

The Amazing Secrets of Marriage in Manusmṛti

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ABSTRACT

The scripture of the Hindus is mainly divided into two classes i.e Śruti and Smṛti. Śruti means what is heard and Smṛti means what is remembered. But Veda is the most religious scripture of Hinduism. The origin of Smṛti is a divine origin and which was told by the Creator Brahmā to Manu and who again told to ten sages like Marici, Atri, Aṅgira, Pulastya, Pulaha, Kratu, Vasistha, Praceta, Bṛgu, and Nārada. Among all Smṛtis Manusmṛti is renowned as next to Vedas in the mind of all Hindus. The present paper highlights the secrets of Marriage which is the main aim of all householder and related to the Varga, among the four Vargas viz. Dharma, Artha, Kāma, and Mokṣa.

KEYWORDS: Marriage, Manusmṛti, wife

INTRODUCTION

The Manusmṛti has gained a prominent place in Sanskrit Literature. It occupies the reverence as second Ṛg Veda and a work of Universal Authority. It is a storehouse filled with much other information about the social, cultural, political and religious features of ancient Indians and which are the essentials of Hinduism.

There are many Smṛti Śāstras i.e Manu, Yājñavalkya, Parāśara, Nārada, and Brihaspati, but among them, Manusmṛti is considered the most important Smṛti Shastra. The Manusmṛti is the oldest and well-known Shastra and also it is called Mānava Samhitā or Mānava Dharma Śāstra. The Manusmṛti contains 12 chapters and 2694 verses. The work is written in a very simple style and describes the normal form of Hindu Society and Indian Civilization.

The Vedas are the primary scripture of Hinduism. The source of Dharma are the Vedas and Smṛti Śāstras, which describe the teachings and behavior of persons, and are well-written in the holy scriptures.

The first stage in the development of the dharmasāstras and which has connected with the Vedāṅga (the limb of the Vedas) and that called Kalpasūtras. The Kalpasūtras has divided into four

How to cite this paper: Dr. Nilachal Mishra "The Amazing Secrets of Marriage in Manusmṛti" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-5 | Issue-6, October 2021, pp.235-239, URL: www.ijtsrd.com/papers/ijtsrd46401.pdf



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sections i.e śrautasūtras, gṛhyasūtras, dharmasūtras and śulbasūtras. The first śrautasūtras and the last śulbasūtras are directly linked with Vedic sacrifices. On the other hand, the gṛhyasūtras are linked with the rites and ceremonies which have been performed by a householder in his own house. The Dharmasūtras are dealt with in the very general and social spheres of Dharma. The character and behavior of human beings as a member of the society and a member of the community and these are interlinked and interdependent.

The language of gṛhyasūtras and the dharmasūtras are archaic and declined and there are no systematic subject matters. Hence, the need for another work called Smṛti Śāstrās, which are well-written and well-known to all by their poetical verses especially.

The present paper is shown an attempt to describe some Amazing secrets of Marriage and which is mainly based on Manusmṛti as follows.

The wives who are prohibited for marriage

The family, which is the performer of mean acts, born, a family in which no male child was born, a family in which the person has no knowledge about Vedas, a family in which the male and female persons

have plenty of hairs, a consumptive family, a family of epileptic and a family of leprous, and these ten families are prohibited for a person to marry. Manusmṛiti says

Hīnakriyaṃ nispuruṣaṃ niśchando romaśārśasam/ Kṣyyāmyāvyaṣmāriśvitri kuṣṭhikulāni ca//¹

The girl who has brown complexion or the person has a limb in less or excess limb, the person who is declared invalid or the person of hairy one or the person who has no hairs on the body or a person of talkative, or who possesses the brown eyeball or yellow eyeball, such type of girls are forbidden to marry for men.

Nodvahetkapilāṃ kanyaṃ nādhikāgim na roginim/ Nālomikāṃ nātilomāṃ na vācātāṃ na piṅgalāṃ//²

As per Manu, a girl is not related to his mother's connection of Sapiṇḍa relationship and also is not related to his father's relation as a Sagotra for marriage and for the purpose of sexual intercourse. The relationship of Sapiṇḍa is ceased for the descent of marriage. In accordance with dharmasāstra, the person cannot marry a female Sapiṇḍa and which is related to his mother, but he can marry a female which is related to Sagotra. On the other hand, Vyāsa prohibits to marry a girl, who is related to the mother's Sagotra. The verses of Manusmṛiti are

Asapiṇḍa ca yā mātursagotrā ca yā pituḥ/ Sā praśastā dvijātīnāṃ dāraakarmani maithune//³

Manu says, a Brahmin shall able to marry a wife of his own caste, who possesses a favorable sign. But after bathing and taking the permission of his Guru at the end of his vow.

