

JAINA GEM DICTIONARY.

A

Abâdhita (अबाधित)—Irrefutable by any other mode of proof or argument. As 'that fire is cold,' is refutable by obvious observation; therefore coldness cannot be the सच्च्य or inference from fire, *i.e.*, it is not अबाधित.

The conclusion must be sound and free from fallacy.

Âbhâsa (आभास)—Fallacy.

Abhâsâtmake (अभाषात्मक)—Not uttered by the mouth.

Abhâva (अभाव)—

(1) The non-existence of one substance or thing in another. This is merely a corollary from the famous first Law of Thought. All A is A; *i.e.*, no A is non-A; *i.e.*, A never exists in non-A.

(2) Non-existence of a past condition.

(3) Privation.

(4) One of the seven Vaiśeṣika categories. It is a Padârtha, the knowledge of which is dependent on its contradictory.

Abhâvabhâva (अभावभाव)—The beginning to transform the future into the present condition.