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<i>Abhāva</i>	Absence.
<i>Abhedaikatvasaṁkhyā</i>	When a number in general is expressed from which any number can be understood.
<i>Adhīṣṭa</i>	A respectful command; polite expression of wish with felicitation.
<i>Ajahatsvārthā</i>	It mainly concerns the compounds and lays down that each member of the compound expresses its individual meaning and that the compound has no separate denotative function.
<i>Ākāṅkṣā</i>	Expectancy which means incompleteness of the sense of a word due to the absence of another word.
<i>Akarmaka</i>	Intransitive which does not require or expect any object to be covered by its activity. The grammarians hold that the verbal activity and its fruit are centred in one and the same substratum in the case of the intransitive roots.
<i>Ākhyāta</i>	A verbal form . But in the philosophical treatises of Nyāya , Mīmāṃsā and Vyākaraṇa , <i>ākhyāta</i> is generally taken in the sense of a conjugational ending.
<i>Āmantraṇa</i>	Permission to do as one likes.
<i>Anukaraṇa</i>	Imitation; a word, uttered in imitation of another; Onomatopoeic word.
<i>Anukārya</i>	The word which has been imitated.
<i>Anvaya</i>	Concomitance; the positive relation of smoke with fire can be termed as <i>anvaya</i> .
<i>Anvaya-vyabhicāra</i>	Inconstancy of co-presence.
<i>Anvaya-vyatireka</i>	Agreement in presence and agreement in absence. This is the basis upon which the knowledge of the invariable concomitance depends.
<i>Arthaniyama</i>	Restriction with reference to the meaning of the case-endings.
<i>Arthāpatti</i>	Presumption. It is a means of knowledge.
<i>Āsatti</i>	Proximity, i.e. utterance of words without interval.

<i>Āśraya</i>	Substratum. In the VBS the conjugational affixes are held to denote the substratum of action or result.
<i>Ativyāpti</i>	Over-extension of a definition. When a rule or definition applies to places where it should not apply, it is said to suffer from the defect of <i>Ativyāpti</i> .
<i>Āvāpodvāpa</i>	Method of agreement and disagreement.
<i>Avyāpti</i>	A definition is said to suffer from the defect of <i>Avyāpti</i> when it does not cover the instances, for which it is formulated.
<i>Avyayībhāva</i>	Name of compounds in which the first member generally plays the role of the principal word.
<i>Bahuvrīhi</i>	Name of the compounds which denote objects quite distinct from those which are shown by the constituent members of the compounds.
<i>Balavadaniṣṭānanubandhitva</i>	Property of not being associated with a greatly undesired result.
<i>Bhāvanā</i>	The term <i>bhāvanā</i> has several meaning. The grammarians hold it on a par with action (<i>vyāpāra</i>) denoted by a verbal root. The Naiyāyikas list it under <i>saṃskāra</i> which having been produced by experience gives rise to memory . The Mīmāṃsakas define it as the particular activity of an agent conducive to the production of that which is to come into being. This may be explained by the following example . Viṣṇumitra orders Devadatta to bring a cow . The former intends to generate an inclination in the latter's mind so that he may be prompted to bring the cow . The intention or effort on the part of Viṣṇumitra and Devadatta's inclination are both called <i>bhāvanā</i> which, according to the Mīmāṃsakas is denoted by the affix added to the verbal root to form the optative or the imperative.
<i>Bhāvapratyaya</i>	A class of affixes which denote the sense of some state or quality.
<i>Bhāvavācya</i>	In <i>bhāvavācya</i> the post-verbal affix agrees with <i>bhāva</i> (action) and is always in the person singular because <i>bhāva</i>

