

Appendix-I

- (i) **TATTVA:** (a) '*Tattvam hi samyaktvam jñānādharmaveva*'. -VV, p.15
(b) '*Yasya vastuno yo bhāvastat tasya tattvam*'. -NK, p.16
(c) '*Sadasatī tat, tasya bhāvah tattvam*'. -Nyāvārtikam, Ed. Anantlal Thakur
Delhi: 1997, p.8
(d) '*Tasmād bhāvābhāvāveva tattvam*'. -Nyāyakusumāñjali, III.8
- (ii) **PRAMEYA:** (a) '*Yo'rthah tattvataḥ pramīyate tatprameyam*'. -Nyāyabhāṣya, 1/1/1
(b) '*Pramāviśayaḥ prameyamiti*'. -Nyāyasāra, Ed. Yogindrananda,
Varanasi: 2004, p.2
(c) '*Jñātaṁ samyagasamyag vā yan mokṣāya bhavāya vā,
Tat prameyamihābhīṣṭaṁ na pramāñārthamātrakam*'.
-Nyāyamañjarī, Part II, Ed. Suryanarayan Shukla, Varanasi: 1969, p.2
- (iii) **JÑEYA:** (a) '*Jñeyatvam jñānaviśayatā*'. -NSM, p.75
(b) '*Yaj jñeyam tat prameyam*'. -Tārkikarakṣāṇiṣkaṅṭaka of Mallinatha,
Ed. V.P. Dwivedi, Pañḍita, p.118
- (iv) **VIŚAYA:** '*Viśayatāvān. Yathā ayam ghaṭaḥ iti jñāne ghaṭatvam viśayaḥ.
Jagat prameyam iti jñāne prameyatvena jagadviśayaḥ*'. -Nyāyakośaḥ,
Bhīmacarya Jhalkikar, Pune: 1996 (Reprint of Fourth Edition), p.791
- (v) **VASTU:** '*Saṅketaviśayah. Yathā ghaṭagaganādi*'. - Nyāyakośaḥ, p.728
- (vi) **SAT:** (a) '*Satyam vastu*'. -Nyāyakośaḥ, p.943
(b) '*Sattvam Trikālābādhyatvam*'. -Paribhāsāsamgraha of Pañcanana Bhattachārya,
A commentary on Vedānta-Paribhāṣā, Calcutta: 1883 (Śaka), p.139
(c) '*Sat ca khalu ṣoḍaśadhā vyūḍhamupadekṣyate*'. - Nyāyabhāṣya, 1/1/1
- (vii) **BHĀVA:** '*Dravyādiśaṅkam. Tallakṣaṇaṁ ca bhāvatvameva*'.
-Dīnakarī on NSM, p.20
- (viii) **ARTHA:** (a) '*Artha iti dravyaguṇakarmasu*'. VS, 8/2/3
(b) '*Gandharasarūpasparśaśabdāḥ pṛthivyādiguṇāstadarthāḥ*'.
-Nyāyasūtra, 1/1/14
(c) '*Arthāḥ syurindriyagrāhyāḥ*'. -Tārkikarakṣā, Verse 29
- (ix) **ARTHAPADA:** '*Tatra heyādicaturvarge cārthyamāṇatayārthapadaśūcite
pramāñādicaturvarge ca pramāñasya prādhānyapradarśanārthamidam
bhāṣyam*'. -Nyāyavārtikatātparyāṭikā, Ed. Anantlal Thakur, Delhi: 1996,
p.13, 1/1/1
- (x) **PADĀRTHA:** (a) '*Abhidheyatvam padārthasāmānyalakṣaṇam*'. -Tarkadīpikā, p. 2
(b) '*Jātyākṛtivyaktayaḥ padārthāḥ*'. -Nyāyasūtra, 2/2/68
- (xi) **SADVIDHA or SADBHEDA:** (a) '*Tāsām khalvāsām sadvidhānām.....*'.
-Nyāyabhāṣya Introduction to (1/1/1)
(b) '*Ta ete sabbhedā iti sūtram*'. -Nyāyavārtika (1/1/1),
p.10
- (xii) **VIDYAMĀNĀRTHA:** '*Ta etāvanto vidyamānārthā
yeṣāmviparītajñānārthamihopadeśaḥ*'.
-Nyāyabhāṣya, 1/1/1

