APPENDIX II

COMPULSORY MATRIMONY

Manu prescribes that an individual's life on earth be divided into four stages. The four stages are: (1) Brahmacharya, (2) Grahasthashram, (3) Vanaprastha and (4) Sanyas. The stage of Brahmacharya is the stage of studentship—a period devoted to the study of the Vedas. The stage of Grahasthashram is the stage of married state or as Manu calls it the state of being an householder marrying and rearing a family. In the Vanaprastha stage the Vanaprastha ceases to be an householder in as much as he abandons his house. He, however, does not abandon his wife. He lives in jungle but does not give up his right to his property. He is dead in so far as the religious duties of an householder are concerned but he is not civilly dead. The stage of Sanyas is the stage in which a person breaks his marital tie, abandons his wife, gives up his wordly goods and leaves his household and does not follow the religious injunctions enjoined upon a householder and goes and lives in jungle to meditate upon Brahma. He is deemed to have committed civil death.

The division of man's life into stages is an idea older than Manu. What is important is the changes Manu has made in the scheme.

The first change Manu has made is that he has made marriage compulsory. A Brahmachari after he has finished his study must marry. This is the rule laid down by Manu as may be seen from the following:

> III. 2 (A student) "Who has studied in due order the three Vedas, or two, or even one only, without breaking (the rules of) studentship *shall* enter the order of householder."
>
> III. 4 "Having bathed, with the permission of his teacher, and performed according to the rule the Samavartana (the rite on returning home), a twice-born man shall marry a wife of equal caste who is endowed with auspicious marks."

This chapter may be read along with the Riddle on ' The Four Ashramas'.—Ed.

The second change Manu has made is to prohibit entry into the order of Sanyas for a Brahmachari who had not married. Marriage is made by Manu a condition precedent to Sanyas. He declares entry into Sanyas without having undergone the stage of marriage to be a sin.

VI. 35 "When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards."

VI. 36 "Having studied the Vedas in accordance with the rule, having begot sons according to the sacred law, and having offered sacrifices according to his ability, he may direct his mind to (the attainment of) final liberation."

VI. 37 "A twice-born man who seeks final liberation, without having studied the Vedas, without having begotten sons, and without having offered sacrifices, sinks downwards."

VI. 38 "Having performed the Ishti, sacred to the Lord of creatures (Prajapati), where (he gives) all his property as the sacrificial fee, having reposited the sacred fires in himself, a Brahmana may depart from his house (as an ascetic)."

The third change made by Manu is to prohibit an householder from becoming a Sannyasi without first entering the stage of Vanaprastha.

VI. 1 "A twice-born Snataka, who has thus lived according to the law in the order of householders, may, taking a firm resolution and keeping his organs in subjection, dwell in the forest, duly (observing the rules given below)."

VI. 2. "When a householder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest.

VI. 3. "Abandoning all food raised by cultivation, and all his belongings, he may depart into the forest, either committing his wife to his sons or accompanied by her."

These changes made by Manu are of course revolutionary changes as compared with the rules which governed them before the time of Manu. On this point, I will only quote the relevant rules contained in two of the Dharma Shastras, the Vasistha Dharma Sutra and the Gautama Dharma Sutra.

Vasistha Dharma Sutra[1] says:

"There are four orders viz., (that of) student, (that of) the householder, (that of) the hermit, and (that of) the ascetic."

"A man who has studied one, two or three Vedas without violating the rules of studentship, *may enter any of these* (orders) *whichsoever he pleases."*

[1] Chapter VII. Verses 1, 2, 3.

Gautama Dharma Sutra[1] says:

> " Some (declare, that) he (who has studied the Veda) *may make his choice* (which) among the orders (he is going to enter)."

> " (The four orders are, that) the student (that of) the householder, (that) of the ascetic (bhikshu) (and that of) the hermit in the woods (Vaikhanasa)."

As is clear from the two Dharma Shastras what order a person should enter after completing the stage of Brahmacharya is a matter which was left to his choice. If he wished he might marry and become as householder; or without entering into the marital state he might if so inclined straightaway enter into the order of a Sannyasi. That Manu in making matrimony a condition precedent for entry into the order of Vanaprashtha and Sannyas has made a revolutionary change is therefore quite obvious.

