



Type of the Paper (Research)

Forms and Methods of Communication in Vedic and Hindu Literature: Hermeneutic Studies of Communication Theory

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Received Date: _____

Revised Date: _____

Accepted Date: _____

Abstract

The Vedas are the source of knowledge, as the root word Vid means knowledge. The Sruti Vedas explain the importance of the faculty of speech. Vak (speech) in the Veda is related to Saraswati, namely the ability to speak or vicara (speaking-verbal communication). This research is a qualitative research that focuses on the text. Text research, researchers are dealing with various texts that are ready to be studied and explored. Data obtained through observation and literature study methods. In this case the texts studied are the Vedas and Hindu Literature which are related to the object of research in the field of communication. The theory used is hermeneutics. The Hindu Vedic tradition of thought inherits many philosophical schools, and as such incorporates a wide range of resources that can be studied in relation to the discipline of communication. The need is to explore, reinterpret and re-contextualize texts in a new light. The scope of communication discourse from a Hindu perspective is very broad, but the discourse is limited to a limited domain. Theories and methods of communication are extensively discussed in Sanskrit texts such as Bharata's Nāṭyaśāstra, Bhartrihari's Vakyapadiya, and Panini's Astadhyayi. Likewise, speech and rhetoric are widely discussed in the classic anviksiki texts which are the knowledge of Medhatiti Gautama.

Keywords: Veda; communication; Sanskrit texts



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1. Introduction

The Vedas are the source of knowledge, as the root word Vid means knowledge. The Sruti Vedas explain the importance of the faculty of speech. Vak (speech) in the Veda is related to Saraswati, namely the ability to speak or vicara (speaking-verbal

communication). The Vedas affirm that the hymn is Brahman, the hymn is jñāna (knowledge). The R̥gveda 1.164.46 explains: “Truth is one; wise men call it by many names.” One of them is Brahman. The other is Vāk (Speech), also known as Saraswati, who has a thousand names, each bearing a special attribute and Speech is Brahman, the Hymn of Knowledge—Jñāna Sūkta. in the Shvetāshvatara Upaniṣad explicitly states that Goddess Vāk, describes the depth, breadth and power of speech. The Atharvaveda Saṁhitā begins with the first four mantras which demonstrate the importance of speech and form the basis for the development of Hindu communication. The Atharvaveda Saṁhitā Kaṇḍa 1, Anuvāka 1, Hymn I which are the first four mantras, speak of speech and worship of God as the master of speech. The Atharvaveda mantra begins by glorifying Vācaspati, the Lord of speech, the Speaker of the Vedas. Words and thoughts are very important in learning. The knowledge of Vakya Vidya speech or communication, Sabda Vidya is very important in the Hindu scientific tree, so it is important for mankind to start learning by guarding his speech, by practicing his speech, practicing his ability to recite the Vedic mantras well. Vāchaspati means God as Master of Speech, the Revealer of the Vedas. Some commentators interpret the word as Guru, teacher, or guide. Nītiśataka well sums up the importance of skills in speaking or communicating that the impact of speaking is enormous. The importance of having good speaking skills is also stated in the Pustaka Manusmṛiti commentary by a major figure of Medhātithi Hindu philosophy.

*satyaṃ brūyāt priyaṃ brūyānna brūyāt satyamapriyam /
priyaṃ ca nāṅṛtaṃ brūyādeṣa dharmāḥ sanātanaḥ || 138 ||*

Manusmṛiti Medhātithi Manubhāṣya Verse 4.138

Say what's right; Say what pleases; Don't tell the truth in an unflattering way; but do not say that which is agreeable but not true; this is an eternal law (138).

Medhātithi Manubhāṣya insists that human beings tell the truth in a pleasant way, but not to tell the truth in a pleasant but untrue way. While in the Taitriyo Upaniṣad it is famous for satyaṃ vada dharmāṃ chara (Speak the truth, Do your duty). Satyaṃ Vada Dharmam chara means speak truth follow dharma. This Upanishad Mantra teaches how important it is to have right speech and perform one's duties properly and to remain firm in the study of the Vedas and never deviate from them and not neglect prosperity.

