what we have discussed

• How to keep our connection with Shri Mataji when living in the maya?
• How to make our inner balance reflect to the nature and environment?

what we propose

1) Devotion to Shri Mataji
   Pray
   Do puja at home
   Daily Meditation
   Ask Mother, listen to Her guidance through messages which arrive, listen to Shri Mataji`s talks
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2) Establish the witness state
   Keep silence
   Listen to devotional\divine music, sing to Shri Mataji
   Attention on Sahasrara
   Attention in the heart, I am the spirit
   In meditation be one with the divine
   Put down your thoughts
   See the divine play
   Detachment from bad vibrations and negative situations
   Forgive

3) Surrender to Shri Mataji
   Take a step back, divine is going to take care, answers are going to come
   Surrender your ego, Shri Mataji is doing everything
   Don`t talk too much about problems
   If situation is too heavy, change and start something new
   Shri Mataji, you be me
4) Use vibrations
   Learn how to feel vibrations
   Choose on vibrations
   Use prayers (i.e. Kavach, Ganesha Atarvashesha,..)
   Work on subtile level to change the environment
   Give realization, give vibrations and feel the power of Mother

5) Keep your instrument clean
   Work on ourselves, use cleaning techniques (i.e. use footsoak, ghee,..)
   Keep innocence within ourselves
   Keep body clean, nourish our liver
   Use cleaning

6) Participate in collectivity
   Together in Bakhti, worship collectively
   Participate in larger collectivity (i.e. come to Cabella, international pujas and projects)
   Participate to programs, seminars, workshops
   Group with yogis
   Find nourishment

7) Keep the feeling of love in your heart
   Keep it flowing through generosity and sharing

8) Be sincere and true to your values
   Recognize conditionings

9) Keep contact with nature
   Observe and learn from nature
   Don’t harm the nature
   Recognize we are one with nature

what's next step?

coordinator of the group: Antony Visconti & Dhanurdhara Lamaison

participants:
what we have discussed

• Giving realization to the next generation
• Realization in work places and corporations
• Sahaj schools and the collective
• How are we responsible: Mother has said that we are all chosen people, that we are the true reformers/healers of mankind.

what we propose

1. Giving realization through projects such as the Inner Peace Day, where this year, regardless of the fact that the event was organized just three month prior to the date of the event we were able to give more than 50,000 realizations in over 40 countries worldwide.
   Keep a documented account both with photo's and personal testimonies recording all these events so that we can involve every form of media and reach our goal of obtaining endorsement from the various heads of state in each country so that we can then infiltrate down through every sector of the society.

2. Use the same Inner Peace project to enter into businesses and corporate organizations, health organizations and sporting associations etc.

3. To see Sahaj schools in the future with their own program (moving away from following a main stream curriculum).
   To follow our Mother’s advice without fear and without listening to negative stories about sending our children to Sahaj schools, so that they can spend their most formative and impressionable years surrounded and protected in a Sahaj environment.
   To form a Sahaj school page on say Facebook, where the various schools can keep the rest of the sangha informed on a regular basis on any problems or difficulties that they are experiencing without going into details, so that the rest of the collective can put their attention, give bandans, do shoebeating/havans etc, thereby involving the all the Sahaja yogis more and helping to breakdown any miscomprehensions that can sometimes arise.
   Have some kind of an “adoption” system in each collective that allows
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parents with economical difficulties to be able to send their child/children to Sahaj schools.

4. Not doubting ourselves, never forgetting how powerful our Mother is. Remembering how much Mother has done and is doing for us every second of every day and therefore ask ourselves what are we doing for SY. What are we doing to realize our Mother’s dream, our Mother’s desire. How many people are we giving realization to?

what’s next step

• More dynamism in regards to our powers and desire to give realization.
• A coming together not just of each collective but of the whole world in our mission of spreading Mother’s love.
• Total support of Sahaj schools (desired and created by our holy Mother).

coordinator of the group:

participants:
what we have discussed

• what is self realization and how we know if we are self realized?
• Self Realization vs Kundalini awakening
• Why Mother defined some people, who were not sahaja yogis, being self realized? (example Freddy Mercury, Einstein)
• How to distinguish thoughts that come from our mind by those that come from our self?
• How to develop confidence in our self?

what we propose

1. many people think that self awareness and kundalini awakening are the same thing, but there is actually a slight difference: Self Awareness is when we realize, or better perceive our spirit, while Kundalini awakening is when our dormant kundalini is awakened and rises along our sushumna nadhi. The main point is that our chakras are active even before our kundalini awakening, so our heart chakra could be enough developed that we can perceive our spirit, even if our kundalini is awakened.
In this way, there can be people who can be self realized without having their kundalini awakened; on the contrary, those who experience SY the first time and awaken their kundalini, they can have just a glimpse of their self, a first perception, but still their self can remain hidden for long time before it completely manifests and establishes inside themselves. So, kundalini awakening is just the starting process of our Self Realization.
The same thing we can say of children who are born from sahaja yogis. Their Kundalini is awakened and their chakras can even grow stronger if they are always in collective. But this does not necessarily mean that their self is established in themselves, in their awareness. This is why can feel some times confused, doubtful while dealing with outside world or with problems in sahaj. They should not take their self realization for granted, but work seriously for establishing it like all the other yogis. Also, some yuvas can also have their spirit awaken early in their life, but
yet they are not self confident because they need the time to gain this confidence. This is true for everybody of course.

2. because a person can have his self manifested even if his kundalini is not awakened, and even if his chakras are not perfectly balanced. This is why those people can also go astray in their life. Let’s take the example of sufis who can be self realized even without having had any knowledge and experience of kundalini awakening.