	is taken to be a single whole.
<i>Dharma</i>	A property which qualifies a thing or a letter or a word.
<i>Dharmin</i>	A qualified which is qualified by a property (<i>dharmā</i>).
<i>Dhātu</i>	A word which denotes action and result . The Pāṇinian <i>dhātupāṭha</i> includes about 2200 roots which can be called primary roots as contrasted with the secondary roots. The letter are divided into two main groups: 1. Roots derived from the roots. 2. Roots derived from the basic elements other than the roots.
<i>Dvandva</i>	Name of the compounds formed by two or more words used in the same case. A <i>dvandva</i> compound takes place either in the sense of mutual relationship or collection.
<i>Dvigu</i>	A subdivision of the <i>tatpuruṣa</i> compounds which are formed with a numeral as the first member.
<i>Guṇa</i>	Attribute; the second out of the three degrees of a vowel, namely the primary degree, <i>guṇa</i> degree and <i>vr̥ddhi</i> degree.
<i>Iṣṭasādhanaṭva</i>	Property of being the means to a desired end.
<i>Jahatsvārthā vṛtti</i>	A grammatical function in which the constituent members of an accomplished or finished word give up their individual sense and give rise to a single unified meaning.
<i>Jāti</i>	A generic property which has been accepted by the Grammarians as one of the five denotations of nominal stems.
<i>Kāla</i>	Time notion in general expressed in connection with an activity in three ways: past, present and future.
<i>Kalpanāgaurava</i>	Prolivity in speculation; extravagance of speculation.
<i>Kāraka</i>	Literally means the doer of an action. Actually the word <i>kāraka</i> means the capacity, instrumental in bringing about an action. This capacity is looked upon as the sense of the case-endings. There are six <i>kāraḥ</i> : <i>kartr̥</i> (nominative), <i>karman</i> (accusative), <i>karāṇa</i> (instrumental), <i>sampradāna</i> (dative), <i>apādāna</i> (ablative), <i>adhikaraṇ</i> (locative). <i>Sambandha</i> (genitive) is not accepted as a <i>kāraka</i> by the Sanskrit

	Grammarians.
<i>Karaṇa</i>	Instrument; the term also signifies the most efficient means for accomplishing an act.
<i>Karmadhāraya</i>	A Variety Of <i>Tatpuruṣa</i> Compounds In Which The First Member Is Generally A Qualifier (<i>Viśeṣaṇa</i>) having the same declensional ending as the second member has.
<i>Karmakarṭr</i>	An object of the transitive verb which functions as the subject when there is marked facility of action; a reflexive subject; the prompted subject used in the accusative (See VBS, p. 196)
<i>Karman</i>	Object of a transitive verb defined as something which the agent or the doer of an action wants primarily to achieve. It is described to be of three kinds with reference to the way in which it is obtained from the activity. 1. <i>Vikārya</i> , when a transformation or change is noticed in the object as a result of the verbal activity. 2. <i>Prāpya</i> , the object in which no change is seen by the action of the subject. 3. <i>Nirvartya</i> , when the object is brought into being under a specific name.
<i>Karmavācya</i>	Passive voice; in <i>karmavācya</i> the post-verbal affix agrees with the object of the verb.
<i>Karṭr</i>	Agent of an action; subject; name of a <i>kāraka</i> or instrument in general, of an action, which produces the fruit or result of an action without depending on any other instrument.
<i>Karṭṛvācya</i>	Active voice; in <i>karṭṛvācya</i> the pose-verbal affix agrees with the agent (<i>karṭr</i>) of the verb.
<i>Kriyā</i>	Verbal quality; philosophically speaking it is defined as <i>sattā</i> appearing in temporal sequence in various things.
<i>Kṛt</i>	A class of post-verbal affixes other than the conjugational ones; primary affixes.
<i>Kṛti</i>	Effort. It is denoted by the post-verbal affixes according to the Naiyāyikas. The Grammarians view it as action in general.
<i>Kṛtisādhyatva</i>	Property which resides in an object that can be accomplished

