

GLOSSARY 3

<i>svataḥ pramāṇa</i>	self-justification
<i>parataḥ pramāṇa</i>	justification by another (certification by an inference, according to Nyāya)
<i>āpta</i>	an expert, authority, or reliable person
<i>alaukika</i>	extraordinary, “other-worldly”
<i>arthāpatti</i>	presumption; reasoning by elimination; reasoning to the best explanation
<i>svaparakāśa</i>	self-revelatory
<i>parataḥ prakāśa</i>	not self-revelatory
<i>upādhi</i>	an “undercutter,” a special condition that vitiates an inference; an exception to a rule or pervasion (<i>vyāpti</i>); a non-essential or accidental condition
<i>yogyatā</i> <i>ākāṅkṣā</i> <i>āsatti</i>	three necessary conditions for a sentence to convey meaning, according to the Naiyāyikas: semantic competency, syntactic expectancy and contiguity in space and time
<i>anupalabdhi</i>	non-apprehension; a special <i>pramāṇa</i> whereby absences are known, according to some Mīmāṃsakas
<i>avyabhicārin</i>	“not wandering,” correct; a term appearing in the <i>NyS</i> ’s definition of <i>pratyakṣa</i>
<i>anuvyavasāya</i>	apperception; introspection
<i>jāti</i>	universal, synonomous with ‘ <i>sāmānya</i> ’
<i>jñāna</i>	cognition, awareness
<i>bhāṣya</i>	commentary (used within Nyāya circles to refer to the oldest <i>NyS</i> commentary, namely, by Vātsyāyana, c. 400)
Naiyāyika	a philosopher of the Nyāya school
prameya	object of right cognition
pramā	right cognition, knowledge (= <i>pramiti</i>)
pratyakṣa	perception as a means to right cognition (<i>pramāṇa</i>)
anumāna	cogent inference
upamāna	right identification through analogical vocabulary acquisition
śabda	reliable testimony; the testimony of an expert (<i>āpta</i>)
saṃśaya	meaningful doubt
siddhānta	an established tenet; the right view (according to a particular school such as Nyāya)
pūrvapakṣa	the <i>prima facie</i> position; the opponent’s view; a (wrong-headed) objection (that the <i>siddhānta</i> corrects)
tarka	eliminative reasoning; <i>reductio ad absurdum</i> ; reflection on possibilities
nirṇaya	ascertainment
vāda	one of three types of debate or discussion (<i>kathā</i>) according to the Naiyāyikas: discussion aimed at arriving at the truth
jalpa	discussion aimed at winning in a debate; wrangling

viṭaṇḍa	debate where one is only on the attack (with an aim to win) neither advancing nor defending a position of one's own
arthāpatti	“presumption”; an independent pramāṇa according to some; circumstantial implication
pada	word
vyakti	an individual, a particular
ākṛti	form, shape
jāti	class, genus, universal (= sāmānya)
Naiyāyika	a philosopher of the Nyāya school
ākāśa	ether, the medium of sound
guṇa	quality
adr̥ṣṭa	“the unseen force”; usually understood as karma, i.e. (according to Nyāya) psychological valency due to the merit or demerit of one's actions and regulated by God
buddhi	equivalent to <i>jñāna</i> (q.v.) according to Nyāya; the “Great Mind” or “Reason” according to the rival Sāṃkhya school
kṣaṇa	moment, point-instant
Kṣaṇikavādin	an advocate of “momentariness,” the doctrine that nothing lasts more than an instant; a Buddhist
vyāpti	pervasion, invariable concomitance, inference-warranting pervasion
pratijñā	proposition, proposition to be proved by inference
prasaṅga	unfortunate consequence or ramification; dialectical refutation
cit	consciousness
jñāna	cognition
śabda	testimony, word (of an authority)
pratyakṣa	perception
pakṣa	inferential subject
viśayatā	“having an object,” intentionality
hetu	reason, prover
sādhya	property to be proved, probandum