

Jai Shree Mataji

Sahaja Marriages

Principles and Protocols

September 2019



“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. Shree Mataji Nirmala Devi, 1981 “Marriage is meant to give Joy”, UK

BACKGROUND

Sahaja Marriages were established by Shree Mataji in the early days of Sahaja Yoga and are a sacred ceremony based on Divine principles, which elicit spiritual and material blessings. In Sahaja Yoga, couples have the unique opportunity to be blessed by the attention of our Divine Mother, Adi Shakti and Guru for this process. 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. Shree Mataji generously blessed Her children through this institution, granting them the opportunity to have a happy family life and allowing born realised souls to come on this Earth. The following document contains information about Sahaja Marriages that **need to be known and understood by applicants**. Please read it thoroughly before applying. It contains also information about how matches are performed, announced and marriages are performed. By signing the marriage application form you are expected to know and accept all the conditions and methods hereby explained. If there is any specific personal issue regarding such conditions and methods that requires the attention of the Marriage Committee, please specify it on the form itself.

THE PRINCIPLES OF SAHAJA MARRIAGES

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

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 basis, without which any collective cannot grow.

Shree Mataji has as such always warned yogis and yoginis not to search for a life partner within the Sahaja collective, whether local or international, 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.

The marriage committee WILL NOT sanction a marriage before the world collective of self-engagement performed by yogis/yoginis within the Sahaja family.

In case of **engagements initiated outside the Sahaja collective** (e.g. engaged couples coming to Sahaja Yoga together), **the process to be followed is that of re-marriage** (see further down).

Yogis and yoginis who in the past chose to pursue a Sahaja marriage have been willing to surrender the process of finding a spiritual partner to Shree Mataji. With infinite motherly love, She has matched thousands of yogis and yoginis throughout the years, looking for the best match from all points of view, spiritual, emotional, and material. Yogis and yoginis who wish to have a Sahaja marriage need to be willing to **surrender to Shree Mataji, Sakshat Shree Adi Shakti, the All doer. While the process is now performed by a collective group of yogis and yoginis that, as Her instruments, perform activities and take vibrations as advised by Mother, it should be clear that they themselves do this in full surrender to the Divine Will of Shree Mataji.**

Shree Mataji also wished to break and discontinue practices based on conditionings which were harmful for individuals as well as society, i.e. caste system, dowry, race. **The decision to move ahead with the marriage or not, should never be based on such conditionings as they are against the teaching of Shree Mataji.**

She also had the noble vision of combining different cultures & countries together to overcome the global elements of hatred, quarrels, greed and to make such marriages an ideal example for society. That is why there is no consideration about the different cultures or religions followed before Sahaja Yoga, when performing Sahaja marriages. Whatever was followed before Self Realisation is the past only. **Yogis and yoginis should be ready to be married with yogis/nis coming even from very different traditions and not be discriminating against different cultures** as again this is against the teaching of Shree Mataji.

WHAT IS SAHAJA MARRIAGE

Sahaja marriage is a kind of arranged marriage which follows a traditional pattern, whereby the matching of couples is performed through vibratory awareness. Generally, in traditional arranged marriages, the parents and elders decide on the life partner for their sons and daughters. In Sahaja Yoga, instead, **a group of yogis and yoginis (Indian Sahaja Marriage**

Committee), performs the matching of applicants through the use of vibrations and following Mother's directives.

The couples matched through this vibrational process are announced before the world collective and they have some time to meet and know each other. They are completely free and the final decision to marry is theirs, and nobody in any way is forced to accept such a match if they do not feel sure about it. It is recommended that after the match is declared, the boy and girl should not only discuss about their Sahaja life but also about background, upbringing, personal likes and dislikes, health, ties, commitments, and any information which could be relevant for their future life together, before finally deciding whether or not to go ahead with the match.

Please note, that after going through the Sahaja marriage ceremony, your marriage may not be considered legal in your country but remember that it is sanctified before the highest divine court and held in the name of God – Shree Adi Shakti. In reality it should be considered by spouses above the worldly legalities of any countries and above all societies. It is a spiritual marriage that should be approached after a deep inner preparation and with utmost respect.

