

GLOSSARY

GLOSSARY OF TECHNICAL TERMS

- Akhaṇḍopādhi : An attribute which does not need another definitely expression for its understanding and which is connected with its substratum by a direct relation Svarūpa-sāmbandha.
- Atideśavākya : Assimilative proposition.
- Ativyāpti : Too wide.
- Atyantābhāva : Absolute non-existence.
- Anavasthā : Endless regression, infinite regression
- Anumāna : Inference.
- Anumiti : Inferential knowledge.
- Anvayavyatireka : Concomitance in affirmation and negation.
- Anvayānupapatti : Discrepancy in the direct construing
- Anyonyāśraya : Fallacy of circular definition; Interdependence.
- Anuyogin : The place of similarity; in "the face is like the Moon", i.e. the face is anuyogin and the moon is pratiyogin. Therefore the sadrsya here is said to mukhanuyogika and candrapratiyogika.
- Avacchina : Delimited.

<u>Avacchedaka</u>	: Delimiting.
<u>Avyāpti</u>	: Partial inapplicability; too narrow
<u>Avyāpyavṛtti</u>	: Conjunction which subsists in two things but does not cover completely any one of them.
<u>Asiddha</u>	: Unestablished reason
<u>Upacāra</u>	: Metaphorical identification; secondary function of a word.
<u>Upanaya</u>	: Subsumptive correlation.
<u>Upādhi</u>	: Adventitious condition; an attribute which is not a <u>jāti</u> .
<u>Gaurava</u>	: Prolixity.
<u>Jāti</u>	: Generic or class attribute; Universal
<u>Tarka</u>	: Reductio ad absurdum
<u>Tādātmya</u>	: Identity.
<u>Nigamana</u>	: Conclusion.
<u>Nigrahasthāna</u>	: Causes of defeat
<u>Nyāya</u>	: A system of Logic; Maxim; a sentence with five-membered syllogism.
<u>Lakṣaṇa</u>	: Definition
<u>Lāghava</u>	: Parsimony or economy
<u>Līngaparāmarśa</u>	: The subsumptive reflection of the probans.

<u>Parāmarśa</u>	: Subsumptive reflection
<u>Pakṣa</u>	: Minor term; subject
<u>Pakṣadharmatā</u>	: Subject-adjunctness
<u>Prāmā</u>	: Valid knowledge
<u>Pramāṇa</u>	: Means of knowledge
<u>Pratīyogī</u>	: Counter correlative
<u>Pratīyogitāvacchedaka</u>	: Limitor of the counterpositive
<u>Pratīyogin</u>	: Correlative
<u>Pratījñā</u>	: Thesis; Proposition
<u>Prāgbhāva</u>	: Prior absence
<u>Vāda</u>	: Argument for truth
<u>Vipakṣa</u>	: Counter-example
<u>Vyabhicāridoṣa</u>	: The fallacy of undistributed middle.
<u>Vyāpti</u>	: Invariable concomitance.
<u>Viśayatāsambandha</u>	: The relation of being <u>viśaya</u> .
<u>Śakti</u>	: Significant power; convention in conveying a sense.
<u>Śābdabodha</u>	: Verbal cognition
<u>Sapakṣa</u>	: Similar instance
<u>Savyabhicāra</u>	: Straying reason
<u>Saṃsarga</u>	: Mutual association of word-meanings.
<u>Saṃsagamaryādā</u>	: The law of association by which a sentence conveys the connected meaning; mutual expectancy

<u>Samavāyasāmbandha</u>	: Inherence; intimate connection of inseparables.
<u>Sāmānādhikārya</u>	: To have the same locus.
<u>Sādhyā</u>	: To be established.
<u>Hetvābhāsa</u>	: Fallacious reason; semblance of reason; defective probans
<u>Hetu</u>	: Probans; reason, valid reason; middle term.