

## A Review of Indian Marriages



### Astrology

**KEYWORDS :** Marriage, Variety, indian culture, righteous path, Manusmrithi, Puranas, Upanishads.

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### ABSTRACT

*'VIVAHA' 'if we split it up it is like vi+vaha. Vi represents vividha or many and 'vaha' represents —vahan or taking charge. So the meaning of vivaha is when a couple takes charge of various responsibilities in a cumulative way. So one is incomplete without having spouse and a son. The origin and central point of all yajnas are based on marriage. In vedic tradition some find of holiness is imported to marriage and treated as a sacred one and made an instrument to move in the righteous path.*

**Introduction :** In Vedic tradition some kinds of holiness is imported to marriage and treated as a sacred one and made an instrument to setting up a new family and move in the righteous path. The vedic rituals are being done by male and female and it cannot be done by male or female alone. Thus sage Manu in his Manusmrithi explains that in any kind of socio-religious performance, one is deemed to be complete without presence of his counterpart<sup>1</sup>

If we explore the Hindu religion, the Ardhanarishwara from of lord Shiva is His only anthropomorphic representation. We find a reference of puranas, that Brahma is asking lord Shiva to divide himself into male and female for the purpose of creation. Vamana Purana confirms that lord Shiva is identifiable as Kaala Purusha. Brihada Ayankara Upanishada says that the original atman or original Purusha was bisexual. He got himself divided into male and female and then multiplied himself In this way, we the humans are fragments of Kaala Purusha and that Kaala Purusha is identified to be Lord Shiva, and Shiva has both malevolent and benevolent aspects or masculine and feminine aspects within himself only. So horoscopically, every human being has both male and female energies within himself as lagna stands for purusha shakthi or the vital force or action orientation of the soul and 7th house stand for the feminine energy or the manifestation of the soul. Apart from the mythological explanation about humans, we shall co-relate this thing with analysis of Anima and Animus in man and woman's unconscious mind. Anima is the female element in man and Animus is the male element in a women. So Anima and Animus are responsible for creation of mage of the counterpart<sup>2</sup>

Vivaha transforms a woman into a wife in the same way as an ordinary cow becomes a much cow after suckling and nurturing her family and so a woman becomes fulfilled in love by acceptance of her husband after being knowingly entrusted to him by her caring father. Vivaha in its etymological sense as a "a particular type of procurement"<sup>3</sup>.

There are various interpretation for marriage. Marriage in heaven. Marriage is an institution of varied association. Marriage is fixed by destiny. Marriage is intended for the growth of family, at the same time it permits the couple to legally live together to perform certain rites, duties and pleasure. Hinduism, as it has been practised for thousands of years, is a way of life that closest to natural livings. It permits an individual to live his life according to his own conviction and faith.

**Main text :-** Marriage is viewed by sociologists as a social institution. According to Dr. Friedrichs marriage is a 'union of persons of different sex acknowledged and privileged by the order of law either towards sexual intercourse and with a view to leading a joint household or towards exclusive sexual intercourse. Marriage of two souls, one is male and the other is female, established mainly according to vedic junction for the purpose of the realization of dharma progeny and prosperity The word family isn't merely used to denote a certain institution. We have to define marriage as "A more or less durable connection between male and female lasting beyond the mere act of propagation

till after the birth of offspring". Also it is defined that 'Marriage is rooted in the family rather than the family in marriage'. According to the Encyclopedia Britannica, marriage is defined as the act ceremony or process by which the legal relationship of husband and wife is constituted or it is as a physical legal and moral union between men and women in complete community of life for the establishment of family. The first task is to regulate the relations of the sex. The basic form of this sexual relation is marriage and it is defined as to be the of offspring<sup>4</sup>.

Vivaha or marriage is a ceremony where a boy and a girl bound in a partnership to live life together. They accept each other physically and mentally. The union is not only important for individual pleasure, satisfaction and growth even this is equally important for family, society, country and human community because this produces further generations. The affection between mother and son, brother and sister, husband and wife is the offshoot of nature's law. Any attempt to interfere this law fragrant with dangerous consequent with human race. Ceremonies for marriage can be of different way which is depend on community of the native belongs, but their mutual agreement to accept each other is sufficient to bound the vivaha is only a mutual relationship between a wife and a husband but also giving a own stand and dignity to their children<sup>5</sup>.

