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6 HINDI LETTERS from THE DIVINE MESSAGE in AMERICAN ENGLISH and I.A.S.T. from HANDWRITINGS of

HER HOLINESS ŚHRĪ MĀTĀJĪ NIRMALĀ DEVĪ

October 2, 2023

Letters put together solely for educational and scholarly purposes by: The Comprehensive Compilations Team which posts on Sahaja Yoga America Google Group with the sentence, “Please kindly share it with all our brothers and sisters.” <https://groups.google.com/forum/?hl=en#!forum/sahajayogaamerica> and on <https://seven-teams.github.io/divine/>

Colors: for text without audio, video or original handwriting

1 1901-0000 Letter (Message) (Hindi) from *Nirmala Yoga*, Issue 1 (January-February 1981), Pages 2 and 3

Version 1:

Mahā Yoga's time is here. Due to Mahā Yoga people are getting Self-realization in thousands. [Variant: Time of Mahā Yoga is here. With this only thousands of people will get Realization.] In the beginning, on the Tree of Life only one or two flowers were blooming but in this Mahā Yuga, it is Blossom Time. It is all the time's play. Many Seers had announced about this era [time]. Recently, saw William Blake's book called Milton. He was very philosophical and in His prediction He mentioned the place where Sahaja Yoga started (Surrey Hills) and the place where the foundation of the first center was established (Lambeth Vale), writing about both places is very surprising. It is also written that a common person will be becoming a Preṣhit (Prophet), who will be bestowed with special power. With this amazing power he will create many more Preṣhit [Prophets]. After reading this so deep and so correct information about Sahaja Yoga in His poem felt tremendous joy. If our country's Sahaja Yogis' also be aware of this knowledge[,] then recognizing the greatness and accepting the depth of this greatness will be their great responsibility.

Kundalinī sprouted through Sahara Yoga can only bring transformation. Only the living energy can do the living work. There is no other way except [but] transformation.

This is the last step. This can be understood with understanding. This is God's Last Judgment. But it is very generous and full of love – and this is a pure waterfall which is flowing through your Mother's tender heart. You yourself introspect and make yourself pure. Make your attention enlightened with this pure and very beautiful Ātmā.

Mother's love and many blessings to all of you

Always your Mother - Nirmalā

Version 2:

The time of Mahā Yoga has come. Thanks to this thousands of people are getting their Self-realization. At the beginning, only one or two flowers blossomed on this Tree of Life, but in this Mahā Yuga, spring has come. All this is a question of time. This yuga was predicted by many great people. Recently, I saw the book Milton written by William Blake. He was a great philosopher and it's so surprising how he predicted the foundations of Sahaja Yoga (Surrey Hills) and the first Sahaja centre (Lambeth Vale). He also wrote that with a special power, ordinary people will become a Preṣhit (Prophet), who will be bestowed with special power. With this amazing power he will create many more Preṣhit [Prophets]. And with this wonderful power they will liberate many others. I enjoyed very much his poem that had such depth and such clear knowledge. If only the Sahaja Yogis of our country could become aware and alert towards this kind of knowledge, then they will aim at achieving the greatness and the depth of Sahaja Yoga.

Change can only come through the Kundalinī that is germinated by Sahaja Yoga. That which is the power of life, only that can work out the living process. There is no other path than change.

This is the last step. It can be understood only through wisdom. This is the Last Judgment of God. But this is also the pure fountain of generous love flowing through the delicate heart of the Mother. You yourself have to assay (examine) yourself and purify yourself. Get your attention enlightened by this most beautiful Atma.

Mother's many loving blessings to all

Only yours always, Mother Nirmalā

सन्देश

મદાયોગ કા સમય આપાયા હૈ | ઇસી મે દખારો કી સંસ્કરણ
મે બનતા આત્મસાધારણી વિદેશી હૈ | એવી હૈ | જીવનને
હૃદામે હૃદામે લાભ દે દી કુલ રિવલેન્ટ રહે
કિન્તુ કસ મદાયોગ મે લદાર આ ગઈ હૈ | સાર જાણ કા
રવેલ હૈ | કસ યુગ કી ઘોણમાં અનેક અવિષ્ટારિક્યોને
કી ચી | હાજ મે William Blake ની Milton કિલાજ
દેખવી | એ દાર્શનિક એ ઓર કનકી સાધિયાજાળી હૈ
મદન કાલજ કી સર્રેહિલ્સ જાં કુદ્ડી થી (Surrey Hills)
અને જાં પચાસ કેન્દ્ર કી નીંબ હડી હૈ (Lambeth Vale)
દોણો હૈ જગત કે લારેમે લિલેનાની કુદ્ડી આંદોલના હૈ |
અસ્મે કાલ જી લિલેના હાની હૈ | કી સર્વસામાન્યાનો
પ્રોપેટ (Prophet) હાજાર હાડાજાર જો સાંચ વિશેવા
શાસ્ત્રી કો હાડાજાર | હાજ હાડાજાર કિલેજાર | હુદું અધ્યાત્મ
જેસે અનેક પ્રોપેટ જાન કાઢુણ કરેના | હાડાજાર કો કા?
હાડી હૈ હાજ ઓર સાહીભી જાનકારી હાંદી હશ કારેના
મે પણ હુદું હાડાજાર હાડાજાર | હાજ હાડાજાર કે મદનયોગી
ભી હસ્તરદું જાન રે સતકી હો જીએ હો સાનેયોગ કી

