



SNS COLLEGE OF TECHNOLOGY

An Autonomous Institution

Coimbatore-35



Accredited by NBA – AICTE and Accredited by NAAC – UGC with 'A+' Grade
Approved by AICTE, New Delhi & Affiliated to Anna University, Chennai

DEPARTMENT OF AUTOMOBILE ENGINEERING

III YEAR/ VI SEMESTER

19HST105 ESSENCE OF INDIAN TRADITIONAL KNOWLEDGE

UNIT I ANCIENT INDIA & STATE POLITY

Marriage



Marriage

Marriage or *vivāha* was a very important *samskāra* in ancient India. Marriage in ancient India had three main purposes:

1. Promotion of religion by performance of household sacrifices.
2. Progeny or the happy after life of father and his ancestors and continuation of family line or *kula*.
3. *Rati* or sexual pleasure.

Manu⁶⁶ and other law givers have mentioned about eight forms of marriage:



1. *Brahma Vivāha:*

- This is considered to be the purest form of marriage.
- In this form of marriage the father of the bride offers his daughter to a man of character and learning.
- The daughter who is decked with ornaments and richly dressed is given as a gift to a man of good character and high learning.

2. *Daiva Vivāha:*

- In the *daiva* form of marriage the father offers her daughter as a *dakshinā* (sacrificial fee) to a young priest who officiates the *yajña* which is arranged by him.

3. *Ārsa Vivāha:*

- In *ārsa vivāha* father of the bride gives his daughter to the bridegroom after receiving a cow and a bull or two pairs of these animals from the bridegroom.



4. *Prajāpatya Vivāha:*

- In this type of marriage, the father offers the girl to the bridegroom. But neither does he offer any dowry nor does he demand bride-price.

5. *Asura Vivāha:*

This is a form of marriage by purchase in which the bridegroom has to give money to the father or kinsman of the bride.

6. *Gandharva Vivāha:*

This was a marriage by consent of the boy and the girl. Mutual love and consent of the bride and bridegroom was the only condition required to bring about the union.

7. *Rākshasa Vivāha:*

This was marriage by capture in which the girl was forcibly abducted from her home, crying and weeping and her kinsmen have been stained and their houses broken.



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8. *Paishācha Vivāha:*

Paishācha form of marriage is one in which the man seduces by force a girl who is sleeping or intoxicated or mentally disordered.

Out of these eight forms of marriage the first four have been described as *prashasta* or approved or desirable marriage whereas the rest of the four forms have been considered to be *aprashasta* or disapproved or undesirable marriages.

There were many conditions attached with marriage.

- One important condition was that the bride should be a virgin and the importance of this rule lies in the fact that it renders the remarriage of widows difficult.
- In the *Rig Veda* there is some indication that a woman might re-marry if her husband had disappeared and could not be found or heard of.
- *Atharva Veda* mentions that a woman married twice may be united in the next world with her second, not her first, husband. But generally it was not hailed.



THANK YOU