The ancient Vedic man had attained a very sophisticated level of interpersonal communication. The Vedas are believed to be the true source of verbal and non-verbal communication skills. A number of texts even explain what is appropriate to communicate feelings in certain events. In fact the ritual described in the Mahabharata 'Aswamedh Maha Yagna' is an incredibly multifaceted form of

communication and has direct relevance even today, that for social skills one needs to attend grand activities.

The Vedic Age records tremendous advances in mathematics, literature, technique, logical analysis through the use of communication as a weapon of progress. Vedic devotees have excellent and verifiable communication skills with their Sanskrit scriptures which they have created to convey complex metaphysical philosophies to simple everyday rituals. In fact, the word Sadharanikaran is equivalent to the concept of 'communication' in the West. The use of "Sadharanikaran" can be traced in the works of fifth to second century BC Kashmiri philosopher Avinavagupta, a critic of "Natya Shastra" by profession is the one who coined the word "Sadharanikaran". He describes it as a situation where the audience and the actor become one. In his own words, "Sarbasamajikanam eko ghawnota". Again from "Natya Shastra" there is the word 'Sahridaya', which means the emotion of compassion shared through the process of 'Sadharanikaran'.

Communication is all about transmitting messages and in the Vedic era it was mostly verbal. This verbal concept is dominated by Smriti and Sruti. It means listening and learning something from memory without having a written document. Vedic communication rests on a solid structure of methods of transmitting oral messages in various strata of society. It consists of prayers, hymns and daily rituals in addition to conversation. This method of learning the Vedas orally is believed to have existed for millions of years before the birth of the written tradition in the Mahabharata period.

Hindu texts also address the need for discussion and even debate at certain times. According to Shastratha, two kinds of approaches were taken during the discussion. They are- Jalpa, a constructive friendly method of conversation and Vitanda, a destructive or hostile method of debating (add this theory). Another popular method of communication is non-verbal communication through sophisticated hand gestures. The proof can specifically be derived from the Natya Shastra based on the older Gandharva Veda, which is an appendix to the Sama Veda. The Rgveda 10.125.8 mantra deals with Vak which means speech. That Vak himself is God or Brahman and also Vak is God's power (I am diffused into it). The words "I am the Word whose speed is like the wind that smooths human relations in all corners of the world" which emphasizes the important role of the word (speech). Words that make humans able to communicate so that world life becomes smooth (Somvir, 2001). This mantra is strictly at the root of Vedic communication.

Apart from that, there are hundreds of other mantras that state the relationship of human communication on earth, both communication between humans, humans and Gods or Gods, humans and other inhabitants on earth as well as forms of communication with the surrounding environment.

sam gaccadhvam sam vadhavyam, sam vo manamsi jاناتam,

devā bhāgam yatha pūrve, samjānānā upāsate.

Ṛgveda X. 191. 2

“O mankind, you should walk together, talk together and think alike, just as your predecessors shared their duties together, so you should exercise your rights.”

The mantra calls for humanity to “gather together, talk to one another; let your thoughts be one, may your goals be the same; your ideas are one, minds are united. The purpose of mankind being one; your goals and your hearts are united; your minds become one so that all can live together. This mantra is known as a call to unity and contains a very deep communication, as the basic concept of communication in Hinduism. The oldest Sruti Veda, the Ṛgveda, mandates unity, one mind, one heart and one movement in harmony. In this way all progress will be achieved. This union starts from within, within the family, extended family, society within a limited to larger scope. Likewise, unity within the Hindu body is urgently needed today.

In the Vedic literature it is mentioned that what is called good attire does not directly refer to clothing or adornment, but actual attire is behavior and speech. The Atharvaveda mantra emphasizes the importance of controlled speech in society. There have been so many broken relationships just because of words. Likewise friendship is built with good words. The Veda emphasizes the importance of knowledge in communicating, that humans must be able to exercise control over their own speech and behavior so that they become good in society. The Samhita Atharvaveda mantra confirms the first doctrine of communication in the Vedas, which starts from the heart or good intentions.

