CONCLUSION

Sufism as we have dealt in great detail is intoxication for God. It is the subsistence of the heart with God. Sufis are the people who preferred God to everything. They felt that love of God, intense love of God is the Sole means of reaching the goal of Unification with God. For this the early Sufis practiced complete detachment from sensual desires, living in voluntary poverty, and to remain in profound sense of sacrifice. Some of the Sufi saints invited misery and afflictions as gift from God. They believed that God makes the life of the aspirants full distress so that the common man will not aspire for it. But in course of time there was a change in the attitude and earning of wealth was no longer treated as unspiritual, the wealth of a Sufi should be spent to serve the humanity without expectation of any return. Sufis stressed that the aspirant should have absolute faith on the Shaik who initiates him to the path of love of God. He should follow the commands of the Shaik with heart and soul. So Sufism is the practices of intense feeling of love for God which can be achieved by: (1) plain living (2) developing a sense of detachment from the world (3) developing sense of compassion and sacrifice for others (4) absolute faith on the teachings of the Qur’an and the Prophet (5) accepting the doctrine of Unity of God (6) contributing to the doctrine of unity of existence (7) to follow the shariat and tariqa as prescribed in the Qur’an (8) to follow the commands of the Shaik who initiates the aspirant (9) repetition of Holy Name (10) to achieve love of God, knowledge of God and unification with God.

Vaishnavism like Islam believes in One God. The God is Vishnu. Lord Vishnu manifests in the incarnations like Sri Rama, Sri Krishna, Sri Chaitanya. It is most tolerant and preaches an attitude of non-violence even for the smallest creatures. Ramantuja stressed on purity of life and absolute devotion to the personal God in the form of a deity. Madhavacharya stated that the aim of the human soul is to attain unification with God. Vallabhaacharya misled his sect by directing them to indulge in enjoying good things of life. This waywardness was rectified by Swami Narayan. Sri Chaitanya taught absolute devotion for God-realisation and prescribed passionate love of a girl for her paramour as the best means than the ways of worshiping God as a friend, or a child or
master. Vaishnavas are silent about the pattern of life to be adopted by the aspirant; life of poverty or life with plenty. Vaishnavas also believed that absolute faith on the Preceptor and repetition of the ‘Holy Name’ are the most important requirements for progress in the spiritual path.

Sri Sri Thakur accepted most of the tenets of Sufism and Vaishnavism like Unity of God, Love of God, purity in personal life self-introspection etc. But Sri Sri Thakur says that we should not concern ourselves with God who is infinite i.e. Allah or Vishnu. We are to know the Prophet of the age who is the representative of the Infinite Supreme Soul and brings in Him all the past Prophets. He calls the Prophet of the age as Ideal. So Sri Sri Thakur is of opinion that it is futile to go in to the controversy with regard to the attributes of God, whether the human soul is a portion of the Supreme Soul, or not. Dualism, non-dualism, qualified dualism etc as discussed by the Vaishnavas are not of any importance for God-realisation. He accepts that absolute faith on the Prophet of the age or Ideal and repetition of the Name as given by Him at the time of initiation are most vital.

Vaishnavas did not talk of taking care of the environment. Sufis believed in compassion, feeding others and specially the needy and poor virtues to be practiced by every aspirant. Sri Sri Thakur gives much emphasis on taking care of the environment not as a pious action but as a necessary duty for accelerating self-purification. He says that every one should learn to give; to develop habit of giving. Sri Sri Thakur does not contribute to the views of early Sufi-seers that wealth begets sin. On the otherhand he maintains that one who is not able to attain material progress, his spiritual progress is bound to be hazy.

So far so good. Sufism started one thousand years ago when society was not as degenerated as we find it now. The process of degeneration is gathering momentum in the passage of time. Sri Sri Thakur discovers that the reason of degeneration is faulty, incompatible marriage. These incompatible marriages are in the increase. Family tradition, culture, the nature of the forefathers etc. which were considered before fixing of the marriage between a girl and a male are now dropped as old-fashioned. He feels that hypergamous, incompatible marriage is the rootcause of the fast deterioration in the quality of human beings. Hence he goes to the root and gives much stress on marriage reforms, improvement in the education system and health consciousness which are the urgent need of the hour. Otherwise spiritual teachings, for God-realization by following the path of love will fall in deaf ears.

So his prescription of reforms is the need of the present time.

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GIST OF THE RESEARCH PAPER

The first chapter deals with the origin and development of Sufism, starting with the discussion about the compassionate early saints of Islam before the advent of Sufism; they followed the Qur’an, the life of the Prophet and his four caliphs.

During the formative years (800-900AD) a number of seers expounded the doctrine of subjugation of the lower self, self introspection, leading a life of deprevation and compassion as essential for an aspirant in the spiritual path. The new era started with the teachings of al-Ghazali, Abdul Qudir Jilani and al-Arabi. They have been discussed at length.

The second chapter deals with the Sufism as it developed in India by introduction of important Silsilas by eminent Shaiks and Philosophers.

The third chapter deals with introduction of rationality in to the spiritual culture of Sufism by Sir Sayid Ahmed and comparison with the views of contemporary Western philosophers.

New interpretation of Muhammad Iqbal and Jalalaldin Rumi with regard to love and devotion as prescribed by the Qur’an is discussed in the fourth chapter.

Fifth and Sixth chapters mention about the cult of Din-i-illahi as propounded by Emperor Akbar and unification of Hindu and Muslim spiritual thought by Darashikah.

The seventh chapter deals with salient features of Vaishnavism and its different sects. The eighth chapter is with regard to the Goudiya Vaishnavism of Bengal. In the ninth chapter there is a discussion on the minor sects of Ramananda, SwamiNarayan, Kabir and Nanak.

The tenth chapter gives a sketch of Sri Sri Thakur’s life. The eleventh chapter is on the Philosophy of Sri Sri Thakur Anukul Chandra. In the twelveth chapter short notes are given about Sri Sri Thakur’s views on marriage, Education Health and Hygiene, Environment and Economics.

In the thirteenth chapter a short discussion is made about Sufism and Vaishnavism and the views of Sri Sri Thakur with regard to reformation of man.

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