### Types of Marriages

चतुर्णामपि वर्णानां प्रेत्य चेह हिताहितान्  
अष्टाविमान्समासेन स्त्रीविवाहान्निबोधत  
ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः  
गान्धर्वो राजसश्चैव पैशाचश्चाष्टमोऽधमः :

There are 8 types of marriages defined in Manusmrithi applicable to the four varnas Brahmins, Kshethriya, Vaisya and Sudra. They are Brahma, Daiva, Arsha, Prajapathy, Asura, Gandarva, Rakshasa and Paisachika.

"Brahmo daiva sthathaivarshah prajapathyasthathasurah  
Gantharvo rakshasaschaiva pasachashtamo adhamah."<sup>6</sup>

Manu explained the dharma of the four varnas based on that period according to the social status. Manu has not ageed the spirituality of the good forms of marriage for the classes other than Brahmins. Manu further explained that the eight forms of marriage may not be in their pure form. For example he explained that Rishis were traditionally accepted separately or jointly the two forms Gandarva and Rakshasa.

यो यस्य धर्म्यो वर्णस्य गुणदोषौ च यस्य यौ  
तद्वः सर्वं प्रवक्ष्यामि प्रसवे च गुणगुणान् :

"Yo yasya dharmyo varnasya gunadoshou cha yasya yow Thadhva sarvam pravakshyami prasave cha gunagunan."<sup>7</sup>

## Description of eight types of marriages

### 1. Brahma vivaha:

This type of marriage is considered as the best one. The parents of the boy who finished his education or Grahasthasrama seek suitable marriage allances from the parents of girl. Manu advises that the boy should possess atleast knowledgeable of one of the Vedas besides the other qualities. Before giving consent of marriage the bride's parents' bio-data of the groom including his character, behaviour and profession. There was no dowry in this system. The only thing is the consideration of knowledge and good conduct of the bride and groom.

आच्छाद्य चार्चयित्वा च श्रुतशीलवते स्वयम्  
आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः :

"Aaschadhya charchayidhwa cha sruthiseelavathe soyam  
Aahoon dhanam kanyaya brahmo dharmah prakeerththah."<sup>8</sup>

Manu explained "dhanam kanyaya" in the second line of the above sloka. It means that the donation of kanya only but not dowry such as money or ornaments. In fact the family of bride and groom are well knowledgeable about the Brahma vivaha. The proposal lies first considered from the family of groom but not from the bride's family and hence this method will be applicable to any period. Manu opined that this kind of marriage brings blessings of ten generations of ancestors and ten generations of descendants including the newly wedded couple as the twenty one generations.

दश पूर्वान्परान्वंश्यानात्मानं चैकविंशकम्  
ब्राह्मीपुत्रः सुकृतकृन्मोचयत्येनसः पितृन्

"Dasa poorvan paran vamsyanathmanam chaikavimsyathim  
Brahmeeputrah sukruthakrinmochayethenasah:Pithrian"<sup>9</sup>

### 2. Daiva vivaha:

In this vivaha it is sometimes unable to get suitable selection of groom for the bride and the parents of the bride select a priest or a Rithwik. The girl is given with costly ornaments and cloths and married to the priest in a yaj'na. So this marriage is considered inferior to Brahma vivaha because decorating the girl with ornaments and other precious materials is the indication of dowry system. The dowry given is sometimes due to the delay in performing marriage happened to the groom for suitable matching of horoscope.

दैवोदाजः सुतश्चैव सप्त सप्त परावरान्

"Daivodajah sudhaschaiva saptha saptha paravarana"<sup>10</sup>

This type of marriage giving blessings to seven generations of ancestors and seven generations of descendants and the couple themselves as the fifteenth.

This marriage might be to come over the kujadosha or related negative factors in the horoscopes. The Daiva vivaha of a male is done with a plant called Tulsi depending on the remedy being associated with Sun family or Lord Vishnu respectively. After the marriage is completed the native passes through a day of remorse at the death of the plant denoting the wife. The plant is taken away and transplanted in another house or placed in water. Thus the male has overcome the kujadosha and thus the Daiva marriage can be fulfilled. For a female having the same problem, the marriage is done with a pot of water called kumbha representing the Devatha and just like the previous case the marriage breaks after a day when the pot is placed in flowing water.<sup>11</sup>

The girl is given to a Rithwik does not meant that the bride will be an old man. He may be a young and well versed in many sashtras and hence he is considered as a Rithwik.

