

A DETAILED STUDY OF VADAMARGAS AND ITS APPLICATIONS

*¹Dr. Anjini M., ²Dr. Ramnihor Tapsi Jaiswal and ³Dr. Manohar Ram

¹P.G. Scholar, Department of Samhita Evum Siddhant, Government Ayurvedic P.G. College and Hospital, Varanasi.

²Reader, Department of Samhita Evum Siddhant, Government Ayurvedic P.G. College and Hospital, Varanasi.

³Reader and HOD, Department of Samhita Evum Siddhant, Government Ayurvedic P.G. College and Hospital, Varanasi.


*Corresponding Author: Dr. Anjini M.

P.G. Scholar, Department of Samhita Evum Siddhant, Government Ayurvedic P.G. College and Hospital, Varanasi.

Article Received on 04/03/2025

Article Revised on 25/03/2025

Article Accepted on 14/04/2025

ABSTRACT

The term ‘*Samhita*’ refers to complete compilation of specific beneficial knowledge necessary for the development of different aspects of life. Time oriented study methods were needed in every science in this universe. *Charaka Samhita* pursues a different variety of presentation which introduces seminars; debate etc in the form of discussion between scholars and learners and as narration of information. One such learning methodology right from inauguration of learning to the attainment of higher education (i.e) *Adhyayana*, *Adhyapana*, *Tadvidya samhasha* is mentioned under *Adhyaya* “*ROGABHISHAKJITIYA ADHYAYA*” of *Charaka Samhita*, *Vimanasthana*, so called **VADAMARGAS**, they are the tricks of manner for an invariable debate competition.

KEYWORDS: *Vaada*, *Vadamarga*, *Charak Samhita*, Debate, Physicians.

INTRODUCTION

Vadamarga opens a way to attain knowledge through debate within a controlled boundary of rules which definitely enhance the intellect of participants. *Acharya Charaka* has told that excellence of Treatment depends on the intellectual excellence of the physician.

Vaada or debate has been working as instruments for sharing ideas and information since long past and still a strong medium and part of curriculum in study. Debate provides apprehensible knowledge with depth of subject, an essential aspect for medical science and physicians as it is directly related with lives of human beings. *Charak Samhita* has mentioned the tools that has shown the path for debate in scholarly assemblage, known as *Vadamarga*. Those are still workable in present scenario.

Vaada (debate) is a discussion with opponent based on scriptures. It is contention by words or arguments. Logical discussion promotes knowledge, power of speech, spreads fame and, eliminates doubts. In a debate, the person who starts supporting the discussion is known as *Vaada* while opponent who refutes, is known as *Marga*. What should be said, what should not be said or what is point of defeat are important factors determining factors of any debate. 44 terms are cited for determination of course of debate among physicians. They serve as *Marga* or tool of discussion.

There are three methods for obtaining knowledge.^[1]

तत्रोपपन्नानुष्ठानाख्यायामः-अध्ययनम् अध्यपनम् तद्विभाषा चेत्युपायाः ॥ (Ca.Vi - 8/6)

1. *Adhyayanam* 2. *Adhyapana* 3. *Tadvidyasamhasha*

Among these *Tadvidyasamhasha* (discussion/debate) is of 2 types.

1. *Sandhaya samhasha*
2. *Vigruhya samhasha*

In every debate, acquaintance with the *Vadamargajnana Hetu Pada* helps to determine the course of debate.

Vada means debate and *Marga* means method.

There are 44 *Vadamargajnana Hetu Padas* mentioned in *Charaka Samhita Vimanasthana* 8th Chapter.^[2]

