

# Sahaja Marriages

## Principles and Protocols

### **BACKGROUND & PRINCIPLES**

*“Marriage is an auspicious occasion, is the most auspicious occasion in the life of human beings. It is auspicious, that’s why it’s joy giving and the vibrations flow with that auspiciousness all over the world. [...] Marriage is meant to give joy. Is meant to give cheerfulness, happiness and all the blissful things that you can think of achieving through our combinations with two human beings. [...] You have to bring glory to the system of marriages because it is the system established by God Almighty. Not by human beings, it’s a wrong idea. It is established by God Almighty to have an auspicious occasion, where such an auspicious thing is taken. The sacredness of this is to be maintained...”*

*H.H. Shri Mataji Nirmala Devi, 1981 “Marriage is meant to give Joy”, UK*

Sahaja Marriages have been established by Shri Mataji more than 30 years ago and are a sacred ceremony based on Divine principles, which elicit spiritual and material blessings. In Sahaja Yoga, couples have had the unique opportunity to be blessed by the attention of our Divine Mother and Guru for this process.

Shri Mataji generously blessed Her children through this institution, granting us the opportunity to have a happy family life. Sahaja marriages facilitate individuals’ spiritual growth and the growth of the world Sahaja collective, and have a rippling effect through families, communities and between countries.

The principles of Sahaja marriages are based on Shri Mataji’s teachings collected in writing and provided orally to the yogis and yoginis who have assisted Mother in this most auspicious process. Some excerpts and references to Shri Mataji’s talks are included at the end of this document.

Sahaja marriage is a kind of arranged marriage which follows a traditional pattern . Generally, in traditional arranged marriages, the parents and elders

decide on the life partner for their sons and daughters. In Sahaja Yoga a group of yogis and yoginis (Marriage Committee) appointed by Coordinators/ Trustees, performs the matching of applicants through vibratory awareness / sahaja principles and following Mother's indications. After this process, the matched couples are announced and they have some time to meet and get to know each other. The final decision to marry remains theirs, and nobody is in any way forced to accept such a match if they do not feel sure about it.

Yogis and yoginis who chose to pursue a Sahaja marriage and to marry a partner with whom to share the broader principles of Sahaja life, have been willing to surrender the process of finding a spiritual partner to Shri Mataji in her Nirakar form. With infinite motherly love, She has matched thousands of yogis and yoginis throughout the years in her Saakar form, looking for the best match from all points of view, spiritual, emotional, and material.

In order to allow already married couples to receive Her blessings, in the past years Shri Mataji also allowed such couples officially married outside of Sahaja Yoga to apply for a Re-marriage.

For the moment, these are the only two acceptable ways for couples to be able to apply for a Sahaja Marriage, in line with Shri Mataji's indications.

Shri Mataji has always warned yogis and yoginis not to search for a life partner within the Sahaja collective, as this is against the principles of Sahaja Yoga. In several cases when this has happened, the couple has been asked to step back from the Sahaja collective for some period of time.

One of the main principles governing the Sahaja collective is that of pure relationships within the collective. Purity of relationships means that we should consider each and every yogi and yogini of the Sahaja collective as our brother or sister. As purity is the quality of our mooladhara which is the chakra sustaining our Kundalini in Her ascent, for the ascent of the collective, purity is one of the bases, without which any collective cannot grow.

When applicants who cannot be physically present at the ceremony are matched, a temporary period of engagement is possible. This should not be taken as an indication of allowing to "test" the relationship while remaining in

Sahaja Yoga, but only as a practical solution to individual situations. Shri Mataji in some very specific cases in the past had in fact proposed engagements to younger yogis and yoginis, with the warning that the relationship should still be maintained as pure as brother/sisterhood until the marriage. For the moment the Marriage Committee is not considering engagements as such in its scope of activities. Only in those cases where a matched couple cannot marry in the current Sahaja ceremony (because, for instance, a visa was not obtained or one or the other partner was unable to attend), the applicants will need to apply in person as a couple at a later marriage ceremony, at their earliest convenience.

The issue of disparity in numbers between ladies' and men's applications must be noted. It is widely known that yoginis who apply far outnumber (by 4-5 times) the yogis, so every year there are many yoginis for whom there are just not suitable matches. In this context, finding a partner and marrying outside of Sahaja Yoga can also carry God's blessings, especially if the partner absorbs Sahaja Yoga. Such a couple can be re-married in a Sahaja ceremony later on.

Spiritual growth of the individuals, the family and the collective is stimulated by a successful Sahaja marriage which spread happiness in the society around. It expresses subtle qualities such as: innocence, benevolence, love, joy, sweetness, generosity and fondness for others, for the entire collective. The marriage becomes a vehicle to have vibrant, joyful families and a blossoming society.

