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Edited by
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Glossary

Lemmata are sorted in English alphabetical order. The glossary largely consists of terms related to language. Some less specific technical terms used in Sanskrit by the contributors of this volume have also been added for reference's sake. The right-end column provides the names of Sanskrit authors and/or traditions endorsing the definitions of technical terms, when definitions are present.

abhi-dhā-	To denote; to designate; to express	
abhidhā	Denotation; direct designation; direct signification; expression; referentiality; cf. *lakṣaṇā, tātparya*	
	The first power (see *śakti*) of individual words to denote their respective referents (see *padārtha*), distinct from their second power to denote the sentence meaning; cf. *tātparya*	Jayanta
	The power (*vyāpāra*) of words to express both primary and secondary meanings (*mukhyalākṣaṇikayor abhidhāvyāpārayor atra vivekaḥ kriyate,* AVM, 3,6–7)	Mukula
	The power (*vyāpāra*) of words to express their direct (*mukhya*) meaning (*sa mukhyo 'rthas tatra mukhyo vyāpāro 'syābhidhocyate,* KPr, 1.8cd)	Mammaṭa
abhidhāna	Denotation; process of denotation	
	The process of knowing things through audible sounds (*śrotragrāhyavastukaraṇikā tadarthapratītir abhidhānakriyā,* NM, I.399,1)	Jayanta
abhidhātrī śakti	Power of expression; see *abhidhā*	Jayanta
abhihitānvaya	Correlation of denoted meanings; relation of expressed meanings (Ollett); construal of the denoted (McCrea); cf. *anvitābhidhāna*	
	The Bhāṭṭa theory of compositionality: word-meanings are individually denoted and then correlated, thus indirectly (see *lakṣaṇā*) conveying the sentence meaning. The phrase *abhihitānvaya,* however, is not found in Kumārila's writings, while it is used by both Śālikanātha and Jayanta in the ninth century	Bhāṭṭa
adhikāra	Eligibility; qualification	
	The qualification to perform a sacrifice in relation to the result, as well as the link between the obligation and the one who fulfills it	Prābhākara

adhikaraṇa	Substrate; the semantic-syntactic relation of location in Pāṇinian grammar
	Of the six semantic-syntactic relations (*kārakas*) in grammar, the one denoting a substrate (*ādharo'dhikaraṇam, Aṣṭādhyāyī,* 1.4.45) Pāṇini
adhyavasāya	Judgment
	The link between the two levels of *dravyasat* and *prajñaptisat,* used as a justification of the veracity of knowledge obtained from inferences and from words (Kataoka) Dignāga
adhyeṣaṇa	Soliciting
	A specific type of obligation (*kārya*) Mīmāṃsā
advaita	Nondualism
ākāṅkṣā	Dependency; expectancy
	The syntactical and semantic dependency of the elements in a sentence, required for the completeness of a sentence meaning because without it the isolated meanings of words do not serve their purpose (*abhidhānāparyavasānam ākāṅkṣā. yasya yena vinā na svārthānvayānubhāvakatvaṃ tasya tadaparyavasānam,* TC, vol. 4 (1), p. 208,1–2) Gaṅgeśa
ākāra	Phenomenal content of a cognition
ākāśa	Space or ether, one of the five primary material elements in Vaiśeṣika ontology along with earth, water, fire, and air
akhaṇḍārtha	Undivided object
	The thesis of *akhaṇḍārtha* finds its roots in Padmapāda's analysis of the concept of "convergence" (*samanvaya*) in *Brahmasūtra,* 1.1.4. Despite superficial resemblance in designation, the Vedāntic theory of *akhaṇḍārtha* is totally unrelated to Bhartṛhari's view of the sentence (*vākya*) and its object (*artha*) as "indivisible" (*akhaṇḍa*) entities (David) Padmapāda
ākhyāta	Verb
	One of the four types of words, along with nouns, preverbs, and indeclinables (*catvāri padajātāni nāmākhyātopasarganipātāś ca,* VMBh, vol. 1, p. 3,17); a verb mainly means "becoming" (*bhāvapradhānam ākhyātam, Nirukta,* I.1) Yāska, Patañjali
ākṛti	Universal; form or configuration; form or shape
	The arrangement of characteristic parts shared by a class of individuals, such as legs, hump, dewlap, and so on, in cows (*sāsnādyavayavasanniveśātmikā ākṛtiḥ,* NM, II.5,8); in Nyāya it is distinct from *jāti,* while it is used as its synonym in Mīmāṃsā Jayanta

akṣara	Speech unit; phoneme; syllable; cf. *varṇa*	
	Lit. "imperishable" (*na kṣīyate na kṣarati iti vā akṣaram,* VMBh, vol. 1, 36,5); in *Pratiśakhya* literature it was used for vowels, but in the VMBh, and later on, it is applied to any *varṇa,* and even to morphemes; later it is frequently used, by extension, to denote syllabic units in prosody	Patañjali
ākṣepa	Entailment; implication; implication (logical or ontological); implicature	
	An automatic logical and/or ontological entailment, as in Śālikanātha's discussion about a particular entailing the universal, or in Jayanta's discussion of the relation of the middle and major term in syllogism, the relation of co-presence is by *ākṣepa* entailed in co-absence; the term is used in the same sense also by Mammaṭa, among others	Śālikanātha
	A specific operation in some types of *lakṣaṇā*	Mukula
ālambana	Foundational factor; see *vibhāva*	
	One of the two types of *vibhāva* in the process of aesthetic experience	Alaṅkāraśāstra
Alaṅkāraśāstra	Poetics	
alaṅkāra	Figure of speech; poetical ornamentation (see *dhvani*)	
āmantraṇa	Inviting	
	A specific type of obligation (*kārya*)	Mīmāṃsā
ananvitārtha	Non-connected object; see *svārtha*	
aṅga	Pre-suffixal base	
	The base, deriving from either a verbal or nominal stem, after which a suffix is prescribed (*yasmāt pratyayavidhis tadādi pratyaye 'ṅgam, Aṣṭādhyāyī,* 1.4.13)	Pāṇini
anitya	Transient; impermanent	
anubhava	Immediate experience	
	Immediate experience, as opposed to recollection (*smṛti*), for example, "it appears neither as a recollection, nor like an experience" (*nābhāti smṛtirūpeṇa na cāpy anubhavātmanā,* NM, I. 55.8)	Nyāya
	Defined as "a cognition different from memory" (*smṛtiḥ. tadbhinnaṃ jñānam anubhavaḥ,* TarkaSaṃ, 13)	Navyanyāya
anubhāva	Aesthetic reaction	
	One of the necessary ingredients of an aesthetic experience; see *rasa*	Alaṅkāraśāstra
anupapatti	Incongruity; impossibility	
	A necessary condition for a postulation (see *arthāpatti*)	
	One of the possible conditions for a figurative meaning	

