INTRODUCTION

Among the numerous systems of philosophy that have been evolved in India, the Nyāya and Vaiśeṣika occupy a unique position. They represent the realistic branch of Indian philosophy. According to them the external world is real and it exists in its material form. The Nyāya system is systematized by Gautama in his Nyāyasūtra while Vaiśeṣika system of philosophy is systematized by Kaṇāda in his Vaiśeṣikasūtra. These two systems are called allied philosophies or samānatantras.

Nyāya-Vaiśeṣika, like all other schools of Indian philosophy, aims at realizing the highest good, viz. Nīlāśreyasa. In order to achieve this end, these systems have presented an analytical demonstration of the universe, and the means to comprehend the phenomenal world.

The Vaiśeṣika philosophy is pluralistic realism which emphasizes that diversity is the essence of the universe. It is regarded as helpful to the study of all systems. The main business of the Vaiśeṣika system is to deal with the categories and so it is called ‘prameyaśāstra’, the science of objects of knowledge. The Vaiśeṣika sūtra of Kaṇāda is the basis of
Vaiśeṣika philosophy. A category is called padārtha and Kaṇāda brings all objects of valid knowledge under six padārthas. The doctrine of atomism is its special feature. Vaiśeṣika is mainly a system of physics and metaphysics.

Nyāya system is a philosophy which gives more importance to logical realism. It accepts the reality of existence of a physical world more than the spiritual world. The study of epistemological and logical problem in Indian philosophy under the heading ‘Nyāya’ which aims at discussing the process of knowing and argumentation cannot be called logic in the strict sense of the term. Nyāya is the study of knowing and the means of testing. The tradition of dealing with the issue of pramāṇas commenced with the Nyāya system in philosophy. Therefore the Nyāya system is known as ‘pramāṇaśāstra’ the science of logic and epistemology.

The Nyāya-Vaiśeṣika systems were separate in their origin and early development, but were blended into a single syncretic system later because of logical and intellectual necessity.
Among the Nyāya-Vaiśeṣika treatises the 'Tarkasamgraha' has a unique position. All the basic principles of Nyāya and Vaiśeṣika systems are understood by the study of this work, Tarkasamgraha. In the case of padārthas the Vaiśeṣika concepts are altogether accepted and in the case of pramāṇas the Nyāya theories are altogether accepted. This is the main compromise between the doctrines of Nyāya and Vaiśeṣika in Tarkasamgraha.