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અદ્યાત્માના એ આંકુશીલ કુઠળિની કે રેખે પરીવર્તન
દી સાથા હૈ | જો જીવન કાણી હૈ વહી જીવના
કાંઈ કર સકતો હૈ | પરીવર્તન કે સિવાય ઓછ
કુશરા કોઈ માર્ગ નદી હૈ |

यह कलिक वारो है इसे अमरादारी से ही समझा जा सकता है। यह कलिक का अंतिम निर्णय है (Last judgement)। किंतु अन्यथा ओवरड्राफ़र्म प्रेस में भी यह अंतिम निर्णय के क्रियालय से बहता है ताकि प्राप्ति घरना है। आपने अपने को प्रतिवेद्य और अपने को शुद्ध कर लिया है। अपनी प्रतिवेद्य अपनी से अपनी लिया है।

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1901-0000 Letter (Message) (Hindi), Page 2 (Original Writing)

Letters and Faxes

2 1976-1021 Letter to Sahaja Yogis (Hindi) (Naraka Chaturdašī Day), Diwālī, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK

[Stamped/typed:] NIRMALA DEVI SRIVASTAVA

[Stamped/typed:] 2, Parklands,
Ice House Wood,
Oxted,
Surrey

Version 1:

My dear Sahaja Yogis, My dear children,

Let this Diwālī enlighten you with light of love. You yourself are the lamps which burn high and don't get pressed by the cover. They become much more powerful than the cover. It is their own asset. When they are hit upon, they are disturbed and extinguished.

Why are our lamps disturbed? You should think over it. Is there no transparent sheath around them? Have you forgotten your Mother's Love and therefore you are so disturbed? As the glass protects the lamp, in the same way My love will protect you.

But the glass should be kept clean, how can I explain? Have I to say like Šrī Kṛiṣṇa, "Leave all religions and surrender to Me" or as Šrī Jesus, "I am the way, I am the door."

I want to tell that I am that Mañgil (Destination). But will you people accept it? Will this fact go to your hearts?

Although what I say is distorted, the Truth will always stand. You cannot change what It is. Only you will remain ignorant and backward. I am unhappy because of that.

Diwālī is the day of real aspirations. Invoke the whole universe. Many lamps have to be lit, and looked after. Add the oil of love, Kunḍalinī is the wick and awaken the Kunḍalinī of others with light of the Spirit within you. This flame of Kunḍalinī will be kindled and one within you will become the torch. Torch is not extinguished. Then there will be spotless sheath of My love. It will neither have any limits nor any end. I will be watching you.

My love for you is showering as many many blessings.

Yours always loving Mother

Nirmalā

Version 2:

Dear Sahaja Yogis, My dear children,

May this Diwālī light the lamp of love within all of you. You yourselves are like those lamps whose glow spreads far and wide, and this glow cannot be diminished by trying to cover it up. In fact, trying to conceal them makes these lamps even more powerful. This is the inherent wealth of these lamps. But sometimes negativity causes these lamps to shake and waver.

What is the reason for these lamps to shake and waver? All of you please think about this. Don't you possess a kavach [protection] to keep you from shaking and wavering? Have you forgotten your Mother's love, and is that why you shake and waver? My love will always protect you in the same manner in which a glass covering provides protection to a lamp.

But the glass has to be kept clean. In what words can I explain this to you? Will I have to say like Šrī Kṛiṣṇa said, "Give up all other duties and surrender only to me," or like Jesus Christ said, "I am the path and I am the entrance."

What I want to tell you is that, 'I am your final aim.' But will you all accept this? Will this message of mine enter your hearts?

Sometimes whatever I say is distorted and twisted. But the truth is the truth. You cannot change the truth. If you try to change the truth you will remain ignorant and backward. This is the reason for My unhappiness.

Diwālī is the day for pure aspirations. Please welcome the entire universe. Many lamps have been lit and these lamps have to be protected. Pour the oil of love into these lamps, make the Kundalini the wick and your inner Ātmā the flame and let the glow of this flame raise the Kuṇḍalinī of others. The flame of the Kuṇḍalinī will glow even much more and the small flame within you will become huge. This huge flame will never die. Then you will receive the pure protection of My love. This love is limitless and unending. I will always look after you.

My love will always shower you with infinite blessings.

Yours always loving Mother

Nirmalā

Source: Mahipalsingh Jaisingh Raul Collection, scanned by Ankit Khare.