*sahr̥dayam sāmmanasyam, avidveṣam kṛṇomi vaḥ
anyo anyam abhi haryata, vatsam jātam ivāghnyā*

Atharvaveda III. 30. 1

“O mankind, I gave you the qualities of sincerity, the same mentality and feelings of friendship without hatred (enmity). As a mother cow loves her newborn calf, so you should love your friends.”

The word Sahr̥daya (सहृदय) in Sanskrit means good hearted, kind, compassionate, Sincere full of feeling, sensible, intelligent. In Indonesian the word refers to kind, compassionate, intelligent and sincere. Sahr̥daya is a Sanskrit compound consisting of the terms sa and hr̥daya (heart). Sahr̥daya means one who has equal heart (hr̥daya) (sa = samāna). In adjectives, Sahr̥daya with a heart or warm, compassionate. Sahr̥daya is synonymous with heart, compassion, and in the Rāmāyaṇa refers to the learned sages Sahr̥dayaḥ. The first doctrine of communication in the Vedas is Sahr̥daya or Shridaya, the homogeneous, united

heart. It is believed that better identification procedures guarantee better communication. This makes sharing an instrument to influence or inspire. Sharing is the second teaching known as Sadharanikaran. The third doctrine is Taste, aesthetic pleasure.

In Indian aesthetics, *rasa* (Sanskrit) literally means nectar, essence or flavour. It connotes the Indian art concept of the aesthetic sense of any visual, literary or musical work which evokes emotions or feelings in the reader or viewer but cannot be explained. This concept refers to the emotional sense/essence that is built into the work and enjoyed by the 'sensitive audience' or *sahrdaya*, who are literally people who "have a heart", and can connect to the work with emotion, without running dry. Taste is created by what are called *bhavas* (states of the heart) and states of mind. This Sanskrit word has become a common word in the archipelago since ancient times and has become Indonesian.

However, even though the theories, concepts and practices of communication in the Vedas are very old, in Indonesia the learning of communication has not made significant progress. Text books and research results in the field of Hindu communication are still scarce. Likewise the forms and methods of communication are not much discussed. In fact, a number of Hindu universities have Hindu religious information departments or communication departments. It is considered necessary to develop today's communication science so that it becomes a reference for students and students of communication philosophy.

2. Methods

This research is a qualitative research that focuses on the text. Text research, researchers are dealing with various texts that are ready to be studied and explored. Data obtained through observation and literature study methods. In this case the texts studied are the Vedas and Hindu Literature which are related to the object of research in the field of communication. The theory used is hermeneutics. Hermeneutics is a branch of philosophy that studies the interpretation of meaning (Thiselton, 2009). Hermeneutics is broadly intended to understand meaning and explain it again in a text (Bleicher, 2017). In this study, using philosophical hermeneutics, Martin Heidegger and Hans-Georg Gadamer focus on understanding procedures in the context of the project and the goals desired by the researcher. The context of understanding is a context that develops historically. Heidegger and Gadamer construct the whole hermeneutic circle, not as a method for arriving at a definitive understanding of the text, as Schleiermacher did, but as a reflection of historical circumstances. Philosophical hermeneutics takes literary works seriously with regard to material or *Sache*, and to engage dialogically in the process of clarifying a problem or subject matter for researchers and not neglecting dialogue (Warnke, 2016). The analysis used is Content Analysis. Content analysis is very

appropriate to be used in studying various forms of communication in order to describe the characteristics of the contents of a message.

3. Results and Discussion

In general, the forms and methods of communication in Hinduism can be divided into oral (oral) communication, written communication and sensory communication. While based on its nature it can be divided into sacred communication, communication in social forms which are more profane in nature and written communication.

