

his followers, and equally by the Vedāntists, although no mention is made of it, as of a *pramāṇa*, in the *Brahma-Sūtras*; (*Gauḍapāda* is mistaken in mentioning it in his comm. on the *Sāṅkhyakār.* v. 4. as one of *Jaimini's pramāṇa*); the *Sāṅkhyā* systems consider it as comprised under the *pramāṇa* **आप्तवचन** q. v. and the *Nyāya* under the *pramāṇa* **अनुमान** q. v. In *Kaṇāda's* or the *Vaiśeṣika* system it is the seventh or last **पदार्थ** or category, and distinguished as **संसर्गभाव** and **अन्योन्याभाव**, the former again as **प्रागभाव**, **ध्वंस** and **अत्यन्ताभाव**; for the definition of these terms see s. vv.; (hence the word occurs also in the plural, e. g. in the *Bhāṣaparichchheda*: **विशेषणतया तद्वदभावानां ग्रहो ऽभवत्**); *Gauḍapāda* divides **अभाव** in **प्रागभाव**, **इतरेतराभाव**, **अत्यन्ताभाव** and **सर्वाभाव** qq. vv. ⁴ Destruction, death; e. g. in the *Vedānta S.*: **अभावं बादरिराह ह्येवम्** (*Ani-panar.*: **मुक्तस्य देहाद्यभावं बादरिराह** &c.; *Sāṅkara*: **तस्मादभावः शरीरेन्द्रियाणां मोक्षे**); or *Bhāṭik.*: **अभावे भवतां यो ऽस्मिन्निवृत्तस्यास्त्वजीवनिः** (*Jayam.* and *Bharatas.*: **अभावे विनाशे**). The instances from *Vyāsa* and *Vṛihasp.* under 2. and similar ones might be referred apparently to the meaning 'death', but it seems more correct to render them 'if the parents are no more' or 'in the absence of the parents' &c. instead of 'on the death of the parents' &c. E. **अ** neg. and **भाव**.

II. *Bahuvr.* f. (**-वा**) A shade, a shadow (? according to the *Nighanta-Prakāśa*). E. **अ** priv. and **भाव**.

अभावत्व n. (**-त्वम्**) The category of non-existence (see **अभाव** I. 3.); e. g. in the *Siddhāntamuktāv.*: **अभावत्वं द्रव्यादिषट्कान्योन्याभावत्वम्**. E. **अभाव**, taddh. aff. **त्व**.

अभावन Tatpur. n. f. (**-नम्-ना**) ¹ Non-perception, absence of correct understanding; e. g. a comm. on the Yoga term **प्रमाद** q. v., **प्रमादः समाधिसाधनानामभावनम्**. ² Absence of religious meditation or contemplation. E. **अ** neg. and **भावन**.

अभावनीय Tatpur. m. f. n. (**-यः-या-यम्**) Not to be contemplated, inconceivable, incomprehensible. E. **अ** neg. and **भावनीय**.

अभावयितु Tatpur. m. f. n. (**-ता-त्री-तृ**) Not perceiving, not comprehending; e. g. not comprehending Agni, i. e. not worshipping him, *Sāyaṇa*: **अविद्वांसः। अत एवापस्था अद्रष्टारः। यद्वा विद्वांसो ऽप्यभावयितारः। अनुपासका इत्यर्थः**. E. **अ** neg. and **भावयितु**.

अभाविन् Tatpur. m. f. n. (**-वी-विनी-वि**) What will not, or is not to, be; comp. **अभाव्य**; e. g. in the *Hitopad.*: **यदभावि न तद्भावि भावि चेन्न तदन्यथा**. E. **अ** neg. and **भाविन्**.

अभाव्य Tatpur. m. f. n. (**-व्यः-व्या-व्यम्**) What is not to be, not destined to be; e. g. in *Bhartrihari*: **नाभाव्यं भवतीह कर्मवशतो भाव्यस्य नाशः कुतः**. Comp. the preceding. E. **अ** neg. and **भाव्य**.

अभाषण Tatpur. n. (**-णम्**) Silence; also as a religious act, comp. **मौन**. E. **अ** neg. and **भाषण**.

अभाषितपुंस्क Tatpur. n. (**-स्कम्**) (In Grammar.) A word which can neither become a masc. nor a neuter, i. e. a word which is always a feminine; (see the explanation of **भाषितपुंस्क**); e. g. *Pāṇini*: **अभाषितपुंस्काश्च**. E. **अ** neg. and **भाषितपुंस्क**, scil. **प्रातिपदिक**.