NIRMALA DEVI SRIVASTAVA

2, Parklands,
Ice House Wood,
Oxted,
Surrey.

मिय सहजयोगी, मेरे घारे धर्मो,

यह दिवाली तुम सबको प्रेमके पानाहा जे उत्तमोक्त करो।
मूल स्वर्ण दीप हो। जो दीप जल उठते हैं वे आवरण वृद्धाये
नहीं ला सकते हैं। आवरणमें वे कई आधिक फालों-झालों
हो जाते हैं। यह उनकी अपनी अपदा है। उनके कृपां जब
आधार लेते हैं, वे विचारित होते हैं, और बुझ जाते हैं।

आपके दीप विचारितक जड़ों होते हैं? इत्तमार विचार
करना होगा। उनपर क्या कोई पारदर्शी अवश्यक नहीं है?
क्या आपके माँ का एतर आप भूल जाते हैं? क्या इसें निष्ठ
आप इनके विचारित हैं? जो वे कांच दीप का बद्धां बनाती
हैं, उनीं पकार मेरा प्रेम तमहारी बद्धां करेगा।

विचार इस कांच को भास रखना है। मैं विचार पा-
कार समझा हूँ। क्या कृष्ण के जौसे बहना होगा।

“सर्व धर्मानाम् परित्यज्य पायेत् शाश्वत इति।”

या इसी मरीच जौसे कहता होगा।

“मैं ही बासता हूँ, मैं ही द्वार हूँ”

मैं तो बताना चाहती हूँ कि मैं ही वह संभित (De-
stination) हूँ। विचार करा आपनोग इसे स्थिकार करेंगे
और क्या यह बात आत्मसात होती? तो जो भी क-
हती है, उसे विचारित रूप देनेसे भी, जो सत्य है, वह
रहेगा है। तब इसका रूप नहीं बदल सकते। तब ही अतिरिक्त
रह जातों तब ही पिछड़े रह जाओतों। इसें से मैं दृश्यी
हूँ।

दिवाली आवाहन का दिन है। सोरे विश्वका आवाहन
करो। अजेक दीप जलाते हैं। हमें भवाना है। उनमें
तो प्रेमका छापो, इयोन की रुदी कुछ लिखती है, और आप
अंदरके आत्म प्रकाश को अंदरकी कंपालती जागूत करो।
यह कुछ लिखती की ऐसे जोड़ती अंदर (उन्होंने मनदर
मशाले लिये हैं)। यहां बुझती नहीं है। अप्र प्रिय मेरा
प्रेमका लिखानक आवरण बनेगा, जो उनकी भविता रखती
जे अलग। मैं उसे देखते हैं बहुतों। उस भवके पारी मृदारूप
अंदर, अजेक आओंकी बनकर उपर रहते हैं। यह दिवाली का आम-
निका है।

1976-1021 Letter to Sahaja Yogis (Hindi) (Naraka Chaturdaśī Day), Diwālī (Original Writing)

दीपावली आशीर्वाद

प्रिय सहजयोगी, मेरे प्यारे बच्चों,

दिनांक : २१ - १० - ७६

यह दिपावली तुम सबको प्रेम के प्रकाश से आलोकित करे—तुम स्वयं दीप हो। जो दीप जल उठते हैं वे आवरण में दबाये नहीं जा सकते हैं। आवरण से वे कहीं अधिक शक्तिशाली हो जाते हैं। यह उनकी अपनी संपदा है। उनके ऊपर जब आघात होते हैं वे विचलित होते हैं और बुझ जाते हैं।

आपके दीप विचलित क्यों होते हैं? इस पर विचार करना होगा। उन पर क्या कोई पारदर्शी आच्छादन नहीं है? क्या आपके माँ का प्यार आप भूल गये हैं? क्या इसलिए आप इतने विचलित हैं? जैसे कांच दीप का रक्षण करती है उसी प्रकार मेरा प्रेम तुम्हारी रक्षा करेगा।

किन्तु इस कांच को साफ रखना है। मैं किस प्रकार समझाऊँ? क्या कृष्ण के जैसे कहना होगा “सर्वधर्मानाम् परित्यज्य मामेकं शरणं व्रज।” या इस मसीह जैसे कहना होगा “मैं ही रास्ता हूँ, मैं ही द्वार हूँ।”

मैं तो बताना चाहती हूँ कि मैं ही वह मंजिल (Destination) हूँ। किन्तु क्या आप लोग इसे स्वीकार करेंगे और क्या यह बात आत्मसात

होगी। मैं जो भी कहती हूँ उसे विपरीत रूप देने से भी जो सत्य है वह रहेगा ही। तुम उसका रूप नहीं बदल सकते। तुम ही अनजान रह जाओगे, तुम ही पिछड़े रह जाओगे। इससे मैं दुखी हूँ।

