Abhidhā, the primary verbal function, has arrested the interest of scholars pertaining to various schools of thought for centuries. The present work is primarily an outcome of a keen interest developed in me during my studies at the post-graduate level in the University of Gauhati, where Abhidhā had to be studied from both Alamkārika and Nyāya-Vaiśeṣika points of view. Subsequently I came to be inclined to make an in-depth survey of the primary significative function in critical and comparative lines. I was also initially encouraged to study this intricate and interesting subject by Professor Mukunda Madhava Sharma, M.A., Ph.D., D. Lit., Kāvyatīrtha, presently the Vice-Chancellor of Dibrugarh University. So I started my work under the able guidance and supervision of Professor Ashok Kumar Goswami of the Department of Sanskrit, Gauhati University.

For the sake of specific treatment of the various issues connected with the subject, it is deemed suitable to divide the work into six chapters. The CHAPTER ONE thereof is introductory in character. The CHAPTER TWO deals with an introduction to the nature of words, meanings and their
significant functions. Abhidhā being an epistemologica-

cal issue coming under the perview of Sabdapramāṇa, vari-

ous aspects of the problem of verbal comprehension have

been examined in brief in this chapter. In CHAPTER THREE,

a comprehensive study has been carried on with regard to

the concept and treatment of Abhidhā in various

philosophical schools, Grammar and Poetics as well. The

CHAPTER FOUR deals with the classification of Abhidhā

into Rūḍhi, Yoga, Yogarūḍhi and Yeugikarūḍhi types. The

CHAPTER FIVE is devoted to an examination of the scope of

Abhidhā from various angles. The concluding CHAPTER SIX

deals with the question as to how far the function of

Abhidhā is involved in bringing out the import of a

proposition. The concluding remarks also have been made

in this very chapter.

As I now humbly submit this piece of work for an

assessment by the learned, I may humbly quote the follow­

ing great words of Jayantabhaṭṭa, the author of the

Nyāyamaṇjarī:

kuto vā nūtanaṁ vastu veyamutprekṣitum kṣamāḥ /
vacovinyāsvaicitryamātramatra vicāryatam //

( Suresh Chandra Borah)

02.12.94

(Suresh Chandra Borah)