's to be remembered. Plato said not only that God is Love and Truth," but he added also "and Beauty." I always have a remembrance of that aspect of God as Beauty, as the Divine Mother who is very beautiful. Although She is portrayed as Durga, sometimes as Maha Kali, as a fierce one, but it is Her mask. You remember, in the Devi Mahatmayam, She assumes various masks, but Her real Nature is Beauty and Harmony.

So we will have this remembrance also - that if we violate the Beauty, we are coming out from the radius of benevolence of the Divine Mother who is Beauty. You have to remember this, you have to recognize it, you also have to notice the harmony of Nature. Man notices it unconsciously always, - he is somewhat soothed when in Nature, but, consciously, even the artists not always recognize it. They look for something spectacular, but Beauty really is everywhere. It is the Divine Nature, it is evident. If you look at anything at all with a quiet eye, you will see it, especially in such full-of-sunshine country where everything is obviously beautiful. The sun is shining and showing you the beauty, and then radiant colours are predominant here. Look everywhere, everything is rooted in Beauty.

Beauty is Harmony; Beauty is right measure, right proportion. Everything which the Lord Buddha says in the Eightfold Path is Beauty. It is not only symmetrical line, obviously and physically noticeable, but it is every possible psychological aspect of harmony. It is charm, it is grace, it is loveliness, and if you identify yourself with it, you remember it. There is then Remembrance.

You can see the beauty in others too. Sometimes the eyes reveal the beauty by sudden light in them. A person is a little bit awakened, a little bit kindled, and then comes the right voice and the right tone and the right movement. And every time one is in the zig-zag, one is covering the Beauty up and sometimes destroying it, but underneath it lives always. When you recognize it in yourself, only then you can recognize it everywhere. Remembrance... and reminder... that the Divine Mother is Love and Beauty.... Okay?!

Student: Thank You, Guru.

(January 6, 1982 Wed. Morning)

January 7, 2020

Valentina: What shall we remember today? Remembrance.... Let's remember what is said in the Gospel of Christ - that "the Father *loves* the son and gives all things into his hand." You remember?

Student: Yes, Ma'am.

Valentina: And what does it mean? It means that nothing is ours here on Earth, really nothing. It all belongs to the Divine Mother, or here it is said "the Father who loves the son." The Divine Mother is the Father's right Hand, the executive Sakti. Nothing is really man's here, the man is the child, and the Divine loves the child when the child allows it, and gives all things into his hand.

You know that some children do not allow to be loved, - they are sulky, or they are in bad mood, or they are resentful - little children, too. And at that point, mother cannot give him anything, because he will kick at her. So it presupposes that the big child of God should

be also as receptive as the little baby of the earthly parents. Usually man, with all his demands from life, excludes this fact - that nothing is his. Or if he is a religionist, he starts begging. He is begging that which really is his, - he need not beg. All he has to do is to recognize and to be lovable. Well, here is the point: to be lovable.

How can the Divine Mother give us what we refuse to accept? That's why Jesus the Christ once mentioned that we have to believe that we have already received the gift before even we see it. So that's just the point. Without begging and without demanding and without isolating ourselves from the source of the Substance of the Divine, we ought to do our contributory effort and have as the background of our thought that every idea of whatever need is in a human life, on whatever level, every such idea is supported by the Divine Sakti, if there is receptivity to it. Receptivity consists also of purity of mind. When you understand that nothing is yours and don't grab and yet work like the most diligent person, then this kind of an attitude takes the form of experiences of the harmony, that is, when we permit the Sakti to do so, to manifest itself through us. Whatever it is, - whether it is a gratification of the adequate self-expression in your creative work, or whether it is your spiritual need, the Divine has already given its Being to us if we are a receptive child.

Happy New Year! Remember the reminder! Okay?

Student: Yes, thank You, Guru.

(January 7, 1982 Thurs. Morning)

January 8, 2020

Valentina: Hi, Danny! So, Danny, I had a very big, long morning and now I decided to call you up. God bless Danny. And what shall we remind today? Well, there are many things, but we shall pick up one very classical maybe, and that is that in all religions it is said to love each other, and it became. almost a joke. When we quote, for instance, from the Bible: "Be kindly affectionate one to another with brotherly love," as it goes in one of the Epistles, we just shrug our shoulders, because it sounds very gooey. And yet when you translate it into the different parlance, into sober language, it will sound like this, - that there is no understanding of another guy, and without understanding, there is no, never mind brotherly love, but there is no decency of communication, - apparently, psychologically, there is a leakage in good understanding and also in integrity.

If we will take the Ashram here (and here is where I am bending), it is a very high Principle here. But when we are observing the how of your conduct, you will find that there is a place left for improvement because the Principles should be lived in life. Everything becomes mechanical. Service becomes mechanical and communication with other people becomes prejudiced. For instance, there are certain people here in the Ashram (why go far?) whom everybody respects. There are others whom everybody slightly doubts, and there are others who are definitely a persona non grata, - nobody likes them. Well, this can become a mechanical reflex, *just a reflex*, humiliatingly unconscious. You cannot behave like a machine and be buried in your preconceived ideas.

If you will look at people who are very bigoted and very hateful, you definitely will tell them (or you will tell yourself about them then) that they are "off" and that they are completely removed from any kind of philosophical

outlook, to say the least. And yet, if you will be honest, you will see that it is a mirror held before you in your own preconceived ideas, judgments, likes-dislikes and, above all, patterns, patterns. I told you once that there are men of patterns, - not only physical patterns, but the deeply-rooted psychological patterns, which you cannot remove without help unless you are already established in holding a mirror before yourself and seeing yourself in others.

Why not ask yourself a question, "How do we apply principles?" You are supposed to be impartially inclined. That's how we are supposed to be, - inclined to be friendly with the equals, admiring and bowing to superiors, and compassionate to those whom you dislike, whom your mind dislikes. As Gurudev said, "Serve the man whom your mind dislikes." Well, this is the point which everyone is guilty in. Instead of serving the man whom you dislike, you are sneering at him and you are practicing smart-aleck remarks on him, and you are digging a grave to your own development, because you will never develop if you are like that.

Here is another example. I, since times immemorial, stress that you are not supposed to ask for favours, if you are on the Path towards even some enlightenment. Okay, you are not supposed to, but I never said, "You are not to *give* favours." Here is another point. If you are at all superior, you should offer unasked a little hand here and then a little consideration and, sometimes, a real big help, saving another man from difficulty. Well, this is the point which nobody understands. Definitely, the higher you are, the less dependent you are on others, the less you are common, the less you are vulgar, the less you are mingling with people and the less you are asking for neighbourly services. As Emerson said, - you never will go for neighbourly services to the man whom you deeply respect. How can you? You have different contact with him. But that's if you are noble enough and if you are already established in the values, but one thing is that you are not to either despise, ignore, or not notice, the needs of the day, of the moment. So that's the thing to make very clear.

Another example: sometimes you like another guy instantly, or dislike at first sight. At times you become friends with the one you dislike. This must tell you that you have snap judgments. Either you keep aloof from the man whom you once instinctively or intuitively evaluated as danger zone, or else you make friends with him at once, but there is no sense in immediately, when another guy starts smiling at you, you start to hug him and "hello" him and crawl to him. What does it show? It shows that there is a certain defense program within you towards certain people, because you have a deeply-rooted fear of being rejected by them. What does it show again? It shows that one is small, that one is underdeveloped and that one is a coward and that one is full of preconceived ideas. If one takes an honest look at the reasons why one is favouring one person and disfavouring another, one will give himself a slap and quickly too.

So this is a *reminder about* the Remembrance. "Be kindly affectionate one to another, with brotherly love." So says our Bible.... *Happy New Year!... Danielle?!...*

Student: Yes, thank You, Guru.

(January 8, 1982 Fri. Morning)

January 9, 2020

Valentina:

...The mind is just a mass of movement which is incoherent, stupefied by fluctuations, not dependable, ever-ready to sell you, but the will can say, "Now wait a minute, *wait a minute!* You want it, so, of course, I understand it, but just let me do something else." And if you do something else at the moment when you are full of arguments with somebody, or with doubts about something, or with lust towards something (it comes all from the mind and manifests in the body and in the actions) - *if you will catch it*, - that is just the point, - it will become your servant. The only thing is to outwit it, to make it your force, your army and not your enemy. Other than that, it is impossible to enter into the realm of positive government. The mind, as it is now, is under the negative government, the dark government, the opposer....

Clear?

Student: Yes., Guru.

Valentina: So when we are getting the mind to be cooperative with the higher in us, then the mind becomes the instrument. It is just to turn your back to the wind, and the wind will propel you - the wind of the high Will. It is just like the divine man, - he lives with the Gods Will. The Lord Jesus said, "The Father that dwelleth in me, He doeth the work." Remember?

Student: Yes, Måam.

Valentina: Okay. So when we are able to first catch the mind, then apply the "wind," and then feel that it is the Father in us, the Force, the Divine Sakti who moves us, who does the work, then life is different.

There were marvelous saints who always lived like that, and even people who were connected with the world, who were not considered saints. Look at, for instance, in our own American history, Lincoln, who governed the nation. He considered himself a very humble man, only Gods instrument. He often said something to that effect: that "I am conscious every moment that all I am and all I have in me is subject to the control of a higher-than-me Power." And he used to say, "When there is no other way, nowhere to go, there is only one way, down on my knees." You remember that?

Student: No, Guru.

Valentina: Okay, so now you do. Whoever is of greatness, feels it, - Shakespeare referred to it too - "There is Divinity which shapes our end." Shakespeare said that. So it is the way towards Light, to first understand that your mind, in itself, is your enemy, then to catch it and make it your servant. And when it is the servant of your will, which is surrendered to Gods Will, then things work.... So thats it, thats the only direction towards the Harmony and Beauty. You have to set up your mental and spiritual forces to catch the special "breeze" of God, and then you are moving with the right spiritual "sails" towards the High. And, interestingly, everything is shaping in the direction upwards. When you have that attitude towards your impure mind, every time it drags you other places, you feel very almost insulted that there is such opposition to your Centrality, to once-upon-a-time-made decision, which you do not allow to fluctuate. That is to remind us that there should be our decision, our catching of the mind and our surrendering to the Will. Then things go. Reminder about Remembrance, - right?!

Student: Yes, Guru. Thank You, Guru.

(January 9, 1982 Sat. Morning)

January 10, 2020

[Following the prayer for the deceased]

Valentina: ... *Om Shanti, Shanti, Shanti*.... Peace there, Peace here, Peace everywhere.... Christ used to heal; Christ heals now too. The Christ healing, or the Spirit healing of the mental afflictions and of the physical afflictions is based upon the rejection of the falsehood, of the appearances. Everyone believes in the appearance more than in the Truth. Appearances are millions of all kinds, one worse than another, and sometimes one more glamorous than another, and they all are liars; Truth is only one. So the Lord used to apply the Truth against millions of falsehoods. "Do you want to be whole?" So stick to the Truth.

You know only too well how you love to be negative and how difficult it is for you to be positive. How often I hear, "I can't help it; I'm used to be like that; I can't stand this, that and that," when you are provoked. Well, this is falsehood, you believe in that. Again the Lord used to say, "Whatever you believe, that will happen to you." Well, you believe that. you are nasty, that you are dark, and darkness will come to you. You believe that you are full of sunshine and forgiving, but believe everyday, not only once a week or once a year (better once a week *[Smiling]* than once a year!), and you gradually will re-educate all your accumulations.

There are some people whom it is difficult to change, and there are some whom it is easier to change, but everyone should work on himself, - nobody really can change anybody. When Christ would change somebody, it is because the person was, at that moment, *willing* to be changed to such an extent that that would happen to him, because he would be magnetized by the Word of Truth. So that's what I want to tell you.

We pray for the world with this thought of positivity - that one should not consider all these falsehoods as a reality, all the thousands of falsehoods which manifest as bad disposition, as superstition, as hatred, as provocation, as many thousand negative movements within us. Don't believe in them. It is, of course, very easy to say and very difficult to practice, because one is conditioned and hypnotized, but it becomes easier when you want it. Whatever you really and truly want, that becomes possible.

Om Shanti.... God bless the world... God bless you.... *[Silence]*

(January 10, 1982 Sun. Night)

January 11, 2020

Valentina: The sign of spiritual Remembrance is obvious. When you are touched by the Spirit, you do not seek respect of other people, but you remember the Goal all the time. It does not matter who treats you how and who thinks of you what, and what people in general think, what their views are, but you remember the spiritual cause and the physical effect above all. The what we see is just the effect of what we do not see. Remembrance makes you forget the relationship with people - your perpetual figuring out how popular you are or how accepted, how wanted, etc. The main thing for you is to understand what life is.