Communication in the Vedas The principle beginning with the transcendental level of communication is embedded in the Vedic worldview and can be summed up in literature, implicit or explicit. However, the theory of levels of speech can be found directly in hymns. The Rg Veda states that there are four levels of speech; He saw/heard only one level; the other three are hidden. In the fifth century AD, the sage Bhartr̥hari helped expound the level-of-speech theory in his Vākyapadīya, building on a theory that had existed for a long time. He names the levels and describes them, for the name of the hymn is only the transcendental level, Parā. Furthermore, in this century the theory of speech levels has been clarified by Maharshi (2018) which is related to the level of consciousness.

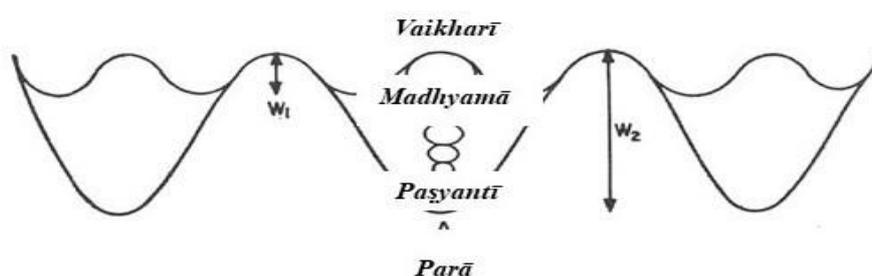


Figure 1. The Levels of Speech Teory Maharishi (2018)

The picture depicts the mind as a sea of consciousness. Arrows labeled W_2 indicate the full range of thoughts and speech from their active surface expressions to their silent depths. Maharishi Mahesh Yogi (1967) explains that thoughts arise from Parā in the depths of the mind, come to consciousness, and explode as speech. The most widely expressed level is Vaikhar, the speech that a person can hear or read, the range of which is indicated by the short arrow labeled W_1 , indicating the small range of speech that is theorized in Western theory. W_2 represents the whole set of thoughts/speech theorized in the Vedic Literature (Maharishi, 1967). Deeper than the Vaikhar level is Madhyamā, silent speech in the mind. The next, more secret, deeper level, Paṣyant. Paṣya means "to see." At this level of subtle feeling, thought impulses are felt fleetingly, more felt than articulated. Unlike the word-for-word linear flow of language at the Madhyamā level of thought, Paṣyant is virtually space-time independent (Coward & Goa, 2004). Beyond Paṣyant lies Parā, boundless

stillness. Pasyanti is a transcendental method that can be practiced through higher consciousness, commonly used by the ancient Ṛṣi-Ṛṣi Vedas. This communication is secret in nature which is the source of the knowledge of the Sages. By him, Hinduism gave birth to various forms and methods of communicating.

3.1 Sacred Communication (Divine Communication)

This form of communication is normal in Hinduism which is manifested in various ways, for example through the means of prayer, which is a form of sacred communication between the worshiper and the Creator. Furthermore, there are forms of transcendental communication that can be done in many ways through silence with a certain level of awareness. The Bhagavad Gita expounds three methods of sacred communication, which begin with Sri Krishna's injunctions to Arjuna.

....Then Hrisikesa smiled, O Bharata, speak these words to him in the middle of the two armies.

The Bhagavad Gita teaches that symbolically, the three individuals represent the three ways in which humans can receive divine knowledge from God. Arjuna represents the first method. He is a direct recipient of the Gita. Sanjaya represents the second method. He received it through clairvoyance, whereas Dhritarashtra, the blind king received it through Sanjaya's words. This makes three methods of communication namely :

1. Direct Method

The Hindu text Bhagavad Gita provides evidence of direct communication between Krishna, who is the avatara (God incarnate) and Arjuna, his friend and devotee. Very rarely does God speak directly to humans personally and in physical form. It occurs once in a millennium or so in human history, and in highly evolved souls born for a purpose chosen to be directly mentored by the avatara. Few people in human history were to whom God was in physical form and spoke to humans. Arjuna had an encounter with God (in the form of Sri Krishna), which lasted a long time. He is a soul who has earned that rare honor because of his past deeds and the grace of Krishna. Arjuna saw not only his physical form but also His universal form.

