The present monograph represents the results of laborious research carried on in the field of Indian Philosophy so far as its approach to the problem of God is concerned. In Indian soil Theism starts its journey from the songs of the Rgveda and winding its courses through the Upaniṣads and diverse schools of Indian Philosophy ultimately receives a full-bodied form at the hands of the Philosophers affiliated to Nyāya-Vaiśeṣika system, creating a tremendous impact thereafter on the social and cultural life of the Indian sub-continent. A study of this flight of Theism from the morning of mankind to the glorious period of human civilisation was a desideratum, and in the present work an attempt has been made to remove this long-felt want.

It is well-known that the Buddhist and the Jaina, whose systems of thought provide no room for God have led regular crusade against the orthodox theistic schools. Of the orthodox schools even the Sāṁkhya and the Mīmāṁsaka deny the existence of God and enter into controversy with other theistic schools in regard to the problem of the God. The tenets of the Sāṁkhya and Mīmāṁsā systems make room for divergent interpretation, and relying on traditional interpretation, though it is said that they are opposed to Iṣvaravāda, it is possible to find out some germs of the concept of God in them and to affirm that these seemingly
atheistic systems betray occasionally theistic approach and outlook. The Vedānta system also denounces the concept of God as the Ultimate Reality, though some later commentators of the Original Sūtras find a room for the supernormal controlling agency known as God in their scheme. It is gratifying to note that in the face of this strong opposition from majority of the systems the Nyāya Vaiśeṣika system takes up the cause of God and reestablishes Him on high pedestal from which He has toppled down during the later period of the Vedic Age.

In the present thesis, which is divided into seven chapters, an attempt has been made to present the stages through which the flow of theism passes from the days of Vedic civilisation to the age of ornate epics and finished literary art. While the first chapter traces the germs of the concept of God in the hymns of the Rgveda and traces its transformations in the Puranic Age, the last chapter presents the tree of Theism rich in foliage and gives the main arguments by which the Nyāya system gives a staggering blow to the opponent in his endeavour to establish the existence of God as a profound verity. The last chapter also tries to make an assessment of the impact created by Theism in the social and cultural life of India. The other five chapters introduce the view-points of individual systems on the concept of God and show how these divergent systems
advance different types of arguments in order to establish their cherished propositions. While the author does not lay any claim to profundity, he humbly submits that in his approach to the study of the problem he has always gone to the sources and has made a modest attempt to reproduce some of the extremely difficult texts of master minds through the medium of a foreign language. It may also be claimed by him that this is for the first time that some new interpretation of original texts particularly those relating to Saṃkhya and and Mīmāṁsā systems have been furnished by him, leading thereby to the establishment of the proposition that the trend of Grand Theism never remained suspended in the process of human thought in India, where devotionalism and sentimentalism form a part and parcel of human existence.

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unified whole. The dissertation is now being presented to the bar of the academic world with the expectation that it will be able to illumine at least a small corridor of human thought.

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