

## **Study on Marriage Rituals in the Grhyasutras and Dharmasutras of Hindu Marriage**

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### **I. 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 referred 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<sup>th</sup> 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)

A growing number of women are valuing money related and energetic opportunity. Society also, is little by little enduring separated from individuals and the term 'independent' doesn't pass on the social shame it once did. By and by, singular laws like the Hindu Marriage Act have an exceptional course of action for discrete by normal consent. Coordinating by qualified counselors at the family courts, especially during the half year holding up period, now and again has an effect. Whether or not the Marathi social capital is setting another example will

be intensely watched by cordial observers. (Gopalan, 2008) Treat acknowledge nothing as fittingly as they do a wedding. An establishment however blessed and adored as marriage may be to them; today it ends up in the rotten dull new sections of a court. (Keralikar, 2009)

## **II. 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)
3. To survey the adequacy of Bibliotherapy on the three segments of Triangular Love Styles of troubled wedded couples
4. To discover connection between three parts of affection (closeness, energy, responsibility) and conjugal fulfillment of every single wedded couples.

## **III. REVIEW OF LITERATURE**

Relationships in India are a combination of unadulterated traditions, customs and strict convictions, alongside their differed culture. Conjugal philosophies, convictions and practices are perplexing and shift extensively from one area to another in India and among different Indian people group or stations 8 frameworks (Harlan and Courtright 1995). To comprehend the meaning of the Indian wedding customs and services, it is basic to comprehend the regularizing rules and perspectives of the conventional Indian culture, its marriage plans and its social framework.

Fruzzetti (1990) gives an itemized outline of what Hindu marriage is. He composes, Hindu marriage is a hallowed custom connecting people to bunches regarding native standards of and for activity (where marriage, holy custom, individual and gathering are socially developed). Marriage in India is gone into and performed to guarantee everlasting status, continuity, and immaculateness of the male plummet line and of the gathering of people for which the line is the getting sorted out standard. Marriage is crucial to the maintainance of one's rank status. The standards of marriage rehearses are accordingly indistinguishable from the standards of chain of importance at the actual center of the Indian culture (p.8).

In India, practically all relationships are masterminded (Nanda 2000). Masterminded relationships in India are viewed as the standard while relationships attempted by parties themselves are considered as freak and surprisingly perilous conduct (Harlan and Courtright 1995). Love relationships are viewed as shameless (kharab = awful) and, are not acted in the Hindu custom way as the customary relationships in India (Harlan and Courtright 1995).

Love marriage as Fruzzetti (1990) states, "joins two people, though a Hindu marriage joins the child and girl of two lines (separate houses), maybe beforehand obscure to one another" (p. xxii). "Love or prem, which means the intimate love of husband and spouse, in masterminded relationships creates and develops through time as the connection between the couple reinforces however when utilized external the holy setting (love marriage) it alludes to infidelity, lust, nonsacred, physical or reserved love" (Fruzzetti 1990:10).

Love marriage as Harlan and Courtright (1995) and Fruzzetti (1990) portray, are relationships including ladies and grooms wedding either from various standings gatherings, taboo connection connections, of various networks (Muslims or Christians) and in insubordination of guardians as well as position siblings. An adoration marriage typically makes strife at all places of various leveled and segmentary standing gatherings yet especially influences the couple's family and kinfolk's gatherings (Fruzzetti 1990). Additionally, as per the Hindu custom, love marriage hints sex alone while a Hindu marriage (orchestrated marriage) focuses on the adequacy of the intimate association.

Prem or love conveys distinctive significance in various social settings. Marriage haggled by the guardians and performed by the minister are not for the satisfaction of one's sexual assumption as sex is just a piece of the Hindu marriage yet not a prompt and extreme point (Nanda 2000). Prem or love as indicated by the Hindu idea is perceived as a blend of love and love among divine beings and individual. In Hindu philosophy, a spouse should cherish and regard his better half, for he is the ruler; and the wife ought to be dedicated to her exceptional husband. Accordingly, prem or love in this customary sense is connected to regard (samman) on one level and on to reverential love (bakhti) on the other level (Fruzzetti 1990). Though, love in adoration relationships is viewed as withdrawn and hazardous as in a manner it challenges the rank and connection standards in a chain of importance. Additionally such associations are viewed as modest and shameless and are bound to come up short due to its unsteady establishment. Researchers like Fruzzetti (1990) and Harlan and Courtright (1995) tracked down that as per Hindu belief systems, unmarried young ladies needed to consent to the decision of a husband to be that was made by the male individuals from the family independent of their preferring or despising of the planned accomplice.

