

**CENTRE FOR DISTANCE AND ONLINE EDUCATION
SRI SRI UNIVERSITY, CUTTACK**

MASTER OF ARTS (HINDU STUDIES)

TUTOR MARKED ASSIGNMENT

Course Code: MHS 103

Course Name: Vaad Parampara

Semester: 1st

Academic Year: 2025-26

Session: August 2025

Total Marks: 100

A. Answer any eight questions (essay type). Answer in about 350-500 words each.

(10 X 8 = 80)

1. **Explain the threefold classification of debate: Vād, Jalpa and Vitaṇḍā.** Define each type, highlight their aims, methods and ethical tone, and evaluate their relevance for contemporary academic, legal, media or social debates.
2. **What is Śāstrārtha? Describe it as a method of structured debate.** Show how śāstrārtha is distinct from ordinary quarrel, emphasizing the role of pramāṇas, logical discipline, mutual respect, and commitment to pramā (valid knowledge).
3. **Explain the basic rules of engagement in debate according to Nyāya–Mīmāṃsā.** Discuss Pratijñā (proposition), Hetu (reason), Udāharaṇa (example), Upanaya (application) and Nigamana (conclusion), along with the importance of Khaṇḍana (refutation) and Siddhānta (established view) in a valid debate.
4. **Describe the Adhikaraṇa method and its stages.** Explain Viśaya (topic), Saṃśaya (doubt), Pūrvapakṣa (prima facie view), Uttarapakṣa (reply) and Siddhānta (conclusion), and illustrate with an example from Vedānta or Nyāya, adding a modern parallel (e.g., a court case or research paper).
5. **Write an essay on Kathā, Vād, Jalpa and Vitaṇḍā as different modes of communication.** Bring out their nature, purpose and strengths/limitations, and show how kathā and vād together help in preserving and transmitting dharma and philosophical insight to both scholars and common people.
6. **Explain the traditional organisation of knowledge in Hindu Śāstra literature.** Discuss the relationship among Sūtra, Bhāṣya, Vārtika, Vṛtti, Ṭīkā and Ṭippaṇī, and show how this layered structure supports preservation, pedagogy and ongoing interpretation of knowledge.
7. **What are Padaik-vākya and Vākyaikavākyatā?** Define word-level (pada) analysis and sentence-level (vākya) synthesis, and explain, with a suitable example (such as “Tat tvam asi”), how both micro-precision and holistic meaning are necessary for sound interpretation.

8. **Explain Tatparya (intended meaning) and the Ṣaḍ-liṅga method of determining it.** Discuss the six indicators (such as upakrama-upasaṁhāra, abhyāsa, apūrvatā, phala, arthavāda, upapatti) and show how they help prevent misinterpretation of scriptural or philosophical texts.
9. **Discuss the philosophical and cultural significance of Vād-Paramparā in Hindu intellectual tradition.** Explain how structured dialogue, debate, and śāstrārtha contributed to the discovery of truth (satya), preservation of dharma, and refinement of śāstric thought.
10. **Show how the principles of Vād-Paramparā and Nyāyika-prakriyā can be applied in modern research and decision-making.** Draw connections to **Tantra-yukti (research methodology)**, formulation of problem (saṁśaya), hypothesis (pratijñā), evidence (hetu) and conclusion (siddhānta), and illustrate with a contemporary example from natural sciences, technology, medicine or social issues.

B. Write short notes on any four. Answer in about 150-200 words each.

(5 X 4 = 20)

1. **Vād as truth-oriented debate** – its definition, spirit and main features.
2. **Jalpa and Vitaṇḍā** – brief comparison as competitive and destructive debates.
3. **Śāstrārtha** – meaning, scope and importance in Hindu philosophical traditions.
4. **Pratijñā and Hetu** – their role in structuring a valid argument.
5. **Adhikaraṇa: Viśaya and Saṁśaya** – why a clear topic and doubt are essential to initiate inquiry.
6. **Ṭīkā and Ṭippaṇī** – difference between extended commentary and brief annotations.