# Study on the Form, Purpose, and Origin of Hindu Marriage

**Aman Kumar[1]* Dr. Raj Kumar[2]**

[1] Research Scholar, Sunrise University, Alwar, Rajasthan

[2] Associate Professor, Sunrise University, Alwar, Rajasthan

*Abstract – In India, "Vivaha or marriage, is quite possibly the most huge samaskara" (soul changing experience) in Hinduism (Ramdya 2010: xi) and is considered fundamental for essentially everybody. With the developing economy, expanded instructive levels, the steady ascent in 'adoration match relationships' and realizing that marriage is normally an onetime chance, youthful Indian couples will embrace and reject certain components of the conventional Vedic wedding customs to find a way into the bigger plan of their life's significance and build up their own style. In this investigation, inside and out interviews were led with 20 wedded Indian Hindu ladies presently living in the United States to recognize and analyze the social factors that impacted the decisions that these ladies made in regards to the different Vedic wedding customs. Ann Swidler's (2004) "tool compartment" approach gives a hypothetical system to better comprehension of how culture functions, i.e., the unpredictable manners by which individuals utilize their assorted culture as collections to depict the importance of another culture that shapes the person's everyday lives. The talked with ladies distinguished the social variables as the impact of modernization and westernization in India; the job of family and local area; and the job of training which influenced their decisions. These three significant social elements assumed a critical part in their choices and conceptualizing their decisions in the custom choice cycle just as giving a way to more readily comprehend the changing parts of the Indian culture.*

*Keywords – Indian Culture, Marriage*

- - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - *X* - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

## INTRODUCTION

Marriage is the storage room and most close connection throughout everyday life. It tends to the two essential requirements in the existence of person that is Send life. A marriage is a legitimately perceived relationship between two individuals; by and large a man and a lady, in which they are joined explicitly, coordinate financially, and may bring forth, receive, or back kids. The association is thought to be perpetual (despite the fact that it could be disintegrated by partition or separation). (Solid, DeVault, and Cohen, 2010) A Hindu marriage joins two people forever, so they can seek after dharma (obligation), artha (assets), kama (actual longings), and moksa (extreme profound delivery) together. A Vedic sage accentuated that the premise of upbeat and satisfying wedded life is the feeling of solidarity, closeness and love among a couple. Subsequently, marriage isn't for egocentrism, but instead ought to be viewed as a long lasting social and otherworldly duty. Hitched life is viewed as a chance for two individuals to develop from life accomplices into perfect partners (Wikipedia, Hindu Wedding).

Hindu marriage is a ceremony based of the idea of a heavenly bond - an association for profound turn of events and shared love and friendship according to God. The requirement for friendship is considered not to be an indication of shortcoming yet a reason for scholarly and moral turn of events and the formation of families. (Desai, 2006) Hinduism is the most seasoned proceeding with religion on the planet, with holy messages assessed to trace all the way back to 3000 B.C. The Hindu wedding service is considered as perhaps the most established custom of Indian culture. Like each religion, Hindu relationships have some exceptional and one of a kind ceremonies and customs for marriage. Most Hindu relationships are organized relationships, the lady of the hour and husband to be from a similar position and local area. (Bhalla, 2006) Marriage is likewise perceived by the law and has legitimate legitimacy. The rights and obligations of wedded couple are all around characterized and enforceable in an official courtroom .If the accomplices need to part, there is a specific strategy that must be followed concerning loosening the relationship as well as for maners

identified with division of resources and liabilities, youngster authority and upkeep to be payable to spouse. (Comick, 1995) In India, marriage is believed to be forever, and the separation rate is very low. Just 1.1% of relationships in India bring about a separation contrasted and more than 45.8% in the United States, however the Indian figure seems, by all accounts, to be rising. With the headway of time, spread of instruction and missions of common liberties activists, separate has become an approach to break liberated from the conjugal grasps for some ladies. Couples confronting challenges in comparing there levels of similarity are currently petitioning for legal separation to restore their life once again. Truth be told, the pace of separation is quickly ascending in the Indian city. (Wary, 2009; Jones and Ramdas, 2004 and Roberts, 1990) Separation rates are shooting up in Pune (India). The pattern is viewed as upsetting, if not alarming."During 2006, there was a normal of 150 separation cases a month however the number went up to roughly 240 cases every month during 2007. While half of them are according to common assent, the lay are on one-sided assent," says Vinay Borikar, chief appointed authority at the family courts (Birajdar, 2008).

