

HINDU MARRIAGES

Prologue

Marriage in Indian context is a Vedic tradition that is august and idealistic. Sages of the past, who acted as the guiding lights for the then society, with grand providence, established this noble and notable institution called ‘marriage’ that is aspired to rationalize human life style and take absolute pleasure in the internal essence of various elements comprising individual, society, culture, country, universe, nature, and god eternally. Wedding, for Indians, is an elevated and majestic process that is intended to uphold and preserve the association and relationship between the partners for 7 life cycles. It is a blissful journey that keeps the couple intimate, cherished, healthy and ecstatic throughout the life.

A nuptial relation focuses on manifesting the inherent thought process of males to the society. This manifestation occurs in a four facet perspective encompassing Dharma (righteousness), Artha (monetary accomplishment), Kama (energy and passion in life), and Moksha (liberation from everything in life). Our Yogis have very well incorporated in the marriage procedure how the new couple can lead their lives with exhilaration, progress, serving society and shielding universe with values.

Indian marriage ritual is most unique and distinguished in the world, whose success is reliant on confidence and moral fiber of both individuals and society. Our wedding customs date back over 3500 years ago. Each ceremony, occasion, and ritual has deep philosophical meaning and purpose. The Vivah is performed in Sanskrit, the most ancient surviving language. Bridegroom and Bride would become Lord Maha Vishnu and Goddess Lakshmi Devi and get married, while the noble Brahman who executes the marriage, evolves as Lord Brahma, and all the guests who attend the marriage would turn into 33 crore deities to bless the new couple. Though most of us are following this procedure in today’s world, majority of us are unaware of the actual science behind it.

On the auspicious occasion of **Dr. Bandi Parthasarathy Reddy – Kalavathy’s son Chi. Vamsi Krishna getting married to Chi.Sow.Anvitha** we made a small attempt through this booklet named “Vivah Bhandam” to provide the information on connotations of chants and mantras recited in the Hindu marriage process, scientific reasons behind various steps that are executed. Receiving our hospitality as our intimate guests please bless the couple with your consecrated heart. Let us campaign this tradition to the today’s countrymen who are the real successors and in whose hands lies the ability to change the course and destiny of India. Through this effort we would strive to uphold and protect our Indian conventional and time-honored succession and bring back the glorified past of India.

Quote: Marriage makes a person’s life absolute and complete.

1. Selection of Bride and Groom

Whether a bride is compatible to a bride groom or vice versa is decided based upon three factors i.e. Astrology, Age and Height. These factors play a pivotal role in shaping up the harmony in relationship.

Astrology

Vedic Astrology has an excellent and proven method of compatibility matching based on various parameters i.e., birth stars (lunar constellations), birth times, names and other details of both bride and groom, which would be analyzed to foresee the post marriage lifestyles of the couple. It assigns points for factors that influence marriage. More the points more the chances of success of the marriage.

Banking on astrology the qualities of both male and female partners would be ascertained if they belong to Deva (Divine), Rakshasa (Demon) or Manusha (Human) Ganas (temperaments of nature). In the process female Ganas would be considered as standard in checking the affinity between the couple.

If the bride's Ganas are divine, that of grooms' can be of any category.

But if bride's profile is pertinent to demon ganas, grooms' should not be of human. If groom's ganas are also of demon the lifestyle of the couple would be stable and balanced. If the temperaments of groom are of angelic then bride would have to act in accordance with her husband. Such couple would lead their life successfully.

Age

The difference in age between the couple, which the elders prefer, is attributed to a sensible logic. At least 3 years gap between the groom and bride is desired, where the former should be senior. It is said that women are 8 times more powerful in thinking and judgment than men, as well 16 times dominant in patience and forgiveness. The constitutional rule that a marriage should not be committed unless a female crosses her 18 years and a male 21 years is also supported by psychology. Women achieve their wholeness and comprehensiveness of their life by 18 years while men attain it at 21 years. Even the women obtain their oldness 3 years before men.

Height

Difference between the heights of couple has a rational reason credited to it. When the couple embraces each other right ear of the female should touch the region where the male's heart is located. Female will have her place in the heart of the male which means, that certain things which are not visible and audible can be felt by her.

Quote 2: Bride and Bride Groom is ultimately the decision of the almighty.