इमानि तु खलु पदानि भिद्वदमार्गज्ञानार्थमधिगम्यानि भवन्ति तद्यथा-वादः, द्रव्यं, गुणाः, कर्म, सामान्य, विशेषः, समवायः, प्रतिज्ञा, स्थापना, प्रतिष्ठापना, हेतुः, दृष्टान्तः, उपनयः, निगमनम्, उत्तरः, सिद्धान्तः शब्दः, प्रत्यक्षम्, अनुमानम्, ऐतिह्यम्, औपम्यं, संशयः, प्रयोजनं, सव्यभिचार, जिज्ञासा, व्यवसायः, अर्थप्राप्तिः, संभवः, अनुयोज्यम्, अननुयोज्यम्, अनुयोगः, प्रत्यनुयोगः, वाक्यदोषः, वाक्यप्रशंसा, लम्, अहेतु, अतीतकालम्, उपालब्धः परिहारः, प्रतिज्ञाहानिः अभ्यनुज्ञा, हेत्वन्तरम्, अन्तर, निगहस्थानमिति ॥ (Ca. Vi - 8/27)

1. Vada (debate)^[3]

A debate is that, in which one holds academic discussion with a contending opponents. This is of two types, they are.

A. Jalpa (Positive Discourse)**B. Vitanda (Negative Discourse)****A) JALPA (Positive Discourse)**

It is the statement of speaker's own view while contradiction of the opponents' view / Advancement of one's own view while contradicting the opponent.

B) VITANDA (Negative Discourse)

It is opposite to JALPA. The opponent's views are contradicted without advancing argument in support of the individual's own view.

Example: One holds the view that re-births (*Purva-janma*) is there while the others hold the view just against it.

During Debate, they advance arguments in support of their own views and oppose (contradict) the opponent's view – this is **JALPA**.

Vitanda is in which the speaker without having any positive approach only finds fault in the opponent's view point.

2. DRAVYA (Substance)^[4]

Dravya (Substances including drugs) is that where *Karma* & *Gunas* are located and in which the material is cause of its effect (and is the *Samavayi Karanam*).

3. GUNA (Property)^[5]

Guna is related with inherence to *Dravya*. It is devoid of action and is *Asamavayi* (non-inherent cause of its effect)

4. KARMA (Action)^[6]

It is the reason for *Samyoga* and *Vibhaga* and is dependent on *Dravya*. (Located in *Dravyas* and performance of that to be done is *Karma*)

5. SAMANYA (Similarity)^[7]

Similarity of all substances is always the cause of increase. Similarity brings unity; Similarity carries the sense of equal. One which exists commonly in all the objects & brings them into one group within a common name is *Samanya*.

It is of three types

- 1) *Dravya samanya*.
- 2) *Guna samanya*.
- 3) *Karma samanya*.

6. VISHESHA (Dissimilarity)^[8]

Dissimilarity is the cause of decrease (Both *Samanya* and *Vishesha* effect by their application). Dissimilarity causes diversity. Dissimilarity is opposite of *Samanya*. *Vishesha* distinguishes or separates one from other.

It is of three types

- 1) *Dravya vishesha*.
- 2) *Guna vishesha*.
- 3) *Karma vishesha*.

7. SAMAVAYA (INFERENCE)^[9]

Inherence is the inseparableness of *Prithvi* etc *Dravyas* with their *Gunas* like *Gandha* etc, This is eternal because no *Dravyam* is devoid of property (**GUNA**).

8. PRATIJNA (PROPOSITION)^[10]

Pratijna is the statement of what is to be proved. **For instance, PURUSHA** (self) is eternal.

9. STHAPANA (JUSTIFICATION)^[11]

Justifying the *Pratijna* on firm footing with the help of **HETU** (Reason), **DRSTHANTHA** (Instance), **UPANAYA** (Co-relation), **NIGAMANA** (Conclusion).

Self is eternal – this is **PRATIJNA** (Proposition)

Because of not being created – reason

Instance – ‘as sky’

Correlation – ‘as the sky is Uncreated and is eternal so is the self.

Conclusion – ‘Therefore self is eternal’.

10. PRATISTHAPAN (COUNTER ARGUMENT / ESTABLISHMENT)^[12]

Pratisthapana is giving a contrary meaning or counter argument to the opponent's proposition.

Self is non- eternal is proposition - (which is the counter argument for the opponent)

Reason – Because of being perceived by senses.

Instance – ‘As Pitcher’

Co-relation – As Pitcher is perceived by senses and is

Non - eternal.

Conclusion – ‘therefore -self is Non-eternal’.