Given such a background, relationships' dissolving rapidly is surely a matter of concern. A large group of social, mental, financial and social reasons are refered to by couples while applying for a separation. Absence of similarity, meddling parents in law, brutality, abusive behavior at home and unpredictable correspondence were the reasons for the split. The most ordinary justification couples in the age section of 25 to 35 was absence of appropriate correspondence between them, reports the Times of India on 9" January 2008. "Because of chaotic work hours, couples can't put sufficient time in one another. Tragically, they attempt to break down their own lives from the expert perspective. Such a disposition is basic among couples working in data innovation (IT) organizations," says advocate Abhay Apte. (Gopalan, 2008 and Birajdar, 2008)

## OBJECTIVE OF THE STUDY

1.  To use bibliotherapy for troubled wedded couples (Indian)

2.  To survey the viability of bibliotherapy on conjugal fulfillment of upset wedded couples (Indian)

## CONCEPTS MARRIAGE

It is difficult to characterize a solitary idea of marriage since marriage is whatever the couple to marriage interprets it as meaning. Marriage is the cycle by which two individuals who have a promise to one another unveil their relationship, official, and persevering. It is an association of adoration, warmth, regard, and dividing among the companions.

Marriage is one of the most seasoned socially perceived foundations. "Marriage is the common status of one man and one lady joined in law forever, for the release to one another and the local area of the obligations lawfully occupant on those whose affiliation is established on the differentiation of sex." (Black's Law Dictionary, 1891).

In the book "The History of Human Marriage" (1921), Edward Westermarck characterized marriage as "a pretty much tough association among male and female enduring past the simple demonstration of engendering till after the introduction of the posterity." Westermarck (1925) expressed marriage, "as a connection of at least one men to at least one ladies which is perceived by custom or law, and includes certain rights and obligations both on account of gatherings entering the association and on account of youngsters conceived of it". This definition incorporates polygamy and polyandry and lays accentuation on the rights and obligations coming about because of the ties of marriage. In this manner, Westermarck's definition contains both natural and social parts of marriage.

In the Notes and Queries 1951, "Marriage is a relationship between a man and a lady to such an extent that kids destined to the lady are the perceived real posterity of the two accomplices" (Royal Anthropological Institute of Great Britain and Ireland) Sociologists and anthropologists give explicit meanings of marriage. A portion of the significant definitions are as per the following:

Majumdar and Madan (1955) said, "It is the social approval by and large as common or potentially strict service approving two people of other genders to take part in sexual and other subsequent and corresponded financial relations with each other".

As indicated by Beals and Hoijer (1956), marriage is a "set of social examples to authorize parenthood and to give a steady foundation to the consideration and raising of the youngsters".

Hoebel (1958) characterized marriage as "the complex of normal practices that characterize and control the relations of a conjoined pair to one another, their brother, their posterity, and society on the loose".

Dr. Sarvepalli Radhakrishnan (previous President of India) considers "marriage as not a simple show, but rather an implied state of human culture. It is foundation formulated for the articulation and improvement of affection. Its motivation isn't just the age and supporting of youngsters yet in addition the improvement of the character of the couple through the satisfaction of their requirement for a lasting comradeship, where each may

**Aman Kumar[1]\* Dr. Raj Kumar[2]**

enhance the existence of the other and both may accomplish culmination" ( Swamiji, 1991).