3. the difference between a thought from mind and a thought from self - that you can generally experience during the silence of meditation - is that the mind thought causes tension in the Agnya chakra (i.e. brain), while a thought from our self is anahat/effortless. That means that gives you relief rather than a further mind stimulation and also loss of energy. Furthermore, the intuition from our self is kind of unique, like a blow into our brain that gives us a sense of absoluteness and clarity.

4. when we have a question, usually we feel the pressure of many possible solutions and usually this pressure come from other people or from our conditionings, so we do not know what is the right solution. When we are in the silence of meditation, finally all this pressure disappear; so in that moment, what comes in our awareness can be the advice of our spirit. The point is that we must trust it if we want that our self manifest more. The more we trust our self and follow it, the more our spirit establishes in our awareness. It is not our spirit that need to grow, but our awareness.

The same attitude we should have when feel vibrations about anything important. Many people tend to ask to all their friends “what do you feel?”, or if they feel something they continue to have doubts and finally do differently from what vibrations suggested. This thing compromises the development of your self confident. Better if you trust what you feel and follow it and eventually mistakes, rather than being always undecided. We should never be afraid to learn out of mistakes.

what’s next step

Be true to yourself.

coordinator of the group: Silvana

participants:
What we have discussed

If we are the self why we go to the Castle to invite Shri Mataji? How we feel about the death of Shri Mataji body? Have we experienced Nirakar form? Is Shri Mataji body death affecting us and been the reason of collective divisions?

On Shri Mataji body death some yoguis had amazing nirakar experiences. They felt Shri Mataji is everywhere and nothing has change, many fell that Shri Mataji is stronger than before in our sahasrara and is easier to get sahasrara. They also point that the death of the body is a bless for all of us, that She has decide to guide and support us as the full Adi Shakti, and let us the responsibility over the destiny of the world. Some mums argue, is natural order to feed your child, educate them, and when they are adults support them to earn they own sustenance in life. Some agree that She is taking care of us, guiding us, as usual, but the death has set up a new phase where more calamities, diseases and divisions are coming because of the incoming manifestation of Shri Kalki and is our responsibility to guide the world transform and save it. If we are the self we are Adi Shakti now.

Some yoguis felt bad for little time, cried and suffer, but gradually in meditation or with dreams they felt ok. Few ones are still suffering because of this fact.

Many agree that people who were in direct or usual contact with Shri Mataji had a worse time because of attachments but on the contrary new people who never been in direct contact says they don’t feel the need of been with her, they feel her clearly.

Most of the people who had nirakar experiences don’t feel any relation with recent problems but other manifiest that have realize the following attachments:

1) Attachment of localize Shri Mataji focused in Cabella Casttle, or in cabella Hangar or in Shri Mataji picture. She is everywhere, specially in sahaja yoguis collective and more importantly in the Sahasrara of the yoguis but not in the mencioned places. (of course Shri Matji picture is good to meditate)
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This attachment was one of the main topics of group 4 and took time to realise that most of the yoguis don’t feel good to go to casttle to invite shri mataji to come, also the division of some people doing arti in the casttle and then another in hangar has no sense and create divisions. They suggest only one arti in from of all the shanga. And the welcome must be in the hangar but moreover where collectivity is.

2) Emptyness of who is ruling now and attachment to the responsibility of deciding how SY should be now. This yoguis have dedicate themselves to create religions with book of rules own how to become a good yogui or what you should do if you want to be a goog yogui. Or the right behaviour for children. Or the right protocol. This movement to right side can’t take us to the center. And is only an intent to dominate others. We should surrender to divine organization. Mahahamkara.

3) Another big attachment is the replacement of shri mataji whorshipping with a human figure, in some collectivities is been the family of shri mataji and in other some old leaders. This has create divisions between the ones who follow shri mataji and the ones who follow other persons. All yoguis express we only have one guru Shri Mataji. Also independently of our believes should be tolerance and respect within us.

**What we propose**

1. Due Shri Mataji is more than ever in Sahasrara, meditation leaders and coordinators should try to focus meditation on be in sahasrara for longer times. Many yoguis find the time of meditation after the puja is too short. And there is no silence and respect for this very important moment where we receive lot of vibrations.

2. Ask old yogis to stop talking focused on the past experiences with Shri Mataji, in a way that melancholy, despair, sadness appears on their voices. It can be really wrong for new people to listen this. Let focus on present, because Shri Mataji was is and will remain being for all eternety. Shouldn’t be a feeling of pastimes where better.

3. On meditation not putting attention to catches but to the flow of vibrations.

4. Do introspection, especially on why we are not happy?

5. On meditation stop asking for things and start of thanks to Shri Mataji.

6. Meditation on Nirakar form:
   Focus on flow of vibrations. From where are these coming?
   Are these vibrations the manifestation of Shri Adi Shakti?
   Mother are you taking care of us, guiding us, loving us?
   Could you give us the experience of Nirakar?
Please heal our hearts and minds; let us fell your Nirakar form.
It is truth that you are with us?
It is truth that you’re in our Sahasrara?
It is truth that you are in everywhere around us that you manifest in every atom and molecule?

**Anecdote:** Guru Nanak was sleeping and a muslim aproach him and tell him Do you realize your feets are pointing to Meca?
Now, you tell me where is not Meca?

**Coordinator of the group:** Oscar Fustero and Michel Cernay

**Participants:**
table n° 5
session: afternoon

what we have discussed

• How to detach emotionally and psychologically from situations/problems.
• How to surrender, what to surrender, how to be surrendered.
• How to follow the desire of Shri Mataji, how to become obedient to Mother, how to come out of illusion and know we are following the desire of our Mother.

What we propose

A clear and strong Muladhara is the answer and base to all of the questions.

