Nyāya and Vaiśeṣika are two major members of the orthodox systems of Indian Philosophy. These two had their own independent development in the ancient times. Later they were combined into one to give a scientific foundation characterized by the description of worldly objects and strong logical arguments to all philosophical thoughts in India. Jaina is a religious sect which arose in revolt against the decay in the orthodox Indian society. Its followers developed a philosophical system following the method of Nyāya and Vaiśeṣika but making much modifications in their principles to suit the line of the new religion. Like Nyāya - Vaiśeṣika, the Jaina Philosophy also have had its influence on later Indian thoughts. Eventhough a number of studies are available on these three Darśanas separately, no comprehensive study of the three in a comparative method has so far come up. So the present researcher tries to make a comparison of Nyāya - Vaiśeṣika and Jaina Darśanas in different aspects.

The first chapter of the thesis contains a brief history of the Nyāya, Vaiśeṣika and Jaina Philosophies. The
The second chapter discusses the main principles of Nyāya Darśana; the third, the main principles of the Vaiśeṣika; and the fourth, the main principles of the Jaina Philosophy. The fifth chapter compares some aspects of the three philosophies. The sixth is a comparison of the main principles. Finally, there is the conclusion summing up the important similarities and dissimilarities.

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