The conversation between Avatara Sri Krishna and Arjuna became the fifth Veda, namely the Bhagavad Gita which is the quintessence of the Vedas and the guide of humanity in the Kali Yuga. This direct method of communicating with the divine aspect is considered to be very rare and only occurs in fortunate figures like Arjuna or Hanuman in the Story of Avatara Sri Rama. Prahlada in the story of the Puranas becomes a lucky figure because he meets the avatar of Sri Visnu-Narasinga face to face.

2. Psychic Method

God also communicates with humans through intuition, dreams and psychic or extra-sensory perceptions. In the Bhagavadgita, Sanjaya received divine knowledge through this method. Sitting far from the battlefield, he was able to overhear the conversation between Krishna and Arjuna. Although this method is more common than the previous one, it only occurs in the case of adepts who master their minds and bodies and perfect spiritual practice. Through this perfection, a number of beings attain many supernatural abilities (siddhis), such as clairvoyance and telepathy.



Figure 2. Sanjaya explaining the course of the Mahabharata War from Padang Kusaksetra to King Sanjaya through a remote vision

Sanjaya in the Mahabharata story is the personal charioteer of King Drestarastra. Before the war, Sanjaya was blessed by Ṛṣi Vyasa (pronounced as Ṛṣi Vyasa in Indonesia) the ability to see long distances. So he reported directly the events of the war to King Drestarastra.

In the Bhagavad Gita there is the word Sanjaya uvāca (संजय उवाच; means "Sanjaya said") which begins the dialogue between Krishna and Arjuna, as well as being the opening words in the Bhagavad Gita. So that Sanjaya becomes the narrator in the text which is very famous in the world. In the context of the press, Sanjaya became the first journalist in Hindu history to report events in detail from a distance at almost the same time. However, the medium used is the ability of long-distance vision a gift from Ṛṣi Vyasa. On the other hand, Sanjaya was a spiritual man who renounced the world and lived a pious life in contemplation of God. He has purity and perfection.

Therefore, he could know the communication between Krishna and Arjuna. In the Archipelago, similar knowledge has developed in the form of the ability of Swara Bhairawa (long-distance communication of the Ṛṣi, the Masters which could still last until around the 6th century AD. The Ṛṣi in the hermitage of Mount Watukaru Bali can communicate long-distance with other great gurus in various parts of the world world, so that in the story of Parampara Watukaru, yoga masters once gathered on Mount Watukaru in 14 lines of yoga disciplines, which are now the Ancient Balinese Yoga of the Watukaru tradition (Surpi and Nantra, 2022).

3. Oral Method (Verbal)

The oral method was a common form of communication in the Vedic civilization. It is traditionally believed that the Vedic Scriptures were preserved in the oral tradition of millions of years. Moreover, the oral method is the most common method in which divine knowledge is received through verbal, spoken or written communication from another person or source. Much of Hindu religious and spiritual knowledge was acquired by people through this method. For example, knowledge of the Vedas was imparted by Brahma to the MahaṚṣis . These great beings in turn, preserved knowledge as Veda so that others could know it and participate in God's work on earth. In the Bhagavadgita, divine knowledge is transmitted to Dhritarashtra in this way through Sanjaya. The oral method is also called the Upanishad tradition. To this day this method is still widely used for teaching. Sitting near the Guru and listening to the teachings is a very old method in Hindu civilization. A devotee will get a lot of lessons from a teacher who understands many secrets of life and ways to live life better and even reach a higher consciousness.

These three methods are still relevant today. However, Hindus are advised to start with the last method of obtaining scriptural and spiritual knowledge by reading the scriptures and listening to the lectures of spiritual teachers. As our practice deepens, we may begin to receive divine knowledge through other means, in our dreams, deep meditative states and through intuition. If one is lucky, you may even get a glimpse of God himself.

