SHORT NOTES ON SRI SRI THAKUR’S VIEWS

Marriage and family life; Education,
Health and hygiene, Principles for physical and mental health,
Vegetarian food, Service to environment & Divine economics.

Marriage & family life:

Sri Sri Thakur prescribed family life for all, but celibacy for a few on their own volition. An ideal family life requires proper marriage. Devotion to parents, and superiors combined with adherence to the Ideal is the secret of success in life. If both husband and wife are regardful to superiors, the children are born with that instinct and they also learn such obedience from the behaviour of their parents.

Sri Sri Thakur has given a lot of importance to proper compatible marriage. If the marriage and spiritual culture is maintained intact then the family invariably becomes progressive. Because domestic peace is very essential for balanced growth of life.

Females will be regardful to males who have a healthy sex leaning and are superior to them. So the admiration of the female for the male leads to a compatible marriage and fruitful conjugal life. So the ‘varna’ or grouping of varieties of similar instincts family heredity, education, health, character age, devotion to the Ideal—all these are vital points which are to be considered. Marriage within the same clan and class is always preferable. Man is the carrier and trustee of the genetic wealth of his forefathers. Begetting good children is not easy. Unless marriage are properly done, the society will be deprived of getting good men and the process of destruction would be faster.

So, marriage within the clan, after due selection of bride and bridegroom is most suitable. But hypogamous marriage, male of superior varna with a female of lower varna is also permitted as it procreates good children. Because as a result of judicious inter-marriage of different varnas people with varied rich instincts are born. The seed is important. The father provides the seed and the mother after receiving it gives shape to it by providing suitable nurture. So the
result varies according to the character, nature, receptivity and nurturing capacity of the mother, which is again dependant on her biological structure. Thus by adopting this types of marriage, it is believed that it is possible for the society to produce children with velour and energy. Sri Sri Thakur has remarked that marriage within similar classes produces children of balanced temperament and hypergamy increases vigour.

Because girl of a lower Verna naturally develops a keen and loving admiration for the suitable husband of the upper varna. This inward loving admiration works wonders. It enhances the life-urge of the child abundantly. Almost the same positive trend takes place when in the same Verna, the social economic and cultural status of the girl is the same with that of the suitable male. It gives rise to loving admiration from the wife for her husband resulting in a higher organic evolution. Of course hypergamy is not permitted within the same Varna.

But when a girl of higher Verna is married to a male of lower Verna or heredity, it is known as hypogamous marriage. Both scriptures and science are against it. In the breeding of animals, it is found that if a sire is inferior to the dam, then the product becomes very inferior. In the botanical world if a superior quality of female flower is pollinated by an inferior pollen-grain the fruit resulting there from loses its characteristic expected quality. We are told that in Western countries care is taken to see that a cow or a bitch does not mate an inferior category of bull or dog respectively.

When we take sufficient care for production of good quality of fruits and domestic animals, we should be much more cautious when it comes to human beings. Now a days indiscriminate marriage are taking place in large numbers either due to uncontrolled passion or for greed as the girl gets a fat income. Such types of marriages where the girl is superior to the male in all respects is the slow poison for complete destruction of the society. If this trend continues, children will be born with weak and destructive mind, their physical health will suffer and degeneration of the society is a must. Such marriages are responsible for the anti-social and ant-existential tendencies, rebellion of children against their parents, fickleness and mental perversion. Behind all external glitter and glamour of modern civilization man is inwardly bruised, broken, and is afflicted with criminality, suicide tendency and sense of helplessness.

Sri Sri Thakur feels that if there is no proper and conducive biological make-up, man’s whole life becomes an unbearable burden to him.

Sri Sri Thakur out of His personal experience observed thus: Many men and women frankly narrate of the incidents of their life to me. I have heard from many girls the anecdotes of their falling in love with and marrying inferior male.
The male loves her intensely but unknowingly she starts kicking her husband at the time of sexual congress. Her whole being bewails in despair. Her inner soul becomes terrified. At that time her mental condition is exactly like that which is experienced by people who are on board a ship, which is about to sink in the sea. They say that at the outset they feel like this for about six months and after that their sentiment becomes blunt. Then they do not have such distressing feelings. Still a painful situation persists in the mind. The husband lavishes his affection on the wife; still why does she feel so uncomfortable? It means that the forefathers in her, together scream aloud as if they say “save us, save us, do not ruin us”.