Appendix-II

SĀDHARMYA-S among **PADĀRTHA-S**

Sādharmya-s among the different groups of six **padārtha-s** are as follows:

| Padārtha-s (=Categories) | Sādharmya-s (=Similarities) |
|--|---|
| 1. Six <i>padārtha-s</i> : <i>dravya guṇa, karma, sāmanya</i> and <i>viśeṣa</i> -have | (i) <i>astiva</i> (=beingness), (ii) <i>abhidheyatva</i> (=nameability) and (iii) <i>jñeyatva</i> (=cognisability) |
| 2. Six <i>padārtha-s</i> , i.e., <i>anityadravya-s, guṇa, karma, sāmanya, viśeṣa</i> and <i>samavāya</i> (excluding <i>nityadravyas</i>) -have | (i) <i>āśritatva</i> (=being subsistent) |
| 3. Five <i>padārtha-s</i> , namely, <i>dravya, guṇa, karma, sāmanya</i> and <i>viśeṣa</i> -have | (i) <i>samavāyitva</i> (=being inherent) and (ii) <i>anekatva</i> (=being plural) |
| 4. Five <i>padārtha-s</i> , i.e, <i>guṇa karma, sāmanya, viśeṣa</i> and <i>samavāya</i> -have | (i) <i>nirguṇatva</i> (=not possessing quality) (ii) <i>niṣkriyatva</i> (=not having activity or movement) |
| 5. Three <i>padārtha-s</i> , namely, <i>dravya, guṇa</i> and <i>karma</i> -have | (i) <i>sattāsambandha</i> (= being related with existence) (ii) <i>sāmānyaviśeṣavattva</i> (=having generality and particularity) (iii) <i>svasamayārthaśabdābhidheyatva</i> (=being called by the term <i>artha</i> in a the conventional language of the system) (iv) <i>dharmādharmakartṛtva</i> (=being the causes of merit and demerit) |
| 6. Three <i>padārtha-s</i> , i.e., <i>anityadravya, anitya guṇa</i> and <i>karma</i> -have | (i) <i>kāryatva</i> and (=being effect) (ii) <i>anityatva</i> (=being non-eternal) |
| 7. Six <i>padārtha-s</i> except <i>pārimāṇḍalya</i> etc. (i.e., excluding the <i>parimāṇa</i> of <i>paramāṇus, ākāśa, kāla</i> and <i>dik</i>) -have | (i) <i>kāraṇatva</i> (=being cause to some other <i>parimāṇa</i>) |

- | | |
|---|---|
| 8. Three <i>padārtha</i> -s, namely <i>anityadravya</i> , <i>anityaguṇa</i> and <i>karma</i> -have | (i) <i>dravyāśritatva</i> (=being subsistent in substance) |
| 9. Three <i>padārtha</i> -s, i.e. <i>sāmānya</i> , <i>viśeṣa</i> and <i>samavāya</i> - have | (i) <i>svātmāsattva</i> (=having self- subsistence (ii) <i>buddhilakṣaṇatva</i> (=having <i>buddhi</i> as their sole indicator) (iii) <i>akāryatva</i> (not being effect) (iv) <i>asāmānyaviśeṣavattva</i> (=having no sub-classes) |

Udayana has hinted at following five more types of *sādharmya* among the six *padārtha*-s in his *Kiraṇāvalī*:

| <i>Padārtha</i>-s (=Categories) | <i>Sādharmya</i>-s (=Similarities) |
|--|--|
| 1. Five <i>padārtha</i> -s, namely <i>dravya</i> , <i>guṇa</i> , <i>karma</i> , <i>sāmānya</i> and <i>samavāya</i> (since <i>viśeṣa</i> inheres in <i>nityadravyas</i> only) -have | <i>anityadharmatva</i> (=inhering in a transient <i>dravya</i> -s) |
| 2. Five <i>padārtha</i> -s, i.e. <i>dravya</i> , <i>guṇa</i> <i>sāmānya</i> , <i>viśeṣa</i> and <i>samavāya</i> (since <i>karma</i> is <i>anitya</i>)-have | <i>nityatva</i> (=being eternal) |
| 3. Four <i>padārtha</i> -s, namely <i>dravya</i> , <i>guṇa</i> , <i>karma</i> and <i>sāmānya</i> (since <i>viśeṣa</i> and <i>samavāya</i> are perceptible to <i>yogins</i> only) -have | <i>ayogipratyakṣatva</i> (=being perceptible to ordinary human beings other than <i>yogins</i>) |
| 4. Two <i>padārtha</i> -s only, i.e. <i>guṇa</i> and <i>karma</i> -have | <i>asmavāyikāraṇatva</i> (=being non-inherent cause) |
| 5. Two <i>padārtha</i> -s only, i.e. <i>nityadravya</i> -s and <i>samavāya</i> (since <i>guṇa</i> , <i>karma</i> , <i>sāmānya</i> and <i>viśeṣa</i> are always inherent in their substrata) -have | <i>asamavetatva</i> (=not inhering in anything) |