दिवाली नये आह्वान का दिन है। सारे विश्व का आह्वान करो। अनेक दीप जलाने हैं। उन्हें संवारना है। उनमें तेल प्रेम का डालो, ज्योत की रुई कुण्डलिनी है और अपने अन्दर के आत्म प्रकाश से औरों की कुण्डलिनी जागृत करो।

यह कुण्डलिनी की ज्योति जलेगी और तुम्हारे अन्दर मशालें बनेंगी। मशाल बुझती नहीं है। और फिर मेरा प्रेम का निष्कलंक आवरण बनेगा। न उसकी सीमा रहेगी न अन्त। मैं तुम्हें देखती रहूँगी।

तुम सबके प्रति मेरा स्नेह अनेक अनेक आशीर्वाद बन कर उमड़ रहा है।

यह दिवाली का अभिनन्दन है।

तुम्हारी सदैव प्रेम करने वाली मां

निर्मला

निर्मला योग

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1976-1021 Letter to Sahaja Yogis (Hindi) (Naraka Chaturdaśī Day), Diwālī from Nirmala Yoga, Issue 13 (May-June 1984), Page 21

Letters and Faxes

3 1977-0909 Letter to Dear Son Anil (Hindi), 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK

56 Ashley Gardens
London 5 w | 6
9th Sept

My dear son Anil,

I got your letter and was overjoyed to read that you have taken Sahaja Yoga to Abu Dhabi.

Yes, the answer to the question that you asked is that the real name of Sahaja Yoga is "Antar Yoga" [Inner Yoga which transforms you from within]. In this Yoga instant transformation of human beings takes place and only with the transformation this [Yoga] starts benefiting. And only then the Yogi can progress.

The life of a human being is based on the Foundation of Dharma. If someone tells us to build a strong/solid house on a muddy foundation then what can we call such a person. As you can understand, this is common sense. The advantage of Sahaja Yoga is – howsoever is the foundation even after the house is built, the foundation can be rectified.

The only thing required is the will to do it. Sahaja Yoga is very powerful and at the same time equally loving.

That is why by using or practicing it we only will get benefited and not it [Sahaja Yoga].

I had sent a letter for Nikkoo but possibly he wouldn't have got it since Pramila had left [shifted from] her house. I had sent it on her address.

I hope that the amount your Mother loves you and respects you, you will also estimate [value] yourself accordingly.

I keep busy that is why the reply to your letter is delayed.

Yours always – Mā Nirmalā

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56 Ashley Gardens
London SW1 b.
9th Sept.

સુર્યિના વેદ અને |

1977-0909 Letter to Dear Son Anil (Hindi) (Original Writing)

Letters and Faxes

4 1978-0500 Letter to Sahaja Yogis of Delhi (Hindi), London, UK from Anant Jeevan, Issue 2 (Autumn 1979), Pages 1 and 2

Dear Sahaja Yogis of Delhi,

Your loving letters put Me in the same plight as after worship, every pore of the body oozes out the Chaitanya. It gives Me great pleasure to learn that you all are engrossed in your sādhana.

A mother only wishes dear children should stand on their own and that her acquire their own wealth. So long as this does not happen, our life will have no fulfillment in spite of (in the midst) all achievements. No sādhana becomes possible without turning within (inward) we should speak of only that in which lies our ultimate well-being and piety. What else is there to achieve in the human life except God?

Sahaj Yoga is an unparalleled discovery. The entire humanity will have to be acquainted with Sahaj Yoga in the same manner as a scientific invention is made known to all, only an individual makes an invention but he extends its benefits to the entire mankind. This is the way of man. Another thing is that an inventor can work only on the basis of the knowledge accumulated in the past. Similarly the day has now come when, after several past revelation man has been brought within the horizons of his goal. But when we enter this beautiful shrine we should not forget those steps which have led us to it. The builder of those steps which have led us to it. The builder of those steps and the maker of this shrine are one and the same.

When we say God is one it does not mean that he is an inanimate monolith like the Govardhan mountain. The one who is the source of life cannot be lifeless. When a human being assumes various roles for different function such as mother, sister, brother and father, what innumerable manifestation the God must be living.

God has revealed to us all the things so that we take to worship and meditation. In the West the people have ample free time. It is on account of this excessive free time that people get completely bored with their empty life and commit suicide. These days so many people are taking recourse to self-annihilation. But through Sahaj Yoga they can find the meaning of life. Man can get contentment only in the perfection of life. Because no one really dies. Only the earthing sheath of the human being is cast away as we cut out our nails. All the rest remains. The unsatisfied should go to the world of the dead and wander as spirits making the lives of themselves and others miserable. One should, therefore, obtain the satiety of Sahaj Yoga and should commend it so that it grows.