3.2 Community Social Communication

Since ancient times Hindu thinkers have realized that Śruti and Śāstra are closely related to Śraddhā or faith. Therefore, the purpose of studying Śāstra is to strengthen the beliefs of Hindus and be able to communicate them with society. Today, human reason wants to be satisfied with knowledge. Therefore, Śruti and Śāstra became the answer, assisted by reasoning and logic as well as good communication skills. Darśana, Hindu Philosophy and Theology (brahmavidya) is studied through Śruti and Śāstra to strengthen Śraddhā. Apart from that, reasoning

power and communication skills will be strengthened through intensive learning in order to pave the way for dialogue both internally and between religious communities. Therefore, Hindus have various methods of communication. Personal communication is more exclusive, specifically for example from teachers to students. In addition, Hinduism also recognizes mass communication, namely communication aimed at a more diverse wider community.

1. Speech

The Hindu intellectual realm is guided by various activities such as debates (tarka), discussions (vada) and speeches. Verbal (oral) communication has been used since ancient times until now, the purpose of which is to build a society that is literate, united and working together for a better purpose.

Speech is also part of the Vedic intellectual movement. The Hindu Classical Texts glorify Sulabhā, a female ascetic who had excellent oratory skills and taught how one should deliver speeches. It is realized that this method has been one of the effective ways of communicating since ancient times.

In the Mahabharata it is mentioned about the existence of an ascetic woman named Sulabhā who delivered a discourse in her lecture on decency and defects in speech which is part of the *Ānvīkṣikī*. However Vidyabhusan (1920) suggests the possibility that Sulabhā is a fictional character representing the 6th century BC philosophical culture. It is said that she transformed herself (from an old woman) into a blossoming young girl and came to Janaka's kingdom in Mithila. Janaka is known in various texts as the wise King, who is also widely known as a philosopher. After the welcoming ceremony, Janaka was not in the least bit surprised that the lady came to his royal assembly to discuss with him the ultimate secret of soul liberation. Nevertheless, King Janaka gave the impression that the desire to discuss renunciation of the soul was supreme for a woman whose ambitions were gross and material. He asked in a slightly mocking tone what business a woman had with the doctrine of renunciation, seeing that her strength lay only in her youth and radiant, blooming beauty. Despite being rebuked with unpleasant, unseemly words, He appeared unperturbed, but maintained a calm and dignified demeanor. In reply to the king, he makes observations and delivers his powerful speech. Speech that is properly called must be smooth, discriminating and regular. It should lead to a decision and show a clear and strong purpose.

Sulabhā states that Speech that is properly enunciated must be subtle, discriminatory and regular. It should lead to a decision and indicate a goal. A good speech is (1) full of sense, (2) firm, (3) fair, (4) not pleonastic, (5) subtle, (6) determinative, (7) not bombastic, (8) pleasant, (9) honest, (10) not dangerous, (11) smooth (12) not too short, (13) not abstruse, (14) not unsystematic, (15) not contrived, (16) not excessive, (17) not unlucky

exaggeration, (18) not without object. The eighteen criteria for a speech according to Sulabhā will guarantee one's credibility as a public speaker. The criteria for a good and high quality speech are still used as guidance and learning for Hindu Scholars. One of them, Swami Vivekananda, who gave a speech at the Parliament of World Religions in Chicago on September 11, 1893, not only shocked the world, but also became a milestone in the history of enthusiasm and renewal within the body of Sanatana Dharma.

The President of the Parliament of World Religions, John Henry Barrows declared India, the Mother of religions represented by Swami Vivekananda the Orange monk who exerted the most extraordinary influence (Bhuyan, 2003). Vivekananda attracted widespread attention in the media, who called him a cyclonic monk from India. The New York Critique wrote, "He was an orator by divine right, and his strong, intelligent face in a beautiful yellow and orange setting is hardly any less compelling than the earnest words, and the rich, rhythmic utterances with which he spoke. give it to them". The New York Herald noted, "Vivekananda was without a doubt the greatest figure in the Religious Parliament. Upon hearing it, we felt how foolish it was to send missionaries to this learned country". American newspapers reported Vivekananda as "the biggest figure in the parliament of religions" and "the most popular and influential person in parliament". The Boston Evening Transcript reported that Vivekananda was "a huge favorite in parliament... if he just crossed the stage he was applauded". He spoke several more times at various events, receptions, scholarly meetings, and private residences on topics related to Hinduism, Buddhism, yoga and interfaith harmony until parliament ended on 27 September 1893. Vivekananda's speech in Parliament had the general theme of universality, emphasizing tolerance religious. He soon became known as the "handsome oriental" and made a great impression as an orator.

