CHAPTER-I
INTRODUCTION

India is known for its rich spiritual philosophy which is inherited by it from the hoary past. Indian philosophy can be found in the Rgveda itself, prominently revealed in the hymns like the Devīsūkta, Puruṣasūkta, Nāṣadīyasūkta and some Sūktas ascribed to Dīrghatamas. The Puruṣasūkta, and the Devīsūkta show the germs of monistic idealism and the Sūktas of Dīrghatamas contain the germs of dualistic realism. The Upaniṣads contain the germs of all the different schools of philosophy which were later systematized. From this nucleus, the different philosophical systems have originated in Indian philosophy. It indicates the philosophical speculations of all Indian propounder of different schools of philosophy. Though different schools have developed in Indian philosophy and they present a diversity of views, we can discern, even in the schools, the common stamp of an Indian culture.

1. DIVISIONS OF INDIAN PHILOSOPHY

According to Tradition, the Indian philosophical systems have been divided into two broad divisions or classes, namely, the āstika (orthodox) and the nāstika (heterodox). Literally, the word āstika means a theist or one who believes in the existence of God. On the other hand, nāstika means an atheist or who doesn’t believe

1. Rgveda, 10.125
2. Ibid., 10.90
3. Ibid., 10.129
4. Ibid., 1.164
5. Goswami, A.K., A Critique on Šabda, p.1
in the existence of God. But, in Indian philosophical tradition, āstika is one who recognizes the authority of the Vedas and the nāstika is one who does not recognize the authority of the Vedas. The author of Vācaspatyaṁ holds that one who believes that there is a paraloka or other world is called āstika and the nāstika is one who believes that there is no paraloka or other world.

The āstika or orthodox school includes the six philosophical systems, which are collectively known as Ṣaddarśanāni. These are Sāṁkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṁsā or Pūrva-mīmāṁsā and Vedānta or Uttaramīmāṁsā. The propounders of these systems are Kapila, Patañjali, Gautama, Kaṇḍa, Jaimini and Bādarāyaṇa respectively. These are also called the Brahmanical systems because they all accept the authority of the Vedas. Of these orthodox schools some are directly based on the Vedic scriptures, such as Mīmāṁsā and Vedānta systems. Mīmāṁsā is based on the earlier portion of the Vedas. Hence, it is called the Pūrva Mīmāṁsā. Vedānta school deals with the later portion of the Vedas and as such is called Uttra Mīmāṁsā. Systems like Sāṁkhya, Yoga, Nyāya and Vaiśeṣika accept the authority of the Vedas, but are not directly based on the Vedas.

On the other hand, the Cārvāka, Baudhā and Jaina are nāstika (heterodox) schools because they reject the authority of the Vedas. These schools arose mainly as

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6. veda prāmāṇyavādī āstikaḥ. Sabdakalpadruma, Vol. 1, p. 96
7. vedaprāmāṇyavādī nāstikaḥ. Ibid., Vol. 2, p. 519
8. asti paralokaḥ iti matir yasya āstikaḥ ;
   nāsti paralokaḥ tat sādhanaṁ tat sākṣi svarūpaḥ vā iti matiryasya nāstikaḥ
   Vācaspatyaṁ as quoted in Reflexions on Indian philosophy, Sinha, K.P., p.30
revolution to the Vedic tradition and their philosophies are based on ordinary experience and independent reasoning which run contrary to the Vedas.

2. ORIGIN AND DEVELOPMENT OF NYĀYA PHILOSOPHY

Nyāya is a school of atomistic pluralism and logical realism. The word ‘Nyāya’ popularly means ‘right’ or ‘justice’\(^\text{10}\). The derivative meaning of the term Nyāya is that by means of which mind is led to a conclusion.\(^\text{11}\) Man is generally guided by reasoning. Hence, Nyāyaśāstra means the science of right judgment or the true reasoning.\(^\text{12}\) Nyāya again means that by which the desired meaning is brought out clearly.\(^\text{13}\) Etymologically, the word ‘logic’ comes from the Greek word logos which means both ‘thought’ and ‘discourse’. Nyāya is known as Indian Logic also. The term ‘logic’ is not designated in Sanskrit by the word Nyāya but also by various other words which indicate diverse aspects of the science. It is known as Nyāyavidyā, pramāṇaśāstra or the science of logic, tarkaśāstra or the science of reasoning, hetuvidyā or the science of causes, anvīkṣikā or the science of debate.\(^\text{14}\) The Nyāya system is very useful in developing the power of logical thinking and rigorous criticism in its students.\(^\text{15}\) Satis Chandra Vidyabhushana concludes, “In view of this technical meaning we may interpret Nyāyaśāstra as the science of syllogism or the

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11. nīyate aneneti nyāyāḥ. Vide, Radhakrishnan, S., Indian Philosophy, Vol.2, p.28
13. nīyate vivākṣito’rthaḥ yeneti nyāyāḥ. Vide, Tarkabhāṣa, p.3
science inference for the sake of others, that is, the science of demonstration.”¹⁶

Vātsyāyana defines Nyāya as an examination of objects by evidence.¹⁷ He also points out that the distinctive characteristic of Nyāya is its critical treatment of metaphysical problems. Vācaspati Miśra also mentions that Nyāya deals with the critical examination of the object of knowledge by means of the canons of logical proof.¹⁸

The Nyāya system admits as true whatever is established by reason-

ḥadhyaḥ yadupapannāḥ tat sarvam nyāyamatam.¹⁹

Traditionally, Gautama is regarded as the founder of Nyāya philosophy. Gautama is known as Gotama and Akṣapāda. The first work of Nyāya system is Nyāyasūtra which is written by Gautama. Subsequently a large number of works were written for the development of the system. It is difficult to ascribe any definite date to Nyāyasūtra. According to D.N. Shastri, the date of Nyāyasūtra may be put at the close of the 2nd century A.D.²⁰ This is the primary text of the Prācīna Nyāya school which is divided into five chapters, each of which is again divided into two sections called Āhnikas and these in turn contain a number of Sūtras or aphorisms. The principal subjects treated in Nyāyasūtra are: i. Pramāṇa (the means of knowledge), ii. Prameya (the object of knowledge), iii. Vāda (a discussion), iv. Avayava (members of a syllogism) and Anyamata-pariṣkā (the examination of