We looked at the muladhara meditation of the 4 petals and 12 qualities of muladhara:

Petal 1 - at the backside and pointing down - Harmony, Balance and Innocence.

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Higher quality of Petal 1 is the joy of Mothers creation, chastity and innocence.

**Petal 2** - left side - mastery over evil enticement and over temptations, mastery and victory over evil in us, and victory over the dead spirits who try to possess others.
Higher quality - one becomes aware of his own glory, majesty and divinity.

**Petal 3** - right side - humility to god, wisdom, pure divine knowledge.
Higher quality is complete awareness, witnessing power, the door of knowledge of truth is opening.

**Petal 4** - in the front side and pointing upwards - fearlessness based on feeling of safety, confidence and self confidence, awareness of collective consciousness and power of dharma.
Higher quality is one becomes the embodiment of dharma, seeking the nectar of life, becoming the pure divine instrument. If we listen to mother in sahasrara, we are her instruments and cannot commit any sin.

Bija mantras for awakening of these qualities are

Om Lam Lam Lam Lam Om
Wam Sham Shyam Sam Om

Muladhara is the base of all of the chakras and all qualities of the chakras manifest in and from the muladhara. Our whole subtle system becomes strong and we become one with Mother when we meditate on the muladhara and this is the way we follow the truth.

**Surrendering:** How Mother told us during a Christmas puja talk in the 90s

1. Surrender the cause of the problem or situation to Shri Mataji (not just the problem, we must surrender the cause of the problem whether we know it or not)
2. Detach yourself emotionally from the problems and situations.
3. Forgive
4. Surrender yourself to Shri Mataji (Surrender everything).

**How to know and follow Mother,s desire?**

Always meditate in sahasrara.
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Meditate on 12 qualities of muladhara.
Use the bija mantras for muladhara.
Meditate and ask questions - how does it feel vibrationally and are there any catches you are feeling.
Listen to your dreams.
Meditate on Shri Ganesha ie GAS.
Ask Shri Mataji for discrimination in the situation.
Surrender the cause of any problem.

**Surrender everything**

Clearing your right side and say “Shri Mataji you are the doer and you are the enjoyer, I do nothing.” “By your grace, I am your humble instrument, let me realise that life is a game and you play the game for me.” “Make me the detached witness of the game.” “Let me speak when I have to speak and let me remain silent when I have to be silent.” “When I speak let it be your words that I speak and not mine, let it be you who act and not the ego.”

**Compliment this process by doing treatments**

- Footsoak
- Shoebot
- Massage hands and vissudi
- Enjoy collectivity
- Keep the faith in yourself to help you to keep your faith with Mother.
- Seek sahaj support.

**what’s next step?**

We put all this together into one meditation and then we meditated together firstly on muladhara and then we detached from our individual situations, forgave and surrendered everything. We all had a strong experience of detaching and surrendering our problems.

After thought : we would like this guided mediation to be recorded please as soon as possible, while we are here!

**coordinator of the group:** Gilly Jones, Jana Popova and another Yogini from Surinam.
Participants: About 20 to 25. Then others came afterwards asking for information and taking notes of our notes - around 10 people came after.
What we have discussed

- PROTOCOL vs. RITUALISM
- OVER LIBERAL vs OVER FUNDAMENTALIST ATTITUDES

PROTOCOL/RITUALISM

Was discussed this at length and the synthesis was that:

• We have to understand the essence of what we are doing - Puja, Havann etc. Once we understand the essence we can take ‘liberties’ and not be too rigid about it, of course within the boundaries of seeking the flow of vibrations and Shri Mataji’s instruction on that specific ritual.

• It’s what we feel in our heart and our intention to please Mother that matters, our mistakes are forgiven if we do it with devotion and a pure heart. It was narrated that Shri Mataji had said when asked about this: ‘Do you all love me?’ When the yogis said ‘Yes!’ Shri Mataji said: ‘Then you can do no wrong.’

• If we meditate and try to keep in balance, the protocol should come from inside us, not outside. Pujas and other rituals shouldn’t feel or become ‘robotic’, nor fussing over minute details if the attention and devotion is there.

• Be attentive that things don’t get into a routine, that’s the start of ritualism. We should know the basics of protocol to be able to receive vibrations from the ritual, but you can change things when you do it from the heart and following the vibrations. Pujas with Shri Mataji were sometimes very simple. Giving a single flower or lighting an incense stick with devotion in the heart can be a Puja.

• Putting Mother at the core of everything. On yogini told an anecdote about her child coming back from Dharamshala and telling her she didn’t have the proper protocol. According to the child, you should always do everything as if Shri Mataji was sitting in the room, because She is.

• It was also discussed that many countries have different ways of doing Puja or Havann and whether we should mind or just let it be. No conclusion was reached but the above ‘solves’ this - as long as it’s done
with the heart, vibrational awareness and without robotic ritualism or
over-reciting of mantras etc.

OVERTLY LIBERAL/FUNDAMENTALIST ATTITUDES

This comes down to dharma, which is ‘a very private thing between you
(each individual) and God’. We have to follow our individual dharma and
vibratory awareness, respect our own dharma and discrimination, and
respect everyone else’s dharma and discrimination as well.