Appendix-III

SĀDHARMYA-S among DRAVYA-S

Sādharmya-s among various groups of the nine *dravya-s* as suggested by Praśastapāda are as follows:

***Dravya-s* (=Substances)**

***Sādharmya-s* (=Similarities)**

1. All the **nine** *dravyā-s*:
pr̥thivī, jala, teja, vāyu
ākāśa, kala, dik, ātman and
manas-have
 - (i) *dravyatvayoga* (=belonging to the class of substance)
 - (ii) *svātmanyārambhakatvm* (=bringing about effects within themselves)
 - (iii) *guṇavattvam* (=having qualities)
 - (iv) *kāryakārāṇavirodhitvam* (=not being destructible by their causes and effects)
 - (v) *antyaviśeṣavattvam* (=having the ultimate individuality)
2. All the **nine** *dravyā-s*:
excluding the types
avayavidravyas
of the first four (while
including the type
avayavadravyas
or *paramāṇus*
of them) -have
 - (i) *anāśritatva* (=not being dependent)
 - (ii) *nityatva* (=belonging to all substances except those that are made up of certain constituent parts)
3. **Six** *dravyā-s*, i.e. *pr̥thivī,*
jala, teja, vāyu,
ākāśa, ātman and
manas -have
 - (i) *anekatva* (=being many)
 - (ii) *aparajātimitva* (=having lower or extensive generalities)
4. **Five** *dravyā-s*, i.e.,
pr̥thivī, jala, teja, vāyu
and *manas* -have
 - (i) *kriyāvattva* (=the character of having action)
 - (ii) *mūrtatva* (=being corporeal)
 - (iii) *paratva* (=having distance)
 - (iv) *aparatva* (=having proximity)
 - (v) *vegavattva* (=having speed)
5. **Four** *dravyā-s*, i.e.,
ākāśa, kala, dik and
ātman-have
 - (i) *paramamahattva* (=being all-pervasive)
 - (ii) *sarvasaṃyogisamānadeśatva* (=having the largest dimensions and being the

common receptacle of all corporeal things)

6. **Five** *dravyā*-s, i.e.,
pṛthivī, jala, teja, vāyu
and *ākāśa* -have
- (i) *bhūtatva* (=being material)
(ii) *indriyaprakṛtitva* (=being material principle of the sense-organs)
(iii) *bāhyaikaikendriyagrāhya-viśeṣaguṇavattva* (=being endowed with such specific qualities as are each perceptible by each of the external organs of perception)
7. **Four** *dravya*-s, i.e.,
pṛthivī, jala, teja and *vāyu*-
have
- (i) *dravyārambhakatva* (=being the material or component cause of substances)
(ii) *sparśavattva* (=being tangible)
8. **Three** *dravya*-s, i.e.,
pṛthivī, jala and *teja*-
have
- (i) *pratyakṣatva* (=being perceptible by the senses)
(ii) *rūpavattva* (=having colour)
(iii) *dravatva* (=having fluidity)
9. **Two** *dravya*-s, i.e.,
pṛthivī and *jala* -have
- (i) *gurutva* (=the character of having gravity)
(ii) *rasavattva* (=the character of having taste)
10. **Six** *dravya*-s, i.e.,
pṛthivī, jala, teja, vāyu,
ākāśa and *ātman* -have
- (i) *vaiśeṣikaguṇavattva* (=the character of being related to specific qualities)
11. **Three** *dravya*-s, i.e.,
pṛthivī, jala and *ātman*-
have
- (i) *caturdaśaguṇavattva* (=having fourteen qualities)
12. **Two** *dravya*-s, i.e.,
ākāśa and *ātman*-
have
- (i) *kṣaṇikaikadeśavṛtti-viśeṣaguṇavattva* (=specific qualities which last only for a single moment and exist only in certain parts of their substances)
13. **Two** *dravya*-s, i.e.,
dik and *kāla* -have
- (i) *pañcaguṇavattva* (=common character of containing five qualities)
(ii) *sarvotpattimatām nimittvakāraṇatva* (=being the instrumental cause of all that has an origin)
14. **Two** *dravya*-s, i.e.,
pṛthivī and *teja*-
have
- (i) *naimittikadravatvayoga* (=connection with only such fluidity which is brought about by extraneous causes)

