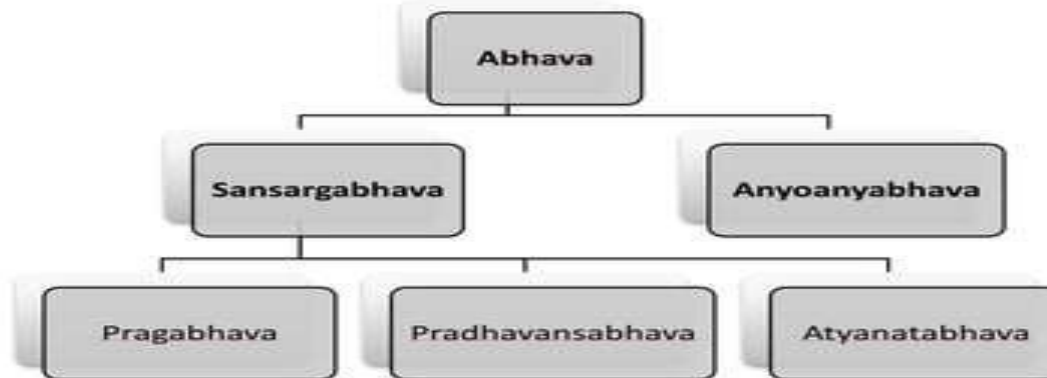


Department :- Ayurved Samhita & Siddhant

Topic: Abhava

Definition:

- प्रतियोगिज्ञानाधीन ज्ञानविषयत्वमभावत्वम्।
- The knowledge of which depends upon its opponent (*Pratiyogi*).
- Bhava means existence.
- The category which is described as negation, absence, non existence, lack or want is known as Abhava or non existence.
- It is not here or it is not that (A is not B or A is not in B) are the examples of non existence.

Types of Abhava:

B. Pradhvansabhava

सादिरनन्तः प्रध्वंसः। उत्पत्त्यनन्तरं कार्यस्य। Ta.Sa.

- pradvansa- destruction.
 - This type of absence comes in knowledge after thing is destroyed.
 - E.g. Chair/pot does not exist after it is destroyed. Disease does not exist after it is destroyed.
 - Sadi- it has beginning
 - Ananta- endless / never ending
- Like, non existence of table after the destruction of a table and the absence of a child after his death etc.
Once this type of absence takes place it never ends.

C. Atyantabhava

- त्रैकालिकसंसर्गावच्छिन्नप्रतियोगिताकोऽत्यन्ताभावः। यथा भूतले घटो नास्तीति। Ta.Sa.
- Absolute non existence is the absence of one thing in another at all the time, past, present and future.
- E.g. As the square is always absent in the circle, horns of rabbit, color in the sky, Uterus in male, Prostate in female. Absence of cool nature in fire. These examples which are never happened and will not happen in future.
- **Anadi**- beginning less
- **Anant**- Endless
- **Eternal**- *Shashvat*
- *Atyantabhava*, as other types of *Sansargabhava* does not define the absence of *Padarth* but defines the absence of two present articles. For example space and color are two

- Eternal
- Two things which are different from each other exclude each other at all time and under all circumstances.

Sansargabhava	
Pragabhava	Anadi, Saanta, Bhutakala
Pradhvansabhava	Saadi, Anant, Bhavishyakala
Atyantabhava	Anadi Ananta, Trikala abhava

Abhava in Ayurved:

- Ayurved has not accepted Abhava directly.
- In Ch.Su.11, All substances of Universe are classified into two categories: 1. sat 2. Asat. *Asat* is Abhavatmaka padarth.
- Health is also defined as there is no *Dhatu Vaishamya* (Absence of *Dhatu vaishamya*). Simultaneously, disease may be there as there is no *Dhatu samya* (Absence of dhatusamya).
- If there is absence of signs and symptoms of diseases, the person is healthy.
- If there is absence of signs and symptoms of health, the person is unhealthy.
- After completing the treatment of disease, if there is absence of prior signs & symptoms, one can say that the treatment is successful.
- After completing the *Shodhana*/ any procedure, if there is absence of *Atiyoga*, *Hinayoga* and *Mithyayoga*, one can say that the appropriate therapy is administered.