There is the way of rejecting everything material, which is, by no means, right, and there is the way of rejecting everything spiritual, which is, of course, atrocious. So instead of denying our relationship with the physical

Universe, we should meditate often that it is controlled and governed by the Divine Sakti, by the Principle of the Mother, of the Harmony, of the Unity, of the Peace, of the Beauty.

Yet when we think about Durga, Durga is even depicted sometimes as a horrible One. There are some Images in India of Durga who, when children are passing by, is removed from their sight, because She is so horrifying. Well, even She is clothing Herself in that form, yet She is absolute Harmony. She has to cloth Herself as the Terrible One, also, to remind you and to correct you. So that's what should be a perpetual reminder - the Spiritual, the Unseen. That which shapes your relationship with the world, with the people, with the Universe itself.

The best reminder for today should be that the Divine Mother clothes, hides Herself and remains unseen in the individual life as well as in the Universal. You remember how long it took Ramakrishna to discover Her. He was weeping for Her all the time. "Mother, Mother, art Thou a poetry or art Thou a fact? Reveal Thyself!" She was hiding in him and ever-ready to come out. And even in *him*, it was so difficult for Her to manifest completely. So She was, in his individual life, manifested after plenty of searching and weeping for Her.

Thus, we have to take first things first, - it is not what another man thinks about you and wants from you and what you want from him, but it is what you want from yourself vis-à-vis the Divine Mother. You need not take your physical body as an illusion, or something shameful in comparison to the Spirit, or unreal, (and there are many other suggestions), but it is just an instrument. If you realize that there is but one Spirit, or Life... the Essence of Life in the Universe, then every manifestation is some form of this original Source, including the physical Universe. And if these things occupy your mind, then your relationship with the physical Universe, as well as with the psychological aspect of it, becomes harmonious. You need not seek it, you need not be preoccupied with it.

That's the reminder about the Intelligence operating everywhere. Intelligence manifests itself as the Principle, produces your form and your environment, according to what you yourself expect from it...

Is it clear?

Student: Yes, Guru.

Valentina; God bless you.

Student: Thank You, Guru.

(January 11, 1982 Mon. Morning)

January 12, 2020

Valentina: Nice weather! Cold! Pleasant! Invigorating, right?!

Student: Yes, Guru.

Valentina: Okay!...

... Avoid several mental habits if you really want to change from irresponsible half-existence to full conscious life. First of all, avoid all clichés (and by clichés, we mean patterns also). Avoid thoughts, feelings and actions which contradict your ideal. Avoid cheap eloquence at all costs. It costs very little to quote and to write elaborate flowery things - very, very, very cheap.

Acquire several mental habits if you truly want to change. Firstly, always check whether (well, *whether!*) "whatsoever you would that men should do unto you, you also do unto them." And then remember that this background of thought is not moralistic only, but it is profoundly spiritual. For if you hurt another, you really hurt yourself. The one life is in all... Mother's Life....

Well, there are a few things here to ponder everyday about, right? In order to avoid and to acquire, prayer is essential. It is just very essential to the conscious well-being of the Soul. Last night I mentioned (and you, I am sure, remember) that some people have no remembrance at all, - they cannot concentrate, but they just mechanically perform that which they have learned since childhood and sometimes with virtuosity but without consciousness. If you will offer anything, a little new, they will be completely upset and off. They never can adapt, adjust, accommodate, learn and create, - it is just a pattern, a cliché, it is a mechanical life. They do not have even ordinary memory, it is incoherency. This, by the way, are most professionals and most perfectionists also, - they know only one track.

Well, prayer is the only thing which can help. Such people think that, "Well, only Valentina has to pray, because [*Laughs*] it's Her job." *No*, you have to pray also! The main purpose of each human being is to become aware of his oneness with the Supreme, and without prayer, how can you? Only prayer will open the door to even a little bit awareness and remembrance and will arrest that kind of a mechanicalness, because during prayer, you *have to be* conscious, but then it is to learn how to pray, because to repeat [*Miming the sentimental syrupy tone*], "Our Father which art in heaven," and not to mean it is no prayer. Prayer is even when you have a loving thought or a good

wish, or when you cut off some of your appetites, or you check up in time your ugly mood, or anything. When you do that, that's the prompting from the Soul, and the Soul knows God. So you are praying then. It definitely brings some kind of awareness of the Presence of God into us.

Then, in order to remember and to avoid that which prevents us to remember is to definitely enlarge our consciousness. If one studies a little bit, ponders a little bit, at least a little bit everyday, but consciously that there is the higher Power outside and within us, then one enlarges himself. It is to find (as I often tell you) the Centrality within yourself. The Centrality is also Remembrance. There is some center in you which reminds you to remember about your origin, about the "I Am" within us. Usually people who want to remember and who want to practice the spiritual disciplines are theoretical people, unfortunately. They think that all they have to do is to lock themselves out from life, avoid things, and that's it. That's not it. It is just that it will develop all kinds of negativities and the negative forces will invade you. That's not it. You have to be centered in an inner Reality, but you have to have your awareness of external circumstances, of everything around you. It has to be *more* and not less - *more* acute. So what is really necessary, in order to remember, is to remember to be aware of your Center *while experiencing* the external world.

Who could be said more realized than Christ Jesus? I don't think you can mention a single name, and yet He was completely in this life, rooted in it. You remember when He was mentally very absorbed and prayed and found out that His disciples were asnooze, - you remember that, don't you?

Student: Yes, Guru.

Valentina: Okay. Do you think He was elated?! "Oh, you are such great spiritual people! Go ahead, snooze." He rebuked them, He was really annoyed... He was annoyed *very much*, because they were sleeping on the job, and they were supposed to be aware of life. So that's the reminder how not to escape but partake from your Centrality outward, not from outside - inward, but the inner gives you power to remember several hundred things simultaneously... God bless you.

Student: Thank You, Guru.

[Later, Satsang with another student]

Valentina: I think you people do not meditate enough.

Student: That's for sure.

Valentina: Do you know what's meditation, by the way? A very much abused word. Meditation is a "special switch." To sit down quietly or to lie down quietly is absolute necessity - to be quiet, first, without any preconceived attempts, and then *remember* what you are doing, *it's a Remembrance* - that's what is meditation. You are cleaning your mind, just say "no" to the filthy promptings. You say "no" to many things - that's the negative aspect. Then the positive aspect, - you pick up something within yourself which you know is the right thing and stay there - that is meditation. Let it be Love, let it be Wisdom, let it be Beauty, or let it be the Image of somebody you adore. And if it is done four times a day - wow!

And then you will find that your work becomes better, because such meditation influences your work, making it not mechanical, neither unduly industrious nor ambitious, but interesting, creative, and you become a more interesting person yourself - for your work, for the people, for everything. So that's how to look at it. Clear?

Student: Yes, Ma'am.

Valentina: It has to be done. I give you seven o'clock in the evening to join me, who does it? Really, the only time you do it is "*in the Garden... of S-V!*" That's the only time... But it has to be also some of your own work. By "you" I mean the whole mankind, all people. Clear? Give it to X, let him know how to join me before starting a big intellectual discussion! And give it to everybody - what I told you about how to improve your consciousness and your personality and how to get closer to me and also to God. It is if you will partake of the personal culture, not only prescriptionally, not only just hear my meditations in the morning and forget about it in the afternoon, but it has to be conscious, - really, I advise you to, but I cannot nag anybody. Do you understand me?

Student: Oh yes, Ma'am. This morning's was really...

Valentina: It's very helpful, yes.

Student: Especially what Guru spoke about the prayer.

Valentina: But aside from that, you have to learn how to daily step aside from the claims of the world. That's for you, because you are all the time in the claims of life. But you have to go inside as if you are going to the island, and there is your larger life, and you have to make contact with that part of yourself which is not bound to ordinary things. But this is not the thing in itself which is so important, it is just the means for getting a better perspective on your own life, including your work to which you return after these precious silent moments.

Meditation is not escape. It is to go into the higher part of yourself, to get communication with the Spirit in order that you can function better in your daily existence. Most of you think about your either partaking or abstaining from your environment, co-workers and casual contacts. Instead of being either too gregarious or too aloof, forget about your dear little ego completely and think in terms of *giving* only. But in order to give you have to have something. Thus, meditation makes you the more valuable person, - you acquire poise and serenity, wisdom and charm which emanate from you and is recognized by all... for few have it. You become the giver, even as a flower is....

What we do at night - the control of breathing, postures, etc., - these practices in themselves reduce the flow of rubbish towards you and in you. It is just to make the mind quiet and open to high influences, but it has to be done voluntarily and joyously, really and truly, the way I projected, four times a day. If not possible, at least at the dusk, and then come to me already more or less "wound up" towards the spiritual. Then it is a different view altogether, because you get the promptings from the higher region, as well as from the good subconscious accumulations. You get also the right attitude towards your lower nature. You observe it and you say, "Well, who is there kicking? Is it he who is afraid of things or who hopes for things or who craves for things?" In other words, you look at yourself when you are quiet as not you, but as your outer person which you can control and direct. So that's it. Follow?

Student: Yes, Ma'am.

Valentina: What are you now talking about to yourself, what do you want to say?

Student: What I was just thinking is - what is day for the sage is night for the... I was thinking how Guru looks at us and what is so... [Hesitates]

Valentina: ...Natural for me is unnatural for you, is that it?

Student: It must be bizarre how we are so removed from the Source.

Valentina: At first you have to simply find time for your inner life, just ten minutes. Well, if it will be ten minutes every hour, that will be an inner life! Check after an hour of nonsense or work or whatever, make an effort to fix your attention on one point. Just bring it to the eyebrows, and that's the Remembrance... consciously developing your awareness. And then the daily life will become more conscious, also, if you will remember your Ajna Chakra! You will think of various impulses, ideas and uncontrolled words as not yours, but that Will will control them. You will be able to understand everybody and properly to evaluate everything. You will have a new fortress in you if you will be able to step out from ordinary life; you will be able to manage life. You will also think about both mortality and immortality in different way, knowing that "even this will pass away," that is to say, everything here is frail and very fluctuative and impermanent. The fact that you are supported by the Spirit will give you thrill, you will say, "But also there is Immortality which now prompts me to manage my mortality." So that's what it is.... Okay?

Student: Yes, Ma'am!

(January 12, 1982 Tues. Morning)

January 13, 2020

[This dialogue refers to our Holy Mother's taped recitation made at dawn]

Valentina: Now, Danny, what shall I remind you? I will remind you of what Vivekananda said, - you heard what I recited, did you not?

Student: Yes, Guru.

Valentina: These were simple words of Vivekananda about a simple Soul, a simple Divine Soul, and I read only extracts, because most of it I told you and also because of many other things. I did not want to make it too prolonged so that you could all absorb it better. What did you think is the characteristic of these few words of Vivekananda in short?

Student: Just the Truth.

Valentina: Yes, the Truth, and then absolute loveliness, - simplicity and loveliness and spirituality, precisely the rather old-fashioned-now word "spiritual- ity," which he uses for the Eternal Truth. It became very hackneyed in the past hundred years, but it did not bring people to spirituality. What he meant exactly by these words is the predominance of the thoughts and the acts and the aspirations towards the realization of God, of the Supreme Truth. And now, under the disguise of spirituality, there are only many more sects and, although he and his Master had a divine tolerance towards all sects, but at the same time Vivekananda was adamantly pointing out the falsehood and the Truth. And when he said that his Master tolerated all religions, he meant that the Master understood them all and also was in very good affinity with their leaders, with their originators, with the prophets and the saints.

But in order to be spiritual, one has to also understand that spirituality is not quarreling with materiality, but is

leading it. And here is the asuric, really diabolical twist of the today's materialists. If you would give them to listen that of Vivekananda, where he so generously and graciously admits the necessity of the materiality and says, "Both are necessary," then immediately the twister will say, "Well, didn't he say, 'Both are necessary'?" in order to justify his total lack of spiritual principles. "Both are necessary," when one is leading and another subordinating. Both are necessary when materialism becomes the *divine* materialism.

How do we go about it? -We have to understand our attitude to the material life in addition to many other things. First of all, we do not have to be enslaved by the fleeting appearances. We have to possess only the things which are useful or beautiful and nothing else. That's my principle since long ago. Then comes a second grade: you have to be free from attachment to that which you feel as beautiful and which you are grateful for as useful. This is the greatest achievement of spirituality. For if you just surround yourself by beautiful things, you can become a collector (and there are many such), and if you only are appreciating the useful things, you become a dire, gross, selfish materialist, who simply rushes to get everything which he considers is good for him - "useful." You understand?