In those cases where a matched couple cannot marry in the current Sahaja ceremony (e.g. when applicants cannot be physically present at the ceremony) the applicants will need to apply in person as a couple at a later marriage ceremony, at their earliest convenience. This is a commitment to marry, and it's a situation to be managed within Sahaj maryadas, being only a practical solution to individual situations. Some people might refer to it as a formal engagement as the society calls it, it should certainly not be considered as opportunity for 'trying out' the relationship. Shree Mataji in some very specific cases in the past had in fact arranged engagements for younger yogis and yoginis, with the warning that the relationship should still be maintained as pure as brother/sister until the marriage. For the moment the Marriage Committee is not considering engagements in its scope of activities.

In order to allow already married couples to receive Her blessings, in the past years Shree Mataji allowed couples legally married outside of Sahaja Yoga to apply for a re-marriage.

At present, these are the only two acceptable ways for couples to be able to apply for a Sahaja Marriage, as advised and directed by Shree Mataji.

The disparity in numbers of applicants between ladies' and men's applications is to be noted. Yoginis significantly outnumber the yogis, so every year there are many yoginis for whom the matches are not available. Due to this reason and vibratory selection, it is not guaranteed that any applicant might get a match. It can also happen that men who have applied may not be matched, as no suitable match is found for them.

In this context, finding a partner and marrying outside of Sahaja Yoga can also carry God's blessings, especially if the partner takes to Sahaja Yoga. Such a couple can be re-married in a Sahaja ceremony later on.

Those yogis and yoginis who seek the privilege to have a marriage that is blessed by H.H. Shree 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/ni should be open and surrendered and ready for an unpredictable change in lifestyle.

All applicants are required to read carefully and understand the Marriage vows, that are read during the Marriage ceremony as resolutions towards the respective spouses and towards Sahaja Yoga. If they do not feel ready or wish to accept and sustain such vows they should not make the choice of entering into a Sahaja Marriage.

With such resolution and sincerity in their hearts, they 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 to achieve the ascent.

THE MARRIAGE COMMITTEE

Shree Mataji, when in Her physical form, always had a direct role in matching couples or validating matches done by yogis and yoginis assisting Her in this auspicious activity. Over the years, She has given indications on some specific details to take into account when selecting possible matches, before taking vibrations. Vibrations then are the final instrument through which we seek the guidance of the Divine for decision making in Sahaja marriages.

As we pray that marriages will be blessed by Shree Mataji in Her Nirakar form, it was decided in the meeting of the Sahaja Yoga Central Committee of India on September 15, 2013, that an Indian Sahaja Marriage Committee would be constituted to look after various aspects of the Sahaja Marriages. It was also decided that Sahaja marriages should only be held at Ganapatipule during International Christmas Puja/seminar in December every year as used to be done by Her Holiness Shree Mataji for several years.

With the blessings of Her Holiness Shree Mataji Nirmala Devi, an Indian Sahaja Marriage Committee hence got constituted for the sahaja marriages to be solemnized every year at the International Christmas Puja / seminar, at Ganapatipule and at the International venues.

The Committee shall work according to principles and teachings of Her Holiness Shree Mataji Nirmala Devi, rely on sound judgment, wisdom and on a collective vibratory decision process. It shall strive to provide transparent information on protocols and practices to the collective, while keeping full confidentiality on personal information of the applicants. No information and confidential data, provided either by the applicants or by the coordinators, will be disclosed to anyone outside the committee, except for the respective contact details of the matched couples.

The members of the Indian Sahaja Marriage Committee will perform their duties with no personal involvement on the matters. In case any member or close relation of any member of the committee has submitted a marriage application, the member can provide support & guidance but will abstain from performing duties in relation to such a matching process.