11. HETU (CAUSE)^[13]

Hetu (reason) is the cause of knowledge or it is the means for obtaining knowledge.

It is of 4 types:

- ✓ **PRATYAKSHA (Perception)**
- ✓ **ANUMANA (Inference)**
- ✓ **AITHIHYA (Tradition)**
- ✓ **AUPAMYA (Analogy)**

What is revealed by these reasons (sources is reality).

12. DRISTHATHA (INSTANCE/EXAMPLE)^[14]

It is that which arouses understanding in the ignorant and the wise alike. It presents a picturesque image of the thing.

For instance, fire is hot, water is liquid, earth is stable and the sun is illuminating as the sun is illuminating, the knowledge of the *Sankhya* (philosophy) is also illuminating.

13. UPANAYA (SUB -SUMPTIVE CO-RELATION / CO-RELATION)**14. NIGAMANA (FINAL CONCLUSION)****15. UTTARAM (REJOINER)**

Uttara (rejoinder) is the statement of dissimilarity in the reason of similarity and vice versa. For instance, if In a debate, a person says-‘disorders are similar to cause as ‘*Sitaka*’ (cold) disease has similar causes like exposure to cold wave’ the opponent may say-‘disorders are dissimilar to cause as in burning sensation’, heat, sloughing and supuration of body parts the causes are dissimilar like cold wave.

This is re-joinder with contrary statements.

16) SIDDHANTHA (THEORY)^[15]

A demonstrated truth established after several examinations and reasoning is known as *Siddhantha*.

Siddhantha is of four types:

- ✓ **SARVATANTRA SIDDHANTHA**
- ✓ **PRATITANTRA SIDDHANTHA**
- ✓ **ADHIKARANA SIDDHANTHA**
- ✓ **ABYUPAGAMA SIDDHANTHA**

a) SARVATANTRA SIDDHANTHA

Sarvatantra-siddhanta (universal theory) 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.

b) PRATITANTRA SIDDHANTHA

Pratitantra Siddhanta (restricted theory) 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 *Rasa* but here are six; here are the five sense organs while in other texts there are six sense organs, in other texts all diseases are taken as caused by *Vata* etc. but here they are taken as caused by *Vata* etc. as well as *Bhūtas*.

c) ADHIKARANA SIDDHANTHA

Adhikarana siddhanta (implied theory) is that which is proved as implication of some other statement such-as fruits of action, emancipation, self and the 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.

d) ABYUPAGAMA SIDDHANTHA

Abhyupagama siddhanta (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* is predominant or properties “are predominant or *Virya* is predominant.

This is the four-fold theory.

17) SHABDA (WORD)^[16]

Word is an aggregate of letters.

This *Shabdham* is of four types

- ✓ **DRISHTARTHA** (observable meaning / based on observations)
- ✓ **ADRISHTARTHA** (based on un-observable phenomenon)
- ✓ **SATHYA** (factual / consistent)
- ✓ **ANRUTHA** (false / inconsistent)

A) DRISHTARTHA (observable meaning / based on observations)

Drishtartha is that which connotes observable meanings. *Doshas* aggravated by 3 etiological factors, they are pacified by 6 therapeutic measures, the sense objects (sound etc) are perceived if the sense organs (Auditory etc) are existent.

B) ADRISHTARTHA (based on un-observable phenomenon)

Adristartha is that based on unobservable phenomenon.

Example: there is life after death and there is salvation.

C) SATHYA (factual / consistent)

Sathya is that which is consistent to the facts, such as there are instructions of *Ayurveda*, remedial measures for the curable diseases and result of action.

D) ANRUTHA (false / inconsistent)

Anrutha is contrary to *Sathya* (words contrary to facts or false)

Example: there are no prescriptions of the science of medicine.

18) PRATYAKSHA (DIRECT OBSERVATIONS / PERCEPTION)^[17]

Pratyaksa (perception) is the knowledge which is directly received by the self and the sense organs.

Example: happiness, pain, desire, aversion etc are perceived by the self himself, while sound etc. are perceived by the sense organs.