2) Celebration of Bride Groom arrival

our tradition signifies marriage as a celebration of 5 day festival and 16 day occasion. It is customary on the part of elders from the bride's family to treat and respect the groom, his parents, friends, and relatives with much affection and liking. As per this practice, the bride's family would welcome the groom and his family, who arrives at the venue (bride's place) after strenuous efforts, with Mangala Harathi and spraying traditional scents. Members from both sides engage in celebrations by showering colors pursuant to which the groom's side would be arranged a guest house to put on.

To please them and get them relieved from strain, Pepper-Jaggery drink with Cardamom (Panakamu) would be offered to the groom's side. This beverage would act as an appetizer and would increase the hunger to enjoy the hospitality for the next five days, as well would prevent indigestion.

Jaggery: It plays a prominent role in the process of Digestion. Since there is no surgery to the liver, Jaggery gives vigor and strength to the liver. This would bring a glow on the face and a lot of energy to the body .

Pepper: Pepper is a great item which would reduce the acidity in the stomach and generates hunger, as well gives a lot of energy to liver.

Cardamom: Cardamom increases the strength and creates space in the food tube, as well prevents the gas pressure in the stomach. This would increase the force and liveliness in the person. We can also see that in the prasadam (sacred food) of Lord Ayyappa the above items Jaggery and Cardamom along with rice are used. Similarly, on the festival of Sri Rama Navami, Jaggery-Pepper drink is given to all the devotees. Following the custom of "Athiti Devo Bhava", and welcoming all the guests with respect is a healthy approach that would please them. So as to gratify and delight the groom, brother in law would wash the feet of former with cold water and to enjoy the sweetness offering him a piece of jiggery is also a conventional custom. Washing the feet has its own logic as it is said that when cold water is used, it would cool 72,000 nerves from foot to brain and result in psychological serenity and calmness, which make the groom happy.

Quote: **Marriage is a bond of affection and fondness rather than attraction.**

3) Vara Puja

Wedding Mandap:

The Wedding mandap would be decorated with strings of mango leaves and flowers to please the couple. In the wedding, groom is considered as the Lord Maha Vishnu and bride as deity Lakshmi Devi. The groom would be brought on to the Mandap where he is made to sit on a wooden shelf that is placed on sacred rice grains (considered as goddess Lakshmi) in Sukhasana. Sandal would be applied to his hand and "Panneeru" would be sprayed. Groom would be tied "Bhasikamu" (a locket with a twig of turmeric, rice grains, and a small golden plate) on his forehead.

Bhasikamu

It is a locket tied to the foreheads of bride and groom that contains a twig of turmeric, rice grains and a small plate of gold. Tying such locket is auspicious and had a great science associated with that.

In Yoga, the left nasal cavity is called "Chandra Nadi" (The moon passage) or "Ida Nadi" and the right nasal cavity is known as "Suryanadi" (The sun passage) or "Pingala Nadi". Ida is cooling and Pingala is heating. The breath flow in the right nostril corresponds to pingala or surya nadi, representing the vital force, and the left nostril corresponds to ida or chandra nadi, representing the mental force.

Sushamna Nadi is the Pranic channel between the Ida and Pingala which goes up from the bottom of the spine. This is the main energy channel in Yoga, in the centre of the spinal cord through which Kundalini Shakti flows. The fusion point of all the three nadis is called as "Bhrumadhy", which is the space between the eyebrows. It is the energy centre in the subtle body (chakra) associated in the physical body with the forehead. Saints call it "Divya-Chakshu" which means the third-eye or invisible eye. In order to prevent the outflow of energy from such a focal point this "Bhasikamu" is tied to the forehead for the reason bride and groom are treated as deities.

Why do women adorn their noses with gold studs? It is with an objective that the air inhaled inside should be pure, sacred, and clean. They expect the mind to be composed and pleasant. An unmarried male is compared to a horse with no moderation. A marriage is a great tool to control and moderate such mind. Only with marriage a couple can enjoy love, affection, relation, fondness, care, and attachment. These cannot be expected in the absence of a marriage. For the same reason a man who is getting married is treated equal to god.

Quote: In a marriage bride is revered as deity Lakshmi and groom is Lord Maha Vishnu

4) **Essence of Gauri Puja**

Gauri Puja is inevitable during a marriage which gives bride the right to pose a question to her life partner . Vedic lore says goddess Parvathi Devi obtained half of Lord Shiva after performing Gauri Puja.

