



RESEARCH ARTICLE

SYSTEMATISED ANALYSIS OF VADAMARGPADAS: SCOPE AND UTILIZATION FOR RESEARCH

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ABSTRACT

Acharya Charaka divides methods of gaining knowledge in to three categories as 1. *Adhyayana* – method of study, 2. *Adhyapana* – method of teaching, 3. *Tadvidya Sambhasha* – (seminars / symposium/ debate)-for this 44 terms are narrated with the word of *VadaMarga*. *Vada* aims to establish new creative ideas/ research work. *VadaMarga* lays a border for discussion. It makes discussion essentially end with conclusion (*Abhyanjnana*). In Charaka Samhita the concepts are established on the basis of the *Vadas* in several places (chapters). Organizing the knowledge gained and power of expression will be achieved with the use of *Vada Marga Padas* in debates and it is the essential component for the demonstration and presentment of research.

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INTRODUCTION

Vada (debate) is that in which one holds academic discussion with a contending opponent. This is briefly of 2 types– *Jalpa* (disputation) and *Vitanda* (wrangling). *Jalpa* is the statement of speaker's own view as well as (contradiction of) the opponent's view. *Vitanda* is opposite to *Jalpa*. For instance, one holds the view that rebirth is there while the other holds the view just against it. During debate, they advance arguments in support of their own views and expose (contradict) the opponents' view, this is *Jalpa*. *Vitanda* is opposite to *Jalpa* in which the speaker without having any positive approach only finds faults in the opponents view point. So *Vada* (debate) is hostile discussion with an opponent based on scripture. The one which depends on *Pramana* (Investigation) and *Tarka* (Logic/ Plan), at the same time it should not be opposite to *Siddhanta* (Established theory/ concept) such matters if discussed by two opponents based on *Panchavayavavakya* (Five methods used to ascertain the object to be proved) then it is called as *Vada*. (Agnivesha *et al.*, 2011)

Effectiveness of vadaand utilization for research

After keeping Statements and counter-statements in mind one should articulate something and not anything which is irrelevant, unscriptural, unexamined, inappropriate, confused or un pervasive.

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One should speak everything with reasoning. All the conflicts of debate, if endowed with reasoning are devoid of malice and promote the cause of medicine due to its property of enhancing the excellence of intellect, because undamaged intellect leads to success of actions. (Ibidem *et al.*, 2011)

To establishment own theory by evidence base data (field of research) following points can be thought off

- Critical analysis of the previous work or own work or other's work.
- Establishment of new idea / research work.
- Discussion with specialists: promotes pursuit and advancement of knowledge. (Ibidem *et al.*, 2011)

Vada Marga (Terms of debate)

Vada (debate) also aims to establish the new creative ideas / research works. Here the *margaword* denotes way or methodology. Thus *Vadamarga* may utilize as research methodology. There are some terms (*Pada* related to *Vadamarga*), those terms are considered as *Vadamargapada* which are 44 in Number. These terms are worth-knowing for acquaintance of the course of discourse among scholars such as– '*Vada*', *Dravya*, *Guna*, *Karma*, *Samanya*, *Vishesa*, *Samavaya*, *Pratijna*, *Sthapana*, *Partisthapana*, *Hetu*, *Drishtanta*, *Upanaya*, *Nigamana*, *Uttara*, *Siddhanta*, *Shabda*, *Pratyaksha*, *Anumana*, *Aitihya*, *Aupamya*, *Samshaya*, *Prayojana*, *Savyabhicara*, *Jijnasa*, *Vyavasaya*, *Arthaprapti*,

Sambhava, Anuyojya, Ananuyojya, Anuyoga, Pratyanyuyoga, Vakyadosha, Vakyaprashamsa, Chhala, Ahetu, Atitakala, Upalambha, Parihara, Partijnahani, Abhyanujna, Hetvantara, Arthantara, Nigrahasthana. (Ibidem et al., 2011) In a cursory glance, the forty-four technical terms on closer inspection show a certain structure and will be narrated further in design methodology.