19) ANUMANA (INFERENCE)^[18]

Anumana is based on argument accompanied with reasoning supported with invariable concomitance.

Knowledge of *Agni* by the power of digestion, that of strength by the power of exercise, auditory organs etc. by the perception of sound etc are perceived by the sense organs.

20) AITHIHYA (TRADITION / WORDS OF DIVINE ORIGIN)^[19]

Aithiya (tradition) – Words of divine origin are those from authority’s source of knowledge.

Example: the *Vedas* transmitted by lord brahma.

21) AUPAMYA (ANALOGY)^[20]

Aupamyia (analogy) is the statement of similarity between things.

The disease *Dandaka* is explained as similar to *Danda* The disease *Dhanuḥsthmbha* to *Dhanu* (bow) and that of the provider of health with the archer.

22) SAMŚAYA (DOUBT)^[21]

Samśaya (doubt) is the state of in-decision about the concerned entity.

Example: 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.

23) PRAYOJANA (OBJECT)^[22]

To accomplish a thing various measures are adopted which is the object.

If there is a possibility of premature death, getting treated with drugs which promote longevity and avoiding unwholesome regimen will help in avoiding premature death.

24) SAVYABHICHAHA (Statement with Exception/ Uncertain Statement)^[23]

A statement with exception / which has uncertainty is called *Savyabhichara*.

Example: such statements might create doubts as to whether a given medicine would be appropriate for a particular disease or not.

25) JIJNĀSA (INQUIRY)^[24]

An enquiry with a view to examine a thing is known as *Jijnasa*.

Example: examination of drugs.

26) VYAVASĀYA (Determination / Decision)^[25]

Vyavasaya is *Nischaya* (Decision).

Example: this disease is purely *Vatika* and this is the medicament for its cure.

27) ARTHAPRAPTHI (Implied Meaning)^[26]

Arthaprapti (acquisition of implied sense) is that where another unsaid idea is conveyed by the said one.

Example 1: when one says that the disease is not to be managed with saturating therapy, it implies that it is to be managed with desaturation therapy.

Example 2: He should not eat during day' implies that' he should eat during night.

28) SAMBHAVA (Source)^[27]

Something from which another thing originates is regarded as *Sambhava* / Source.

Six *Dhatus* are the source of embryo.

Unwholesome things of diseases.

Wholesome things of health.

29) ANUYOJYAM (Questionable Statement /Defective Statement)^[28]

Anuyojya is that where sentence is defective or has unspecified meaning inviting further questions.

Example: 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.

30) ANANUYOJYAM (Unquestionable Statement)^[29]

When a statement can never be questionable, it is *Ananuyojyam*.

A given disease is incurable.

31) ANUYOGAM (Scriptural Enquiry / Question)^[30]

Anuyoga is that which is put as query 'wholly or partly', on the text or its part during discussion of experts for the test of learning, understanding, speaking and contradiction.

Example: In the statement of 'self is eternal' somebody says 'what is the reason' this is *Anuyoga*.

32) PRATYANUYOGAM (counter-question / scriptural counter enquiry)^[31]

Pratyanuyoga is questioning the questions,

Example: One may ask what the reason of this question is.

33) VAKYADOSHA (Syntactical Defect)^[32]

Vakyadosa (syntactical defect), is of five types

- ✓ *Nyūna* (deficiency)
- ✓ *Adhika* (superfluity)
- ✓ *Anarthaka* (meaninglessness)
- ✓ *Apārthaka* (deprivation of meaning)
- ✓ *Viruddha* (incogruity).

Without these there is no damage to the contextual sense.

A) NYUNAM

If there is lack of even one of the five-proposition, reason, instance, correlation and conclusion- or if there be many reasons, only one reason is resorted to for proving something is deficiency.

B) ADHIKAM (Superfluity)

Superfluity is just contrary to deficiency such as-while talking about *Ayurveda* The says about some irrelevant texts such as that composed by *Bṛhaspati* or *Uśanas*; or even if relevant it is repeated, due to repetition this comes under *Superfluity*.