One story is pertinent to a committed devotee of Sri Lord Shiva by name Brungireeti, who once visited the Lord and offered his prayers. In the process he was circumambulating Lord Shiva leaving Parvathi Devi, which enraged her. She poses a question to the Supreme “Oh My Lord! Why is this devotee offering prayers to you while ignoring me though I am half of you?” Lord answers “Devi, he is seeking Moksha and praying for getting merged with Supreme (Shiva-Aikyamu). He is not expecting anything”. Not contended with the answer Goddess Parvathi Devi leaves for Himalayas to conduct ‘Kedareeswara Vrath’ and ‘Gauri Puja’ and appeases Lord Shiva to obtain half of him. Thus Lord Shiva obtained the name ‘Arthanareeswara’.

In the rituals of Hindu marriage ‘Gauri Puja’ had its own significance. Puja process includes worshipping a triangular stone with ‘Panchamrutha’ by applying Saffron and praying Goddess Parvathi Devi for attaining half of the rights from respective bride’s partner “Oh Deity! As you have obtained half of your husband, the almighty, Lord Shiva, I intend to obtain half part from my better half with your blessing, for which I am worshipping with utmost devotion”

However as per ‘Puranas’ there is another tale that is being narrated. According to this, brides take inspiration from the way the divine couples have led their lives and pray Goddess Gauri wishing their lives to progress in similar way. During marriage a bride who conducts ‘Gauri Puja’ is equal to gold and hence she is not allowed to walk and brought to the ‘Mandap’ by her maternal uncles in a bamboo basket. At this juncture bride’s father questions the groom “Dharmecha (Dharmamu lonu), Arthecha (in financial matters), Kaamecha (in desires), Mokshecha (In Moksha), Nathicharithavya” which means whatever be the future circumstances and situations, the groom will not leave the bride in isolation. The groom promises to this extent.

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Matrimonial bond is all about affection, love, kinship and care.

5) Kanyadaan

In any traditional Indian marriage especially Hindu Marriage, **Kanyadaan** is the most important part. After the ritual of the Saat Pheras, i.e. the seven rounds around the holy fire, the Kanyadaan ritual is carried out.

‘Kanyadaan’ is equal to 100 yagnas. The word ‘**Kanyadaan**’ means the gift of a girl. The girl is gifted to the groom in this custom. It is an ancient ritual that is carried out since many years altogether. With ‘Kanyadaan’ a girl would become eligible for attending all kinds of auspicious events in the society. For any kind of activity to be conducted by the male it is necessary that he is accompanied by a woman. Along with ‘Kanyadaan’ a male would receive several responsibilities to be executed. All the changes that occur in a man’s life i.e. being promoted to husband, father, and grandfather comes after ‘Kanyadaan’.

A marriage in which bride is not received through ‘Kanyadaan’ may not have the same privileges. Such males would not be eligible to attend certain events or execute relevant responsibilities. For the same reason world has recognized the marriage institution in India as great and unique. As and when the bride is offered to the groom through ‘Kanyadaan’, he would get the responsibility to protect the bride from any eventuality. Receiving Bride in the form of alms is “Kanyadaan”. ‘Kanyadaan’ is the focal point for the ‘Chaturvidha Purusharthas’ or aims of human life i.e. Artha, Kama, Dharma, and, Moksha. Only a woman who is offered through ‘Kanyadaan’ is eligible for such propitious acts. In the ‘Kanyadaan’ process along with the bride coconut, pumpkin, and a piece of sandal wood would be offered to the groom.

Pumpkin represents children, where coconut for wealth and prosperity, and sandal wood for sweet smell. Washing the feet of groom is a major part in the marriage process. In a male’s life for the first time his feet would be washed and turmeric would be applied. While mother in law pours water, father in law washes the feet. Such turmeric would be kept for 16 days after which a festival is celebrated. Turmeric is treated as a medicinal product.

Bride enhances the prestige of both the families.

6) ‘Sumuhurtham’

‘Sumuhurat’ is an auspicious time decided by divine scholars. A couple’s nuptial life would progress successfully approved and accepted by the universe. A time when the divine power flows from 9 planets is of 2 minutes 48 seconds duration, which is named as ‘waiting’ (Neerikshina). God is running this world through time cycle. Based on the time when people meet and exchange looks, relations would be established between or among individuals depending upon the looks they swap. Such glances or glimpses lay a foundation for relationships between individuals and create proximity. As per Anga Shastra, eyes would reflect what mind thinks.