• It was discussed that many times liberal and fundamentalist attitudes are
linked to left and right sided temperaments though that is not always the
case. But sometimes rigid or fundamentalist attitudes lead us correcting
people in aggressive or unfriendly ways. Let’s be mindful of this.
• Liberal attitudes, when linked to compassion and understanding from the
left side can be gentler, but some saw a problem of potentially ‘watering
down’ Sahaj culture if everything is tolerated. But one should not
compromise if basic mariadas aren’t followed.
• Striking the right balance is a matter of pure/right discrimination. But
how do you know that you are right about something? Ah, the eternal
question! 😊
• It was observed that people also go through different phases in their
sahaj life. Sometimes we are geared towards more ritualistic or rigid
practices (maybe we need it at those times), sometimes towards a ‘free
style’ philosophy - but there is a danger to go to the extremes. We left
hoping that it’s a pendulum movement that slowly and steadily will take
us to the ideal balance.
• Liberal and fundamentalist attitudes were not seen to have to do with
the ‘generational gap’, all age groups seem to have both liberal and
strict yogis. Also people’s seeking and religious background may
contribute to a natural leaning towards either liberal or fundamentalist
thinking.
• With love you know what to do and how to handle each situation. It was
suggested that everyone should be ‘a mother’ to new yogis and other
yogis - treat them with the same patience, love and compassion that Shri
Mataji used on all of us.

YUVA DISCUSSION
We discussed an issue in Daglio that became a large discussion about liberal and fundamentalist attitudes towards yuvas. Recent happenings of yuvas ‘misbehaving’ and different actions towards this were discussed at length.

- In a nutshell, it was suggested that yuvas who don’t want to come to Cabella or are not interested in respecting the sangha and adhering to the few rules (no drinking, no smoking etc) should be left at home.
- The education about how to behave in Cabella should start from home with the parents and they should try to be aware of what their children are doing and whether they understand Sahaja Yoga and Sahaj culture. However, it’s also the sangha’s responsibility up to a certain point, so other adults can both correct and contribute to yuva activities.
- Yuvas generously announced that they want to take responsibility and talk to yuvas who are on the edge.

what we propose

RITUALISM/ PROTOCOL

- We can get more out of our worshipping if we know more about it. An example was made with bhajans - knowing the meaning of the lyrics to a song that one had sung already many times gave us a more emotional and
deeper devotional experience. And the explanation that in the Rakshabandhan ceremony putting the rice on the brother’s head means that the sister pays respect to the brother’s spirituality made the ritual more meaningful. That was seen as a great example that knowing the deeper meaning of seremoies and rituals is essential.

• It was suggested that before rituals there would be explanations and experiences about it. However not just the ‘technique’ part (which could lead to ritualism) - but the ‘essence’ of the ritual.
• We could to away from the mental idea of the succession or a list of things to do in the ritual, and go more towards bhakti, spontaneity - ‘protocol is inside’. Naturally follow Shri Mataji’s and pujaris’ guidelines to ensure flow of vibrations.

FUNDAMENTALISM / LIBERALISM

Synthesis was:

• We should try to be loving and tolerant up to a point, but enforce core values and maryadas so we don’t compromise things that were important to Mother in Her teachings and thus are also important to us.
If we need to give advice and correct others, we should do it as diplomatically and gently as possible, preferably explaining why exactly (according to Shri Mataji or Sahaj culture) we feel this is wrong.

what’s next step?

coordinator of the group: VLADIMIR *Ukraine & TUOMAS *Finland

participants: many
what we have discussed

Integrate:
1. Younger Yuvashkti
2. New realised souls
3. Awareness of the adults about Yuvashaki
4. Conflicts between two worlds

what we propose

A) How to integrate younger Yuvashkti

- Older Yuvas holding bringing up younger
- Involve younger in collectif life
- The importance of showing yuvas’ love
- Demostrate love to borderline yuvas
- Budddy system guidance
- Give respect and responsability (but reasonably)
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• Yuvashakti seminar + tours
• Invite + welcome younger
• Training for the public speaking & conducting public programme
• Sharing experiences between older & younger/new yuvas
• Creating level plans that younger yuvas can relate to
• Let them find their way - surrender to Mother

B) How realised souls become sahaja yogis?

• Pray to Shri Mataji to help them to settle in Sahaj yoga
• Importance of meditation
• Sahaj public programmes (more meditation, less lecture)
• Problem of repetitive programmes
• Lack of motivation
• Propose an advance level course for the newcomers who are ready
  o On invitation
  o Can develop the advanced topics fast (exemple programmes in
    London, Paris also a five days course in Rome)
  o Introduce them to Sahaj culture (Bhajans etc.)
  o Viewing Shri Mataji’s talks (chosen extraits)
  o Giving them homework
  o No big lectures, more meditations & workshops
• Be authentic with new comers
• Connection with Shri Mataji
• Sharing experinces with Her
• Involve them in all sorts of Sahaj duties & activities
• Don’t give up!
• Importance of friendship
• Giving them individual attention, working on them by our attention, bandhans etc.
• Tell them also about the negative sites that they will come across
  o It’s better that they are warned by us
  o Ask them to contact us in case of doubt
• Guide them more in their meditation (meditation CDs)

• How & when do we announce Shri Mataji to new comers
  No fear, be 100% confident who Shri Mataji is
  Discrimination to understand who She is really
• Invitation to our homes
• Care
• Responsibility

what’s next step?

Communicate these propositions to the different collectivities around the world so that they can use them.

coordinator of the group: Hakim & Grabriele, Italy & Neelam, France
participants: about thirty

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what we have discussed

• Film on Shri Mataji

We had a nice brainstorm and exchange of ideas on a feature film project depicting life of Shri Mataji.

What we propose

All participants agreed that such a film would need to be designed in a way that it would appeal to a global audience, not just to Sahaja Yogis.

• But how to create interest in the audience for the topic?
• And what to show of Shri Mataji’s life and what not to show?
Another crucial question discussed is also about who can enact Shri Mataji?

As group moderator Arno started working on this project in 1998 after reading FACE OF GOD, he has spent considerable amount exploring the various options. He even co-wrote a short film screenplay called VANDE MATARAM in 2003 with British Sahaja Yogi Steve Jones where he then was faced with the same question - Who on earth can enact Shri Mataji?

