

# Indian Philosophy

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## *Lecture – 41*

### **Self Assessment Questions & Possible Answers**

1. What are the criticisms made against ātmakhyātivāda?

Ans.: Atmakhyāti is prescribed by Vijnāna vādins (Yogāchāra school) of Buddhism. They viewed that mind alone is real and the reality consists of a series of momentary cognitions. Error lies when we consider what is mental as material. For example, cognizing shell as silver. Here, the silver appears in delusion as real. It is real, not as existing outside in space but as a mode of mind. A criticism is made against this explanation, i.e. since everything is an idea only, it does not explicate any difference among knower, knowledge, and known.

2. Distinguish ‘smruti’ from ‘sruti’.

Ans.: Smruti stands for memory and sruti expresses about hearing. The literal meaning of smruti is that ‘which is remembered’ whereas sruti implies listen to the Guru or instructor. The instructor may be the Hindu sacred texts, such as the Vedas, Upanishads, etc.

3. Briefly explain the difference between savikalpaka and nirvikalpaka perception.

Ans.: Savikalpaka perception is a determinate perception whereas nirvikalpaka perception is an indeterminate perception. In the case of determinate perception, a cognizer cognizes the object by identifying its possible features and able to discriminate that object from others. This phenomenon is not feasible in case of indeterminate perception. In this case, the cognizer is in dilemma to identify the object with its possible features.

4. What is ‘anyathākhyātivāda’?

Ans.: It is a theory of error advocated by Bhatt School of Mimāmsā. According to them, perceptual error lies because of the difference found between recollection and perception. When a cogniser perceives a snake instead of rope, the idea of snake exists in his/her mind. It is not occurred due to recollection. Further, when the snake is sublated by rope, it doesn’t mean that the notion of snake is vanished and it has no existence, or it exists in some other place. Both rope and snake exist in the mind of the cogniser in that particular moment and in that particular space. As a result (s)he commits the perceptual error.