Design of Research Work

The design of research work consists of following steps, which counts one after the other and they are

- Field and scope of research.
- Title of work.
- Methodology
- Establishment of Result
- Tools of research
- Presentation of research work and its norms.
- Faults of presentation and work.
- Failure of project and rejection of work.

These all steps are explored in Ayurveda and will be discussed further in serial manner.

Design of Research Work

Samsaya (doubt) - this is the state of indecision about the concerned entity. For instance, on observing that both types of persons having or not the signs of longevity and adopting or not the therapeutic measures- die early and live long, doubt arises as whether there is untimely death or not. So in research this is the first and prime most steps to frame hypothesis.

Jigyasa (enquiry) - is the (curiosity about) examination. Such as- on one's inquiry somebody says the examination of drugs will be described later on. It occupies the next step in research.

Vyavasaya (Determination / decision) - such as this disease is certainly such, this is the medicament for such. Coming at a decision and framing the hypothesis for determination is the further step (after the above two) in design methodology.

Prayojana (Object for which various measures have adopted) - for which the actions are initiated. Such as- 'if there is untimely death, I will use life-promoting measures and avoid the contrary ones. Then how would the untimely death subdue me?. The researcher need to keep prayojana in mind and based on it the hypothesis is tested for the actions initiated.

Sambhava (Source) - from where something is originated, such as 6 dhatus of foetus, (use of) unwholesome things of disease and (that of) wholesome things of health (Ibidem et al., 2011). Sambhava acts as source for selected research design (Ibidem et al., 2011).

Area and Measure

Dravya – Guna – Karma – Samanya - Vishesa – Samavaya are known as shadkaranas. Based on these shadkaranas the area of research is designed and measures are fixed at and they are as below.

Dravya (substance) – where *Guna* (properties) and *Karma* (action) are inseparably related

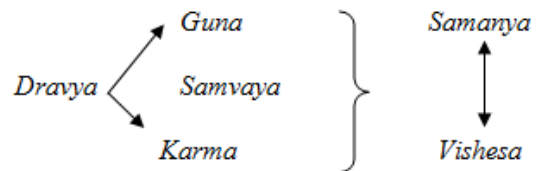
Guna (properties) – the one which is cause and inseparably related with *Dravya* (substance),

Karma (action) – Action done or the one which is cause for union / non-union and located in *Dravya* (substance) performing the action,

Samanya (similarity)- the one which is similar and cause for increase,

Vishesa (dissimilarity)- the one which is dissimilar and cause for decrease and **Samavaya** (inherence) – inseparable relation is termed as *samavaya*– these are also known as *Shad karana/ padartha.* (Ibidem et al., 2011)

Based on their utility these can be categorized simply as below



(Chart -1 - Utility of shad padartha)

Title of Research work

Pratijna (proposition) – “*pratijnanamasaadhyavachanam*”. - *Partijna* is the statement of what is to be proved or An assertion about the object to be proved. For instance, *Purusa* (self) is eternal. In research field it is actually meant as title to be proved.

MATERIALS AND METHODS

Among 44 *vadamargapadas* the methods employed for research can be categorized as below

Hetu (*swayamupalabdhisadhanam*- observation of object, cause)- this is the cause of knowledge such as *Pratyaksa* (perception), *Anumana* (inference), *Aitihya* (tradition) and *Aupamya* (analogy). What is revealed by these reasons (sources) is reality. These four pramanas are causes (sources) of valid knowledge because they are dependant on certain other causative factors. Hetu in this context has to be meant as reasoning or aims and objectives based on need for taking the research activity which is based on valid knowledge i. e pramanas.

Drishtanta (Universal truth, well known established work , corroborative active instance or examples) -that which arouses understanding in the fools and the learned alike. It presents a picturesque image of the thing. For instance, fire is hot, water is liquid. The example should be clear so than can be comprehended easily by all types of intellect. The most common illustration depicting the relation between object and the means is an example.