The basic options are:
1) Actress (Yogini) Actress (Non-Yogini)
2) Not showing Shri Mataji at all as done in the film THE MESSAGE depicting the life of Adi Guru Mohammad

Option 1 has been chosen for countless films like GANDHI, JESUS OF NAZARETH or LINCOLN in which great historic personalities (realized souls or even incarnations) have been enacted by actors.

Somehow this option did not feel right, though.

The second option was explored in film on Shri Mataji's birth house in Chhindwara. For the film SEEKING THE SOURCE National Trust of India gave instructions that Shri Mataji is not to be shown, but only her hair, shoulder or hand is to be shown (similar like THE MESSAGE).

But even this approach did not feel right somehow for the feature film project.

Fortunately group moderator Arno realized while working in Bollywood film industry that there is a third option which is a Computer generated live-like version of Shri Mataji which then can be used to act and can be combined with real archival footage of Shri Mataji.

We also discussed a list of reference movies which could give guidance while working on this project: Jesus of Nazareth, Gospel of John, Gandhi, Rossellini's film on Socrates, a film by Vijay Chander on Shirdi Sai Nath, the film on Adi Shankaracharya, the upcoming film on Guru Nanak and so on. One Yogini mentioned also Mark Twain's novel on Joan of Arc.

We also discussed the question of beginning of the narrative? Would the film start with Shri Mataji's birth? With Her years in freedom struggle? With Her opening of the Sahasrara? And what would be the end of
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the narrative?
Shri Mataji’s Samadhi?

Most important would be obviously a well-crafted narrative in the way John Briley wrote an excellent script for Attenboroughs’ GANDHI.

It would need to be a narrative which can involve a global mainstream audience.
One sister suggested that we would need a Yogi or Yogini from US to join our team as Americans are specially blessed by Shri Krishna with creating stories which are easily accessible by people from all walks of life and also dramatic at the same time. Thats when Tracy from Los Angeles joined us spontaneously and narrated to us about Shri Mataji’s first Public Declaration of Her Divinity in a Public Program in a Church in New York in 1981 (Speech “I am the Holy Ghost”).

She also told us about Sahaj Films created by Immaculata Productions and by TV interviews of Shri Mataji and more.

what's next step?

We, a group of 8 or 9 Sahaja Yogis from various countries, decided to create a working group on this topic. Some of the Yogis present to be test readers for the work-in-progress screenplay written by Arno and also to vibrational support this project.

coordinator of the group: Arno

participants: 8
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table n° 9
session: afternoon

Points of Concern

1. Oneness - how it works?
2. Unity and harmony in collectivity versus politics, power and position in Sahaja Yoga
3. When we are all sahaja yogies - children of One Mother, then why divisions? How to overcome this problem and how to integrate?

What we have discussed

1. There are conflicts in the centers, cities and countries, even for the same subjects there are different opinions.
2. Division in the countries and collectivities effect the growth of the individuals and many physical problems and diseases occur in individuals.
The communications through emailings many times create misunderstandings and problems in the collectivity.

4. Referring to the last 2008 Guru Puja talk of Shri Mataji, we can work in small groups to give realization to people and grow them, so this should not be referred to as a division. But when there is no love and understanding among these groups, then these leads to conflicts and division.

5. Most of the problems among groups are due to lack of communication.

6. Formation of groups can be taken as a part of natural growth. When a cell gets large enough it divides and these type of cells grow and they are related and connected with the whole and each other. When the growth takes place out of dharma, evolution and not supporting the body then it is a malignant cell and it can form cancer.

7. We are actually already one - we are one in spirit. We have to learn how to watch like the story of chinese cocks - a witness state. But also one has to learn how to stand up for the truth when needed and not to keep silent when it is needed to support the truth.

8. In the process of division, the case is different in each country. We are not aware It may be the process of evolution in the spirituality. Every individuals have positive and negative side but through the introspection and meditation we can improve the good qualities. Even we can not remove negative people from the roots because it may lead to the destruction of many of positive and innocent people, but each one needs to grow in his/her own spirituality as part of the whole as integrated collectivity.

9. There are some old Syogi(ni)s and even some people who have been leaders and holding positions in SYoga, who act reluctant to solve the problems of division on the other hand they support the different groups.

10. There is also an opinion that these divisions and conflicts might be also part of the Divine play and will strengthen the collective and will lead to a strong unity when certain lessons will be learned. Still we have to work for clearing out the problems and for unity through initiating and supporting love and communication in collectivities.

11. Even though there are divisions and arguments, we should consider everyone as a part of family of one Mother and we should show our affection and love to each other and this division to be considered as short problem in family and work for coming together.

12. Some people want to keep the conflicts going on. If we listen to Navaratri 2001 talk, we will realize that we dont have any place of hatred within ourselves if we really love Mother. This love and understanding will prevent us from forming groups and divisions.
what we propose