What is Unconscious, you know well and you are benefited by it. But you do not yet fully trust it. It feels offended by this lack of faith and its attention is diverted from you. Therefore rejoice in excellent revelation and sing into praise. There lies your good. Who waxes ignorant even after knowing and who becomes blind even after seeing will remain deprived of God's Grace from birth to birth. God is pleased with the innocence of his children not with their cleverness. He knows there all. Therefore again and again, I say "grow in your inwardlyness."

Ever remembering you

Mother Nirmalā



देहली निवासी सहजयोगी,

आप लोगों के प्रेम पत्र पढ़ कर मेरा हाल वही हो जाता है जैसे पूजा के पश्चात् हर रोम-रोम से चतन्य बरसने लगता है। यह जानकर कि आप लोग अपनी अपनी साधना में संलग्न हैं, बड़ा हर्ष होता है।

माँ क्या चाहती है कि उसके प्यारे बच्चे अपने बल पर खड़े हो जायें। अपनी संपदा को प्राप्त करें। बब तक यह घटित नहीं होता सब होते हुए भी जीवन हमारा फलित नहीं होगा। आंतरिकता के बगेर कोई भी साधना नहीं जुटती। हमारा ही कल्याण और मंगल जिसमें है उसी का वरण करना चाहिये और सिवाय परमात्मा के इस मानव जीवन में और क्या पाना शेष है।

सहजयोग एक अनुपम शोध है। जैसे कि कोई Scientific शोध खोजने पर मानव उसका परिचय सर्वजन से करता है उसी प्रकार सहजयोग से पूरी मानव जाति परिचित होनी पड़ेगी। एक मानव ही खोज लगाता है किन्तु उसका लाभ सारे सासारे को करता है। यही मानव की रीत है। दूसरी बात जो खोज लेता है वह दूसरों की पूर्वजनित विद्या पर आधारित ही कार्य कर सकता है जैसे कि अनेक अवतरण के पश्चात् ही आज यह दिन श्राया है कि मानव को उसके लक्ष के समक्ष सम्मानित किया गया है। किन्तु इस सुन्दर मन्दिर में प्रवेश करते समय उन सीढ़ियों को नहीं भूलना चाहिए जिससे गुजर कर हम आये हैं। उन सीढ़ियों को बनाने वाला और मन्दिर को बनाने वाले एक ही हैं।

जब हम कहते हैं कि परमात्मा एक है तो इसका अर्थ यह तो नहीं होता कि गोवर्धन पर्वत सा वह एक ठोस निर्जीव है। जो जीवात्मा का स्रोत है, वह ठोस नहीं हो सकता। जब एक मानव अनेक रूपों में जैसे माँ, बहिन, भाई, पिता इत्यादि अनेक कार्यों के लिए अनेक रूपों में विचरता है तब फिर परमात्मा कितने रूपों में विचरता होगा।

ध्यान धारणा करने ही के लिये परमात्मा ने आधुनिक आविष्कार दिये हैं। पश्चिम में तो लोगों के पास समय ही समय है। इतनी अधिक अवधि होने के कारण ही लोग अपने ही रिक्त जीवन से पूरी तरह ऊब जाते हैं और आत्महत्या कर लेते हैं। आए दिन कितने ही जीव आत्महत्या का सहारा लेते हैं। किन्तु सहजयोग से उनको जीवन का अर्थ मिल सकता है। जीवन की पूर्णता से ही मानव को संतोष होगा। क्योंकि कोई मरता नहीं है जिस प्रकार हमारे नाख़ुनों को हम काट देते हैं उसी प्रकार मानव शरीर का पृथ्वी तत्त्व गिर जाता है। शेष सब कुछ बच जाता है। अतृप्त जीव प्रेतलोक में जाकर भूत बनकर धूमते हैं, अपना और दूसरों का जीवन दूभर करते हैं। इसलिए सहजयोग से प्राप्त तृप्ति को अपनाना चाहिए और बखानना चाहिये जिससे उसकी वृद्धि हो।

जो अचेतन है (unconscious) इससे आप परिचित हैं और लाभान्वित हैं किन्तु अभी उस पर पूरा भरोसा नहीं है। उस पर भरोसा न करने से उसका अपमान होता है और उसका चित्त हट जाता है इसी से इस अनुपम साक्षात्कार को स्वीकार्य करें, उसका अभिनन्दन करें और उसका जय जयकार करें इसे ही अच्छा कहा जाता है। जानने पर भी जो अनजान बनेगा, देखने पर भी जो अन्धा बनेगा, वह जन्मजन्मान्तर परमात्मा के प्रेम से वंचित रहेगा। परमात्मा को बच्चों की अदोधिता प्रसन्न रखती है न कि चालाकी, वह सब को जानता है। इसलिए बार बार कहती हैं अपनी आंतरिकता बढ़ाओ।

तुम्हारी सदैव याद करने वाली
माँ निर्मला

1978-0500 Letter to Sahaja Yogis of Delhi (Hindi), London, UK from Anant Jeevan, Issue 2 (Autumn 1979), Page 1

Letters and Faxes

5 1985-1112 Letter (Hindi) to Rai Sahāb, London, UK

12 Nov 85
London

My dear Sahaja Yogi Rai Sahāb,

It is very surprising that you again neither took permission from the trust nor you showed Nirmala Yoga to any trusty and got it checked. I told you two years back that it is very important but you did this whole program according to your will which is totally wrong. I don't agree to [with] any unconstitutional ways. For this the community which is in Delhi has again the same complaint. Now it is going to be five years and still you kept [keep] the same attitude. Therefore it is better you stop the publication of Nirmala Yoga.