Repetition is of two types

- ✓ *Arthapunaruktham* (Semantic Repetition)
- ✓ *Sabdapunaruktham* (Verbal Repetition)

1) ARTHA PUNARUKTHAM:

It consists of the repetition of the same idea by different words such as *BHESHAJA*, *AUSHADHA*, *SADHANAM*.

2) SHABDHA PUNARUKTHAM

It consists of the repetition of the same words such as *BHESHAJA*, *BHESHAJA*.

C) ANARTHAKAM (Meaninglessness)

Anarthakam is a statement without meaning or where there is only jumble of Alphabets devoid of any sense.

D) APARTHAKAM (Deprivation of Meaning)

Deprivation of meaning is due to lack of mutual connection of otherwise meaningful words such as- cakra-na (ta) krava msa-vajra-nisakara.

E) VIRUDHA (INCOGRUITY)

Incongruity is considered in relation to illustration, theory and convention.

Convention is of three types

- ✓ आयुर्वेदिकसमय (Ayurvedic)
- ✓ याज्ञिकसमय (Ritual)
- ✓ मोक्षशास्त्रिकसमय (Ethical).

1) AYURVEDIC SAMAYA

Ayurvedic convention such as four-legged therapy.

2) YAJNIKA SAMAYA

Ritual convention such as animals as to be sacrificed by scarifying persons.

3) MOKSHA SHASTRIKA SAMAYA

Ethical convention such as Non-violence towards all creatures. The statement incongruous in respect of the respective convention is taken as incongruity. Thus are the syntactical defects.

34) VAKYAPRASHAMSAM (SYNTACTICAL COMMENDABILITY)^[33]

Vakyapradamsā (syntactical commend ability) is that where the statement is free from.

- ✓ त्वन्यूनम् (Free from Deficiency)
- ✓ अनधिकम् (Free from Superfluity)
- ✓ अर्थवत् (is meaningful)
- ✓ अनपार्थक्यम् (devoid of deprivation of meaning)
- ✓ अविरुद्धम् (Devoid of incongruity)
- ✓ अधिगतपदार्थ (Comprehensible)

There is no place for any question; such statements are considered s excellent type.

35) CHALAM (CASUISTRY / KNAVERY / DECEITFUL DISPUTATION)^[34]

Chala stands for confusion created by play on words not relevant to the question non-sensical in nature, and only apparently having some meanings.

This is of two types

- ✓ Vakchala (Verbal knavery).
- ✓ Samanya chala (Knavery in general).

A) VAKCHALAM (VERBAL KNAVERY)

If somebody says-this physician is 'Navatantra', then the physician retorts-I have no 'Nava' (nine) texts but have only one. Then the other says - I am not saying that you have got nine texts but your practice in the same is 'Nava' (new). On this the physician says-'I have not practised the text newly but many times. This is verbal knavery.

B) SAMANYACHALAM (KNAVERY IN GENERAL)

When somebody says- medicament is for alleviating the disease. The other says-How do you say the existent is for alleviating the existent because disease is existent and also the medicament, if the existent is capable of alleviating the existent, then both cough and wasting being existent, cough may be able to alleviate the wasting. This is knavery in general.

36) AHETU (FALLACIOUS REASON)^[35]

Ahetu (fallacious reason) is of three types

- ✓ Prakaraṇasama (similar to topic)
- ✓ Samśayasama (similar to doubt)
- ✓ Varnyasama (similar to object)

AHETU is also called as HETWABHASA.

A) PRAKARANASAMA (SIMILAR TO TOPIC)

The reason similar to topic such as-the self-other than the body is eternal. On this somebody says that because the self is other than the body, it is eternal, as the body is non- external the dissimilar self must be external. This is fallacious reason because here the Pakṣa (minor term) itself has been used as reason.

B) SAMSHAYASAMA (SIMILAR TO DOUBT)

The reason similar to doubt is that which though being cause of doubt is used as cause of eliminating the same such as-'He has said only a part of Ayurveda, it creates doubt as to whether he is a physician or not, on this somebody says-'as he has said a part of Ayurveda, he is a physician'. This does not make a reason for eliminating the doubt, thus it is a fallacious reason because that which is the cause of doubt can't be the cause of removing the same.