anusandhāna	Dynamic unification of cognitions corresponding to a reflexive awareness (Ferrante); cf. *vimarśa*	
anuvāda	Repetition; re-statement	
	"Supplementary reference, allusion to something that has been laid down elsewhere; contrasted with *vidhi*, injunction (of something not otherwise laid down)" (MNP, 279)	Mīmāṃsā
	A re-statement yields a second-hand cognition, but without the unreliability of other second-hand cognitions such as memory (*smṛti*), because it implies the same causal process (namely, *śabda²*) that caused the first cognition (David)	Vedānta
anvaya¹	Co-presence; concurrent existence; antonym *vyatireka*	
	Concurrence of middle and major term in inferences. In its application to inductive inferences, akin to Mill's relation of agreement	Nyāya
anvaya²	Syntactic-semantic relation; relation between word meanings within a sentence	
	The difference of the Bhāṭṭa *abhihitānvaya* and the Prābhākara *anvitābhidhāna* mainly hinges on the different account of this relation (Ollett)	Mīmāṃsā
anvayavyatireka	Co-presence and co-absence	
	In Vyākaraṇa, "concurrent occurrence" (*anvaya*) of a certain meaning and a certain linguistic unit and the absence (*vyatireka*) of a meaning and a unit (Cardona 1967, 337); In logic, see *anvaya¹*	Patañjali
ānvīkṣikī	Investigation; see *anumāna*	
	The discipline that teaches inferential reasoning, from *anvīkṣā*, syn. of *anumāna* (*pratyakṣāgamābhyām īkṣitasyānvīkṣaṇam anvīkṣā. anumānam ity arthaḥ. tad vyutpādakaṃ śāstram ānvīkṣikī*, NM, I.8)	Jayanta
anvita	Correlated; see *anvaya²*	
anvitābhidhāna	Denotation of correlated words; expression of relational meanings (Ollett); expression of [objects] in connection (David); construed denotation (McCrea);	
	The Prābhākara theory of compositionality: Correlated words in combination denote the sentence meaning. The phrase is originally found in Prabhākara's writings	Prābhākara
	Vedāntins propose to replace Śālikanātha's "view of the expression [of objects] in connection with an obligation" (*kāryānvitābhidhānavāda*) by another view known as the "view of the expression [of objects] in connection with others [in general]" (*anyetarānvitābhidhānavāda*) (David)	Vedānta
anyāpoha	Exclusion of other things (Kataoka); other-exclusion (McAllister); see *apoha*	

aparokṣajñāna	Immediate knowledge	
apauruṣeya	Authorless; lit. "impersonal"	
apekṣā	Expectancy; dependency; see *ākāṅkṣā*	
apoha	Exclusion	
	The Buddhist theory about the object of words and concepts; in Dignāga's semantics, the referent of a word is "qualified by the exclusion of other referents" (*arthāntarapohaviśiṣṭe 'rthe*, PS, ad 5.38d) (Kataoka)	Dignāga
āpta	Authority; reliable person	
	A trustworthy speaker has three qualities: (1) direct experience of the object, (2) desire to describe it, and (3) will to do it in a truthful manner (*āptaḥ khalu sākṣātkṛtadharmā yathādṛṣṭasyārthasya cikhyāpayiṣāprayukta upadeṣṭā ca*, NBh, ad NS 1.1.7, p. 14,4–5)	Vātsyāyana
apūrva	Previously unknown; new; unprecedented	
	An energy produced by the sacrifice and lasting from the time of the sacrifice till its result is achieved (*bhaṭṭapakṣe 'vāntarapūrvaṃ śaktirūpam*, GBh, 163,16)	Bhāṭṭa
	The duty known anew from an injunction (*prabhākaramate tv avāntarāgneyādiniyoga eva*, GBh, 163,17); it can typically be known only from *śabda*,[2] and not through other means of valid cognition (*mānāntarāvedya*)	Prābhākara
artha	Referent; meaning; object	
	A polysemic word used in a wide range of contexts: the referent or meaning of a word in grammar and semantics (see *padārtha* and *vākyārtha*), an object or content of knowledge in epistemology (see *prameya*), a final cause in teleology and soteriology (see *prayojana*)	
arthakriyā	Causal efficacy; practical efficacy	
	Practical efficacy of the knowledge of an object, as a test of veracity in epistemology	
arthāpatti	Postulation	
	Postulation of an antecedent to explain an otherwise inexplicable phenomenon, which is either seen or heard (*dṛṣṭaḥ śruto vārtho 'nyathā nopapadyate ity arthakalpanā*, ŚBh, ad 1.1.5, p. 30)	Śabara
arthāpoha	Remainder of referents	
	The remaining referent after the exclusion of all its counter-positives, for example, in the case of a cow, the remaining referent after the exclusion of all the non-cows; cf. *śabdāpoha*	
arthapratyāyaka	Vehicle of meaning; Conveyor of meaning	
	Cause of knowledge of a linguistic referent or an epistemic object (see *artha*)	

arthāsaṃsparśitā	Not touching reality	
	The basic principle in Dignāga's nominalism, that a *śabda*[2] does not touch its *artha* (*śabdānām arthāsaṃsparśitāṃ vadantaṃ bhadantaṃ*, NM, II.135,18)	Dignāga
	By contrast, realist schools such as Nyāya defend *arthasaṃsparśitā* (NM, I.209,2)	Nyāya
arthavat	Possessing meaning; meaningful; unit endowed with meaning	
	From Pāṇini's definition of nominal stem (see *prātipadika*) one gleans that also verbal roots and even suffixes are considered as "endowed with meaning" (*arthavad adhātur apratyayaḥ prātipadikam, Aṣṭādhyāyī*, 1.2.45)	Pāṇini
ātman	The self	
	One of the twelve objects of knowledge (see *prameya*)	Nyāya
	One of the nine substances (*dravya*)	Vaiśeṣika
avāntaravākya	Intermediate sentence; simple sentence; clause; see *mahāvākya*	Vaiśeṣika
avāntaravākyārtha	Intermediate sentence meaning; see *vākyārtha*	
āvāpodvāpa	Insertion and extraction; association and dissociation; cf. *anvayavyatireka*	
	"Just as other words are learned with respect to their own referents through different insertions (*āvāpa*) and extractions (*udvāpa*), so the prescriptive endings (i.e., optative, imperative, gerundive, etc.) are learned with respect to what is to be done" (PrP₃, 430,10–11) (Kataoka)	Śālikanātha
avisaṃvādin	Not belying	Buddhism
	The property of correspondence between a cognition and its content; the reality of a thing corresponding to its cognition (*avisaṃvādakatvaṃ ca prāpakatvam ucyate. jñānasya ca prāpakatvaṃ sukhaduḥkhasādhanasamarth apadārthaprāptiparihārahetubhūtāyāḥ pravṛtter nimittapradarśakatvam eva*, NM, I.61)	Buddhism
bādha	Invalidation; annulment; blockage, obstruction, inapplicability	
	The blockage of the denotation of word-meanings as a cause of indirect signification (*lakṣaṇā*) in the *abhihitānvaya* theory of compositionality	Bhāṭṭa
bādhaka	Invalidating factor	
	A superseding *pramāṇa*	Mīmāṃsā
bhakti	Associated meaning; see *lakṣaṇā*	
Bhāṭṭa	The Mīmāṃsā tradition, or a Mīmāṃsā author, following Kumārila Bhaṭṭa's tenets	
bhāva	Emotion; see *rasa*	
bheda	Difference; particular, individual	

Note: the superscript ₃ in "PrP₃" appears in the source.

