CHAPTER-VIII

CONCLUSION
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In the foregoing chapters we have examined the treatment of Radhanath Phukan on different concepts of Śāńkhya philosophy. His treatments are remarkable for their distinctive characters. He interpreted different concepts of Śāńkhya philosophy not in the traditional ways. On the contrary he has examined all the problems with a critical mind and thereby reached his own conclusion. Radhanath Phukan interpreted the concepts of Śāńkhya from the view point of modern science also. Phukan has a very inquisitive and logical mind. Radhanath Phukan does not always agree with all the explanations of Śāńkhya philosophy given by the traditional thinkers.

Now in the following lines we are going to collect together our findings—

1. Like other Śāńkhyaists Phukan also accepts Ṭavyakta as the ultimate cause of this world. It is causeless itself. But Phukan’s view differs from Śāńkhyaists as regards the actual meaning of the term Ṭavyakta or Prakṛti or Pradhāna. Phukan’s view is that Ṭavyakta is not the state of Prakṛti; Ṭavyakta is the union of both Prakṛti and Puruṣa. It is the state before creation. Phukan opines that in reality, Śāńkhya’s Ṭavyakta corresponds to the Brahman of Vedānta.

2. Radhanath Phukan has pointed out that Ṭavyakta must be conscious because all visible objects are unconscious and active. Ṭavyakta being inactive and the seer cannot be unconscious. Phukan said
that at the stage of equilibrium of the *guna* only indivisible consciousness exists. Whenever the activity of the *guna* starts, *Prakṛti* is separated from *Avyakta* and creation starts.

3. Radhanath Phukan does not treat the Śāṅkhya concept of *Purusa* in the traditional way. Traditionally plurality of *Purusa* is accepted in the Śāṅkhya system. The view of Radhanath Phukan is that *Purusa* is not many. Plurality of *Purusa* can be accepted only empirical level. In the transcendental level there cannot be many *Purusa*. Transcendently *Purusa* is one only. He comes to this conclusion on the basis of his view of *Avyakta*. *Avyakta*, in his view, is one and as the *Purusa* has the same characteristics of *Avyakta*, it must also be one.

4. Radhanath Phukan illustrated the Śāṅkhya concept of *guna* from the viewpoint of modern science and psychology. Phukan has maintained that *guna* is the name given to the 'mode of action of nature.' According to Radhanath Phukan, there are three types of mode of action of nature *viz*, *sattva*, *rajas* and *tamas*. These three *guna* correspond to Newton's Three Laws of Motion. He points out that there are only three mode of action of nature (three actions of energy) *viz.*, Mass, Momentum and Stress which is proved by Einstein. Moreover, like the scientists he says that there is no end to the transformation of the *guna* and that the said transformation has an object.

5. Regarding the theory of causation Radhanath Phukan's view is in conformity with the Śāṅkhya teachers who accept *satkāryavāda*
i.e., effect pre-exists in the cause. In support of satkāryavāda Phukan explains the arguments of the Śāṅkhyakaṭṭha teacher. But he has his own view regarding the third argument of the Śāṅkhya-kārīka which is given as - sarvasaṁbhavabhāvāt (everything cannot be produced out of everything). He maintains that everything being produced from the one root cause all things can be produced from everything else. In support of his view he also refers to the words of Pañcasikha. Phukan also points out that this can be supported by modern science also. In his view the universe is a continuous process of change of causes into their effects, which is also the view of modern science. As the actual transformation of the material cause leads to the concept of Prakṛti as the root cause of this universe. Phukan also maintains that the cause and effect are not different. The world is going on in a disciplined way from beginning less time. Hence, the world is sat as both cause and effect are sat.

Regarding the evolution process, though Phukan has no difference of opinion, yet his speciality lies in the fact that he finds similarity of the Śāṅkhyakaṭṭha view of evolution with modern science. Radhanath Phukan illustrated the theory of creation or evolution with the help of the Second Law of Thermodynamics.

6. Radhanath Phukan had a very special view about the concepts of space and time. With the help of some modern scientific theories like the theory of Relativity Phukan maintains that in this world everything (external and internal) is relative in space and time. At the same time it is not possible to separate the concept of time
from that of space. He points out that in Sāṁkhya philosophy also space and time are not regarded as two separate categories. This is a mixture of relative time with space. The scientists call this 'astronomical time.' Phukan expresses it as khaṇḍakāla or empirical time. According to Phukan, the relative and the only real time which the scientists speaks of, is not called time at all in the Sāṁkhya philosophy. In his view the real time is one and indivisible (akhaṇḍakāla) from the transcendental point of view. What we call time is only relative time which is expressed in relation to the space occupied by the speaker.