अभि ind. (see **निपात**, **उपसर्ग**, **गति**, **कर्मप्रवचनीय**) A particle implying the notion of proximity, hence of conjunction, relation, superiority, excess, in their literal and metaphorical acceptations (and thus becoming in many instances synonymous as well with **आ**, **अनु** as with **अधि**, **अपि**, **अति**); it is used either as a prefix to verbs, and as such, in the Vedas and archaic passages of the classical literature, also detached from the verb (very much in the same manner as German prepositions when connected with verbs): or as a separable preposition: or, in the Vedas and archaic passages of the classical literature, as an adverb. With nouns it may form Tatpur., Bahuvr. and Avyayibh. compounds. It appears, too, in the protracted form **अभी**; e. g. (ved.) **अभी शु णः**, and comp. **अभीक**, **अभीघात**, **अभीषद्** &c.

1. (as a prefix to verbs it means) ¹ Towards, to (implying proximity); e. g. **गम्** or **इ** or **या**, with **अभि**, 'to go towards, to approach'; **क्रम** or **धाव्**, with **अभि**, 'to attack'; **वह्** with **अभि**, 'to carry towards'; **वद्** with **अभि**, 'to salute'; in many instances where the radical itself implies this notion, it increases merely the power of the verbal meaning and becomes often untranslatable in English; e. g. **पीड्** 'to squeeze, to vex' has the same meaning, but in an increased degree, with **अभि**, **ग्रह्** with **अभि** means, like **ग्रह्**, 'to receive'; **भर्त्स्** 'to reproach, to threaten' has the same sense with **अभि**; **हन्** with **अभि** means the same as **हन्** &c. ² Towards, for, against (implying relation, when the same remark applies as before); e. g. **लप्** with **अभि**, 'to desire, to wish for', **राध्** with **अभि**, 'to be favourable towards', **द्रुह्** with **अभि**, 'to have animosity against'; **युज्** with **अभि** (esp. pass.), 'to bring an action against, to accuse'. ³ On, upon (implying contiguity and answering frequently the cognate English be-); e. g. **सु** with **अभि**, 'to pour the juice of the Soma upon', **सिच्** with **अभि**, 'to sprinkle upon, to be-sprinkle', **जन्** with **अभि**, 'to be be-got'. ⁴ On, above, over (implying superiority or mastership); e. g. **भू** or **अस्** (cl. 2.) with **अभि**, 'to overpower'; **अस्** (cl. 1. or cl. 4.) with **अभि**, 'to study' (comp. **गम्**, **इ** &c. with **अधि**).

2. (as a separable preposition) with a noun following or preceding in the accusative; ¹ Towards, to, in the direction of; e. g. *Vājas.*: **सुप्रजाः प्रजाः प्रजनयन्परीह्यभि रा-यस्योषेण यजमानम्**; or *Manu*: **तं चेदभुदियात्सूर्यः** &c.; (comp. s. v. **अभिनिर्मुक्त**); or comm. on *Pāṇ.*: **वृक्षमभि विद्योतते विद्युत्**. ² Towards, with regard to (implying relation); e. g. *Rīgv.* or *Vājas.*: **त्रिपादूर्ध्वं उदैत्सूर्यः पादो ऽस्त्रिहाभवत्पुनः। ततो वि-ष्वङ्मन्त्रात्मसाशनानश्ने अभि**; or *Siddh. K.*: **भक्तो हरिमभि**. ³ For the sake of, on behalf of, on account of; e. g. *Sāmav.*: **यत्र न पूर्वे पितरः पदज्ञा स्वर्विदो अभि गा अद्रिमिण्ण**; or *Bhāṭik.*: **अभि बोतिष्यते रामो भवन्तमचिरादिह**. ⁴ In, on; e. g. *Rīgv.*: **सध्रीचीनेन मनसा तमिन्द्र ओजिष्ठेन हवनाहन्नभि दून्** '... on certain days'; or **यत्ते गात्रादग्निना पच्यमाना-दभि शूलं** (on the spit) **निहतस्यावधावति** &c. ⁵ Over (implying dominion, mastership); e. g. *Rīgv.*: **स तु शुधि शुत्वा यो दुचोयुर्वीर्न भूमाभि रायो अर्यः**. ⁶ By (implying distribution), severally; e. g. comm. on *Pāṇ.*: **वृक्षं वृक्षमभि सिञ्चति** or **देवं देवमभि सिञ्चति**.