bhāvanā	Actualization; causation of an effect; cf. *vyāpāra*
	The performative aspect (*vyāpāra*) of an action, which is denoted by verbal endings. It is of two types, *śabdabhāvanā* and *arthabhāvanā* (*bhāvanā ākhyātapratyayārtho bhāvayitur vyāpāraḥ. bhāvanā dvividhā śabdabhāvanā arthabhāvanā ceti. liṅleṭloṭṭavyapratyayamātragatā śabdabhāvanā. sarvākhyātagatā arthabhāvanā,* MK, s.v., p. 3022b) — Mīmāṃsā
brahman	Undivided absolute; unchanging primordial essence; Absolute
camatkāra	Savoring
	A term first coined in poetics to connote aesthetic experiences — Alaṅkāraśāstra
	Subjective, private dimension of consciousness (Ferrante) — Abhinavagupta
darśana	Philosophical system; lit. "vision"; Systematic viewpoint on reality (Cuneo)
dharma[1]	Duty; ritual duty
	The thing indicated by commands (*codanālakṣaṇo 'rtho dharmaḥ,* PMS, 1.1.2.2) — Mīmāṃsā
	The performance of sacrifices, which is taught by the Veda (*yāgādir eva dharma. tallakṣaṇam vedapratipādyaḥ proyojanavad artho dharma iti,* ArthaSaṃ, p. 4) — Bhāṭṭa
	The source of human perfection (*yato 'bhyudayaniḥśreyasasiddhiḥ,* VaiSū, 1.1.2); one of the *guṇa*'s inhering in the self (*tasya guṇāḥ* [...] *dharmādharmasaṃskāra-,* PrBh, 70,11) — Nyāya-Vaiś.
	The meaning of Vedic obligations (see *kārya, apūrva*) — Prābhākara
dharma[2]	Property
	A distinctive property (*tasmād yo yena dharmeṇa viśeṣaḥ sampratīyate,* PV I, 42) — Dharmakīrti
dharmin	Property-bearer; see *tadvat*
	Lit. "possessor of a *dharma*,"[2] typically a substance (*dravya*)
dhātu	Verbal base; verbal root; cf. *prātipadika*
	A word expressing an activity, *vyāpāra,* (*kriyāvacano dhātuḥ,* VMBh, vol. 1, p. 254,13), or expressing the "becoming" of something by means of the *kārakas* (*bhāvavacano dhātuḥ,* VMBh, vol. 1, p. 256,18)
dhātvartha	Object of a verbal root; see *padārtha, kārya*
	For example, the finite verb *yajeta* ("one should sacrifice") consists of the verbal root *yaj* and the optative ending (*liṅ*) which respectively denote the activity of sacrificing (*yāga*) and a command (*niyoga*) — Mīmāṃsā

dhvani	Sound; resonance; physical and nonlinguistic sound	
	Sound as cause of manifestation of words according to Bhartṛhari, momentary sound according to Maṇḍana (Saito)	Vyākaraṇa
	Jayanta discusses and refutes it as the element manifesting *śabda*², that is, *sphoṭa* (NM, I.526,16, II.151,1) and defines it as a property of *śabda*,¹ according to the Nyāya subdivision into linguistic and nonlinguistic sound (*dvividhaś cāyaṃ śabdaḥ varṇātmā dhvanimātraś ca*, NBh, ad NS 2.2.39, p. 129,3)	Jayanta
	According to Ānandavardhana, whereas a linguistic expression expresses its meaning, a literary text manifests a *rasa*; *dhvani* is here synonym of *vyañjanā*, poetic suggestion; it is subsumed under *bhakti*, "associated meaning," by Mukula	Alaṅkāraśāstra
dravya	Substance	
dravyasat	The existent thing, causally constructed	Dignāga
ekārthatā	The characteristic of having a single meaning	
	According to Jaimini, the typical characteristic of a sentence (ŚBh, ad PMS 2.1.46) (Freschi)	Mīmāṃsā
gauṇa	Secondary	
gauṇavṛtti	Secondary signification; cf. *lakṣaṇā*	
	A secondary signification in which a word signifies something sharing the same qualities of the primary meaning, for example, "lion" for brave (Freschi)	Mīmāṃsā
gauṇī vṛtti	Metaphorical signification; cf. *lākṣaṇikī vṛtti*	
	Metaphor, based on a transfer of qualities (*guṇa*¹)	Mīmāṃsā
*guṇa*¹	Quality	
	One of the six (later seven) categories (*padārthas*) in Nyāya-Vaiśeṣika metaphysics	Nyāya-Vaiś.
*guṇa*²	Full apophonic grade of vowels in Pāṇini's system	
	The second of the three degrees of a vowel (*a, e, o, adeṅ guṇaḥ, Aṣṭādhyāyī*, 1.1.2) in Pāṇini's terminology	Pāṇini
jahallakṣaṇā	A type of figurative usage, operating by abandoning the primary meaning; see *lakṣaṇā*	Alaṅkāraśāstra
jāti	Genus; universal; class; antonym *vyakti, viśeṣa*	
	A form shared by multiple individuals (*śābaleya disakalagopiṇḍādisādhāraṇaṃ rūpaṃ jātir* NM, II.5,9); cf. *ākṛti, sāmānya*	Jayanta
jātimanmātra	The bare possessor of a universal; only the universal-possessor; see *tadvat*	
jātimātra	Bare universal; simple universal; only the universal; see *jāti*	
jātiśabda	Generic noun; general noun; generic term	
	According to Dignāga, a generic term such as "cow" can express, in a general form, anything that has not been experienced as a non-cow	Dignāga

jātiyoga	Relation with the universal; see *jāti, vyakti*
jñāpaka	Indicator; sign
	As a cause of knowledge, an indicator or sign Jayanta such as an inferential mark or a word operates differently in respect to factors of knowledge (*kāraka*) such as the sense organs (*liṅgaṃ hi* *jñāpakaṃ na cakṣurādivat kārakam*, NM, I.295,10)
kalpanā	Assumption; presumption; supposition; hypothesis; see *arthāpatti*
kāraka	Factor of action; thematic role; case
	In the Pāṇinian's terminology, a label for the Vyākaraṇa semantic-syntactic roles of nouns in relation to the verbal activity (*sādhakaṃ nirvartakaṃ* *kārakasaṃjñaṃ bhavati*, VMBh, vol. 1, p. 323,17,8), which are necessary conditions for the accomplishment of given actions (*nimittaparyāyaḥ,* *Kāśikā*, ad 1.4.23); Pāṇini lists six such *kāraka*s, (1) agent (*kartā*), (2) patient (*karma*), (3) instrument (*karaṇa*), (4) donee (*sampradāna*), (5) point of ablation (*apādāna*), (6) substrate (*adhikaraṇa*)
	An instrumental cause of knowledge such as Jayanta the eye, opposed to an indicator or sign such as an inferential mark (*kāraka*), as in (*liṅgaṃ* *hi jñāpakaṃ na cakṣurādivat kārakam*, NM, I.295,10)
kārya	Duty; obligation; what ought to be done
	The meaning of a sentence (*vākyārtha*), something Prābhākara to be accomplished by an effort, rather than an instrument to achieve a result (*phalasādhana*)
kevalapadārtha	Bare word-meaning; individual word-meaning; see *svārtha*
kevalārtha	Isolated object; see *svārtha*
kriyā	Action; activity; the meaning of a verbal root; see *dhātvartha*
kṛt	Primary suffixes Vyākaraṇa
kṛti	Effort; see *prayatna*
kṛtisādhyatva	The aspect of a thing as something to be accomplished by an effort; see *kārya*
kṛtya	Gerundive suffixes; see *liṅādi*
	Pāṇini does not define the term, but uses it as the Vyākaraṇa governing aphorism for the various gerundive suffixes (*tavya, anīya*, etc., *Aṣṭādhyāyī*, 3.1.95)
lakṣaṇa	Distinctive character; definition; see *uddeśa, parīkṣā*
	The property fixing the essence of an enumerated Vātsyāyana category, *uddeśa* (*uddiṣṭasya tattvavyavasthāpako* *dharmo lakṣaṇam*, NBh, 8,8)
lakṣaṇā	Indication; indirect signification; figurative signification; secondary signification; secondary usage; indirect denotation; secondary or figurative implicature

