CHAPTER I.

Survey of the Schools of Buddhist, the Nyaya and the Sankhya.

I. Introductory Remarks

II. Buddhism

(B) Vaibhasika View

- Constituents of the universe
- Structure and distinctive features of the reals.
(C) Vaibhasika interpretation of Ksana-bhanga vada
- Vaibhasika atomism and Sautrantika View.
(D) Bearing of the discussion on our problem.

III. The Nyaya View

(A) The Nyaya Vaisesika like the Vedanta is well-known - so preliminaries and details are omitted.
- An avayavin is a janya dravya and has three-fold cause.
- Atoms are the ultimate units
- Combination is never automatic but is effected by a conscious agent; in the case of atoms God is such agent.
- Avayavin is different from avayavas and is an effect.
- An effect can be a substance, attribute or action. The rule that the causal attribute determines the attribute of the effect applies only to visesa gunas.

(B) Svarupa yogya karana and phalopadhayaka karana.
### IV. Sankhya

- Rejection of the creationistic view and adoption of the evolutionary one - Prakrtiparinamavada  
- Discussion of the problem of avayava and avayavin made in the context of upadana karana and karya.  
  (B) Can every avayava be regarded as upadana karana?  
  (C) Concept of upadana karana analysed.  

**Conclusion**

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### CHAPTER II.

**Nature of the whole. The Sankhya Critique of the Nyaya View.**

- Introductory Remarks  
- Summary of the Sankhya View  
  - Doctrine of Non-Difference of cause and effect distinguished from Satkarya vada.  
  - Arguments for such non-difference.  
  - Nyaya arguments against such non-difference  
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**Conclusion**

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  - Two variants of avayava samhavada.  
- Arguments of the Buddhist against Nyaya avayavıdada.  
- (1) Criticism of the Nyaya view that the avayavin can be known by inference  
- (2) Criticism of the Nyaya view that the avayavin can be known by perception.  
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