For instance there are different kinds of looks. In Toto it is said that the count may go up to 127 varieties of looks that encompass lustful, jealous, crude, skewed, flirting, compassionate, warm, fond, affectionate, friendly, etc. The eyes of women are said to be powerful and no one can directly look into their eyes while speaking as they have 132 times power in their eyes.

In the process they would offer a sweet item made from a mix of yoghurt, jiggery and honey. To prevent the ‘Disthi Dosham’ a spot would be adorned on the cheek of the groom. By the time when the couple exchange looks for the first time, ‘Sumuhurat’ is decided and the looks swapped on such occasion would be promising, lucky, fortunate and propitious.

Curtain, Cumin Seeds-Jaggery: ‘Sumuhurat’ is such a time which would be free from 21 types of vices and evil signs. On the dias a cloth would be used as a curtain between the bride and groom. This cloth piece on one side would have symbol of Lord Ganesha and on the other side symbol of ‘Swastik’. As the wedding bands ring and sound, scholars reading out the hymns and mantras, a mix of Cumin seeds, Jaggery, and Turmeric would be placed on brides head by the groom, which would eliminate many vices that exist in eyes and emotions thus making life more cheerful for the new couple.

Quote: Sumuhuratam is the auspicious beginning of the marriage.

7) Mangalyadharana

This is the most important aspect of Indian marriage process. Paternal aunt and maternal uncle would prepare ‘Mangalasutra’ from 16-18 strings from 4 directions representing four dharmas. It is the initiation of process for shifting the responsibility of being a virgin girl to become a **homemaker**. There would be two *Sutras*, one representing own family and the other in-laws family. The *Sutra* presented on behalf of bride’s family will indicate lifetime, health, wealth, and prosperity. Whereas the *Sutra* presented on behalf of in-laws family would symbolize children, husband’s lifetime, progress, and development. Bride would be carrying the burden of protecting and enhancing the customs, repute, responsibilities of both the families, on her heart which is represented by ‘Mangalasutra’. She would be an ambassador between both the families. This ‘mangalasutra’ is either prepared from a Yellow **thread or gold**. Yellow will give bliss and energy to the mind.

3 Knots: Matrimonial relation would be intertwined with “Mangalasutra”.

1st Knot: To take the righteous path and travel in the way of wisdom, power, and rectitude.

2nd Knot: To progress in the way of children, blissfulness, and service orientation.

3rd Knot: To live a systematic living committed to values and righteousness till the end of life with blissfulness and promoting the growth of family in terms of children.

Matrimonial life is not only a mere relationship but **also spiritual attainment**. After tying the knot the groom would put a spot with turmeric on nerve of last bone pertinent to bride’s spine. Through this touch bride would develop attraction for the groom which would be boundless. Pursuant to that guests and elders would bless the newlywed couple with ‘akshithas’ (sacred rice mixed with sandal and turmeric), which would result in the generation of power. Such power would enable the couple to lead a happy life with children all other facets a progressive life.

The best memorable moments in a human life are the moments of marriage.

8) Thalambaralu

In the marriage process “Thalambaralu” (sacred rice mixed with saffron & turmeric) is equally significant, in which the groom would first pour on bride's head wishing family's progress and development, and aspiring wise & intelligent children. Accepting the groom's intention, bride would bow her head and shower thalambaralu on groom's head requesting for required resources for bringing up the children in the form of bumper crops and cattle. In return, bride groom discharges sacred rice wishing to give enough ability to his better half for managing the monetary resources judiciously. **In this regard**, both the partners would cause to flow ‘thalambaralu’ yearning and aspiring to live in support, with sacrifice, affection, prosperity, and good health. This particular act would make the ambience lively engrossing the guests glancing with a smile.

Indian rich culture has bestowed the generations with various acts and activities, each one of which supported by a scientific logic, enabling the civilians to achieve conventional and reasonable growth in their lives and families. This system was a result of years of efforts by saints and sages with boundless intellectual wisdom. Though the strong institution in Indian society, the system of marriage, has been subjected to certain changes over the decades, we need to understand the essence of the same and strive to protect and pass on to the future generations. Vedas consider every newlywed couple as divine beings.