Some of the activities performed by the Indian Sahaja Marriage Committee shall be as follows:

- Proposing shared protocols and guidelines for the activities of the Committee to be adopted by the collective in the appropriate form (this document itself) based on Mother's guidance and indications
- Providing information about marriage ceremonies to be held
- Providing updated marriage application forms and instructions in advance of the ceremony
- Providing proper guidance and counselling to the applicants, regarding the importance and purpose of Sahaja Marriages and managing their queries
- Collecting and filing application forms from all over the world

- Scrutinizing marriage application forms, verifying credentials of applicants (they should be at least 2 years in Sahaja Yoga) and completeness and correctness of information provided by the applicants
- Performing the matching process through vibrations as described
- Informing applicants, coordinators/ organizers of the marriage ceremony, and matched couples about the outcomes of the process
- Coordinating the logistics and managing the Marriage ceremony
- Keeping information and progress of children from Sahaja Marriages
- Working along with the respective National/State/Local Councils in order to resolve queries from engaged or married yogis and yoginis in case of issues, doubts, perceived misbehaviors by partner, etc.

The current Indian Sahaja Marriage Committee members are given in APPENDIX III.

HOW TO APPLY FOR SAHAJA MARRIAGES

Sometime before any Marriage ceremony, an announcement is sent to country coordinators and to the world collective about the dates and the process for marriages including last date of submission of application. A full information package including updated application forms is provided to country leaders who in turn provide those to local coordinators. It is the responsibility of the leaders and coordinators to provide timely information to the local collectives.

All applicants should request updated application forms from their National/ State/ Zonal/ Local Coordinator, or delegated marriage committee members in order to allow a proper flow of information and documentation through the appropriate channels and awareness of applicant's local requests. If local coordinators are not fully aware of the process they should refer to Country/State/Zonal leaders/committees.

Applicants can exceptionally request applications, and seek afterwards approval signature and recommendation, from leaders who are relevant in terms of their recent domicile and

activities. If e.g. a candidate very recently switched domicile/ location of Sahaja center it is required to request the signature and recommendation from the previous leader who is familiar to the applicant's background.

Applications forms for marriage need to be filled by the applicants in full and with truthfulness, with all relevant details about one's life and condition. Application forms from previous ceremonies should not be used for that purpose. Any additional material in relation to specific relevant conditions of the applicants should be attached to the forms. They can be filled digitally or by hand, they need to be signed and sent to the local country or marriage coordinator so that they can validate the application and forward to the Committee. Applications will be accepted only if provided by country/state/ zonal/center coordinators or marriage representatives.

Please note that applications will be offered at the Lotus Feet of our Mother and should be filled with such awareness.

All information in the application forms will be maintained confidential by the members of the Committee. Only members of the Marriage team have access to the forms due to the personal nature of the information. Every effort is made to respect the concerned individuals' privacy, respect, and dignity.

The candidates must answer the questions asked in the form honestly and including the necessary information. **If it is found at any stage that the information or data provided is purposely wrong, the candidate might not be allowed to apply in Sahaja Marriage for some period.**

All applicants should respect the sanctity of such process and apply with full sincerity and desire to achieve their spiritual growth and the growth of the collective through Sahaja marriage.

Specifically, some important fields to fill with attention are the following:

- Date of birth/age, height, weight, education, annual income, previous relationships: these are information for which Shree Mataji provided specific inputs to the marriage team for the purpose of matching and they should be correctly and completely filled out
- Center/City collective where applicant is doing Sahaja Yoga: Shree Mataji suggested to avoid matching people from the same center, as they would feel more to be part of a Sahaja family where purity should be maintained

- Contact details: should be written clearly, as it's used for communications about matches
- Photographs: Please attach recent and digitally unedited photographs
- Illnesses: these should be clearly stated as we might need to further investigate before matching
- No. of previous forms & no. of matches: we keep in our attention yogis and especially yoginis who apply several times with no match
- Legally free to marry: yogis/nis who aren't legally free to marry will not be considered in the matching process
- Presence in Ganapatipule: yogis/nis coming to Ganapatipule will be matched in the first phase with yogis/nis coming to Ganapatipule in order to allow the marriages to proceed. If no match is found, the remaining yogis, that is generally a higher number, will be matched with the remaining yoginis (no difference if coming or not) for engagement and further marriage. Applicants should not write that they are coming even if they know they aren't, otherwise they might be matched e.g. with a coming boy who wishes to marry and as such will refuse as the girl is not coming or viceversa. Applicants should also inform the committee on any change of this condition before the ceremony so that they are properly matched.
- Additional commitments/requirements to be specified e.g.:
 - If the yogi/ni has been participating to the Sahaja activities of a different center in the past where he feels to be part of the family and wishes to avoid matching they should say so
 - Details of previous marriage applications should be shared to avoid rematch of couples who have rejected their matches earlier.
 - If the yogi/ni has some specific motivated conditions/requirements for the marriage they should say so clearly
 - ... any other binding or conditional requirements

RE-MARRIAGES AND MATCHES FROM FORMER CEREMONIES

Application forms for re-marriage can only be filled by couples already married outside Sahaja Yoga. They will need to submit legal proof of their marriage for verification.