1. Not to have judgemental approach and use the language of love and sweetness.
2. Collectivities should get together without fixed agendas, forget the past and forgive.
3. Two parties can get together through a mediator who can approach the parties in a balanced way. They can practise together sahaj treatments to improve themselves.
4. To prevent misunderstanding and spreading of negative feelings in emails or other web media, it is better to check as a golden rule whether what we write, is something that we can say in face to face communication. Also a face to face communication should be consider as the best way of communication in Sahaja Yoga.
5. To improve oneness we can make separate meetings other than pujas where we get together and talk and know each other. We can work on each other in these meetings to bring out the desire to be more connected and onewith divine.
6. We have to focus more on spreading the message and love of Shri Mataji through these groups then trying to organize Sahaja Yoga. The achievement of any group should be complimented by each other and the joy be shared instead of competition among groups.
7. We should not treat small groups as a division and a threat, and look up as an opportunity for the growth of Sahaja Yoga. These groups can support and help each other.
8. The properties, projects and assets of Sahaja Yoga to be discussed in totality collectively and be looked after by all.
9. Look for the opportunity to create projects in line with culture, arts (like the international music festival / cultural village, etc) so that the groups can come together and work collectively. This can even be possible through a third party independent organizer to enable different groups working together (like organizing in Cabella or else where)
11. Recommended movie to watch (if possible in the week of world festival) : “Where do we go now?”
12. All sahaja yogies are chosen by Shri Mataji (hand picked). So we should not be harsh with them but to remember that everyone has Shri Mataji in their heart.
13. In order to bring the integration every individual should work on meditation and clearance and increase the strength of meditation regularly which will give direct connection to Shri Mataji without
influence of others. Then this will bring the collective strength to integrate.

14. The formation of division may occur due to the influence of one person or group of people on the collective or may result due to the difference of opinion for the same target. In such case advisory third party should get involved and influence the collectivity, improve the attention, remove the weakness and resolve the misunderstanding among the collectivity. This advisory party instead of arguments, might use appropriate speeches of Shri Mataji might be referred with wisdom.

15. A practical suggestion: The divisions could be addressed with communication and collectivity. Recent technological developments offer facilities to provide both - using face-to-face communication systems that bridge distances, such as Skype, Google Hangouts, or conferencing software. The divided parties have much in common - they all worship Our Mother, practice the meditation, same treatments, etc. On the basis of common ground and in the collective interest of integration, parties would be invited to have online meetings for discussions. The invitations would be made by a central team, which could have a name like the “Reconciliation Team” (RC). It is important that the RC should be widely promoted as an international body that holds no opinion of its own - so, the Central Committee, since it has its own opinions, could become a party in the discussions, but could not set an agenda for the RC. The RC’s objective is to remain unbiased and facilitate communication. The RC would have a website through which the international collective can monitor its activities. The RC would address divisions in turn. For instance, if there are two divisions in a country, the RC would post on its website an invitation to representatives of both parties to join in a three-way discussion. Once Side A and Side B have accepted the invitation, a (probably general) topic of discussion and a date and time would be identified. The discussion would be chaired by the RC in a neutral manner and recorded. It would then be posted permanently on the RC website. If either party refuse to accept the invitation, then this would also be posted on the website. The presence of the results of such communication on the RC website for the world collective to see would form an essential dimension of collectivity - each individual will be able to assess matters for themselves. So far, some transparency is lacking in reconciliation efforts. If a party speaks a foreign language, the necessary effort would be made by the RC to provide English subtitles to the discussion. With each communication between divided parties, matters would strongly move towards a resolution, as they would be in the world collective’s attention.
16. SY who are involved in the formation of collective committee, including the old leaders should be sincere to Shri `Mataji in the heart and should not use their position to create divisions. We should surrender our ego and bow to our Mother’s feet. Yogis who hold responsibilities and are leading figures should work for unity and be examples of compassion, patience and understanding. What reason or thought of “being right” can be so important to override Mother’s wish for us to be one family? Shri Mataji showed us to be loving in our way of dealing with problems and people. In Cabella Shri Mataji received all Her bhaktas. We realized from this that nothing should divide us. She wished us to resolve conflict and work out our difference without exclusions and use love to heal the rifts. In Italy this has worked out. All of us have a direct connection with our Mother and awareness of the truth, and we can feel who is creating waves of peace, joy and vibrations when they speak and support these people.
what's next step?

1. Start of a communication among groups through the third party which can be named as Reconciliation Party (refer item 15)
2. Improve oneself through dedication and surrender to Shri Mataji to achieve Oneness.
3. Even though the meditations and programs are run in different groups and centers, try to gather all groups in one place in a city to do and organize pujas.
4. Motivate Sahaja Yogis at individual level to attend international events and pujas to extend their vision further than their groups and centers.

coordinator of the group:
• Shreedhar Buyle, France
• Ravi Potwar, UAE
• Mukesh Aggrawal, Romania

participants: about twenty five
what we have discussed

• when and how to speak the truth?
• Do we give bandhans instead?
• How to know this?

what we propose

1. when you see wrong things, it is important to speak out at the right time; but how do you know that?

• always address the issue
• when we speak are confident of being discrete, sweet and with self esteem / dignity (these 3 need to be in balance)
• have fearlessness, with authority like Christ
• be in the sahastrara, feel the sahastrara when speaking to that person; if it feels the person is not absorbing stay in sahastrara and withdraw; if it feels the person is receptive, continue to speak
• sometimes speak anyway because you are acting for the collective/ when the collectivity is threatened / collective or members of collective are threatened (satyam mayee, hitam mayee, priyam mayee) as long as it is truth, for the benevolence of collective and with love
• you can use body language (as suggested by our Holy Mother)
• close your hands, clasp them together at the heart when talking to the person; project your love on to that person
• choose the right tools at the right time; there are many - bandhans, shoe beats, meditation, speaking with love, with authority
• can you say those things to yourself; try to tell yourself by standing in front of the mirror; I shouldn’t try to give what I cannot take / do not have
• Speak the truth in balance, in love and with firmness when necessary; Have no fear
2. how to challenge people who form cults, call themselves as healers in Sahaja

- always address the issue, do not be fearful, reticent
- it is better to do it collectively
- find SY you know / in collective to talk to talk about it, form a circle of trust, communicate with other SY the issues
- can use the world Sangha for more support through internet, be discrete, do not allow these issues to divide collective, it is to be treated sensitively
- is the issue because of our differences or problems with those individuals or is it because it is anti Sahaja Yoga
- can give collective bandhans, shoebeats to start with
- but also comes a point when you have to speak to the individual directly
- when speaking out remember to speak in the name of the benevolence of the collective, can be authoritative like Christ, be fearless

what’s next step?

coordinator of the group: Rachel

participants:

Sahaj Open Forum - Cabella
DAY 2

Table n° 2
Session: morning

What we have discussed

Spreading Sahaja Yoga in countries where the word religion has a negative impact into people. In muslims countries it is very hard to talk about Sahaja Yoga because even talking about religion can be punishable. One of the main problems is that in some internet pages present Sahaja Yoga as a religion and so people misinterpret Sahaja Yoga, because they don`t understand the true meaning of religion, as a complete union with the Divine.
It`s hard for new people to accept Sahaja Yoga as a religion.

