

# A Course on Vādaśāstra (Theory and Practice of Debate)

## Concept Note

*Vāda* is a category in Indian Philosophy which involves theory and practice of intellectual debates, dialogues and discussions. It is because of *vāda* that cultures and civilizations have thrived and great intellectual achievements could be made. *Vāda* promotes diversity and pluralism and inculcates democratic values. No *vāda* is possible if there is only one point of view, it always pre-requisites the other; and mostly promotes the presence of many others. India's History of Ideas and debates presents a multi-linear view. *Samvāda* (dialogue, correspondence) and *vivāda* (difference) are two faces of *Vāda*.

## Aims and Scope

A two-day course on Vāda will be organized under the auspices of the Bhandarkar Oriental Research Institute to create an awareness of the methodology and techniques of *Vāda* and to show how these techniques can be utilized for better reasoning and creating harmony in contemporary society.

This course will be based on Sanskrit-based knowledge systems (the śāstras) and lectures will be given through power point presentation.

## Schedule

This course will be covered in two days and will comprise of eight lectures. Forty five minutes will be given for each lecture which will be followed by the discussion/questions-answer-session for fifteen minutes each.

## Course Design

### Lecture I: Fundamental Concepts

Blemishes of defining a category – *ativyāpti*, *avāyati* and *asambhava*.

Concept of *Vāda*; *Purpose of Vāda* – its effects, repercussions. *Vāda* as a cathartic element, catalyst for peace and harmony.

*Vāda* as a defining factor of humans.

The *anubhandhas* of *Vādaśāstra* – its scope and beneficiaries.

Types of *vāda* according to the subject, the occasion and venue, Subjectivity and objectivity, *vādas* institutionalized, impromptu and internalized.

Terms related to *vāda* in Sanskrit - Vedic terms related to *vāda* and *Vādaśāstra* – *Brahmavādin*, *Brahmavādinī*, *Vākovākya*, *brahmasaṁsad*, *kathā* -- *vāda*, *jalpa* and *vitaṇḍā*, *satsaṅga*, *parāmarśa*, *ahaṁprayavamarśa*, *śāstrārtha*.

### Lecture II : The History of Vāda

Early beginnings of Vāda-tradition

History of Vāda- *Mantrakāla* - The Age of Revelation (around 3000 BC to 500 BC);, *Tarkakāla* - The Age of Arguments: (around 500 BC to 1000 AD) , *Vistarakāla* - The Age of Diversification (around 1000 AD to 1800 AD);, *Ādhunikakāla*- The Modern Age (around 1800 AD onwards)

### Lecture III - An Introduction to the Literature on, in and about Vāda in Sanskrit

Literature on Vāda –texts on the theory of *vāda*

Literature about Vāda – the manuals for the practice of *vāda*

Literature in *vāda*

### Lecture IV – The Conceptual Framework

Sixteen categories in Nyāya philosophy; *pramāṇas* - *pratyakṣa* (perception), *anumāna* (inference), *upamāna* (analogue) and *śabda* (scripture). Concept of Vāda in Nyāya, Āyurveda and Buddhist Philosophies, *kathā*, three types of *kathā*- *vāda*, *jalpa* and *vitaṇḍā*, *Sandhi*: agreement with disagreements,

Types of *kathā* according to the subject, the occasion and venue, institutionalization of *vāda*, Vāda impromptu. Vāda as Internalized

Pramāṇas in *Vādaśāstra* – importance of *anumāna* (inference) for carrying out any conversation or debate. Concepts of *hetu* (reason/cause) - *pakṣa* (the thesis-case), *sapakṣa* (the observed case )and *vipakṣa*. (the second observed case in contrast). two types of *anumāna* -- *svārthānumāna* and *parārthānumāna*. The concepts of *pañcāvayavavākya* (five member syllogism), *Vyāpti* (invariable concomitance).

*Samśaya* (doubt), *Tarka* (argument/reasoning) and *tarkābhāsa* (fallacious reasoning). blemishes of *tarka* – *Ātmāśraya* (self-dependence), *Anyonyāśraya* (mutual dependence), *Cakra* (vicious circle), *Anavasthā* (infinite regress) and *Aniṣṭaprasaṅga* (*reduction ad absurdum*).

*Concept of kathā* (conversation); three types of *kathā* - *vāda* (discussion), *jalpa* (debate) and *vitaṇḍā* (cavil). Concept of *chala* (quibble), *Jāti* (objection) and *Nigrahasṭhānas* (clinchers), five *Hetvābhāsas* (fallacies)

*Concept of debate in caraka*, *Asaṅga*, and *Dharmakīrti*,. *sadvāda* (fair debate,) *asadvāda* (unfair debate). *sandhāya sambhāṣā* (friendly debate) and

*vigrāhya sambhāṣā* (hostile debate). Vāda and Negative dialieciics – The theory of *Apohavāda*.

**Lecture V**

Some Important Debates in Śāstras

**Lecture VI**

Some Important Public Debates – Vedic to Medieval Period

**Lecture VII**

Concept of Vāda and Saṃvāda – who is the man of Dialogue?

**Lecture VIII**

Vāda in Contemporary Times

**Program**

**Day 1**

9.00 AM : Registration and introduction

9.30 – 10.15 AM : Lecture 1

10.15 -10.30 AM : Discussion

10.30 – 11.15 PM : Lecture II

11.15 – 11.30 PM : Discussion

Tea Break – 11.30 to 12.00 PM

12.00 PM – 12.45 PM – Lecture III

12.45 PM to 1.00 PM : Discussion

1.00 PM to 1.45 PM – Lecture IV

1.45 PM to 2 PM : Discussion

**Day 2**

9.30 – 10.15 AM : Lecture 1

10.15 -10.30 AM : Discussion

10.30 – 11.15 PM : Lecture II

11.15 – 11.30 PM : Discussion

Tea Break – 11.30 to 12.00 PM

12.00 PM – 12.45 PM – Lecture III

12.45 PM to 1.00 PM : Discussion

1.00 PM to 1.45 PM – Lecture IV

1.45 PM to 2 PM : Discussion

**Course dates: July 20-21 2019**

**Time: 9 a.m to 2 p.m.**

**Venue: Bhandarkar Oriental Research Institute, Pune 411004**

**Eligibility criterion: Graduates in any discipline,**

**Contact hours: 8 hours of including discussion.**

**Certificate of Course will be issued to all those who attend all the sessions.**

**Course Fees: Rs. 1200/- For professionals and others**

**Rs. 700/- for students on production of valid identity card.**

Payable in cash or by cheque at BORI office between 11 a.m. to 4 p.m (Monday to Friday except on public holidays) Or

Account details for NEFT:

Account Name: Bhandarkar O R Institute INBORI

Bank name: Yes Bank LTD.

Sangam Solitair,Shop no. 4, Grounnd floor, Sangam Press rd, Kthrud, Pune 38

Account type : Saving account      Account number: 095194600000200

IFSC/NEFT code: YESB0000008      SWIFT code: YESBIBNBB

For registration and other queries please write to:

Cordiap.bori@gmail.com or

Whatsapp your details to 7796699822 (Please whatsapp with your name. Anonymous messages will not be responded to)