Upanaya – Subsumptive correlation, comparative study or discussion on facts and figures to prove the hypothesis and **Nigamana**- Final conclusion. (Ibidem *et al.*, 2011)

Validation of research Work

For validation of research work in proving hypothesis / null hypothesis the following *vadamargapadas* are utilized.

SIDDHANT& TYPES- Establishment of universal truth

Siddhant – Theory, demonstrated truth - this is the conclusion which is established by scientists after testing in several ways and on proving it with reasoning. By this way based on undertaken research the truth get established. This is of four types as below

- **Sarvatantra-siddhanta** (universal theory) - it is that which is accepted universally by all the schools such as- there are causes, there are diseases and there are remedies for the curable disorders.
- **PratitantraSiddhanta** (restricted theory) - this is that which is not universal in nature and is held by only one of the schools such as- in other schools there are eight *Rasas* but in *Ayurveda* six.
- **AdhikaranaSiddhanta** (implied theory) - that which is proved as implication of some other statement such as- fruits of action, emancipation, self and other world are proved in implied way from the statement “the emancipated does not take up the consequent action because of the absence of desires”.
- **AbhyupagamaSiddhanta** (hypothetical theory) - is that which is held up by physicians temporarily and hypothetically during debate though the idea is unproved, untested, uninstructed and irrational- such as- ‘I will speak proposing that *Dravya* (Drug) is predominant or properties are predominant or *Virya* (Potency) is predominant.’ Thus the 4-fold theory. (Ibidem *et al.*, 2011)

Pramana (Investigation)- are needed and acts as tools to prove or establish the universal truths. Its steps are

- Prove with evidence based on observation
- Establishment of final result.

For the establishments of truth certain steps are followed and they are as below

Shapna – Establishment of theory, through justification - this is establishing the same proposition of firm footing with the help of *Hetu* (reason), *Dristanta* (instance), *Upanaya* (correlation) and *Nigamana* (conclusion). First there is proposition and then establishment because what can be established in absence of proposition? For instance, ‘self is eternal’ - this is a proposition, reason is - ‘because of not being created’; instance is- ‘as sky’; correlation is- ‘as the sky is uncreated and is eternal so is ‘self’; conclusion is- ‘therefore, self is eternal’.

Pratisthapana– Counter arguments against the proposition set -this is giving a contrary meaning to the opponent’s

proposition. For instance, ‘self is non-eternal’ is proposition; reason is - ‘because of being perceived by senses’; instance is ‘As pitcher’; correlation is- ‘as pitcher is perceived by senses and is non-eternal so is ‘self’; conclusion is- ‘therefore, self is non-eternal’. (Ibidem *et al.*, 2011)

Tools / Instruments of research

The following *vadamargas* can be categorized under this head and are –

- **Sabda (words, Aptavachanetc)** - this is an aggregate of letters. This is of 4 types: *Drishtartha*, *Adrishtartha*, *Satya* and *Anrita*.
- **Dristartha (with observable meaning)**- which connotes observable meanings ; such as *dosas* are aggravated by these etiological factors, they are pacified by 6 therapeutic measures, the sense objects (sound etc.) are perceived if the sense organs (auditory etc.) are existent.
- **Adristartha (with unobserving meaning)** - that which connotes unobservable ideas such as there exists the other world, there is emancipation and so on.
- **Satya(consistent)** - that which is consistent to the facts, such as there are instructions of *Ayurveda*, remedial measures for the curable diseases and result of action.
- **Anrita (inconsistent)** - this is contrary to *satya*.

Pratyaksha (Direct observation/perception) - this is knowledge which is directly perceived by the self and the sense organs. Self-perceived are pleasure, pain, desire, aversion, etc., while sound etc. are perceived by the sense organs except the one related to the gustatory (taste) organ. For example the gurgling sound of abdomen, sounds of cough and hiccup, colour, shape, measurement, complexion natural and unnatural states of the body etc can be examined by direct perception through respective senses.