7. The concept of God may said to be an apple of discord among the traditional and classical Sāṁkhya. Though traditional Sāṁkhya represented by the Mahābhārata, Purāṇa etc. is theistic in nature, the classical Sāṁkhya deny the existence of God. Hence classical Sāṁkhya is atheistic. But according to Radhanath Phukan, Sāṁkhya philosophy is not atheistic. Radhanath Phukan shows that beyond this universe, there is only one thing, which is eternal and all-pervading, which is inactive, conscious and is the seer which he accepts as God or Brahman or Power. Phukan has criticised the later commentators for identifying Prakṛti with Āvyakta and explaining the system in atheistic way. In this respect he accepts the view of Vijnānabhiṣkṣu, who holds that according to Sāṁkhya philosophy, universal consciousness free from impurities etc. and unlimited by any condition is the ultimate reality, it is Brahman.

8. Radhanath Phukan conforms to the view of classical Sāṁkhya
regarding bondage and liberation. Explaining the fact of sorrow and bondage in life, he points out that pleasure always goes with pain; to find pleasure without pain is verily a vain effort. So, the effort of attaining salvation from all types of pain is a fact of life. Salvation is possible by acquiring the knowledge of twenty five \textit{tattvas} including \textit{Prakṛti}. The knowledge which can remove misery is a different kind of knowledge from all other worldly knowledges which the Sāṁkhya term as \textit{kevalajñāna}. Phukan says that the \textit{aparokṣajñāna} (immediate intuitive knowledge) accepted in Vedānta philosophy corresponds to the \textit{kevalajñāna} or \textit{visuddhajñāna} of Sāṁkhya philosophy. \textit{Kevalajñāna} consists of the knowledge of \textit{Purusa} and \textit{Prakṛti} existing separately. Hence without the discriminating knowledge of \textit{Purusa} and \textit{Prakṛti} liberation will be impossible.

9. One of the distinctive features of Phukan’s philosophy is to find similarity among different philosophical systems. In his treatment of Sāṁkhya philosophy has endeavoured to bring about a synthesise between Sāṁkhya and Vedānta philosophy. He pointed out that there is no difference between Vedānta and Sāṁkhya from the transcendental point of view. Only the process of explanation is different between these two systems. In the Vedānta, the world is seen from the transcendental point of view, while in Sāṁkhya philosophy the world is seen from the empirical point of view. According to Phukan, Upaniṣads are the source of Vedānta and Sāṁkhya. So, there cannot be any important difference between these two systems. Phukan opines that the two concepts, \textit{viz.},
Samkhya's *Avyakta* and Vedanta's Brahman are the same. Radhanath Phukan also points out that just like the Vedanta, the Samkhya's *Purusa* cannot be many, but one. There are many *Purusas* only in the empirical level. Transcendentally *Purusa* is one. Phukan has also synthesise these two systems from the point of causality. The root cause of this universe is not unconscious objects are produced from the subtle *Avyakta*, the *Avyakta* of Samkhya and the Brahman of Vedanta are the same.

Another very distinctive feature of Phukan's treatment is that he has interpreted the Samkhya philosophy from the view point of modern scientific theories. Phukan said that the analytical method is the same in the Samkhya and modern science. With the theory of Relativity, Radhanath Phukan should that real time is one and indivisible. Again, with the help of the Second Law of Thermo Dynamics, Phukan explains the creation theory of Samkhya philosophy. Moreover, according to Phukan the three *gunas* of Samkhya correspond to the 'Three Laws of Motion of Newton'.

In this way we find that Radhanath Phukan treatment of Samkhya philosophy is very remarkable. The traditional ways of thinking about Samkhya philosophy has not always been accepted by Radhanath Phukan. Being a scientist basically, his interpretation of the Samkhya concepts from scientific point who always want to have scientific proof even in philosophical matter. Again his interpretation of some of the important Samkhya concepts like *Avyakta*, plurality of *Purusa* etc. points to the originality of his views and logical thinking process. His exposition have really enriched the great philosophical tradition of India. Hence in our view, his name deserves to be included among the great philosophers of contemporary India.