	or achieved by one's effort; feasibility.
<i>Kubjaśaktivāda</i>	The theory that the faculty of denotation residing in a word is known so far as the denotation of the word is concerned whereas it is unknown in respect of its relational meaning.
<i>Lakāras</i>	Ten sets of verbal or conjugational endings representing tenses and modalities.
<i>Lakṣaṇā</i>	Faculty of indication or implication residing in a word. It subordinates or abandons the real meaning of a word and helps comprehend a different but related meaning.
<i>Liṅga</i>	Gender which is accepted by the Grammarians as one of the five meanings of a nominal stem.
<i>Nimantraṇa</i>	Invitation; assigning a duty, that is, directing a person like a grandson on the necessary occasions such as <i>śrāddha</i> ceremonial meal.
<i>Nipāta</i>	Particle which possesses no gender and number, and after which the case-ending is elided.
<i>Paryudāsa</i>	Negation for the sake of exclusion. In this particular sense, the particle <i>nañ</i> is compounded with the nouns.
<i>Phala</i>	Fruit of an action that goes to the agent. It also means the result of a grammatical operation or grammatical injunction.
<i>Prakaraṇa</i>	Context; a section where a particular subject is treated.
<i>Prākṛta-dhvani</i>	Primary sound which manifests the <i>sphoṭa</i> which is the meaning bearing unit according to the Grammarians.
<i>Prakṛti</i>	Original base of a word which is used in language by the addition of affixes. It has two kinds: 1. Roots 2. Nominal stems.
<i>Prārthana</i>	Request; solicitation
<i>Prasajya</i>	One of the two kinds of negation. In this sense the particle <i>nañ</i> is used independently with a verbal form or a verbal activity.
<i>Prātipadika</i>	A word which is possessed of some sense, but which is neither a root nor an affix.
<i>Pratyāhāra</i>	An abbreviation having the first and last letters of a group of

	several letters, etc. to be indicated by it.
<i>Pratyaya</i>	An affix or termination as contrasted with the base (<i>prakṛti</i>). It is generally added after the base.
<i>Pratyayaniyama</i>	Restriction with reference to the use of case-endings. It is synonymous with <i>śabda-niyama</i> .
<i>Pravartanā</i>	Prompting or inducement which is the denotation of <i>līn</i> affixes in general; an activity on the part of a person which leads to another person's doing something as desired by the former.
<i>Rajas</i>	One of the three elements constituting all objects as conceived by the Sāṅkhya system of philosophy.
<i>Sāmānādhikarāṇya</i>	The state in which the words are used with the same case-endings although the gender and number sometimes differ.
<i>Sāmarthyā</i>	The capacity of a word to express its meaning. However, the term is used rather technically in the sense of compatibility or connectedness.
<i>Samāsa</i>	The combination of two or more words so as to express a single composite sense.
<i>Śabdārthavivarāṇa</i>	The elucidation of a word by another expression containing different words expressing the meanings of different constituents of the word to be elucidated.
<i>Sakarmaka</i>	A transitive root, by virtue of the nature of its meaning, that is, verbal activity, requires or expects an object to be covered by its activity. According to the Grammarians, the verbal activity and its object, in the case of the transitive verbs, reside in different substratums.
<i>Śakti</i>	Faculty of import or denotation which is possessed by the words permanently according to Kaunḍa Bhaṭṭa.
<i>Samketa</i>	Conventional relation between words and their meanings.
<i>Saṅkhyā</i>	Number.
<i>Sampraśna</i>	Inquiry or deliberation.
<i>Samśarga</i>	Syntactical connection between words which is necessary for the comprehension of the meaning of a sentence.