## History of Marriage in Hinduism

"In Hinduism, marriage is considered a sacred bond which marks the beginning of a new phase of a person's life. The main objective of marriage, in ancient times, was to procreate and carry on the family lineage, not for sexual pleasure. It was also considered an obligation for both the parties in a marriage, a duty which they had to carry out throughout their lives. Thus, marriage was labeled as a holy vow, which cannot be dissolved by the way of a divorce on the grounds of personal interest or selfish motive. Women had limited rights in the ancient India, with slavery and prostitution prevalent in the society. As soon as a female stepped out of her parent's house after marriage, she was at the mercy of her husband and his family".

"In case the husband wasn't happy with her wife, he would abandon her, and the aggrieved woman wouldn't have any remedy at her disposal, as divorce was not included in the Sastrik law, and due to the conservative nature of the male dominant society, there was no way that such a change would come about soon enough. Even Manusmriti (a codified book of laws created by Manu, the first law giver), women were said to be not worthy of trust, and considered as part of the society that must be and was dependent on men. The Hindu scriptures are discriminatory in providing remedies, as for men there are remedies but the scriptures do not give such remedies to a woman, the essence of which is that the woman is supposed to be loyal to her husband and her duty is to serve the husband throughout her life. The discrimination against women is evident, as the male is allowed to separate from his wife on grounds of infidelity, childlessness, an incurable disease such as leprosy or insanity, etc.In Hinduism, there were no provision for separation and divorce, according to the Sastrik Law, not until The Hindu Marriage Act, 1955 came into force which codified and amended the Sastrik Law, including provisions for divorce. Divorce is defined as putting an end to the marital relations by dissolution, so that the parties can no longer be addressed as husband and wife, and is mentioned in Section-13 of The Hindu Marriage Act, 1955. The Hindu Marriage Act, 1955, applies to all the Hindus, as well as any person who is a Buddhist, Sikh or Jain by religion, living in India, and who isn"t a Muslim, Christian, Parsi or Jew by religion".

## HINDU MARRIAGE

Marriage is one of numerous general social organizations set up to control and direct the existence of humanity. It is an establishment with various ramifications in various societies. In India, there could be no more noteworthy occasion in a family than a wedding, drastically summoning each conceivable social commitment, connection bond, conventional worth, enthusiastic notion, and financial asset. Marriage is considered fundamental for basically everybody in India. The establishment of Hindu marriage involves an unmistakable spot in the social foundation of the cultivated world. It tends to be characterized as a religions holy observance where a man and a lady are bound in a lasting relationship for physical, social and profound motivation behind dharma, reproduction and sexual delight. ( Ubesekera and Luo, 2008; Sharma, 2004) The ideas of Hindu marriage in Sanskrit are dharma (obligation), artha (assets), kama (actual cravings), praja (descendants), rati (joy) and moksa (extreme profound delivery), which join the lady of the hour and the husband to be into one. The Indian culture praises marriage as a ceremony (Sanskara), a custom empowering two people to begin their excursion in coexistence. In a Hindu wedding, the assortment of creation becomes conceivable when soul (Purush) joins with issue (Prakritti). The Hindu wedding lays accentuation on three fundamental qualities: bliss, agreement and development. ( Virdi, 1972; Pothen, 1986; Ratra, Kaur, and Chhikara, S.2006 )

## HINDU MARRIAGE IN MODERN SOCIETY

With the progression of time, the Indian culture has seen generous changes in the social and conjugal set-up. In spite of the fact that most guardians are as yet determined on orchestrated marriage, an influx of progress has been brought by a rare sorts of people who entire heartedly welcome the decision of their youngsters in picking a daily existence accomplice. In any case, organized marriage is a custom in Indian culture and surprisingly in the 21st century it keeps on being the main thrust behind a dominant part of relationships. Generally, Hindu guardians search for an ideal counterpart for their child/little girl from their own local area. This is called an organized marriage. Along these lines, there is a remote possibility for the youths to wed external their own religion, position, social layers or monetary class.