What we propose

We can use internet to our advantage. We can present Sahaja Yoga without the word religion. For example, for muslim countries we can write articles
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linking the muslim culture, sufism and the principles of sikism. This will have Sahaja Yoga to have a better exposure on the internet. We recognize this actions as an expression of our pure desire to do Mother`s work. That being said, we should work it also on a subtler level with all the powers Mother gave us and by growing deeper into our spiritual level.

What’s next step?

Write articles about Sahaja Yoga without mentioning the word religion. Write articles about all the enlightened sufis, muslims and sikhs and their preachings without mentioning the word religion. Ask the help of the yuvas by organizing tours to this countries. Take it to the collective`s attention.

Try to ascend 😊

Coordinator of the group: Hamid

Participants: 8

Table n° 3
Session: morning

Topic
• The reasons of failure of sahaja marriages and the responsibility of the individual and the collective

What we have discussed

• There is a perception that the process of matching marriage applications during the earlier years is not being followed nowadays. This could be one of the reasons leading to the failure of marriages.
• It is observed that some of the applicants are more influenced by the hype around the idea of getting married in Sahaja Yoga and get excited without proper preparation / knowledge of what is required for getting married.
• Some of the reasons could be - lack of awareness/ knowledge, unrealistic expectations, cultural differences/ influences, language barriers, lack of individual responsibility, lack of communication with the collectivity, incomplete background information about the
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individual in Sahajayoga (there could be history of abuse, negativity in the individual which may impact the marriage in a big way, insufficient information about the individual).

• Sahaja marriage is not about an individual but the joining of cultures and the collective.

• Some new couples do not feel loved or welcomed, when they bring in their newly married partner into the collective and this may lead to depression / impact the sense of belonging.

• Entering into a relationship/self-arranged marriages within the collective.

What we propose

Advices during submission of applications

• The marriage application forms should be properly scrutinized on the basis of background, academic history, involvement in sahaja yoga collective events, attendance at seminars and pujas. The marriage committee should do a background check to see if there are any issues on previous marriage applications.
The matching process should be transparent & honest without any outside influence. It is better to involve the Yuvas in the process.

What is a good age to marry - The decision needs maturity and the individual needs to be well established in sahaja yoga, where they are aware of the expectations and responsibilities in the marriage and taking care of well-being.

Even if it is a social & community event - The individuals should not be pressurized by their parents, friends and collectivity to get married. The readiness for marriage should be felt from their hearts.

Before applying you can have your wish list / individual desires of your prospective match in your heart. You can pray to Shri Mataji for a good match leads to a successful marriage and spiritual ascent.

Advices during marriage ceremony and final acceptation stage

It will be better for the individuals to have little more time from the day they are matched, to the point of getting married. So that they can use the time to understand each other and responsibilities of the marriage before they can confirm the actual marriage. Also too much time is not advisable as it become too mental.

The desire to get married must be felt in your heart. After getting matched the individuals should meditate and try and feel their own vibrations and that of their prospective match without any external influence.

Rejections should be done in a way that does not dominate / malign the other party / hurt their feelings / good name in the collective.

Advices after the couples got married

It is best practice and also advisable for all the collectives to introduce an atmosphere where the new couples are welcomed in the collective with all affection, support and love in the initial period of the marriage until they settle down fully. For eg, new couples can be invited to offer the puja to Shri Mataji and to offer the Arti to Shri Mataji.

Where there are troubles in a particular marriage - the collective should try and suppor the couple by using Sahaja techniques such as giving the vibrations and bandhans and counselling the couples in a confidential manner, respecting the sensitivity of the issue and maryadas, until required.

People in the western countries are more reserved towards each other in general and find it hard to extend their love to newcomers including new couples. So this attitude needs to change towards more openness and expression of love.
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- Couples on the other hand also need to be more surrendered, responsible and sacrificing instead of keeping too many expectations from each other / collective. The pure desire should be to make a successful marriage for fulfilling Shri Mataji’s Vision.
- We could have a marriage council or committee in each collective. Person/s with sufficient wisdom / experience / knowledge can be selected by the collective for such a panel. It would be fortunate if they have experience of being with Shri Mataji. Couples should feel free to discuss their problems without fear of gossip and seek the help from such a council and / other experienced couples they trust. At the same time the responsibility with the collective is, they should not gossip and treat marital issues as confidential. Such issues should be approached with love and support.
- When couples marry there are initial difficulties / workouts for the first few years until the vibrations are established. There may be conflicts and arguments between the couple and they should not be reactive. They should feel the love, efforts put by the collective in organizing their marriage.
- They should understand each other and the issues need to be resolved through introspection, surrendering and using Shri Mataji’s talks, giving bandhans to the causes of the problems and seek the help of bandhans from the collectivity.
- There are many couples with successful Sahaja marriages and good family life. Initially they had problems, that were surrendered and worked out the issues through meditation, sometimes offering puja to Shri Mataji, couples working together, forgetting and forgiving each other for their arguments. Couples should try and find the strength to maintain the married life even during times of difficulty/ under pressure.
- Once married the new couple should be given sufficient space and privacy to settle down in their married lives.