Guruṇānumataḥ snātvā samāvṛtto yathāviddhi/ Udvaheta dvijo bhāryāṃ savarṇāṃ lakṣaṇāvitāṃ//⁴

The girl who possesses the name of a star, rivers, trees, mountains, bird, snake, and who denotes a dreadful object, these are not auspicious and prohibited to marry such a type of female. The description in such a way.

Narakṣavṛkṣanadīnāmnī nāntyaparvatanāmikāṃ/ Na pakṣyahipreṣyanāmnī na ca bhīṣaṇanāmikāṃ//⁵

¹ Manusmṛiti.3.7.

² Manusmṛiti. 3.8.

³ Manusmṛiti.3.5

⁴ Manusmṛiti.3.4.

⁵ Manusmṛiti.3.9.

The girl who has well-formed, hairless limbs, and who has a sweet name and denoting that a swan, elephant, slim, small white teeth and who possesses very silky hair and the person can accept as his wife. The description is like so and so.

Avyaṅgāṅgim saumyanāmnim haṃsavāraṇagāminim/ Tanulomakeśadaśanām mṛdvaṅgimudvahetstriyam//⁶

The girl who has no womb brother or who has not known her father's name, such a type of female is not suitable for a person who is out of the confidence of a patrikā compact.

Yasyāstu na bhavedbhrātā na vijñye vā pitā/ Nopayacchet tām prājñah putrikādharmaśaṅkayā//⁷

A Brahmin should take the wife besides his own caste

The girl who belongs to own caste is suitable and recommended to a Brahmin for marriage and which is called very pious in another way, a Brahmin may take a wife from another three castes and the procedure has settled as per her caste.

Savarṇāgre dvijātīnāṃ praśastādāraakarmani/ Kāmatastu pravṛttāmimāḥ syuḥ kramaśo varāḥ//⁸

Further Manusmṛiti says that a Śūdra woman can able to marry a Śūdra, a Vaiśya can marry Śūdra or Vaiśya, the person who belongs to Kṣhatriya can take a wife from another caste-like Śūdra, Vaiśya or a Kṣhatriya wife. But a Brahmin can marry from all castes like Śūdra, Vaiśya, Kṣhatriya or a Brāhmaṇa wife, which is his own caste. The description of Manusmṛiti as follows.

Śūdraiva bhāryā Śūdrasya sā ca svā ca viśaḥ smṛte/

Te ca svā caiva rājñāśca tāścasvācagrajanmanah//⁹

A person has become degraded by taking a marriage from other castes

The person who married to a lower caste woman and intoxicated through passion, that person became degraded by himself with nine generations of progeny and similar to the status of a Śūdra. Manusmṛiti says

Hīnajātistriyam mohādudvahanto dvijātayah/ Kulānyeva nayantyāśu sasamtānāni śūdratām//¹⁰

⁶ Manusmṛiti.3.10.

⁷ Manusmṛiti.3.11.

⁸ Manusmṛiti.3.12.

⁹ Manusmṛiti.3.3.13.

¹⁰ Manusmṛiti.3.15.

Manu says a Brahmin has become degraded in his existence by sleeping with a Śudra wife and that Brahmin has divested of his Brahmanism by getting a child from that sleeping woman.

**Śūdrām śayanamāropya brāmaṇo yātyadhogatiṃ/
Janayitva sutam̐ tasyām̐ brāhmaṇyādeva hiyate//¹¹**

Different types of Marriage in Manusmṛti

According to Manusmṛti, there are eight forms of Marriage i.e Brāhma, Daiva, Ārsha, Prājāpatya, Āśura, Gāndharva, Rākṣhasa, and paiśācha. The description of Manusmṛti in the same manner.