Indeed, even today it is to some degree standard with respect to the families even among the informed working classes in current India to pick a planned lady or man of the hour for their youngsters. Marriage in India is as much a worry of the families all things considered of the people (Nanda 2000). Still as a rule, for the most

part in country zones as in antiquated occasions, the lady and the husband to be would not meet each other before the marriage.

#### **IV. RESEARCH METHODOLOGY**

##### **Cupid and Psyche**

“It seems that once there lived a beautiful mortal named Psyche, whose name was the Greek word meaning soul or mind. So lovely was Psyche that she attracted attention of Aphrodite, the goddess of love and beauty. Despite her status as a Greek deity, Aphrodite was prone to jealousy, and she felt threatened by Psyche’s very existence. So Aphrodite decided to cast a spell on Psyche through her son Cupid (his better-known Roman Name; he was known to the Greeks as Eros), the god of love.

In Roman mythology, Cupid is the god of love and passion; in Latin, *cupido* means passion. He is the son of Venus, the goddess of love and beauty. Naughty Cupid has no respect for age or social rank. He flies here and there shooting his arrows arbitrarily at his victims — gods and mortals alike. Instantly, they fall in love and burn with boundless passion”. (Littleton, 2005)

##### **Psychoanalysis of Love**

From its very beginning, psychoanalysis has been interested in the nature and origin of romantic love (Freud, 1920; Kernberg, 1995; Mitchell, 1997). In Freudian psychology, Eros, also called libido, libidinal energy or love, is the life instinct innate in all humans. It is the desire to create life and favors productivity and construction.

##### **Evolutionary Psychology & Love**

For therapists guided by developmental hypotheses of human mating, the experience of adoration is primarily significant due to its conceptive and wellness improving results (Buss, 1988; Fisher, 2004; Lampert, 1997). Love can captivate our thoughtfulness regarding a solitary mate, impel the cycle of heartfelt tease, lead to orderly examples of romance conduct, and every so often finish into marriage (Eibl-Eibesfeldt, 1989; Hazan and Shaver, 1987; Moore, 1995; Tennov, 1979). Love assists guardians with holding in sound manners with infant posterity, prompts instructive young adult captivations before more genuine heartfelt pursuits, and fills in as a social paste for practical trades of help among loved ones (Fletcher and Stenswick, 2003; Hrdy, 1999; Kirkpatrick and Shaver, 1992; McAndrew, 2002; Shaver and Hazan, 1988). Albeit socially-built settings are plainly vital for the experience of affection (Medora, Larson, and Hortacsu, 2002), steady examples of adoration across societies appear to help developmental points of view (Fisher, 1992). For instance, heartfelt love is widespread across virtually all types of human culture (Hatfield and Rapson, 2002; Jankowiak and Fischer, 1998; Sprecher, Aron, and Hatfield, 1994), and work explicit types of adoration seem to have unmistakable natural substrates (Diamond, 2004; Fisher, 2000, 2004; Insel and Young, 2001). Inside the setting of affection’s obvious all inclusiveness, significant individual contrasts exist in the force and commonness with which love is sincerely capable (Dion and Dion, 1988; Landis and O’Shea, 2000; Lee, 197c; Murstein, 1988). Among the more compelling components that add to singular contrasts in adoration encounters are character qualities, social ecologies, and natural sex.

God is the source and side interest of all presence and has goodness and quickness to the full level of believability. God, who is freed from mixed up insight, sees clearly all aftereffects of goodness and knowledge. Love, as is totally seen just by God, is a complete aftereffect of goodness and wisdom. Since all of God’s exercises are inspired by reverence, God is freed from wrong movement.

Out of love, through warmth, and for love; God has made people to introduce his veneration to them and with the ultimate objective for them to participate in God’s gloriousness by treasuring God therefore. To make it be along these lines, God has pressed upon human nature the qualities of his own optimal attributes like goodness, understanding, and love. Likewise, to make everything thoroughly superb, God has given people the power of totally opportunity so that, in their independence, they are allowed to recognize or excuse the reverence that God has proposed for them. (Jeanrond, 2010).