### 3. Aarsha vivaha:

Accepting one or two cows from the bride by charity or with the purpose of giving to the bride is considered as the Aarsha

vivaha. The Aarsha vivaha is considered as an auspicious one because there will be no dowry system and wastage of money.

एकं गोमिथुनं द्वे वा वरादादाय धर्मतः  
कन्याप्रदानं विधिवदार्षो धर्मः स उच्यते  
"Ekam gomidhunam ye va varadhadhaya dharmathah  
Kanya pradhanam vidhivadharsho dharmah sa uchayadhe"<sup>12</sup>

According to Manu this marriage brings the blessings of three generations of ancestors, three generations of descendants and the couple and thus a total of seven generations.

"Aarshodajah sudhasthreemsthreen shadshad kaayodhajah sudhan"<sup>13</sup>

### 4. Prajapathya vivaha:

In this type of marriage the parents of the bride seek suitable groom for their daughter and the newly wedded couple receive the blessings of the father to perform their duties as per the dharma.

सहोभौ चरतां धर्ममिति वाचानुभाष्य च  
कन्याप्रदानमभ्यर्च्य प्राजापत्यो विधिः स्मृतः

"Sahobhou charadham dharmadhi vachanubhashyacha  
Kanyapradhanamabhyarchu prajapathyo vidhih smruthah"<sup>14</sup>

One may think that the Prajapathya vivaha is as same as the Brahma vivaha. In Brahma vivaha, groom's father takes the charge of seeking the bride for his son. But in Prajapathya vivaha the bride's father seeks the charge of the proposal of his daughter. This is considered as an inferior quality by the society and modern thinkers. Because seeking the groom by the parents of bride is much inferior to the womanhood.

### 5. Aasura vivaha:

Paying money, jewels, and other belongings to the parents and relatives and the bride and obtain the consent of the groom is Aasura vivaha.

ज्ञातिभ्यो द्रविशं दत्त्वा कन्यायै चैव शक्तिः  
कन्याप्रदानं स्वाच्छन्दादासरो धर्म उच्यते ३१

"Gn'athbhyodravina thathwa kanyayai chava sakthithah  
Kanyapradhanam swachandhyadhasuro dharmah uchayadhe"<sup>15</sup>

Paying money, wealth etc. to the bride and getting a girl from a family is merely disrespecting the bride, her family and the womanhood in general. Simply we conclude that the groom has purchased a slave wife. Or the groom may have some disability by mental or physical and be a wealthy person.

### 6. Gandharva vivaha:

The sexual union between the bride and groom for the purpose of sexual desire is named as Gandharva vivaha by Manu. This is only due to 'kamasambhava' or the bodily attraction between the couple. Here there is no marriage ceremony, agreement and any other formalities regarding marriage. Simply we say that this is treated as a love marriage. This is treated as shame worthy by the society.

इच्छान्योन्यसंयोगः कन्यायाश्च वरस्य च  
गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसंभवः

"Ichayonyonyasamyogah kanyayascha varasya cha  
Gandharva sa thu vijneyo maithunya kamasambhava"<sup>16</sup>

As the marriage is not based on any formalities it is not recognised by the society. Sometimes, after the sexual union marriage ceremonies may be participated. This may be for the satisfaction of the parents but not get any recognition from the society.

### 7. Rakshsa vivaha:

This is a cruel type marriage. Here the boy kidnaps the girl forcefully without the consent of the girl or her parents and

relatives. The bride cries in fear and the dreadful activities of the groom and his followers. If anyone tries to defend the attack of the groom, the relatives or the supporters of the bride can be completely destroyed on the battle. This is applicable to kshethriyas only.