Student: Yes, Guru.

Valentina: Okay. Well, this is one of the things which you have to make very clear, all of you, in your minds - that spirituality is not necessarily quoting the scriptures and meditating without meditating, for meditation can be without meditating and with meditating. *[Laughs]* Meditation without meditating is acquiring all kinds of mannerisms of the meditator and not getting the essence of the quiet, absorption and realization of what you are pondering upon. So the spiritual aspect, of course, as I said, should be the leading aspect and not vice versa, and that too with discrimination. It is a very subtle and very thorny Path.

If, for instance, you get up in the morning and start your morning with the rush, - at 5 o'clock in the morning you rush to go somewhere in order to make business or to make purchases at the early markets without a prayer, but just having in mind your own petty ideas, well, what kind of a Brahmamuhurta do you observe?! If you call up someone at this hour in order to help him to get up and just say, "I call you up, you asked me to wake you," and you don't say, "God bless you," and don't say a prayer at that early hour and don't communicate to the person whom you wake up, your love, then what kind of a Brahmamuhurta do you have? What kind of a spiritual life are you leading?

Now again, people say, "Well, but I do say my prayers." Granted you might, because you hear from me so much about it. Do you know there was a priest who once said four thousand times, "Our Father which art in heaven," making his own Japa out of it, and at the end he suddenly. exclaimed, "*So what?!*" instead of "Amen." Do you get the point?

Student: Yes, Guru.

Valentina: Okay. So what is right? You can pray all you want, "Our Father which art in heaven," or repeat, "Soham, Sivoham," or "Om Namah Sivaya, Om Namah Sivaya" and so what? So the good priest did say, "So what?" and I hope he started to meditate afterwards on the "Our Father which art in heaven," taking each line and putting his heart into it. So that's what I want to tell you in addition to what Vivekananda said in such angelic terms.

In other words, you have to have the *right* practice which includes also my correct Teaching, because I not only want to help you, but I also have an equally strong idea to teach you how to help yourselves. So that's why I am telling you every morning, and it is not such an early morning anymore, also for various reasons. I give a chance to people to study the previous meditations, to ponder upon what I said last night, to not pollute yourselves by the mingling and intermingling with each other on the low level and to have your heart open to this meditation, also to test yourself if you have to "go on business at Brahmamuhurta," or to do something, be sure that it has to be on the background of what you heard here and learned and loved.

You have to understand how to unite your faith with your understanding and with your clear thinking and with your right judgment, so that you know, not only *what* you are doing, but also *how* and *why*. Very often people learn that much - what to do, but absolutely fail knowing how and why. So as far as faith is concerned, everybody understands that much - that it is the faith in the Supreme, in the Spirit, in the Divine Mother (whatever Name you give), but how many have the right knowledge of the definite Law of Cause and Effect in the physical, mental and spiritual world? How many can act in such a way that they do not disturb the Law of God? How many can do things without offending the Principle? Tell me how many. Do you think there are many such?

Student: No, Ma'am.

Valentina: No, there are not many such. And it is a grave, grave danger to glibly repeat about belonging to the Path, about being the aspirant, and yet either hating or rushing into dire materialism and justify yourself, or just not

finding time even to study, a little bit, the given meditation, always preferring the things of gross materiality to things of the subtle spirituality, always having grudges and hatred for the other man.... Well, the how and the what and the why, which should be combined together.

This is all received from within, Danny, because what I tell you has to be confirmed inside. Then immediately you get the idea.

Another thing to learn is the “what.” Sometimes the “what” is also very difficult. It is to bless everybody before you start communication. People usually draw a circle that shuts each other out of themselves. They call each other by various names. There is a very charming poem about it.

“He drew a circle that shut me out,
A rascal, rebel, a thing to flout,
But Love and I had the wit to win,
We drew a circle that took him in!”

How many people are the peace-makers, tell me that. Not many?

Student: No, Ma'am.

Valentina: Okay, Danny, so I invite you into the inner circle, okay? Inner circle for my friends... outer... for my enemies!

Student: Thank You, Guru.

Valentina: God bless you.

[Later, Satsang with another student]

Valentina: I may as well explain to you a little bit deeper the Law of Cause and Effect. When I say that the Grace can erase it, - that has to be, really and truly, well realized and pondered upon. You see, there is the Law, the Law is Immutable, the Law of Cause and Effect, but there is also a very fantastic and very fascinating approach to it. For instance, Christ laid down the whole system of the Law of Cause and Effect as based on one's belief. The Law does work, but it can work good, it can work bad things, not only because you did something good or bad, but because you believe in good or bad. You can neutralize your bad Karma by believing in the Good of God, for instance. Do you follow me well?

Student: Yes, Ma'am.

Valentina: You see, what the Lord Jesus did, for instance, especially He - (Buddha would not bother about it - He would stress the Law and would say, “You better live well,” and that's all), but the Lord Jesus did differently, not that anyone is superior to another, but everyone shows that or that aspect of Truth. And Christ showed us the very remarkable part of the Truth of God, in that He would be able to heal the sick and turn water into wine and multiply loaves and fishes. You remember that, right?

Student: Yes, Ma'am.

Valentina: Well, okay. This is the occult science which is in itself not much... for God, of course, not for you. *[Smiles]* But if He would be doing only this, a very skillful occultist could do the same thing, really, and there were cases which I won't quote now. But, He did not reverse the Law of Karma. He did not, as the lesser man would, through the occult hocus-pocus. It is just that He reversed the common use of those laws.

Man believes in the evil consequence of Karma and man believes in evil with all his might, and Christ Jesus believed in *Good* with all His might. Just as much, as a human being ordinarily believes in evil, He believed in Good. Do you follow me a little bit or not?

Student: Just that being the Grace?

Valentina: Okay, the Grace rushes to you when you accept it. The Grace is good, believe in it. As you believe, so you are, but you have to believe in it, you have to believe that Good is stronger than bad. It is very difficult to believe in that. You have to have a childlike confidence, but then if you do believe, you ask for the Good, for the Harmony, for the Beauty, for the Truth. It is not that Durga is less powerful than Lakshmi. There is the Law which Durga distributes, and there is the Law which Saraswati. and Lakshmi distribute, and there is the Grace which Mah Ishwari, or the Origin of them, the Divine Mother, bestows. You accept the Good of the Absolute, not of the relative. Too high?

Student: The Karma still exists, but one is then...

Valentina: But look at what Christ did, - He nullified it. He would say, “You are well; go and sin no more,” the Karma is dead. The Karma of that man is to be paralyzed, but He says, “I don't believe in it, I don't feel like that. I see you whole, I see only the Spirit in you. Sure, you are a sinner and the rotten stuff in you is now coming out as disease, but I see it as the appearance of your temporary falsehood, your Soul is whole. Go and do not sin anymore,

because you might not find Me next time [*Laughs*] and you will have to pay full.” You see?

Student: Well, this is going to be a real bad question probably.

Valentina: Okay, go ahead.

Student: Could He do that with anyone, or did it require that one to...? [Hesitates]

Valentina: It's not a bad question, it's a good question. He would not do it with anyone, no. He would not, really not, because it takes the two, it takes God and you. If you do not accept Him (here again it is an example of acceptance), if you would not accept Him, He would not do it, not because He does not want to, but because it is impossible, because you have your free will and you have your own God within you. If you do not lift yourself up to it, the vibration then does not strike the right note in you, it is amiss. The velocity of His vibration is knocking down into the “stone” of your vibration and returns back to Him unused.

Well, then one can ask also, “How about the Karma of the greatest ones?” Everyone is inter-related, - how about the Karma... or I cannot use that word on Him... how about the accepted... ah! - indescribable suffering which Christ took upon Himself? He could reject it and He could escape it, but that is accepting the Karma of the whole Universe upon Himself, the evil Karma, and nullifying it through His blood. You see, this is already a very transcendental stuff, to which we better just bow our heads. But then how about Lord Buddha, who once was struck by the stone and He says, “Well, that is the stone which rushed after me through several thousand years to hit me back.” So this kind of a mechanical Law, the Cause and Effect, operates through the whole Universe, but it does not mean that you cannot nullify it if you would put your whole faith in its avoidance, but that's a tough thing. It is difficult, because the whole Universe is very much set on the negative, mechanical retribution, and it requires a very conscious and a very determined practice to arrest it. It is to surrender yourself *completely* to your faith and to know that there is a splendour of the Splendour, the Absoluteness of the Spirit which gives substance to your faith and which will give you the evidences of it. It is very difficult, but that's the part of it which I just had to tell you, also, as the other part of the Law of Cause and Effect. It is also part of the Law of Cause and Effect.

I will put it in extremely elementary sentence now, so that even your “sagely” brain will grasp it instantaneously, okay? And that is - that the good is immediately registered in the Cosmic Good, and the evil is immediately registered in the Evil - whatever good, or what Buddha says, “The good follows you like a faithful, shadow.” So if you consciously reinforce your faith in the Good, drawn from the Universe is a response, - the Universe honours your acceptance of its Good.... Now it's clear! Genug?!

Student: Yes, Ma'am!

Valentina: All right, give it to the brethren.

(January 13, 1982 Wed. Morning)

January 14, 2020

Valentina: ...*Om Shanti, Shanti, Shanti...* The importance of what now is called meditation, and what is nothing but identification of the higher Realm, of the Real thing, is discoverable. The whole problem is that man does not enlarge his concepts of life. Tell me how many people think beyond the only one expression of their being, beyond the physical? Everything in this world is done for the physical increase, for the comfort and for the indulgence into senses, and man looks for happiness through the physical body and the senses and is never satiated.

Now religion failed us, or we failed religion. Religion, in its real meaning, is a science, - a science how to live, how to be happy, how to satisfy other parts of our being. There is physical, (I often tell you), there is mental, vital and there is spiritual. Well, the physical, the mental and the vital are connected, usually, when the intelligence is dormant, and the vital forces are just expressing themselves through the physical body, and the mental is trying to satisfy these urges. And so it goes like that. Religion, the way it was, and the way it is now, exoterically, is only giving the outer frame.

Here I give you what for the onlooker is a strange thing - to worship all the gods. Even in India the so-called educated man turns away from the gods and visits the temples only like a museum, but the more you are developed, the more you understand that all the gods are One Person, that they have the same Divine Consciousness, and because *all* is that Infinite Supreme, they are just His manifestations. So there is no clash in true religion, however varied is the religious belief or worship. But for the man who turns only to the senses, there is, of course, a very great difficulty to intelligently understand the worship of the gods. We can understand it only when we go inside us, and then we have the vision that these personifications of One Reality are created by the Spirit. All stands for various ideas of Light, of the human Soul.

When we go within ourselves, our conception of the gods grows, but the gods do not change, and the Supreme Power is ever the same. It is *you* who change, it is *you* who grow. Finally your Soul, in its most luminous insight,

discovers that all great ideas are aspects of only one all-inclusive Truth, and so are all the gods.

All this I tell you because of my insistence and suggestion to go within, not as a mechanical practice for ten minutes, but as the only possibility to prove the existence of gods and the only possibility of making this life worth living.

You see, when we do close our eyes, we close our scattered mind and then we understand that the only thing of worth is our Soul, and that the body is a useless mass of flesh after the departure of the Soul. And if it is so, then how can there be such a worship of the body and the physical accessories at the expense of the recognition of the Soul?

You know that Lakshmi stands for wealth and for prosperity and for glory of the physical Universe as well, but then She is depicted as serving Her Lord, Narayana, Vishnu. The significance of it is that Vishnu is the Spirit and Lakshmi is at His Feet with all Her Glory. So when you are established in the realization that the only gladness is from you going inside and contacting that Spirit, then you need not worship the outside Universe, - it starts serving you even as the beautiful Lakshmi, the generosity and the glory of this Universe, worships all the time the Feet of Vishnu. In order to realize this, not like poetry, but like the exact Reality, one has to find time, in spite of the fact that time is such a hectic thing, nowadays particularly - have to find time to go within, Danny. And thats also a big joke, because so much is talked about and so little done, but even a little bit, which one discovers, makes the whole thing sensible - the life in the body for the purpose of discovering of the Infinite and not for the purpose of indulging into the temporal....

Danielle, how about going inside?!

Student: Yes, Guru. Thank You.

(January 14, 1982)

January 15, 2020

Valentina: There is a very good saying in the Bible: "And ye shall seek Me and ye shall find Me when ye shall search for Me with all your heart." Its a good one.

