

Hindu Marriage System in The Vedic Tradition

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ABSTRACT:

The Veda is the oldest scripture of the Hindus and it is considered as the sacred scripture. The Veda describes all the knowledge of human life relating to this life and the next life. The Hindus celebrate various ceremonies from birth to death of a person and among them. The institution of marriage is regarded as the most sacred and it is an essential ritual of the people of both sexes. From an in depth studies it will be cleared that the system of marriage has been closely related to the Veda. The 'Panigrahan', 'Hom-yagya' etc which are integrated part of a marriage system are clearly mentioned in the Vedas, specially in the Yajurveda of course these are found in other Vedas also like Rigveda, Atharva Veda etc. In the 'Manu Samhita' all the rituals and necessary advices which are most important to family members are broadly described. The 'Manu Samhita' was written by Rishi Manu in 300-200 BC, which is one of the oldest scripture of the Hindus. The Smiti stands against one of the disease of the Hindus i.e the system of dowry.

When a marriage ceremony is performed according to the rules and regulations prescribed by the vedic system, then it becomes a passage of enter into a spiritual life for the bride and bridegroom. The recitation of the vedic mantras, fire of hom, lighting of the light etc, make the marriage ceremony pure and spiritual in sentiment. The purity of a marriage life is hidden in the Vedic hymns, but the modern way of life has keep the minds of people away from the purify of vedic hymns. This paper will try to discover the hidden vedic rituals latent in the Vedas and the manusmiti as well.

Keywords:- Veda, Manusamhita, marriage system, status of women life.

0.01 Introduction:

The term Veda denotes the four Vedas, which are the oldest as well as most sacred scriptures of the followers of Hinduism. The Veda describes of all the faculties of learning of human life. The Hindus follow a variety of rituals, which are most essential for a hindu and among them the institution of marriage is considered by all the followers of Hindus as sacred and essential for a householder. This is the history of the emargence of marriage is closely related to the hymns of the Veda. The religious scriptures mentioned 'caripurusharth' (four efforts) i.e religious, wealth, affairs and salvation. The Veda discuss:

“etawaneva purusho yajjayatna prajethi;

Viprah prahustatha chittadyo varta sa smritangana.”

i.e. a person fulfils the family life with the companion of wife and children. One who is a husband that very person in the wife. This is a great saying of the wisers. we find another verse in the 9th chapter of manusmriti: 1

“Pati varjyang samprishya garbho bhutehe jayate;

Jayastadavi jayatavang yadshyang jayate punah.”

The husband enter in to his wife in the form of sperm and he again manifests himself as soon. That is called 'jayatva' and from what the husband rebirth.2

It is clear from these Slokas that the marriage is a system of making union husband and wife. The purified form of marriage has developed in the page of Vedas. This marriage dose not confine in the wife , rather it is a way of mentel and spiritual attachment. Thus the system of marriage convert into the cultural heeds. Here in paper , an attempt is made of explore the necessary of cultural dismension of Vedic Hindu marriage system in brief.

0.02 Scope of the paper :

Performing a marriage ceremony changing the Vedic hymns clearly indicate the acceptance of a spiritured life by the weddey couple. Changing the Vedic hymns, lightning the light, scanted articles and fire of hom pave the way of the newly wedded couple of reflect the purify of life in their life. It is a matter of great regret that a section of Brahmin purohit do not understand at all the inner meaning of the Vedic hymns recited in the marriage ceremonies. On the other hand, the bride in bridegroom as well as their relatives and a section of people are not interested to understand the said Vedic hymns. The bride and bridegrom even the purohit who conduct the ceremony simply recite the Vedic hymns just like a parrot, so no one is benified from such a ceremony . It is seen that the Vedic rhymes chanted in the marriage ceremony are the ethical lessons for all section of people. But the development of modern science and technology assist to keep distance from real path. On the other hand, it is observed that there exist some reformative and ethical views in the said Vedic Ethical values in the Vedic hymns. So, to explore the hidden ethical values in vedic hymns the said them is selected.

0.03 Limitation of the paper:

The Hindu marriage system is generally associated with the haims of the rigveda, jasur weather coma samved, atharva veda. The Manu smriti describes the marriage system, types of mearriage rules in regulation of the observed and not to observes in domestic life by the couple. It is impossible to discuss all the select features of the marriage system in a brief research paper like this. So, an attempt will be made have to discuss the system of giving you a girl in a marriage described in the yajurveda beside the hom, the art of transferring the

girl, etc. The paper also needed the various types of marriage's system, rules in custom is found in the Manu smriti.

0.04 Methodology applied in this paper :

The critical analysis will be used Prepare the research paper.

0.05 Aims of the research paper :

The aims of materializing the research paper are as follows:

1. To explore various types of marriage system, rules and regulation of marriage, importance of the suggestions relating to marriage in household life is hidden in the pages of the 'Yajurveda', Manu smriti etc.
2. To analyse the marriage system in the light of modern science and liberal attitude.
3. To discuss the marriage system of the Vedic tradition he- generation may be benefited from such a discussion.
4. To analyse some topic related to the repression of women.

2.00 Types of Marriages is described in the Manu smriti :

According to Manu samhita the wife of a husband is confused to him by the gods. The husband gets his counter part as a gift of God. Therefore, it is recovery to look after the wife in all behaves of life such as fooding, Clothing, sheltering by husband.

