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**भारतीय दार्शनिक अनुसंधान परिषद्**  
(भारत सरकार, मानव संसाधन विकास मंत्रालय)  
INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH  
(Government of India, Ministry of Human Resource Development)

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26.02.2016

**Workshop on Viśayatāvāda**  
(10<sup>th</sup> May - 16<sup>th</sup> May, 2016)

This workshop is focused on "Viśayatāvāda" of Gadadhar Bhattacharya, the great Navya-Nyāya philosopher who flourished in the late seventeenth century. The main aim of this workshop is adequate exploration of this text by traditional and experienced senior scholars, including an open debate which is really called Vāda or Colloquium in India. Professor Piyush Kant Dixit (LBS Vidyapeeth, New Delhi) shall be Director of this workshop.

According to Viśayatāvāda, cognition is a special quality of the self (बुद्धिर्नामकश्चिदात्मविशेषगुणः) This cognition is a different kind of reality established only by introspective cognition of all (including common) people of the form 'I know the jar.' (तद्व्यवस्थितिः, घटमहंजानामीत्याकारकापामरसाधारणानुभवबलादेव). This (cognition) is, again, always of an object, as the (secondary) introspective evidence, mentioned above, is always of a (primary) cognition having the jar etc. as its object. (सा च सविषयिकाए उक्तधर्मस्याहकप्रतीत्याघटादिविषयकत्वेनैवतदवगाहनात्). The object, resident in the jar etc. has a particular relation with this cognition as its successor (second term) (That=cognition) (घटादिनिष्ठं तद्विषयत्वं च तत्प्रतियोगिकः सम्बन्धविशेषः). In this way the great Navya-Nyāya philosopher Shri Gadadhar Bhattacharya is describing the actual meaning of 'Viśayatā' through proper discussion in Viśayatāvāda which is one of his famous 64 Vāda (discussion)-Texts.

Selected participants shall be reimbursed 3rd AC Rail fare through shortest route from their stay/Institute to & fro and ICPR shall take care of local hospitality (food & hotel) during the Programme. Interested scholars may send their applications through proper channel as scanned copy by email to [icprkw@gmail.com](mailto:icprkw@gmail.com) (followed by hard copy through post) up to March 28, 2016 to the Programme Officer, Academic Centre of ICPR, 3/9 Vipul Khand, Gomti Nagar, Lucknow - 226 010.

  
Dr. Sushim Dubey  
(Programme Officer & In-Charge)

**APPLICATION FOR ICPR Workshop on 'Viśayatāvāda' \*\***

1. Name :
2. Category (GEN/OBC/SC/ST) :
3. Address for correspondence :  
(in capital letters)
4. Contact Tel. Nos. & Mobile No. :
5. Email ID (in Capital letters)\* :
6. Sex, Age & Nationality :
7. Name of the affiliated University/Institution if any:
8. Present Position :
9. Qualification :
10. Area of Specialization :
11. Teaching/Research experience
12. Publication (if any) :
13. Estimated 3<sup>rd</sup> AC fare (Rs.) :
14. Complete address of the forwarding institution:
15. Seal with signature of the forwarding authority :  
(Applications not routed through the proper channel may be rejected)

Place:

Date:

Signature of applicant

\*\*Incomplete form is likely to be rejected.

\*Personal email id is must for participant to receive communication.

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## VIṢAYATĀVĀDA

This workshop is focused on “Viṣayatāvāda” of Gadādhara Bhaṭṭācārya, the great Navya-Nyāya philosopher who flourished in the late seventeenth century. His style, being fully developed, is complicated using the advanced technique of Navya-Nyaya. Because of the complicated conceptual structure of Navya-Nyāya thinking, no work of Gadādhara like Viṣayatāvāda has so far been discussed in a traditional way.

Many Indian and foreign scholars put their best effort using self-developed technical language of translation to popularize Navya-Nyāya texts in English, French, German and other European languages. Sailesvar Sen, Daniel H. H. Ingalls, Kuppaswami Shastri, Bimal Krishna Matilal, J. N. Mohanty, Goekoop, Karl Potter are few well known names whose works in English are widely read.

The interest of great Philosophers in Navya-Nyāya texts shows its importance regarding developing logical power in the human mind which is very useful for management of any society or task.

According to Viṣayatāvāda, cognition is a special quality of the self (बुद्धिर्नामकञ्चिदात्मविशेषगुणः) This cognition is a different kind of reality established only by introspective cognition of all (including common) people of the form ‘I know the jar.’ (तद्व्यवस्थितिः, घटमहंजानामीत्याकारकापामरसाधारणानुभवबलादेव). This (cognition) is, again, always of an object, as the (secondary) introspective evidence, mentioned above, is always of a (primary) cognition having the jar etc. as its object. (सा च सविषयिकाए उक्तधर्मग्राहकप्रतीत्याघटादिविषयकत्वेनैवतदवगाहनात्). The objecthood resident in the jar etc. has a particular relation with this cognition as its successor (second term) (That=cognition) (घटादिनिष्ठं तद्विषयत्वं च तत्प्रतियोगिकः सम्बन्धविशेषः).

In this way the great Navya-Nyāya philosopher Shri Gadādhara Bhaṭṭācārya is describing the actual meaning of ‘Vishayata’ through proper discussion in Viṣayatāvāda which is one of his famous 64 Vad (discussion)-Texts.

The main aim of this workshop is adequate exploration of this text by traditional and experienced senior scholars, including an open debate which is really called Vada or Colloquium in India.