#### **MARRIAGE RITUALS IN THE GRHYASUTRAS**

The most recent record of Hindu marriage, as well as any socio-rigorous part of Hindu life, is undoubtedly the Vedas, particularly the Rig Veda and the Atharva Veda. In the previous part we saw that the customs and services of Vedic marriage follow all the general norms that are considered and practiced as progressive norms among the other Indo-European and Indo-Iranian population groups. Neither of these principles is likely to be witchcraft.

However, when the Aryan-speaking social classes came to India and began to establish themselves and spread continuously and reliably throughout the area, an ethnically mixed and therefore more friendly bond probably emerged early on. In this communication, the common human portion of the species was supposed to have an additional convincing effect through marriage or various strategies. The Aryan-speaking social classes were significantly fewer in number and paid little attention to any effort to uphold the ideals of the herd, the essential engine of normal socioeconomic life that may have compelled them to remove

women from their herd. This is reflected in the incomparable form of marriage created in Hindu society and ultimately seen by the Bharmasastras, which we can examine later, as it is peculiar in the myriad references to that relationship outside of Varna and Jati is more. than anyone else. Untouchable and strange-looking social strata might be expected in the Hlpics, Purana, and Epigraphic recordings.

All of this, in general, resulted in a pact in creation that was more loosely based on the Action Plan for the Marriage of the Aryan-speaking social classes of India, as well as their functions and customs of the commons among the indigenous social classes of India, including those that are too. Often suggested as offensive as possible, such as E & sas, Dasyas, Klechchhas Eakaasas, Gandharvas, etc. and Jatis, dividing the adherence to the basic Aryan order of things, but the motivation of the factors and components of the real objective forces them to be clear and to please them. in continuous but logically victorious wedding ceremonies and customs with local social realities and assimilated these classes.

The scope of the raids is undoubtedly reflected in the Grhyasutras, as well as the Harmasastras we can now target.

The customs and practices of Vedic marriage appear to have been strengthened by expansions and arrangements of important ceremonies and promising administrations. However, as we will see step by step, the Grhya functions strive to follow the structure of the Vedic traditions. The overall impression is one of elaboration rather than fundamental transformation. There are different Grhyasutras from different schools and there are a number of functions and mantras, as shown by the custom of each sakha, which can be approached through the ways in which yedic ceremonies and customs have to deal with local customs and ministries that they have won in different parts of the country.

The Sankhayana Grhyasutra has a place in the Rg-Veda. The Grhyasutra of Asvalayana is related to the Aitareya Brahmana. The Grhyasutra overseer of the Sama-Veda is that of Gobhila. In addition to the substance of Sama-Yeda, one expects the Brahmana mantra, a multitude of mantras in personalized advertising that Gobhila refers to. The Grhyasutra of Khadira has a place in the Brahyayana School and it looks a lot like Gobhila.

#### **DIFFERENT FORMS OF MARRIAGE IN THE DHARMASUTRAS**

The second parts of the sutra that compose it, taking into account the custom or smrti, are the sutra pharma, which deals with the practices of normal daily presence. These are the oldest Indian legal works. The term Pharma-Sutra is applied with caution to the list of authentic maxims that denote a part of the collection of sutras that have a point with a particular sakha of the Vedas. Three of these messages were protected and the three hooks were associated with the Taittiriya division of blacks or Krishna. The best known Pharma Sutra is Apastamba. Structure two (28-29) of the thirty sections of the extraordinary Kalpa Sutra of Apastamba, a collection of maxims on the spectacle of the obligations and sacrifices of the three high social orders.

The Hiranyakein Pharma Sutra is closely related to this work. The third Pharraa Sutra mentioned in the MSS Pharma Sastra is that of Baudhayaha. His position, at least within the kalpa eutra of his school, is not as firm as in the two previous cases. Its once differentiated point and that of Apnstamb's Pharma Sutra seem to indicate that it is the more established of the two, just as the more old-fashioned and unusual style of Baudhayana's Grhya Sutra shows that the latter was previously thought.

In carrying out the above works, it is advisable to classify Gautama's internal and external protection code. Although it is not part of a Kalpa sutra, at some point it should be related to a Vedic 3choi. Since the Gautama are seen as a subdivision of the Ranayaniya part of Samaveda and Kumarila certify that the Gautama colonies had a place with this Eda for the first time, this is confirmed by the way their 26th section in the same words as Samavidhana BrShmana Although known as Pharma-Sastra, it has the style and character of a standard Pharma-Sutra. Another work of the sutra types that has a place in the Vedic period is the Dharmasatra of Vasistha. He recently brought in a bear below the MSB average and with no validity of any tests.