The inherent meaning of a marriage, irrespective of the region in India, is same. The objective is to enable the growth of understanding and warmth, and convert marriage into an undisputable bond that cannot be separated, thus facilitating the couple to create happiness in their lives and shouldering responsibilities sensibly leading to their execution. Indian institution of marriage is a robust structure provided by scholarly men and sages in order to gift a lovely system of life to their children.

Marriage is a process that would take place with five **basic elements as its evidence.**

9) Exchange of Garlands

On the occasion of marriage bride and groom are considered as divine Devi and Lord Sri Vishnu. The divine couple has fondness for adornment and beautification. They themselves with ornaments and garlands. Similarly, the couple in the marriage would also be adorned. It is said “Kante Shobanardhe” which means they would exchange garlands for beautifying their necks. Garlands around necks would emit sweet fragrance thus creating a blissfull ambience to the participants. In the process, bride would be garlanding the groom. Bride would manifest her acceptance by putting garland around groom’s neck. If the bride perfectly likes the groom she would face the life with chivalry and overcome any kind of trouble. Hence, bride’s acceptance is mandatory as such marriages will keep the couples happy in all perspectives.

Nuptial relation is a bond of affection and kinship

10) Brahma Mullu

“Akshatani, Suvarnani, Kramukai: Phala Samyutamu, Dampatyom Deerghmaayushymu, Brahma Grandhim Vidheeyathe”

Following ‘Thalambaralu’, ‘Brahma Knots’ (Brahma Gandhi) would be conducted in which a set of items would be mixed to tie them to upper part of bride’s saree’s loose end. The items include Yam, Turmeric Twig, Dates, Betel, and some change. This loose end of saree would be tied to groom’s dhoti (Uthareeyamu). This is called Brahma Gandhi, which means the nerve that connects mother’s uterus to the baby’s navel. This connection would stay till the navel part of baby is cut after delivery. Symbolizing this nerve, elders prefer that the marriage should be equally strong like Brahma Grandhi. Hence “Brahma Knots”.

Yam: Yam has a quality of growing boundlessly hence stands for growth. If a small piece of this vegetable is seeded it would expand unrestrictedly. Hence Yam is used expecting the family would also grow on tap in terms of wealth, prosperity, children etc.

Turmeric Twig: Turmeric indicates luck, health and glow. It is used expecting to have beautiful, upright, and wise children.

Dates: Date is one such fruit which never gets spoiled and hence it is expected a marriage relation should survive throughout.

Betel Leaves: Betel is a combination of leaves, nuts and a bit of white cement, and all have different characteristics. However the combination works wonderfully.

Brahma Knots are used to indicate that both the bride and groom should maintain good relations with either of the families and for the same reason two different sets (both bride and groom’s) are tied together.

As such couple tied to each other spends 7 hours together; certain emotions develop between them as love, affection, fondness, intimacy, friendship etc.

A nuptial bond represents the meaning of ‘Chaturvitha Purusharthas’

11) Sapthapadi

'Saptapadi' is the most important rite of the entire ceremony. It represents seven steps that the couple takes together. In this ceremony the bride's saree and the groom's dhoti are tied together at one end in a knot. In each step that he takes, the groom prays for life-long blessings. During this ceremony, saris, ornaments and other gifts are offered to the couple and to other family members. Given below are the meanings of the seven vows of marriage.

- * The bride and the groom take the first step of the seven vows to pledge that they would provide a prospered living for the household or the family that they would look after and avoid those that might hinder their healthy living.
- * During the second step of the seven pheras, the bride and the groom promise that they would develop their physical, mental and spiritual powers in order to lead a lifestyle that would be healthy.
- * During the third vow, the couple promises to earn a living and increase by righteous and proper means, so that their materialistic wealth increases manifold.
- * While taking the fourth vow, the married couple pledges to acquire knowledge, happiness and harmony by mutual love, respect, understanding and faith.
- * The fifth vow is taken to their heredity by having children, for whom, they will be responsible. They also pray to be blessed with healthy, honest and brave children.
- * While taking the sixth step around the sacred fire, the bride and the groom pray for self-control of the mind, body and soul and longevity of their marital relationship.
- * When the bride and the groom take the seventh and the last vow, they promise that they would be true and loyal to each other and would remain companions and best of friends for the lifetime.

The bond created from walking 7 steps together is a bond for 7 life cycles.

12) Arundhati Nakshatra Darshanam

In Hindu marriage rituals “Arundhathi Darshana” had its unique distinction and a reason associated to. Viewing Arundhathi star in the far away cosmic world would enable the elders to assess the eye sight and based on such visionary power a person’s life time used to be estimated.