There is another change Manu seems to have made. One does not see why to reach Sannyasa after matrimony it was necessary to go through Vanaprastha. Why one could not straightaway become a Sannyasi. After all is there any difference between a Vanaprastha and a Sannyasi which can be called to be fundamental? In an excursus to this Chapter, I have collected together the rules made by Manu for regulating the conduct of the Vanaprastha and the Sannyasi. From a perusal of these rules it will be found that there is hardly any difference. Except the fact that the Vanaprastha is required to perform some of the religious duties and observances which are prescribed for the householders there is in substance no difference between men who have entered the two orders. It is equally true that the ends to be realized by the Vanaprastha and the Sannyasi are the same. How similar are the ends to be achieved by them can be seen by reference to the following texts from Manu.

ENDS TO BE ACHIEVED

Vanaprastha	Sannyasi
VI. 29 "These and other observances must a Brahmana who dwells in the forest diligently practise, and in order to *attain complete* (*union with) the Supreme Soul,* (he must study) the various sacred texts contained in the Upanishads.	VI. 85 "A twice-born man who becomes an ascetic after the successive performance of the abovementioned acts, shakes off sin here below and *reaches the highest Brahmin.*

[1] Chapter III. Verses 1 and 2.

Why then Manu carved out Vanaprastha as a separate stage from Grahasthashram and from Sannyas? Regarding Vanaprastha it can be said that such a class existed before Manu. They were called Aranas. According to Prof. Radha Kumud Mookerji[1]:

> "Brahmacharis, who wanted to continue as such, without marrying in pursuit of knowledge, were called *Aranas* or *Aranamans*. These *Aranas* lived in hermitages in the forests outside the villages or centres of population. The forests where these *Arana* ascetics lived were, called *Aranyas*. The philosophical speculations of these learned ascetics regarding such ultimate problems as Brahma, Creation, Soul, or Immortality are embodied in works called Aranyakas."

To these old Aranas Manu gave the name Vanaprasthas which has the same meaning as Aranas. Manu has not only made a change in names he has introduced another change of considerable significance. In between Brahmacharya and Vanaprastha he has introduced a married state. While the original Vanaprastha or Arana was an unmarried person, Manu's Vanaprastha was necessarily a married man. In the old system Brahmacharya was followed by Vanaprastha or by Grahasthashram depending upon the choice of the individual. Manu changed the order, so that no one could become a Vanaprastha unless he was first married.

The old system, the two stages of Vanaprastha or Sannyasi, did not involve any hardship or cruelty to wives and children. The new system introduced by Manu did. For to force a person to marry and then to permit him to abandon his wife is nothing short of cruelty if it did not involve criminality. But Manu did not care for such considerations. He was bent on making matrimony compulsory for all.

Why did Manu do it? Why did he make Grahasthashram compulsory for a Vanaprastha or Sannyasi? Manu recognizes the married state as a superior stage the foundation of all other states. As he says:

> VI. 87 "The student, the householder, the hermit and the ascetics, these (constitute) four separate orders, which all spring from (the order of) householders.
>
> VI. 88 "But all (or even any of) these orders, assumed successively in accordance with the Institutes (of the sacred law), lead the Brahmana who acts by the preceding (rules) to the highest state.
>
> VI. 89 "And in accordance with the precepts of the Veda and of the Smriti, the housekeeper is declared to be superior to all of them; for he supports the other three.

[1] Education in Ancient India p. 6.

VI. 90 "As all rivers, both great and small, find a resting-place in the ocean, even so men of all orders find protection with householders."

Granting the truth of this statement the question still remains why did Manu insist upon marriage as a condition precedent to Vanaprastha or Sannyas? The only answer is that he wanted to discourage persons, from becoming Sannyasi. Why did Manu dislike the order of Vanaprastha or Sannyasi? The answer is that the religion ofBuddhawas largely supported and propagated by Sannyasis called Bhikshus. It was easy for unmarried persons to become Bhikshus. Manu was anxious to stop this. Hence the condition of marriage.

