

CONCEPT OF MARRIAGE

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ABSTRACT

Marriage has such a great importance in social and personal life of men & women in India. Marriage and Married life have a direct bearing on its well –being and progress. The Vicissitudes of long and honary civilisation and be traced to the gradual changes in their ideal of marriage and married life. In our Vedic culture among the classes of communities woman’s status was almost equal to man’s. She had equal opportunities for receiving a complete education. Idial of marriage is a self-chosen, life-long union of man & woman. Also house hold & social responsibilities shared.

The meaning of marriage, importance of mantras in Idial marriage, the marriage is based on supersensuous experience, education on the line of ancient brahmacharya is necessary for boys & girls. All these are discussing in this paper.

KEYWORDS

Vivaha Samskara, Mantra, Brahmacharya

INTRODUCTION

The Meaning of Marriage

The marriage is “Vivaha Samskara” for grown up man & women. Vivaha means

“Visishtam Vahanam”, “Bharyatva Sampadaka Lakshnam”¹

- Relaxing the girl, obtaining the girl, managing alone, union by marriage.
- A marriage is the relationship between a husband & wife.
- Vivaha Samskara performed by adults who are matured physically and spiritually.

Education, Brahmacharya in Adult Marriage.

“Brahmacharya” means “going after Brahman”² a life of simplicity in food, of self – control and perfect celibacy, and of implicit obedience to the teacher and service to the gods.

To the vows is applied the term “Tapas”. By transgression thereof, knowledge energy and spirituality flow away from him (the student) as well as his progeny. So, that no Rishis are born among the modern people because of transgression of the brahmacharya. If any are born again as a result of their past acts, they become Rishis by learning, like Shwetaketu. Whatever a well-disciplined student learns from the teachers, though it be not the Veda,

whatever he wills and then thinks of by the mind (or) utters by the tongue (or) sees by the eye, even so it becomes.

So the Brahmacharya of both man & women is improve the physique, as well as the moral and spiritual tone.

So, in our ancient days Vedic Idial of Adult marriage stated that education and brahmacharya is compulsory for both man & woman.

DISCUSSION

The Marriage law is based on super sensuous experience

Here the marriage ritual prescribed in the gruhya sutras is the natural instinct impels a man & a woman to unite together for reproduction, the Veda teaches them that if a efficient progeny of a highly intellectual, moral and spiritual nature is aimed at, the conjugal relation should be laid down for a householder from the very next day of his marriage.

The main immediate object of the Vedic law of marriage is not mere reproduction, but the advance of improved human beings. The ordinary human intellect can never formulate such a responsibilities and duties pertaining to the life of an Idial holy life the married couple will have to lead together.

The ided of marriage is to be studied in the mantras

Meaning of “Mantra”: “Anushteyardha Smarako Mantra”³

- a. A commonly repeated word phrase.
- b. Literally a sacred utterance in Vedism; one of a collection of orally transmitted poetic hymns.
- c. Mantra worship, fire rituals takes more important place than idol worship in Vedic literature.

The “Brahmana” section prescribes the use of mantras in connection with particular acts in the course of a ritual. Mantras are connected with those parts of the marriage rituals which are common to all schools of Veda, without mantras no marriage is complete. It is enough for the present purpose to take up a few mantras for study the importance of mantra’s in marriage.

1. Let us study one of the mantras uttered by the bridegroom on meeting the bride in the first act of marriage ritual.

“I seize they hand to have a fine progeny, that thou mayst live with me, they lord, till thou shalt attain decay. The gods – Bhaga, Aryaman, Savitri and Purandhi – have given thee to me for house holdership.”

The mantra indicates the main object of marriage, “ Suprajastva”, The generation of a fine progeny. This result will accrue from the union of a man & a woman joining together in close companionship for the whole life.

2. The importance of mantra “Saptapadi” in marriage. The bride and bridegroom are adults meeting as friends on equal footing is taught in this mantra.

A friend shalt Thou be, having paced these seven steps with me. May, having paced together the seven steps, we have become friends. May I retain thy friendship, and never part from thy friendship; nor mayst thou part from my friendship. Let us unite together: Let us propose together. Loving each other and ever radiant in each other's company, meaning well towards each other, sharing together all enjoyments and pleasures, let us join together our aspirations, our vows, and our thoughts.

These words addressed by the bridegroom to the bride on the first day of marriage that the relation of husband & wife is one of friendship on almost equal terms.

The wife has an equal share with the husband in the merit of their conjoint worship. By a proper discharge of their duties as joint house holders, the married couple attain to highest heaven, enjoying there heavenly bliss in natural love and company.

3. When the bride is about to take charge of the common household, She is addressed as follows –

Be thou a loving queen (in the house) to the father – in- law, a loving queen to the mother –in-law, a loving queen to the sister –in-law, a loving queen to the brothers –in- law.

When the married couple are settled in their common house hold, the wife becomes the mistress of the house. The husband's father, mother, sisters and brothers, if they happen to live with them, are only the dependants of the married couple and are to be treated loving.

CONCLUSION

So many Mantras are there in marriage ritual. This rapid survey of a few of the mantras connected with the marriage ritual leads to the conclusion that the marriage relation should be entered into by a man and a woman at a mature age, when they may be fully alive to the responsibilities of the house – holder's life, both of them having been duly educated for a proper discharge of their duties. According to vedas, gruhyasutras Smruthis, it is clear proof that marriage is a sacred human relation entered into by a man and a woman who have attained full maturity in body and mind, both anxious to aware of each intellectual & spiritual thoughts.

At the time of marriage the bridegroom & bride were both adults having passed through a well- devised course of physical & moral discipline for a proper discharge of the duties pertaining to the joint life of house holders and also ideal of equality of man & woman replaced by woman's subordination of man. It was held that woman was not qualified to lead an independent life of singleness entirely divoted to spiritual culture. She was married earlier in life than man. Then she will get higher status in the society.

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