Anumana (Inference) - is the reasoning supported by invariable concomitance such as the knowledge of *Agni* by the power of digestion, that of strength by the power of exercise etc.

Aitihya (Review of Previous work or words of divine origin) - this is the traditional authoritative source of knowledge such as *Veda*, etc.

Aupamya (analogy) - this is the statement of similarity between things such as analogy of *Dandaka* with *Danda* (staff), that of *Dhanuhsthmbha* with bow and that of the provider of health with the archer. (Ibidem *et al.*, 2011)

Arthprapti (Implied meaning, analysis for search) where another unsaid idea is conveyed by the said one, such as when one says that the disease is not to be managed with saturating therapy it implies that it is to be managed with de saturating therapy. (Ibidem *et al.*, 2011)

Demonstration for approval

The hypothesis should get demonstrated by the use of following *vadamargapadas*. Use of these *padas* fulfils the criterion of approval. They are enlisted as –

- **Ananuyojya** (Infallible statement)-Astatement which is not lucid is Anuyojya. In case of general statement being made, making statement to specify the object is known as Anuyojya. For example if somebody states that the given disease is curable by shodhana therapy. Then it is enquired whether curable by vama or virechana.
- **Anuyoga** (Compilation of partial query) -which is put as query 'wholly or partly, on the text or it's part during discussion of experts for the test of learning, understanding, speaking and contradiction; Such as- on the statement of 'self is eternal' somebody says 'what is the reason'.
- **Pratyanuyoga** (Repeated compilation of query/ counter-question) - this is questioning the questions, such as on the above one may ask what the reason of such question being raised.
- **Parihara** (Correction and compilation/ refutation) - this is refuting the above pointing out of defects. Such as signs of life are available constantly till the self is in the body, and are not available after it goes out. Therefore, the self is different from the body and is eternal. (Ibidem et al., 2011)
- **VakyaPrasamsa** (Syntactical excellence) - this is that where the statement is free from deficiency, superfluity, is meaningful, devoid of deprivation of meaning and incongruity, and comprehensible. Further there is no room for any question. Such statement is commendability. (Ibidem et al., 2011)
- **Uttara** (rejoinder) - this is the statement of dissimilarity in the reason of similarity and vice-versa. For instance, if somebody says- 'disorders are similar to cause as "Sitaka" (cold) disease has similar causes like exposure to cold wave"' the opponent might say- 'disorders are dissimilar to cause as in burning sensation, heat, sloughing and suppuration of body parts the causes are dissimilar like cold wave. This is rejoinder with contrary statements. (Ibidem et al., 2011)

Defects of Demonstrations

If any defects are identified in demonstrated work, then they need to be rectified. The following *vadamargapadas* narrates about the defects of demonstration.

1. **Savyabhichar** (Statements with exception, doubtful statement) - that which has uncertainty. Such as 'this medicament may or may not be applicable to this disease'.
2. **Anuyojya** (Defective statement / questionable statement) - where sentence is defective or has unspecified meaning inviting further questions, such as if somebody says 'the disease is to be managed with evacuative therapy' it invites further question as to 'whether it is to be managed with emesis or purgation. (Ibidem et al., 2011)
3. **Vakyadosha** (syntactical defect) – it is of 5 types–
 - **Nyuna** (deficiency) if there is lack of even one of the five-proposition or if there by many reasons, only one reason is resorted to for proving.
 - **Adhika** (superfluity) Superfluity is just contrary to deficiency. In the course of discussion related to

medicine, somebody starts talking about shukraneeti or Brahaspatya. Or even irrelevantly when matter is unnecessarily repeated is known as superfluous. Repetition is of 2 types- semantic repetition and verbal repetition. The former consists of the repetition of the same idea by different words such as bhesaja, ausadha and sadhana (for therapy) and the latter consists of the repetition of the same word such as 'Bhesaja, Bhesaja'. Meaninglessness is that where there is only jumble of alphabets devoid of any sense.