When fully blessed, these Sahaja marriages can be auspicious channels in allowing the flow of the Love of the Divine through the hearts of all those involved, opening a common spiritual path of joy and growth.

Those yogis and yoginis who seek the privilege to have a marriage that is blessed by H.H. Shri Mataji Nirmala Devi in Her Nirakar form should put forward their names, but only when they feel ready to make this commitment for life. In the case of a multicultural union, the yogi/yogini should be open and surrendered and ready for an unpredictable change in lifestyle.

All applicants should realize that marriage in Sahaja Yoga is not something to be taken lightly or with superficiality...it blesses society with an auspicious

family, it blesses the family with the comfort and strength of love, it blesses the couple with the opportunity to reach balance and fulfil their spiritual potential.

Both spouses should be ready to embark on a lifelong adventure of change, love, growth, sharing, understanding, support, challenges, blessings and fulfilment. The adventure is to be discovered and enjoyed...

## **ATTACHMENT 1 - EXCERPTS FROM TALKS BY H.H. SHRI MATAJI**

For a comprehensive collection of extracts from Shri Mataji's talks on marriage we advise to read the book "Marriage in Sahaj Yoga" published by the SMNDSY World Foundation.

Some specific talks on marriage and related subjects:

- 1980 The value of marriage, UK
- 1980 Marriage and collectivity, UK
- 1981 Marriage is meant to give joy, UK
- 1984 Raksha Bandhan, UK

*"...Today is a day we celebrate in India, where relationships between brothers and sisters have to be established, they're very pure. Brothers and sisters' relationships is without any lust or greed. It is pure relationship where the sister prays for the protection of the brother, and brother prays for the self-sufficiency of the Kshema, well-being of the sister. So this time you have to think of your other Sahaja yoginis and yogis who are like your brothers and sisters. You have to think like that. Purify your hearts. It's something funny in these countries you know that, there no such relationship exists. Purify your mind today on that point, that everybody else is my brother or sister. If you are married it's alright, but look at everyone, try to look at everyone as a brother and sister. ..."*

- 1983 Diwali Puja, London, UK

*"...One of the things I discovered here, in the West, that though we have understood the importance of Mooladhara, which is a very important thing, that unless and until we establish our Mooladhara fully we are not going to have speediest ascent. Despite all that, there are lingering things you see around. Like, people start choosing their life-partners in Sahaja Yoga. That is not allowed. That is not allowed. You are not to spoil your Ashrams, your centres-using them for a marriage- searching society. You must respect this point, you must respect. If you have to marry, then you can find your life partners 'outside' Sahaja Yoga-to begin with. But if you want to marry 'in' Sahaja Yoga, then you should not go on searching people in Sahaja Yoga. It is very dangerous thing for Sahaja Yoga itself, and for you people. That is one thing one should never try to do with Sahaja Yoga. For all practical purposes you are brothers and sisters. And that's why I always*

*encouraged marriage between people who belong to another country or another centre. As we are now having a big marriage programme, I would say that most of the marriages which were done like that are very successful than the marriages that were selected and were done. It's very wrong to do such a thing as to arrange your marriage with a Sahaja Yogi by yourself. It will be dangerous. I don't want to say anything; but it wouldn't turn out to be good because it is anti-God activity. Absolutely anti-God. ..."*

- 1984 Raksha Bandhan, London, UK

*"...So in Sahaja Yoga the purpose of these marriages is to have you connected internationally so you all transcend all the barriers of your nationality, barriers of racialism, barriers of caste, barriers of so much of materialism..."*

- 1993 Talk to brides, Ganapatipule, India

*"...When it comes to love, how do we express our love ? By sharing all our joys, all our pains, all our problems..... But in Sahaja Yoga it is a little more, I think quite a lot more, much more. Here you have to share the community, the marriage is not for individuals in Sahaja Yoga, not at all. If anybody has a feeling a marriage in Sahaja yoga is between two people, is a wrong thing; it is two communities, it can be two nations, it can be completely two universes. So it is not to be enjoyed between yourself. If you are good husband wife to each other, it is not sufficient in Sahaja Yoga. That love should be enjoyed by every one else in the society, in the community. If you cannot do that then you have not achieved Sahaja-Yoga marriage, it is just an ordinary marriage as people have, it's just that. There's nothing special about it. Such marriages should be able to give chances for very great souls to come on this earth. A person who is married in Sahaja Yoga, who are Sahaja Yogis, who are sharing their love equally with the Sahaja Yogis and the society that is Sahaja Yoga, then only great people will be born..."*

- 1980 The value of marriage, Dollis Hills, UK