There are a couple of tales relatable to “Arundhathi Darshana”. In line with one story, once saint Vashistha, husband of Arundhati, was severely disgraced and humiliated by another Saint Viswamithra. Deeply put down by this Vashistha attempts suicide by jumping into a river. Vashistha’s wife Arundhati prevents him from perpetrating the mishap and reminds him the purpose of life and the opportunity given by god in the form of human birth. She plays her paradigm role of wife by counseling Vasishta “life is just not only about comforts but also certain predicaments which we have to bear with as per our karma and need to face them with composure and equanimity.” The essence of such ‘Darshana’ in Hindu marriage is, if any male confronts any crisis or setback, both wife and husband should draw inspiration from Arundhathi and Vashistha and find solace, as well make progress in life happily with the blessing of the holy and divine couple.

As indicated by another story “Arundhathi Darshana” is the showing of the Saptha Rishi Mandala and the small star Arundhathi underneath the star of Vashistha. These seven sages and their families are the originators of the Vedic Lore of the Hindus. In memoriam of these great sages the seven stars in the Great Bear constellation are named after them. The significance of this ritual is to remind the couple of the cosmic responsibilities they have to fulfill. Darshan of these Great Sages is intended to remind the couple the heritage they have to carry and the debt to the sages they have to pay.

Marriage brings honour between both the families.

13)Vindu- Feast

“Anna Samaradhhana Sarvatrashubam”, which means honoring guests with an opulent feast, is favorable by all means. It is a practice in Indian society to invite guests for any kind of function whether it is a marriage, house warming, birthdays or others, and give a feast. The guests who enjoy the feast will bless the hosts. These functions would be treated as occasions to invite those associates or contacts, with whom the host is maintaining sour relations for difference of opinions or communication gap. The objective of such an act is to create a friendly ambience with such people and give them an opportunity to eliminate the off-putting feelings from their minds and replace them with emotions like affection and compassion. If there is something in life which would make one say “sufficient and full up” it is rice. The menu of such a feast would contain various recipes including lemon rice (prepared with lemon and turmeric), , boorelu, etc. After honoring guests in such an august way with extensive meal, they should be offered “Thambulamu (Pan)”.

A meal would be considered complete and absolute only after Thambulam (Pan) is given to the guests. Betel leaves and slaked lime combination used in the Pan is good for digestion hence the importance of it in the feast. And the red color that is generated on the tongue after chewing Pan indicates love. Chewing “Thambulamu” would content the guest, as well give a power to their talk that would make their blessing to the couple more influential and commanding. Through their consecrating wishes the guests desire the couple to have a peaceful and happy life, as well the privilege of progeny. The worth of ‘Thambulam’ is such that a person who takes it, even if he carries a negative feeling in his mind, such feeling would get converted into positive talk when it comes to the tone and would favor the wished

“Feast is an opportunity for the ambience to bless the couple.”

14. Appaginthalu (Formal handing over of the bride to the groom)

Bridal sendoff is the last deed in the marriage rituals during which the bride's parents would hand over her formally to the groom's parents & grandparents, maternal and paternal uncles & aunts and other relatives.

In Kanyaadaan, the bride's father would wash the groom's feet and offer her to the groom. But here (in Appaginthalu) she would be entrusted to the groom's kith and kin. This act is to send a message to the groom's family "that the entire responsibility of the bride henceforth lies with them and she would be among them irrespective of the fact whether she faces comfort, gloom, cheer, or trouble. Being young if the bride and groom make any error or disputes, the onus of rectifying and diverting them to right path would be your (groom family's) responsibility." And the bride's parents expect the groom's family to take care of their daughter as they do for their own daughter and with the same confidence they are handing over their daughter, who they brought up with utmost affection and care. The marriage process runs in an enchanting and delightful mood till the act of "bridal sendoff", would become emotional with bride's family members weeping to part with their daughter. This emotional send off has a meaning in it which says, **"A daughter is precious and some point of time she has to leave the family and cling to the husband's family.**

As a last step elders from the bride family and the priests would bless the bride by showering 'Akshithas'. From that day forward bride (in the form of Goddess Lakshmi) would renounce her paternal surname for her in-laws surname which she will have to shoulder with utmost responsibility at in-laws place.

"The sweetest of all bonds or relations is the bond of marriage".