

# INDETERMINATE AND DETERMINATE PERCEPTION (NIRVIKALPA AND SAVIKALPA PRATYAKSHA

CC-I

Semester –I

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# INDETERMINATE AND DETERMINATE PERCEPTION (NIRVIKALPA AND SAVIKALPA PRATYAKSHA)

According to another classification of the Nyâya theory of perception, perception is divided into two kinds:

Indeterminate perception (Nirvikalpa Pratyaksha) and Determinate perception (Savikalpa Pratyaksha).

# NIRVIKALPA AND SAVIKALPA PRATYAKSHA

- They are only two stages of perception, namely the earlier stage of perception and the later age is an advantage stage of perception.
- Indeterminate perception arises immediately after the sense-object contact.

# NIRVIKALPA AND SAVIKALPA PRATYAKA

- It is the immediate apprehension of an object, without any determination of the name of the object or the class to which the object belongs.
- This type of perception is completely free from assimilation, discrimination, analysis and synthesis.

# NIRVIKALPA AND SAVIKALPA PRATYAKA

- It is the direct awareness of an object. For example, when we perceive a jug, we cognize the jug as a jug, we do not try to find out what is the shape of the jug, what colour do the jug has or how the jug is different from other objects etc.

# NIRVIKALPA AND SAVIKALPA PRATYAKA

- Here we are not concerned with the qualities of the objects. But when we try to apprehend the jug in relation to its qualities, indeterminate perception transforms into determinate perception.

# NIRVIKALPA AND SAVIKALPA PRATYAKA

- Here we can clearly understand that indeterminate and determinate perceptions can be differentiated only in thought, they cannot be separated in reality, because they are the two stages of the same process.

# FURTHER READINGS

- Surendra Nath Dasgupta: A History of Indian Philosophy, Motilal Banarasi Publication
- Jadunath Sinha: Indian Philosophy, Motilal Banarasi Das Publication
- Subodh Kappor: The Systems of Indian Philosophy, Motilal Banarasi Das Publication
- Chandradhar Sarma: A Critical History of Indian Philosophy, Motilal Banarasi Das publication
- S. Chatterjee: An Introduction to Indian Philosophy, Motilal Banarasi Das Publication
- S. Rdhakrishnan: Indian Philosophy, Motilal Banarasi Das Publication



# ANSWERS TO CHECK YOUR PROGRESS

l) 1. a) Gautama

2. True

3. True

4. The four kinds of invalid knowledge stated in the Nyâya system are— Memory ( smiti), error (viparyaya), doubt (sashaya) and hypothetical reasoning( tarka)

5. Knowledge, according to the Nyâya system, is, manifestation of objects placed before it. In Sanskrit such type of knowledge is called 'Arthaprakasho buddhi.

6. Correspondence or non-correspondence is the nature of truth.

# ANSWERS TO CHECK YOUR PROGRESS

- 7. Successful activity or failure to produce something is the test of truth.
- II) 1. The literal meaning of the term 'pratyaksha' is 'what is related to the senses.'
  2. True.
  3. True
  4. Five kinds
  5. True
  6. There are three kinds of Extra-ordinary perception. They are the following — Sâ mân yal ak aa pratyaksha, jñ ân al ak aa pratyaka and Yogaja pratyaka.
  7. Anyathâkhyâ tivâ da.

# POSSIBLE QUESTIONS

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1. Discuss the nature and definition of perception.
2. Describe different types of Ordinary and Extra-ordinary Perception.
3. Explain briefly Indeterminate and Determinate perception.
4. Explain the Nyâya theory of error.
5. What is pramâ? How it is different from apramâ. Mention various kinds of pramâ.

# POSSIBLE QUESTIONS

- 6. Distinguish between:
  - a. Laukika and Alaukika perception
  - b. Nirvikalpa and Savikalpa perception
- 7. Write short notes on:
  - a. Jñânalakaa pratyaka
  - b. Sâ mân্যালakaa pratyaka
  - c. Yogaja perception