2. Debate (*Tarka/ Gautamī Vidyā*)

The Nyāya-Sūtra by Medhātithi, Gautama or Gotama and Medhātithi Gautama is the first Sūtra to give birth to Ānvīkṣikī (science of critical studies, logic, reasoning and debate). Medhātithi Gautama is known as the founder of Ānvīkṣikī par excellence. The language of Medhātithi is Nyāya Śāstra, which gave birth to Gautamī Vidyā (Gautama knowledge). Gautama's popularity as a great master of the art of debate spread as far as Persia, where Gautama is mentioned in ancient Persian manuscripts. This figure is believed to be a senior contemporary of the Buddha Śākyamuni whose work dates back to around 550 BC.

According to the Mahābhārata Library, the Aṣṭāvakra is a cultural representation from the 6th century BC. Aṣṭāvakra is declared to be a great logician. He was the son of Kahōḍa, who was the disciple and son-in-law of

Uddālaka, Śvetaketu's father. It is recorded that he beat the debate of a famous philosopher named Vandin. With the aim of defeating the Vandin, known as the Son of the Suta or Varuṇa, Aṣṭāvakra who was a young man came to attend King Janaka's sacrifice in Mithilā (Surpi & Yogisvari, 2021).

The debate in Hindu philosophy provides a number of benefits. If the debate is carried out between one person and another, in the right way and with the right purpose, benefits can be obtained, namely increasing knowledge and dexterity, and even increasing happiness. In addition, it produces dexterity, bestows eloquence and brightens reputation. If there is a misunderstanding in the subject that has been studied, he removes the misunderstanding, and if there is no misunderstanding in the subject it generates enthusiasm for further study.

Debate with fellow scholars can be conducted in (1) peace (sandhāya) or (2) in a spirit of opposition (vigrhya). The first is called agreeable, respectful debate (anuloma sabhāṣā), and the second is unfriendly, hostile, hostile debate (vigrhya sabhāṣā). A pleasant debate occurs when the respondent (or opponent) is knowledgeable, tact, eloquent and ready to answer, is not angry or evil, is versed in the art of persuasion, and is patient and sweet-spoken. In arguing with such a person, one must speak confidently, interrogate confidently and give confident answers.

The debate assembly A council of debate in the past was called pariṣad. The assembly where the debate takes place can be of two types, namely, (1) learned, namely a collection of wise people and (2) ignorant, namely a group of ignorant people. Each of these can be divided into (a) friendly, (2) indifferent or impartial, and (3) hostile or committed to one side. Originally in ancient times, the word pariṣad originally denoted an assembly to hold a discussion or debate to resolve certain issues related to the emergence of a particular teaching.

Ancient wisdom taught that it was inadvisable to enter into a debate or a hostile debating assembly, regardless of whether that council consisted of a group of learned men or an assembly of unlearned ones. In a council of people who are unlearned, hospitable or indifferent, one may enter into a debate with a person of great fame, but who is devoid of knowledge, wisdom and oratory, nor is he held in high esteem by men of honor. In arguing with dishonorable people, harsh words to a cornered opponent will often sound like “go and study full time for a year, sit at your teacher's feet, what you have done today is enough. “The audience will also be able to cheer “conquered, conquered.” There is no need for further debate with the opponent.