¹⁶. Vidyabhushana, S.C., A History of Indian Logic, p.41
¹⁷. pramāṇairtha parīkṣanaṁ nyāyaḥ. Nyāyabhāṣya on Nyāyasūtra, 1.1.1
¹⁸. pramāṇādipadārthatattvajñānādityatra hi tattvāṁ jñāyate’neneti
vyutpatyā tattvajñānaṁ sāstramucyate. Nyāyavārttikatātparyāṭīkā, p. 3
²⁰. Cf. The Philosophy of Nyāya-Vaiśeṣika and Its Conflict with the Buddhist Dignāga School, p.99
doctrines of other system of philosophy). This work also contains an examination of various philosophical doctrines. For example in Book III, chapter II, there is a criticism of the Sāṁkhya doctrine of intellect (buddhi) and the Bauddha doctrine of momentoriness; in book IV, chapter I, there is a review of Buddhist doctrine of sunyatā and also the Vedāntic doctrine of Brahma-parināmavāda etc. The earliest commentary on Nyāyasūtra is Nyāyabhāṣya written by Vātsyāyana. He is also known as Pakṣilasvāmin who mentioned in his work the view of the earlier Naiyāyikas. According to S. N. Dasgupta, his date is about is 4th century A.D. 21 Radhakrishnan also accepts the same date. 22 According to Karl, H. Potter, “The Nyāyabhāṣya is not only the first commentary on the Nyāyasūtras that is still extant, it is also the first to which we find any reference” 23 There are many commentaries on Nyāyabhāṣya.

Uddyotakara, who probably belonged to the reign of Harṣavardhana in about 608 A.D to 648 A.D., wrote Nyāyavārtika. This work is a sub-commentary on Nyāyasūtra in which its author develops many new arguments and sometimes presents new or alternative explanations for the same sūtras. Uddyotakara’s main objective to write this commentary was to oppose Dignāga, Nāgārjuna and other Buddhist logicians who attacked Nyāya views. Dharmakīrti in his Nyāyavindu defended Dignāga and refuted the views of Uddyotakara. Vācaspati Miśra tried to re-

establish the Nyāya doctrines propounded by Gautama, Vātsyāyana and Uddyotakara. He wrote Nyāyavārtikatātparyāṭikā. In his work, Vācaspati has established the supremacy of Nyāya to other systems by refuting the opponent views.

Jayanta Bhaṭṭa wrote Nyāyamañjarī on Nyāya system which is an independent commentary on the Nyāyasūtra. According to Radhakrishnan, the time of Jayanta Bhaṭṭa is 10th century A.D. The author has chosen some of the Sūtras of Nyāyasūtra for interpretation, but his discussion of the Nyāya doctrine is quite independent. It is a voluminous work where Jayanta has referred to many schools of Indian philosophy like Buddhism, Jainism, Mīmāṃsā, Śāṅkhya, Vedānta, Śaivism etc.

Another important treatise on Nyāya system is Nyāyasāra of Bhāsarvajña. It was written in about 10th century A.D. The importance of this work lies in the fact that it stresses on the epistemology of Nyāya. Jaina writer Guṇaratna cites a Nyāyakalikā as a commentary on Bhāsarvajña’s Nyāyasāra. According to some, Nyāyakalikā has been written by Jayanta Bhaṭṭa.

Udayanācāryya also known as Udayakara was one of the greatest Naiyāyikas of 10th Century A.D. who flourished after Vācaspati Miśra. He was in the line of Naiyāyikas who belong to the old school of Nyāya (Prācīna Nyāya) after whom there flourished the new (navya) school of Nyāya. It is also said that Udayana paved the way for the emergence of Navya Nyāya. He wrote a sub-commentary on Nyāyavārtikatātparyāṭikā called Nyāyavārtikatātparyāṭikā-pariśuddhi in order to vindicate the criticisms leveled against Vācaspati Miśra by Buddhist logicians.

Udayana also wrote some independent works on Nyāya system which has their unique place in Nyāya literature. In his Nyāyakusumāñjali, he tries to prove the existence of God. Another important Nyāya work of Udayana is Ātmatattvaviveka in which he tries to prove the Nyāya doctrine of soul against the attack of Buddhists. Varadarāja (12th century A.D.) wrote an important commentary called Bodhinī on Udayana’s Nyāyakusumāñjali. Prakāśa is another important commentary on Udayana’s Tātparyapariśuddhi written by Vardhamāna. The Tārkikaraka of Varadarāja by about 12th century A.D. is an important treatise on Nyāyasūtra. Trilochana wrote a work called Nyāyamañjarī. The title Nyāyamañjarī of this work has given rise to a lot of difficulty since it is identical with the title of Jayanta Bhaṭṭa’s masterpiece. Prabhākaropāddhyāya in the 13th century A.D wrote commentaries on Udayana’s Tātparyapariśuddhi, Ātmatattvaviveka and Nyāyakusumāñjali. Nyāyaratna, the work of Maṇikanṭha Miśra is a logical text of the argumentative aspect of Nyāya. Viśnātha’s Nyāyasūtravṛtti (17th century A.D) is another important work of this system. In this work, author discusses the essential structure of Nyāya syllogisms.

The above mentioned treatises of Nyāya system maintain the spirit the sūtras of Gautama. These works discuss together with purely logical problems, religion and metaphysics. The concept of the self, the concept of God, the nature of world, atomic theory as also the logical problems, concerning the nature and means of knowledge, etc. are discussed in these treatises. But, the later works started to give stress on pure logic and dialectics. As a result there developed a new trend among the Nyāya scholars which is termed as Navya Nyāya (New logic) and the former works are regarded as Prācina Nyāya (old logic).

