PREFACE

All the schools of Indian philosophy both āstika and nāstika are unanimous about perception or pratyakṣa pramāṇa as the first and foremost of all the pramanas. Perception is the primary and the fundamental of all the sources of valid knowledge and it is universally recognized. The philosophical texts are replete with various discussion on perception and has drawn the attention of the scholars since long. However, a systematic discussion on the theory of perception in the six systems of Indian philosophy has remained so far elusive. It is therefore imperative to study the different views on perception by different commentators revealing new insight on the subject. In this dissertation efforts have been made to include diversified views of the modern critics to bring out a critical analysis of the subject. The materials available in the six systems of Indian philosophy have been analyzed and compared with nāstika schools and other systems of Indian philosophy in an effort to make analytical evolution of perception in the perspective of six systems of Indian philosophy. The present work is thus essentially analytical, critical and comparative in nature. However, it can be comprehended that it is too difficult to incorporate the entire relevant documents in such a condensed dissertation and I am aware of such possible short comings in the present work.

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