

A SIGNIFICANT EMPHASIS ON CHARAKOKTA VADA MARGA PADAS

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Abstract: -

"Life never stops teaching, be sure you never stop learning"

Michael Josephson

Thanks to the monumental efforts of our ancient Sages, Rishis for their strenuous trails, risky adventures, serious contemplations and commitments towards the pursuits of knowledge i, e. admittance of Yathartha jnana (True Knowledge) and non admittance/ rejection of Ayathartha jnana (False knowledge). Acharya Charaka quotes a complete encyclopedia of Learning methodology right from the inauguration of learning to the attainment of higher education viz.,- Adhyayana, Adhyapana, Tadvidya sambhasha. This Tadvidya sambhasha is comprised of Sandaya Sambhasha and the Vigrihya Sambhasha, this Vigrihya Sambhasha is advised to be confronted with the assistance of some tricks of manner called Vada marga padas.

Key words : Acharya Charaka , Vadamarga padas, learning methods etc.

Introduction

The Adhyaya entitled "Rogabhishakjitiya Adhyaya" of Charaka Samhita, Vimana sathana is exclusively devoted to methodological issues of life science, introduces the most Significant and an appropriate Learning Methodology for the Bhishak of all the times, i.e. "Trividha Jnanopayas", Viz. – Adhyayana, Adhyapana and the Tatvidya Sambhasha¹. Here the Tadvidya

Sambhasha is stated of Sandaya Sambhasha and the Vigrihya Sambhasha.

The Vigrihya Sambhasha is mentioned as the theoretical disputations (differences in ideologies) which can only be resolved by arguments (vada-Prativadas) in the debates conducted under some specified norms (*vaadamaryada*) and some specified methods (*vadamarga*) of disputation (*vida*) . The norms of disputation is

going to characterize the statements to be utterable (Vaachya), un utterable (Avaachya) and decide the statement whether to be considered acceptable/unacceptable (rejection), usually these will be framed, by the heads or the organizers of the assembly².

The dialectic or Vada Samvada is understood here as a process, wherein one debates (*vigrahya*) with the opponent in the context of a theory or ideology (*shastrapurvaka*), which one thereby supports and defends. A pre-requisite for the vadasamvada is a complete - expertise knowledge of the science itself and the complete knowledge of Charakokta 44 Vaada Marga Padaas as the tricks of manner for an invincible debate competitions, which are to be implemented in due course of Sambhasha .viz.-

- 1)Vada, 2) Dravya, 3) Guna,
- 4) Karma, 5) Samanya, 6) Vishesha,
- 7) Samavaya, 8) Pratigya,
- 9) Sthapana, 10) Pratisthapana,
- 11) Hetu , 12) Drishtanta,
- 13) Upanaya, 14) Nigamana,
- 15) Uttara, 16) Siddhanta,
- 17) Shabda, 18) Pratyaksha,
- 19) Anumana, 20) Aitihya,

- 21) Aupamyā , 22) Samashaya,
- 23) Prayojana, 24) Savyabhichara,
- 25) Jijnyasa, 26) Vyavasaya,
- 27) Arthaprapti, 28) Sambhava,
- 29) Anuyojya, 30) Ananuyojya,
- 31) Anuyoga, 32) Pratyanyuyoga,
- 33) Vakyadosha, 34) Vakyaprashansa,
- 35) Chala, 36) Ahetu ,
- 37) Ateetakala, 38) Upalambha,
- 39) Parihara, 40) Pratigrahani,
- 41) Abhyanugya , 42) Hetwantara,
- 43) Arthantara & 44) Nigrahasthana³.

One may ask a question : what is the reason (hetu) and role (Prayojana) to include the methods of debate in the syllabus of Ayurveda (Medical Sciences) which is the field especially concerned to the Rogas, their Chikitsas etc ⁴

The answer would be -

(i) Unless the criteria for competence of the Chikitsaka are evolved, there is likely to cause Brama (chaos- a state of confusion and Black out) and the science would remain stagnant without proper communication.

(ii) As indicated, competent Bhishak should possess an insight, tolerance and ability to share, understand and express scientific

knowledge. Whether the debate is oral or written (is a contingent matter).

(iii) The important remains is that it is absolutely necessary for a Samudaya of Priskakas and scientists having difference of views and opinions.

(iv) The stress on methodical debate is further, indicative of a rationalist, argumentative diplomacy which is normally needed to prevent against dogma (Traditional bind beliefs).