3. WORKS OF NAVYA NYĀYA SCHOOL

The Navya Nyāya is different from Prācina Nyāya mainly on the basis of the peculiar argumentive process employed by it. The Navya-Nyāya school first arose in Mithila and later of Bengal became the main centre of this trends of thoughts. In the 12th century A.D., Gaṅgeśopāddhyāya appeared in the scene with his work Tattvacintāmaṇi which is the starting point of Navya Nyāya. The Tattvacintāmaṇi is divided into four books dealing respectively with perception (pratyakṣa), inference (anumāna), comparison (upamāna) and verbal testimony (śabda) which are the four means of valid knowledge accepted in Nyāya system. Raghunāth Śiromaṇi (1500 A.D.) who is regarded as the great figure of Navya-nyāya school commented on Tattvacintāmaṇi named Dīdhiti and also wrote a short treatise named Padārthatatvavirāpana. Two other famous writers, viz., Mathurānāth Bhaṭṭācārya and Jagadīśa Bhaṭṭācārya commented on Raghunāth Śiromaṇi’s commentary. These are Tattvacintāmaṇi-dīdhitirahasya and Śabdaśaktiprakāśikā. The former belonged to the end of the 16th century A.D. and the later to the beginning of the 17th century A.D. Jayadeva wrote an important commentary on Tattvacintāmaṇi named Āloka by about 13th century A.D. Another work Śaktivāda is written by Gadādhara Bhaṭṭācārya belonging to this school. Gadādhara Bhaṭṭācārya wrote a commentary on Śiromaṇi’s commentary also, where the subtlety of Navya Nyāya reaches its climax.

27. Cf. Goswami, A.K., A Critique on Śabda, p.5
4. **VAIŚEŚIKA SCHOOL OF INDIAN PHILOSOPHY**

The Vaiśeṣika school takes its name from the term *viśeṣa* which means ‘difference’ and is so designated because, according to it, diversity and not unity is at the root of the Universe. Vaiśeṣikas propagated the atomistic pluralism. They emphasize the plurality and distinctness of physical things and individual souls. They deal with the categories or *padārthas*. They maintain that the universe is constituted of six *padārthas*. These are substance (*dravya*), quality (*guṇa*), activity (*karma*), generality (*sāmānya*), particularity (*viśeṣa*), and inherence (*samavāya*). To these six, the later Vaiśeṣikas, added non-existence (*abhāva*) as a seventh *padārtha*.

The Vaiśeṣika school is earlier than Pūrva-mīmāṁsā, Vedānta and the Nyāya school. It is believed that Vaiśeṣika is a Pre-Buddhistic school. Vaiśeṣika sūtras were written before Bādarāyaṇa’s *Brahmasūtra* whereas the Nyāya Sūtras were later than it.

5. **ORIGIN AND DEVELOPMENT OF VAIŚEŚIKA PHILOSOPHY**

The first systematic work of Vaiśeṣika is the *Vaiśeṣikasūtra* of Kaṇāda. Kaṇāda is also known as Kaṇābhuk, Kaṇābhakṣa and Ulūka. The Vaiśeṣikas are generally regarded as earlier than the Nyāya sūtras. The exact date of *Vaiśeṣikasūtra* is not known but it is argued that Vaiśeṣika preceded Buddhism. The work consists of ten chapters and 370 sūtras. Each chapter or *Ādhyāya* is divided into two parts called Āhnikas. It begins by proposing to explain *dharma* like *Mīmāṁsāsūtra* of Jaimini. The meaning of *dharma* is given in *Vaiśeṣikasūtra* as that which brings about

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In the first chapter, the five categories, viz., substance, quality, action, generality and particularity are discussed. Chapter II deals with the different substances. The mind along with the objects of the senses and the nature of inference are treated in chapter III. The atomic structure of the universe is the main topic of chapter four. Chapter five is devoted to a discussion of the nature and kinds of action. Chapter VI discusses the questions of quality, self and inheritance. The last three chapters are mainly logical and treat the problems of perception, inference and causality. The earliest available commentary on Vaiśeṣikasūtra is Padārthadharmasaṁgraha by Praśastapāda. It is also known as Praśastapādabhāṣya. This work is not a commentary in the truest sense of the term, rather it reads like an independent exposition of Vaiśeṣika philosophy. The date assigned to Praśastapāda is about last half of 6th century A.D. It is said that Rāvaṇa wrote a commentary on the Vaiśeṣikasūtra named Rāvaṇabhāṣya. This work is not available now. Similarly another work called Bhāradvājavrūti on the Kaṇḍā’s Sūtras is also not available at present. The Kaṇḍasūtravrūti of Jayantanārāyana Bhaṭṭa and Vaiśeṣikabhāṣya of Chandrakāṇṭha Bhaṭṭa are the earlier works on Vaiśeṣika Darśana. There are three well known commentaries written on Praśastapādabhāṣya. These are: Vyomavati by Vyomaśiva, Kiranāvali by Udayana and Nyāyakandali by Śrīdhara. Vyomaśiva seems to have been one of the earliest commentators on Praśastapāda’s

31. yato ‘bhyudayaniḥśreyasa siddhiḥ sa dharmaḥ. Vaiśeṣikasūtra, 1.1.2
Padarthadharmasaingraha. The date of this work is not known.\(^{36}\) The date of Vyomavati is 950 A.D.\(^{37}\) Lilavati of Šrīvatsa, Bhāsyasūkta of Jagadīśa Bhāṭṭācārya and Kanadarahasya of Śaṅkara Miśra are other commentaries on Praśastapādabhāṣya. Vyomavati was further commented upon by Padmanābha Miśra (1600 A.D.) in the commentary called Setu and by Tarkālaṅkāra (1700 A.D.) in the commentary called Sūkti. Udayana’s Kiraṇāvali is one of the most important works on Praśastapādabhāṣya. The date of Kiraṇāvali is about 984\(^{th}\) century A.D.\(^{38}\) Kiraṇāvali was further commented upon by Vardhamāna and Padmanābha Miśra. The names of the works are Kiraṇāvaliprakāśa and Kiraṇāvalībhāṣya respectively.\(^{39}\) Another important commentary on Praśastapāda’s Bhāṣya is Nyāyakandali written by Śrīdūra. According to his own testimony, he flourished in 991 A.D. He was a native of the village of Bhurisṛṣṭi in Bengal. Gopināth Kavirāja maintains that Śrīdūra wrote four books. These are, a Vedānta work entitled Advayāsiddhi, a Mīmāṁsā work entitled Tattvaprabodha, a work called Tattvasaṁvādinī and the fourth one is Nyāyakandali.\(^{40}\) Surendra Nath Dasgupta states that of these, Nyāyakandali of Śrīdūra on account of its simplicity of style and elaborate nature of exposition probably the best for a modern student of Vaiśeṣika.”\(^{41}\) Tarkakaumudī is another work on Vaiśeṣika School written by Laugāksi Bhāskara. It explains the seven categories, pramāṇa and apramāṇa etc. It maintains two kinds of valid knowledge, viz., perception

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and inference. Thus, it may be called as a Vaiśeṣika treatise. But some places it also
called as a Nyāya work. It opens with a salutation to Vāsudeva and pays due
obeisance to Akṣapāda and Kaṇāda.

