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Perception is a direct source of knowledge

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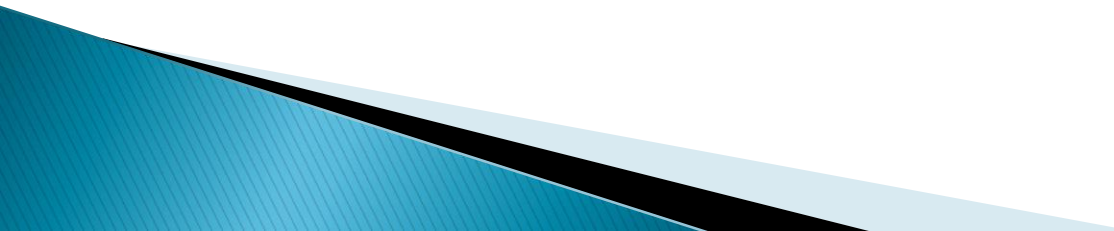
The word 'aksa' in 'Pratyaksa' means the sense organ and 'Prati' means all the sense organ, therefore the word Pratyaksa means the function of each of the sense organs in respect of their appropriate objects.

Perception is a direct source of knowledge

Eye ---- Visual objects.

No mediate between sense and objects.

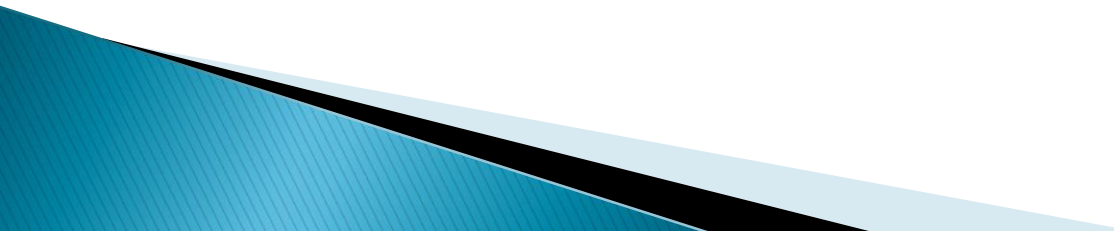
Immediate source of Knowledge.

- ▶ Four distinct and independent means of knowledge according to Nyaya.
 - ▶ Perception is the first and the most fundamental and primary source of knowledge.
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Definition of perception

- ▶ Annambhatta-- “Intriyartha sannikarsajanyam jnanam pratyaksam”.
- ▶ Viswanath pancanana - “Indriyajanyam jnanam pratyaksam”.
- ▶ The sense object contact is called sannikarsa. It is the knowledge which occurs directly and immediately.

Perception is not mediated by other knowledge.

- ▶ Inference is produced through the knowledge of a sign or Linga.
 - ▶ Upamana is produced through the knowledge of a Sadrsyajnana.
 - ▶ Shabda is produced through the knowledge of a word.
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The definition of Perception by Gautama

- ▶ Indriyarthasannikarsotpannam jnanam avyapadesyamamayabhicari Vyayasayatmakam pratyaksam.

There are four points in the definition of perception

- ▶ Indriyarthasannikrasa (sense object contact).

Avyapadesyam: Unnameable

- ▶ The second character of Perception mentioned by Gautama, is that it is non-expressible in word. Perception is knowledge of an object which is not characterized in any way. It is an apprehension of the object as 'something' but not as related to a class and called by a name.

Avyabhicari: Non-erroneous:

- ▶ Avyabhicari means non-erroneous, cognition, mentions the logical condition of valid Perception.

Vyavasayatmakam; determinate

- ▶ Determinate Perception has been mentioned by Gautama as Vyavasayatmakami i.e. well defined. Gautama mentions determinate among the characteristics of pratyaksa. It is definite, that is to say, what is perceived directly is of a definite character.

