I had the opportunity of studying different philosophical systems of Indian philosophy in the Post-graduate classes in the Department of Sanskrit, Gauhati University. At that time I wondered about the contribution of Assamese scholars to the field of Indian philosophy. Afterwards I got the opportunity of studying the writings of Radhanath Phukan (Radhanath Phukan Râcanâvalî). I was astonished noticing the vast knowledge of Radhanath Phukan in the field of Indian philosophy as also modern science. When I thought of doing Ph.D. my supervisor Prof. Sujata Purkayastha, HOD, Sanskrit, G.U, advised me to prepare a dissertation on the contribution of Radhanath Phukan. However, the contribution of Radhanath Phukan comprises different philosophical schools including the Gîta which will not be possible to include in one dissertation. Hence I decided to study Radhanath Phukan's Treatment of Sāmkhya Philosophy only. This is because among the different schools of Indian philosophy I like the Sāmkhya philosophy the most.

Radhanath Phukan was interested in scientific as well as philosophical studies. His works undoubtedly establish the keenness of his logical thinking and scientific insight. His works contain some special characteristics. He has always tried to bring about some synthesis among different philosophical schools. He has tried to establish the idea that there is no real difference among the Gîta, the Bhâgavata and the philosophical views of Sāmkhya and Vedânta. It was generally considered that the Sāmkhya, the Vedânta and the Bauddha philosophy are totally different. But Radhanath Phukan established the fact that there is no important difference;
difference is in the angle of vision. Moreover, being a man of science, Radhanath Phukan interpreted the classical philosophies of India from the viewpoint of modern scientific theories. He maintains that the modern scientific theories such as the 'Theory of Relativity' and 'Quantum Theory' have similarity with some fundamental theories of Indian philosophy. Radhanath Phukan had a regard for the Vaiṣṇava literature in Assamese, which is proved by his works. Mainly, he respected the views of Saṅkaradeva. In spite of the importance of the works of Radhanath and genuineness of his views, no significant study of his contributions has been done till date. Hence, a need is felt to study critically his treatment of Saṁkhya philosophy in order to show the distinctive feature of his philosophical views to ensure his proper place among the contemporary philosophers of India.

In the present dissertation an attempt has been made to present the philosophy of Saṁkhya school as explained and interpreted by Radhanath Phukan. The present study is carried out under eight chapters, of which the first chapter is introductory. The second chapter deals with the concepts of Prakṛti and Puruṣa. The third chapter deals with the concept of guṇa. The fourth chapter comprises the theory of causation. The fifth chapter is concerned with some important problems of Saṁkhya system. In the sixth and seventh chapters we have dealt with bondage and liberation and some distinctive features of Radhanath Phukan’s philosophy. In the concluding chapter we have collected together our findings.

I now humbly submit my work for adjudication by the learned scholars.

(Rashmi Devi)