6. RELATION BETWEEN NYĀYA AND VAIŚEṢIKA PHILOSOPHY

The two systems of Nyāya and Vaiśeṣika flourished separately, but they are
regarded as samānatantra or allied systems. The two systems were complementary to
each other. The Vaiśeṣika represents the positive, constructive or creative side while
the Nyāya represents its defensive side. According to Radhakrishnan, these two
schools represent the analytic types of philosophy and uphold common sense and
science. There are many similarities between the two systems. In the words of
Goswami, Both the systems believe in the realization of bliss (niḥsreyasādhigama)
from the knowledge of the true nature (tattvajñāna) of the categories (padartha)
and Both the systems establish the existence of ātman with the help of inference
(anumāna). Radhakrishnan also observes that “They are called Samānatantra or
allied systems, since they believe in a plurality of souls, a personal God, an atomic
universe and use many arguments in common”.

Though we find the similarities of the two schools, yet the school reveals
distinctive characteristics of their own to deserve separate identities. The Naiyāyikas
accept sixteen categories, while Vaiśeṣikas only seven. The first recognize four
pramāṇas, while the second recognize only two pramāṇas. However, in course of time
there two schools became practically amalgamated. As a result many works were

42. Radhakrishnan, S., Indian Philosophy, Vol.2, p. 29
43. Goswami, A. K., A Critique on Śabda, p.6
44. Radhakrishnan, S., Indian Philosophy, Vol.2, p. 31
written which are syncretic in nature giving rise to the syncretic school of Nyāya-Vaiśeṣika. In the new syncretic school, the seven categories accepted by the Vaiśeṣikas and the four pramāṇas accepted by the Naiyāyikas are treated together. The syncretic Nyāya-Vaiśeṣika school occupies a unique position in the development of Indian philosophical thought. This school has played an important role in giving shape to Indian philosophical thinking in general.

7. WORKS OF SYNCRETIC NYĀYA-VAIŚEṢIKA SCHOOL

The syncretic trend is particularly noticed in Śivāditya’s Saptapadārthī for the first time, because of which Saptapadārthī is regarded as the first works of syncretic school. But Gaurinath Sastri mentions that it was Udayana, who for the first time made an effort to bring about a synthesis of the two schools.\(^{45}\) Though some scholars opine that Śivāditya’s Saptapadārthī appears to be the earliest work of the syncretic school of Nyāya-Vaiśeṣika, it appears that it does not completely represent a typical Nyāya-Vaiśeṣika work in respect of its scope and pattern. For instance, it does not recognize the sabdāpramāṇa which is accepted in other such works.\(^{46}\) According to Radhakrishnan, the author Śivāditya was later than Udayana and earlier than Gaṅgeśa. Śivāditya’s Saptapadārthī presents the Nyāya-Vaiśeṣika principles as parts of one whole. It starts as an exposition of the categories and introduces the Nyāya logic under the quality of cognition.\(^{47}\) Viśvanātha Nyāyapañcānana wrote Bhāṣāpariccheda in 1634 A.D. It belongs to the syncretic school of Nyāya-Vaiśeṣika. It is a very popular practical guidebook and most elaborate treatise of Nyāya-

\(^{45}\) Vide, Goswami, A. K., A Critique on Śabda, p.4
\(^{46}\) Ibid., p.7
\(^{47}\) Radhakrishnan, S., Indian Philosophy, Vol.2, p.180
Vaiśeṣika. It is known as Kārikāvalī also, on which the author himself has written a commentary called Nyāyasiddhānta-muktāvalī. It deals with the doctrine of both the systems as a whole and presents a fusion of the two traditions. It deals with the seven categories and the four means of valid knowledge, viz., perception, inference, comparison and verbal testimony. This work of Viśvanātha has been commented upon by many traditional and modern scholars.

Tarkasaṅgraha is the Nyāya-Vaiśeṣika work written by Annaprabhaṭṭa in about 16th century A.D. This is the most useful and popular text book for the beginners to a study of the Nyāya-Vaiśeṣika systems. Author himself states that it has been written for easy comprehension of children (bālāṇām sukhabodhāya). It is a short compendium dealing with the most important principles of Tarka, i.e., logic and dialects. Seven categories, twenty four qualities, nine dravyas, five karmans etc are the important topics of Tarkasaṅgraha. It consists of four chapters, namely, pratyakṣa, anumāṇa, upamāṇa and śabda. The author wrote a lucid commentary on this work himself. It is known as Tarkasaṅgrahadīpikā or Dīpikā in short.

The work Tarkabhāṣā is a Nyāya Prakaraṇa written by Keśava Miśra by about 13th century A.D. It explains mainly the sixteenth categories of Gautama. This work is divided into two sections, viz., Pūrvabhāga and Uttarabhāga. In the Pūrvabhāga, the author deals with the pramāṇas and in the Uttarabhāga, the prameyas and the other topics were discussed. Keśava Miśra refers to Udayana while he is describing hetvābhāsa. There are many commentaries on Tarkabhāṣā written

48. Annaprabhaṭṭa, Dīpikā, Tarkasaṅgraha, , Introduction, p. xix
49. tatra ‘udayanena vyāptasya pakṣadharmatāpratitiḥ siddhastād abhavo’ Siddhiritya siddhyalakaṇṇaṃuktam, Tarkabhāṣā, p.102
by different commentators, such as Vardhamāna, Cennubhaṭṭa, Nāgeśabhaṭṭa, Dinakarabhaṭṭa and Gopinātha. Vardhamāna is supposed to be the first commentator and his commentary is *Tarkabhāṣāprakāśa*. Laugākṣi Bhāskara’s *Tarkakaumudī* Jagadāśa’s *Tarkāmṛta* are the representative works of syncretic school of Nyāya-Vaiśeṣika. There are some other works mentioned by scholars of the syncretic school, which are not available now. *Nyāyasiddhāntadīpa* is another work to Nyāya-Vaiśeṣika philosophy. It is written by Śaśadhara. This work deals with the topics of Nyāya and Vaiśeṣika philosophy.\(^{50}\) The date of the work is about 1200 A.D. Śeṣānānta wrote a commentary on this work named *Nyāyasiddhāntadīpikā*.