Couples matched at previous marriage ceremonies, which could not proceed for any valid reason can also just provide a print-out/copy of the email sent by the Marriage Committee about your announcement of your match. Their original application forms will also be required for keeping records of their personal data by the marriage committee. The match will be verified through the records of the committee.

MATCHING AND MARRIAGE PROTOCOL

The matching process starts when the marriage team assembles to sort and verify the marriage application forms before the occasion of the Sahaja Marriages. The Marriage team then meets several times and conducts the registration of all acceptable forms, following the preliminary protocols for the application forms received. The protocols and principles followed are based on Shree Mataji's guidelines, following the manner in which the marriages and matches were done for the Sahaja Marriages solemnized at Ganapatipule for several years in the Saakar divine presence of Shree Mataji.

These guidelines are practical and Sahaja in nature such as yoginis are generally matched with yogis of greater height and who are older than them. Suitability and common interests are checked, educational background and a sense of their complementarity will be taken into account. Willingness to change countries and dedication to Sahaja Yoga are also factors to be considered. Yogis from the same city or the same centre are not matched.

After the preliminary protocols have been followed to match potential couples from the point of view of suitability, the match proposals are validated by checking vibrations as to whether they will be auspicious and in line with Mother's will. Vibrations are taken for couples and not for single yogis and yoginis. There is generally no vibrational screening at individual level for applicants before entering the process.

The majority of the Marriage Team who are checking the vibrations do so in the light of their own spiritual ability, sensitivity, experience and wisdom. There might be several reviews. If no match is found in the preliminary set of matches, new potential matches will be looked for. Sometimes no match is found.

When there is clear indication of cool vibrations unanimously or from the vast majority of the marriage team the couple is then considered suitable for a proposal, and the proposed match is then offered to the Lotus Feet of Shree Mataji.

Few days prior to the seminar, the applicants are informed through email about being matched. This is done without disclosing any details of the match so that they can confirm their presence and be prepared for the formal announcement at the puja site. Public announcements of matches are done collectively during the seminar.

After match announcements, the couple is expected to meet and talk to each other within the time period available and convey their decision to the Marriage Committee. **No matched couple is in any way forced to proceed with a Sahaja Marriage.** All applicants should be aware that the Sahaja Marriage can represent a very strong subtle work on the part of the spouses and show understanding and maturity throughout the process.

In case for any VALID REASON one or both the applicants do not want to proceed with Sahaja Marriage, they should come together and inform the Indian Sahaja Marriage Committee members at the marriage desk and explain the reason. The reason for refusal will be asked either on-site at the Sahaja Marriage counter as specifically announced, if both applicants are present or by email if the applicants are not present. The reason for refusal will be asked to applicants by the Committee or by the signing leader/coordinator as a sign of respect for the ceremony and for the refused spouse. Third party refusals (i.e. friend or relative saying that 'My brother/ sister/friend so and so said No to his/her match') will not be considered a formal refusal. These rejected applicants who are personally present will be considered for other possible matches, ONLY IF TIME AND CONDITIONS allow.

In case of matches where one or both spouses are not present at the ceremony, the couple should promptly communicate and interact, and always communicate the decision to accept or refuse the match to the Marriage Committee jointly during the two months following the match announcement. Also, in this case, if there is a refusal, the reason for refusal will be asked to applicants by the Committee.

If the couple decides to go ahead with marriage they can register at the Puja site and receive a full set of materials for bride and groom for the marriage ceremony. **Please note that the kurta/pyjama required for the bridegroom and Sari/ Blouse/ Ornaments required for the bride during the marriage ceremony needs to be arranged by the applicants themselves as per their size and preference.** They will also need to sign an additional declaration form to indicate that free and open consent is given. The costs of the marriage are generally defined the week before the ceremony and are communicated at the Puja site as they are mostly dependent on the cost of the items provided.