In contrast to west, where each marriage is an adoration marriage, Indian culture, on a skirt of change, has three various types of relationships:

1.  The arranged marriage, which is managed by the family of the bride and the groom.

2.  The love marriage, solemnized by the choice of the life partners themselves, and,

3.  The love-cum-arrange marriage, where the boy and girl select each other but the marriage is organized by their parents.

In a masterminded marriage, the way toward coordinating doesn't include person's preferences

**Aman Kumar**[1]* **Dr. Raj Kumar**[2]

or abhorrence's, however the apparent fundamentals of marriage for example rank, 'kul', schooling and financial status of the family. Despite the fact that, there is an adjustment in the strategy by which reasonable matches are found for example through family ministers, family companions and older folks and today one can track down an ideal counterpart for masterminded relationships in papers, wedding sites. (Pruthi, 2004)

The utilization ofjathakam or Janam Kundali (mysterious graph at the hour of birth) of the child/little girl to coordinate with the assistance of a cleric is normal. Jathakam is drawn dependent on the places of stars and planets at the hour of birth. Any match with focuses under 18 isn't considered as a propitious counterpart for a harmonical relationship. (Raheja, 1988)

In India, love relationships are getting progressively mainstream. It is an association of two people dependent on common love, love, responsibility and fascination. While the term has minimal discrete significance in the West, where most relationships are considered 'situated in adoration', the term somewhere else on the planet shows an idea of marriage that varies from the standards of masterminded marriage and constrained marriage. Love relationships are on the ascent, yet there is still a ton of doubt about it. Such collusions inside a similar rank and among individuals with monetary foundation are supported, when contrasted with between standing and between strict relationships.

## MARITAL SATISFACTION

Across different societies, people rate having a delightful marriage or relationship as one of their most significant objectives throughout everyday life (Levinger and Huston, 1990). In reality, conjugal bliss surpasses fulfillment in different areas (e.g., wellbeing, work, or youngsters) as the most grounded single indicator of generally life fulfillment. Conjugal fulfillment is pertinent to emotional wellness, general satisfaction, proficient accomplishment and social cooperation. Exceptionally, it is a generally steady disposition and characteristics which mirrors the person's general assessment of the relationship. It relies on the person's necessities, assumptions, and wants for the relationship. (Snyder, 2010) Conjugal fulfillment (additionally alluded to as conjugal quality, conjugal change and conjugal satisfaction) is characterized as one's emotional assessment of positivity towards his/her companion and the conjugal relationship (Roach, Frazier and Bowden, 1981). It implies that conjugal fulfillment must be evaluated by every individual because of the inquiry, "How fulfilled are you?" Marital fulfillment isn't a property of a relationship; it is an abstract encounter and assessment.

Proposed determinants, relates or indicators of conjugal fulfillment are various. The most up to date, five-dimensional model of relationship quality (Kurdek, 1998) proposes five determinants which address powers outside or in the relationship that advance satisfaction of each accomplice. These powers are: closeness (blending oneself and the accomplice), self-rule (keeping a self-appreciation separate from the relationship), uniformity (having equivalent force and interest in the relationship) and helpful critical thinking (arranging and settling).

## MODELS FOR SUCCESSFUL MARRIAGE

Areas of agreement that partners will have dealt with will generally include:

1.    Friendship: Successful accomplices build up a critical fellowship at the center of their relationship. They really like one another, entertain and comfort each other, and like to invest energy with one another.

2.    Role assumptions: The accomplices agree concerning how family obligations are to be isolated and how they will act with one another.

3.    Emotional closeness: Successful accomplices group to confide in one another, to be defenseless against one another, to chuckle together, and to help each other in the midst of hardship.

4.    Sexual suppositions: This may moreover coordinate the sorts and instances of sexual activities that every assistant will and will avoid. As sexual activity is insistently satisfying and holding for couples, it is best for connections when assistants agree upon sexual presumptions and are both content with their lovemaking.

## MARITAL DISTRESS

Undoubtedly, conjugal joy surpasses fulfillment in different spaces (e.g., wellbeing, work, or kids) as the most grounded single indicator of generally life fulfillment. At the point when close connections become troubled, the negative impacts on accomplices' passionate and actual prosperity can be expansive.

