

## **DECLARATION**

I, **BahniSikha Dev Roy** bearing Registration No. **Ph.D/1798/12** dated 17/04/2012, do hereby declare that the subject matter of the thesis entitled “**A Critical Study Of Śrī Ramakrishna’s Philosophy Of Samanvayī Vedānta**” is the record of work done by me as a research scholar in the Department of Philosophy, Assam University under the guidance of Dr. Nirmali Barman, Professor, Department of Philosophy, Assam University, Silchar. The thesis has not been previously submitted by me or others either in this or any other University or Institute.

Place: Assam University, Silchar

BahniSikha Dev Roy

Date:

## **ACKNOWLEDGEMENTS**

*At the outset, I convey my pranam to Sri Ramakrishna Paramahansa from the core of my heart. His 'kindly light' imparted me a potent light in the search of a new dimension of his thought. Without his blessings and benevolence, I could not walk an inch in the journey of the work on his thought.*

*My supervisor and guide Dr. Nirmali Barman, Professor, Department of Philosophy, Assam University, Silchar acted as a torchbearer of Sri Ramakrishna's thought. In every step I have experienced that work on Sri Ramakrishna will become hard and harder without her guidance, her encouragement and her intellectual involvement. She enabled me to understand in a lucid manner the deep philosophical thoughts of Sri Ramakrishna. So, I am boundlessly indebted to her.*

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*I dedicate my thesis to my father Late Bijoy Dev Roy whose silent talk and wish acted as a boost in preparing the thesis.*

*Place: Assam University, Silchar*

*Date:*

*BahniSikha Dev Roy*

## **PREFACE**

*Śrī Ramakrishna's teachings contain the germs of a Philosophy, which brings about a reconciliation (samanvaya) of all religions and Philosophies. His philosophy is samanvayī Vedānta as it reconciles the different schools of Vedānta. It is the new Vedāntic Philosophy that the world and humanity needs today. Besides, it also serves best the necessities of modern time with all its confounding sophistication and obstacles.*

*The present thesis deals with a critical study of Śrī Ramakrishna's philosophy of Samanvayī Vedānta, which is nothing but the affirmation of the spiritual unity underlying the universe. This unity is universal and eternal. The first chapter of the thesis is a small container, which has a measured amount of description of the religious, cultural and social situation of India during the 18<sup>th</sup> and the 19<sup>th</sup> centuries inside; and it dissolves when we swallow it. It also highlights the necessity of Śrī Ramakrishna's emergence; and emphasizes how he unified the different streams of spiritual life. The second chapter entitled 'Śrī Ramakrishna's doctrine of Brahman: Kālī – The Divine Mother' does explore his doctrine of Brahman as Kālī. In this chapter, a comparative study has been made between Śrī Ramakrishna's view of the Absolute (ultimate Reality) with the Western as well as Śāṅkara's view. The third chapter is about 'Reality, levels of Consciousness (in Indian context) and the World'. This chapter throws light on the fact that Śrī Ramakrishna has admitted different levels of consciousness, which in turn give rise to different revelations of Reality. It also describes his concept of world as a relative reality. Then the fourth chapter, which has been entitled as 'Śrī Ramakrishna's doctrine of Dharma-Samanvaya or harmony of religion' concentrates on Śrī Ramakrishna's idea of religion with special reference to the ancient Indian religion. It also focuses on Śrī Ramakrishna's way of bringing about reconciliation between different religions, creeds and cultures, dogmas and doctrines. Besides, this chapter helps us to emerge into the bright sunlight of religious harmony through the preaching of Śrī Ramakrishna's message by Swami Vivekananda all over the world; and highlights its contribution to establish world peace and harmony. The concluding chapter attempts to establish Śrī Ramakrishna's philosophy as 'samanvayī Vedānta' by pointing out its similarities and differences from various schools of Vedānta.*

**BahniSikha Dev Roy**

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