Still if you think it is correct that I should say all these things [...] And you gave the example of Śhrī Kṛiṣṇa, but all this he told Arjuna only. And if we talk about Īśā Maśīh then He said the truth that He is the Son of Parameśhwār and this is correct. But Kabīr said, "How to make them understand as the whole world is blind," and the same thing Īśā said. People crucified Him, they could not bear this Great Saint. Therefore it is not necessary that everything should be spoken. [The] Ones who are blind have the power. From the example of Īśā I have learnt that this world is full of mad people. Specially you have in English from mind. You don't know that foreigners know nothing about spirituality. Their background is nothing but only Īśā Maśīh. And they kept on speaking for four years and devils crucified [Him]. Now in His name they made it a religion. So why should everything be told to them, I don't want to be crucified. I have to do the work of Self-realization so why should everything be told to these fools? I know what I have to say. You learn this work for Me.

Now please stop the work you have been doing according to your manamānī [self-will, arbitrariness, highhandedness]. Whatever may be the reason, Truth is that which cannot be known without Self-realization. In this way, when people will know Self-realization, [they] will also know Me. For that you don't have to give them any signs. Whole blindsenss will be destroyed with the feeling only.

You remember your own condition. Will you know what I am without knowing the Ātmā?

I don't write such long letters. I am not angry with you. I am [only] making you understand. Hope with this order that you stop the Nirmala Yoga. Don't feel bad or sad. As whatever is said or written for Sahaja Yogis should be very carefully [thoughtfully]. Reason is [that] among them also ambassadors of evils are there. One of the disciples of Christ crucified Him, whereas He had only twelve disciples and here there are thousands.

Always your Mother
Anant āśhīrwād and My door is open.
Nirmalā

Source: Yogi Mahajan Collection.

12 NOV 85
London

महामाय सहज ओरी सापेंहाइ

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1985-1112 Letter (Hindi) to Rai Sahab, London, UK, Page 1 (Original Writing)

1985-1112 Letter (Hindi) to Rai Sahāb, London, UK, Page 2 (Original Writing)

1985-1112 Letter (Hindi) to Rai Sahāb, London, UK, Page 3 (Original Writing)

Letters and Faxes

6 1990-0000 Letter (Hindi) to Yogi Mahajan, On an Article of Umā Vāsudev, London, UK

Variant 1:

My dear Yogi,

Many Sahaja Yogis were not happy with Umā Vāsudev's Article and I also got many letters. It is possible [that] you also must have got some letters. That's why I am writing you this letter. Some people may be angry with you too. Though I think one thing is good for Me. That's why I looked into the writing (lekhī) [article]. You people know how I run away from getting My Feet touched: why you people give the right to touch My Feet to anyone except a Sahaja Yogi? I agree that some of them crossed over (pār hō gae) [got the Realization] to be on My Feet but mostly they are painful. From egoistic people I am saved as they don't take the trouble to touch My Feet, otherwise [I] don't know what would have happened to these Feet. Poor [Feet] would have been burnt. If by this article the common people stop touching My Feet, [I] should be grateful to Umājī.

But she should not think herself to be very clever and others to be bhayagraḥṣṭa [frightened, coward]. Does Umājī know everyone's wishes? In this world everyone is equal but they are not similar. Everyone has the right to get their Ātmā and grow in the light of It. But if Sahaj Yogis know Me as the source of this light according to their experiences and Realization, then Umājī, who is totally unfamiliar in this site, I can't humiliate her by saying uncultured and flattering. Outspoken people think they can say anything about anyone. Yes, she could have said anything about Me but for whole Sahaja Yogi society to say anything is not proper for her because they wanted to know Me. It is useless to take [a] challenge from these people. The reporters of Marathi magazines are deep and [straight]forward. Their knowledge about Śāstras can touch the vāstavikatā (Reality). One thing that Maharashtra is the land of Saints and second mostly educated people. They are spiritual dharmīk but saying this people can say that this is the sign of my narrowness as I am born in Maharashtra. But in North India no one knows about Kundalinī though Guru Nānak and Kabīr called It Surati and they described [explained] It. In Bihar where Kabī worked so hard, people call tobacco as surati. Very big scholars also disapproved him. [They] told [called] the language used by Him as Sadhukaddi and uncultured words. The Yogi poets took the help of shaduism but in Marathi literature everything is said openheartedly and all appreciated it and because of this pure faith is enlightened in common and literate people. Blind faith thrives in egoistic or conditioned [people] and not in pure faith. Like this in South, in all languages recognition is found in abundance in their scripts. That is why in South the Indian culture is flourished and in North it is getting hollow.