- **Anarthaka** (meaninglessness) – non sensual statement are those which are made from unmeaning full letters. For example words like Ka, Kha, Ga, Gha and Na.
- **Aparthaka** (deprivation of meaning) Deprivation of meaning is due to lack of mutual connection of otherwise meaningful words such as- *Cakra-Nakra-Vamsa-Vajra-Nisakara*.
- **Viruddha** (incongruity) Incongruity is considered in relation to illustration, theory and convention. Instance and theory have already been described earlier.

Now convention is of 3 types- *Ayurvedic*, ritual and ethical. *Ayurvedic* convention such as quadruples of treatment, ritual convention such as animals are to be sacrificed by sacrificing persons, ethical convention such as nonviolence towards all creatures. The statement incongruous in respect of the respective convention is taken as in congruity. Thus are the syntactical defects.

4. **Chhala** (Verbal and general casuistry) - this is only a jugglery of words in which the words are used knavishly, with apparent meaning or without meaning. This is of 2 types- *Vakchala* (verbal knavery) and *SamanyaChala* (knavery in general).

5. **Ahetu** (causal fallacy, defective observations) - this is of 3 types- *Prakaranasama* (similar to topic), *Samsayasama* (similar to doubt) and *Varnyasama* (similar to object).

6. **Atitkala** (Defiance of temporal order/ delayed statement) - this is that which actually was to be said earlier but is said later, and because of delayed presentation becomes unacceptable. For instance, if somebody does not defeat the opponent at the opportune moment but applies it on some other point later on, then, because of delayed application that becomes quite ineffective.

7. **Upalambha** (Defective causality)– this is pointing out defects in causality as explained earlier under the heading 'Hetu' fallacious or apparent reason.

8. **Abhyanugya** (confessional retort / admission of argument) - this is acceptance of the desired as well as the undesired situations.

9. **Hetvantar** (fallacy of reason) - where some imperfect reason is stated instead of some perfect reason.

10. **Arthantar** (Irrelevant Statement) - where some other thing is said instead of the relevant one. For instance, one has to say the symptoms of fever but instead he says those of *Prameha*. (Ibidem et al., 2011)

Rejection / Failure of work

When demonstration consists of defects then it will get rejected and such rejections are shown through certain vadamargapadas by Acharya Charaka and they are –

1. Pratijnahani– (Shift from the original stand and failure to prove the synopsis / loss of proposition)- when one gives up the original proposition after having been questioned (by the opponent). For instance, somebody puts proposition as ‘the personal self is eternal’ in the beginning but when questioned says that it is non-eternal.

2. Nigrahasthan - (Linger, Rejection from approval, unapproved, reason of defect) - is that by which one is defeated. It consists of not understanding a thing even in repeated thrice in a learned assembly or questioning where it is not pertinent and not questioning where it is pertinent. Over and above, *Pratijnahani* (shift from the original stand), *Abhyanjana* (confessional retort), *Kalaitavacana* (defiance of the temporal order), *Ahetu* (casual fallacy), *Nyuna* (semantic deficiency), *Adhika* (superfluity), *Vyarth* (semantic incongruity), *Anarthaka* (nonsensical statement), *Punarukta* (repetition), *Viruddha* (contradictory statement), *Hetwantara* (fallacy of reason) and *Arthantara* (irrelevant statement) too are considered as defeat. *Nigrahasthana* are 15 in number. (Ibidem et al., 2011)

Conclusion

The *Vadamarga* (terms of Debate) have been systemized from the angle of research methodology as proposed for standard presentation of research fact for proving. Right from standards of presentation to that of design of research (*Samsaya*-doubt, *Jigyasa*- enquiry, *Vyavasaya*-Determination / Decision, *Prayojana*-Object for which various measures have adopted, *Sambhava*-Source), incorporating the subsequent aspects involved in it (research), are dealt specifically to suit for research and presentation of such other works. This explores and gives scope for utilization in various fields of research. The systemic classification gives a design about (analysis) the power of expression and it proves to be supportive for teaching learning methods.

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