In revising the thesis for resubmission, I have carefully followed the various suggestions made by the examiners. I am thankful to the examiners for their critical remarks and suggestions. I have argued for the thesis that change implies an enduring substratum and there should be continuity between the original and the changed entity. The view that change implies a continuing substratum is best maintained by the Sānkhya in Indian Philosophy. Hence, I have started with the study of the views of the Sānkhya and in order to bring out the Sānkhya position clearly, the typical views on change as expounded by Buddhists, Nyāyavaisesika and Advaita in Indian Philosophy are studied in the same chapter. I have argued that the various philosopher's views studied in the thesis in the succeeding chapters agree with the Sānkhya notion of change inspite of several differences among them.

All the chapters are suitably modified keeping in view the various remarks of the examiners. I have indicated in the introduction that the Sānkhya theory of change is the theory which I have argued for in the thesis. The Sānkhya view of change is established as against the other views in Indian Philosophy. Respecting the advice of the examiners, I have started with the views of Indian Philosophers and argued for the Sānkhya view of change before proceeding further. In the chapters to follow, I have discussed the
views of ends, of ut, reason and means to show that it can be argued that their views on change are analogous to the Machian view on change.

I am grateful to the examiners for their critical remarks and suggestions.