This script [article] is also a signal of this land where always the truth is understood by outer instruments only. Now we have to think how to ascend the balanced ones towards the Truth. When will they rise above the debates and śabda jālam to the pure faith of the Ocean of Purity, this can't be said now but [we] can hope for this. At the end this is not their fault. This is the influence of politics due to which their gaṅgā of faith has dried up.

To forgive everyone is Sahaj Yog.
— Your Mother Nirmalā

Variant 2:

My dear Yogi,

A lot of Sahaja Yogis were sad [hurt] after reading Umā Vāsudev's article and I got a lot of letters. Maybe you also received a few letters, that's why I'm writing this to you as some people might be upset with you, even though I think one thing might be beneficial to Me. That's why My attention went to this article. You know how I run away from people touching My Feet. Why do you people let non-Sahaja Yogis touch My Feet? I admit that some people get their Self-realization while touching My Feet but even they, most of them are troublesome. I'm spared by egoistical people because such people do not come at

My Feet. Otherwise, who knows what would have happened to these Feet? Poor feet would have gotten burnt. I'll be grateful to Umājī if after reading this article the general public stops touching My Feet.

But she should not think of herself as intelligent and others as fearful. Does Umājī know everyone's desires? In this world everyone is equal but cannot be similar. Everyone has the right to get their Self-realization and develop in that light. Sahaja Yogis believe that I'm the source of this light, based on their experiences, then Umājī, who is unfamiliar in this matter, shouldn't insult them by calling them sycophant. Every correspondent feels that he [she] can say anything about anyone. Yes, she can say anything about Me, but it's inappropriate to write about the whole Sahaja Yogi community. She should have known Me, but it's difficult. That's why I say it's useless to challenge such people. The reporters of Marathi newspapers are deep and mature. Their knowledge of science can touch the shores of *vāstavikatā* (Reality). Maharashtra is a land of Saints and most of the educated people are dharmīk as well. But if I say this people might think I'm narrowminded because I'm born in Maharashtra. No one in North India knows about the Kunḍalinī, even though Guru Nāṇak, Kabīr have called it Surati, told about It. In Bihar, where Kabīra has worked so much, people call tobacco as surati! Intellectuals have criticised Kabīra, described His language as a vernacular dialect. Saints who were poets took support of romanticism. But in Marathi literature (*sāhitya*), welfare has been openly talked about which everyone has appreciated, due to which pure reverence has been awakened in the general public as well as [in] the intellectuals. Usually, blind faith is found in ego-oriented or orthodox people. In all the languages of South, Saints are recognized abundantly. That's why our culture has thrived in South India and is becoming hollow in North India.

It is Sahaj Yog to forgive everyone.
— Your Mother Nirmalā

Source:: Yogi Mahajan Collection.

मत्तू भिरा थोरी,

उमा वासुदेव के लेख से अनेक महायागीयोंको बढ़ा दिया
हुआ और नेपाल संकुच से पर्याप्त धैर्योंसहित हुए जूँगी
पर्याप्त जीवे हो। इसलिए भूमि आज तुम्हें परमिति नहीं है।
हो सकता है कि तुम लोग तुमसे भी नाराज़ हो। दृष्टिकोण
जो यही है कि दृष्टिकोण दृष्टिकोण दृष्टिकोण दृष्टिकोण
तेजीसे उत्तरी तरफ जानते हो कि ये धूने से तो क्षिति नहीं होता।
हुआ। महायागी घोड़कर और किसीको ये धूने का आधिकार
आपनोम् कर्त्ता है वह तुम्हें भूमि कि कृष्ण हो॥ परम
पार हुको है। फिर भी आधिकार हो कर्त्ता होते हैं। आधिकारी
ली गांगे लो दृष्टिकोण विद्युत हो जाती है कार्य आधिकार हो
पर धूने का उत्तर नहीं लेते। नहीं तो न खाने हो परमाधिका
होता है॥ के द्वारे डाक्टर जल त्रैग जाते हैं। इस तरह के
जनसाधारण में दृष्टिकोण विद्युत हो जाना के कुपकार सानगेचारी
लेकिन इस दृष्टिकोण को जृष्टि समर्पित हो नहीं सकता॥