Appendix-IV

SĀDHARMYA-S among GUṆA-S

Sādharmya-s among the 24 qualities* have led to the regrouping of a few of them as per following details:

(i) **a). Mūrtaḡuṇa-s**

Ten *guṇa-s*, i.e., *rūpa, rasa, gandha, sparśa, paratava, aparatva, gurutva, dravatva, sneha* and *vega (saṃskāra)*

b). Amūrtaḡuṇa-s

Ten *guṇa-s*, i.e., *buddhi, sukha, duḡkha, icchā, dveṣa, prayatna, dharma, adharmā, bhāvanā (saṃskāra)* and *śabda*

c). Ubhayagūṇa-s

Five *guṇa-s*, i.e., *saṃkhyā, parimāṇa, pṛthaktva, saṃyoga* and *vibhāga*

(ii) **a). Anekavṛttigūṇa-s**

Four *guṇa-s*, i.e., *saṃyoga, vibhāga, dvitva, dvipṛthaktva*

b). Ekavṛttigūṇa-s

all the remaining *guṇa-s*

(iii) **a). Viśeṣagūṇa-s**

Sixteen *guṇa-s*, i.e., *rūpa, rasa, gandha, sparśa, sneha, sāmsiddhika dravatva, buddhi, sukha, duḡkha, icchā, dveṣa, prayatna, dharma, adharmā, bhāvanā (saṃskāra)* and *śabda*,

b). Sāmānyagūṇa-s

Ten *guṇa-s*, i.e., *saṃkhyā, parimāṇa, pṛthaktva, saṃyoga, vibhāga, paratva, aparatva, gurutva, nāimittika dravatva* and *vega (saṃskāra)*

* (a) All the twenty four *guṇa-s* have *guṇatvābhisambandha* (=an inherent relation with their class), *dravyāśritatva* (=being dependent on substance), *niṣkriyatva* (=not having any action), and *aguṇavattva* (=not having any attribute)-PPB, p.227

(b) Initially, Kaṇāda had enumerated only seventeen *guṇa-s*. Lateron, Praśastapāda added seven *guṇa-s* and a total of twenty four *guṇa-s* were accepted in Vaiśeṣika tradition after him. However, since *saṃskāra* has been described of three types by Praśastapāda, hence the actual list of *guṇa-s* might appear **twenty five** or **twenty six** at a few places.

(iv) a). *Bāhyaikaikendriyagrāhyagūṇa-s*

Five *gūṇa-s*, i.e., *śabda*, *spārśa*, *rūpa*, *rasa* and *gandha*

c). *Antaḥkaraṇagrāhyagūṇa-s*

Six *gūṇa-s*, i.e., *buddhi*, *sukha*, *duḥkha*, *icchā*, *dveṣa* and *prayatna*

(v) a). *Kāraṇagūṇapūrvakagūṇa-s*

Eleven *gūṇa-s*, i.e., *apākaja rūpa*, *apākaja rasa*, *apākaja gandha*, *apākaja śparśa*, *parimāṇa*, *ekatva*, *ekapṛthaktva*, *gurutva*, *dravatva*, *sneha* and *vega* (*saṃskāra*)

b). *Dvīndriyagrāhyagūṇa-s*

Ten *gūṇa-s*, i.e., *saṃkhyā*, *parimāṇa*, *pṛthaktva*, *saṃyoga*, *vibhāga*, *paratva*, *aparatva*, *dravatva*, *sneha* and *vega* (*saṃskāra*)

d). *Atīndriyagūṇa-s*

Four *gūṇa-s*, i.e., *gurutva*, *dharma*, *adharmā* and *bhāvanā* (*saṃskāra*)

b). *Akāraṇagūṇapūrvakagūṇa-s*

Ten *gūṇa-s*, i.e., *buddhi*, *sukha*, *duḥkha*, *icchā*, *dveṣa*, *prayatna*, *dharma*, *adharmā*, *bhāvanā* (*saṃskāra*) and *śabda*

Note: There is no mention of the remaining *gūṇa-s*, in this group, i.e. *saṃkhyā*, *saṃyoga*, *vibhāga*, *paratva* and *aparatva*