	A secondary signification in which a word signifies something connected with its primary meaning, for example, "cradle" for baby	Mīmāṃsā
	In the Bhāṭṭa theory of compositionality, particularly, the sentence meaning is said to be *lakṣyamāṇa*, "indicated"	Bhāṭṭa
	Every linguistic expression is a subcategory of *lakṣaṇā*, which thus includes even poetical meanings (cf. *dhvani*); *lakṣaṇā* is elicited on the basis of three conditions: an obstruction (*mukhyārthabādha*), a connection between secondary and primary meaning (*mukhyārthāsatti*), and a specific purpose (*prayojana*)	Mukula
lakṣaṇavṛtti	Indicative reference (David); see *lakṣaṇā*	
lākṣaṇikī vṛtti	Metonymical signification (Cuneo)	
lakṣyārtha	Indirect meaning (Iwasaki); cf. *śakya*; see *lakṣaṇā*	
laṭ	Prototype of verbal endings	
	In Pāṇinian terminology a label for verbal endings, based on the general case of the present tense (*vartamāne laṭ, Aṣṭādhyāyī*, 3.2.123)	Pāṇini
laukika	Worldly; vernacular, humanly made language; antonym *vaidika*	
liṅ	Endings of the optative mode; see *liṅādi*	
liṅādi	Exhortative suffixes; prescriptive endings	
	They include the optative (*liṅ*), imperative (*loṭ*), and gerundive (*kṛtya*) suffixes (Freschi); in denoting a *kārya*, they are used in three specific senses: impelling (*praiṣa*), inviting (*āmantraṇa*), and soliciting (*adhyeṣaṇa*)	Mīmāṃsā
	They denote a new *apūrva* obligation, not just any obligation, because only the former is fit to be connected with the person commanded in the Veda (*vaidikaniyojyānvayayogyatayā liṅādīnām apūrvakāryābhidhāyakatvanirṇayo nānupapannaḥ*, PrP₃, *Vṛtti*, 446,9–10) (Kataoka)	Śālikanātha
loka	World; people; common life; ordinary experience; society	
loṭ	Endings of the imperative mode; see *liṅādi*	
madhyamā	Intermediate speech	
	Linguistic thought, midway between *vaikharī* and *paśyantī*, purely mental and still endowed with a sequence (*kevalaṃ buddhyupādānakramarūpānupātinī / prāṇavṛttim atikramya madhyamā vāk pravartate // VP*, 1.166)	Bhartṛhari
mahāvākya	Textual unit composed of multiple sentences; megasentence (McClintock)	
	Discussed in relation to the hermeneutic value of an intermediate sentence (*avāntaravākya*), *na ca mahāvākye saty avāntaravākyaṃ pramāṇaṃ bhavati*, ŚBh, ad PMS 6.4.23)	Śabara

	Mentioned as an intermediate segment of speech, in between a sentence (see *avāntaravākya*) and a whole text (*prakaraṇa*) (*yathā* [...] *vākyeṣu padāni na santi, tathā mahāvākyeṣv avāntaravākyāny api na syuḥ. tataḥ kim. mahāvākyāny api prakaraṇāpekṣayā na tāttvikāni syuḥ,* NM, I.209)	Jayanta
Mīmāṃsā	The system of thought traced back to Jaimini (ca. second century BCE) with a focus on exegesis, deontic statements, and sentence semantics	
	Widely known among brāhmaṇical intellectuals as the "vākya-śāstra," or "science of sentences" (McCrea)	
mukhya	Direct; primary; antonym *gauṇa*; cf. *mukhyārtha*	
mukhyārtha	Direct meaning; denoted meaning; antonym *lakṣyārtha*	
mukhyārthabādha	Inapplicability of the primary meaning	
	One of the three requirements of *lakṣaṇā*	Mukula
mukhyārthāsatti	Relation between the denoted and the indicated meanings	
	One of the three requirements of *lakṣaṇā*; also referred to simply as "relation" (*sambandha*)	Mukula
nāda	Nonlinguistic sound; bodily resonance, gross sound; Uttering or voicing; sound; see *dhvani* and *varṇa*	
nāmadheya	Appellation; name	
nāman	Noun; substantive; name (McAllister)	
	One of the four types of words listed by Yāska, along with verbs, preverbs, and indeclinables (*catvāri padajātāni nāmākhyāte copasarganipātāś ca, Nirukta,* I.1)	Yāska
nāmarūpa	Name and form, the Vedic principle through which the indistinct primordial reality is divided	
Navyanyāya	The philosophical system gradually evolved from older Nyāya and often associated to Gaṅgeśa (fourteenth c. CE), with a focus on logic and epistemology	
nimitta	Cause; condition; necessary cause; ground or reason	
	Cause or condition in general, particularly as ascertained on the basis of its effect (*naimittika*). It is the most proximate among the necessary causes, defined as a cause which is neither inherent nor noninherent (*samavāyyasamavāyivyatiriktaṃ tu kāryotpattau nirjñātasāmarthyaṃ yat kāraṇaṃ tat nimittakāraṇam ucyata iti,* NM, II.536,12–13)	Nyāya-Vaiś.
	The *nimitta* of a word is the external referent, distinct from the meaning (*artha*). For instance, a cow is the *nimitta* for the use of the word "cow"	Śālikanātha

nirākāravāda	Theory of non-phenomenal awareness; Theory that awareness is not endowed with phenomenal content (McClintock)
Nirvacana	Semantic analysis

The system of thought ascribed to Yāska and claimed to be the fulfillment of grammar; see also Vyākaraṇa — Yāska

nirvikalpaka	Non-conceptual; see *vikalpa*
niṣedha	Prohibition; antonym *vidhi*
nitya	Permanent; fixed
niyoga	Command; obligation; see *vidhi, kārya*
niyojya	The commanded person
Nyāya	Reasoning; The philosophical system ascribed to Akṣapāda (2nd c. CE) with a focus on logic, epistemology, and dialectics

The discipline (*śāstra*) teaching inference, also called *ānvīkṣikī* (*pratyakṣāgamābhyām īkṣitasyānvīkṣaṇam anvīkṣā / a numānam ity arthaḥ / tad vyutpādakaṃ śāstram nyāya*, NM, I,8) — Jayanta

nyāya	Hermeneutic rule; principles

Rules applied to word-meanings for the interpretation of complex sentence meanings; principles constraining the input-output relation between the words and the sentence meaning, for instance, criteria such as novelty (*apūrvatā*), teleology (*ekārthatā*) and feasibility of an injunction guide one's interpretation of the injunction, and need to be assessed before the final ascertainment of the sentence meaning — Mīmāṃsā

pada	Word

Inflected word (*suptiṅantaṃ padam, Aṣṭādhyāyī*, 1.4.14); originally a metrical foot, a unit identified in terms of form and rhythm and detached from meaning (Candotti) — Vyākaraṇa

pāda	Foot; metrical foot

One quarter, as with the chapters of Pāṇini's *Aṣṭādhyāyī*, each divided in four sections called *pāda*

padapāṭha	Word-for-word recitation, meant for the preservation of the form of the Veda
padārtha	Referent of a word; meaning of a word; word-meaning; Word object; see *artha*

In the realist perspective of Nyāya, an external entity, Frege's *Gegenstand* (*evaṃ siddhe bāhye 'rthe*, NM, II.47.5); In the original formulation of the sūtra, it can be the individual, the form, or the universal (*vyaktyākṛtijātayas tu padārthaḥ*, NSū, 2.2.66), later synthesized in the concept of the property-possessor (*tadvat, gavādijātiśabdānāṃ gotvādijātyavacchinnaṃ vyaktimātram arthaḥ, yas tadvān iti naiyāyikagṛhe gīyate*, NM, II.5.3–4) — Nyāya