In surveying conjugal (or relationship) quality, specialists have accentuated nonstop measures, frequently marked as proportions of "fulfillment," "change,'" disunity," or "trouble" (Snyder, Heyman, and Haynes, 2005). Troubled couples don't adapt well to life's unavoidable pressure, like joblessness or sickness, and they run into trouble when they go

**Aman Kumar[1]\* Dr. Raj Kumar[2]**

through typical changes like the introduction of a youngster.

Marriage qualifies as a day to day existence cycle change that is both regularizing and expected, but, can possibly be profoundly unpleasant (Boss, 1988). As indicated by McGoldrick (1989), turning into a couple is perhaps the most perplexing and troublesome changes of the day to day life cycle despite the fact that it is regularly seen as the most un-convoluted and generally happy.

## CONCLUSION

The flood of world powers and developing significance of industrialism have to a great extent shaken the examples of old public activity and its moorings# In the rural economy, there is not really any disturbance, between the private existence of the family and the daily practice of occupation. The position component in India depended on monetary. Balance and life were saved a significant part of the burdens and strains which modern iv human advancement creatures in its triviality. As needs be family customs, professional assignments and. religious ceremonies - all were consolidated in the life-pattern of. the individual and the family.  In a particularly situation, the family was to a great extent the turn of the monetary and the profound solidarity, which bound the individuals from's the family-along with a feeling of glory and poise moderating the family religions and customs as an issue of hallowed 'legacy. Marriage was considered to be a hallowed alliance to the family. Status including different familial and social obligations.'But the complex mechanical association has driven the two people out of home for wages, and work. The 'support. Exercises of moms which-contributed an incredible arrangement toward development are presently on the; decay. Sex today is looked to be separated from other' premium of life which gave it the tenor of good nobility and encouraged the requirements; of the mingled human progress. Indus tribalism acquires its wake a part 'of monetary endive-dualism which frequently remains in clash with ordinary social interests of day to day life and marriage.'

## REFERENCES

[1].    Agarwala, S. N. (1957). The Age at Marriage In India. Population Index, pp. 96-107.

[2].    Barnes, M. W. (2010). White Weddings and Modern Marriage in a Postmodern Family Context. American Sociological Association.

[3].    Census of India. (1901). Census of India. New Delhi: Government of India. Retrieved September 25, 2012, from

[4].    Dhar, R. L. (2013). Intercaste Marriage: A Study from the Indian Context. Marriage and Family Review, 49(1), pp. 1-25.

[5].    Divorce Rate. (2005). Retrieved from Divorce rate in India: http://www.divorcerate.org/divorce-rate-in-india.html

[6].    Hindu Marriage Act, 1955. (1955, May 18). New Delhi, India. Retrieved November 10, 2012, from http://punjabrevenue.nic.in/hmrgact%281%29.htm

[7].    Humble, A. (2009). The Second Time' Round: gender Construction in Remarriaed Couples' Wedding Planning. Journal of Divorce and Remarriage, 260-281.

[8].    KARIZMA. (1996). Retrieved November 21, 2012, from Karizma: A Division of Monarch Innovative Technologies Pvt. Ltd.: http://www.monarchkarizma.com/

[9].    Kuiper, K. (2011). Understanding India: Culture of India. New York: Britannica Educational Publishing.

[10].   New World Encyclopedia. (2007, October 8). Retrieved from Dharmasastra: http://www.newworldencyclopedia.org/entry/Dharmashastra

[11].   UNICEF. (2001). Retrieved October 25, 2012, from UNICEF: Age at Marriage: http://www.unicef.org/india/Media_AGE_AT_MARRIAGE_in.pdf

[12].   World Marriage Data 2008. United Nations, Department of Economic and Social Affairs, Population Division. Retrieved October 25, 2012, from

## Corresponding Author

## Aman Kumar*

Research Scholar, Sunrise University, Alwar, Rajasthan