And so when we search and seek, we know that our unhealthy, egotistic self-expression can be replaced by God-expression, because usually the strongest instinct in man is to assert himself, to express his opinions, his ideas, his personality. It is as strong as the instinct of self-preservation. Man wants to live, and the next one, man wants to say who he is. Well, it is definitely a twist, because one is expressing all the time the facades and the search for happiness from showing, - it is a "show-off," and it gets only ego satisfaction. But if we learn how to listen to the Presence within ourselves, if we (what I just quoted from the Bible) are searching with all our heart, the promise is we shall find the real guidance. Then our self-expression will be different altogether. It is a natural and healthy instinct, except the expression itself is unhealthy, because it is based on selfish satisfaction which is never satisfying, for there is no end to it.

So there is something within us, and it could be defined as consciousness and also conscience, which lets us know if we are doing the right thing or the wrong thing. When we are listening from within and searching the Presence *from within*, then comes the right expression, which is the divine expression, the healthy, the good one. We are not depriving ourselves from that natural instinct to tell the world about ourselves, but we are doing it in the right way. We know that it is our right to say the word *when we realize the truth of it*. We know that it is our right to live *when we live rightly*. We know that it is our right to learn and to express life and that which we know *when we are guided from within*. And then many ways are opening to us, many avenues through which the Good is coming to us, the Good which we can express. It is a different thing, it is not only imagination of the ego, "Here I am with all my vanity, I want to tell you, you better listen," but you become aware of the guidance of the Spirit of Life itself within you. And then your words are convincing to the right man, at the right moment, spoken with the right intention, and you become the Friend of all, and not just a frustrated, ever-craving-applaudisements little craving being....

So... "Ye shall seek Me and find Me when ye shall search for Me with all your heart."

Okay, Danny?!

Student: Thank You, Guru.

(January 15, 1982 Fri. Morning)

January 16, 2020

Valentina: It is New Year still, two weeks of January. The time now is to remind ourselves how we met this New Year. It was very peaceful, it was very beautiful, it was full of inner promise to do better. So we are alone the creators of our own experience, and what we do project, we must begin, within our own minds, to continue. If we

do project and do not put into practice our projection, then it remains in the domain of impotent dreaming, but if we project well for this New Year, for the New Beginning, then we should take time, not only the very first day of the New Year, but throughout the whole year. But specifically and emphatically during the January, the month of Remembrance, we have to make our, not only promise, but self-image of progress in our inner life, as well as in our field of work. We need not forget about it, to fulfill the projections. We should meditate daily about the Spirit which indwells in us. We should see ourselves richly blessed, not only in our imaginations, not only in that self-image of our success, but try as much as we can to feel the Divine Love which sustains us, the Divine Wisdom which guides us, the Divine Law which protects us this whole New Year which we start and, therefore, should not brush it off. It became so very, very old with most people - the old way of talking, the old way of feeling, the old way of moving around, so where is that New Year? Every year of our life has to be better than the previous one and more progressive.

There are, of course, several areas where one should remind himself and remember very well that these areas are to be improved. One of them, is the impurity of mind around the idea of sex. Another is impurity of mind around the speech and its dangers. Another one, about the actions.

Why do I mention sex? Because it is a secret handicap, I would say; for people who want to transcend themselves in this area and to partake of real ecstasy of feelings; one has to be very careful in the area of gross sex. Aurobindo said that sex impulse is a degradation of Ananda, or of Bliss, of the ecstatic feeling which transcends the ordinary thrills of physical and mental existence. So animal indulgences should be very much checked.

Sometimes people who are free from direct sexual indulgence or impulses are sort of compensating it in greed for food, sometimes in theft, sometimes in cheat. All these are perversions of that fundamental animal indulgence of sex desire. Others are superimposing sex desire upon the attachment to their ideal or to their friend or whatever they might have as an inspiration. But that kind of an animal indulgence of sex desire is underneath many, many human perversities. So the sex tendency is only for those who are not ready for higher life or not ready for spiritual aspiration.

You see, art today is very sexy. Any kind of idea in art or in design, which is approaching art, is saturated by this tendency, which becomes more and more grotesque in its lack of poetry and beauty. There is no romanticism left, but there is just an ordinary and very crude, undecorated sex indulgence or sex suggestion. That makes people very crude, unrefined. Thus, for the person who is making new resolves for the New Year, it is a special warning to make these things clear, first, for himself/herself, and then to laugh it off, because it really does not lead to any kind of transformation whatsoever. It is not the asceticism which is needed, but the refinement, in my Yoga. The refinement is impossible so long as there is this kind of a today's *laissez-faire*, blase permissiveness and grotesqueness of relationship between men and women. It is very necessary to watch it. It should be overcome, - instead of being uptight about it, one should detach his inner discoveries and inner quiet and inner being from it, rise above it and view it as the weakness of the very much lower-than-one's best nature.

The relationship with the opposite sex should be very normal, charming and helpful. People should be able to meet each other without thinking at all that one is a man and another is a woman, - both are just human beings. Whereas, there is always a tinge of unnaturalness and falsities in the relationship. There is now a new tendency - homosexuality, which became almost a vogue, predominating three-quarters of relationships. That also throws a very ugly shadow upon the general contacts.

What I want to say is this - that a New Year for the aspirant is one thing, and the New Year for the no-aspirant is another thing. If we, the whole of December, were praying and striving for the coming of the New Beginning and then suddenly, after the two weeks, we forget about it (why two weeks?! - some people two hours!), well, then we are no material for progress. Here, the New Year is not an actual chronology - that's ridiculous, but it is a symbology of progress into Infinity! That's why I celebrate everything which connotes that kind of idea and ideal. Other than that, there is no sense in celebrations. *[Silence]*

Now, I said also speech has to be reviewed - the way we talk. You notice that when I tell you things, I am often very intense. You do notice that?

Student: Yes, Ma'am.

Valentina: This intensity is based on sincerity. And I humbly do believe that that's the only way to talk. If we cannot be intense or earnest in our statements and sincere in them, then we'd better not talk. Now, by intenseness, I do not mean that we always have to be high pitched, but I mean that there should be earnestness and concentration in our speech. Not everything is profound, deep and eloquent. These things are not expected from everybody, but what is expected from

everybody, if you want the Grace of Saraswati, is not to allow the impulse of speech to assert your ego; to avoid

idle talk, idle debate, idle dispute, or anything which is animated in discussion, and to keep the tonality of your speech quiet. It does not mean that one doesn't have to have any animation and any shadows and nuances of speech - calmness means just gladness of quiet inside. The colours are not excluded at all, but they are influenced by that inner calm attitude, when you are talking. And, of course, all gossip should be completely out, and harsh criticism - out.

Nobody is perfect, - everyone here in the Ashram is full of all kinds of defects. So what? That's why you are here - to perfect yourself. Therefore, everyone has to be very careful not to criticize another, but to see clearly all the mistakes, all the wrong movements in everybody including oneself. If you don't see them, then you become a sentimental fool, permissive and really stupid. But if you see it, and yet do not condemn, then you are a mensch. Mind your own business. Your New Year will be real beautiful.... Okay, Danielle?

Student: Yes, Guru.

Valentina: God bless you.

Student: Thank You, Guru.

(January 16, 1982 Sat. Morning)

January 17, 2020

[While palming the eyes]

Valentina: ...*Om Shanti*.... Perhaps we shall pray for the world and also for ourselves. For ourselves, I usually say we have to pray only after we prayed for others, except there is one point, and that is to say, we cannot pray for others or for the world till we rectify within ourselves the various confusions. In this connection, you have to understand that people are divided into two unequal categories: one category aspires towards Perfection, and another one justifies the imperfections within themselves and outside in order to live psychologically comfortably, which turns to be uncomfortable. So when one chooses, but sincerely, really chooses to perfect himself in order to realize God, one is twenty-four hours employed. It is all the time watch and pray; it is all the time developing the sensitive attitude towards one's own impulses, reactions, etc. It becomes a natural thing for those people whose conscience is developed.

You see, in some people conscience (I am not talking about consciousness now, but conscience) exists, and in other people it is dormant, and still in other people it does not exist. Well, when it exists and is cultivated, then there is a certain pinch in the heart and you instantaneously know that you are "off the rails," that you are not doing well, because you are connected with God within yourself. People who are connected with their Spirit usually have conscience very highly developed. People who are not connected with their innermost, do not have conscience, and they do not know what is good and what is bad. This is very deplorable. Sometimes it goes into psychological subtleties when one has good intention and then it turns to something bad. Well, how can it be, if you have a conscience? This thing does not exist. If the intention is good, the results are also good and the ways are good and the means are good, but if there is no conscience, highly developed, if man lives for a long time in twists, in coquetry, in desire to appear what he is not, then his conscience is not developed, because he all the time lives for the approval of the world and not for the approval of God.

Now, my Children, when we pray for the whole world, we, really and truly, have to scrutinize our own inner movements, because we cannot pray sincerely and we cannot understand even the needs of the world if we do not try first to purify ourselves. The word "purify" is also very abused, because people do not know how to purify themselves. So it is really very intricate for the one who is not on the inner Path, - it is an intricate situation. One does not know how and how, and what and what, and where and when. Mostly, when we say, "Pray for the world," it is just a lip-service prayer, but I am inviting you, especially in this 1982 - we start it now and we cannot betray it, otherwise we are insincere and we are not acceptable to God, to the Divine Mother. How can we give all kinds of resolves on the thirty-first of December and first of January, and then in a couple of days forget it altogether?! Well, that doesn't sit right with me! That's why I am harping upon it, trying also to make you conscious about your aspirations. So it is intricate for those who did not turn into the evaluation of one's inner movements, but for those who did, it is not intricate, it becomes natural.

You cannot touch the prayer with your mind unless you have your heart in it, and you cannot have the heart unless everything is right with you, that is to say, unless you know that you are doing all the time your best.

And here do not be frustrated, please, and do not think that you can do something perfectly and that it is expected of you. What is expected of each one of us is to do our best. Our best can be very, very little, but still it is about all we can do, but we cannot do less than what we can do. This is just the point - that sometimes people are careless and they do not put their whole heart into their intentions or into their resolves or into their prayer. It

means they are not doing their best, because everyone can put maximum or minimum.

Now if you have hundred dollars, you can give to someone you love this hundred dollars, or you can change it and give ten dollars and ninety keep to yourself. It all depends how generous you are and how much love for your friend, right? So the same thing when you are offering your prayers to God, - you can give only ten dollars and keep ninety dollars to yourself - ninety dollars for your indulgences in thoughts and emotions, instead of giving everything. It can be thousands and it can be a million, - it all depends how rich you are, you see? But we are to give our best and to give generously and to give everything we have. That is the sincere prayer, this is the sincerity of the heart.

So we have to search ourselves and we have to pray to the Lord to help us to search ourselves. In this sense we have a moral and a spiritual right to first pray for ourselves and then for the world, not in the sense that we pray for our “goodies” and for our benefits and for our gains. For that we do not have a right to pray, because we have to first pray for others, but we can pray for ourselves in the sense that we want to pray rightly, and thus we say: “Lord, search my heart; help me to awaken within myself the power to give (for it requires a great power) - to give my whole heart in whatever I am doing.” And when we pray like that and when you scrutinize your movements within yourself, *then* your prayer can move the mountain... even if it is a weeny bit of a mountain, but it will be moved. Don't expect to move real big mountains, *[Smiles]* but a little one you can move....

So now we pray: may the world be whole, and we mean it. May everyone have the access to his inner heart. May everyone aspire to be purer, better, stronger, more giving, more charitable. *Om Sakti...* God bless the world... *Om Shanti, Shanti, Shanti...*

...Please ponder upon the prayer first and then we will pray for the deceased in a little while. First, I want you to pray inwardly for the world and for yourselves.... *[Silence]*

[Introducing the prayer for the deceased] ...Wish well, peace and more peace.... *[Prayer]* ...*Om Shanti, Shanti, Shanti...* *Om Shanti, Shanti, Shanti...* God bless you.... *[Silence]*

(January 17, 1982 Sun. Night)

January 18, 2020

Valentina: So, Danny, I will tell you that very few people learn the technique of giving. It is a difficult, difficult thing. Mostly people are either taking or giving with the idea of influencing somebody and getting something in return. And do you know, its not right, not because it is unspiritual or unethical, but because it will hurt us. So the best way of giving is not demanding any gratitude - number one; not demanding any response; not expecting anything, which is very difficult. But if you remember that this is done for the purpose of making you whole, then you will learn to do it.