**Brāhmo daivastathavārṣaḥ
prājāpatyastathāsurah/
Gāndharvo rākṣasascaiva
paiśācascaṣṭamo'dhamah//¹²**

Brāhma Marriage

In this type of Marriage bride is well attained and who is decorated with various ornaments and given to a learned person in marriage. The bridegroom who possesses a good character and is invited by the father of the bride to accept, that is called Brāhma marriage. Manusmṛti says

**Ācchādya cārcayitvā ca śrutiśilavate svayam/
Āhūya dānam̐ kanyāyā brāhmo dharmah
prakīrtitah//¹³**

Yājñavalkyasmṛti says in this regard that, this form of marriage is called Brāhma marriage where the bride is given to the bridegroom with an invitation and after decorating of one's own power. A son who has begotten after performing this marriage, that purifies the twenty-one generations. The verses of Yājñavalkyasmṛtis are

**Brāhmo vivāha āhūya dīyate śaktyalamkṛtā/
Tajjah̐ punātyabhayataḥ puruṣānekavimśatiṃ//¹⁴**

Daiva Marriage

In this form of marriage, the bride is gifted to a person duly directing as a priest at a sacrifice, which is regulated by the rules of the Vedas, and such type of marriage celebration is called Daiva Marriage by the ancient sages. The description of Manusmṛti is like so.

**Yajñe tu vitate samyagr̥tviḥ karma kurvate/
Alamkṛtya sutādānam̐ daivam̐ dharmā
pracakṣyate//¹⁵**

¹¹ Manusmṛti.3.17.

¹² Manusmṛti.3.21.

¹³ Manusmṛti.3.27.

¹⁴ Yājñavalkyasmṛti.1.57.

¹⁵ Manusmṛti.3.28.

Ārsha Marriage

This lawful form of Marriage, in which the bride is given to the bridegroom, on which religious sacrifice, an ox or cow, or two of oxen and two kine are duly given in marriage to the bridegroom according to the edict, that is called Ārsha Marriage by the genius. The description of Manusmṛti in such away.

**Ekaṃ gomiothunam̐ dve vā varadādāya/
Kanyāpradānam̐ vidhivadārṣo dharmah̐ sa
ucyate//¹⁶**

Prājāpatya Marriage

This form of Marriage, in which the bride is given to the bridegroom after worshipping him in marriage ceremony with the injunction let both the couple, husband and wife jointly perform the duties of a householder, such type of marriage is called Prājāpatya Marriage.

**Sahobhau caratām̐ dharmamiti vā cāmanubhāvya
ca/
Kanyāpradānamabhartya prājāpatya vidhi
smṛtah//¹⁷**

Āśura Marriage

This form of Marriage, in which the bridegroom receives the bride in marriage ceremony after paying money to herself and her father and also after telling the self desires to the bride, is a type of marriage called Āśura Marriage.

**Jñātibhyo draviṇam̐ datvā kanyāyai caiva
śaktitah/
Kanyā pradānam̐ svācchandyādāsuro dharmā
ucyate//¹⁸**

Gāndharva Marriage

This form of Marriage, in which mutual marriage has occurred and the hearts of the bridegroom and bride is becoming united to each other, is called Gāndharva Marriage. This type of marriage originates from the passionate desires of husband and wife and they have been united with each other. Manusmṛti says

**Icchayānyonyasamyogaḥ kanyāyśca varasya ca/
gāndharvaḥ sa tu vijñeyo maithunyaḥ
kāmasambhavaḥ//¹⁹**

Rākṣasa Marriage

This form of Marriage, in which the bridegroom marries the bride after killing or hurting the relatives and guardians of the girl and receives forcibly to the bride by opening the door of her house and although the bride is weeping and screaming, still the

¹⁶ Manusmṛti.3.29.

¹⁷ Manusmṛti.3.30.

¹⁸ Manusmṛti.3.31.

¹⁹ Manusmṛti.3.32.

bridegroom receives her, that type of marriage is called Rākaśasa Marriage. The description of manusmṛti as follows.

**Hatvā chitvā ca bhītvā ca krośantiṃ rudatim gṛhāt/
Prasahya kanyāharaṇam rākṣaso vidhirucyate//²⁰**

On the other hand, Yājñavalkyasmṛti describes the marriage that, Āsura Marriage, in which marriage money is received as an exchange for accepting the bride, Gāndharva, in which marriage both parties are becoming united after taking a vow by the husband and wife for a mutual love; Rākṣasa Marriage, in which the maiden is received after fightings; and a Paiśāca Marriage, in which the maiden is carried away in thief mode when she is sleeping condition, or by a plan. The description of Yājñavalkyasmṛti as follows.