“You have sprung from your father, your father has descended from his father. In this way by order of succession you are the result of all your forefathers. That is why when a girl surrenders to an inferior male her inner being feels undone. A panting sensation persists in her. She loses all peace and solace of life. But perhaps she cannot avoid other temptations or she may be helpless, so adjusts herself to the new situation and drags a miserable existence. But women never feel so unhappy, if they are wedded to venerable superiors—of course if the husbands can fulfill their inner being. They may have to undergo hardships, still how happy they feel. They work hard, gossip at times, move about joyously, often they indulge in some luxury and enjoy their life in a carefree manner. In a word they feel themselves fulfilled as if they have got a prop of life. Why should there be such difference? The husband may not be soft and yielding, rather he may be very strict in his principles, yet the wife feels a deep sense of satisfaction. Perhaps the husband does not help her being in her household duties, rather he puts pressure on her. She may have to undergo severe strain, still her overflows in joy. At times she may have to tolerate the unpleasant treatment of her mother-in-law and sister-in-law. But despite all untoward circumstances she feels pleased. Because her inner being i.e. the soul of her indwelling forefather is satisfied. Even if, she feels disgusted at times, she endures everything out of loving regard for her husband. Why does she bear all these trouble? Why does she smilingly face the challenges of life? Because her heart is full to the brim out of an attachment to her great husband.” (P.K.Das. An Integral Philosophy of life P. 94-95)

Scientifically the real generator the germcell of the male carries the germcells of the forefathers. The male is not the producer of the germcell. His personal attainments cannot alter the structure of the germcell. If the permutation of the genes inherent in the germcell or sperm be less evolved or less cultured than the permutation of the genes inherent in the ovum, it invariably brings about a disorder and disaster in the matter of reproduction. The progeny becomes unsteady, fickle-minded, distorted and destructive. So the biological structure of the male should in no way be inferior to that of the female. It should atleast be similar. In a hypogamous union, the distinctiveness of the father cannot be transmitted to
the child. Due to the incompatibility and incongruity of the sperm and the ovum, their special characters are completely upset. Due to incoherence and incohesion of sperm and ovum the child seldom becomes dependable or trustworthy. The hypogamous child becomes weak minded, way-ward, passionate, averse to culture, disrespectful and treacherous. As a result the society and nation at large, suffer the tremendous loss.

In contact with the husband who is of inferior quality, the being of the female degenerates. The sexual relationship, instead of being enlivening, brings depression and uneasiness. When the spell of temporary passionate frenzy is over, the life for both of them becomes burdensome. As a result, discord, disregard and doubt enter their conjugal life. They may not disclose anything to outsiders. It is most unfortunate that such type of hypogamous marriages are permitted by law. If at all a hypogamous marriage takes place, the couple should not have any issue, because the child would be of destructive nature.

In the West, divorces are more, due to incompatibility between the husband and wife, after the temporary phase of passionate hankering is over. This may be a major cause for increase of crimes and treachery in modern times as compared with that of the past.

Marital relation is indissoluble. The thought of divorce only brings misery. It does not solve the problem of marital discord and disharmony. Due to divorce not only the concerned persons suffer; the heaviest loss falls on the child. First, he loses his identity. So divorce is to be made only in appropriate and exceptional cases.

So unscientific illegitimate marriage should not be considered as marriage and proper law should be framed on broad principles, to discourage such type of hypogamous marriages.

Sri Sri Thakur asserts that the domestic life is meant for realization of fourfold objective; i.e. (i) Dharm, or being and becoming (ii) Resource mobilization (iii) fulfillment of existential desires by performing such activities which will (iv) free the human being from the bondage of passionate cravings.

Conjugal life, domestic life and social life are composed of individuals. There must be a uniting bond to keep the individuals interdependent with cordiality. The greatest problem in the society is the anit-social tendency. Repression is not the solution. Each antisocial, unadjusted animal propensity has to be transformed in to an adjusted and divine attribute. Sri Sri Thakur prescribes that adherence to a common ideal increase mutual love and admiration for each other.
According to Sri Sri Thakur, the main purpose of education is to lead man towards life and growth. This objective can be attained when education unfolds and awakens the inherent, latent potentialities of the student. For this purpose we should know that the prime tendency in every human being is for unification, for getting attached. This is the inherent instinct of the human existence. A man’s becoming is conditioned by the person on whom his active attachment is set. Everyone wants to fulfill his object or aim to the maximum perfection. So the student’s object or aim is to reach maximum perfection. So the student should be attached to a person who is perfect.