हत्वा छित्वा च भित्त्वा च क्रोशन्ती रुदन्ती गृहात्  
प्रसह्य कन्याहरणं राक्षसो विधिरुच्यते ३३

"Hathwa chithwa cha bhithwa cha crosantheem rudhatheem  
gruhath Prahasya kanyaharanam rakshsovidhiruschadhe"<sup>17</sup>

#### 8. Paisacha vivaha:

This is a prohibited form of marriage for all groups of people. It is the most prohibited form of marriage by seducing, or raping the bride who is intoxicated or mentally weak, or unbalanced or handicapped. This is surely a criminal offence because the bride is not mentally prepared or her parents cannot involve the consent for a marriage. The bride is not in a position to resist the attack made by the groom.

सुप्तां मत्तां प्रमत्तां वा रहो यत्रोपगच्छति  
स पापिष्ठो विवाहानां पैशाचश्चाष्टमोऽधमः

"Suptham matham pramatham va rahoyathropagachathi  
Sa papishto vivahanam paisachashashtamo adhamah"<sup>18</sup>

#### Manu's further opinion about the result:

दश पूर्वान्परांश्चानात्मानं चैकविंशकम्  
ब्राह्मीपुत्रः सुकृतकृन्मोचयत्येनसः पितृन् ३७  
दैवोढाजः सुतश्चैव सप्त सप्त परावरान्  
आषष्ठांढाजः सुतस्त्रींस्त्रीन्ष्ट षट् कायोढजः सुतः ३८  
ब्राह्मादिषु विवाहेषु चतुर्ष्ववानुपूर्वशः  
ब्रह्मवर्चस्विनः पुत्रा जायन्ते शिष्टसम्पत्ताः ३९

Manu classified the eight type of marriage into two groups. The first group containing the first four types Brahma, Daiva, Aarsha and Prajapathy. He recommended this group for Brahmins or intellectuals and the people belong to higher class government officials, and having high social status having morality and traditional believes. These are blameless marriages. These give blessings from the karmic deeds and give salvation to the generations of ancestors and descendants. These marriages give sons who are possessed with knowledge of Vedas, honoured by intellectuals, good and decent people, possessing satwa gunas, wealth and fame, and longevity for a hundred years.

groom is higher than that of the bride the status of womanhood is upgraded. This is anuloma marriage and hence it is considered as a superior one. Further Manu explains the caste of the children of anuloma marriage and prathiloma marriage. The children of an anuloma marriage belong to the caste of the

mother and not the higher caste of the father. The children of the prathiloma marriage belong to the caste of the mother and not of the higher caste of the father. So on prathiloma marriage womanhood's upgraded over mankind by determining the caste of the children. Simply we can conclude that the caste of the mother is taken into consideration. In a prathiloma marriage if the bride is a Brahmana woman, then the progeny belongs to the caste of the woman. Here the lower caste man is given the task of perform and assist in the funeral rites and cremation of the dead. Since caring for the dead and the last rites including the burning of the body are related to spirituality and after—life, the man is well qualified naturally being born to a Brahmin family.

**Conclusion:** A good marriage aims at a long term relationship between the couple and this can happen if they have similar taste share similar hobbies and as many matters as possible. The marriage between similar caste groups was prescribed so that people belong to same category would share similar aspirations and have a lot in common to discuss and support each other intellectually and physically. The family support of both the bride and groom play a major role in same caste marriage. In the inter-caste marriage the family support of bride and groom from each other's family will not be sure.<sup>19</sup>

Jataka Parijatha the classic work in Astrology gives more explanation in this regard. Corresponding houses in the male and female charts are compared for the purpose of the relationship between the parents and the children. If the lord of the 6th or 3rd house in the chart of the parent is placed in the Ascendant of the child then the child will surely be superior to the parent.

पारावतादौ तन्नाथे कारके च तथा स्थिते ।

स्वोच्चमित्रांशके वाऽपि पितृदीर्घयुरादिशेत् ॥ ५३ ॥

कूरनीचांशकस्थे वा भावनाथे च कारके ।

मन्दमान्द्यगुंसंयुक्ते पितृदुःखं विनिदिशेत् ॥ ५४ ॥

In such a case if the Ascendant of the child is also 6th or 3rd houses from the Ascendant of the parent then his righteous path and deeds washes away the sin committed by the blame worthy parents. If the Ascendant is not in the 6th or 8 from that of the parents instead the lord of the 6th or 8th is in the Ascendant of the child, then the child will be far superior to the parent and destroys the enemies of the parent Moreover he will destroy all debts sufferings carried over from the previous birth of the parents.<sup>20</sup>

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