FINAL COMMENTS

Sahaja Marriages take place in the name of the Shree Adi Shakti Mataji Shree Nirmala Devi. This marriage is to be sustained and made happy throughout the entire life span and spouses should maintain all the vows taken during the marriage ceremony in front of Shree Mataji, in Sakar or Nirakar form.

Spiritual growth of the individuals, the family and the collective are stimulated by a successful Sahaja marriage which spreads happiness and auspiciousness. A marriage expressing subtle qualities such as innocence, benevolence, love, joy, sweetness, generosity and fondness for others will support the establishment of Mother's vision, for our world.

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. Both spouses should be ready to embark on a lifelong path of change, love, growth, sharing, understanding, support, challenges, blessings and fulfilment, in line with our Divine Mother's teachings.

The Marriage team strives to perform its duties as pure instruments of Shree Mataji, so that the Grace of Shree Mataji is invited to flow through this most important expression of our Sahaja culture.

Jai Shree Mataji !!!

REGISTRATION OF MARRIAGES SOLEMNIZED AT GANAPATIPULE, MAHARASHTRA:

At present in the state of Maharashtra, India, procedure of registration of marriages is being done as per provisions of MAHARASHTRA REGULATION OF MARRIAGE BUREAUS AND REGISTRATION OF MARRIAGES ACT 1998. This Act was enacted and came into force from 15 April 1999.

Prior to this, procedure of registration of marriages was being done under the provisions of THE BOMBAY REGISTRATION OF MARRIAGES ACT 1953. This Act provided for registration of marriage in the office of Registrar, within whose jurisdiction the marriage was solemnized. This provision was misused, and people took undue advantage of this provision by getting their marriages registered anywhere. Therefore, as per directions of court, this new law of 1998 was enacted.

As per provisions of section 6 of new Act, under which we are governed now, the duty of registration of marriage is given to the Registrar within whose jurisdiction the HUSBAND ORDINARILY RESIDES OR WHERE EITHER ONE OF THE PARTIES ORDINARILY RESIDES.

(Ordinarily means permanently for this purpose. Party must have documentary proof of his residence such as, Ration Card, Aadhar Card, Voting Card, Driving License etc.)

Though, Sahaja Marriages are solemnized at Ganapatipule, (Ratnagiri District, Maharashtra), almost all the Brides and Bridegrooms are from different parts of India or from different countries. They are not ordinarily or permanently resident of Ratnagiri District. Hence Marriage Registrar of Ratnagiri cannot register Sahaja Marriages solemnized at Ganapatipule. Only if the bride or bridegroom (married at Ganapatipule) is from Ratnagiri District, then with documentary proof of registration, the bride or bridegroom can get their marriages registered in the office of Marriage Registrar, Ratnagiri.

In view of this legal position, for Sahaja Marriages solemnized at Ganapatipule, it is not possible for organizers to get the Registration of the marriages nor they will be providing any official documentation representing the marriage solemnized. It is strongly recommended that the concerned parties, or their parents / center coordinators, get these marriages registered in the Registration offices (having respective jurisdiction) by submitting the prescribed form. Marriage Registration is a very simple legal procedure. A copy of Certificate can be forwarded to the Marriage Committee thereafter for record purposes.

APPENDIX I - EXCERPTS FROM TALKS BY H.H. SHREE MATAJI

For a comprehensive collection of extracts from Shree Mataji's talks on marriage we advise to read the book "Marriage in Sahaja Yoga".

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

APPENDIX II - MARRIAGE VOWS

The marriage vows below will be read at the ceremony and represent the vows that each applicant is willing to accept and sustain by entering into a Sahaja Marriage.

The bride-groom says thus, to the bride:

I remember Shree Adi Shakti Mataji in my heart and tell you that you must keep the chastity necessary for a good Muladhar. Benevolence and auspiciousness lie in completely accepting innocence and forsaking cunningness.

