

Glossary

<i>Abhāva</i>	negation, absence, non-existence
<i>Abhedāgraha</i>	apprehension of non-difference among species
<i>Abhi</i>	further, about
<i>Abhidharma</i>	higher <i>dharma</i> analysis
<i>Abhidheyatva</i>	nameability
<i>Abhihitānvayavāda</i>	A theory of the comprehension of sentential meaning proposed by Bhaṭṭa Mīmāṃsaka and some Naiyāyika words independently signify their own separate meanings and combine again to effect a single sentential meaning
<i>Abhijalpa</i>	coalescence
<i>Abhrāntam</i>	non-erroneous
<i>Acintya</i>	unthinkable
<i>Adhyāsa</i>	relation of identity
<i>Ākaṃkṣā</i>	mutual expectancy
<i>Ākāra</i>	physical form
<i>Ākaśa</i>	space
<i>Akhaṇḍapakṣa</i>	one of the two main approaches to the study of problems of meaning the Indian tradition; this as the sentence as the basic/primary unit of meaning or cognition
<i>Akhaṇḍsavākyaṛtha</i>	integral sentential meaning, identity Statement; Grammarian's conception of sentential meaning
<i>Ākṛti</i>	configuration, generic shape
<i>Ākṛtivāda</i>	a theory according to which configuration is the import of word
<i>Ālambana</i>	field of support
<i>Ālayavijñāna</i>	store-consciousness
<i>Anabhilāpya</i>	inexpressible, ineffable
<i>Anadhigatārthajñāna</i>	novelty, object not already cognized
<i>Anādivāsanā</i>	beginningless expressions
<i>Anaññathatā</i>	invariability
<i>Anātman</i>	not-self, insubstantiality
<i>Anirdeśya</i>	beyond reference
<i>Anityatā</i>	impermanence

<i>Antahrūpa</i>	interior form
<i>Anumāna</i>	Inference
<i>Anvāya</i>	association
<i>Anvitābhīdhānavāda</i>	a theory of comprehension of sentential meaning expounded by the Prabhākara School of Mīmāṃsā which asserts that words acquire their meaning from their mutual syntactic relations
<i>Anvyavahitapramāṇaphala</i>	unmediated instrumental effect
<i>Apoddhāra</i>	the method of analysis by which we abstract phonemes from words, words from sentences, sentences from passages and passages from still bigger passages and so on
<i>Apohavāda</i>	the Buddhist doctrine according to which the function of a word is to exclude that to which the word does not apply
<i>Apratisamkhyā-nirodha</i>	cessation without insight
<i>Apūrva</i>	unseen force
<i>Artha</i>	knowable aspect/content
<i>Artha dharmasamjñī</i>	an object possessing the color
<i>Artha 'rtha-samjñī</i>	the awareness of a colored object
<i>Arthakriyāsāmṛthya</i>	causally efficient
<i>Arthasārūpajñāna</i>	correspondence, similarity
<i>Arthatmāka</i>	ontological/objective negation
<i>Asādharaṇa-hetu</i>	specific cause
<i>Asamskṛta</i>	unconditioned, unoriginated
<i>Asatkāryavāda</i>	a theory of non-real imposition, it asserts that the object of illusion is unreal
<i>Āśraya</i>	supporting basis
<i>Astyartha</i>	to be, mere existence
<i>Ātman</i>	self
<i>Atyantam asada</i>	absolute non-existence
<i>Āvarṇa</i>	Obstruction
<i>Avijñā</i>	ignorance
<i>Avisamvādakajñāna</i>	non-deceptive/non-deceiving cognition
<i>Avitathatā</i>	Necessity
<i>Bāhyārtha</i>	external thing
<i>Bauddhartha</i>	conceptual meaning

<i>Bhautika</i>	derivative element
<i>Bhāva</i>	becoming
<i>Bhavacakra</i>	wheel of life
<i>Bhedāgraha</i>	non-apprehension of difference among species
<i>Bhrāntijñāna</i>	erroneous cognition
<i>Bijaniyāma</i>	causation of human personality
<i>Bodhi</i>	enlightenment
<i>Bramacarya</i>	the higher life
<i>Buddhyātmaka</i>	conceptual/mental negation
<i>Citta</i>	mind
<i>Citta-caittā</i>	mind and mental state
<i>Cittaniyāma</i>	causation of the perceptual process
<i>Devātā</i>	deity
<i>Dhammaniyāma</i>	causation of spiritual phenomena
<i>Dharma</i>	the basic element of existence, a common name of <i>padārtha</i> in the Buddhist thought
<i>Dharma-lakṣaṇa</i>	element in the state of manifestation
<i>Dharmanairātmya</i>	no real things
<i>Dharma-svabhāva</i>	element in itself
<i>Dīrgha</i>	long
<i>Dravya</i>	substance
<i>Dravyasat</i>	substantial entity
<i>Duḥkṣa</i>	suffering, unsatisfactoriness
<i>Duḥkṣa-duḥkṣa</i>	pain of pain
<i>Ekatva</i>	one
<i>Ekavyāvṛtṭyā</i>	performing same function of differentiating, cow from non-cow
<i>Gachchati</i>	goes
<i>Grāhyakākāra</i>	subjective aspect
<i>Grāhyākāra</i>	objective aspect
<i>Harītaki</i>	herbal ingredients
<i>Hetu</i>	proban, causes
<i>Hrasva</i>	short
<i>Idappaccayatā</i>	conditionality, interdependence
<i>Indriyajābhrānti</i>	perceptual error
<i>Indriya-pratyakca</i>	sense-perception
<i>Jarāmaraṇa</i>	old age, decay and death, the 12 th link (<i>nidāna</i>) in Buddhism