यहाँ दो ओर दृष्टिकोणोंको अवश्यकता कहा। उमा जी की सभी की
नहीं कामना जानती है, मंसारों सबलो॥ equal है किन्तु
similar तो नहीं है। सबको आधिकार है अपने आत्मा को
पाये और उसके प्रकाश में विकासित हो। किन्तु यह सद्बुद्धोंकी
अपने अनुभव और प्रतिविवित के दमपर हो उस प्रकाश का
प्रतीत मानते हैं तो उमा जी जो कि इस प्रकारी के दमपर
अपीरियित है उस वापल्लुस आदि अपेक्ष्य शाश्वात् अपमानित
नहीं कर सकती। क्योंकि वार्तादारी समझते हैं कि वे
जो योग किसी के लिये कह सकते हैं। हाँ मेरेवारमें वे
पाद तुम भी बदली किन्तु सारे सद्बुद्धोंकी समाज के
वोरों कहना। अकुपिते अनुभियों हो कर्त्ता कर्त्ता कुप जाना॥
वापल्लुस भी जुरिया है। किनीलियों में वादी है कि हम
वापल्लुस। जो लो जुरिया है। किनीलियों में वादी है।
लोगोंसे धूमी लेना। व्यथ है। हाँ मर्दानी परिवारोंके मवार

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दोष। गहना और क्रांति की कगड़ी २११ संख्या १०
 वास्तविकता (Reality) के लिए हम सकता है।
 यह हमें महाराष्ट्र संस्कृती की भूमि है और हमें आवश्यकता
 है जिसका लाभ। वास्तविकता पर इसका अद्वितीय लोग
 गहन कहने के लिए विश्वसनीयता का लक्ष्य है।
 कामी है महाराष्ट्र की जगता हुई है। जिसका आवश्यकता
 तो कोई कुटुंबिनी के बारम आनंद वही दृष्टिकोण
 हुआ है। जबकि सबके हसे 'सुरती' + इसे है और उपर्युक्त
 अवधारणा है। जिसका है अदा कवी ने कहा है।
 गोदावरी की लोगों का 'सुरती' तंत्रात्मक कहने है।
 लेकिन विज्ञानों के कवी का अद्वितीय किसी है।
 ताजे आज्ञा को सद्गुरुकी आदि असभ्य चालोंसे
 लिया जाता है। जो योगी की हुई है उन्होंने रसीदी
 छापी दादा की है। जो आंतरिक फैसला है। जिसकी
 मानेंप्रयोग में 'हित', रवोल्वर करा गए हैं। जिसकी
 भवन प्रयोगी की है और जिसके कारण हुए हुए जाते हैं—
 साधारणी में तथा विज्ञानों में आयत है। जिसका अंदराविकास
 आवश्यकता है। जो जगतीप्रस्तो में परम्परा है न कि हुए हुए।
 उसीप्रकार हाथी के सभी आपातकों 'मनोकी धृतान् ग्रन्'
 तातोंकों पूरी जगती है। जबलिये हाथीमेघानीपंगलकी परम्परा है
 और उसके अन्यान्यलिङ्ग जाती है। पार्वतीकी काढ़ीकाल है जहाँ हुमेशा।
 यह लखन जी की उसी पार्वतीकी काढ़ीकाल है जहाँ हुमेशा।
 वास्तविकता के अन्य अन्य गतियाँ हैं। अब हमें वास्तविकता है।
 हमें इस वास्तविकता में संतुष्टि खोना को किसप्रकार अन्य की
 जीव सूक्ष्म जीवना है। वास्तविकता के अन्य अन्य गतियाँ हैं।
 जो वास्तविकता के जीवनमेंमात्र हैं। यह तो जीव
 गति वास्तविकता की जीवनमेंमात्र है। यह तो जीव
 गति वास्तविकता की जीवनमेंमात्र है। यह तो जीव
 गति वास्तविकता की जीवनमेंमात्र है। यह तो जीव

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Letters and Faxes

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4. 1976-1021 Letter to Sahaja Yogis (Hindi) (Naraka Chaturdaśī Day), Diwālī (Original Writing)
5. 1976-1021 Letter to Sahaja Yogis (Hindi) (Naraka Chaturdaśī Day), Diwālī from Nirmala Yoga, Issue 13 (May-June 1984), Page 21
6. 1977-0909 Letter to Dear Son Anil (Hindi) (Original Writing)
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8 Letters and Faxes

1. 1901-0000 Letter (Message) (Hindi) from Nirmala Yoga, Issue 1 (January-February 1981), Pages 2 and 3
2. 1976-1021 Letter to Sahaja Yogis (Hindi) (Naraka Chaturdašī Day), Diwālī, 2, Parklands, Ice House Wood, Hurst Green, Oxted, Surrey, UK
3. 1977-0909 Letter to Dear Son Anil (Hindi), 56 Ashley Gardens, Ambrosden Avenue (near Victoria Station), London, UK
4. 1978-0500 Letter to Sahaja Yogis of Delhi (Hindi), London, UK from Anant Jeevan, Issue 2 (Autumn 1979), Pages 1 and 2
5. 1985-1112 Letter (Hindi) to Rai Sahāb, London, UK
6. 1990-0000 Letter (Hindi) to Yogi Mahajan, On an Article of Umā Vāsudev, London, UK