(vi) a). *Saṃyogajagūṇa-s*

Eighteen *gūṇa-s*, i.e., *buddhi*, *sukha*, *duḥkha*, *icchā*, *dveṣa*, *prayatna*, *dharma*, *adharmā*, *bhāvanā* (*saṃskāra*), *śabda*, *tūlaparimāṇa*, *uttarasāṃyoga*, *naimittkadavatva*, *aparatva* and four *pākajagūṇa-s*

b). *Karmajagūṇa-s*

Three *gūṇa-s* i.e., *ādyasaṃyoga*, *ādyavibhāga* and *vega*

c). *Vibhāgajagūṇa-s*

Two *gūṇa-s*, i.e., *śabda* and *uttaravibhāga*

(vii) a). *Buddhyapekṣagūṇa-s*

Four *gūṇa-s*, i.e. *paratva*, *aparatva*, *dvitva* and *dvipṛthaktva*

b). *Samānajātyārambhakagūṇa-s*

Nine *gūṇa-s*, i.e., *rūpa*, *rasa*, *gandha*, *anuṣṇasparśa*, *śabda*, *parimāṇa*, *ekatva*, *ekapṛthaktva* and *sneha*

c). Asamānajātyārambhakagūṇa-s

Five guṇa-s, i.e., *sukha, duḥkha, icchā dveṣa* and *prayatna*

d). Samānāsamānajātyārambhakagūṇa-s

Ten guṇa-s, i.e., *saṁyoga, vibhāga, saṁkhyā, gurutva, dravatva, uṣṇasparśa, jñāna, dharmā, adharmā* and *saṁskāra*

(viii) **a). Svāśrayasamavetārambhakagūṇa-s**

Seven guṇa-s, i.e., *buddhi, sukha, duḥkha, icchā, dveṣa, bhāvana (saṁskāra)* and *śabda*

b). Paratrārambhakagūṇa-s

Seven guṇa-s, i.e., *rūpa, rasa, gandha, sparśa, parimāṇa, sneha* and *prayatna*

c). Ubhayatrārambhakagūṇa-s

Nine guṇa-s, i.e., *saṁyoga, vibhāga, ekatvasaṁkhyā, ekapṛthaktva, gurutva, dravatva, vega (saṁskāra), dharmā* and *adharmā*

Note: *Paratva* and *aparatva* have not been counted in this group.

(ix) **Kriyāhetugūṇa-s**

Seven guṇa-s, i.e., *gurutva, dravatva, vega, prayatna, dharmā, adharmā* and *saṁyoga*

Note: Nothing has been stated about the remaining *guṇa-s* in this division.

(x) **a). Asamavāyikāraṇagūṇa-s**

Ten guṇa-s, i.e., *rūpa, rasa, gandha, anuṣṇāśīta, sparśa, saṁkhyā, parimāṇa, ekapṛthaktva, sneha* and *śabda*

b). Nimittakāraṇagūṇa-s

Nine guṇa-s, i.e., *buddhi, sukha, duḥkha, icchā, dveṣa, prayatna, dharmā, adharmā* and *bhāvanā (saṁskāra)*

c). Ubhayakāraṇagūṇa-s

Six guṇa-s, i.e., *saṁyoga, vibhāga, uṣṇasparśa, gurutva, dravatva* and *vega*

d). Akāraṇagūṇa-s

Four guṇa-s, i.e., *paratva, aparatva, dvitva* and *dvipṛthaktva*

(x) a). *Avyāpyavṛttiguṇa-s*

Twelve *guṇa-s*, i.e., *saṁyoga*, *vibhāga*, *śabda* and all the nine *viśeṣaguṇas* of *ātman*

b). *Vyāpyavṛttiguṇa-s*

Thirteen *guṇa-s*, i.e., *rūpa*, *rasa*, *gandha*, *sparsā*, *saṁkhyā*, *parimāṇa*, *pr̥thaktva*, *gurutva*, *dravatva*, *sneha*, *paratva*, *aparatva*, *vega* (*saṁskāra*) and *sthitisthāpaka* (*saṁskāra*),

(xi) a). *Yāvaddravyabhāvigūṇa-s*

Eleven *guṇa-s*, i.e., *apākāja rūpa*, *apakāja rasa*, *apakāja gandha*, *apakāja sparsā*, *parimāṇa*, *ekapr̥thaktva*, *sāṁsidhikadrav̥tva*, *gurutva* and *sneha*

b). *Ayāddravyabhāvigūṇa-s*

All the remaining *guṇa-s*, i.e., *saṁyoga*, *vibhāga*, *saṁkhyā*, *paratva*, *aparatva*, *buddhi*, *sukha*, *duḥkha*, *icchā*, *dveṣa*, *prayatna*, *dharma*, *adharmā* and *saṁskāra*