In India a philosophical school is supposed to include the areas like metaphysics, epistemology, ethics, logic, value etc. “The system of Indian philosophy known as Nyāya-Vaiśeṣika is such a full scale system. It’s contribution in each and every one of these areas in extensive, interesting and usually of fundamental importance.”\(^{51}\)

8. THE CONFLICT OF NYĀYA SYSTEM WITH THE BUDDHISTS

The Nyāya school of Indian philosophy had undergone some significant changes in the course of its development. The conflict between the two most important schools of Indian philosophy, viz., Nyāya-Vaiśeṣikas and the Buddhist school of logic mainly represented by Dignāga and his followers contributed the most to the development of the Nyāya School. This conflict lasted from the 5\(^{th}\) to 11\(^{th}\) century A.D. and made significant changes in the philosophical theories propounded by the Naiyāyikas.

\(^{50}\) Vidyabhushana, S.C., *A History of Indian Logic*, p.397

The Buddhists developed a separate branch of Logic in their fold. According to Vidyabhusana the Jainas and the Bauddhas represent the mediaeval school of Logic. The first systematic work on Buddhist Logic is the Pramāṇasamuccaya of Dignāga. He flourished during the fifth century A.D. With his advent started a different trend in Indian Logic in which Logic was completely differentiated from general philosophy. Moreover, from his time onward a long conflict started between the Naiyāyikas and the Buddhist logicians. Dignāga strongly criticized and refuted the Nyāyasūtra of Gautama and the commentary of Vātsyāyana on it. For a time the orthodox Nyāya system was overwhelmed before the onslaught of Dignāga and his successors. However, in about 635 A.D. Uddyotakara’s advent revived the Nyāya Logic. He took up the gauntlet on behalf of the Nyāya-Vaiśeṣika and wrote his great work, Nyāyavārtika in order to dispel the darkness caused by the Buddhist philosophers Dignāga and others whom he referred to as kutārkika (pseudo logician). Uddyotakara always tried to meet the challenge of Dignāga, Nāgārjuna and the other Buddhists who refuted the Nyāya views in their works. His defense of the Nyāya was hailed as a great event by Subandhu, one of the pioneers among Sanskrit prose writers who flourished in seventh century A.D. He refers to Uddyotakara as “the embodiment of the defense of the Nyāya position.” However the efforts of Uddyotakara had been overwhelmed by the attacks of the Buddhists like Dharmakīrti and others.

52. Vidyabhusana, S.C., A History of Indian Logic, p. 157
53. yadakṣapādaḥ pravaro munināṁ śamāya śāstraṁ jagato jagāda
   kutārkīkājñāna nivṛttihetuḥ kariṣyate tasya mayā nibandhaḥ.
   Nyāyavārtika, p. i
54. nyāya sthitimiva uddyotakara-svarupam. Vāsavadattā, p.235
Dharmakīrti, another logician after Dignāga flourished in the first half of the seventh century A.D. Dharmakīrti wrote many works on Logic. The *Pramāṇavārttikā* (or *Pramāṇavārtti*) is one of them. Another important work of Dharmakīrti is *Nyāyabindu*. His other works on Logic are *Pramāṇaviniścaya*, *Hetubinduvivaraṇa*, *Vādanyāya* etc. Dharmakīrti has vehemently criticized the Nyāya views forwarded by Gautama, Vātsyāyana and also Uddyotakara. He has specially attacked Uddyotakara and it is said that he has vanquished the entire Nyāya system.

After Dharmakīrti Śānta Rakṣitā, Kāmalālā, Dharmottara and a host other Buddhist Logicians continued their attack on the Naiyāyikas and leveled strong criticisms on the different theories of Nyāya Logic like the concepts of perception, inference etc. The Nyāya School however produced its greatest exponent Vācaspati Miśra roughly 250 years after Uddyotakara who vindicated the Nyāya position by his crusade against the Buddhists. He tried to re-establish the Nyāya doctrines propounded by Gautama, Vātsyāyana, and Uddyotakara through his authoritative commentary *Nyāyavārttikatātparyāṅkā*. Vācaspati Miśra flourished in about 9th century A.D. During this period Nyāya-Vaiṣeṣika school produced four or five eminent scholiasts. Vācaspati Miśra is the greatest among them. He occupies the highest position as an exponent not only Nyāya-Vaiṣeṣika School, but of all other schools of Indian philosophy. He wrote commentaries on almost all Indian philosophy. Although he has not written any independent work on any system of Buddhist philosophy, his exposition of numerous Buddhist theories, Scattered over all of his works, is meticulously faithful and unsurpassed in lucidity ever by Buddhist writers. It can be said that in *Nyāyavārttikatātparyaṅkā* the Nyāya-Vaiṣeṣika realism reaches its high
peak. Vācaspati has criticized Dignāga and Dharmakīrti and refuting their views established the Nyāya system in its high pedestal.

Vācaspati Miśra, on his part, has been criticized by a host of Buddhist logicians. It was to safeguard Nyāya Logic against their attack Udayanācārya came forward. He wrote a commentary on the Tātparyatīkā of Vācaspati Miśra entitled Nyāyavārtkatātparyapariśuddhi to vindicate him. As already mentioned he also wrote several other works on Nyāya as also on Vaiśeṣika system. Udayana defeated the Buddhists on many occasions. He criticized Kalyāṇa Rakṣitā and Dharmottara, two Buddhist logicians and refuted their view regarding the existence of God. Another Nyāya philosopher who fought hard against the Buddhists was Jayanta Bhāṭṭa, the author of Nyāyamañjarī.

In this way a long period of conflict between the Buddhists and the Nyāya philosophers continued, because of which the systems were benefited, since for establishing their own supremacy philosophers of both systems tried to rectify the shortcomings and loopholes of their concepts. Thus, both the systems developed.