**Āsuro draviṇadānād gāndharvaḥ samayānmithaḥ/
Rākṣaso yudhaharaṇāt paiśācaḥ kanyākāchalāt//²¹**

Good Looking and healthy child has taken birth after the four forms of Marriage

After performing the four forms of Marriage, sons are born from these forms of marriage and there is started counting from the Brāhma form of marriage, which possesses the Brāhma and is recognized by honest men.

There are offspring of these four types of marriage like Brāhma, Daiva, Ārsha, and Prājapatyā. Manusmṛti says

**Brahmādiṣu vivāheṣu caturṣvavānupūrvaśaḥ/
Brahmavarcasvinaḥ putrā jāyante śiṣṭasamatāḥ//²²**

Further Manusmṛti describes how the person and have taken birth male and female child after performing the marriage between husband and wife. Smṛti says the person who desires a son, he should visit his wife during the even days and who desires a daughter, he should go to his wife on odd ones of the menstrual period of the wife. The verses of Manusmṛti thus and so.

**Yugmāsu putrā jāyante striyo'yugmāsu rātriṣu/
Tasmādyugmāsu putrārthī samviśēdārtave striyam//²³**

In another place of Manusmṛti describes the birth of a male and female child and how they are born in different timings of sexual attachments of the husband and the wife both. Smṛti says that at the time of excess of the paternal element has given a chance

to the birth of a male child, a comparative excess of the maternal element has given chance to the birth of a female child, and when the paternal element and the maternal element is becoming equal at that time there is a chance of born of a sexless child or a twin (maybe a son and a daughter) Manusmṛti describes thus and so.

**Pumānpumso'dhike śukre strī bhavatyadhike striyāḥ/
Same'pumānpumstriyo vā kṣiṇe'lpe ca viparyayaḥ//²⁴**

In Yājñavalkyasmṛti the birth of a male child has been described that the person who wants a male child, he should avoid the days like Maghā and Mūla and knowing his wife anorexic. While the moon sets, the person can able to procreate a good son, who possesses auspicious marks. The description is like and so.

**Evaṃ gacchan striyam kṣāmām maghām mūlam ca varjayet/
Sustha indau sakṛputram lakṣaṇyam janayet pumān//²⁵**

The good relationship of the couple build an ideal house

The family in which the relationship of the husband and the wife is found established and where the husband has contended with his wife and the wife with husband. The blessings of the deity are looked there. The description of Manusmṛti in such away.

**Santuṣṭo bhāryayā bhartā bhāryā tathaiva ca/
Yasminneva kule nityam kalyāṇam tatra vai dhruvam//²⁶**

Further Yaajnavalkya Smṛiti says that the wife of superseded should be maintained perfectly, otherwise a great sin has committed virtue worldly profit and pleasure of life can be obtained which are the three objects of life when the husband and the wife help each other. The description of Yaajnavalkya Smṛiti as follows.

**Adhivinnā tu bhartavyā mahadeno'nyathā bhavet/
Yatrānukūlyam dāmpatyostrivargastatra vardhate//²⁷**

God has become pleased in which house the female members have contended. Manusmṛti says that the Goddesses smile on the family where the female members are respected. On the other hand where the

²⁰ Manusmṛti, 3.33.

²¹ Yājñavalkyasmṛti.1.61.

²² Manusmṛti.3.39.

²³ Manusmṛti.3.48.

²⁴ Manusmṛti.3.49.

²⁵ Yājñavalkyasmṛti.1.80.

²⁶ Manusmṛti.3.60.

²⁷ Yājñavalkyasmṛti.1.74.

female members are dishonored every act became fruitless. The verses of Manusmṛti are

**Yatra nāryastu pūjyante ramante tatra devatāḥ/
Yatraitāstu na pūjyante sarvāstatraphalāḥ
kriyāḥ//²⁸**

Conclusion

From the above discussion, it is concluded that Manusmṛti is one of the religious scriptures of Hinduism and which can able to give all the answers to all the Hindu men and women in every sphere of the day to day life. This Dharmasāstra will exist in this world and in the Mind of all people till the existence of the world and society and forever also.

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²⁸ Yājñavalkyasmṛti.1.74.