

PREFACE

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 Ālaṃkārika 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., Kāvya-tīrtha, 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 epistemological issue coming under the perview of Śabdapramāṇa, various 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 Yaugikarūḍhi 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 following great words of Jayantabhaṭṭa, the author of the Nyāyamañjarī :

kuto vā nūtanam vastu vayamutprekṣitum kṣamāḥ /
vacovinyāśavaicitryamātramatra vicāryatām //

Suresh Chandra Borah
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