<i>Sannidhi</i>	Proximity, that is, utterance of words without interval.
<i>Sarvanāma</i>	Pronoun. There is no definition as such given of the word pronoun but the words, called pronoun, are enumerated in Pāṇini's Grammar (1.1.27 to 1.1.36)
<i>Sattva</i>	An accomplished object; one of the three elements constituting all objects. The state of the predominance of <i>sattva</i> consists in masculineness, according to the Grammarians.
<i>Sphoṭa</i>	Internal word (<i>śabda</i>) which communicates the meaning. It is revealed when the word is uttered by the speaker and heard by the addressees.
<i>Śruti</i>	A direct Vedic statement.
<i>Sūtra</i>	Aphorism; a very short and concise enunciation laying down something in a scientific treatise.
<i>Tādātmya</i>	Relation of non-difference; limiting relation of absentee (<i>pratiyogin</i>) to a mutual absence (<i>anyo 'nyābhāva</i>).
<i>Taddhita</i>	Secondary affixes added to the words other than the verbal roots.
<i>Tamas</i>	One of the three elements constituting all objects. The other two are <i>sattva</i> and <i>rajas</i> and the state of evenness of the three elements is neuterness.
<i>Tātparya-grāhaka</i>	Signifier of the purport.
<i>Tātparya-jñāna</i>	Knowledge of the intention of the speaker.
<i>Tātparyārthavivarāṇa</i>	The elucidation of a word which is semantically obtained.
<i>Tatpuruṣa</i>	Name of a class of compounds in which generally the second member plays the role of the principal.
<i>Uddeśya</i>	Subject-part of a sentence as opposed to the predicate-part. But in the <i>Vaiyākaraṇabhūṣaṇasāra</i> , <i>uddeśya</i> is denoted by the fourth triplet of declensional endings. It is the case which the agent aims at through the object as an instrument in that respect.
<i>Upādhi</i>	A limiting adjunct.
<i>Upasarga</i>	Prefixes which are added before the verbs.

<i>Vākya</i>	Sentence giving an idea in a single unit of expression consisting of the verb with its <i>kāraṅgas</i> or instruments and adverbs.
<i>Vaikhāṇḍya-dhvani</i>	Secondary sound which is the cause of the continued perception of the already manifested <i>spṛṣṭa</i> (q.v.).
<i>Vākyabheda</i>	Syntactical disunity. It occurs when a sentence is construed in a manner that it conveys more than one independent sense.
<i>Vārtika</i>	An additional statement which is as much authoritative as the original one to which it is appended for the purposes of correction, completion of explanation. Kātyāyana wrote about 4000 <i>Vārtikas</i> on the <i>sūtras</i> of Pāṇini's <i>Aṣṭādhyāyī</i> .
<i>Vidhi</i>	Injunction, that is, inducing or commanding a subordinate person to do something. <i>Vidhi</i> as the denotation of <i>liṅ</i> is <i>pravartanā</i> qualified by the absence of an inhibitory factor.
<i>Viśeṣaṇa</i>	Adjective; a qualifying word which generally agrees with the substantive in number, gender and case-ending.
<i>Viśeṣya</i>	Qualificand, substantive as opposed to an adjective (<i>Viśeṣaṇa</i>).
<i>Vyakti</i>	An individual which is the abode of universal and which, according to the Grammarians, is one of the meanings of a nominal stem.
<i>Vyāpaka</i>	That which covers or applies to the whole in entirety.
<i>Vyāpāra</i>	An activity denoted by a verbal root. It is described to be made of a series of continuous subordinate activities carried on by different agents and instruments helping the process of the main activity.
<i>Vyapekṣā</i>	Mutual expectancy in the sense which obtains between two different words connected with each other in a sentence.
<i>Vyāpyatva</i>	Property residing in a term which is pervaded by a more extensive term.
<i>Vyatireka</i>	Absence; non-concomitance, the association of the absence of fire with the absence of smoke can be called <i>vyatireka</i>

	kind of concomitance. To put it differently <i>vyatireka</i> is the uniform experience of the co-absence of fire and smoke.
<i>Vyatireka-vyabhicāra</i>	Inconstancy of co-absence.
<i>Yogavibhāga</i>	Bifurcation of a rule (<i>sūtra</i>). This technical device is resorted to in Pāṇini's <i>Aṣṭādhyāyī</i> in order to derive certain words which otherwise would not be possible according to Pāṇini's rules.
<i>Yogyatā</i>	Consistency among the words in a sentence.