Needless to say that the process of education starts from home. The child should first be taught for developing devotion to his parents and respect for the superiors. When the child becomes a student, it is essential that he should like his teacher. It is the duty of the teacher to be loving towards his students. Student-teacher relationship is of vital importance for proper communication.

The teacher should possess a well-disciplined character, good habits and behaviour; he should be very affectionate and make the student feel secured and free. The student should obey him spontaneously. The teacher should be following an Ideal in his life so that the whole being of the teacher is upheld by a superior tension and magnetic power that automatically attracts the student.

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For infusing interest in study personal contact of the teacher, with each and every student is necessary. The teacher should maintain his habit of study and it should be known to the student that the teacher is studious throughout his life unless the teacher is hard working, and does not become an example before the student, he cannot influence the students by delivering precepts. If the teacher takes up his profession for earning his livelihood and if he feels dissatisfied and dejected for his failure to obtain a more lucrative job and tries to take up tuitions as an alternative method for earning more money, then he is a misfit to be teacher. The matter is so subjective that it cannot be described exhaustively as to how much a true teacher can elevate every individual student through his genuine affection, love, tolerance, patience and perseverance.

The teacher should have great confidence in the ability and potentiality of every student, because every one has the possibility of shining in some particular direction. A teacher can inspire the student with higher hopes and can build
confidence in him. He can also mar the progress of the student once for all. The personality of the teacher should be such that the students find both paternal and motherly affection in him.

Sri Sri Thakur feels that the student-indiscipline can be controlled only when the education system, the social structure, and political set-up are co-coordinated so that the students develop a feeling that the whole environment is earnest and active to provide the best. But it is most unfortunate that political parties are using the students for their gains by misleading them. It is also necessary to isolate abnormal students. If any one is found with inborn tendency for criminality he should be immediately segregated from the normal students.

The youth hates hypocrisy tricks, snobbery. But they due to their age are amenable to loving words and sympathetic behaviour. Every teacher should know the pulse of the youth at their age, ie they like to associate themselves with right people and get terrible frustration when they find that the man whom they believed and followed is outwardly righteous and wicked inside. In short, a person having double standards is unfit to be a teacher.

The main object of education is to build the character of the students. We may get by heart many maxims but their rendering will not affect unless those maxims are found in our character. Education in a residential school with Ideal-centric teachers, with a zeal to render service for building up the character of the students may be the need of the time when parents have no time to spare for their children’s’ character building.

The most important aspect of fruitful education is to find out the inherent bent of mind distinctiveness ie innate instinct of everyone which will decide his career. It is to be discovered and discerned and everyone has to be guided in his own way. In this world every sort of specific distinctiveness has its utility and if education system cannot deliver this then unfruitful learning will result in super-imposition of knowledge which has no utility in one’s life. In this context it is necessary to mention that the core of student’s inborn sensitivity is to be developed and it is best possible when the medium of education is in the mother tongue. The student should be encouraged to learn other languages which are necessary for his growth for making proper communication with the outside world.

Biology tells us that there should be harmony between the sensory and motor nerves in the human body. Unless this is taken care then an intelligent person may develop bad habits, and indulge in wrong doings. There must be absolute harmony of thought, talk, and action. This is achieved when we are attached to a perfectman.
The education system should be so arranged that it will provide broad
knowledge about the scientific developments of the modern age. The youth
should be encouraged to think about his country or nation and contribute his
part towards its development. Now a mischievous trend has started among the
students opting for technical educations, i.e. to rise above others by hook or
crook. This tendency makes one imbalanced, selfish and narrow-minded.

If the interest of the student is directed towards fulfilling the wants and
needs of parents, the family and the environment then their understanding
becomes broad and they do not become mean and self-centered. This enhances
their general efficiency, as their brain starts working in many directions.

The education system should include practical training and vocational
education so that the aim of the student should be to earn a living by self
employment and not becoming absolutely dependant on salaried jobs. Jobs on
salary; as they curb the growth of distinctiveness, should be given the last
preference.

In the system of education care should be taken to see that students take care of
their physical health by doing exercise, because body and mind are closely
related with each other.