Some Dharma Sutras are known in reasonable numbers, the most established being those referred to by other Pharma Sutras. One of them, the Sutra Man, is of special interest due to its relationship with the respected Manava Pharma Sfastra. A piece that Vasistha's work refers to is inadequate in organization and almost in chorus, the last part is passed on to Manu. These referred to segments that undoubtedly referred to a Hanava Pharma Sutra which was the motif of the Manama Pharma Sastra or Code of Manu.

Despite several things, the Parma Sutras pay some respect to the idea and affirmation of the various types of marriage that were probably common in the social or social affiliations known or seen by the Srahtmna.

However, the types of marriage supported by all the Pharma Sutras are not the same and the enumerations are not clear when all the Bharma Sutras are taken together. Eight types of marriages of all kinds are mentioned in the Bharmasutras, for example, the qualification of evaluation as a request for justification.

Brahma is a marriage in which the groom is pressured, that is, given as a gift, by the woman's father and by the woman. The most important thing in this type of marriage is that the woman is of great importance a gift from the father. In Paira's marriage, the father gives the child to the priest who pays the father. The gift is clearly not given to the lucky one.

The nature of the Prajapatya marriage prompts the young woman to give her gift to the man of the moment with the call to never stop practicing pharmacy together. At Irsa's wedding, the boy offers himself after the couple has had several cows. The fundamental element of these four types of marriage is the delivery of the wife of great importance by the legal guardian.

In all cases, the other four buildings are independent of a donation. In these constructions, the pair is acquired through a comparison process whereby different properties are guaranteed. These are called Baksasa, A sura, Gndharva and Pa isaeha. Haksasa is the type of marriage in which the young woman influentially deviates without the need for her father's house. Asura is marriage by purchase, in which the youngsters are acquired by taking care of the reasonable expenses of the caregiver.

The casual relationship with a consenting woman is known as a Gandharva marriage. Paisacha marriage is the result of having sex with a woman while she is asleep or intcsxl.

The various chroniclers of the Dharcoasutra have a wide range of views on the various constructions and their representation or definition and their value. Apastamba specifically sees six constructions and rejects the Prsy-Apatya and Paisacha forms. This seems to indicate that these two ideas were not good in the company of excavators. Once again, Apastamba (11/5/12 \* 3 4) says that the underlying three, explicit Brahma, Area, and Baiva are seen as surprising; Both methods are better punk than the following. He also asks that the idea of youth depend on the idea of marriage, which starts from here from the point of view.

Assistha sees six comparable patterns, simply replacing the outlines of Raksasa and Asura with Ksatra and Minusa independently of each other. This probably shows that in your general population the Rateasa type of marriage has become particularly common between Esatriyas and Asuras with normal residents, to explicitly mention the Vaisyae and Sudra.

Gautama asserts that the four underlying projects are legitimate, adding that in "some revisions to \* (IV.15) the Gandharva and Asura structures were also legitimate. Tills seems to show that these two projects are still contested in the eyes of the States. United for Public Assertiveness Doesn't see the outlines of Ra & sasa and Paisacha atall.

Baudfaayana records all kinds of legal marriages and says that the only four explicitly underlying Brahma, Prajapatya, Arsa, and Baiva are authentic to the Rrahmanas, and each of the above is ridiculous and attractive. The fifth and seventh in particular Baksasa and Gandharva are authentic for the Esatriyas and the Asara for the Vaisyas and the Paisacha for the Sudras.

As more than one sutra creator has shown, Gandharva marriage is recommended in all situations because it is based on mutual affection. Visnu supplies the current eight models with the request 5-Brahma, Baiva, Rasa, Priyapatya Gandharva, Asura, Baksasa and Paisicha. Of these, the six subordinates are considered authentic to the K & athiyas and the four subordinates are considered the Brahmins. The Baksasa and Paisacha facilities are undoubtedly a cause for protest.

Hanu expressly yields to the request of Brahma, Baiva, Arsa Prajapatya, Asura, Gandharva, Baksasa and Paisacha and adds that the four subordinates take care of the Brahmins, Baksasa, as well as the Esatriyas and the Asura custom. under Vaisya and direction. Until then, Lianu says in the attached sloak (III-25) that the underlying three of the last five should be considered legal, the last two illegal and should never be seen. Obviously in another Stoka (III.26) he includes the Gandharva and Baksasa types of marriage for which he adds that for the Brahmins the types of giving with water, that is, H. Four underlying forms, easily affirmed, while for several varna it is Gandharva is more recommended.