EXCURSUS

COMPARATIVE CODE FOR VANAPRASTHA AND SANNYASI

I. Connection with the household on entry into the order

Vanaprastha	Sannyasi
VI. 3 "Abandoning all food raised by cultivation and all his belongings he may depart into the forest, either committing his wife to his sons, or accompanied by her."	VI. 38 "Having performed the Ishti, sacred to the Lord of creatures (Pragapati) where (he gives) all his property as the sacrificial fee, having reposited the sacred fires in himself, a Brahmana may depart from his house (as an ascetic)."

II. Rules Regarding Dwelling

Vanaprastha	Sannyasi
VI. 4 "Taking with him the sacred fire and the implements required for domestic (sacrifices) he may go forth from the village into the forest and reside there, duly controlling his senses."	VI. 41 "Departing from his house fully provided with the means of purification (Pavitra), let him wander about absolutely silent, and caring nothing for enjoyments that may be offered (to him)."
	VI. 42 " Let him always wander alone, without any companion, in order to attain (final liberation) fully understanding that the solitary man who neither forsakes nor is forsaken, gains his end."

II. Rules Regarding Dwelling—contd.

Vanaprastha	Sannyasi
	VI. 43 "He shall neither possess a fire, nor a dwelling he may go to a village for his food, (he shall be) indifferent to everything, firm of purpose, meditating (and) concentrating his mind on Brahman."

III. Rules as to Mode of Life

Vanaprastha	Sannyasi
VI. 6 "Let him wear a skin or a tattered garment; let him bathe in the evening or in the morning and let him always wear (his hair in) braids, the hair on his body, and his nails (being unclipped)."	VI. 44 "A potsherd (instead of an alms-bowl) the roots of trees (for a dwelling), coarse worn-out garments, life in solitude and indifference towards, everything are the marks of one who has attained liberation."
	VI. 52 "His hair, nails and beard being clipped carrying an alms-bowl, staff, and a water-pot let him continually wander about controlling himself and not hurting any creature."
	VI. 53 "His vessels shall not be made of metal, they shall be free from fractures, it is ordained that they shall be cleansed with water, like (the cups called) Kamasa, at a sacrifice."
	VI. 54 "A gourd, a wooden bowl, an earthen (dish) or one made of split cane, Manu the son of Swayambhu, has declared (to be) vessels (suitable) for an ascetic."

IV. Rules as to Means of Livelihood

Vanaprastha	Sannyasi
VI. 11 "With pure grains, fit for ascetics, which grow in spring, and in autumn and which he himself	VI. 49 " Delighting in what refers to the Soul sitting in the posture prescribed by the Yoga,

IV. Rules as to Means of Livelihood—contd.

Vanaprastha	Sannyasi
has collected, let him severally prepare the sacrificial cakes (purodasa) and the boiled messes (Karu) as the law directs."	independent (of external help) entirely abstaining from sensual enjoyment with himself for his only companion he shall live in this world desiring the bliss (of final liberation)."
VI. 12 "Having offered those most pure sacrificial viands, consisting of the produce of the forest, he may use the remainder for himself (mixed with) salt prepared by himself."	VI. 50 "Neither by explaining prodigies and omens, nor by skill in astrology and palmistry nor by giving advice and by the exposition (of the Sastras) let him, ever seek to obtain alms."
VI. 26 "Making no effort (to procure) things that give pleasure chaste, sleeping on the bare ground, not caring for any shelter, dwelling at the roots of trees."	VI. 51 "Let him not (in order to beg) go near a house filled with hermits, Brahmanas, birds, dogs, or other mendicants."
VI. 27 "From Brahmans (who live as) ascetics; let him receive alms, (barely sufficient) to support life, or from other householders of the twice-born (castes) who reside in the forest."	
VI. 28 "Or (the hermit) who dwells in the forest) may bring (food) from a village, receiving it either in a hollow dish (of leaves) in (his naked) hand, or in a broken earthern dish, and may eat eight mouthfuls."	

