The Nyāya and the Vaiśeṣika are the two ancient systems of philosophy which developed separately in the early stage. Both these schools are realistic and pluralistic in their philosophical thought. In their early course of development, these schools were compliment to each other having many similarities of view. In course of time the two schools came closer and ultimately became amalgamated together. The new amalgamated school is designated as Nyāya-Vaiśeṣika school and is of a syncretic nature. The Vaiśeṣika supplied its ontological structure, while the Nyāya constructed its epistemological base. The Nyāya-Vaiśeṣika relation has influenced all other orthodox systems of Indian philosophy by their terminology and phraseology and hence the study of this system is of great importance for the understanding of Indian philosophy.

The Tarkasaṅgraha of Ananāṁbhaṭṭa who flourished I 1623 A.D. is an excellent Nyāya-Vaiśeṣika treatise. This work together with the author’s own commentary called Dīpikā is regarded as the for most of the standard and comprehensive work suited for the beginners of the Nyāya-Vaiśeṣika philosophy. A large number of commentaries both traditional and modern are written on this work which undoubtedly establishes the importance of Tarkasaṅgraha.

There are many critical studies of Nyāya-Vaiśeṣika system. However, very few studies on the categories of syncretic school of Nyāya-Vaiśeṣika are found to be done. Further though Tarkasaṅgraha is prescribed for the beginners in many universities of India, a conclusive study on it is found lacking. Hence, a need is felt to study systematically and critically the Nyāya-Vaiśeṣika categories as presented in the
*Tarkasaṁgraha* in order to show the importance of this small treatise in the field of Indian philosophical system.

In the present dissertation an attempt has been made to study the Nyāya-Vaiśeṣika categories with special reference to *Tarkasaṁgraha*. The present study is carried out under nine chapters.

The first chapter is introductory which includes the historical survey of the Nyāya and the Vaiśeṣika systems and a note on Annapāṃbhaṭṭa and *Tarkasaṁgraha*. Salient features of Nyāya-Vaiśeṣika system are found in the second chapter. The third chapter includes discussion on substance, its division and the atomic theory. The fourth chapter deals with quality and action, their nature, divisions etc. The categories of *sāmānyā* and *viśeṣā* are discussed in the fifth chapter. The sixth chapter deals with the Nyāya-Vaiśeṣika theory of relation particularly of *samavāya*. Nyāya-Vaiśeṣika category *abhāva* is discussed critically in the seventh chapter. The eighth chapter comprises the Nyāya-Vaiśeṣika theory of causation. The last chapter i.e., nine of this dissertation is a recapitulation of the previous chapters.

I now humbly submit my work for adjudication by the learned scholars.

Date: 

(Diptimani Goswami)