The non-Aryan initiation of the four trivial types of Marriage seems to be a matter of course and to this day we find that such marriages, in one form or another, are practiced by some of the unrefined groups in India.

Under the bars of the God of Vizagapatam, the woman puts an iron ring on the woman's arm and carries her home with her. The woman's social occasion tries to introduce him and a false brawl ensues. Then between the meeting of the woman and her partner. After both social events are over, the woman is taken to her husband's house to be home to the rhythms of the drums. Bren today, a Hindu woman wears an iron bracelet around her left wrist, which she only wears when she becomes a widow. Godavari's iron ring has a similar meaning in the same way. Both apparently recall the ancient custom of marrying, and the iron ring was probably the image of the woman in chains.

Among the various social issues of the people of Orissa and the Tamil country, there is one that is difficult to ignore and which is specifically called "taking the plunge". On the last night before certified capacity, the life partner goes to the woman's place of great importance and offers the last offering to the fire. When he leaves, a silver cup with a cake is placed at the entrance: who leaves the house The man of the moment puts all this into play, even his house. The woman's relatives are still trying to prevent her from immediately moving away from the sticks of marital capacity. After this "shot". This custom was probably the greatest persistence of the ancient custom of capturing the young woman from her home. Various people from Tibetan groups, Orissa Bhuiyans, and various Chittagong-inclined tribes participate in the wedding.

Marriage by purchase is found among a large number of local indigenous groups among the Assam Morans. Twenty to one hundred are paid to the woman's town and a pearl is given to both of them and to several of the girl's relatives. Among the Kunnivans, a strange Patnis family in South India, the woman of great importance is continually assigned Bs. 10-8 as in all cases: autonomous social affairs that are rich or poor.

Marriage by acquisition is inevitable even in more than a few Semites. In Babylon and among antiquated Arabs, the cost of women was paid by the partner. This woman of great value made Muhammad a law. Marriage by acquisition has also won out in other older organizations. The ancient Celts tended to have wives that were of great importance to their wives.

The lower nature of Hindu marriage, therefore, should have been preserved by the pre-Aryans and non-Aryans with whom the Aryans came into close contact. Therefore, the customs and ideas of non-Aryan marriage were constantly united and adopted by Aryan society. This type of marriage Gonfarreatio like the marriage of the Vedic religions that begins with the crown. The confluence of insults and payment for domu reward, co-option and custom, in which the young woman was delivered to the follies of her partner by the agent pui-see, was the only place in which a plebia or aperigrina could marry. Later, patricians also began to marry through these services, and these were considered legitimate marriages by patricians' law.

The asura type of marriage was prevalent among the Assyrians, Jews, and other Semitic races. Perhaps the Aryans obtained this type of marriage from the Assyrians. The structure of R & ksaea was normal among the Ksatriyas. Arya's champions almost certainly found this project questionable and accepted this project from the people who eventually included the wedding.

## V. CONCLUSION

The rise of world powers and the creation of a sense of industrialism have greatly shaken the authorities from the old public action and its practical anchors of occupation. The position segment in India depended on money. Balance and life have saved a fundamental part of the loads and tensions that exist in animals from human progress in their engineering. Family customs, competent duties e. Rigorous service: all united in the example of life of. the individual and the family.

In certain circumstances, the family used to be the turn of a tied money and considerable force that united the people of the family, together with a sense of wonder and attitude that guided the religions and customs of the family in matters of consecrated inheritance. Marriage was seen as a society dedicated to the family Situation that includes various family and social obligations.

But the complex mechanical affiliation has led the two people to leave home in search of a salary and a job. Support for. The activities of mothers who have contributed to a progressive ascent plan are from now on; putrefaction. Now, it is to be hoped that sex will be isolated from the other "bonuses of life" that have given it the tenor of good honor and stimulated its conditions; of mixed human progress. In its wake, Indian tribalism offers a piece of "end-to-end financial dualism that often contradicts the usual social interests of everyday life and marriage."

In our current plan for human progress, we approach "the problems of family and marriage from the point of view of good and fulfillment." Industrialism is probably a coherent force of nature with an indifferent character that makes no noise to the creative energies of man. Sex grouping The result was the delay or sterility of the marriage. But then the main concern we should hear is that the marriage and the family as a whole will continue. "These should be the subject of good authoritative and thoughtful thinking

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