General proposals

- Loss of faith in the Sahaja marriages - a question from the Yuvas, so what to do. There is confusion, there is a dilemma and there is peer pressure. To help increase the confidence among Yuva’s, we should organise seminars for the Yuva Shakti about the marriage preparations explaining the selection process for marriages, the responsibilities on the individual and the collective. Some of the successful married couples can be invited to share their experiences, give some tips, advise.
- Yuvas can marry outside Sahaja Yoga and bring a new person into the collective as long as the other person is receptive to / supportive of Sahaja Yoga.
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- It is not advisable to enter into a Sahaja marriage on the basis of romantic feelings or falling in love as such a marriage may not be sustainable in the long term. True / real love comes after journeying together through the married life. Shri Matajis advice on the matter should be referred to for a better understanding.

- Anybody entering into a relationship prior to marriage should remember that if it is within the Sahaja brotherhood or collectivity - that can be extremely damaging to the individual,’s growth and the collective and such a realstionship should not be encouraged or supported. Please refer to Sahaja Yoga protocols and advice on this matter. Also there are books and talks of Shri Mataji available on the subject.

- It is a suggestion that Sahaja married couples can share their experiences during seminars / workshops.

- The marriage committee should analyze the statistics of the previous years as to the successes / failure of the marriages and organize collective discussions on this issue.

**Last but not the least -** Couples should love each other and put maximum efforts to make their marriage successful and remember that the basis of a good Sahaja Marriage are sacrifice, surrender, giving and love.

**What’s next step?**

- All the above suggestions should be taken ahead with the marriage committee.
- Workshop / seminar to be arranged internationally and involve the collective for better awareness.

**Facilitators of the group:**

- Ravi Potwar (UAE)
- Sharmila Dikbas (UK)
- Uday Murthy (India)

**Participants:** 25
what we have discussed

• Does food affect our consciousness/subtle system? If yes then what kind of food habits do we need to develop?
• If the body is the temple of God then what type of food should we offer?

what we propose

• Cooking food with LOVE and VIBRATIONS
• Eating food with LOVE
• Refer to instructions from Shri Mataji, Pay special attention to nutrition in relationship with the liver for our attention! (Liver Diet)
• Our ATTENTION is effected by what we eat
• The importance of organic foods, production of foods = NO MORE GENETICALLY MODIFIED FOODS
• Collective farming everywhere
What's next step?

• Start this movement now so we can be one in the body (the temple)
• To respect our body’s, to be responsible because the body is a gift from god
• To be better instruments through our subtle system for mankind.
• To stop buying genetically modified foods.
• To lead from example for the rest of the planet as one through shri mataji’s love!
  Jai

JAI SHRI MATAJI

Coordinator of the group: Gopal Saha

Participants: 10
Table n° 5
Session: morning

what we have discussed

How to take decisions in S.Y Collectivity?

1) Take decisions through vibrations.
2) Role of Central Committee when there are conflicts in Sahaja collectivities
3) What to do when there are adharmic behaviours in Sahaja collectivities.
4) Renovation of leaderships
5) Last public instructions of Shri Mataji (Guru Puja 2008)
6) Would it be helpful to have “Committees of Sages”
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what we propose

1. To take decisions not only through vibrations (that sometimes could express ego and attachments - our own “Agenda”), but use also “Common Sense (sahaj discretion) based on a true brothers and sisters' relationship.
   ONLY IN DEEP SILENCE WE CAN HEAR MOTHER'S VOICE AND GET THE RIGHT DECISION.
   Our own “Agenda” is the killer of decisions in collective consciousness. Do not take decisions on the basis of OPINIONS.
   Focus on what we are actually talking (is it still about the topics or are we in interpersonal conflicts?), Honesty of the heart. Don't defend yourself, just admit if you are wrong.
   The Divine did already take the decision for you: BE COURAGEOUS ENOUGH TO FACE IT, OVERCOME FEAR AND CONDITIONINGS AND GO FOR IT.

2. Central Committee can take decisions at national level only when both parts do agree. Every country has to solve issues of governance with the courage to stand on truth.

3. If a person live in deviation of teachings of Shri Mataji on personal morality can't have functions in Sahaja Yoga.

4. Rotation is healthy but each case must be seen in its own merits.

5. Remember Shri Mataji has said that to be a real Guru we have to feel cool vibrations on both hands (importance of small “grassroots” groups) and always keep ourselves “clean”.

6. A “Committee of Sages” (who would not take decisions) could help to go back to Sahasrara from where “watch the process”.

what’s next step?

coordinator of the group: Brigitte Windisch

participants: around 15
Table n° 6  
Session: morning

what we have discussed

- We discussed mediations (alternative methods of conflict resolutions), with sahaja yoga methods.

The idea is to help people resolve conflicts in Sahaja and outside Sahaja. Important to know that mediation is only one method of conflict resolutions and don’t include all the methods that exist. So we can create a simple method for Sahaja Yogues use in their collectivity in small conflicts in the beginning.

what we propose

We propose to create a method of mediation with we can aproche conflicts in a simple matter.
The method have three principles of GANDHI:

1. Deeply respect for the other part involved in the conflict.
2. Ahimsa - Non violence physical and verbal.

We combine this methods with sahaja knowledge to yogis who have the desire to help resolve small conflicts in the beginning.
We also agree that the base of mediation is coming for feminine aspects (Mother aspects).

what’s next step?

Next step is prepare a paper how to use this method in a effective way.

**coordinator of the group:** Fernando Simonsen Filho.

**participants:** Dulcy Oudsten and other 10 Yogis.