You see, usually people like, only, and love within themselves their own experience of something. If somebody flatters them, they are satisfied; if somebody says, “Thank you,” for their giving, they are satisfied. If they give and nobody says, “Thank you,” they are indignant. So what does it mean? It means that it is only you. You act as a mirror, allowing yourself to glimpse your own stuff. So you can act as the mirror of Goodness also. If you create through the operation of your own mind, if you create in your mind - appreciation of the person, then it is not, really and truly, *what* happens, - it is what you yourself create in yourself. Do you follow me?

Student: Yes, Guru.

Valentina: Okay. So disappointments, expectations and, consequently, hatred, disapproval are all the results of the mirrors. It has nothing to do with another guy, - the other guy is responsible for himself, what do you care? Let him do what he can and he wants, but it is not our business. The point is that you have to work on your own inner growth. That's the only thing which should be interesting you. Then you will be able to be secure enough to express who you are without being afraid of being unaccepted or accepted, or this or that. Parallely, you have to develop (what I mentioned last night), sense of conscience. That is to say, you cannot go around just expressing your lousiness and stinkiness and all that, saying, “Well, that's what I am, Im not afraid, Im working on myself.” But then you have no right to burden another person. Your conscience should say, “I have compassion and respect to other people, and I don't want to burden them by expressing myself and by imposing upon others my feelings.” And yet you have to develop the genuine sincerity. That I am talking, because mostly people are decorating themselves and hiding, and that's not right. Deep inside all have experienced the self-imposed suffering and isolation, which happens when a person is not open. You have to be open, especially to those who are very close to you, - well, in this case, to Guru, but you do not have to superimpose all your accumulated complexes. You have to be just sincere, just frank, just genuine. That's what is expected of the man who is giving.

We give, not just in money and in things, - we definitely give in our openness. He who knows how to be open,

he gives of himself and, consequently, he then destroys the insincerity and the all kinds of “hide-and-seek” business. You understand me?

Student: Yes, Guru.

Valentina: Well, it is much better not to expect anything - that's the résumé You see, each person can grow for himself, you cannot make another grow. Even the Guru cannot make you grow unless you make yourself grow. Your egos, the ego of the disciple and the ego of the friend, are addicted to the security of reputation, the prestige, and all kinds of things which make one very insincere. You cannot make yourself all the time appear that which you are not, and you cannot and should not expect from another person that which you expect from yourself. If you will not learn the art of openness, you will postpone your growth for maybe incarnations - if you insist on pointing out how the others should grow and yourself do not do anything. What others do is, really and truly, their business. It is much more profitable to work on your own self and let the other guy take responsibility for his own growth.

Then another thing is that one does not love, my Child. That I am talking all the time, and I have my own little Mantra: *Love more...* not as a prescription, but as the Law, the Law. You see, everyone is so little loved. Almost every human being was not loved enough in childhood. That sounds strange, because parents usually think that they love. They don't, - they love themselves. They like to buy trinkets for the child and think that the child, having the trinkets, is grateful and satisfied. How many parents take pain in really loving the child's complex being? The child is not different, it's just that he is small and is not quite physically strong and the brain is not yet functioning, but it is just the person who depends on us, child or animal. Neither is loved. So what happens then? When one becomes a grownup, one is starved for love. That explains the hunger for sex love, because it is not only the sex, but it is desire to have the perfect partner. This is ridiculous. The partners are not perfect, because each one is imperfect. So when one does find somebody, one usually is even *more* unhappy, because one becomes dissatisfied, disappointed, unfulfilled, putting all his interest into one poor, imperfect [*Smiling*], absolutely undeveloped person and expecting him to be perfect and to love you! Why should that person love you so madly?

Well, why did you expect him to, and why did you fall in love, if at all, if we take this kind of an issue? Because you are hungry, because you are frustrated, because you are dissatisfied... *because you never loved yourself and never were loved!* Do you follow me well?

Student: Yes, Guru.

Valentina: So the only answer to all these things is to “love more.” You do not have to love anybody because somebody is so beautiful and so wonderful. You just have to love because a person is there!... That's all... like Christ did. Do you follow me?

Student: Yes, Guru.

Valentina: That's all!

Student: Thank You, Guru.

(January 18, 1982 Mon. Morning)

January 19, 2020

Valentina: So, what shall I tell you? I shall tell you that “man should not live by bread alone, but by every Word that proceeds out of the Mouth of God.” You know why? He who just eats of “bread” alone, that is to say, who cares for only the material stuff, is forever hungry, he is intensely hungry. And he who puts the Word of God, or the Truth, as the foundation for his life and aspiration is never hungry, because such one recognizes Spirit as the Substance of every form, and the Spirit is endless. Whatever we get, we know it comes from the endless Source. If anything at all happens to us, we know that there is the answer. That which has created the form or the appearance or anything is the Spirit behind, therefore, there is a possibility of satisfaction, there is an answer to problems spiritually.

Not so when you look for everything from the limited, physical source. Then you put trust in limitation. You cannot expect physical things to do things for you permanently. There will be always a disappointment. If you think that you depend on your bank account, or you depend on your pill in order to be well, or you depend on some kind of a material thing which you have to buy at some particular place, - if you depend on those things, if you hope to get something, or your well-being or your prestige or anything like that, from these things, you are living in materiality only and really doomed to be disappointed. If you recognize that there is the Source which has no limits behind *every* form and *every* situation, then you will start living the spiritual life. You can prove it to yourself, - you will not worry so much.

It is again what the Lord said: “To whom it is given much, it will be added to him and he shall have an abundance, but from him who has not, shall be taken away even that which he has.” Remember that?

Student: Yes, Guru.

Valentina: Okay. Well, that means again that he who has, eats not just “bread” alone, but goes beyond and relies upon the Eternal. Such a one has no fears and no worries; worries, fears and suspicions are almost a pastime, - everyone is guilty here, except those who rely upon the Source. If we rely upon the Source of the Good, if we believe really in the Divine Sakti, if we put It as the foundation of everything, we know that It takes care of the Creation, and we are part of it. Either we expend our mental energies in strengthening our spiritual belief, or we shall give over our powers to fears, worrying and to the dependence on the “bread” alone. So we have to choose, here is again - choice. Where is your attention? Either upon the subtle substance, which is the substratum of the gross, or are you depending on the gross visibility? This, of course, presupposes quite a bit of inner life. Only the inside can decide that; outwardly you can parrot lots of things and say that you want the spiritual, but then the next thing you prove is that you want the material.

Now, if you want the spiritual, then you can use the material very gracefully, and there is no objection to it whatsoever. But if you want the material, then you cannot even use it, - you will not know how. That's just the greatest of all mysteries, that if we are expanding ourselves, we go from glory to glory of expansion, of mastery. And if we limit ourselves, we go from limitation to limitation, till we become very helpless. *Om the Glory of the Divine Mother...* Danielle?!

Student: Thank You, Guru.

(January 19, 1982 Tues. Morning)

January 20, 2020

Valentina: We think a lot about the One Ultimate Reality, the One Power, - I often tell you. So we call it God, we call it the Divine Mother, we call it Spirit. There is a saying of Christ that “God is a Spirit and they that worship Him must worship Him in Spirit and in Truth.” Well, we all expect to find God, to experience God, - we want it. There are a lot of doubts in many people's heads. What is it that God is? Where can I find Him? Where is He? Isn't it better to ask, where is He not? He *is*, - that is to say, the Power is everywhere.

Now the most difficult part is to realize this Power. That's also a well-hackneyed expression - “God-Realization,” but after all, the language cannot manufacture new words very easily. Only because, people are adulterating the expressions due to the fact they do not practice the ideas, we cannot say that the expressions are invalid.

So to put it less philosophically and more practically, it is what we choose to see in our experiences and what we choose to reject. If God is everything and everywhere, then definitely whatever happens has behind the happening that Power. Then what do you expect from this Power? If you expect the God of revenge and wrath, if you limit Him by such miserable expectations, you will get it! It is Power, but it will work to you miserably. If you expect It to be benevolent, you will get it, If you worship Him in Beauty and in Truth, you will get it. If you worship Him in fear and resentfulness, you will get it, because whatever is manifested through our bodies and minds is through the energy, and we are modulating this energy ourselves. So that's what it is.

If we are increasing our limiting habits, we will have the very limited experiences. And if our good intentions for our future remain only in the future, “Well, sometime it will happen, sometime I'll start my Sadhana,” then you can very much prolong your expectations and the good results will probably never come. But if you say, “I accept now and I give now and I better myself now, because God is now,” then you are worshipping in Truth and in Spirit....

Okay?

Student: Yes, Guru, thank You.

(January 20, 1982 Wed. Morning)

January 21, 2020

Valentina: ...On the way towards Transformation there is plenty of silence, there is plenty of account to God, not to man. Then it is real, then it means that you decided to transform your lower nature, otherwise... otherwise it is only theory, handsome words, paraphrasing what I tell you and staying where you are. So, above all, Transformation is an *ardent* decision which you just whisper to God. There is no pomp and no show, - it is just that you don't want to remain the old you....

Well, this is on the way towards transformation, this is not yet transformation. It is not enough not to want to remain the “old you,” but it is to give your share, your contributory effort all the time. It is not to be pessimistic, seeing only evil in yourself, only the lower nature. You take it just as a sore and you heal it.

It is very important to understand that the difference between the projecting your individual experience and the projection of the Universal Order is a different thing. You are projecting your desire to change, right? But that's not enough. You have to visualize the Harmony of the Divine Mother. It is not that you are transforming yourself in your special pattern only. There is such thing, but it is not enough, - you are striving to be fit in the harmonious Order of the Cosmos. That's why you are transforming yourself. Otherwise you are rejected by the Order of God, you are all the time the waste.

You have to work vis-à-vis the Creation of the Divine Mother. Regardless how much personal disorder there might be in you, which has to be transformed, regardless how many tragedies and dirty things sometimes, and sometimes horrible things are taking place in Nature and in man's society, the Cosmic Harmony remains and the Supracosmic more so even. Nothing in Truth is disturbed or violated, of the domain of the Divine Mother. Regardless how many asuras are shooting the arrows into Her, She stands adamant and smiles, and there is not even the *slightest effort* on Her benign Face. The fundamental Harmony, Beauty, Love and Wisdom of the Divine remains all the time.

So, actually, so many words about the transformation, so many attempts, so much sweat, - it is not to be taken like your personal endeavour only, - it is working with the Cosmic Order, with the Cosmic Harmony and the Cosmic Truth. It is your duty to do it, it is not something that you are doing after the *great, great* inspiration or qualification, - *not in the least!* You *have to!* And you have to know that the Divine is totally impartial. The Divine does not make you number one, as you want always to be, - the Divine is the same, it is *you* who have to change and to come nearer.

The Lord said it so very well, - that "the rain still falls on the just and on the unjust," but the just have to contribute to the Order, and the unjust - may they postpone it if they please, but the Law and the Design and the Plan of God remain immutable. You have to come to it or otherwise you stay out of it.

So the desire to transform yourself is just simply a little introduction to the partaking of the Divine Harmony, - you have to, you have to plod on. In order to transform yourself successfully and to invoke the Divine Vibration which helps you, you have to meditate upon the fundamental Harmony of the Creation - that the original design of God, original combinations, creations and projections, are perfect and harmonious, and that the God-intended destiny is to be fulfilled fruitfully and happily, but man, because of his free will, does not do anything to transform himself, but disrupts his individual and collective life. So transformation is a scientific must. God bless you....

Student: Thank You, Guru.

(January 21, 1982 Thurs. Morning)

January 22, 2020

Valentina:

...You really want to change?! Then ponder upon the nature of Truth vs. Falsehood. Then keep on re-moulding yourself. Don't be smug, don't praise yourself, don't think you are indispensable, don't think your work is important, don't be carried away, don't be overly active with thousands of silly deeds. Make your work a prayer, not an ego-expression. Don't talk about your petty ideas. Speak measured words. Be able to say, in the midst of verbosity, "*Stop, oh tongue!*" Develop ability to formulate great thoughts, and then the tongue will utter nothing but Truth and Wisdom.

Do you really want to change?! Then why not think what is lovely? Why not speak what is true? Be very pure. Why not utter the unpleasant truth gently? Be very kind. Why not be grateful, deeply grateful? Why not seek the company of God? Utter the Name of God and invite Him into your heart. If, after that, you still are restless, sit down silently and say, "Forgive my noises, oh Spirit of Silence, bestow Thy Mercy, - I am here listening."

All the above is as true as the breath which gives you life. Transformation is your duty. To transform yourself is to become free from the fetters of sinful mental habits....

Each sentence here, Danny, is a meditation. "Why not utter the unpleasant truth gently?" A meditation.... "Why not speak what is true?" A meditation.... "Why not seek the company of God?" Well, that, in itself, could be elaborated into thousand commentaries.