Manu divides the marriage system in various types on the basis of significance of the same. He divides the major system in 8 different types, such as -1. Brahma, 2. Daiva, 3. Arya 4. Prajaptya 5. Asura, 6. Gandharva, 7. Rakshasa, 8. Poishasa.

Among these type of marriage is the first 4 types are considered to be best and the remaining 4 types are regarded as inferior.

“Brahmo daibahanta thairavarsah prajapatyastu thashur;

Gandharba rakshasashaive poishaca shaastumoha dhamah”

A brief description of eight types of marriage are as follows 3 -

1. Brahma Bibah:

In this type of marriage a learned pious, and good character boy in welcome to get marry a girl. No doubt, this type of marriage will open the gate to from a suitable household.

“achhady cacsyitva ca shutshilavote swayama

Arhya danang kamayaya brahm dharmah prakrititah. (manu 3/7)

2. Daiva :

When a marriage ceremony is performed organising a yagna is presence of learned bramins in the girl is given away design by various invaluable ornaments to the boy is known as Daiva system of marriage.

“yagne to vitate samayagitije kam kurvate

Alangkriya sutadanang daivanang dharmang pracaskshate.”(manu 3/28)

3.Arya:

In this system of marriage a pair of cow is taken from the bridegroom's and the ceremony is performed according to rules and regulation is called a Arya system of marriage. In this system of the worship of cows may be known, since the cow is closely relate to the agricultural ceremony of people. There for Hindu scriptures Consider the donate of cow is a sacred thing. This bears deep significance in Vedic system of marriage.

“eking gomithunang dve va varadadaya dharmatah

Kanyapradanang vidhivadarsho dharmah sa ucyati” (manu 3/29)

4. Prajapatya:

Thate type of marriage is properly known as prajaoatya where the oth is taken after completion of yagna by the bride in bridegrooms. This type of marriage in ancient time was considered as best and it still prevails, it is because in invention letter even today the very vocabulary “Om Prajpatyaye nsmoh ” are mentioned

“sahobhou caratang dharmamiti vacanubhashyo ca;

Kanya pradanambhya carya prajapatyo vedhi smritih”(manu 3/30)

The four types of marriage system mentioned above are regarded to be valid by the Smiti. The ofspring produced through this four systems generally become good and suitable to the present, family members into the society as well. It can easily be assumed did the development of modern theory of species is emmerged in the minds of modern biologists.

5. Asur:

In this very system of marriage some amount of money is donated by the bridegroom to the father, uncle all to the bright itself, though the system is not encouraged for it degenerate the bious institution of marriage in the society.

“jayatibho dravinang dattava kanyai caivashaktitah;

Kanya pradanang shachandaya dashuro dharmah ucyate” (manu 3/31)

6. Gandharva:

When the marriage is performed as a result of love affair's between the a boy and a girl is call gandharva system of marriage. Although gandharava system is not sanctioned by the Vedas, in some circumference it is accepted by the society.

“echayanyone sanjugah kanyayasha varshya ca

Gandharvah sat u vigyayi mainunyah kamsambhava ” (manu 3/32)

7. Rakshasa:

Killing and creating fear, in the brides family and by then the bride is taken and married forcibly is known as Rakshasa system of marriage.

“hatva chittva ca dittva ca kroshting rudting grihat;

prashya kanyaharanang rakshoso vidhirucyte”(manu 3/33)

Rakshasa Type of marriage Cannot be accepted. This type of marriage should be root out from our society.

8.Paishaca:

This type of marriage is as interior as rakhshs and hance Should be neglected. When a girl remains in sleep, or addicted with liquor ,The girl is spoiled in death unconscious Situation by a boy in gets marry then it is called paishaca type of marriage.

3.00 Hindu marriage and Vedic tradition:

The institution of marriage was involved with a view to recognize the union of a pain of boy and girl as cultured.prior to that there was not any obstacle to enjoy anyone. *The importance was given in those days only in producing children, gradually this in notion Started changing and instead of considering the women as a machine of child birth,She was given the status of half the boy of a man.*⁴. This is as if the culture of spirited union between a man and a woman. In Manu smriti, the author discuss a lot of ethics necessary for a wedded life.This should not create any dispute on the minutes of dharmo, artha,Kama, in macsha between husband and wife. This the religion of husband and wife in brief.

3.01 Vedic Rituals Of marriage:

The “Hastodok” i.e. The act of giving the bridge to bridegroom is in important richwell in the badicke form of marriage.Thereafter the purohit arrange the alter for hom in recite the Vedic hymns, perform yagna,and worship fourteen gods.The bride is then taken to the panel of the ceremony and she with Bridegroom revols round the yajna for 5/7 times.After the movement is over the purohit advice the couple reciting the Vedic hymns.

4.00 Conclusion:

Findings : Some findings may be found after a deep study of the Vedic system of the marriage:

- 1.The Vedic hymns or the hymns based On the Veda are like the ethics for a conduct for a wedded life.
- 2.The Vedic hymns bear the modern way of reformation.
- 3.Various types of marriage , tradition of Vedic marriage, rules and costum are the outcome of such work.
4. The vedic hymns cleary express the marrages of equality between man and woman.

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Foot Notes:

1. Sharma,Kiran (ed.).*Manusamhita*.p.310
2. Ibd. P.305
3. The different of various types of marriage are explained on the bacis of Manu Samhita.
4. Sharma,Kiran (ed.) *Manu Samhita*.p.78
5. Ibd ,p 70.

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