This is a thesis prepared for the Pranchand Roychand Studentship of the Calcutta University for 1971. It is mainly a discourse on the conception of divine personality in Indian philosophy. In the first Chapter an approach to the theme is made by an analysis of personality from various points of views. Then the problem whether personality in the strict sense can be ascribed to God has been considered.

In Chapter II, I have discussed the conception of divine personality as we find it in the Veda, Brāhmaṇas, Upaniṣads and in the Bhagavadgītā. I have tried to bring out the importance of the conception of Purusottama as a bridge between the Vedic and the post-Vedic conceptions of God. As we see, this conception is the key to the solution of the problem how God as the supreme Being can be a person.

In Chapter III, I continue the analysis of the concept of God as it is developed in the Bhāgavata or Pāñcarātra religion and in the Purāṇas.
In Chapter IV, I take up the question of divine personality as it has been developed in some Indian systems of philosophy. It goes without saying that in some systems there is no place for God. The Carvāka system, Jainism and Buddhism are apparently anti-theistic. There are, however, some theistic systems. These are analysed in order to indicate their contribution to the conception of God as the divine Person. In this connection I have considered the Vedantic schools and the views developed therein regarding God and the Absolute.

In Chapter V, the discussion centres round Bengal Vaishnavism, especially the systems of Rūpa and Jīva Goswami, Śaivism and Tāntricism.

In Chapter VI, I have, however, instituted comparison between the Indian and the Western conceptions of God, emphasizing the views of Bradley, Bosanquet, Lotze, McTaggart, William James and some others. This comparison brings into a focus Eastern and Western thought in so far as the problem of divine personality is concerned.

In Chapter VII, on the basis of the survey of the religious and philosophical views about God the divine Person I arrive at the conclusion that God is both personal and impersonal and that there is no contradiction in the conception as it is based on spiritual experience.