V. Rules as to Food

Vanaprastha	Sannyasi
VI. 13 "Let him eat vegetables that grow on dry land or in water, flowers, roots and fruits, the productions of pure trees and oils extracted from forest-fruits."	VI. 55 "Let him go to beg once a day, let him not be eager to obtain a large quantity (of alms); for an ascetic who eagerly seeks alms, attaches himself also to sensual enjoyments."
VI. 14 " Let him avoid honey, flesh and mushrooms growing on the	VI. 56 " When no smoke ascends from (the kitchen) when the pestle

V. Rules as to Food—contd.

Vanaprastha	Sannyasi
ground (or elsewhere, the vegetables called) Bhustrina and Sigruka, and the Sleshmantaka fruits."	lies motionless, when the members have been extinguished, when the people have finished their meal, when the remnants in the dishes have been removed let the ascetic always go to beg."
VI. 15 "Let him throw away in the mouth of Asvina the food of ascetics, which he formerly collected, likewise his worn-out clothes and his vegetables, roots and fruit."	VI. 57 " Let him not be sorry when he obtains nothing, nor rejoice when he obtains (something), let him (accept) so much only as will sustain life, let him not care about the (quality of his) utensils.
VI. 16 "Let him not eat anything (grown on) ploughed (land), though it may have been thrown away by somebody, nor roots and fruit grown in a village, though (he may be) tormented (by hunger)."	
VI. 17 "He may eat either what has been cooked with fire, or what has been ripened by time; he either may use a stone for grinding or his teeth may be his mortar."	VI. 58 "Let him disdain all (food) obtained in consequence of humble salutations, (for) even an ascetic who has attained final liberation, is bound (with the fetters of the Samsara) by accepting (food given) in consequence of humble salutations."
VI. 18 "He may either at once (after his daily meal) cleanse (his vessel for collecting food), or lay up a store sufficient for a month, or gather what suffices for six months or for a year."	
VI. 19 "Having collected food according to his ability, he may either eat at night (only), or in the day-time (only) or at every fourth meal-time or at every eighth."	
VI. 20 "Or, he may live according to the rule of the lunar penance (Kandrayana, daily diminishing the	

V. Rules as to Food—contd.

Vanaprastha	Sannyasi
quantity of his food) in the bright (half of the month) and (increasing it) in the dark (half); or he may eat on the last days of each fortnight once (a day only), boiled barley-gruel."	
VI. 21 "Or he may constantly subsist on flowers, roots, and fruit alone, which have been ripened by time and have fallen spontaneously, following the rule of the (Institutes) of Vikhanas."	
VI. 22 "Let him either roll about on the ground, or stand during the day on tiptoe, (or) let him alternately stand and sit down; going at the Savanas (at sunrise, at midday, and at sunset) to water in the forest (in order to bathe).	

VI. Duties to be performed

Vanaprastha	Sannyasi
VI. 5 "Let him offer those five great sacrifices according to the rule, with various kinds of pure food fit for ascetics, or with herbs, roots, and fruit."	VI. 65 "By deep meditation let him recognize the subtle nature of the Supreme Soul, and its presence in all organisms, both the highest and the lowest."
VI. 7 "Let him perform the Balioffering with such food as he eats', and give alms according to his ability; let him honour those who come to his hermitage with alms consisting of water, roots, and fruit."	VI. 83 "Let him constantly recite (those texts) of the Veda which refer to the sacrifice (those) refering to the deities and (those) which treat of the soul and are contained in the concluding portions of the Veda (Vedanta)."
VI. 8 "Let him be always industrious in privately reciting the Veda; let him be patient of hardships, friendly (towards all), of collected mind, ever liberal and never a receiver of gifts,	

VI. Duties to be performed—contd.

Vanaprastha	Sannyasi
and compassionate towards all living creatures."	
VI. 9 "Let him offer, according to the law, the Agnihotra with three sacred fires, never omitting the new-moon and full-moon sacrifices at the proper time."	
VI. 10 "Let him also offer the Nakshatreshti, the Agrayana, and the Katurmasya (sacrifices), as well as Turayana and likewise the Dakshayana, in due order."	
VI. 23 "In Summer let him expose himself to the heat of the five fires, during the rainy season live under the open sky, and in winter be dressed in wet clothes, (thus) gradually increasing (the rigour of) his austerities."	
VI. 24 "When he bathes at the three Savanas (sunrise, midday and sunset), let him offer libations of water to the manes and the Gods, and practising harsher and harsher austerities, let him dry up his bodily frame."	
VI. 25 "Having reposited the three sacred fires in himself, according to the prescribed rule, let him live without a fire, without a house wholly silent, subsisting on roots and fruit."	

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PART III

Political