Lastly the youth should find out a person in whose goodness he should
believe and try to bring him in his own character, i.e. the qualities he admires.
Now-a-days we can not find a person to make him our Ideal. Hence the necessity
of the time, is to follow the Ideal, from whose life we can learn how to lead a
meaningful, efficient, and fruitful life.

Health and hygiene:

In the evolutionary process of creation of life, human body is the last and
by far the best. Because in the human life there are golden opportunities for
achieving self development, according to individual characteristics. For self-
development we require healthy, well-balanced body and mind.

It is the will power that operates behind good health, illness or death of
people. This will power sprouts from and grows with love. If some one's love is
centered and well set on a personality who is an embodiment of Universal Love,
then he gets a perfect and enduring purpose in his life. This tremendous spiritual
urge kindles the latent vital power of man and induces him to go ahead by
subjugating obstructions, and making them subservient to his purpose. This is
the secret of getting strength, velour, and energy.

Physical health and mental health are so intimately related as if they are
two sides of the same coin. First, let us talk of mental health. In our mind there
are various complex-passions; they drag us by getting provocation from external world but if these passions are suppressed due to fear of law or social chastisement, it will lead to physical and mental diseases. So for our physical and mental health the complexes should be adjusted properly.

God has created the passions, they have their utility for our living. we have to tackle them and adjust them so that a poison becomes medicine. Apart from these passions the outside world gives us various types of mental shocks, oppositions, anxieties, grudge, doubts, feeling of anger and hatred. They make us perplexed and miserable. We have to overcome them. Sri Sri Thakur time and again gives a simple solution i.e. follow a person who has tamed his passions to be beneficial for existence; follow a person who can provide you the firmness and courage to face the various obstacles in our day today life. He is the Guide or the Ideal. Unshaken faith on the Ideal stabilizes the mind; a stable mind saves the person from instability.

**Pure vegetarian food:**

Coming to food, every adult requires three thousand calories, everyday. Sri Sri Thakur prescribes simple well cooked vegetarian food which should be palatable and at the same time nutritious. The food should be selected so as to be digested easily. Non-veg food is said to be the source of many diseases. It makes the cell division rapid causing unnatural excitement. There is a lot of controversy on this issue; a lot of arguments are provided by advocates of both veg and non-veg food. Sri Sri Thakur draws our attention to a situation which is yet to be investigated and discovered. That is the psychology of the animal when it is killed. The tremendous amount of fear and agony of the animal is transmitted to the human body, when he eats its flesh.

Sri Sir Thakur opts for not only vegetarian food but pure vegetarian food. He advises us not to take onion and garlic alcoholic drinks and narcotics, Further he prohibits us from taking food which is prepared in unclean surroundings and by persons who are with nasty habits and wicked mentality because apart from physical ill-health there is the peril of mental contamination.

**Sex-life and health:**

God has given the sex-urge for preservation and creation, Sexual desire should be gratified in such a manner that it supports our existence If the marriage is proper and compatible in all respects and if mutual love deeply units both husband and wife, it improves their mental and physical health, Sri Sri Thakur asserts that all types of adultery are injurious to health, as it damages the nervous system.
Psychophysical Balance:

There must be proper arrangement for sound sleep along with sufficient physical and mental labour. In life there is always necessity of humour, care free mood, and witnessing the world with a simple unencumbered, easy and detached mind of a child.

State’s Responsibility:

The health of the nation is connected with the political, social and economic life of the country. The government should take care for providing adequate medical service, education, and social security. It should see that people are not cheated with adulterated food and spurious medicines, Uncontrolled procreation results in population explosion. The state according to Sri Sri Thakur has to play a vital role in inducing people to think positively by viewing the service to the environment as the prime duty of every individual and family and hence of the State.

Divine Economics:

The tow basic factors of economics are nature and man, As there is necessity for preserving and nature’s bounties so also there is necessity for developing the character, quality and capacity, in people required for properly utilizing the resources of nature. It should be the aim and endeavor of the State to improve the economic standard of masses by providing various measures for optimizing production. Production without a proper system of distribution will result in accumulation of wealth in a few hands. It is the duty of the state to see that natural resources are not unnecessarily exploited which would create geographical imbalance, and unnecessarily exploited which would create unhealthy climatic conditions.

