

**2018**

**Special Lecture entitled “Nyāya Exposition on Katha”**

- The Department of Philosophy organized a Special Lecture entitled “Nyāya Exposition on Katha” on 5<sup>th</sup> August, 2018. Katha epitomizes the Pracinā Nyāya exposition on how a meta-critical analysis for ascertainment of truth should be done in a methodical manner. The speaker gave a thorough illustration of the three-fold classification of katha into *vada*, *jalpa* and *vitanda*. Attainment of knowledge of what is unknown, preservation of this knowledge, practice of the same and transmission of it have been specified as the different results to be attained by the three-fold *kathā*. While *vāda* is a form of debate that aims at determining the truth with the help of legitimate means of attaining valid knowledge, those who engage in *jalpa* and *vitanda* have the sole purpose of showcasing the superiority of their positions. This allows ample opportunity for employment of extra-logical means such as *chala* (quibble/ casuistry) and *jāti* (futile rejoinder) to get the better of the opponent in the game of argumentation. Nevertheless *jalpa* and *vitanda* does not preclude the possibility of the debater seeking to know the truth even after being routed in debate. The speaker concluded that It is possible to show that there is some point relevant for the knowledge of truth in *Jalpa* and *Vitaṇḍā*. If the one who enters these forms of debate can discredit the opponent and attain success he would be able to convince the intellectual community of his own position. Consequently, it would be possible for him to prevent his position from being abolished as people would not be ready to accept the position adopted by the person who is defeated. The opponent after being defeated would become doubtful regarding the acceptability of the position he held so far. This would make him eager to know the truth. So the objection that *Jalpa* and *Vitaṇḍā* are of no worth for one who has inclination for truth, does not sustain.