<i>Jāti</i>	universal, genus, class, generality
<i>Jātimat</i>	locus of the genus
<i>Jātiśabda</i>	name of the class, a term that names a class, generic name
<i>Jātivāda</i>	the theory according to which universal is the import of word
<i>Jñeyatva</i>	knowability
<i>Kalpanā</i>	conceptual construction
<i>Kammaniyāma</i>	causation of moral behavior and social Phenomena
<i>Khaṇḍapakṣa</i>	word as the basic semantic unit
<i>Khaṇḍavākya</i>	minimal sentences
<i>Kriyā</i>	action
<i>Kṣaṇikavāda</i>	Buddhist doctrine of momentariness, the basic elements (<i>Dharma</i>) of the world are born of causes and they constantly advance towards destruction
<i>Liṅga</i>	an inferential sign
<i>Madhyamā pratipad</i>	middle position
<i>Manas-pratyakṣa</i>	mental perception
<i>Mano-vijñāna</i>	thought-consciousness
<i>Nāda</i>	sound, the first movement of sabdatatva is called nada, the inherent permanent sound in the creation
<i>Nāma-rūpa</i>	name and form
<i>Niḥsvabhāva</i>	contentless, devoid of self-nature
<i>Nīlotpala</i>	blue lotus
<i>Nirvāṇa</i>	emancipation from suffering, ultimate Reality
<i>Nirvikalpaka</i>	indeterminate perception, non-verbalized
<i>Nicedha</i>	absolute or total negation
<i>Nityātva</i>	eternal
<i>Niyatajñāna</i>	definite cognition
<i>Niyativāda</i>	Fatalism
<i>Pachati</i>	cooks
<i>Pada</i>	word
<i>Padārtha</i>	refers to the category of reality
<i>Padasamūha</i>	a collection of words
<i>Papañca</i>	obsession

<i>Paramārtha satya</i>	ultimate truth
<i>Paramārtha-niḥsvabhāvāta</i>	naturelessness of elements in their absolute state of existence
<i>Paratantra-svabhāva</i>	the other dependent nature
<i>Parikalpita</i>	fabricated
<i>Parikalpita-svabhāva</i>	the imagined nature
<i>Pārimandalya</i>	atomic form
<i>Pariniṣpanna-svabhāva</i>	the absolute accomplished nature
<i>Parthiva</i>	earthy
<i>Paryudāsa</i>	special/implicative negation
<i>Paśyanti</i>	non-verbal stage
<i>Phala</i>	fruit
<i>Phassa</i>	Contact
<i>Pradīpa-prabhā</i>	lamp and light
<i>Prajñāptisat</i>	Subjective
<i>Pramāṇa</i>	means of valid knowledge
<i>Pramāṇaphala</i>	instrumental effect
<i>Pramāṇa-samplava</i>	coalescence of different means of cognition
<i>Pramāṇa-vyavasthā</i>	radical distinction between the two means of cognition
<i>Prameya</i>	object of knowledge
<i>Prameyatva</i>	Objectivity
<i>Prasaṅga</i>	dialectic method
<i>Pratibhā</i>	inherent linguistic disposition
<i>Pratibhāsa</i>	image, appearance
<i>Pratibima</i>	Reflection
<i>Pratiniyatā śakti</i>	particular function
<i>Pratisamkhyā-nirodha</i>	cessation through insight
<i>Pratītyasamutpāda</i>	dependent origination, nothing is born of itself or in isolation, the fundamental doctrine which explains the cause of suffering constituted of twelve links that sets the wheel of causation
<i>Pratyakṣa</i>	perception
<i>Pratyakṣābhāsa</i>	perceptual error
<i>Pratyaya</i>	conditions
<i>Pravṛtti</i>	volition
<i>Pravṛtti-vijñāna</i>	active-consciousness
<i>Prayojanabhūta kriyā</i>	useful action