So economic system which is incompatible with the principle of life and growth, economics which creates disparities in distributions of wealth, and brings animosity, ill-feeling among the different stratas of society, is faulty. The wealth which is secured by exploitation, dishonesty and corruption cannot b said to be wealth sustaining life and growth, it spoils the peace and balance of the social environment. Every able and wealthy person should so strive that he can make many others able and wealthy. If he fails to raise the resources of the environment according to his capacity, the environment will knowingly or unknowingly seek to drag him down to its standard.

If the rich excite the ego and inferiority complex of the poor by wounding their sense of self-respect, then the pride of the rich will bring their doom, and in the process the existential development of the poor is hampered. whether the
rich man will look after the development and growth of the poor or exploit them further depends upon the character of the rich man. That is why Sri Sri Thakur advocates a common platform for the poor and the rich. Everybody whether he is rich or poor is attached to the Ideal. This common attachment to the Ideal brings a tremendous change in the character and outlook of both, the rich and the poor. The poor man does not hate the rich man and the rich man to satisfy the Ideal is bound to improve his character by becoming compassionate and helpful to the poor.

Thus the basic foundation of economic development is an inquisitive serviceable attitude on the part of every one and especiality the leaders who rule the country. The more a man fulfils the needs of others through his wealth and ability, the more does money flow to him. Man becomes profitable by making others profitable; this is the Law Divine Economics. So everyone will have to exert himself to take an active part in some way or the other in the matter of upholding, protecting and nurturing others.

Man’s capacity spontaneously becomes dynamic in his instinctive work. If we fail to discern the specific tendency, urge, potentiality and ability lying imbedded in the psychological structure of individuals and to engage the same at the right place, and in the appropriate work, it will lead to wastage of energy of every man and consequent loss to the society. If any state or society does not make proper arrangement for determining, and developing the inherent potentiality of every individual, then that society or state becomes an offender to human race and to the Universal Being.

As the economic development of every individual and every country is needed for the economic development of the masses of other countries of the world, it is essential for the developed countries to help the developing countries with their service and co-operation in their own interest.

But all this is possible if there is drive towards self-transformation and self-purification of individual. Unless the individuals change, nothing positive can happen. Sri Sri Thakur is of the strong opinion that for this purpose, love and attachment to the Ideal is the only way.

Sri Sir Thakur advocates that developing countries in course of time should reduce their foreign loan, foreign aid and import of foreign commodities, Sri Sri Thakur says, that everything that is under our control leads to happiness and everything for which we are dependant on others leads to misery. This is true in case of an individual, a family as well as a country, We as a nation have to develop our atomic power foreign exchanges reserve etc; this is possible when we harness the powers derived from nature like wind, water and sunlight at minimum cost without sacrificing the quality. Sri Sri Thakur is in favour of...
developing agriculture based industries and using labor-intensive techniques. This policy will solve the problems of unemployment and under employment to a considerable extent.

As we seek to increase production by the aid of science and technology, we have to raise the economic standard of the masses very fast. In India we have socialistic form of government. But we can see now that after sixty years of independence the economic standard of the common mass has not increased in proportion to the increase of national wealth. The main cause is that there is no transformation of the character of the people; to take care of the persons who are less well-off. The negative qualities like lack of cohesion between our words and deeds, diminishing sense of gratitude, lack of appreciation of value of time, irresponsibility and unreliability, inactive ambitions and tall-talks, lack of sense of sacrifice, envy, arrogance and discourtesy all these have become rampant.

Sri Sri Thakur provides a very effective but-simple solution to get over the maladjustments in the individual and hence in the national morale. Sri Sri Thakur gives the solution: Undesirable wants are the cause of our unhappiness but wealth flows from good acts. Try to earn human beings and money comes to you automatically.

An Idealist, but his idealism is condoned by his inherent nature. Sri Sri Thakur says a man comes to be like the object in which he places his regard. The creative mind should adopt and ideal who is perfect an centre of his life. If he does so, his creation becomes more perfect and accurate.

There are a number of other aspects of our existence like literature art and literature, Political systems, science and techoonology to be adopted for the future, on which Sri Sri Thakur has given his views extensively. We request the reader of these shortnotes to read the literature of Sri Sri Thakur on these issues.

To conclude Sri Sri Thakur has held three important aspects for the balanced growth of the indivisual vis-a-vis the socciety. They are : (i) following the Ideal, the Prophet of the age by taking His initiation (ii) following a system of compatible marriage system (iii) reforming the education-system so that it builds up the indivisual in a positive way.

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