	In the case of nouns the meaning of the word is the universal (*ākṛti*)	Mīmāṃsā
	The six or seven categories in the ontology of Vaiśeṣika (substance, quality, dynamism, universal, particularity, inherence, with the later addition of absence) and sixteen in Nyāya epistemology and dialectics (*pramāṇa*, etc.)	Nyāya-Vaiś.
pakṣa	A view evaluated in a philosophical debate; argumentative or theoretical stance; see *pūrvapakṣa, uttarapakṣa, siddhānta*	
paramārtha	Ultimate reality; ontological reality	
paramārtha	The existent thing, in its ultimate reality; antonym *prajñaptisat, dravyasat*	Dignāga
parā vāc	Highest speech	
	The highest level of speech, even beyond *paśyantī*	Bhartṛhari
parīkṣā	Examination; test of a definition	
	The critique of a *lakṣaṇa*, whether the definiendum is congruous or not with the definition (*lakṣitasya yathālakṣaṇam upapadyate na veti vicāraḥ parīkṣā*, NBh, 8.8–9)	Vātsyāyana
pariṇāma	Transformation; transmutation	
paśyantī	Internal speech; intuitive speech; cf. *madhyamā* and *vaikharī*	
	The partless, sequenceless, luminous, internal, subtle, and unchanging linguistic essence (*avibhāgā tu paśyantī sarvataḥ saṃhṛtakramā / svarūpajyotir evāntaḥ sūkṣmā vāg anapāyinī //* VP, 1.167)	Bhartṛhari
phala	Result; fruit	
Prābhākara	The Mīmāṃsā tradition, or a Mīmāṃsā author, following Prabhākara Miśra's tenets (seventh century CE)	
pradhānakārya	The main element; the main rite or prescription	
	The main prescription in a ritual	Mīmāṃsā
	The command (*niyoga*) concerns the principal duty (*kārya*), denoted by exhortative suffix (see *liṅādi*)	Prābhākara
praiṣa	Impelling	
	A specific type of obligation (*kārya*)	Mīmāṃsā
prajñaptisat	The existent thing, conceptually constructed; antonym of *dravyasat* and *paramārtha*	Dignāga
prakriyā	Derivation of specific linguistic forms	
	A term originating the sixteenth-century flourish of "grammars by derivations," such as Bhaṭṭoji Dīkṣita's *Siddhāntakaumudī* (Candotti)	
prākṛtadhvani	Primary sound; see *dhvani*	
pramāṇa	Instrument of knowledge; means of valid knowledge;	

	Source of knowledge; means of knowledge; valid knowledge	
	That by means of which one knows the object (*sa yenārthaṃ pramiṇoti vijānāti tat pramāṇam*, NBh, 1,14).	Vātsyāyana
	A complex cause, or causal apparatus, which includes multiple necessary causes (*tad ucyate. avyabhicāriṇīm asandigdhām arthopalabdhiṃ vidadhatī bodhābodhasvabhāvā sāmagrī pramāṇam*, NM, I.31)	Jayanta
	Knowledge of a previously unknown object (*anadhigatārthagantṛtvam eva pramāṇalakṣaṇam*, MK, s.v., vol. 5, p. 2772a)	Mīmāṃsā
	Direct knowledge (see *anubhava*) that is independently ascertained, that is, without depending upon any other piece of knowledge (*anubhūtiḥ pramāṇam. kā cānubhūtiḥ. svatantraparicchittiḥ. kim idaṃ svātantryaṃ nāma. paricchede pūrvabuddhyanapekṣatvam*, MK, s.v., vol. 5, p. 2774b)	Prābhākara
pramātṛ	Knowing agent, knower	
	The agent who is moved by a desire to obtain or avoid something (*yasyepsājihāsāprayuktasya pravṛttiḥ sa* NBh, 1,13)	Vātsyāyana
	An agent who knows (*pramiṇoti iti* NM, I.34,6–7); an agent who reflects (*vicārako hi pramātā*, NM, I.247,12); an agent intent in determining an object (*arthaparicchedāc ca pravartamānaḥ*, NM, I.431,8)	Jayanta
prameya	Knowable object	
	The *artha* which is known (*yo 'rthaḥ pramīyate jñāyate tat*, NBh, 1,14)	Vātsyāyana
pramiti	Knowledge	
	True knowledge of the *artha* (*yattadarthavijñānaṃ sā*, NBh, 1,15)	Vātsyāyana
prasthāna	Method; line of interpretation of Śaṅkara's *Bhāṣya*	
pratibhā	Intuition; mental flash of a *padārtha* (McClintock)	
pratibimba	Reflection	
	Reflection as in a mirror. The result of exclusion (see *apoha*) in verbal knowledge	Buddhism
prātipadika	Nominal stem; nominal base; see *dhātu*	
pratipakṣa	Antithesis	
Pratyabhijñā	Recognition, term used to refer to the doctrines of a number of scholars and spiritual teachers who lived and taught in Kashmir between the tenth and eleventh century CE (Ferrante)	
pratyakṣa	Sensory perception intended as act, result or even object of knowledge; perception as experience	

	Accepted as a reliable means of knowledge (see *pramāṇa*) by every school. It consists as sensory perception intended as instrument, act, result or even object of knowledge, according to the various authors and traditions	
	Perception as experience, always devoid of conceptualizations (*kalpanā*) (McClintock)	Dignāga
pravṛttikāraṇa	Cause for an activity; see *pravṛttinimitta*	
pravṛttinimitta	Condition for undertaking an action; the external referent of a word	
	In general, the cause for seeking or abandoning what leads to pleasure or pain (*prāpakatvaṃ sukha duḥkhasādhanasamarthapadārthaprāptiparih ārahetuḥ*, NM, I.61)	Nyāya
	In the use of language, the condition for the use of a given word, as the universal "pot-ness" for the use of the word "pot," that is, the referent of a word (*padaśakyatāvacchedakaḥ / yathā ghaṭatvaṃ ghaṭapadasya pravṛttinimittam*, NK, s.v.)	Mīmāṃsā
prayatna	Articulatory effort; mental effort	
prayojana	Purpose	
	The object (*artha*) for which an effort is done (*yam arthaṃ adhikṛtya pravartate tat prayojanam*, NSū, 1.1.24)	Nyāya
	Motive for the use of the secondary signification. One of the three requirements for an instance of *lakṣaṇā*	Mukula
Pūrva-Mīmāṃsā	"Prior Mīmāṃsā"; see Mīmāṃsā	
pūrvapakṣa	Preliminary thesis, the view evaluated in the dialectic process; prima facie; see *uttarapakṣa, siddhānta*	
rasa	Taste; aesthetic emotion	
	Taste, one of the twenty-four qualities (see *guṇa¹*) in Vaiśeṣika metaphysics	Nyāya-Vaiś.
	The aesthetic emotional experience, generated through the combined effect of a primary emotion and various assisting factors (*tatra vibhāvānubhāva-vyabhicārisaṃyogād rasaniṣpattiḥ*, NŚ, 272)	Alaṅkāraśāstra
	The term is generally reserved for emotions associated with works of art, but it acquires linguistic significance when it is the result of the comprehension of literary works; It is the purpose, and hence the "thing to be done" (see *kārya*), in poetical sentences	Nyāya-Vaiś.
śabda¹	Sound in general	
	Subdivided into linguistic and nonlinguistic sound (*dvividhaś cāyaṃ śabdaḥ varṇātmā dhvanimātraś ca*, NBh, ad NS 2.2.39, p. 129,3)	Nyāya-Vaiś.