We seek the company of God through various media, and interestingly enough, we usually do not see our violation of seeking God. I give you a simple example. You just watch people talking, - talk yourself. Mention one

sentence, anything you want, *anything*, really anything. The person will immediately switch to himself. “Well, *I*, when *I*...” *Anything!* “I have experienced this differently.” The cruder, the more amusing it is.

I watch the faces of people sometimes and I see that they do not listen to what I tell them. They are in a hurry to tell me what *they* think. When a person listens, especially to the Word of Truth, he has a very interesting expression. It is a very self-effaced expression and very quiet and absorbed. It is just like listening to the music, forgetting yourself completely, rejoicing at every sound. Well, this “rejoicing at every sound” of Beauty or Truth is seeking the company of God. By the same token, the deep sorrow and annoyance at everything which is not beautiful is also seeking the company of God. One way of seeking is through rejoicing, and another one is seeking through turning the back on falsehood. So this, in itself, is a meditation, Danny.

Student: Yes, Guru.

Valentina: God bless you.

Student: Thank You, Guru.

(January 22, 1982 Fri. Morning)

January 23, 2020

Valentina:

...To open yourself to Light is not easy, for there is the greatest obstacle, and it is that carnal mind, which takes everything which gives it satisfaction and pleasure, but which does not like to crucify itself. Instead of saying, “Crucify, crucify!” to itself, it says, “Crucify, crucify the Ideal!”

That takes us back to what I told you last night, in that man does not like another man - another man's religion, another man's ideas, and so is separated, he does not crucify the separateness, but he crucifies the ideal of union.

It is difficult to establish yourself in the Light, and what is the Light? What is the Light of Sivananda-Valentina, for instance? Light stands for God, the God of Sivananda-Valentina. Light stands for Truth, the Truth of Sivananda-Valentina. All right. There is the Truth of the Christian, there is the Truth of the Jew, there is the Truth of the Moslem and the Hindu and the Truth of the savage and anybody. What does it mean? It means that if there is the Truth in you, you see the Truth in another man and then you don't separate yourself.

It is like recognizing the subtleties that complicate the unification. The subtleties are the differences in human beings' development. Instead of hating a man who does not understand, you have to understand why he does not understand. Then there is a possibility for real compassion and real sense of oneness.

You have to understand that when someone speaks about what he believes in, he believes in what he believes the way you believe in what you believe. And if we go a little higher and if we listen to the orthodox Jew, whom we cannot very well accept, or to the bigoted Christian, whom we also cannot very well accept, we still have to understand them, that when they speak about God or the Universe or morality, they are talking about the same thing only in their terminology. They are talking about the same God. Now nobody can accept that, especially “good Christian” or still more, a “good Jew.” They say, “They are not speaking about *my* God.” And yet they are speaking about not *your* God, but they are speaking about God. This is the first step for understanding and unification - to know that they are speaking about the same thing. It is amazing that nobody among theologians takes this first step: to know, to understand that it is the same God they are talking about. But then you have to go further and see that they are talking about it in a very different way than you do. And how different, is another, third step. The differences come because man is on different rungs of evolution.

Every great religion is not in itself great, but it is great because it speaks of the Truth. It is not that it is the *only* religion. There is no such thing as the “only religion.” Why should the Buddhism be the only religion?! It is not itself important, but it is important in the degree that it calls our attention to Truth. So is Christianity. And then the next very interesting thing is: when you are studying the religions or performing your Sadhana, the thing is how well you do it. Now, if you are doing it well, like Ramakrishna did... of course, it is an ideal. He studied *every* religion, not from books, but from within his heart, and he practiced it, and that's why he understood everybody.

So it depends on who you are, and then you can understand the other guy in the degree that you are understanding your own ideas well and applying them in life well. Well, it all takes us to a very simple thing, which is the very same all over again: perfect yourself. And then it would be much easier to understand the other, - you won't have to perfect anybody, you will just know for yourself. You have to learn a great deal about the world by communicating with it, about God, and simultaneously, about yourself. There is no other way. That's the only way. So that's it! You cannot discuss the man, and you cannot pronounce his inadequacies, because everyone is in the same scheme of the Divine Mother. On what rung, it does not matter at all... for *Her*, - it matters to you. Genug?!

Student: Thank You, Guru.

(January 23, 1982 Sat. Morning)

January 24, 2020

[Introducing the tension-relaxation practices, - stretching up, tensing the spine, then bending over, completely relaxed]

Valentina: I will explain what I mean. You see, I say, "Stretch up," It means you put all your attention on the spine, the neck and the head which are very tense. All right. Relaxation comes absolutely naturally after tension. You do not have to compel yourself to relax if you, prior to that, tense your spine or your arms or your face or whatever you want to relax. You cannot relax by just saying that, "Oh well, I'll be now without tension, I'll be quiet, quiet, quiet, quiet." You won't, because you did not earn it. Tension earns relaxation.

Now, habitual tension does not come into relaxation, but winds more and more and more, because consciousness is absent in it. It is already affliction, but the conscious relaxation comes after a good work. It is also a good example. Simple physical work produces healthy sleep, - we all know that axiom; truisms are well known. So when we deliberately are trying to induce complete release of tension and healthy, carefree condition of the body, we have to consciously tense it, just consciously, putting all our strength into the tension of either part of our body.

I may go further and tell you that you cannot relax your mind unless you tense it. That's the part which nobody understands too well, till one starts practicing and earning it. Now, the tension of the mind is concentration. If you concentrate completely on anything at all, then comes relaxation of the mind naturally. The mind just is rejoicing in total ease, - it is eased from tension, from restless thoughts - why? Because you collected all the attention, you gave a lot of work to it, and then comes release.

Now again, when a person is unduly immersed in intellectual work, this is not the concentration I am talking about. This can become an affliction, just like the physical tension is an affliction when it is not consciously regulated and controlled. So it is with the mental tension. I use this word in order to give its opposite "legally." *[Smiles]* Concentration will not be understood as well as tension in this instance, but really it is the same. It is a positive tension, if I may, or concentration, which produces natural relaxation.

If, for instance, you concentrate your mind on studying something with great attention, or on prayer, or on composing something, a poem or whatever, then comes release. You then withdraw that energy which you did put into such constructive concentration, and then comes easy release. You do not have the energy which you can waste on worrying, on scheming, on all kinds of idle activities. You produce the healthy relaxation.

One may ask, "Well, will I be completely free then from onrush of unhealthy thoughts?" Of course not! Unhealthy thoughts are the property of the whole humanity and they attack everybody - a philosopher as well as a fool. But, you see, philosopher happens to have a good reason and a good will, and a fool has neither. *[Hearing the student's delighted giggle]* So that's a big difference, isn't it, Brother Jack? Well, we all know the expression, man became insane, or "he is out of his mind." Really and truly, the expression "out of mind" is a good expression, because when the mind is not controlled by the reason, and the reason is not ruled by the will, then the mind is without any guidance. The mind is just like a stray dog, and the man literally is without the mind. He does not have the mind, he is "out of his mind," he is insane. There are degrees of insanity, but it is a sign of totally uncontrolled mind. And when the mind is not under the guidance of the healthy will, and the will is not submitted to the Will of God, then we have what we have. We have the psychiatric cases, we have the afflicted minds, we have people who never know what they will act next moment - how they will talk and how they will behave. They do not know it, because the least provocation and their unhealthy, extremely restless, uncontrolled mind becomes of no use to them. It is as if they are mindless and thoughtless. They behave like a person who has no mind, who is unreliable totally. It can last chronically, and then it is a chronic affliction of the mind; it can be spasmodic after a provocation or self-afflicted thoughts of some kind, self-imposed, but whatever it is, it is uncontrolled mind. The man is "*out of his mind.*"

In order to cure all those things, we have to practice consciously the things of self-betterment in every possible area. And what we are doing now is a very sane and wholesome prophylactic against such conditions, but what I have in view is, of course, not only such prophylactic, but it leads you to spiritual life and spiritual practices - all this which we are inducing now.

So with all that, we shall do these simple practices now. You will tense your spine and then you will relax it. Then we will do lots of other tensions and induce natural, natural relaxation.

Now I will tell you something just parenthetically. I talked with you, and I usually do, with great concentration, but without any effort. That's again the difference. I concentrate upon what I say, and it becomes alive, but then

next moment I drop it completely. I am relaxed, I am happy! *[Smilingly]* I can play with Chumpy... I can sing a song, I can do anything! I forget completely what I have been doing, not that it is not registered in my consciousness, but I don't care for

it. It means that I put an effort into my talk, and then I earned the natural relaxation. Whereas, if it is an idle talk, which does not require concentration, there is an absolutely different after-effect. Not only there is no relaxation, but there is a horrible frustration and dissatisfaction, because you used your tongue illegally, you did not create anything....

Okay, come on! Straighten up your spine and inhale. Straighten it consciously, pulling every muscle there upwards, upwards, upwards, - so much so that your spine is slightly dropping back, because it is so tense. And you inhale and reinforce the tension.... And now exhale and comes natural relaxation. You don't have to relax now, it relaxes you.... *[Practices of tension-relaxation continue]*

[Rolling from side-to-side, completely relaxing before turning to the other side] Now another thing to understand: if you will prolong this comfortable position of relaxation, you naturally again will start to abuse it. You will notice that your mind runs riot, and then the feelings start to feed the mind. That's a usual picture, intrusive nonsense, sometimes very, very negative, which produces again the actions. Whatever is conceived in the moments of relaxation, which is abused, usually proceeds into the tension of the negative activities. In order that this does not happen, now that we achieved the comfort of relaxation, that's where comes the lofty condition, lofty practices, that is, to think about that which elevates you, what Paul says, "Whatsoever is lovely, think of that, brethren!" It is when you are relaxed; when you are tense you *cannot* do it, but when you are relaxed, think about that which is lofty. Of course, it sounds very complicated for people who do not meditate, but the one who always takes any opportunity which offers a prayer or a lofty contemplation, is grateful for the relaxation, because when one is tense in hustle-and-bustle of life, for instance, one cannot turn to prayer or to high contemplation.

Now again, when you are relaxed, it means that you have to again tense yourself, but the conscious tension, the conscious concentration, results into something very beautiful, it is creative. So when you are comfortably doing nothing and are very, very pleased with the situation, "Nothing aches, I am well exercised, I am relaxed, I am pleased," instead of falling asleep, which is the usual thing after many idle thoughts, you are concentrating upon your heart, or upon the forehead, or recollecting some beautiful poem or some prayer or some Satsang. This is a very great training of the control of mind which is a pleasant, interesting one when you are doing it not compulsively but as an art, as a great art of self-perfectionment.

So that I explained to you, because the moment you find yourself in this position and everything is so fine, and you look in the sky... well, here is your moment to say, "Thank you, God." That very phrase will invite another phrase of beauty. Don't allow your mind to think about yourself.

Here again I may tell you that people who think about themselves are pests when they are thinking about themselves inordinately. They emanate something which repels other people. And if, in addition, a person will start pitying himself, well, he becomes a burden, he cannot carry himself anymore and everybody feels it. But when you switch your mind to the topics which are not connected with you, but which are in themselves positive and beautiful, you become a blessing to everybody, because you emanate really charm and really beauty. So that's what it is.

You see, the Bible and the other scriptures, the Hindu scriptures and the Christian scriptures, particularly, teach us self-denial. Usually the layman does not understand it. He thinks self-denial is going to the forest or to the desert, literally, and denying yourself of every pleasure and of every dutiful, sometimes, partaking and participation of the beauty of the Mother. But it is not that, it is self-effacement which is meant by self-denial; it is forgetfulness of this formidable ego, the pest. So if you can deny yourself, if you can die daily to that horrible stuff within you, which perpetually demands attention from you and from the others, you are fulfilling the greatest Christian instruction, the greatest *mystical* instruction. You become a blessing to everybody, because you think of God instead of yourself.

I think I have said it on silent Sunday. Genug! So again tension. Tense your spine by performing cobra. *[Practice]*

[Later, palming the eyes on the background of Chopin's music] You are using your feelings when you are listening to the beautiful music, to the beautiful sound consciously, so it is a concentration. If you are listening without attention, or if you have no musical abilities, you are then not creatively using your feelings and, therefore, you won't have relaxation of the feelings. If you will put your attention into music, if it will become Nada Yoga, then what happens afterwards? You will be released from that tension in a very healthy and sweet contentment. You will not have any frustration, you won't be able to, because you do not need anything. Your feelings were

bathed and healed through that attention which you gave to them, because music is nothing but the description of feelings.