<i>Pudgalanairātmya</i>	no real self
<i>Punaruktidoṣa</i>	defect of repletion
<i>Rūpa</i>	matter, form
<i>Śābdabodha</i>	verbal understanding
<i>Saāyatana</i>	six senses
<i>Sādhāraṇa</i>	common cause
<i>Sādhyā</i>	Probandum
<i>Sādrśya</i>	similarity
<i>Sadvādi</i>	substantialist standpoint
<i>Sahabhū-hetu</i>	simultaneous causality
<i>Sahopalambhanīyam</i>	simultaneous apprehension of both the blue (the concept or the idea) and the consciousness of blue
<i>Śakti/Vṛtti</i>	significative power
<i>Sāmagrī</i>	collection of factors
<i>Sāmānādhikarāṇya</i>	co-referential relation
<i>Samanantara</i>	immediate contiguity
<i>Sāmānya</i>	Universal
<i>Sāmānya-lakṣaṇa</i>	imaginary creation of the mind, based on the observation of the similarity of a class of individual entities
<i>Sāmānya-śakti</i>	common function
<i>Samghāta</i>	aggregates of atoms
<i>Samjñā</i>	perception
<i>Samskāras</i>	latent formation
<i>Samskṛta</i>	conditioned, originated
<i>Samucchaya</i>	collective reference
<i>Samudita</i>	converged
<i>Samvṛti-satya</i>	conventional truth
<i>Samvṛtti-saj-jñāna</i>	cognition of empirical reality
<i>Samyagjñāna</i>	valid cognition
<i>Sancitākāra</i>	integrated form of atoms
<i>Sanketa</i>	direct/primary meaning
<i>Sankhāra-duḥkha</i>	pain of formation
<i>Sannidhi</i>	spatio-temporal contiguity
<i>Sannikarca</i>	the contact of <i>indriyas</i> and <i>artha</i>
<i>Sarsāda asti</i>	existing forever
<i>Sārūpya</i>	correspondence

<i>Sarvam asti</i>	every thing exists
<i>Śāśvatavāda</i>	Externalism
<i>Satkāryavāda</i>	identity theory, self-causation
<i>Savikalpaka</i>	determinate perception, verbalized
<i>Sphoṭa</i>	to burst, manifest, that underlying power behind individual letters of a word which manifests the meaning of the word
<i>Śrotā</i>	speaker
<i>Śukla</i>	white
<i>Śūnyatā</i>	Selflessness
<i>Svabhāva</i>	own nature
<i>Svalakṣaṇa</i>	one's own characteristics, the thing-in-Itself
<i>Svarga</i>	heaven
<i>Svarūpa</i>	essential nature
<i>Svasaṃvedanā</i>	direct self-awareness
<i>Tadābhatā</i>	Appearance
<i>Taṇhā</i>	Craving
<i>Taṭaḥ</i>	masculine
<i>Taṭam</i>	Neuter
<i>Tathatā</i>	objectivity
<i>Taṭī</i>	feminine
<i>Tātparya</i>	speakers intention
<i>Tīmira</i>	defective eye
<i>Trisvabhāva</i>	three fold naturelessness
<i>Ucchedavāda</i>	annihilationism
<i>Upādāna</i>	clinging
<i>Upamāṇa</i>	comparison
<i>Utpatt-niḥsvabhāvāta</i>	naturelessness
<i>Utu</i>	non-living matter
<i>Utuniyāma</i>	physical causation
<i>Vaikharī</i>	verbal stage
<i>Vāk</i>	Language
<i>Vākya</i>	sentence
<i>Varṇa</i>	morphemes
<i>Vāsanās</i>	traces of past experience
<i>Vedanā</i>	feelings, sensation
<i>Vidhirūpa</i>	positive form
<i>Vijñāna/Vijñapti</i>	consciousness

<i>Vijñāna-parinama</i>	transformation of consciousness
<i>Vijñāna-sanatāna</i>	fluctuating stream
<i>Vijñaptimātratā</i>	the doctrine that teaches that there are no real self or real things. Every thing phenomenal and noumenal, every thing appearing as real and false is not separable from consciousness
<i>Vikalpa</i>	thought-construction
<i>Vikalpajābhrānti</i>	conceptual error
<i>Vipariṇāma-duḥkha</i>	pain of alteration
<i>Viparyāsa</i>	illusory/doubtful cognition
<i>Viśaya</i>	field of operation, content
<i>Viśayajñāna</i>	cognition of the object
<i>Viśaya-sahakārin</i>	according to objectivity
<i>Viśayomukhata</i>	human intentionality
<i>Viśeṣaṇaviśeṣyabhāva</i>	the relation of qualification and qualified
<i>Vitakka</i>	reflection
<i>Vṛkca</i>	Tree
<i>Vyāktivāda</i>	theory according to which individual is the import of word
<i>Vyākṛtyākṛtijātivāda</i>	theory according to which all three i.e., individual, universal and configuration are the import of word
<i>Vyāpti</i>	concomitance relation
<i>Vyatīreka</i>	negation, exclusion, dissociation
<i>Vyavahārika</i>	every day experience
<i>Vyavahitapramāṇaphala</i>	mediated instrumental effect
<i>Yadṛcchāvāda</i>	accidentalism
<i>Yogi-pratyakṣa</i>	perception of mediating yogins
<i>Yogyatā</i>	ability, logical compatibility