

SUMMARY

Comparative Analysis of Aristotle and Kaṇāda on the Categories and Padārthas

The categories (C) of Aristotle and Padārthas (P) of Kaṇāda are two key terms in Western and Indian civilizations which were matched together at the beginning of the 19th century. When Western scholars began to investigate the philosophical system of Kaṇāda (Vaiśeṣika), many similarities between C and P came to light which were further emphasized by the rendition of Vaiśeṣika terms into Aristotelian vocabulary. Eventually, this phenomenon brought about an Aristotelian reception of Vaiśeṣika in the West which resulted in C and P being almost equal within the scholarly literature.

In order to research this topic more thoroughly, the goal of this study was to analyze various aspects of C and P and point out their similarities and differences. The basis for this comparative analysis is the distinction between intension and extension which divides the object of inquiry into two parts which contain varied aspects of both C and P.

The first part of the study focuses on the reception of Indian philosophy by the West, the primary sources and interpretations of C and P. The second part (extensional) discusses enumerations and the lists of C and P as well as separate members of C (substance, quantity, quality, relation, where, when, posture, having, action and affection) and P (dravya, guṇa, karma, sāmānya, viśeṣa, samavāya and abhāva). The third part (intensional) covers etymology of the words κατηγορία and padārtha, the genesis of C and P theories and its historical background.