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**(650 A. D. to 1200 A.**

**D.) Nyaya-Vaisesika  
Concept Of Padartha**

The Nyaya-Vaisesika concept of category of Padartha includes all things which exist, which can be cognized and named. In other words, all objects of experience and not merely the things of the physical world are called

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padarthas.

Concept Of  
Nyaya Vaisesika  
Padartha  
Concept Of Padartha  
From Nyaya view  
points. The Nyaya  
metaphysics  
recognizes sixteen  
padarthas or  
categories and  
includes all six (or  
seven) categories of  
the Vaisesika in the  
second one of them,

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called prameya.

These are: Pramāṇa  
(valid means of  
knowledge), Prameya  
(objects of valid  
knowledge), Saṁśaya  
(doubt), Prayojana  
(aim), Dṛṣṭānta  
(example),

~~Padārtha~~ – Wikipedia

Source: Shodhganga:  
A study of Nyaya-  
vaiśeṣika categories

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(vaishesika) Padārtha  
(???????, “categories”  
).—According to  
Kaṇḍa, all object of  
knowledge or all real  
comes under  
padārtha. He  
mentions in his  
Vaiśeṣikaśāstra only  
six categories. These  
are: dravya  
(substance), guṇa  
(quality), karma  
(action), sāmānya

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(generality),

## Concept Of

~~Padartha, Padārtha,~~

~~Pada- artha: 16~~

definitions

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Padartha Nyaya

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Padartha Padārtha

(???????) refers to “the

meaning of a word”

and is the name of a

yukti, or ‘technical



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division', according to which the contents of the Arthaśāstra by Cānyakya are grouped. Cānyakya (4th-century BCE), aka Kauṣilya, was the

~~Nyaya Vaisesika  
Concept Of Padartha~~  
Padartha literally means 'the meaning of a word' or the object signified by a

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word. All objects of knowledge or all reals come under Padartha.

Padartha means an object which can be thought (Jneya) and named (Abhidheya).

The Vaisesika categories are different from Suraj Punj Journal For Multidisciplinary Research Volume 9, Issue 5, 2019

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~~The concept of atom  
in Vaisesika  
Philosophy~~

After reading this  
article you will learn  
about the Vaisesika  
Philosophy which was  
founded by Kanada in  
300 B.C.:- 1. Concept  
of Vaisesika  
Philosophy 2.  
Knowledge of  
Vaisesika Philosophy

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3. Valid Knowledge
4. Categories (Padartha)
5. Substance (Dravya)
6. Quality (Guna)
7. Action or Motion (Karma)
8. Community or Generality
9. Particularity (VISESA)
10. Inherence [...]

~~The Vaisesika  
Philosophy | India~~  
26The Nyaya-

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Vaisesika system believes in pralaya (delusion) of the creation. At that time there remain God, all permanent substances like atoms, sky, time, space, souls, and minds and the properties in those permanent substances, universals, particulars

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and the permanent  
relation called  
inherence.

## Padartha

~~Language and  
Reality, World View of  
the Nyaya Vaisesika~~

...

1. It is self-subsistent  
with a synthetic  
concept of matter-  
hood to which all  
specific matters can  
be affiliated on

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account of their  
possession of some  
fundamental common  
character. 2. Matter-  
hood exists  
independently unlike  
guna/attribute or  
karma/action which  
matter.

~~Nyaya Vaisheshika:  
The Indian Tradition  
of Physics~~

It should, however, be

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observed here that  
the Nyaya system is  
in itself an elaboration  
of sixteen

philosophical topics  
(padartha). These  
are: pramana.

Prameya, samsaya,  
prayojana, drstanta,  
siddhanta, avayava,  
tarka nirnaya, vada,  
jalpa, vitanda,  
hetvabhasa, may be  
briefly explained here.



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Pramana is the way of knowing anything truly.

## Concept Of Padartha

~~Brief notes on the Introduction of the Nyaya Philosophy~~  
Vaisheshika or Vaiśeṣika (Sanskrit: वैशेषिका) is one of the six schools of Indian philosophy (Vedic systems) from ancient India. In its early

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Vaiśeṣika, the Vaiśeṣika was an independent philosophy with its own metaphysics, epistemology, logic, ethics, and soteriology. Over time, the Vaiśeṣika system became similar in its philosophical procedures, ethical conclusions and ...

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~~Vaisheshika~~

Wikipedia

The Nyaya  
metaphysics

recognizes sixteen  
padarthas or  
categories and  
includes all six (or  
seven) categories of  
the Vaisheshika in the  
second one of them,  
called prameya.

These sixteen  
categories are 1)

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pramāṇa (valid means of knowledge), 2)  
prameya (objects of valid knowledge), 3)  
saṃśaya (doubt), 4)  
prayojana (aim),

~~Nyaya—Wikipedia~~  
The Nyaya-Vaisesika schools of thought founded by Maharshi Gautama and Kanada, respectively, advocate a plural,

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realistic worldview.

These schools focus on the reality of time as vital to their total conceptual framework. Their philosophical outlook regarding the role of time is distinctly different from that of other schools of the Indian tradition. Time, in the

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The Nyaya-Vaisesika  
concept of category of

Padartha includes all  
things which exist,  
which can be  
cognized and named.

In other words, all  
objects of experience  
and not merely the  
things of the physical  
world are called  
padarthas. Thus the

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Nyaya-Vaisesika  
categories or  
padarthas include not  
only the predicates  
but also the subjects  
of predication.

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~~Concept of Padartha~~  
Padartha and its  
Categories  
The  
Vaisesika  
presupposes the

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deliverance of the empirical consciousness, which deals first and last with real and separate things. The simplest and the widest spread of the characters of reality is that of things and relations between them.

~~Vaisesika philosophy~~

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