Strictly and Precisely speaking, there cannot be a *vidhi* of debate as an ingenuity, creativity and novelty are important aspects of constructive oriented Sambhasha-s, which cannot be prescribed by any method. It is the psychological maturity that matters, not the rules of Sambhasha-s. Indeed the purpose of sambhasha vidhi does not seem to prescribe any method for creativity in Vada- Samvaada, rather its purpose appears to be to make the Vada- Samvaada rational, and Even the method does not claim to evolve ways of psychological maturity and ingenuity. It only indicates the conditions under which communication with a member of the Same Samudaya can be fruitful, so that new light may

be focused on the subject or there may expect some unexpected and novel exploration (views) of new meaning. When it is mandatory that one must argue systematically, the concept of Tarka- yukti becomes a vital concept in the characterization of debate. For, if one cannot come forward with some reasoning, it cannot strictly be called genuine Sambhasha mentioned in Charaka Samhita. Therefore, in the absence of rational based reasoning (Vitarka or Kutarka- Ayuktaja hetu), the debate would simply a verbal quarrel , in such instances reason of opposing will be only to oppose an argument and not more other than any rational basis. Furthermore, the method advises never to oppose a rational argument, for obviously, it would be blatant intellectual dishonesty (Vitanda Vada), if one opposes an argument merely for the sake of only opposing it, in spite of its being convincing. It may, thus, be concluded that sambhasha indeed a necessary component of any general methodology of cognitive enterprise that seeks to investigate and examine the phenomena.

Discussion :

Charakokta 44 Vaada Marga Padaas can be understood significantly by grouping them as following -

(a) Concept of the logical structure of scientific investigation :

The logical structure of scientific investigation comprises and begins with pratijna or hypothesis, (the first fourteen.i.e.,No: 1-14) - 1)Vada, 2) Dravya, 3) Guna, 4) Karma, 5) Samanya, 6) Vishesha, 7) Samavaya, 8) Pratigya, 9) Sthapana, 10) Pratisthapana, 11) Hetu , 12) Drishtanta, 13) Upanaya, 14) Nigamana.

Materials and Methods present in the Vadamarga Padaas:

Materials :-Achaya charaka mentioned the materials that are employed in the Sambhasha vidhi among the 1-14 Vadamargapadaas as - Dravya ,viz, Panchamahabhutas, Atma or Purusha, Mana, kaala , and Disha (*Nava Dravyani*) Gunas, Karma, Samanya, Vishesha ,and Samavaya.

Here the 15th Uttara, among the 44 -Charakokta Vada Marga Padaas is just said to say" to proceed further".

Here the 16th Siddhanta among the 44 -Charakokta Vada Marga Padaas is used to support to the proposed statements.

Here the 17th Shabda, - among the 44 Charakokta Vada Marga Padaas is related to the basic and the grammatical aspect of the word(Shabdha).

Methods: Achaya charaka suggested 4 methods of Pariksha Vidhi-s (investigation methods) as an Authentic methods to be employed in the Sambhasha Vidhi -18) Pratyaksha, 19) Anumana, 20) Aitihya, 21) Aupamya.

(b) Concept of Intrusion of intellectuals or Psychological interventions in scientific investigation :

Beginning with doubt (*samshaya*), the next seven, viz. - 22) Samashaya, 23) Prayojana, 24) Savyabhichara, 25) Jijnyasa, 26) Vyavasaya, 27) Arthaprapti, 28) Sambhava.

(c) Concept of the Skills (abilities) of theorising and fallacies :

Beginning with ambiguous statement (anuyojya), the 29th - 39th Vadamarga padaas ,viz. - (29) Anuyojya, 30) Ananuyojya, 31) Anuyoga, 32) Pratyanyoga, 33) Vakyadosha, 34) Vakyaprashansa, 35) Cchala, 36) Ahetu , 37) Ateetakala, 38) Upalambha, 39) Parihara.

(d) Vada Marga padas defines the defeat or a Nervous distress,

wherein the contestant loses his self confidence :

40) Pratigyahani, 41) Abhyanugya ,
42) Hetwantara, 43) Arthantara and
44) Nigrahasthana.

Conclusion :

Although the Treatise does not divide the terms enumerated into these groups, it is done because the order in which the terms have been enumerated suggests such a grouping. Failure to group the terms in a suitable way may not necessarily be seen as a

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4) Viredra Shekhawat, STANDARDS OF SCIENTIFIC INVESTIGATION : LOGIC AND METHODOLOGY OF SCIENCE IN

default, but it may imply refusal to make any distinction between the 'logical' aspects of the process of Pariksha and its 'psychological' aspects. For if one observe the process of Pariksha-Investigation as in which the Pariskshaka- investigator is an important ingredient, then certainly it will be a serious mistake to ignore the universal psychological components investigation that are independent of any specific investigator.

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