*śabda*²	Speech; Word; language; linguistic expression; linguistic unit; meaningful unit	
	An utterance which is the cause of knowledge of something—e.g., the thing with dewlap, hump, hooves, horns, that is, a cow (*yena uccāritena sā snālāṅgūlakakudakhuraviṣāṇinām sampratyayaḥ bhavati saḥ śabdaḥ*, VMBh, vol. 1, p. 1,10–12)	Patañjali
	The term *śabda* is well known in the sense of something audible, from which knowledge of the object (*artha*) is derived (*śrotragrahaṇe hy arthe loke śabdaśabdaḥ prasiddhaḥ* [...] *yato 'rthapratipattiḥ syāt*, ŚBh, ad PMS 1.1.5, p. 54,8)	Śabara
	That by means of which an object is named and known (*śabdaḥ śabdyate 'nenārtha ity abhidhīyate vijñapyate iti*, NBh, 9,1–2)	Vātsyāyana
	An audible sound that causes knowledge of an object (*śrautragrāhyatvaviśiṣṭam arthapratipattihetutvaṃ śabdalakṣaṇam abhidhīyate*, NM, II.172,8)	Jayanta
śābda	Related to language; see *śabda*²	
śābdabodha	Verbal knowledge	
	It becomes a preoccupation for Advaitins by the fourteenth century (David); the term is not used in early Nyāya and Mīmāṃsā, and becomes the staple term for verbal knowledge in Navyanyāya	
śabdabrahman	Supreme and undivided speech; eternal verbum, the ultimate reality; see *brahman* and *śabdādvaita*	
śabdādvaita	Linguistic monism (Saito)	
	The view, often ascribed to Bhartṛhari, according to which reality consists in one indivisible linguistic principle, *śabda*, while the phenomenal world of differences, including the difference between *śabda* and *artha*, occurs at a lower and illusory level of reality	Vyākaraṇa
śabdana	Verbalizing	
	"Languageing," as a syntactical arrangement of mental states, under the assumption that any thought is internal speech	Pratyabhijñā
śābdāparokṣajñāna	Immediate verbal knowledge	
	The idea of an immediate verbal knowledge is ascribed to Prakāśātman and remained associated with his name in later times (David)	Vedānta
śabdāpoha	Remainder of words	
	The word excluded from all the words for non-cows; see *apoha*, *arthāpoha*	Dignāga
śabdārtha	See *artha*	
śabdavyāpāra	Function of language (Cuneo); see *vyāpāra*	

sādhya[1]	To be done; what ought to be done; the thing to be accomplished; target; to be realized; see *siddha*[1]
	Language conveys something to be realized. This applies both to the Veda and common language Prābhākara
	Only Vedic language conveys something to be realized, while common language conveys something already realized (*siddha*[1]) (Freschi) Bhāṭṭa
sādhya[2]	The probandum in inferential reasoning, for example, fire in the inference from smoke
sākāravāda	Theory of phenomenal awareness; theory that awareness is endowed with phenomenal content
sākṣātkāra	Presentification
śakti	Power; potency; capacity; energy; semantic relationship (Iwasaki)
	According to Jayanta, it is the power of a cause. Nyāya Such a causal power can be either inherent (e.g., the power of clay in the production of a vase) or contingent (e.g., the power of the potter's stick, or wheel) (*yogyatāvacchinnasvarūpasa hakārisannidhānam eva śaktiḥ / saiveyaṃ dvividhā śaktir ucyate avasthitā āgantukī ca / mṛttvādyavacchinnnaṃ svarūpam avasthitā śaktiḥ / āgantukī ca daṇḍacakrādisaṃgarūpā*, NM, II 403,8–10)
	Mīmāṃsakas use the instrument of postulation Mīmāṃsā (see *arthāpatti*) to prove the existence of a *śakti*
śakya	Direct meaning Iwasaki; cf. *mukhyārtha*
sāmānādhikaraṇya	Co-reference
samanvaya	Scriptural convergence Vedānta
	For Śaṅkara, "convergence" of *sentences* of Vedānta various Upaniṣads on a single object (namely, *brahman*)
sāmānya	Universal; general term; cf. *jāti*
	As the universal inhering in substances, Śabara qualities, and actions, synonym of *ākṛti* (*dravyaguṇakarmaṇāṃ sāmānyamātram ākṛtiḥ*, ŚBh, ad PMS 1.3.30); The referent of individual words (*sāmānye hi padaṃ pravartate, viśeṣe vākyam*, ŚBh, ad PMS 1.1.24)
	The universal, one of the six or seven categories Nyāya-Vaiś. in Nyāya-Vaiśeṣika ontology, defined as being of two types, all-extensive (i.e., existence, *sattā*) and less extensive (*param aparam ceti dvividhaṃ sāmānyam* and *paraṃ sattā aparaṃ dravyatvādi*, TarkaSaṃ, p. 2 and p. 46)
	In Pāṇini's grammar, *sāmānya* denotes a general Vyākaraṇa rule, opposed to a *viśeṣa* rule
sāmānyalakṣaṇa	General characteristic Buddhism
	The nonspecific domain that remains, not having Dignāga been excluded by *apoha,* and is expressed by a word

samāsa	Compound word	
samavāya	Inherence	
samaya	Semantic stipulation; semantic relation; stipulation of a word-referent relation; see *saṅketa*	
	Lit. "coming together." "The injunction of a restrictive relation between name and named" (*abhidhānābhidheyaniyamaniyogaḥ samaya ucyate* NM, I.592,1–2, quoting from NBh, ad NS 2.1.55)	Nyāya
sambandha	Relation	
saṃcāribhāva	Transitory emotion; syn. *vyabhicāribhāva*	
saṃsarga	Correlation; association; conjuncture; syntax (Ollett)	
saṃskāra	Disposition; latent impression; unseen effect, lit. "arrangement"; conditioning; trace; preparation; trace	
	The term denotes a property of substances, a disposition to perform given functions, subclassified into three types: the psychological *bhāvanā* or *vāsanā*, relevant in linguistic discussions, dynamism (*vega*), and elasticity (*sthitisthāpaka*). The first of these three types is considered the direct cause of *smṛti*, and it is in turn a product of *anubhava* (*arthānubhavasamādito hi saṃskāro vāsanā kathyate*, NM, I.459.7, *saṃskāro hi nāma yad anubhavajanitaḥ*, NM, II.146.4)	Vaiśeṣika
samuccayajñāna	Cumulative cognition; (in Buddhism) cumulative awareness	
saṅketa	Linguistic convention; see also *samaya*	
	Relation between a word and its referent, ostensively learned or conventionally established. The term is not found in early Nyāya, where instead *samaya* is used, while it is used by Dharmakīrti (e.g., *saṅketena vinā sā arthapra tyāsattinibandhanā*, PV, 3.46cd) and later by Jayanta (e.g., *kila saṃjñopadeśinā panaso 'yam iti vṛddhavacasā cakṣurindriyeṇa panasajñānam utpadyate saṅketakaraṇakā*, NM, II. 253,12–15)	Dharmakīrti, Jayanta
sannidhi	Proximity	
santāna	Continuity of the mind; continuous succession of instantaneous mental states as the cause of what we mistake for "individual identity"	Buddhism
śāstra	Discipline; knowledge system of the Sanskrit episteme (Cuneo); see *uddeśa, lakṣaṇa, parīkṣā*	
sattā	Existence	
sāttvikabhāva	psychophysical response (Ollett)	Alaṅkāraśāstra
siddha[1]	Established, already given, ready; proven; see *sādhya*[1]	