In this period the Indian genius reached its zenith in the development of metaphysics and epistemology as far as the problem of realism versus idealism is concerned. The thinkers of the Nyāya-Vaiśeṣika and the Buddhism left no possible avenue of thought unexplained. Dharmendra Nath Shastri states that he realized after the study of Buddhist logic and other works of Stcherbatsky that orthodox Indian philosophy could not be properly understood without the background of Buddhists philosophy.\textsuperscript{55}

\textsuperscript{55} Shastri, D.N., \textit{The Philosophy of Nyāya-Vaiśeṣika and Its Conflict with the Buddhist Dignāga School}, p. xi
9. VĀCASPATI MIŚRA; HIS LIFE, DATE AND WORKS

A. Life of Vācaspati Miśra:

Vācaspati Miśra was a versatile genius with an encyclopedic knowledge who contributed a lot to Indian philosophy. Vācaspati Miśra had a wonderful expositionsal skill of presentation of whatever subject or system he chose to handle. He is considered to be one of the great literary geniuses that India has ever produced. He devoted his multisided philosophic genius in setting-forth authoritative commentaries on all the six orthodox philosophical systems. Vācaspati Miśra was an extra-ordinary model of intellectual objectivity. He represents the very soul of the various concepts of different systems of Indian philosophy. Very little information is found about the life of Vācaspati Miśra. According to tradition, this famous philosopher was a Maithil Brahmin who hailed from the region of Bihar and to have lived somewhere, near the Nepal frontier. Gaṅgānāth Jhā has mentioned that there is a village in Bihar named Bhāma which is supposed to have been named after Vācaspati’s Bhāmati. On the other hand, Dinesh Chandra Bhattacarya mentions that he belonged to Badagāma in Pargana Niśṣakapūrakūḍha, which is now situated on the eastern boundary of Darbhāṅgā. Umesh Misra, in his History of Indian Philosophy, maintains that Vācaspati’s village was Thāṛhī, in the district of Darbhāṅgā. Trilocana appears to have been his teacher from whom he learnt the theory of indeterminate perception or Nirvikalpakapratyakṣa.

57. Vide, Ibid.
58. trilocana-gurunntita-mārgānugamanonmukhariyathā-manam yathā vastu vyākhyātāṁ idam idṛṣāṁ Nyāyavārtikatātparyatīkā, p. i
B. Date of Vācaspati Miśra:

It is somewhat fortunate that unlike other philosophers of ancient India, Vācaspati Miśra has given a definite clue to his date. In the colophone of Nyāyasūcinibandha, Vācaspati Miśra gives us the date of that work as the year 898.\(^{59}\)

However, the question arises about the era of this date. There is a great deal of debate whether this is Śaka era or Vikrama Saṁvat. If it is Śaka era then the date will be 976 A.D. On the other hand, if it is Vikrama Saṁvat, then the date will be 841 A.D. Hence, a study of external and internal sources is necessary for correctly determining the date of Vācaspati Miśra. In addition to the date provided by him in Nyāyasūcinibandha, the following data are also provided by him in his works:

(i) The name of king Nṛga is mentioned by Vācaspati in his Advaita Vedāntic work Bhāmatī.\(^{60}\)

(ii) Vācaspati Miśra has referred to Nyāyamañjarī in his work.\(^{61}\)

(iii) He has refuted Bhāskara in his Bhāmatī.\(^{62}\) Bhāskarācārya belongs to 8\(^{th}\) or 9\(^{th}\) century A.D.

(iv) Vācaspati has quoted Dharmottara twice in his Tātparyaṭṭikā.\(^{63}\) Dharmottara’s time is said to be 9\(^{th}\) century A.D.

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59. nyāyasūcinibandho’savakari sudhiyarī mude
śri-vācaspatimśrena vasv-aṅka-vasu vatsare. Nyāyasūcinibandha, colophone, as quoted in A History of Indian Logic, p. 133
60. nareśvarā yaccaritānukāramicchanti kartuṁ na ca pārayanti.
61. Nyāyakaṇṭā, p. 257
63. Vide, Vidyabhushana, S.C., A History of Indian Logic, p. 329
(v) He has also referred to Nyāyabhusāna.\textsuperscript{64} Nyāyabhusāna is a commentary written by Bhāsarvajña the writer of Nyāyasāra. The date of Bhāsarvajña is mentioned as 862 to 920 A.D.\textsuperscript{65}

On the other hand, Buddhist logician Ratnakīrti (about 1000 A.D.) quotes from Vācaspati Miśra. The name of Vācaspati’s teacher, to whom he paid his most devout respect, is mentioned by Rājaśekhara (about 917 A.D.)\textsuperscript{66} Udayanācārya (about 984 A.D.) commented upon Tātparyatīkā. Hence, the upper limit of Vācaspati’s date can not be later than 984 A.D. Coming to the reference of king Nṛga given by Vācaspati Miśra let us see what is the true identity of this king. According to Surendra Nath Dasgupta, there is no epigraphical reference of a king named Nṛga. In his words, “this king, so far as the present writer is aware, has yet been historically traced.”\textsuperscript{67}

But, Gaṅgānāth Jhā disagrees with Dasgupta. In his view, Nṛga was a real king of Mithila who was a predecessor of king Nānyadeva who reigned the Mithila at about 962 A.D.\textsuperscript{68} This proof of king Nṛga may be regarded as conclusive since even Amalānanda in his Vedānta kalpataru mentions Nṛga as the petron of Vācaspati Miśra.\textsuperscript{69}