I remember Shree Adi Shakti Mataji in my heart and tell you that the divine aesthetics of married life should be seen in our life, our home should be aesthetically decorated. We should do all our work within and abiding by the Dharma. I shall extend hospitality to Sahaja Yogis and associate with you in performing the duties toward Dharma. May we achieve the blessings of enjoying the joy of collectivity.

I remember Shree Adi Shakti Mataji in my heart and tell you that I will hand over to you all the money that I earn, as it has come as the reward of your Punya. You should spend the money carefully and after consulting me, keeping in mind that all the wealth belongs to God. We should spend our wealth feeling that we are receiving God's blessings. There should be no hankering for material objects; and, completely detached, we should nourish our Mahalakshmi principle.

I remember Shree Adi Shakti Mataji in my heart and tell you that I will never hurt your feelings and shall forget all the mistakes made in our lives in the past. My love for you would be limitless and so should be yours. Do not suppress your feelings, tell me if your mind is at anguish or someone troubles you. I will always stand by you, protect you, and never listen to any false complaints against you.

The bride tells thus, to the bride-groom:

I remember Shree Adi Shakti Mataji in my heart and tell you that I shall bring the divine sweetness into your life. I will cook delicious food that can be enjoyed by you. We should eat only the food cooked by Sahaja Yogis. Do not force me to meet or be in the company of those who are not

good Sahaja Yogis. We should never use bad language and should never shout at each other. You should quietly listen to me and I shall quietly listen to you.

I remember Shree Adi Shakti Mataji in my heart and tell you that we both should regularly meditate and teach our children and our friends how to meditate. Our life should be of penance, but we should not complain or tell others about it and should be always happy. Your eyes should be pure and free from lust for women and without greed for anything.

I remember Shree Adi Shakti Mataji in my heart and tell you that we should understand that Her Holiness Mataji Shree Nirmala Devi has conferred Her blessings on us, and we should completely surrender and dedicate our hearts to Her. This dedication should be through integration of body, mind and intellect. We should be aware how tremendous and unprecedented a work is Self- Realization, and everything else in our life is unimportant. We should unceasingly enjoy Her ever-flowing grace, devote and regularly offer puja to Her, and be extremely humble in Her presence. Please correct me if you find me failing in this.

Brides and Bride-Grooms say together:

I shall open the path of Moksha which I have got with the blessings and grace of Her Holiness Shree Mataji also to others and shall achieve in the company of such a great and realized person, the well-being of the whole universe.

APPENDIX III - INDIAN SAHAJA MARRIAGE COMMITTEE

The current Indian Sahaja Marriage Committee members are as under:

	Name	Place
1	Mrs. (Dr.) Deepti Singh	Uttar Pradesh
2	Mr. Jaisingh Patel	Mumbai
3	Mr. Sangram Parab	Mumbai
4	Mr. Shrirang Jadhav	Navi Mumbai
5	Mr. R D Bhardwaj	Uttar Pradesh
6	Mr. S C Rai	Delhi
7	Mr. Amogh Sase	Mumbai
8	Mrs. (Dr.) Smita Bugde	Mumbai

The above list of members shall be periodically reviewed. Advocate Milind Shedsale, Kolhapur will look after the legal aspects of the Sahaja marriages.

IMPORTANT INSTRUCTIONS FOR APPLICANTS

1. Read in full the Principles & Protocols document
2. Prepare yourself subtly through meditation, introspection and Sahaja techniques, watch Mother's videos and advice regarding Sahaja Marriages, talk to senior or married yogis in your collective before deciding to apply
3. Fill the application form meant for the current year's ceremony
4. Print and sign the form along with copy your supporting documents for Age, Education & Income proof
5. Applicants will also need to sign an additional declaration form (For Indians, this needs to be on a Rs. 100 Non-Judicial Stamp paper. For applicants residing outside India it can be submitted on a plain paper) to indicate that free and open consent is given
6. Provide the form and go through a short interview with your local marriage coordinator, local city/zonal/center coordinator or national coordinator as instructed by your local council/coordinator. Your coordinator will send the form along with the required documents to the marriage committee, you do not need to do anything *.
7. All Sahaja Yogis/ Yoginis, who are eligible for marriage as per Sahaja protocols, may arrange to send their marriage applications through their coordinators duly filled up in all respects, latest by **November 25th, 2019** to the following address:

The Life Eternal Trust, Mumbai. Unit No 1111, 11th Floor, Hubtown Solaris, N S Phadke Marg, Andheri (East), Mumbai 400069. Contact no: + 91 22 26843169, + 91 7738111185
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Further, a clear scanned copy of the current year application form affixed with a coloured photograph should also be sent by the aforesaid date on following email id:

sahajamarriages@sahajayogamumbai.org.