	Common (*laukika*) language conveys something already realized (*siddha*[1]) (Freschi)	Bhāṭṭa
siddha[2]	Proven, demonstrated; see *sādhya*[2]	
siddhānta	Synthesis; conclusion; proven fact; in dialectics, the final view evolving from the evaluation of a thesis and an antithesis; see *pakṣa*	
Śikṣā	Phonetics, one of the ancillary disciplines aimed at the preservation of the form and meaning of the Veda	
skhaladgati	Cognitive stumbling, as a requirement in the process of *lakṣaṇā*; see *bādha*	
smaraṇa	Recollection; see *smṛti*	
smṛti	Memory; recollection	
	A cognitive state whose immediate cause is a *saṃskāra* (*saṃskāramātrajanyaṃ jñānaṃ smṛtiḥ*, TarkaSaṃ, 13)	Nyāya
	Memory is not reliable knowledge (*pramāṇa*), because it is indirectly derived from a previous cognition (*smṛtis tu paricchede pūrvabuddhyapekṣaiveti na pramāṇam*, MK, s.v., vol. 5, p. 2774b)	Mīmāṃsā
sphoṭa	sphoṭa (Saito); bursting sound (Candotti); The single and indivisible speech principle (Graheli); A trans-phonetic cause of the cognition of meaning (McClintock); see *śabdabrahman*	
sphoṭavādin	Holist; propounder of the *sphoṭa*	
śrutārthāpatti	Postulation of an audible antecedent; antonym *dṛṣṭārthāpatti*; see *arthāpatti*	
	The postulation of an unheard piece of *śabda*[2], (*pramāṇagrāhiṇītvena yasmāt pūrvavilakṣaṇā* SV, arthāpatti 2cd), intended to be as authoritative as *śabda* itself: *tāṃ arthagocarāṃ kecid apare śabdagocarāṃ / kalpayanty āgamāc caināṃ abhinnāṃ pratijānate* (SV, arthāpatti 52)	Bhāṭṭa
sthāyibhāva	Stable emotion	
	One of the necessary ingredients of an aesthetic experience; see *rasa*	Alaṅkāraśāstra
svabhāva	Nature; autonomy of meaning from form (Candotti)	
svabhāvahetu	Essence of the probandum used as inferential reason; Reason of the thing that an inference is about (McAllister)	
svalakṣaṇa	Particular character; particular (McAllister); antonym *sāmānyalakṣaṇa*	
	The self-defined true object of perception, a phenomenologically perceptual instant	Buddhism
svārtha	Independent meaning of a word; proper meaning of a word (Ollett); see *artha*	

	The meaning of a word taken in isolation, disconnected from the other word-meanings in the sentence; see *anvitābhidhāna*	Prābhākara
svataḥ prāmāṇya	Intrinsic validity of cognitions	
taddhita	Secondary suffix	
tadvat	Universal-qualified particular; qualified by the universal; Property-bearer, possessor-of-that; see *dharmin*	
	The possessor of a property, such as a *jāti*. According to Jayanta, it is the referent of generic nouns (*gavādijātiśabdānāṃ gotvādijātyavacchinnaṃ vyaktimātram arthaḥ, yas tadvān iti naiyāyikagṛhe gīyate*, NM, II.5.3–4)	Jayanta
tātparya	Contextual meaning (Freschi); intention (Iwasaki); purport or purpose (Ollett); intentionality (Graheli)	
	In earlier Nyāya, primarily a property of words. Derived from *para*, "aiming at" or "tending to," and *tat*, "that." According to Jayanta, it is one of the two *śakti*s of words, along with *abhidhā* or *abhidhātrī śakti*; Udayana understands *para* as the *uddeśa* and *tat* as *śabda*[2] (*yaduddeśena yaḥ śabdaḥ pravṛttaḥ sa tatparaḥ*, NKu, 620)	Nyāya
	It is accepted as the fourth function of language, in addition to *abhidhā*, *lakṣaṇā* and *vyañjanā*	Abhinavagupta
	In Navyanyāya it overlaps with *vivakṣā*, and as such it becomes also a property of the speaker (*kin tu pratipādakecchāviṣayatvam. yaḥ śabdaḥ vaktrā yadicchayā prayuktaḥ sa tatparaḥ*, TC, vol. 4 (1), p. 327; *vaktur icchā tu tātparyam*, NSM, 84cd)	Navyanyāya
tavya	Short for gerundive suffixes, *tavya* being the first to be mentioned in the *Aṣṭādhyāyī*; see *kṛtya*	
uddeśa	Enumeration; listing of categories; see *lakṣaṇa*, *parīkṣā*	
	The bare list of names of categories at the beginning of a treatise (*nāmadheyena padārthamātrasyābhidhānam uddeśa*, NBh, 8,7–8), which constitutes a *śāstra* along with *lakṣaṇa* and *parīkṣā*	Vātsyāyana
uddīpana	Stimulant factor; see *vibhāva*	
	One of the two types of *vibhāva* in the process of aesthetic experience	Alaṅkāraśāstra
upacāra	Figurative usage of words; figurative process; see *lakṣaṇā*	
upadeśa	Instruction	
	Equated to speaking, in the definition of *śabda*[2] as epistemic instrument (*upadiśyate iti ko 'rthaḥ. abhidhānakriyā kriyate*, NM, I.398,1)	Jayanta
	Direct teaching, later "first teaching" (Candotti)	Vyākaraṇa

upādhi	Contingent condition; contingency; nonessential condition; incidental condition; condition	
	ākāṅkṣā, yogyatā and *sannidhi* are the three *upādhi*s of a sentence meaning (Ollett)	Śālikanātha
upalakṣaṇa	Secondary characteristics	
Uttara-Mīmāṃsā	"Subsequent Mīmāṃsā"; see Vedānta	
uttarapakṣa	Antithesis; rebuttal of a *pūrvapakṣa*	
vāc	Speech; voice (Candotti)	
vācaka	Signifier; expressive element; see *arthapratyāyaka*	
vācya	Signified; directly expressed; see *artha*	
vāda	Debate	
	Debate under the conditions of an unbiased evaluation of all the arguments in favor and against a thesis by means of epistemically valid evidence (*pramāṇatarkasādhanopālambhaḥ siddhāntāviruddhaḥ pañcāvayavopapannaḥ pakṣapratipakṣaparigraho vādaḥ, vītarāgavastunirṇayaphalo vādaḥ*, NM, I.18)	Nyāya
vādin	Disputant in a debate	
vaidika	Vedic, related to the Veda; Vedic impersonal language, antonym *laukika*	
vaikharī	External speech; concrete speech (Saito); see *madhyamā, paśyantī*	
	Articulated speech, caused by the emission of air through the places and organs of articulation (*sthāneṣu vivṛte vāyau kṛtavarṇaparigrahā / vaikharī vāk prayoktṝṇāṃ prāṇavṛttinibandhanā //* VP, 1.165)	Bhartṛhari
vaikṛtadhvani	Secondary sound (Saito); see *dhvani*	
Vaiśeṣika	Atomism, the system of thought ascribed to Kaṇāda (perhaps second c. BCE) with a focus on ontology and metaphysics	
vākya	Sentence; see *kriyā, kāraka*	
	The combination of a verb (see *ākhyāta, kriyā*), its complements (see *kāraka*), and the complements of such complements (*ākhyātaṃ sāvyayaṃ sakārakaṃ sakārakaviśeṣaṇam vākyasaṃjñam*, VMBh, ad 2.1.1, vol. 1, p. 367,10); a textual unit having a single verb (*ekatiṅ vākyasaṃjñam*, VMBh, ad 2.1.1, vol. 1, p. 367,12)	Patañjali
vākyapadīya	Of words and sentences	
	Any literary text, lit. "consisting of words and sentences"	
	The name of Bhartṛhari's magnum opus	
vākyārtha	Sentence meaning; referent of a sentence	
	Among ancient grammarians, Vājapyāyana identifies sentence meaning with the conjuncture (*saṃsarga*) of word meanings, and Vyāḍi with their mutual difference (*bheda*) (Ollett)	Vyākaraṇa

