

## Examrace

# Classical Indian Epistemology the Theory of Khyativada, Atma, Sadasat and Anirvachniya Khyati

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## Classical Indian Epistemology: The Theory of Khyativada & Eight Theories (Philosophy)

### Khyati-Vada

- Khyati means error and Vada means discourse or theory.
- So, Khyati-Vada is the theory of error.
- It means errors that occur in perception.
- The schools of Indian philosophy accept eight theories of error. They are;
  - Atma-Khyati
  - A-Khyati
  - Sadasat-khyati
  - Anirvachniya-khyati
  - Asat-Khyati
  - Anyatha-khyati
  - Sat-Khyati
  - Viaparita-khyati

### Atma-Khyati

- It is referred to as the idealistic theory.
- It negates all external objects.
- Here, perception includes mental Vritti or modification.
- Advocated by Yogacara/Vijnana-vada school of Buddhism.
- Error is super-imposition form of cognition on the so called external object which is regarded as unreal.

### A-Khyati

- Advocated by Prabhakara school of Purva-Mimamsa.
- Does not admit of error in the logical sense. No logical distinction between knowledge and error.

- Believe in intrinsic validity of knowledge.
- So, all knowledge is valid per se and error is only partial truth.
- Other words, error is only imperfect knowledge.
- Error also regarded as Non-apprehension.
- Error can never be regarded as unitary knowledge.
- Error is due to the non-discrimination between the two cognitions.
- Error is regarded as commission. Not omission.

### Sadasat-Khyati

- Advocated by Later Sankhya school of Indian philosophy
- It is based upon the united perception of real and unreal object.

### Anirvachniya-Khyati

- Advocated by Advaita Vedanta school of Sankara.
- According to them, object is neither real nor unreal. It is mithya.
- Error is indescribable, indeterminate and inexplicable.
- Error is unreal because it has no existence apart from Brahman and error is not unreal because it projects the world of appearance or phenomenal world.

### Asat-Khyati

- Advocated by Madhyamika School or Shunya-vada school of Buddhism.
- It involves perception of non-existent entities.
- Shunya forms the basis for all apparent perceptions.
- It was believed to be given by Nagarjuna.

### Anyatha-Khyati

- Advocated by Nyaya-Vaisesika school of Indian Philosophy
- This theory of error is similar to Kumarila's Viaparita-khyati.
- Error is due to wrong synthesis of the presented and the re-presented object.
- In other words, the represented object is confused with the presented object.
- The word, anyatha means elsewhere.
- In other words, the presented object is seen elsewhere and the represented object exists elsewhere.
- The shell is misperceived as silver which exists somewhere else.

- They recognise subjective element in the theory of error.

### Sat-Khyati

- Advocated by Ramanuja of Visishtadvaita Vedanta School.
- According to this theory, there is no error.
- The silver is as real as the shell. The shell appears as silver because there are some particles of silver in the shell.
- This view is similar to the view of Prabhakar's theory of Khyati called a-Khyati.
- Error is regarded as non-apprehension and not misapprehension.
- So, error is regarded as partial truth or incomplete truth.
- Cognition is never regarded invalid.
- There is no subjective element found in error.
- Therefore, distinction between error and truth is only practical.

### Viaparita-Khyati

- Advocated by Kumarila Bhatta school of Purva-Mimamsa.
- There is a logical distinction between truth or knowledge and error.
- Error is misapprehension. Not non-apprehension.
- Error is regarded as a unitary knowledge and not a composition of two imperfect cognitions.
- Error is regarded as omission. Not commission.
- Error is due to positive wrong synthesis of two elements, the perceived and the remembered.
- Memory is cause.

### Points to Remember!

- The theory of error or Khyati accepted by Prabhakara school (Akhyāti) , the Sat-Khyati of earlier Sankhya school, and the Khyati of Ramanuja school (Sat-Khyati) comes under one group which holds error as mere non-apprehension.
- The theory of error or Khyati accepted by Kumarila school of Purva-Mimamsa (Viaparita-khyati) , the Anyatha-khyati of Nyaya, and the Sadasat-khyati of later Sankhya school come under one group which holds error as mis-apprehension.

### Questions

1. Khyati-vada deals with the theory of

- A. Doubt
- B. Mistake
- C. Error
- D. All of these

Answer: C

2. According to the theory of Khyati-Vada, error occurs in

- A. Pratayaksha
- B. Anumana
- C. Arthapatti
- D. Both A and B

Answer: A

3. Atma-Khyati is advocated by

- A. Madhyamika school of Buddhism
- B. Vijnana-vada school of Buddhism
- C. Buddhism
- D. Both B and C

Answer: B

4. The shell is misperceived as silver which exists somewhere else- this is the view of

- A. Atma Khyati
- B. Viparita Khyati
- C. Anyatha Khyati
- D. Asat Khyati

Answer: C

5. Cognition is never regarded invalid in which Khyati

- A. Sat Khyati
- B. Asat Khyati
- C. Viparita Khyati
- D. All of these

Answer: A

#Khyati

#error

#Indian

#Epistemology

 Manishika

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