The marriage forms can be downloaded from website www.sahajayogamumbai.org .

8. The marriage registration fee for the yogis/yoginis willing to get married / re-married will be Rs. 25,000/- per couple (i.e. Rs.12,500/- per yogi / yogini), which must be deposited or remitted online when the couples present themselves for registration of their marriages at Nirmal Nagari, Ganapatipule.

*Sometimes it is seen the Confidential form is filled in by the candidate and the coordinator just signs it. Please, remember that this form should be filled by the coordinator and not by the applicant. In fact, coordinator should not distribute this form to the applicant. If the Coordinator does not know the applicant well, he/she should ask the City/State/Country Coordinator to verify the applicants' details, and then together fill in coordinators' parts & sign.

Note: Names of the matches for Sahaja Marriages will be announced on December 23, 2019 in the afternoon at Nirmal Nagari, Ganapatipule.



Marriage Application Form



On the auspicious occasion of Christmas Puja, Ganapatipule, 26th December 2019

Please fill out form in full and write in clear block letters. If details are not complete, your application may not be accepted.

Attach additional information if necessary. Local Coordinator to retain a copy for future reference.

Form should be submitted well in advance of the final deadline of 25th November 2019.

Gender: First Name: Surname:

Nationality: Passport No: Date of Birth: Age: Height: Weight:

Marital Status: Children:

Date of Self Realization: Sahaja Yoga Center Address (you are regularly attending for last 2 years)

Languages spoken: (Indicate level of fluency: A = native fluency; B = fluent; C = conversational; D = elementary)

Education in detail: Dates: From-To Institute/Qualifications/Grades:

- ☐ Primary
- ☐ Secondary (high school/ professional)
- ☐ University / Graduation
- ☐ Post Graduate

Your Occupation & Name of Organization you work for: Annual Income: In Indian Rupee Family Type:

Previous seeking history or religious background Interest, Skills & Hobbies

Have you been in a: ☐ Previous relationship ☐ Non Sahaja marriage ☐ Sahaja marriage Are you legally free to marry? YES/ NO

Number of previous Sahaja Marriage applications Please provide details of previous marriage, matches & relationships (on next page if required)

Do you have ties, commitments, responsibilities (eg. children/parents care/divorcee support etc. or any such requirements?)

Have you had any major illnesses and do you have any current health problems/physical or mental disabilities/ sexual illness?

Why do you desire to be married in Sahaja Yoga?

Home Address: Flat/Plot no: Building Name: Street Name:

Town/City: State: Pin code/Zip Code: Country:

Phone no: Email Address:

Are you willing to change country YES/ NO Are you coming to GP Seminar? YES/ NO

With my signature I confirm that I have read the marriage protocols and agree with the terms there contained.

Applicant's signature Date:

Signature of Centre/Zonal/City/State/Country Coordinator

I recommend this application for Sahaja Marriage

FULL NAME Signature
Date: Phone Number:
DD/MM/YYYY Include Area Code
Email:
Center Address:

Please attach necessary documents in support of the above (Legal documents like Divorce Certificate wherever applicable, Educational & Income certificates).

Please affix recent color passport type photograph



Marriage Application Form



On the auspicious occasion of Christmas Puja, Ganapatipule, 26th December 2019

Please fill out this page only if you need to provide additional feedback on the application which could not be provided in the previous page.

Applicant's First Name (in block Letters): Surname:

1) Additional information in relation to previous sahaja marriage applications / matches: (mention different events in separate points)

Matched to (Name of Match & Location)	When & where was the match announced	Reasons for marriage not solemnized

Other details regarding Sahaja Marriage application :

2) Additional information or any other points to be highlighted :

Committee Remarks: