Vaada
(&Shastrartha)

Art of debate and discussion to inquire truth.

India's Unique Contribution

Isibhasiyain (Rsibhasitani)
Fourth-Third Centuries BCE

- During the days of Mahavira there were as many as 363 theories discussed under four well-known sects.

- Amongst the seers included, twelve belong to Nirgrantha sect or Jainism, five to Buddhist philosophy and as many as seventeen to Vedic tradition. Amongst the remaining seers, Mankhali Ghosala is known as the founder of Ajivaka sect and while the affiliations of nine others are unknown

Al-Beruni on Indian Mind

… at the utmost they fight with words, but they will never stake their soul, or body or their property on religious controversy?

"If God is perfect, he had no need to create a world; if he is imperfect he is not God. If God were good, and had divine powers, he could not possibly have created so imperfect a world, so rich in suffering, so certain in death. **It is instructive to see with what calmness the Hindu thinkers discuss these questions, seldom resorting to persecution or abuse**, and keeping the , debate upon a plane reached in our time only by the controversies of the maturest scientists."
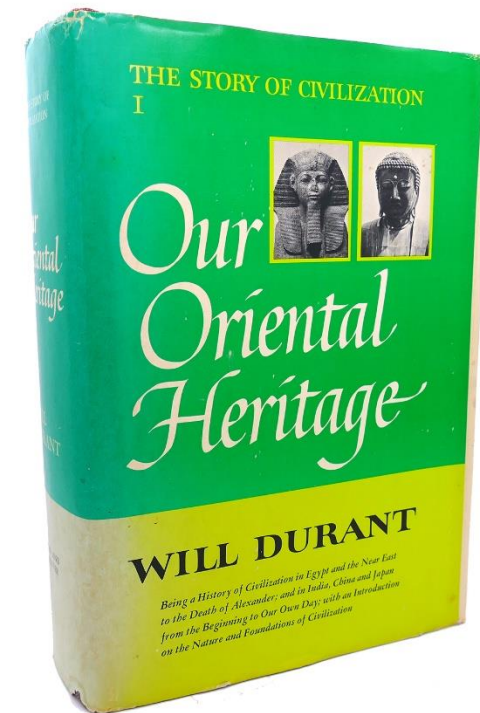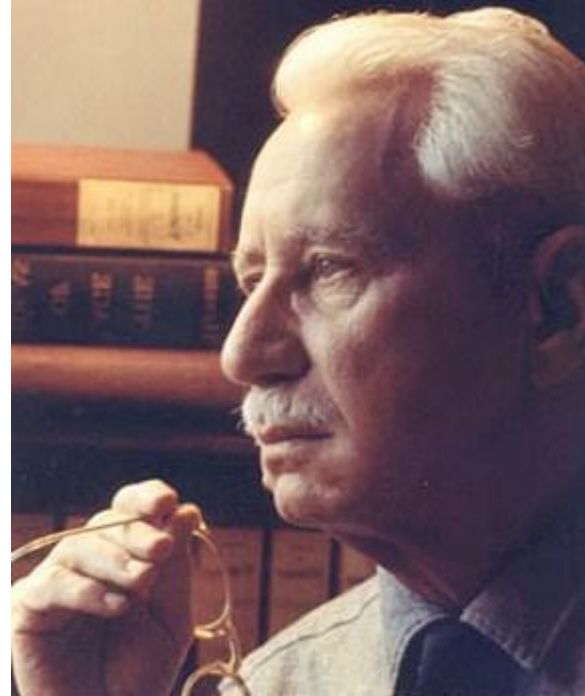
Max Weber on Hindu Mind

Without becoming a non-Hindu, a Hindu could accept highly important, most characteristic doctrines which every denominational Christian would consider *exclusively* his own. In Hindutva a teaching may be *orthodox* without being blindly valid, indeed the doctrinal fluidity of Hinduism is not incidental, but rather, the central, the central issue of religion, as we conceive it.

VADA : Radha Vallabh Tripathi

"*Vada* subsists on diversity. No *Vada* is possible if there is only one point of view. Also, *Vada* does not happen in singularity, it always is a prerequisite to the other and mostly promotes the presence of many others. India's history of ideas and debates presents a multilinear view. **The tradition of *Vada* envisages pluralism.**

Outline

1. Vada – Definition, Nature and Importance

2. Yukti Tantra - The Terms of Scientific Argument

3. Vaada Marga - The Course of Debate

4. Illogical Reasoning and Fallacies

5. What if you lose the debate ? – Convert or leave

6. Examples – Three to Five – look for videos, text etc.

7. Six Philosophy – Debates and Discussion (+Buddhism, Jain etc.)

Conversations/ Discussions/Debates are the hallmarks of Indian Scriptures

- Krishna – Arjuna – The Gita
- Shiva – Parvati – Tantra
- Parvati – Shiva – Agama
- Yagnavalkya – Gargeya
- Yama - Nachiketa – Katha Upanishad
- Vashishtha – Shri Rama – Yoga Vashishtha
- Yaksha – Yuddhishtar – Mahabharata
- Yuddishtar – Draupadi – Mahabharata

Examples #1

Brihadaranyaka Upanishad

Gargi and Yajnavalkya

Gargi and Yajnavalkya :
Brhadaranyaka Upanisad.

- One of the biggest debates held in the assembly of king Janaka around 1000 BCE.

- Besides Yajnavalkya, Janaka and Gargi, several participants – all opponents of Yajnavalkya – the disputants – have been described. The disputants raise questions, counter questions and their resolutions are given by the respondent – Yajnavalkya. The extensive record of the proceedings of this debate in the Upanisad is one of the most valuable and authentic documentations of a philosophical debate.
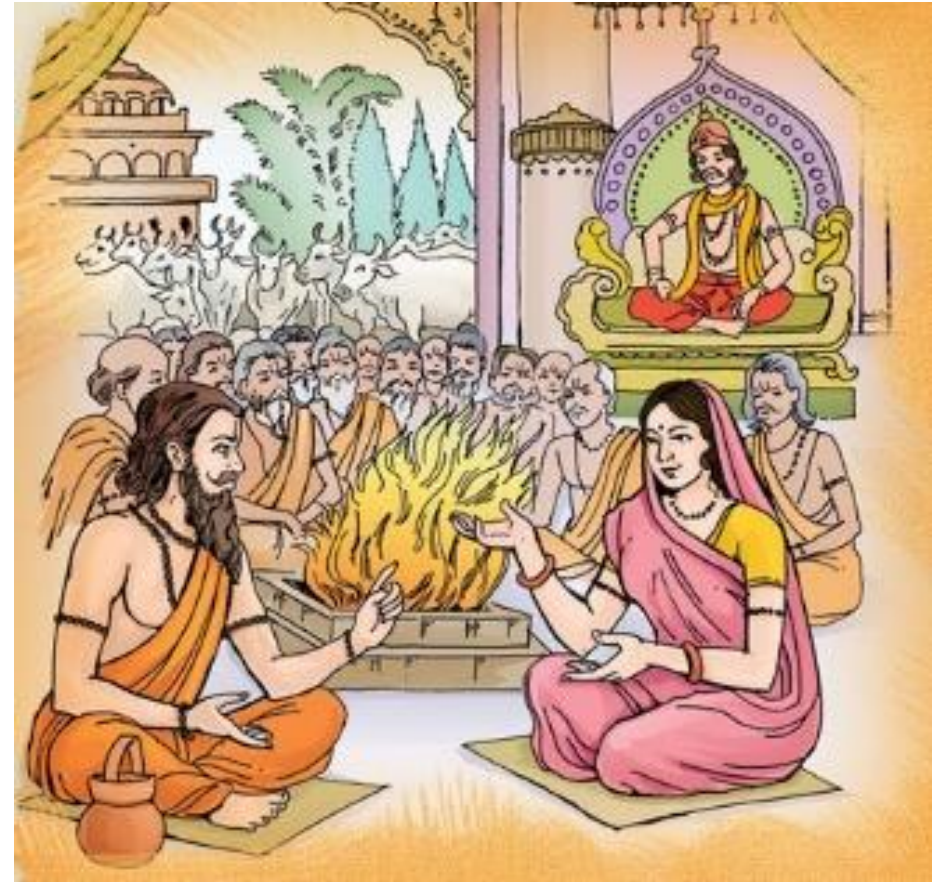
Asvala - Yajnavalkya

Asvala asked :

By what means, the sacrifice is liberated having overcome the clutches of death?

Yajnavalkya replied:

By speech which is fire in the shape of *hota,* the first priest. The speech is fire, and fire is *hota*, this fire of *hota* is liberation, and this liberation is absolute liberation.

Asvala again asked:

Yajnavalkya, all this is pervaded by day and night, all this is subjected by day and night. By what means, the sacrifice is liberated having overcome the clutches of the day and night?

Yajnavalkya replied;

By the eye, which is Aditya, in the form of the *Adhvaryu* priest. Verily, the eye of the sacrifice is *Adhvaryu*. This eye is Aditya, this Aditya is *Adhvaryu*, and *Adhvaryu* is liberation, and this liberation is absolute liberation.

Gargi and Yajnavalkya

- Gargi declared in *Brahmodya* held in the assembly at the royal court of King Janaka: "If Yajnavalkya answers my questions correctly, I swear that none amongst you will be able to win him in this *Brahmodya*."

- The questions posed by Gargi were cleverly formulated and in the terminology of the Nyaya, they were likely to trap the respondent in *nigrahasthanas* (clinchers)

- Gargi knew that her question pertained to the Ultimate was indescribable. If Yajnavalkya replied it, he would be committing a mistake by saying that which ought not to be said. (Technically that was a *nigrahasthana* called *avacyavacana*). If he avoided the question, he would be trapped in the *nigrahasthana* called *Apratibha*.

Shashtra, Sabha and Members

Shastra

- A *Shastra* is normally written in the style of debate, discussion and dialogue. There is an imaginary interlocutor, raising objections, demanding clarifications and asking questions. A debate within the mind of the author constantly goes on during the course of the creation of a treatise.

- The sections of *Mimamsutra* are called *Adhikaranas* and each *Adhikarana* has a fivefold structure involving –
  - *Visaya* (theme),
  - *Samsaya* (doubt),
  - *Purva-Paksa* (the prima facie view),
  - *Uttara-Paksa* (the rejoinder) and
  - *Nirnaya* (conclusion).

Four Pillars of *Vada*.

- *Vadin* (proponent/disputant),

- *Prativadin* (respondent),

- *Prasnika* (jury),

- *Sabhya* (member of the assembly).

Sabha

The practice of debating percolated various levels of Indian social life. Royal courts, assemblies of *Pandits* and even marriages provided occasions for debates on issues pertaining to philosophy, ethics, polity, etc.

Yajna and *Vada*

Holding a debate is treated at part with organizing a *Yajna* ritual. The similarity of the structural designs between *Yajna* and *Vada* is maintained to a large extent, so that the performers involved in the performance of a *Yajna* are called *Sadasyas*, the juries deciding the debate in favor of the two disputants are also called *Sadasyas*. The *Sadasyas*, seven, fire or three in number, should be free from prejudices against or any biases in favor of any of the debaters.

"There is no *Sabha*, if **elders** are not there. They are not elders if they do not give ruling according to *dharma*. *Dharma* is not *dharma* if it is without truth, and *truth* is not *truth* if it is mingled with cheating".

Qualification of Sabha

A king should employ only those as the members of the *Sabha* who are religious, well tasted, and can bear the *dhuh* (brunt) of *Vyavahara* (issues for debate/petitions) **like good bulls**. They should be adept in Dharmasastras, should come from good families, should always speak truth, and should **consider a friend or a foe as equal**.

Qualification of Members

Knowing the rules of *Dharma*, and attending an assembly, he who does not answer a query that is put forward, incurs a half of the demerit that is attached to telling a lie. If a person in the assembly knows the rules of *dharma* and speaks and **gives a wrong answer**, he incurs the sin of telling a lie.

Qualification of Members

A person who knows but prefers not to give an answer gets himself encaged in a thousand nooses of Varuna...therefore, **a person should speak truth without concealment** (whenever there is a dispute or a debate) in the assembly. If *Dharma* is entangled with *adharma* in an assembly, it is the duty of each and every member of the assembly to take off the dart, lest they themselves be entangled with that *Adharma*.

Qualification of Members

Examples #2

Debate between Adi Shankara and Mandana Misra

Indic Texts on
Debates and Discussions

Sabha & Samiti : Two daughters of Prajapati

Sabha and Samiti are the two democratic organizations of the Rig Vedic age which played a dominant role in administrative affairs. The king was no doubt the pivot of the administration. Yet to maintain proper balance, these two organizations were created which controlled the activities of the King to a great extent from letting him become a tyrant. The authority of Sabha was restricted to village administration. On the other hand, Samiti had a greater say in the central administration related to important decision on War and Peace.

"Who is born again?"

"It is the moon that is born again?"

"What is the great vessel?"

"The great vessel, undoubtedly, is the world".

"Who was the beautiful one?"

"Sri (Lakshmi) was the beauty beyond any doubt".

"What is the remedy for cold?"

"The remedy for cold undoubtedly, is fire?"

"Who was the tawny one?"

"Undoubtedly, there are two tawny ones – the day and the night."

Caraka on the Theory of Vaada

"Caraka regards the employment of debating techniques to defeat the designs of **the pseudo-Vaidyas.** He equates such *Vaidyas* to wolves terrorizing poor folks who are like weak animals. The knowledgeable *Vaidya* should assert himself as an *Apta* (authority on the subject) so that he appears as a wolf for dispelling the appearances of the ignorant one".
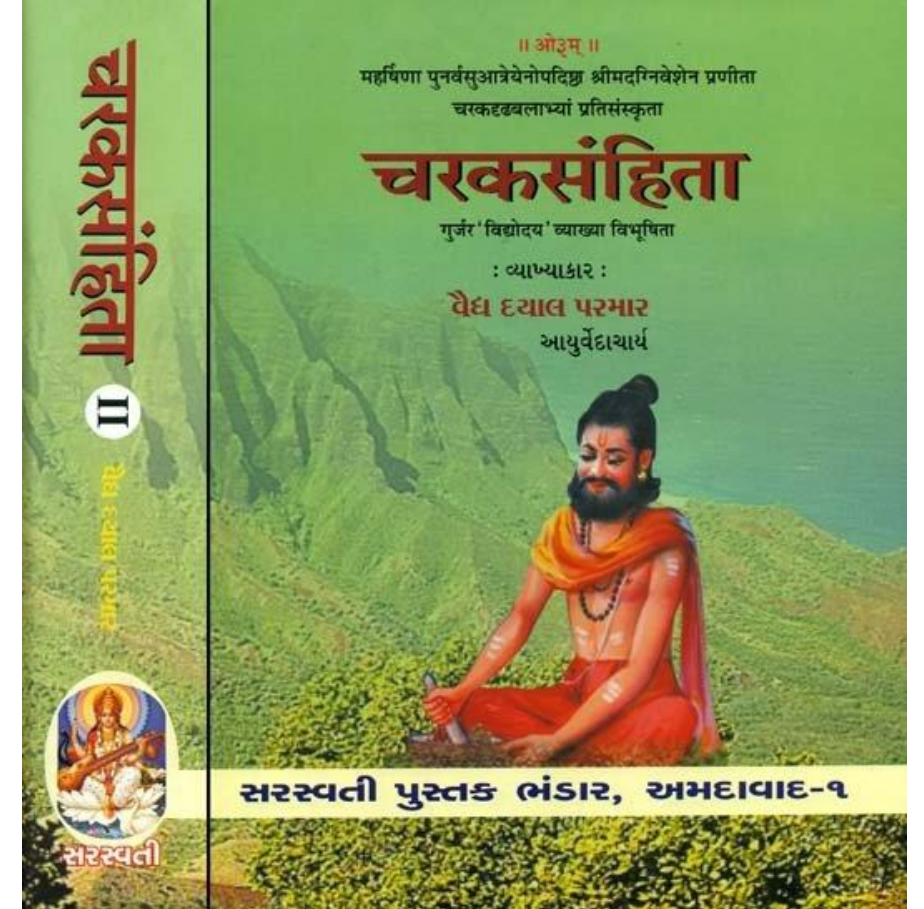
Caraka on the Theory of Vaada
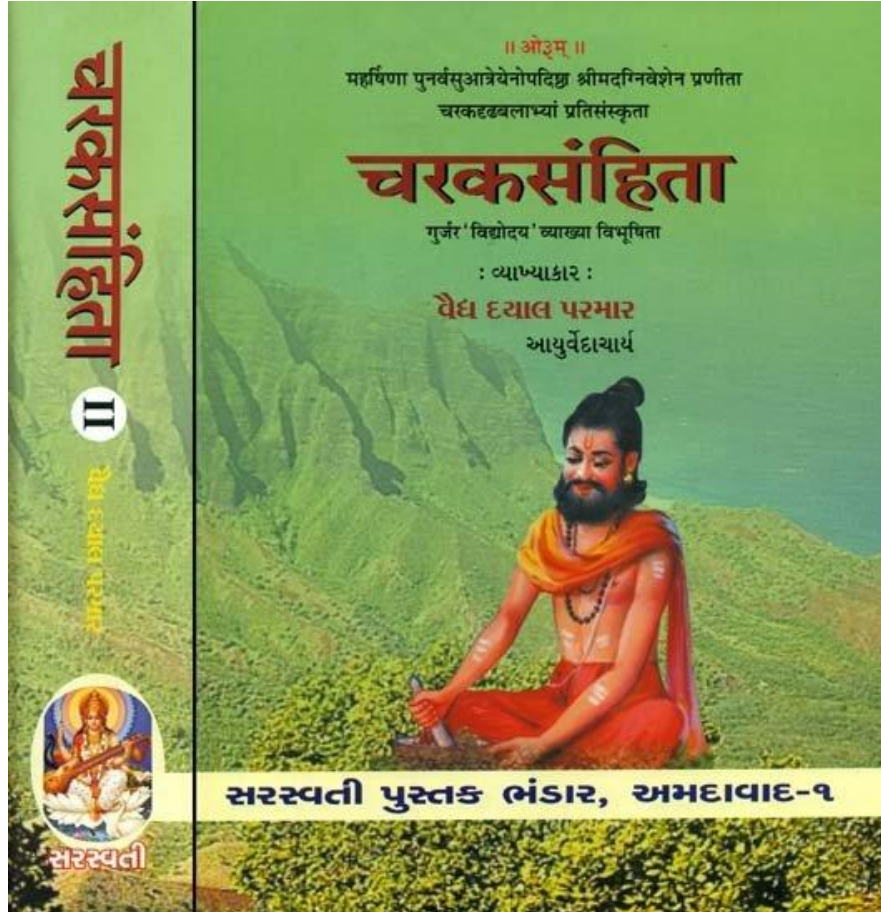
The debate is of two types from the point of view of purpose – *Sandhaya Sambhasa* (friendly debate) and *Vigrahya Sambhasa* (hostile debate).

Sandhaya Sambhasa (friendly debate)

- The friendly debate is held with a learned and knowledgeable *Vaidya* who
  - is able to express himself well and is prompt in responding:
  - is not irritable and jealous;
  - is ready to be convinced and able to convince others;
  - can take pains in carrying out the discussion and is endearing in speech.
  - should not be detracted by the fear of defect in the debate,
  - should not rejoice at winning a debate,
  - should not boast before others,
  - should not be obsessed with his own stand,
  - should not explain things which are unknown,
  - should be perfectly convincing with humility and maintain restraint.

  This is the way *anuloma sambhasas* (friendly discussions are conducted)

Vigrahya Sambhasa (hostile debate)

- One should enter into a hostile debate with a fake physician, considering himself superior to his adversary.

- Before proceeding to make rejoinders, he should examine the difference between his speech and the speech of the opponent, difference between himself and the other one, and also the qualities of the juries.

- Proper examination gives an understanding when one should initiate the discussion and when he should wind it up.
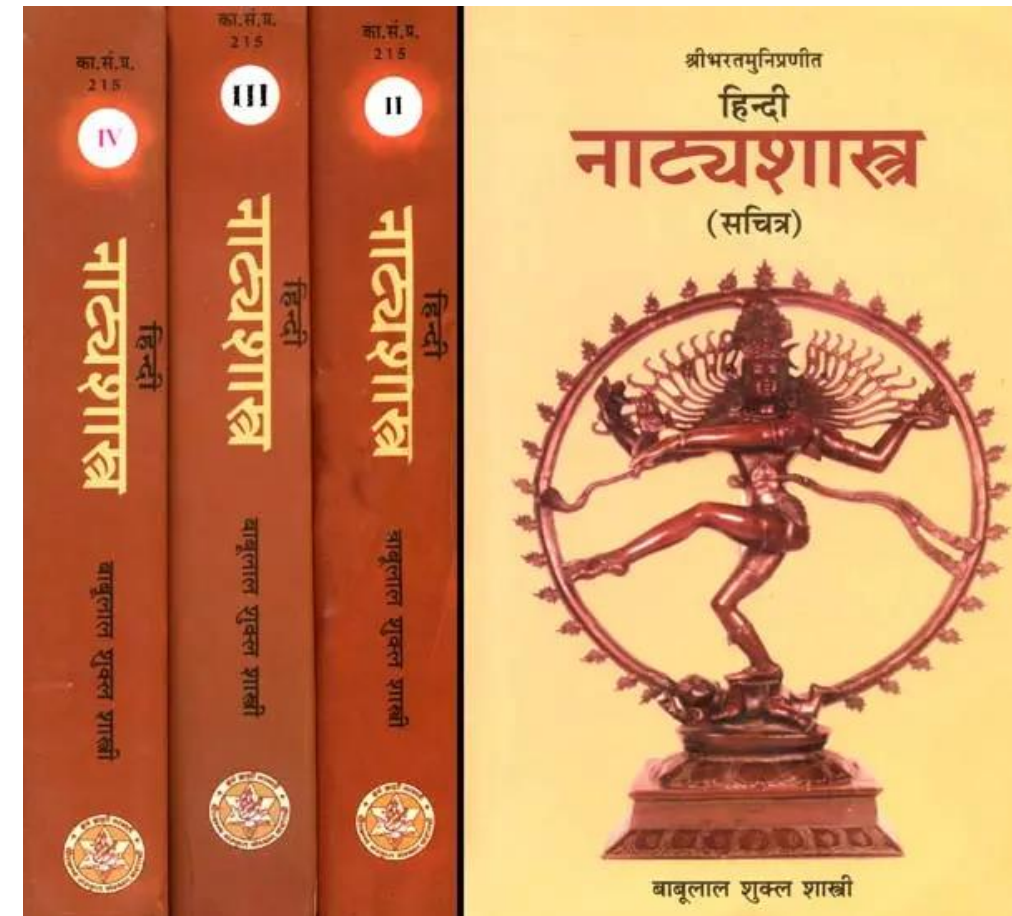
Inferior Opponents

- He should overpower the opponent having no knowledge of the text by long citations from the text;

- the opponent weak in comprehension by producing long and difficult sentences;

- the opponent weak in retention of the sentences by cluster of sentences making complicated structure;

- the unintelligent opponent by speaking a sentence with more than one meanings;

- the opponent lacking in power of speech by intercepting when he has uttered half of the sentence;

- the unskilled opponent by putting him in an embarrassing situation; the irritant opponent by teasing;

- if the opponent is a coward then by terrorizing him; if he is not attentive, then by controlling him.

Thus by these means one should subdue an inferior opponent quickly

- *Natyasastra* is one of the most voluminous texts on performing and visual arts, theatre, aesthetics, poetry and drama produced more than two thousand years ago.

- Bharatamuni who is said to be the author of the *Natyasastra*, came to be regarded such a great authority on *natya* (theatre) in his life, so that some other *Munis* (sages) out of their curiosity and a keen desire to understand *Natya* approached him and asked him a number of questions about it.

- Bharata's replies to their questions and counter-questions in the presence of his actor-students, led to the compilation of a voluminous text – the *Natyasastra*, which was structured in the form of a dialogue. This is the structure adopted in the Agama texts also.

Natyasastra as a Samvada Text

- *Samudra manthana,* the play he chose to present on the occasion of the festival of Indra was disrupted by the demons who thought that the performance is a humiliation to them. Virupaksa, their leader started arguing and questioning the propriety of the performance. Then followed a discussion on the nature of *Natya* and the demons were reconciled.
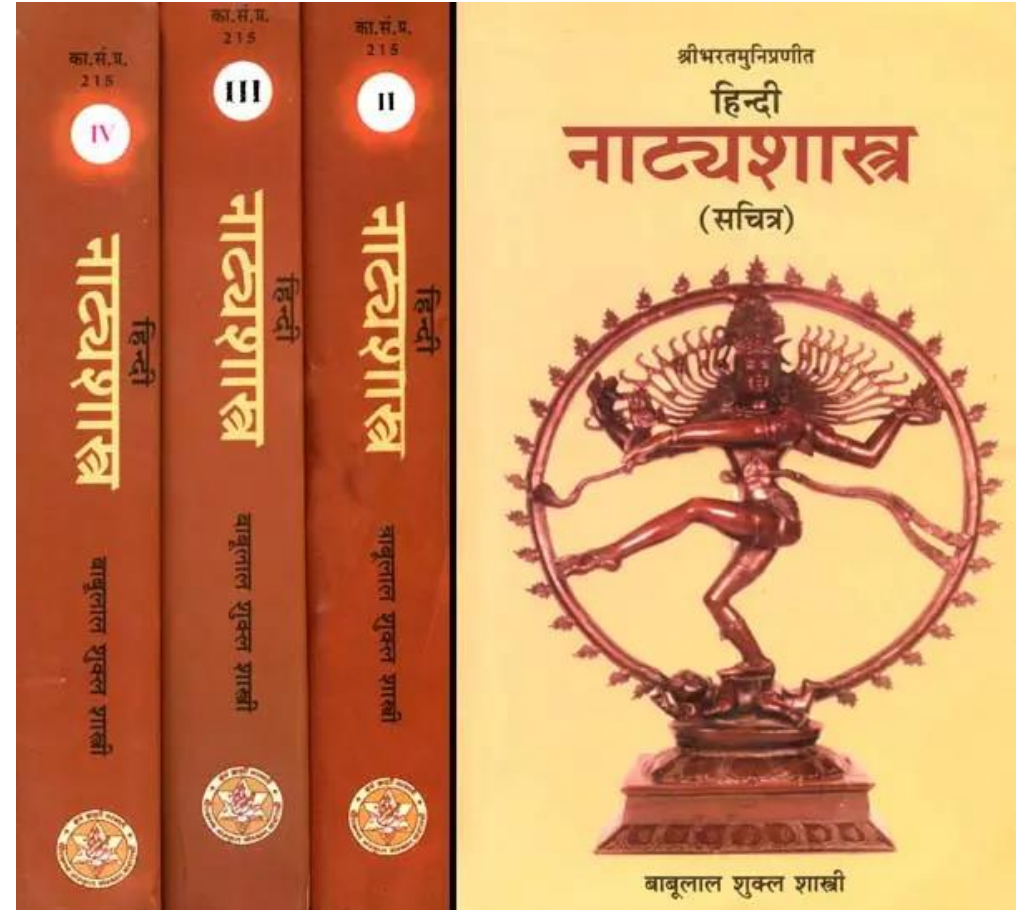
Major Debates in Literary Theory

- What constitutes a *Kavya* – the word or the meaning or *Sahitya* of both?

- Debates have been raging in the form of agreements and disagreements as well as refutations and correspondences amongst the proponents of the six systems or theories holding one out of *rasa, dhavani, alamkara, Vakrokti, riti* and *aucitya* (propriety) as the most essential element in *Kavya*. The tradition does not regard these systems as isolated schools of theory.

- They are related to the three aspects of literary activity – creative process, form and reception of a literary discourse involving the triangle of *Kavi, Kavya* and *Sahrdaya*.

- The theory of *Vakrokti* and *alamkara* is concerned with the first, theory of *riti* generally with the second and the theories of *rasa, dhvani* and *aucitya* with the third, i.e. receptively.

14/16 categories are related to Debate

- *Samsaya* (doubt),

- *Prayojana* (purpose/motive),

- *drstanta* (illustration),

- *Siddhanta* (theory/tenet),

- *tarka* (argument/hypothetical reasoning),

- *Avayava* (members of a syllogism)

- *Nirnaya* (conclusion),

- *Vada* (discussion),

- *Jalpa* (debate/wrangling),

- *Vitanda* (cavil),

- *hetvabhasa* (fallacy),

- *chala* (trick/quibbling),

- *jati* (rejoinder) and

- *nigrahasthana* (clinchers/checks); and the remaining two

- *pramana* and *Prameya* are indirectly linked with debate.

THE
NYĀYA SŪTRAS
OF
GOTAMA

Nandalal Sinha
M. M. Satisa Chandra Vidyābhūṣana
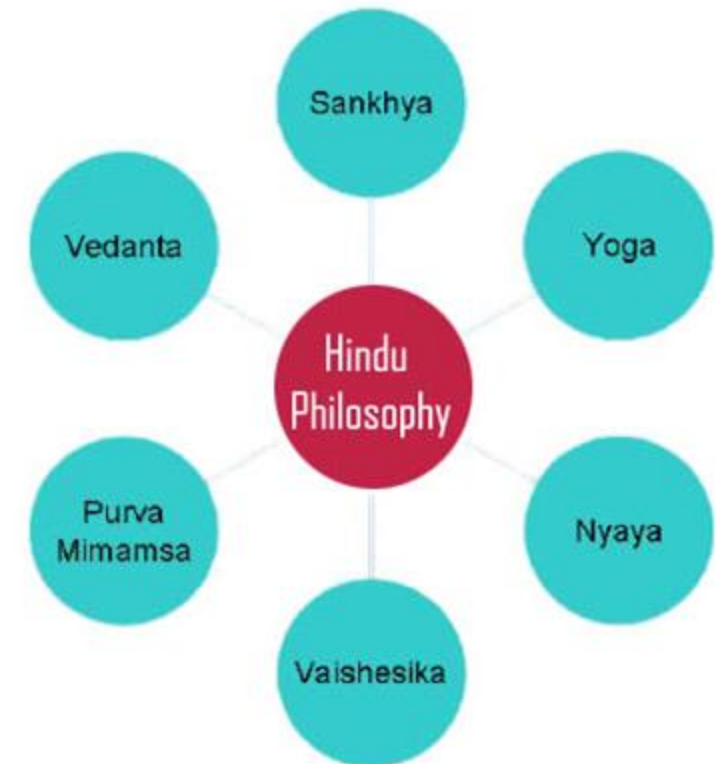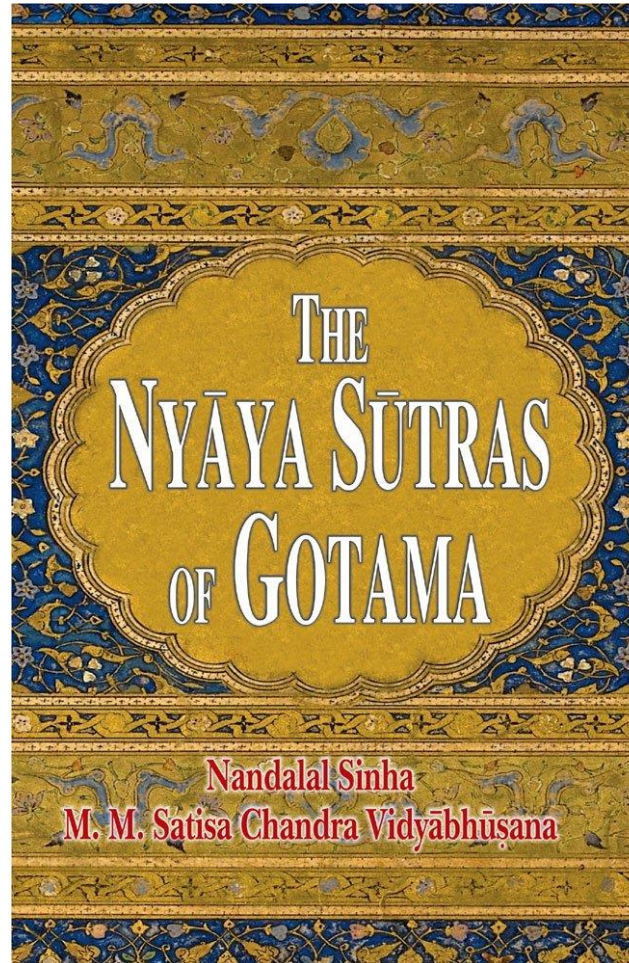
Anviksiki - Chanakya

"Prominence and weakness of these branches of learning are decided by reasons, and examined in this way the Anviksiki is helpful in this world, it keeps the wisdom in order during calamities and prosperities, brings clarity in intellect and expression. (As it is said that) **Anviksiki is a lamp for all branches of learning**, is a solution for all actions, and is a perennial source for all types of *dharmas*."
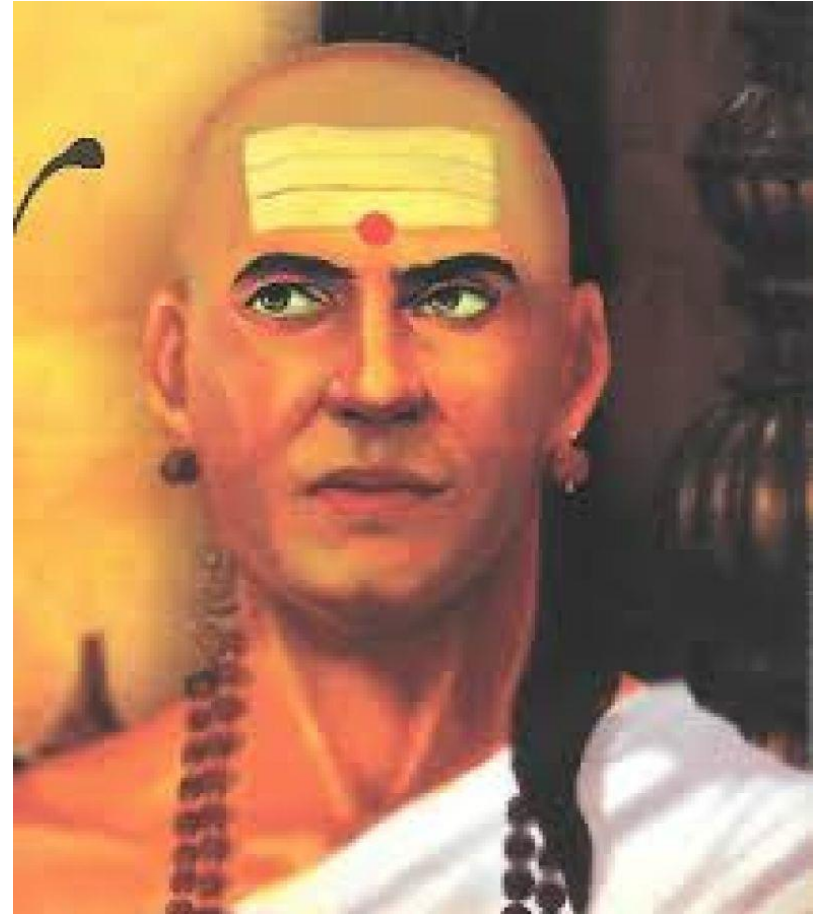
- Madhavacarya presents the systems in an ascending order of their acceptability according to him. The least acceptable ones are treated in the beginning and the systems like Patanjala Yoga and Sankara-Vedanta are discussed in the last chapters to suggest that they are the most perfect ones.

- Madhavacarya takes up the main contention of each system, then refutation of the other systems according to it, and then the arguments that have been advanced therein for possible doubts and objects that may be raised by other systems.
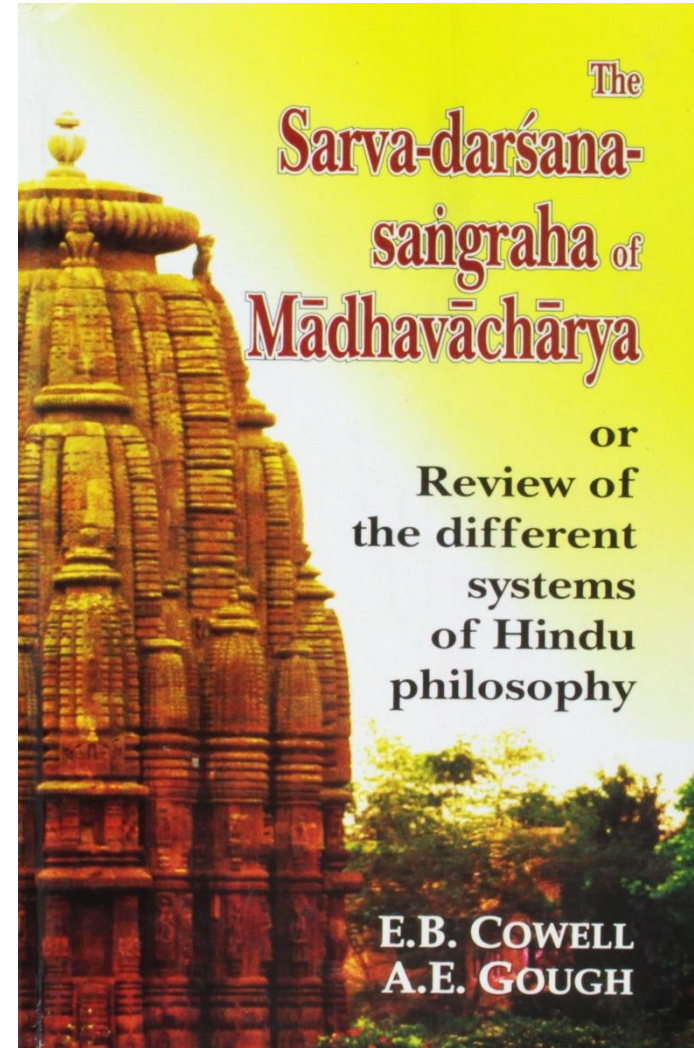
Several Genres of creating a *Vada* text

- *Sutra,*
- *Vrtti,*
- *Paddhati,*
- *Bhaṣya,*
- *Samiksa,*
- *Curni,*
- *Tika,*
- *Panjika,*
- *Karika* and
- *Varttika*.
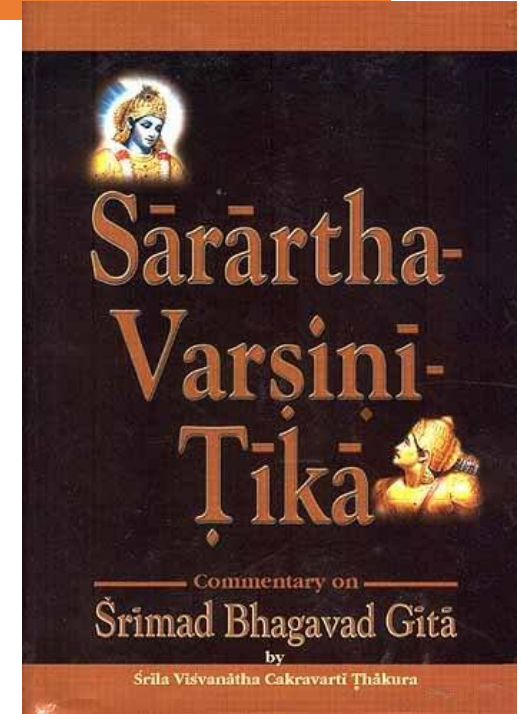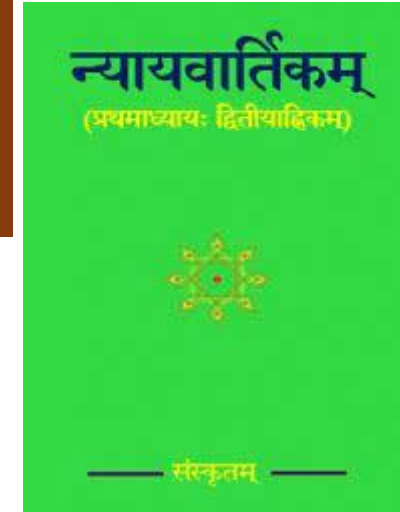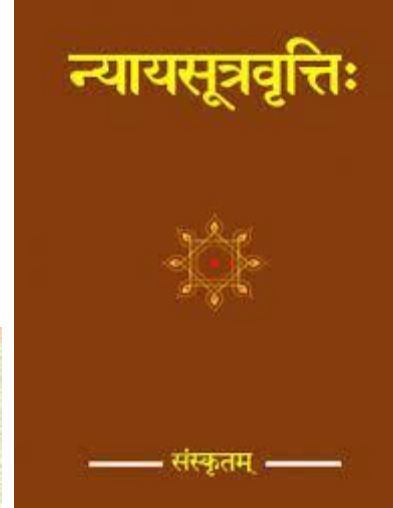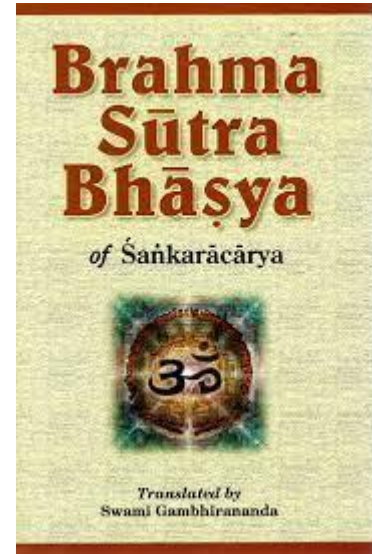
Example #3

Ramayana

The following debates, dialogues and discussions in *Ramayana*

- Discussion and debate between Rama, Bharata, Jabali and Vasistha on nullification of Rama's banishment. (Pg. 517)

- Dialogue between Sita and Rama in Dandakaranya on the vulnerability of violence and practice of non-violence. (Pg. 570)

- Dialogue between Rama and Sita before Sita's *agni Pariksa*. (Pg. 621)

Theory of Vada in Mahabharata

Sulabha enumerates eighteen blemishes of speech which corrupt the wisdom.

The flaws of expression:

- *Gurvarthasamyuktam* (verboseness),
- *Paranmukhasukham* (not easy to understand),
- *Anrtam* (false),
- *Trivargena Viruddham* (flouting the human ends – *dharma, artha* and *Kama*)
- *Asamsakrtam* (uncultured/ungrammatical)
- *Nyunam* (laconic),
- *Kastam* (full of strained phrases),
- *Vikramabhihatam* (full of words reflecting arrogance),
- *Sesam* (incomplete), and
- *Niskaranam* (unreasonable)

- Nine flaws of intent pertain to making a statement out of
- *Kama* (lust),
- *Krodha* (rage),
- *bhaya* (fear),
- *lobha* (greed),
- *dainya* (self-pity),
- *anaryatva* (disgrace),
- *hri* (bashfulness),
- *anukrosa* (pity) and
- *mana* (ego).

Good Speech : free from these blemishes

- *Anapetarthata* (wholeness),
- *Abhinnarthata* (coherence),
- *Nyayarthata* (judiciousness),
- *Anyundhikya* (conciseness),
- *Slaksanata* (grace), and
- *Asandigdhata* (being free from doubt),

Example #4

Mahabharata

The following debates, dialogues and discussions in *Mahabharata*

- Svetaketu and Suvarcala (Shantiparva Ch. 220)

- Yudhiṣṭhira & Draupadi

- Drauapdi & Assembly (MbH 2.60)

- Draupadī and Bhīma, and Yudhiṣṭhira (Shantiparva IX.4)

- Debates in a hermitage (Shantiparva Ch. 222)

- https://www.youtube.com/watch?v=RajCJUdEDH8&t=2138s

- https://www.hindisahityadarpan.in/2017/06/yaksha-yudhisthir-samvad-story-mahabharat-hindi.html

- https://www.amarujala.com/spirituality/religion/nal-damyanti-in-mahabharat

Bhima delivers a discourse on the necessity of quick action against Duryodhana. Yudhisthira praises Bhima:

- Your pure intention is clearly reflected in your speech, which is free from arguments going against reasoning and proof, it is elegant, attractive for the heart as the image reflected in a mirror free from any coating of dust, transparent and charming to the mind and auspicious (*Apavarjitaviplave sucau hrdayagrahini mangalaspade… Vimala tava vistare giram matir adarsa iva abhilaksyate*.)

- **He further says:**

- Not that perspicuity from the words was removed, not that the depth of meaning was not attended to, distinctness of every section of speech was brought out, and power of expression never overruled.

Heroes of
Vaada Prampara

Heroes of Vaada Prampara

- Adi Shankaracharya
- Haribhadra
- Dharmakirti
- Kumārila Bhaṭṭa
- Maṇḍana Miśra
- Nimbarkacharya
- Vācaspati Miśra
- Vedanta Desika
- Hemachandra
- Ramanuja

Major Debates

Shankara — Advaita
Ramanuja — Vishishtadvaita
Madhva — Dvaita

Shankara vs. Ramanuja

- **Non-Dualism (*Advaita*)**

- *Brahman* alone is real.

- *Brahman* & *Atman* are identical (one & the same).

- The phenomenal world is an appearance of *Brahman* caused by ignorance (*avidya*) & illusion (*maya*).

See fn 2 on p. 177 & fn 3 on p. 177-8

- **Qualified Non-Dualism (*Vishishadvaita*)**

- *Brahman* alone is ultimately & independently real, but

- in *Brahman* there are many individual material beings & many individual conscious selves.

- Material things & conscious selves are real, but not independently or ultimately so. They exist only *in & in relation to Brahman*.

Major Differences

- The fundamental difference between Sankara and Ramanuja lies in their world views. To Sankara, the world is a *Vivarta* (an appearance) while Ramanuja regards it an evolution.

- According to Ramanuja, the soul and the matter are different from *Brahman* in relation to the matter as being an object of enjoyment, and they are identical with Him as constituents of His body. The world of our perception is His *Karyavastha* (effected state). He exists in causal state when the world stands dissolved. All *Jivas* (souls) exist in him in subtle state and they just become manifest when He exercises His Will and creates them.

- Madhva, on the other hand, posited a potent challenge for the Advaitin with his uncompromising logic to prove the difference between God and the world. His basic argument is – if there is only one *Brahmin* and nothing else, who then is making this statement that there is only *Brahman* and nothing else? He questions the ontological status of "nothing which is negated in God".

Major Differences

- With their virulent of attacks and uncompromising adherence to dualism, Madhava and his followers, Vyasa Tirtha and Jaya Tirtha, emerged as strongest critics of Sankara's monism.

- The debate continued till twentieth century. Madhava's works are also known as Vada granthas.

- His philosophy became the most powerful rival of Advaita Vedanta and stimulated a tooth and nail fight between very opposite juxtapositions – Advaita Vs. Dvaita, Idealism Vs. realism, identity Vs. difference, etc.

Vedanta Desika (CE 1278-1369)
Heroes of Vaada Prampara

- **Vedantadesika** stands next to Ramanuja as a votary of Visistadvaita.

- Venkatadhvarin in his *Visvagunadarsacampuh* describes Vedantadesika as a great debater who could explain most difficult propositions in the debates and repeal the intoxication of the opponents.

- Venkata Natha had authored 115 works; of these sixty were in Sanskrit, the rest are bilingual – mixing Sanskrit and Tamil in Manipravala style; or purely in Tamil.

- Madhusudana Sarasvati made a threadbare analysis of the Madhava system as propounded in *Nyayamrtam* and demolished its arguments against Sankara-Vedanta in his *Advaitasiddhi*. He was born in a village under Faridpur (Bengal). He learnt Nyaya at Navadvipa from Harirama Tarkavagisa. Gadhadhara Bhattacharya was his classmate at Navadvipa. With his all-round scholarship he entered into debates with his contemporaries and challenged his predecessors through his writings.

Madhusudana Sarasvati

मधुसूदनसरस्वत्याः पारं वेत्ति सरस्वती
पारं वेत्ति सरस्वत्याः मधुसूदनसरस्वती

Meaning: (Only) the Goddess of Learning, Sarasvati knows the limits of (knowledge of) Madhusūdana Sarasvati. And Madhusūdana Sarasvati knows the limits of (knowledge of) Goddess Sarasvati.
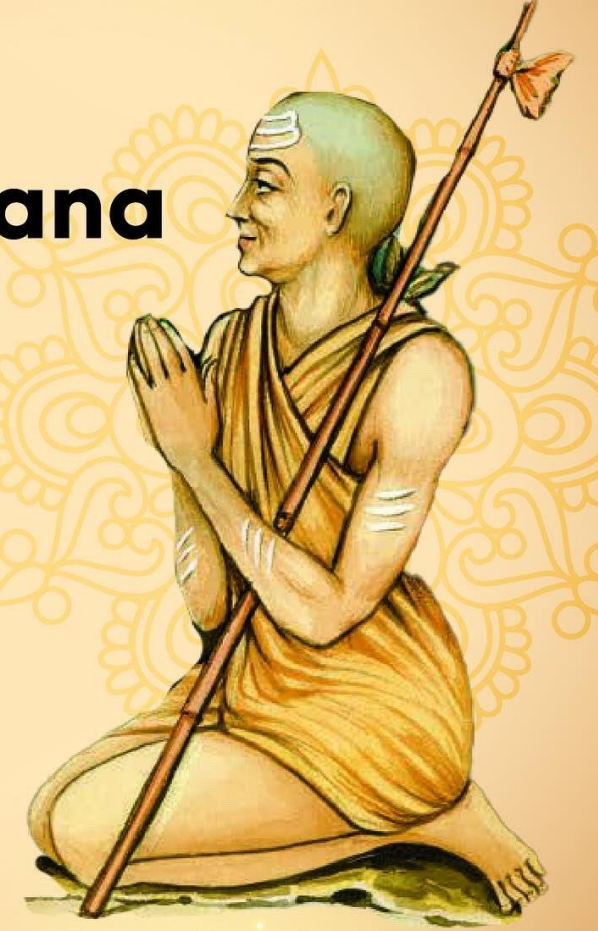
Haribhadra Suri (6th Century)

I don't have any prejudice for Mahavira, nor do I foster any grudge for Kapila and others. (I believe in the principle that) whosoever speaks logically, must be respected.
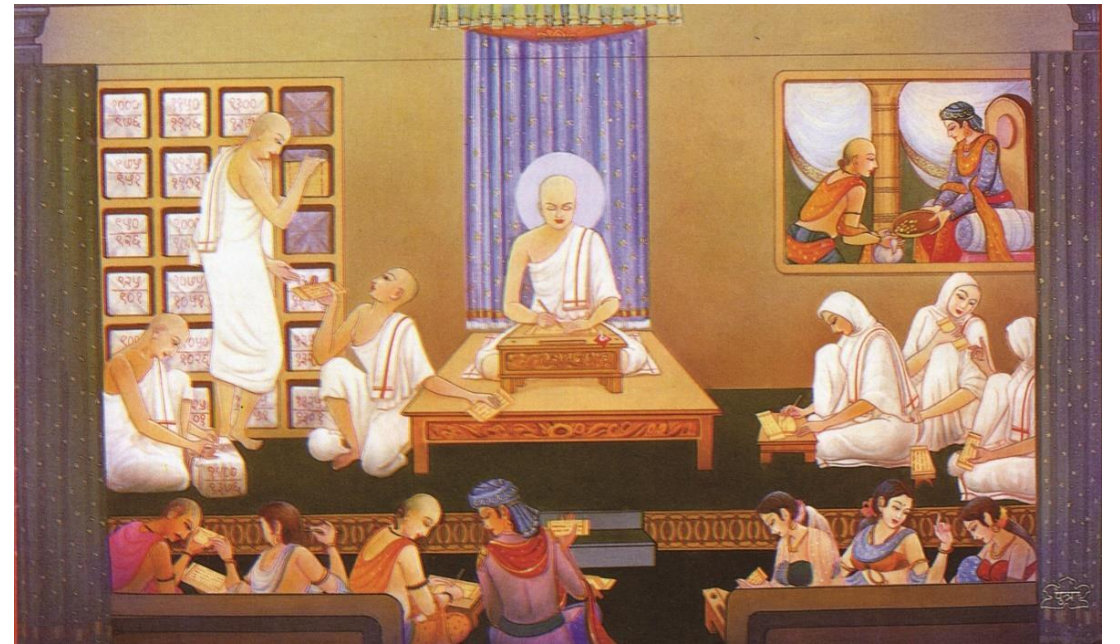
It is said that Haribhadra had authored as many as 1,444 works, as he was asked to compose that many works by his *guru*, as an atonement for having finished 1,444 Buddhists (in debates).

Udayana (975 - 1050 CE)
(Darbhanga in Bihar)

- Acquired legendary fame for countering Buddhism through scholastic debates and through his writings.

- His *Atmatattaviveka* is also known as *Bauddhadhikara* and better by *Bauddhadhikara* (Condemnation of the Buddhists).

- His *Nyaya-kusu-manjali* is a brilliant dissertation in defense of the existence of God. For this treatise, Udayana came to regarded as a savior in the theistic tradition.
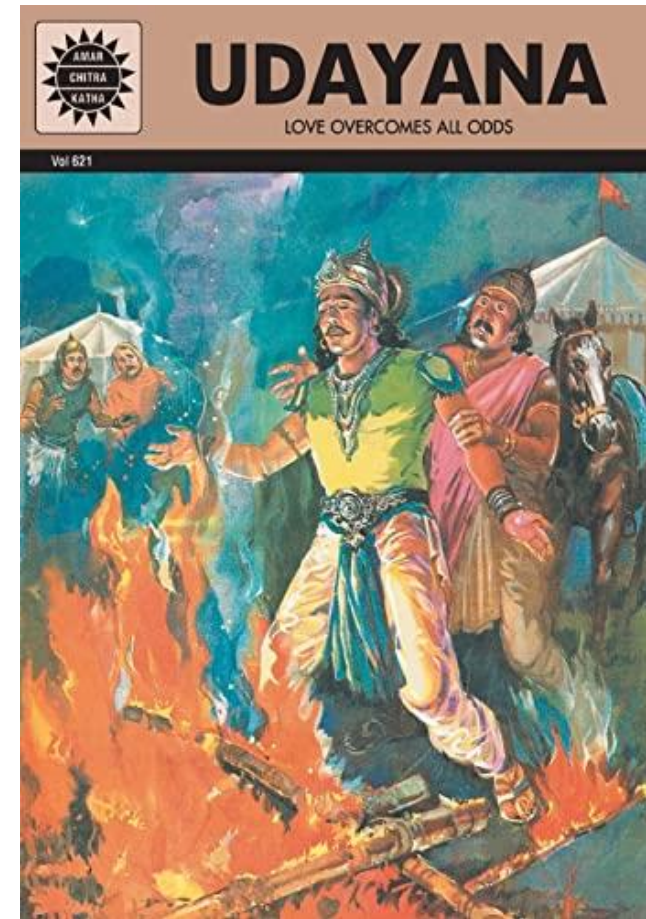
Udayana

- The king of Mithila announced that if the Pandits of his court are defeated by the Bauddhacarya then he will accept ordination under him, and if the Pandits defeat him, then he will remain a slave to them.

- Udayana alone accepted the challenge. The debate between him and the Buddhist scholar continued for several days. Then the Bauddhacarya created some magic (maya). Ultimately, both agreed that they will give a taste by falling from a tall Palmyra tree, and whosoever remains alive will be the winner. Udayana escaped after falling from the heights of the tree and his enemy died. Bu then he had to incur the sin of causing the death of a religious figure and when he visited Jagannatha Temple at Puri, the doors of the temple closed at his face.

- Undaunted, Udayana recited a stanza addressed to Lord Jagannatha, which said:

You are despising me

Intoxicated by your prowess

But when the Buddhists come

Your very existence depends on me.

The story goes that the doors of the temple were flung open at this and Lord Jagannatha appeared before the priests of the temple in a dream to tell them that Udayana, having proved his existence through logic, is His form.

Sriharsa

- Udayana is said to have defeated Hira, a *Pandit* in the court of King Vijaya Candra of Kanya Kubja.

- To have his revenge, Hira devoted himself to training his son, Sriharsa.

- Sriharsa became one of the intellectual giants of his time and a celebrated poet also, but his rival had already passed away by the time he was prepared to challenged.

- Sriharsa had to contend by refuting Udayana's theories of Nyaya in his *Khandana-khanda-khadya*.

THE KHANDANAKHANDAKHĀDYA OF SHRI HARSHA

TRANSLATED BY GANGANATH JHA

SRI SATGURU PUBLICATIONS
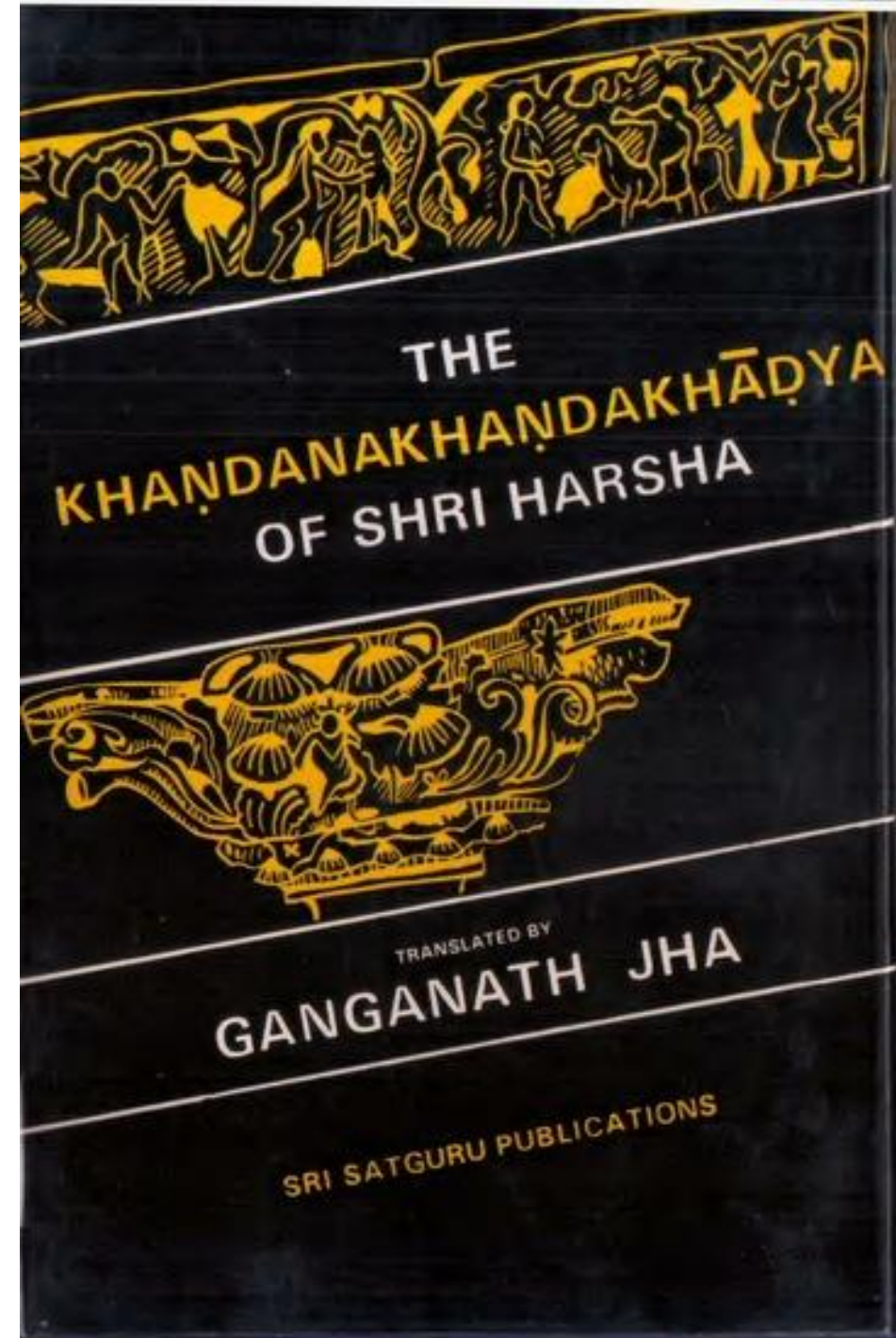
Khandana-khanda-khadya - Sriharsa

- In Khandana-khanda-khadya Sriharsa not only demolishes all the theories with a view to uphold Advaita Vedanta, he also visualizes his text as a manual for training in debate.

- He claims that even if the novices aspiring to learn the skills of *Vada* memorizes some of the clichés as given in this text, they can confound the opponents in the debate.

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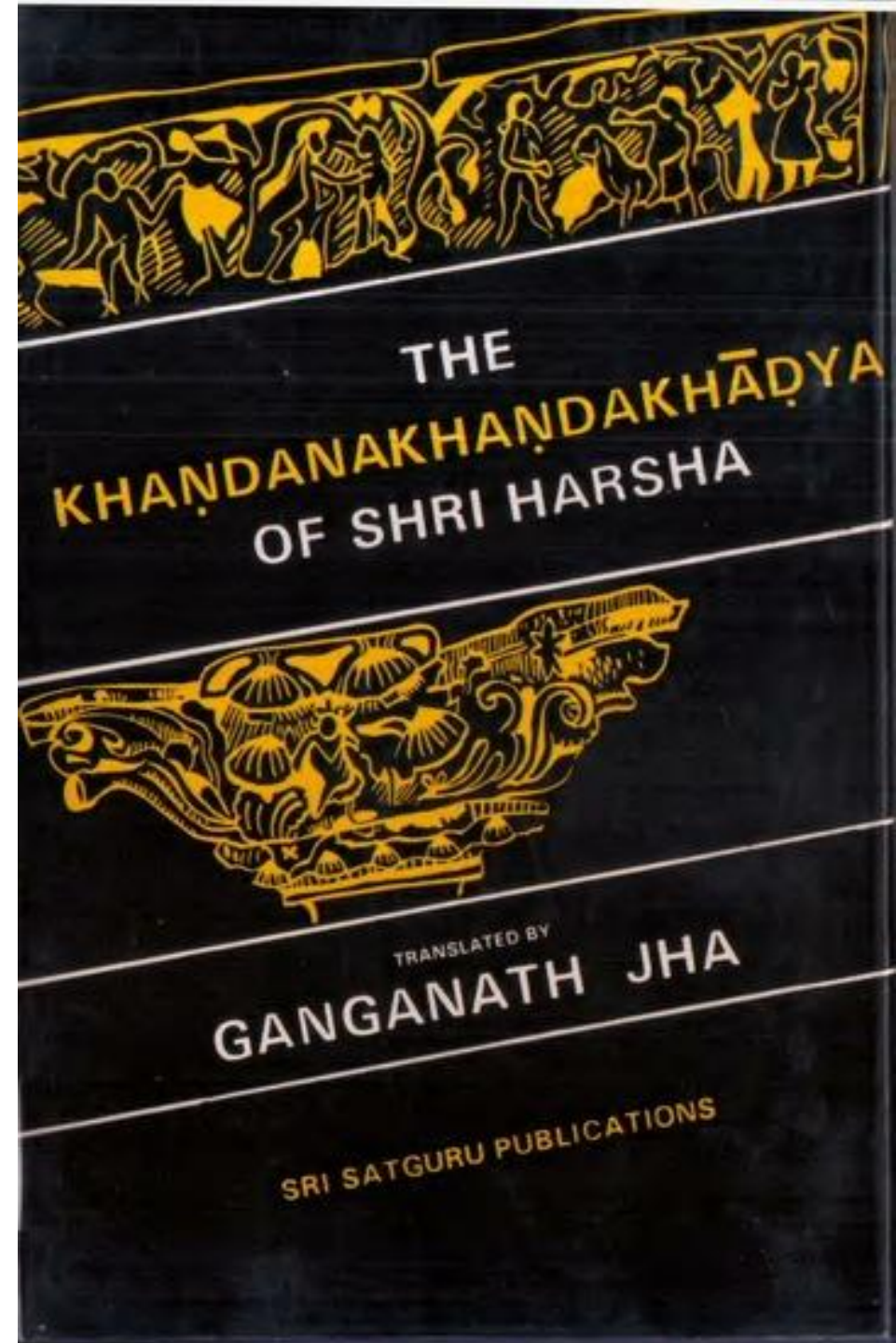
Vadiraj

- Madhavacarya established eight *Mathas* in Udupi, the pontiffs of these *Mathas* were ordained by rotation. Amongst these, the Kumbhasi Matha was headed by Visnu Tirtha, Madhava's younger brother. Vadiraja became the twentieth pontiff of this *Matha*, and it later was named after him as Sri Vadiraja Matha.

- In consideration to his debating skills and soundness of arguments, he was honored with the title of *Prasangikabharana* (Ornament of Polemics) in the court of the King *Venkata Devaraya* of Vijayanagara.

- It is believed that he helped the kings of Vijayanagara Krishnadevaraya (CE 1509-29) and Acyutadevaraya (CE 1529-42) in their dire circumstances by the way of taking them to the cave of Valin and discovering the hidden treasure there for them.
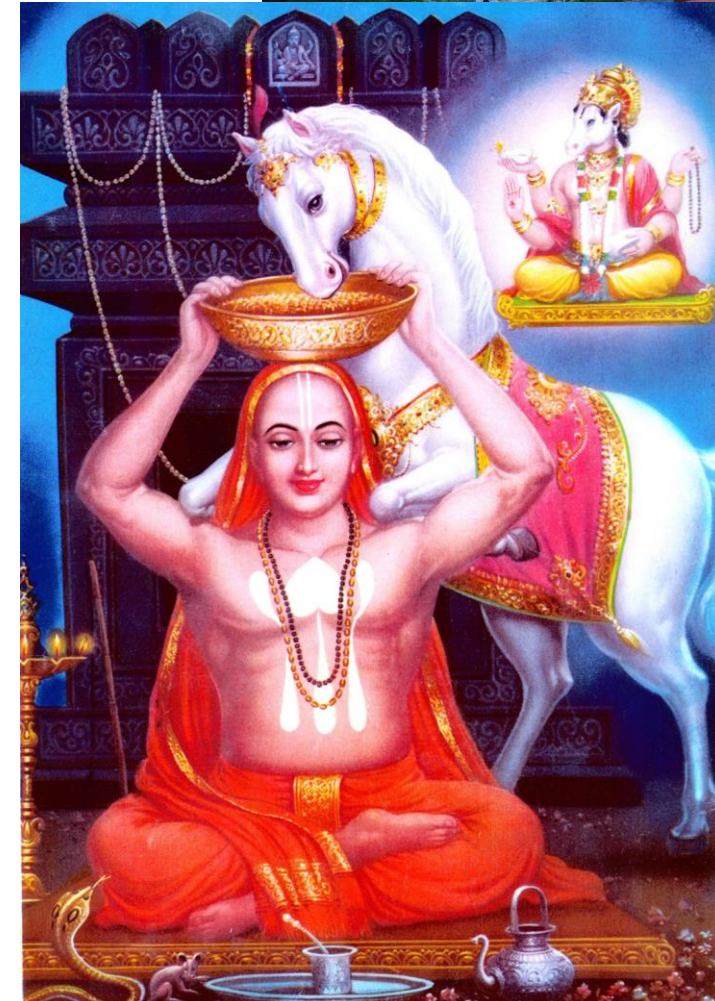
Heroes of Vaada Prampara

- Amongst the Jaina works, *Hetuvidambanopaya* is a manual on the science of debate. Devasurin (CE 1186-1269) was a brilliant logician amongst the Jaina philosophers. He severely criticized Udayana and Jayanta of Kashmir.

- Vadiraja, so named because of his debating skills, flourished in eleventh century CE under the rule of Calukya king Jagadekamalla Jayasimha (CE 1018-42). In his *Nyayaviniscayavivarana*, Vadiraja has refuted several rival doctrines. He brilliantly defends Syadvada against the Vehement criticism of Sankaracarya, he also argues against Kumarila, Prasastapada, Isvarakrsna and Mandana Misra.

- Scholastic debates were fiercely conducted for the propagation of religious order. Jnanasambandhar, a Naynar and a Saiva saint, is said to have defeated the Jainas in a public debate and converted Pandya rulers of Mathura.

Illogical Reasoning and Fallacies

How to recognize when

debate and discussion leads to untruth and falsehood ?

1. Wrangling (jalpa)
   1. A wrangler is one who, engaged in a disputation, aims only at victory, being indifferent whether the arguments which he employs, support his own contention or that of his opponent.

2. Cavil (vitanda)
   1. A caviler does not endeavor to establish any thing but confines himself to mere carping at the arguments of his opponent. Vitanda is the destructive debate, practitioner of vitanda does not argue for establishing his own theory but demolishes all other theories.

3. Fallacy (hetvabhasa)
   1. Fallacies of reason are the erratic (savyabhichara), the contradictory (viruddha) the controversial (prakarana-sama) the counter-questioned (sadhyasama) and the mistimed (kalatitha).

4. Quibble (chala)
   1. Quibble is the opposition offered to a proposition by the assumption of an alternative meaning. It is of three kinds: (i) quibble in respect of a term (vaka-chala). (ii) quibble in respect of a genus (samanaya-cala) (iii) quibble in respect of a metaphor (upacara-cala).

5. Analogue (jati)

   Analogue, also called an analogous rejoinder or far-fetched analogy, consists in offering opposition founded on mere similarity or dissimilarity.

The concept of *Nigrahasthana*

In *Gautama Nyaya* the following **twenty-two** *nigrahasthanas* (clincher) are accepted

Nigrahasthanas based on defect in the statement or probans (5):

- *Pratijnahani* (loss of thesis)
- *Pratijnantara* (change of thesis)
- *Pratijna Virodha* (contradicting one's own thesis)
- *Pratijnasamnyasa* (abandonment of thesis)
- *Hetvantara* (Shifting the reason)

Nigrahasthanas based on defective syntax and semantics (4):

- *Arthantara* (digression)
- *Nirarthaka* (gibberish)
- *Avijnatartha* (Incomprehensible speech)
- *Aparthaka* (nonsensical)

Nigrahasthanas based on wrong formulation of thesis (3):

- *Apraptakala* (reversal of order of five-member syllogism)
- *Nyuna* (Omission of one or more steps)
- *Adhika* (addition of steps not required)

Nigrahasthanas arising out of inconsistency (4):

- *Anuveda* (reiterating)
- *Artha Punarukta* (repetition of contents)
- *Ananubhasana* (Silence)
- *Ajnata* (lack of intelligence)

Nigrahasthanas with acceptance of one's own defective proposition (3):

- *Apratibha* (incapability to respond)

- *Viksepa* (dispension, making excuses)

- *Matanujna* (allowance to the view of the opponent by saying that this defect lies in your statement also)

Nigrahasthanas based on inner contradictions (2):

- *Paryanuyojyopeksana* (neglecting the one's own defeat or objections raised on it)

- *Niranuyojyanuyoga* (inadvertent proclamation of the defeat of the opponent by the disputant himself).

Punarukta (repetition)

Nigrahasthana based on repetition (1):

वादे वादे जायते तत्त्वबोधः

….after going through the series of *Vadas*, true knowledge is acquired

VADA : Radha Vallabh Tripathi

"Perhaps no other language and no other culture has such a rich tradition of having consistent dialogues on the concept of dialogue, discussions on the discussion, debates on the debate and conversations on the conversation".

Extra Materials

The Terms of Scientific Argument

By the means of Tantra-yukti along a debater can establish his own points and set aside those of his opponents who indulge in unfairness.

Tantra-Yukti- The Terms of Scientific Argument

- These are thirty-two in numbers:
- 1- A subject (adhikarana)   2- Arrangement (vidhana)
- 3- Union of words (yoga)   4- Category (padartha)
- 5- Implication (hetvartha)   6- Enunciation (uddesa)
- 7- Declaration (nirdesa)   8- Instruction (upadesa)
- 9- Specification (apadesa)   10- Extended application (atidesa)
- 11- Determination from a statement to be made (pradesa)
- 12- Anology (upamana)   13- Presumption (arthapatti)
- 14- Doubt (samsya)   15- A connected argument (prasanga)
- 16- Reversion (viparayaya)   17- Context (vakya-seva)

Continued….

- 18- Assent (anumata)   19- Description (vyakhyana)
- 20- Etymological explanation (nirvacana)   21- Example (nidarasana)
- 22- Exception (apavarga)   23- A special term (sva-samjna)
- 24- Question (purva-paksha)   25- Reply (uttarpaksha)
- 26- Certain (ekanta)   27- Anticipation (anagataveksana)
- 28- Retrospection (atikrantaveksana)   29- Injunction (niyoga)
- 30- Alternative (vikalpa)   31- Aggregation (samuccaya)
- 32- Ellipsis (uhya)

The Course of Debate (vada-marga)

These are the categories which should be studied for a thorough knowledge of the course of debate. This is the perfect way of doing debate.

Vada-Marga

- 1- **Debate**- a discourse between two parties agreeably to the scriptures and in spirit of opposition.
- 2- **Substance (dravya)**- that in which actions and qualities inhere and which can constitute a material cause.
- 3- **Quality (guna)-** that which inheres in a substance and is inactive e.g. colour, taste, ordour, touch etc.
- 4- **Action**: that which is the cause of both union and separation.
- 5- **Generality (samanya)**- that which produces unity.
- 6- **Particularity (visesa)** that which produces diversity.
- 7- **Inherence (samavaya)**- a permanent relation between substance and its quality and other things.
- 8- **Proposition (pratijna)**- the statement of what is to be established.
- 9- **Demonstration (sthapana)**- the establishment of a proposition through the process of reasoning.
- 10- **Counter-demonstration (pratisthapana)**- the establishment of counter-proposition.

Continued…

- 11- **Reason (hetu**)- the source of knowledge such as pramanas.
- 12- **Application (upanaya**)- apply the knowledge.
- 13- **Conclusion (nigamana**)- result
- 14- **Rejoinder (Uttara)-** the proposition in a counter-demonstration.
- 15- **Example (drstanta**)- the thing about which an ordinary man and an expert entertain the same opinion, which describes the subject.
- 16- **Tenet or conclusion (siddhanta**)- a truth which is established on examination by experts and on proof by reasons.
- 17- **Word (sabda**)- a combination of letters.
- 18- **Perception (pratyaksha**)- knowledge acquires by himself through senses.
- 19- **Inference (anumana**)- a reasoning based on knowledge of connected things.
- 20- **Comparison (aupamya**)- the knowledge of a thing acquired through its similarity to another thing.

Continued..

- **21- Tradition (aitihya)**- consisting of reliable assertions, e.g. the vada.
- **22- Doubt (samsaya)**- uncertainty is there or is there not.
- **23- Purpose (prayojana)**- that for the accomplishment of which actions are undertaken.
- **24- Uncertain (savyabhichara)**- going astray, e.g. this medicine may be or may not be suited to this disease.
- **25- Inquiry (Jijnasa)**- examination.
- **26- Ascertainment (vyavasaya)**- determination, e.g. that disease is due to …..
- **27- Presumption (artha-prapti)**- the knowledge of a thing implied by the declaration of another thing.
- **28- The originating cause (sambhav)**- that from which something springs out.
- **29- Censurable (anuyojya)**- a speech which is fraught with fault.
- **30- Non-censurable (ananyojya)**- the reverse of the censurable.
- **31- Interrogation (anuyoga)**- an inquiry about a subject made by a person who studies.
- **32- Re-interrogation (pratyanuyoga)**- an inquiry about another inquiry.

Continued…

- **33- Defect of Speech-** five type defects of speeches are here:
- (a) Inadequacy or saying to little
- (b) Redundancy or saying too much

   © Meaninglessness

   (d) Incoherence – a combination of words which do not convey.

   (e) Contradiction – consisting of opposition to the example.

 34- Excellence of speech (vakya-prasamsa)- when a speech free from inadequacy.

35- Quibble (chala)- a speech consisting of mere words fraught with cunning, plausibility and diversion of sense.

Continued…

- **36- Non-reason or fallacy (ahetu**)- which is of three kinds:
- (a) begging the question (prakarana-sama)- occurring when that which is to be proved is taken as the reason.
- (b) assumption based on doubt (samsaya-sama)- occurring when that which is the cause of doubt is regarded as dispelling the doubt.
- © balancing the subject (varnya-sama)- occurring where example is not different from the subject in respect of their questionable character.
- **37- Mistimed (atita-kala**)- a fallacy which arises when that which should be stated first is stated afterwards.
- **38- Attribution of censure (upalambha**)- imputation of defect to the reason adduced.
- **39- Avoidance of defect (parihara**)- which occurs when the defect is corrected or amended.
- **40- Abandonment of a proposition (pratijna-hani**)- which occurs when a disputant, being attacked, abandons the proposition first advanced by him.

Continued…

- **41- Admission (abhyanujna**)- the acceptance by a person of what is attributed to him by his opponent, whether agreeable or disagreeable.

- **42- Shifting the reason (hetvantara**)- which occurs when one instead of advancing the proper reason adduces a different one.

- **43- Shifting the topic (arthantara**)- a person cites the symptoms of gonorrhea while he was to have cited those of fever

- **44- A point of defeat or an occasion for rebuke (nigrahasthana**)- which occurs when a disputant suffers defeat at the hands of his opponent.