Now, the point that Vācaspati referred to Nyāyamañjarī is somewhat confusing. Jayanta Bhaṭṭa, the famous writer of Nyāyamañjarī belongs to the 10\textsuperscript{th} century A.D. As such, Vācaspati’s date can not fall before 10\textsuperscript{th} century A.D. But,

\begin{itemize}
\item\textsuperscript{64} Vide, Potter, Karl H., \textit{Encyclopedia of Indian Philosophies}, Vol. 2, p. 339
\item\textsuperscript{65} Cf. Ibid.
\item\textsuperscript{66} Vide, Vidyabhushana, S.C., \textit{A History of Indian Logic}, p. 133-144
\item\textsuperscript{67} Dasgupta, S.N., \textit{A History of Indian Philosophy}, Vol. 2, p. 107
\item\textsuperscript{68} Cf. Sanskrit Introduction to Sāṅkhyaatvakaumudī, p. 2
\item\textsuperscript{69} Bhāmatī on Brahmasūtraśāṁkarabhāṣya, Vol. 2, p. 1021
\end{itemize}
actually the Nyāyamañjarī referred to by Vācaspati Miśra is not the Nyāyamañjarī written by Jayanta Bhaṭṭa, On the contrary, The Nyāyamañjarī was written by Trilocana who was his Guru.\(^{70}\) Rājaśekhara, belonging to about 917 A.D. mentions Trilocana.\(^{71}\)

From the above discussion it can be concluded that the year 898 mentioned by Vācaspati Miśra is of Vikrama era i.e., 841 A.D. In the words of V.N. Sheshagiri Rao, “All these go to show that Vācaspati lived in all approximate certainty not earlier or later than the period 841-900 A.D.”\(^{72}\)

C. Works of Vācaspati Miśra:

Vācaspati Miśra wrote commentaries on almost all orthodox philosophical systems of India. Vācaspati Miśra had a wonderful skill of exposition and his presentation of any of the systems, he chose to handle, is always genuine and authoritative. On whatever system he wrote commentaries or independent works, he was always faithful to that system. Because of his encyclopedic knowledge in almost all systems of Indian philosophy he came to be known as - sarvatantrasvatantra i.e., an adept of all systems. On Sāṅkhya system, Vācaspati wrote Sāṅkhyaatattvakaumudī which is a commentary on Īśvarakṛṣṇa’s Sāṅkhya-kārikā. His Tattva-vaiśāradī, a commentary on Vyāsabhāṣya of Patañjali’s Yogasūtra, is a work on Yoga philosophy. Bhāmatī and Tattvasamīkṣā are his Vedāntic works. Bhāmatī is a commentary on Śaṅkarabhāṣya of the Brahmasūtra and Tattvasamīkṣā, a commentary on Maṇḍana Miśra’s Brahmasiddhi. On Nyāya system his famous work

\(^{70}\) Vide, Potter, Karl H., Encyclopedia of Indian Philosophies, Vol. 2, p.396
\(^{71}\) Vide, Vidyabhushana, S.C., A History of Indian Logic, p. 134
\(^{72}\) Rao, V.N. Sheshagiri, Vācaspati’s Contribution to Advaita, p. 7
is Nyāyavrūtikatātparyāțikā. He also wrote Nyāyasūcīnibandha, an index of Nyāyasūtra. In his works, Vācaspati has established the supremacy of Nyāya on other systems by refuting the opponents’ views.

His other works are: Nyāyakanikā, a commentary on Vidhiviveka of Maṇḍana Miśra and Tattvabindu, an independent work on Bhāṭṭa school of Mīmāṃsā. In epilogue of Bhāmatī, Vācaspati Miśra has given the list of his works in the following order: Nyāyakanikā, Brahmatattvasamīkṣā, Tattvabindu, Nyāyasūcīnibandha, Nyāyavrūtikatātparyāțikā, Sāmkhyatattvakaumudī, Tattva-vaiśāradī and Bhāmatī.73 A brief description of all his works are given below.

(i) Sāmkhyatattvakaumudī: Sāmkhyatattvakaumudī is the most illustrious commentary written by the great genius Vācaspati Miśra on Sāmkhya system. It is an excellent exposition of Sāmkhya philosophy. It is written on Sāmkhyakārikā in which each and every kārikā is explained word by word and which supplies the comparative and critical notes and discussions as and when necessary. Vācaspati Miśra’s Sāmkhyatattvakaumudī is a very important and indispensable commentary. The popularity of the Sāmkhyatattvakaumudī can be estimated from the number of commentaries on it. These are as follows- (i) Tattvakaumudīvākhyā of Bhāraṭī Yati, (ii) Tattvārnavā by Rāghavānanda Sarasvatī, disciple of Advayānanda, (iii) Tattvacandra of Nārāyaṇa Tīrtha, who studied under Vasudhā Tīrtha and Rāmagovinda Tīrtha. (iv) Sāmkhya-vilāsa of Raghunāth Tarkācgiśa Bhaṭṭācārya and (v) Sāmkhyatattvavibhākara of Varṇāsidhara.

73. yannāyakaṇākātatattvasamīkṣātattvabindubhiḥ, 
yannyāyasāṁkhya-yoga-gāṇāṁ vedāntānāṁ nibandhānaiḥ. 
Bhāmatī on Brahmasūtraśaṁkarabhaṣya, Vol. 2, p. 1020
(ii) **Tattvavaiśāradī**: It is a commentary on *Vyāsabhāṣya* or *Yogasūtramabhāṣya* on *Pātañjala-Yogasūtra*. *Tattva-vaiśāradī* was written by Vācaspati Miśra probably at about the same time with the *Śāmkhyatattvakaumudī*. It is a detailed and technically proficient treatment of *Pātañjala* system. This is an excellent work on Yoga philosophy dealing with the important topics of Yoga.

(iii) **Bhāmatī**: Vācaspati Miśra’s *Bhāmatī* is a commentary on *Saṅkara’s Śārīrakabhāṣya* on *Brahmasūtra* to Bādarāyaṇa. It is a monumental work which helps in understanding the commentary of Saṅkara clearly. It provides us a clear account of main topics of Advaita Vedānta philosophy. *Bhāmatī* represents one of the three sub-schools of Advaita Vedānta. Vācaspati has always tried to explain the text as faithfully as possible. The lucidity of Vācaspati’s style has made this work very popular. The importance of *Bhāmatī* can be testified by the commentaries written on it. Some of these are *Vedānta kalpataru* by Amalānanda, *Bhāmatītilaka* by Allāl Śūri, *Bhāmatīvyākhyā* or *Rjuprakāśikā* by Śrīraṅganātha, *Bhāmatībhāvoddīpikā* by Acyuta Kṛṣṇatīrtha, *Bhāmatīvīlāsa* and *Bhāmatīyakli- saṅgraha* by unknown writers.

