INTRODUCTION

The ancient Indian schools of philosophy grouped under two heads- Brāhmānic and non-Brāhmānic. First is known as Āstika and latter is Nāstika. Āstika include the systems which recognize the authority of the Vedas and their branches as supreme authority. While the other, Nāstika include the systems which do not recognize the authority of the Vedas. Buddhist Philosophy, Jaina Philosophy and Čārvāka Philosophy are the most recognized systems of Nāstika Philosophy. Sāṅkhya, Yoga, Purva Mīmāmsa, Uttara Mīmāmsa, Nyāya and Vaiśeṣika are known Āstika Darśanas in ancient Indian Philosophy.

It is very surprising that almost all the different systems of Philosophy, Orthodox and Heterodox, have tried to prove that the concept of God is logically untenable. In our ordinary life we seem to believe in the existence of God who is a benevolent personality, Omniscient and all powerful. In Indian Philosophy the Čārvākas, Buddhists, Jainas donot agree to accept God as the supreme principle standing at the background of creation, preservation and annihilation of this world. But the Orthodox schools of Indian
Philosophy viz. the Mīmāṁsā, the Sāṅkhya, and the Vedānta have agreed in denouncing the concept of God as the ultimate reality. The term ‘Īśvara’ has not specifically mentioned in the context. But the nature of Ātman is mentioned in the Nyāya Sutras of Gouthama. It is Udayana who first established the existence of God refuting oppositions made by Cārvāka, Baudhā, Sāṅkhya and Mīmāṁsā. Udayana has written a profound work named Nyāya Kusumānjali for the establishment of God. By refuting the opponent’s arguments, he establishes the causal theory etc. to construct a firm basis for the concept of ‘Īśvara’. Nyāya Kusumānjali is looked up on as the most cardinal text on this topic. Udayana’s Nyāya Kusumānjali is the leading light which encouraged the later Nyāya Vaiśeṣika writers to concentrate more deeply in this topic.

Worldly life is full of miseries and sorrow. In the midst, there may be some happiness. All are in the quest of permanent happiness. Everybody wants to avoid all kind of miseries. How can we find a way to avoid all kinds of sorrow? It is from this question the origination of various kinds of Philosophies.

In our ordinary life we seem to believe in the existence of God who is a benevolent personality, omniscient and all powerful,
through whose infinite grace and compassion the entire world order runs. It is most surprising that almost all the different systems of Philosophy, Orthodox and Heterodox, have tried to prove that the concept of God is logically untenable, Whenever we are in difficulties and fail to overcome them, we seek to derive strength and courage from what we call God. So for some, the concept of Isvara may be a psychological necessity. But in logical treatises, the concept should be proved with reasons. In religion simple belief will do.

An Atheist does not believe in the existence of God, but simply by this God does not become non-existent for an Orthodox believer. Any how, it is a fact that as well as old Philosophers, new Scientists also are not able to find the secrecy of the origin of the world, different experiences of each individuals etc. We can only say there is something undesirable. Both Astika and Nastika Philosophies are having certain draw backs. Hither nobody have explained perfectly the power behind the Screen of Nature. It is seen that the metaphysical speculation in all the theistic systems of Philosophy culminates in the discussion of God as the creator of the universe.
All the systems of Indian Philosophy except Cārvāka system teaches the path of good living and love to all beings. Even though the Bauddha and Jaina not accept the existence of a supernatural power, they expert the ideal of moral living and love of beings. The Āstika systems accept God as the ideal who import moral and good living.

So far as God is concerned, the simple fact that does not escape the notice of even a casual student of Indian Philosophy is that there are believers in God as well as betrayers of God. Not only the Buddhists and the Jainas, but also the systems like the Sāṅkhya and the Mīmāṃsa assail the concept of God from their own standpoint. The existence of God is a disputed question from time immemorial. There are different views about God in different systems. Those different views aroused my curiosity and persuaded me take this topic 'Concept of Īśvartattva' as my study. It includes the God concept of Āstika and Nāstika systems of Indian Philosophy.
CHAPTER-I