	A complex state of affairs (*viśiṣṭārtha* in the Mīmāṃsā jargon): "The sentence conveys the specific" (*viśeṣe vākyam*, ŚBh, ad PMS 1.1.24); Kumārila and Prabhākara both endorse the principle of *ekārthatā*, but this *artha* is a *prayojana* for Kumārila, and a *kārya* for Prabhākara (Freschi)	Bhāṭṭa
	Śālikanātha's view of sentence meaning involves all three shades of *artha*: it is not only what is signified, but also a knowable state of affairs (see *prameya*), and it possesses a teleological aspect (see *prayojana*); in a sentence the *kārya* is the main element in relation to its subservient elements, and as such it is considered the referent of a sentence (Kataoka)	Prābhākara
	Multiple word-referents constitute the sentence meaning (*padārtha eva vākyārthaḥ* [...] *kiṃ tu naikaḥ padārtho vākyārthaḥ, anekas tu padārtho vākyārthaḥ*, NM, II.136,12)	Jayanta
varṇa	Speech unit; single sound; phoneme	
	Mīmāṃsā authors are extremely careful in distinguishing the unchangeable *varṇa*s from their phonic representations through sounds (*dhvani*).	Mīmāṃsā
varṇasaṃvit	Phonemic consciousness as a common ground of linguistic sounds (Ferrante)	
varṇavādin	Propounder of phonemic speech units; proponent of the doctrine that phonemes are the conveyor of meaning; Upholder of phonemes	
vāsanā	Trace; see *saṃskāra*	
Vedānta	The philosophical school primarily focusing on the exegesis of the Upaniṣads; also known as Uttara-Mīmāṃsā (Freschi); Lit. "the end of the Veda"	
vibhāva	Factor	
	One of the necessary ingredients of an aesthetic experience; see *rasa*	Alaṅkāraśāstra
vicāra	critique, critical reflection	
vidhi	Injunction; prescription; see *kārya, niyoga*	
	It consists of a *niyoga*, a *niyojya*, and a *viṣaya*	
vikalpa	Conceptualization	
vimarśa	Reflective awareness	
virodha	Conflict; obstruction	
	One of the possible causes in figurative meanings; see *lakṣaṇā*	
viṣaya	Object; content of a cognition	
viśeṣa	Particular; individual; specific meaning	
	According to Śālikanātha, a specific meaning achieved by *ākṣepa* from a *sāmānya*, that is, the sentence meaning (Ollett)	Śālikanātha

	Species or particulars, one of the six categories in Vaiśeṣika ontology	Nyāya-Vaiś.
	In Pāṇini's grammar, a particular rule, opposed to a *sāmānya* rule	Pāṇini
viśeṣaṇa	Qualifier; qualification	
viśeṣya	Qualificand	
viśiṣṭādvaita	Qualified nondualism (Freschi); see *advaita*	
Viśiṣṭādvaita	The Vedānta school established by Rāmānuja (eleventh century CE) (Freschi)	
vivakṣā	Speaker's intention; desire to speak; desire to utter	
	In the Buddhist reduction of *śabda²*, that is, knowledge from words, to an inferential process, the speaker's intention is what is inferred	Buddhism
vṛddhi	Elongated apophonic grade of vowels; see *guṇa²*	
	The third of the three degrees of a vowel (*ā, ai, au, vṛddhir ādaic, Aṣṭādhyāyī*, 1.1.1) in Pāṇini's terminology	Pāṇini
vyabhicāribhāva	Transitory emotion	
	One of the necessary ingredients of an aesthetic experience; see *rasa*	Alaṅkāraśāstra
Vyākaraṇa	Grammar, lit. "act of analyzing"; The system of thought ascribed to Pāṇini (perhaps fifth century BCE), Kātyāyana (third century BCE), and Patañjali (second century BCE), which became a philosophy of grammar particularly through Bhartṛhari (fifth century CE) (Candotti)	
vyakti	Individual; particular; manifestation (McClintock); see *sāmānya, jāti*	
	The individual, a substance (*dravya*), the substrate of qualities and actions (*śuklādiguṇādhikaraṇaṃ kriyāśrayaś ca dravyaṃ vyaktiḥ*, NM, II.5,7)	Nyāya
vyaktimātra	Bare individual (Dasti); see *vyakti*	
vyañjanā	Manifestation	
	Posited as a third *vyāpāra* of *śabda²* by Ānandavardhana (Ollett), also called *dhvani*	Alaṅkāraśāstra
vyāpāra	Energy; function; see *śakti*	
	That which possesses this property is an efficient cause of something	
vyāpti	Invariable concomitance; see *anvaya¹, vyatireka*	
vyatireka	Co-absence; concurrent absence; "what exceeds" (Candotti)	
	Also difference, distinction, separation. In its application to induction, akin to Mill's relation of difference, the absence of a term in absence of the other; antonym *anvaya¹*	Nyāya
vyatiṣaṅga	Interconnection; cross-connection [between word meanings] (Ollett); see *anvaya²*	Prābhākara

vyavahāra	Common linguistic usage; day-to-day communication; Transactional agreement; discursive practice
vyutpatti	Language acquisition; language learning
	The process of teaching and learning a conventional signifier-signified relation (*saṅketagrahaṇa*, NM, II 202.8)
yāga	Sacrifice
yogyatā	Compatibility; semantic fitness; semantic compatibility

According to Śālikanātha, "suitable to be   Mīmāṃsā
connected" (*yat sambandhārham*, VM, p. 390);
for example, water is suitable to be sprinkled,
while fire is not

The counter-concept of *bādha*, but Mukula intends   Mukula
with it the consistency between the contextual
information and the speaker's intention (Cuneo)

Absence of obstructing true beliefs   Navyanyāya
(*bādhakapramābhāva*, NK, s.v.)

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KPr   Abhyankar, Vasudeva Shastri, ed. 1921. *Kāvyaprakāśa of Mammaṭa with the Saṃketa by Māṇikyacandra*. Pune: Anandasrama.

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NK   Jhalakīkara, Bhīmācārya. 1996. Nyāyakośa *or Dictionary of Technical Terms of Indian Philosophy.* Bombay Sanskrit Series 49. Or. ed. 1875. Pune: Bhandarkar Oriental Research Institute.

NKu   Goswami, Mahaprabhulal, ed. 1972. *Nyāyakusumāñjali of Udayanācārya.* Mithila Institute Series, Ancient Texts 23. Darbhanga: Mithila Research Institute.

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NŚ   Ramakrishna Kavi, Manavalli, ed. 1926. *Nāṭyaśāstra of Bharata Muni. With the commentary of Abhinavagupta.* Gaekwad's Oriental Series 36. Baroda: Oriental Institute.

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NSū   *Nyāyasūtra of Gautama.* In *NBh.*

PMS   *Pūrvamīmāṃsāsūtra.* In *Mīmāṃsādarśanam.*

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VM *Vākyārthamātṛkā of Śālikanātha.* In *Prakaraṇapañcikā.*

VMBh Kielhorn, Franz, ed. 1880–1885. *The Vyākaraṇa-Mahābhāṣya of Patañjali.* 3 vols. Third edition, revised and furnished with additional readings, references and select critical notes by K.V. Abhyankar, Pune: Bhandarkar Oriental Research Institute, 1962–72. Bombay: Government Central Book Depôt.

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