C) VARNYASAMA (SIMILAR TO OBJECT)

The reason similar to object is that which is not different from the object such as somebody says-Buddhi (intellect) is non-eternal because of the absence of touch like Sabda, (sound). Here both Buddhi and Sabda are objects; hence because of the absence of difference between them, the reason is similar to object and as such is fallacious.

37) अथातीतकालम् (DELAYED STATEMENT)^[36]

Atītakāla (delayed statement) is that which actually was to be said earlier but is said later, and because of delayed presentation becomes unacceptable.

Example: If somebody does not defeat the opponent at the opportune moment but applies it on same other point later on, then, because of delayed application that becomes quite in-effective.

38) UPALAMBA (DEFECTIVE CAUSALITY)^[37]

Upalambha is pointing out defects in causality.

39) PARIHARA (REFUTATION / CORRECTION)^[38]

Parihāra (refutation) is correcting the defects pointed out in respect of the proposition. The 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.

40) **PRATIJNAHANI (Shift from the Original Stand /Loss of Proposition)**^[39]

Pratijñāhāni - If one makes a statement and then being attacked by his opponents contradict his own statement.

Example: somebody puts proposition as 'the personal self is eternal' in the beginning but when questioned says that as non-eternal.^[61]

41) **ABHYANUJNA (ADMISSION OF ARGUMENT /CONFESSIONAL RETORT)**^[40]

Abhyanuñña – At the time of *Vada* acceptance of the desired as well as the undesired situations.

42) **HETWANTARAM (IMPERFECT REASON /FALLACY OF REASON)**^[41]

Hetwantara – It is when instead of relevant reasoning an irrelevant reasoning is given.

43) **ARTHANTHARAM (IRRELEVANT STATEMENT)**^[42]

Arthāntara is that where some other thing is said instead of the relevant one.

For Example: If one has to say the symptoms of fever but instead he says those of *Prameha*.

44) **NIGRAHASTHANAM (REASON OF DEFEAT / CLINCHER)**^[43]

Nigrahasathanam is that by which one is defeated.

It consists of not understanding a thing even if repeated thrice in a learned assembly or questioning where it is not pertinent and not questioning where it is pertinent.

The above are the reasons of defeat.

IMPORTANCE OF VADAMARGAS

- ❖ These *Padas* are not limited to certain narrow boundaries; rather many purposes may be solved through using them.
- ❖ They are found to be essential for learning, teaching, clinical practice, research & invention, approval of principles of Ayurveda in today's era, assessment of a scripture- preceptor-disciple-drug and interview or oral exam.
- ❖ They may be useful in politics and day to day life as well.
- ❖ Appropriate understanding of *Vadamarga Padas* is the only way of getting benefitted from their multidimensional applicability.
- ❖ For fulfilment of these purposes, one should study the *Vadamarga Paadas* in detail.

REFERENCES

1. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/6).
2. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/27).
3. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/28).
4. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Sutra Sthana – (1/51).
5. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Sutra Sthana – (1/51).
6. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Sutra Sthana – (1/47).
7. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Sutra Sthana – (1/44-45).
8. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Sutra Sthana – (1/44-45).
9. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Sutra Sthana – (1/50).
10. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/30).
11. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/31).
12. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/32).
13. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/33).
14. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/34).
15. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/37).
16. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/38).
17. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/39).
18. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/40).
19. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/41).
20. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/42).
21. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/43).
22. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/44).

23. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/45).
24. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/46).
25. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/47).
26. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/48).
27. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/49).
28. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/50).
29. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/51).
30. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/52).
31. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/53).
32. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/54).
33. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/55).
34. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/56).
35. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/57).
36. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/58).
37. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/59).
38. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/60).
39. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/61).
40. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/62).
41. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/63).
42. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/64).
43. Charaka Samhita Vidyotini Tika by Pt. Kashinath Pandey and Dr. Gorakhnath Chaturvedi, Charaka Vimana Sthana – (8/65).