Okay, let's describe our feelings. *[Practice]*

[Later, deep silence following the prayer for the deceased] ...Om Shanti, Shanti, Shanti... Om Shanti, Shanti, Shanti.... God bless the world and God bless you.... [Silence]

(January 24, 1982 Sun. Night)

January 25, 2020

Valentina:

... Harmony with the outside is the result of your harmony within. The inner order will prove good things to you. Your steps will be confident and successful, but not the way your greedy mind wants, but the way God means. It is not so much by your action that you show your worth, it is by your attitudes. If you and another person are guilty in similar sin, you readily unite in your sin and advertise it as a *virtue!* And if you and another man are sincerely aspiring towards Perfection, you unite in your aspirations, and your harmony shows your worth....

Well, this harmony can be achieved only if there is warmth in you, only if there is the warmth of the heart. The cynical heart is very cold, it never has harmony, because it only sneers, or else it takes the things perversely. It does not suffer the suffering of another heart, therefore, it never can unite in virtue, - it unites in sin. It immediately acknowledges something which his cynicism demonstrated already. But the heart of warmth is the healing heart, - it heals the other people's wounds, it empathizes. It is not only the warmth of the heart that is the only quality for the harmony. You must have the Power, the Sakti to heal your own disharmonies and the disharmonies of others. You do it through empathy towards the others, and you do it through severe non-acceptance of darkness within yourself.

So when one has these attitudes, one unites with the whole world, consequently, not only with one friend with whom one demonstrates harmony, but one feels towards everybody even like the Mother. It is a Divine Mother's great Power, to feel for everyone as towards the suffering child. From that moment one becomes the spreader of Harmony, because the world is full of suffering and one takes upon his heart the suffering, one takes it upon himself, not in a dramatic way, but silently. One just cannot bear the disharmony. Suffering is disharmony.

So when one has these qualities of the heart, one then changes his attitudes, which perhaps were previously his attitudes. The attitudes of everybody are similar to the attitudes of the world, and the one who professes harmony and light swims against the current....

The more you hope to get your happiness from people, from things and places, the farther away you go from harmony. To be alone is not necessarily to be in the cave, but rather to be independent of outer consolations. You console others, you feel for them, you empathize, but you do not depend on their consolations. The consolations the man of the world (worldly people) usually offers are just distractions. "Let's go to cinema. Let's have a cup of coffee. Let's go together to the spa. Let's go for lunch, honey!" You see, well, that's what they offer....

That's all! Genug?!

Student: Thank You, Guru.

(January 25, 1982 Mon. Morning)

January 26, 2020

Valentina:

...Light is Calm - Serenity - Composure;
Light is Harmony - Fullness - Fulfillment;
Light is Grace - Grace-fulness - Motion;
Light is Depth - Height - Broadness;
Light is Creation - Cooperation - Empathy.

Then what is Darkness?

Darkness is Turmoil - Confusion - Zig-zag;
Darkness, - Disharmony - Disagreement - Failure;
Darkness, - Cruelty - Crudeness - Stagnation;
Darkness, - Shallowness - Baseness - Narrowness;
Darkness, - Destruction - Competition - Selfishness.

Darkness, - Fear - Self-pity - Stubbornness - Prolongation of misery.

Absolute Light - ONE Supreme Good;
Absolute Darkness?! There is no such....

Hello, Danny! How are you?!

Student: Yes, Guru.

Valentina: It's good to be in Light, right?

Student: Yes, Ma'am.

Valentina: Well, how do we develop all these great things? Through concentration, attention to that which is of Light. You have so much material. Now, for instance, the Satsangs in the Garden, - always I improvise them, always produce and project something new, and yet they touch the notes of what was already said by many and by me, because Truth cannot be altogether new, it is changeless. It is only our revelations about it. So why do I mention that? In order to get into the Light of what I say, you have to read what was already experienced before you have experienced it. In order that you yourself can experience it, you should learn the steps so that you are warned to not fall down, to follow the steps and to avoid the pitfalls through learning, through re-studying, through concentration, but not through cramming, not for passing the exams. You have to get the map of the route you are endeavouring, and that is through reliving the Satsangs, because this is the pavement of the road towards the experiences that will come your own way, and you will benefit by these experiences. You should live in the atmosphere of such experiences, revelations, inspiration. That's what the book is for.

You cannot understand everything at once. The mind has difficulty to grasp that which is beyond it. That's the difference between the average student and the scholar. There is also the difference between the scholar and the aspirant, and the difference between the aspirant and the devotee, and the difference between the devotee and the enlightened sage. These are the steps.

All right, you may say, "How about people like Nadabrahmananda, who does not read, who does not understand the intellectual exposition of Truth, and yet who has the awareness of everything which is truer. For instance, if you will give him my books, he won't understand a single word, not only because he doesn't know English, but also because he does not have this kind of a perception. But then he has his way of perceiving Truth; he sees in me everything which I say. He is the seer, he sees it immediately, instantaneously. What I am talking about at Satsangs, he perceives just looking at my photograph, or being with me for some time.

Well, this is a very special insight, and we can develop it through many ways. One of them is that which I have just told you - not to try to understand everything at once, because the mind is grasping things only in certain area. That's why I brought up this instance when the man understands above the words, but he does it because he is a Nada Yogin and he can do it, because his mind is passive and it allows the knowledge to come and to grow on him - not from books in his case, but from perception. The face, the sound, the aura - that's what nourishes him.

But the other way of doing it is to read - to read once, twice, three times, four times the same thing. You will begin to understand, every time, more and more. So the talks of spiritual nature cannot be understood by the mind. Here again I am referring to that very striking example of Swami Nada, because he does not understand it through the mind at all. There are certain spiritual experiences which, although transmitted through the words (through the written word or through the spoken word), but they cannot be understood by the mind anyhow.

There is an understanding by the heart. That's very important to know. You *have to* read and re-read and then let the mind become passive, not so curious, not so vulgar, noisy, demanding, groping, greedy, - just quiet. Then there is understanding by the heart. It is difficult to explain it in other words, because man again will start thinking about it with his imperfect mind, but that understanding by the heart is a special intuition. So that's what it is.

There is a spiritual power in the spiritual literature, there is Light. You cannot understand through just cramming it or thinking about it. You have to study with humility, with great devotion and treat the Word of Truth as personality, - these words are alive, they are not just the literary figures of speech. That's really an amusing and annoying approach, when people try, through the Word of Truth, to make a gymnasium and approach it just like when they are cramming the books in the university. That won't do!

So it is a special process of increasing the Light, increasing all those qualities which I have just enumerated about the Light.. I am looking for it again, because I want to re-read it for you.

...Light is Calm - Serenity - Composure;

Light is Harmony - Fullness - Fulfillment;

Light is Grace - Grace-fulness - Motion;

Light is Depth - Height - Broadness;

Light is Creation - Cooperation - Empathy.

All those things are of Light, and when I was talking about re-reading things which lead you to Light, I meant that the literary production of such kind, or my words, should be taken as little “personalities of Light” and not just cramming of the words, you understand?

Student: Yes, Ma'am.

Valentina: It is not enough to read or to know or to learn, but also it is required to check your conduct and to see during the day, “Okay, was it Light or was it Darkness in me predominantly?” Mostly it is a combination. Take every line separately: Calm - Serenity - Composure.... Just to pronounce these words, to let them sink into your consciousness is already to influence you to act accordingly. And then compared to the opposite: Turmoil - Confusion - Zig-zag... and then again go: Harmony - Fullness - Fulfillment; opposite: Disharmony - Disagreement - Failure You see? This is study, but if you just listen once, then it is only a little entertainment. And don't try to read too much, - it should be quiet joy, it should be slow and only as much as you can digest. And by all means, point out the main things which are especially needed. That has to be a regular part of your Sadhana, then it will be spiritual food, just like music.

Danielle, okay?!

Student: Yes, Guru.

(January 26, 1982 Tues. Morning)

January 27, 2020

Valentina:

...It is not what travels from you, the crier, to God, but what comes from God to you. That which is received by the individual from the Universal is the valid Word of Truth. *Om Sakti....*

...Which could be meditated upon very beneficially. Man usually thinks that prayer is either demand or petition. That's the consciousness of ordinary mentality, ordinary man, but we have to rise above it and affirm the Divine Presence rather than look for it somewhere in the clouds. If you affirm the Divine Presence, if you imply your faith, if you use your faith, release it, if it becomes an act of faith, it opens your eyes then and you see that there is the Beauty, the Power, the Peace, not too far. This is the fundamental beginning - not to cry to God, but to love His Presence. His Presence *is*, but we have to find it and to affirm it.

And then it is not only a “geshrei” of hysterical prayer, but it is a peaceful turn in any specific condition of whatever - discord or need, - the turn to the Universal for a supply, not as the beggar, but as the part and parcel of that Universal. It is to meditate that the Universal Spirit is within you, making things new for you, giving you the final Word.

The obstacle is every negative thought within us, every doubt. This, too, gently should be offered to the Lotus Feet of the Mother, to be erased from our experience. So it is not the crier anymore, but it is the lover who is praying.

It is to gently ponder upon your awareness of your belonging to the Good, of your Oneness with the Life, your expectation of more harmony. It is to establish the state of confidence in the ever-increasing Harmony... for God is Harmony. It is to ponder that you are living, not in a chaotic atmosphere, but really in the Universe of God's Law and Order, in the Universe of His Wisdom and Intelligence. It is to ponder that we are surrounded by the Intelligence of the Divine Mother; the Intelligence is flowing through us, we are not to cry for it. It is to live and move and have our being in the Divine Sakti, and then you will realize that “it is not what travels from you, the crier to God, but what comes from God to you,” that is of value. That's the only Truth. But what you affirm as your demand is not true; what you affirm as the Wisdom of God is true. The secret is to just listen to it.... Danielle?! God bless you....

Student: Thank You, Guru.

(January 27, 1982 Wed. Morning)

January 28, 2020

Valentina:

It is not to get up at dawn and sing to
heaven,
It is not austerities or Yogic powers,
It is not the brilliance and the erudition
of the learned,

It is not the fame and name of the
heraldic “prophets,” -
All such is hardihood of the proud.
If you sing your songs at dawn,
Or give your wealth or your time or your
care to others,
Do not call it by the name of “virtue,”
For it is the same vice of your ego, but
in a newer garb;
Unless your heart is innocent and pure,
The songs at dawn or any of your good deeds
are not heard by Her.
Mother, here I am at this Hour...
Only because Thou callest me...
Mother... hear me....

Well, there are several things which have to go, and that is the anguish of condemnation; the dogma of creed, the false beliefs should be abolished completely if you want Her to hear you. If you do thousands of meritorious deeds, but do not have this freedom from either preconceived ideas and self-assertiveness or perpetual condemnation of everybody, except yourself, you will not be heard.

Again Christ Jesus. Don't forget that Christmas was only one month ago, and I am all the time in His flow. So His Mind, the Divine Mind, worked very divinely and independently from the world all the time. He sure knew that the Truth would set anybody free. He actually, by His very Being, transcended all the Laws and went into the Grace directly. The Law of Reincarnation, as well as the Law of Moses, - both He transcended. Moses said that the sins of parents are visiting upon us, right? You remember that?

Student: No, Guru.

Valentina: Okay, so now remember! *[Smiles]* It is not true. India harps upon reincarnation all the time, that you suffer the things because you are reincarnated with the bad Karmas. This is a fact. Okay, but it is not true, that it cannot be dissolved. According to Jesus, everything can be dissolved by the Word of Truth. So it is not your good deeds or your bad deeds, but it is your transcendence of both of them which makes you free. The Lord Jesus wiped out the belief in the previous sins or in the present sins. He just said, “*Go and sin no more!*” And so what? And so nothing! Everything goes! He just lived with the Divine whose vision never fails and who sees always only the Supreme Eternal who is blameless and who is all-powerful.

It is very high, but you have to have it as your ideal. Not to think that we can do anything at all through our weeny bit of meritorious efforts. Not that we shouldn't make a contributory effort, but, really and truly, we should not call it a virtue, - it is just the must, it is our courtesy to the Divine, that's all. The thing is to remember (and this is “Remembrance”) that the Divine Sakti lives in the center of our being, so what we have to get is the inner calm which can reveal this Presence. No matter how often we repeat that we live, move and have our entire existence in this Presence, it won't help either. Regardless how many affirmations we will make about not judging another fellow, not having fear or condemnation, - it won't help either. But if we will realize that everyone, in his imperfect way, is struggling and is trying, perhaps perversely, perhaps totally inadequately, but still striving to be happy (striving to be happy is struggling towards the Light) - if we know that, well, we acquire compassion. The moment you acquire compassion, you are on the road.