(iv) **Tattvasamīkṣā**: *Tattvasamīkṣā* is a commentary on Maṇḍana’s *Brahmasiddhi*. Vācaspati Miśra had great respect for Maṇḍana Miśra and he followed his views in many respects. *Brahmasiddhi* is an Advaita Vedāntic work on which Vācaspati has written this commentary. However, this work has not been published till date. Hence, nothing can be said in particular about this work.

(v) **Nyāyakaṇḍikā**: *Nyāyakaṇḍikā* is a very lucid commentary on the *Vidhiviveka* of Maṇḍana Miśra. *Vidhiviveka* is a work on the Bhāṭṭa school of Pūrva-Mīmāṃsā. *Vidhiviveka* discusses the meaning of Vidhi. Maṇḍana differs from the views held in that regard by Śabarasvāmī, Kumārila Bhāṭṭa, Prabhākara and Bhartṛmitra.
Vidhiviveka is a learned exposition of Vidhvīda in a concise sāstra style which is difficult to follow by itself. Vācaspati Miśra’s explanation made it easy to understand. In this commentary he made detailed elucidation of the different points on Vidhiviveka. The work Nyāyakanikā is divided into two parts viz., - Pūrvakanikā and Uttarakanikā. The first part is on the pūrvapakṣa section of Vidhiviveka and the second part goes to its siddhānta section.

(vi) Tattvabindu: Tattvabindu is an independent work written by Vācaspati Miśra on the Bhāṭṭa school of Pūrva-Mīmāṁsā. In this work he established Abhīhitānvyavāda by refuting other views including the Anvītābhidhānnavāda of Prabhākaras. The main theme of the work is what is the efficient cause of verbal knowledge (vākyārthabodha)? Regarding the efficient or nimitta cause of śābdabodha, Vācaspati Miśra includes five traditional views of which four are considered prima facie (pūrvapakṣa) views and the fifth siddhānta or uttarapakṣa. Vācaspati Miśra discussed the five views very elaborately in his Tattvabindu.

(vii) Nyāyasūcīnibandha: It is an independent work on Nyāya system. As the name suggests it is an index of Nyāya philosophy. Vācaspati attempts to fix the number and order of the Nyāyasūtras of Gautama in proper form and sequence. Vācaspati himself says that he has done this in order to restore the proper order of the sūtras from the distortations made by the Buddhists. This work is supposed to have been written as a supplement to Tātparya. After arranging the sūtras in the form in which Vācaspati Miśra approves of these, he sums up thus: The Nyāya philosophy is a sum of 5 Addhyāyas, 10 Āhnikas, 84 Prakaraṇas, or sections with specific theme. In it the total number of sūtras is 528.
10. AN EXHAUSTIVE NOTE ON NYĀYAVĀRTIKATĀTPARYAṬĪKĀ:

Vācaspati Miśra’s Nyāyavārtikatātparyaṭīkā also called Tātparyaṭīkā, a lucid commentary on Nyāyavārtika of Uddyotakara is an important and interesting document of Nyāya School. Vācaspati was a scholar of exceptional erudition. Tātparyaṭīkā, has occupied a prominent position among the Nyāya works and eclipsed many important treatises of the system. It is known that the works of logicians like Aviddhākarna, Sarīkara, Pṛticandra, Adhyāyana, Trilocana and others preceded Vācaspati Miśra. But all of them sank into oblivion due to the overwhelming influence of Tātparyaṭīkā. The author himself says that the aim of writing this work was to acquire merit, by restoring the very old teachings of Uddyotakara which had been overwhelmed by the unassailable wrong reasonings of the Buddhists.74 When, Uddyotakara had been overwhelmed by the attacks of the Buddhists like Dharmakīrti and others, then, Vācaspati Miśra tried to recover the Nyāya doctrines through his authoritative commentary Nyāyavārtikatātparyaṭīkā. It is the credit of Vācaspati Miśra that the tradition of Uddyotakara was restored by his efforts.

The work Nyāyavārtikatātparyaṭīkā is divided into five chapters, each of which contains two Āhnikas or sub-divisions having a number of sūtras or aphorism. In the Nyāyavārtikatātparyaṭīkā, Vācaspati has discussed all topics mentioned by Gautama in his Nyāyasūtra. It is a very lucid commentary because Vācaspati has explained the topics of Nyāyasūtra provided by Gautama which were discussed by the Bhāṣyakāra and the Vārtikakāra in their Bhāṣya and Vārtika respectively. In this work, the examinations of various philosophical doctrines have also been discussed.

74. icchāmi kimapi puṇyaṁ dustarakunibhandhapaṅkamagnānām
uddyoṭakaragavāṁmatijaratīnāṁ samuddharanāt.

Nyāyavārtikatātparyaṭīkā, Introduction, p.1
He also refuted the opponents’views like Buddhist Dignāga etc. on different topics discussed by Vātsyāyana and Uddyotakara in their works and tried to re-establish the Nyāya doctrines. The Nyāya philosophy deals with the heightened interest of the external world and the assumption of numerous individual souls. In this work, the knowledge of sixteen categories is explained as a prerequisite for mokṣa or apavarga. Regarding the importance of Nyāyavārtikatātparyatikā author himself states in the introduction of the work. In the first chapter of this work, Vācaspati has discussed the nature and the purpose of Nyāyaśāstra. Then, he discussed about the knowledge and its instruments (e.g., pratyakṣa, anumāna, upamāna and śabda), objects of knowledge (prameyas), i.e., ātman, śarīra, saṁśaya etc. elaborately. In the second chapter of Nyāyavārtikatātparyatikā, Vācaspati has examined the different philosophical topics of Nyāyasūtra. In the third chapter, there is a criticism of the Sāṁkhya doctrine of intellect (buddhi) and the Bauddha doctrine of momentariness. In the fourth chapter, Vācaspati has discussed the Bauddha doctrine of śūnyatā and Vedāntic doctrine of Brahma-parināmavāda etc. and in the concluding chapter, an elaborate examination of futility is discussed.

Nyāyavārtikatātparyatikāpariśuddhi is a commentary on Nyāyavārtikatātparyatikā which is written by Udayana. This work is written by the author to answer the various philosophical discussions of the Buddhists. Hence, it is very important work which helps to reconstruct the Nyāya doctrines of Indian philosophy.