You are to focus your whole power on something which has already accumulated within you as Truth, and reject everything which has accumulated as falsehood. This is the way we remember... and that's all. This is remembrance - to know that the inner Presence is everywhere. And the next thing - that this Presence of Sakti responds to you. And the third thing - that everything is alive, awake, aware... either consciously or unconsciously. Then you become like a visitor here watching everything curiously, understanding everything *[Whispering]* and not partaking of anything!... Genug?!

Student: Thank You, Guru.

(January 28, 1982 Thurs. Morning)

January 29, 2020

Valentina: Yes, “Ashram Danny,” do you remember the Remembrance? Tell me.

Student: Sometimes, Guru.

Valentina: Well, lets remember it more than “sometimes.” What is it that you remember, and then I will tell you how to increase it.

Student: That the appearances axe not true.

Valentina: “That the appearances are not true” - thats a good one to remember, Danny, real good. If you remember it consciously and repetitiously, you will come then to the ideal of Perfection of Goodness, of rejuvenation. As the God-man said, “Behold, I make all things new” - Jesus said it. That is to say, that He went against the appearances. He did not say that your smart- aleck intellect will make things new, He said, “I... I... I.” Well, thats what we have to remember - “I” and then “Am.” “I Am the God Presence which nullifies the appearances of whatever.” If you focus your mind on this Remembrance, well, a lot of your troubles will go. You will get then, gradually, happy, good, results.

The concrete thing is, - if you choose not to dwell on appearances, you have to believe, first and then have faith, second; and realize, thirdly, that there is the highest Power, the Sakti, which moves and is moved upon you. There is a Center (thats the Center to remember), which is a Center of Realness, and it surpasses all the appearances, the Center which, if remembered, gives you power to claim your Good and give thanks for it. The Good is not the Good of this world, but it is the Good unending.

It starts very simply, Danny, there is no big theory about it and there is no big mystery either. It starts with gratitude, with immense gratitude - gratitude for whatever you are *now* receiving from that Center. Now you said, for instance, that you are remembering that the appearances are not true. Thats great! It means that you *now* are receiving this Power to tell me this. So you have to be grateful for it. You have to be real grateful, but not as the Pharisee who says, “Im so great, I know better, I know that the appearances are nothing. What do they know?!” You see, when we start this way, we go down, but the “I” within you is your Center of Goodness which you do not proclaim as your intellectual ego, if you have a glimpse into the Center. But if it is the intellectual ego... I know so many people who, like parrots, speak about the great things, and then they attribute it to their little frontal brain. They will say, “I feel the healing Presence within me. Oh, everything is whole! I see God in all.” You *don't*! If you see It, you would speak differently about It and, above all, *act* differently.

So thats just the greatest secret about the simplest things. “*By their fruit ye shall know them!*” How about it, Danny?!

Student: Yes, Guru.

Valentina: And this dwelling upon the Truth and not the appearances also includes the no-dwelling upon the certain aggravating matters which are falsehood - like failure, like illness, like limitation, like doubt, - because if you dwell upon them, you dwell upon the appearances... and you will invite them into your life. So quietly and secretly we have to remember that Center of Goodness, and then just love it. Have an awareness that this is the Truth and that from It comes Wholeness.... Okay, God bless you.

Student: Thank You, Guru.

(January 29, 1982 Fri. Morning)

January 30, 2020

Valentina:

...The mind which is strong and positively adamant is the mind supported by the Sakti, the Divine Will Power. It struggles for Perfection, such a mind. It discriminates well, it refuses to prolong the destructive moods, it cherishes every ray of Light, it is ever-ready to raise up after the fall, it is able to joyously start from the scratch. It lives and moves higher and higher. Such a mind only is fit to receive the Divine Force. The Sakti is impartial, It knocks everywhere, but It leaves the unsuitable- for-its-workings receptacles and rushes to the fit ones, whereas the undivine, destructive forces (millions of them!) are invading precisely the minds which *invite* them by their stubborn refusal to accept the guidance of Guru and God....

So the whole human problem, all the miseries, all of this is a result of...well, I would say - ignorance. It is only the knowledge of your own possibilities, your own higher Self, that can free you from the ignorance and all its effects. It is impossible to entertain yourself all the time with the contemplations on the failure, sin, inadequacies, frustrations, hurt feelings, desires of superiority and feelings of inferiority, and at the same time be free from such limitations. The more you feel yourself limited, the more limited you will be, and the less you will be able to invite the Divine Sakti, and even more than that, you will be never in the awareness of the Sakti. But if you contemplate the freedom, if you contemplate the possibilities of your higher Self, then you surrender to It.

You see, the very dangerous thing is to attribute freedom to your ego and not to your Soul, because the mind

which is strong and positive does not attribute freedom to itself. It knows that the freedom lies in the Spirit and it surrenders itself to It. Such a mind gets more capacity to become the instrument and to act together with the high Judge and the high Guide. There should be the development of the capacity to mould yourself, to be more aware of yourself. If you get more consciousness of your realness, then you are making the choices towards freedom and not towards the slavery and towards the bondage. And if you choose one thing, for instance, concretely, if you choose not to lament, or you choose not to be sorry for yourself, not to have hurt feelings, that's already a great choice. And this invites the next choice, - you become freer and freer from your limitations, but first you have to understand that freedom begins as a state of your mind. If you do not have that state of mind, then Sakti goes away from you. That's just the point.

There are many ways, of course, to cultivate your receptivity to the Divine Sakti. The most beautiful one is the worship. Worship is not just the external material worship, but it can be in your mind. If you are worshipping the Supreme Sakti, She is attracted to you. The worshipping is the love, the awareness that that Power bestows upon you knowledge, which alone can liberate you from ignorance and limitations. So the highest worship is not to demand anything from your Deity or from your Ideal, but to give yourself to It, to mentally prostrate. This is really the highest. When you have the certain attitude, certain mood of intense devotion to the Divine, that's worship and that invites the Grace and that gives you freedom from your limitations.

You see, you can, instead of worship, use the word "love" or "adoration" or "devotion," but it is to be always concentrated on the attributes of the Divine, - the Divine Mother's Power, the Divine Mother's Bliss, Her Omnipresence, Her Immortality which all is in you in proportion that you adore it in the Divine....

And that's it, Danielle! She will knock into your heart with all Her Might, but open the doors. Okay?!

Student: Yes, Måam. Thank You, Guru.

(January 30, 1982 Sat. Morning)

January 31, 2020

[Massaging the solar plexus]

Valentina: I always tell you that when you touch your solar plexus, you are dealing with your subconscious mind. It is just like the conscious mind is talking to the subconscious mind. It is not an imagination, it is not a fantasy or an amusement. These things are well proved in psychiatry, psychology, even in the West. It is called "auto-suggestion," but there is much more to it, because there is such thing as the power of the subconscious mind which works without your suggestion. However, you can understand it, maybe better, if you will put it into this terminology, "auto-suggestion."

So you are holding your subconscious mind now, the solar plexus, where, it is said, is the center of subconscious reactions and responses. You inhale and gently massage... and now you mentally suggest: "I suggest that I may get rid of fears, anxieties and worries. I don't want the subconscious mind to throw to the surface these morbid feelings. Hello, subconscious mind, how are you? Do you hear me?"

And it hears you. "No more fears, no more worries, no more anxieties, - is that what you said?"

"Yes, yes, brother, that's what I said."

Now continue just to affirm it mentally and inhale....

I also often tell you that you have to believe in your own suggestions, because subconscious mind is sincere, whereas conscious mind is not; but if you, really and truly, want to change yourself, it is quite a good deal of exercise. You are suggesting certain things which your subconscious apparatus is registering. If it is done constantly, you can change yourself. If it is not done consciously and regularly, then every man is a prey to suggestion of his own mind and of the millions of other minds. That is very easy to prove.

When, for instance, a person who has his conscious workings well-established, finds himself in the unfavourable-for-him society or circumstances, he can resist the influence of the unsuitable-for-him environment. If one has no such consciousness, he is immediately coloured by the majority, the way majority thinks, the way majority feels, the way majority wants this person to act, he will, and he becomes a sheep. That's why we have very few people with will and character and millions and millions of people characterless, who are coloured instantaneously by the suggestions.

Well, if we want to absorb the suggestions which are helpful to us, that's a wonderful thing. If you, for instance, want now to benefit from what I tell you, that is a conscious submission to suggestion (I suggest the thing and you repeat it consciously, because you *choose* to, because it is an uphill world of different calibre, you have to climb in this world of self-perfection), - so when you choose to be influenced, it is one thing, but when you do not and are influenced by the negativities, mostly, that's another thing. "Had it been the positivities," you may ask, "is it all

right to?" Sure, it is all right, but consciously is much better than unconsciously. Well, people who do not have consciousness, if they would be put into a good environment, sometimes, they are influenced favourably, but not always. Most of the time you will do whatever you want, for it is always an effort to assimilate the good influence. You can bring the horse to the well, but to drink, it will refuse.

Okay, so now again please, massage your solar plexus, inhale, and let's suggest something which we need most. The end of the month which is called "Remembrance," we are suggesting to the subconscious mind: "I want to have the Remembrance of all the good things - of the ideals, of the goal; please help me, brother subconscious mind, to always be ready to keep up to my ideals." And then say, "Thank you, I received it. *Om Shanti, Shanti, Shanti.*"

So, you see, this is our contributory effort. The rest does God, but our best do we. If we do not practice, if we do not exercise, we cannot do anything, because we block the Grace. But if we make some of our effort, then we open the door to the Divine influences.

All right, now a little music, lie down for pranayama please... well deserved break. Relax. [*Pranayama*]

[*Later, while palming the eyes*] A little meditation now, before we shall go into the prayer for the deceased, and that is, - joy and gladness are for those who can live in Now, this moment, this moment, not even this hour, this moment. For instance, if you live moment-to-moment, you do not miss anything in life. This moment you find yourself in the most beautiful environment, and this very moment I, for instance, sniff this air... wow! It is moist and beautiful and fragrant; for this moment I bow and am grateful. The next moment I register something else, again with the gratitude. In other words, every breath is bowing down to the Divine in gratitude. Then life is not wasted. So many days and nights, hours and minutes, *years* and decades are wasted on worry, resentment, frustration, hatred, doubt, fear and lust. And then it is written on the face of man. My Gurudev used to say, "Show me your face, I'll tell you who you are." Everything is written there - the shifty eyes, the quivering lips, the many other things which he enumerated - show how you spend your minutes and hours. This is a little meditation as well as a reminder and remembrance.... With a little tender smile I say bye-bye to great January, with great Remembrance of the Goal. *And the name of February!*... what's the date, Chu?

Student: Thirty-first of January.

Valentina: That's right! So the day next to this will be the first of February. I don't know how I'll baptize it, [*Smiles*] - I'll just have to meditate, it will come to me. Okay, meditate with me on Remembrance - I'm all in Remembrance.... [*Silence*]

[*Later, following the prayer for the deceased*] ...*Om Shanti, Shanti, Shanti*.... The name of this month is "Sincerity!" It is a very wide concept. You can pack into sincerity almost every aspect of life. Specifically, we are to sincerely mean everything which we profess as good and sincerely abstain from everything which is hurtful to us and to others, to sincerely practice that which we pretend to be, - then it will be no more pretense, but it will be truth! Simple as that!

February is usually marked by the day of Love of St. Valentine and Love of Saint Ramakrishna, two great currents of Love of totally different tonalities. So to sincerely take such observances is also a test for our inner integrity. We observe many things, but how sincere we are in our observances is a question-mark. The observances lose their significance completely when there is no earnestness, sincerity, enthusiasm and *remembrance* of their value and origin. So sincerity is a must, in both spiritual life and material life. Without sincerity there is no worth. To say one thing and to mean a second thing and to feel a third thing is no sincerity. Sincerity is a quality of the pure, the intense and the great. Without sincerity, there is neither art nor science nor religion - the three fundamental drives of human culture. They completely are corrupt without sincerity and talent, but sincerity is talent and sincerity makes your talent.

You take the great artists, and you are immediately under their influence if they are sincere, and you are indifferent if they are not, even if they are virtuosi. You just are indifferent, you say, "Well, isn't it wonderful?" and forget about it, but you are in tears and in inspiration and admiration when there is sincerity of the great artist, of the great preacher, of the great saint. Well, I use the word "great" in order to mark precisely sincerity, because without sincerity there is no greatness....

God bless Sincerity and God bless you... God bless the world.... *Om Shanti, Shanti, Shanti*.... [*Silence*]

(January 31, 1982 Sat. Night)