The real debate is not just complaining about intellectual ability. But then the debate goes far from that. (Aryadharma, 2019) states that Ādi Śaṅkarācārya, during his triumphant philosophical journey met Sri Mandana Misra and

debated with him about Medha Sakti (intellectual faculties). The two agreed to select Ubhaya Bharati, a high-spirited, pure-hearted and utterly selfless Scholar, as the most competent person to decide who won the debate. Ubhaya Bharati is none other than Mandana Misra's wife. This incident made the debate unique and has become a lesson to this day. That Śāṅkarācārya was willing to make his wife's opponent the sole judge or jury in the dispute. It was the greatest testimony of his belief in the impartiality of Ubhaya Bharati. Śāṅkarācārya knows that the discriminating power of Buddhi (intelligence) is higher than the intellectual faculties of Medhas. Students must understand the power of Buddhi. This is not Buddhi as it is commonly understood—only intellectual faculties. This is the wit in which Rita and Sathya are joined by Aasakthi (zeal) and Sthiratvam (fortitude). Ubhaya Bharati is gifted with such intelligence. Buddhi includes Yoga and Mahat-Tatwa as well, which have a purifying influence on Buddhi.

So, there is a deep essence in the debate. There is an example of kindness and morality that can be shown to the world, not just a rough argument that causes hurt on the losing side. These three great figures, Śāṅkarācārya, Mandana Mishra and Ubhaya Bharati have shown the world and recorded in the history of civilization that there is a moral demonstration and a noble essence rather than intellectual ability (Surpi, 2019b). That value is virtue. An arrogant scientist, must improve self-quality and goodness for glory in his life.

3. Discussion (*Vada Vidya*)

Vada-Vidya is a special term for the science of discussion, which has the same source as tarka vidya (science of debate), namely in the Ānvīkṣikī tree of knowledge. Unlike the debate that usually takes place between two major figures, the discussion is more friendly, with the aim of deepening understanding, without intending to win or lose.

Vāda means discussion, which is the art of exchanging ideas, knowledge and truth with others, with the aim of arriving at the truth. This can be achieved by discussing a topic with an earnest seeker of truth. The aim of the discussion is to arrive at the truth of the proposition under consideration. This can be achieved by discussing the topic with a sincere Truth seeker. The words Tarka and Vāda are often combined as Tarka-Vāda which indicates debate and discussion used to reach the truth. So the purpose of discussion is to reach the truth and is done with sincere intentions.

Two-way discussion and dialogue hold a very important place in Hindu Suśāstra. The Hindu-Śruti and Śāstra texts are full of discussions to convey teachings. The Upaniṣad libraries are full of discussions/dialogues. Even the most famous text in the Bhagavad Gītā is the dialogue between Śrī Kṛṣṇā the Master of Yoga and Arjuna the mighty hero and great archer. Likewise

various suśāstras use dialogue as a medium for conveying various teachings. Discussion/dialogue in the Hindu tradition is believed to be very old, developing in various forms.

Dialogue also plays an important role in the tradition and vision of practice and worship in Hindu devotional culture. Dialogue is also the śāstra matrix through which even the greatest revelations of Kṛṣṇā's divine acts are most often expressed. More than that, dialogue is the pedagogical medium through which the teachings of devotional service are transmitted. And finally, dialogue becomes the main and important element in the most intimate exchange between divine figures in līlā contained in the sacred realm (Schweig, 2012:51).

Dialogue, debate and discussion are nothing new in the Hindu tradition. Even the Hindu Literature is dialogue, especially the Upanishads and Bhagavad Gītā. Dialogue is the predominant mode of expression in these texts. As we often speak of the Socratic dialogues, we might as well speak of the Upanishads, for the Upanishads, especially the early ones, are filled with didactic dialogues between teacher and student. The famous Bhagavad Gītā is basically a dialogue, a conversation, between Kṛṣṇā and Arjuna, originating from within the outer layers of the narrative dialogue between Dhritarāshtra and Sanjaya. It is not uncommon to find multi-layered dialogues within the frame narratives of Sanskrit epic and historical texts. For example, Suka's dialogue with Parīkṣit, which takes place in the Bhagavata Purāṇa, is narrated in a dialogue between the sages from the forest of Naimiśa (Schweig, 2012). Apart from that, the Bhāgavata text is filled with various discussions/dialogues. Even the Upadesa books compiled in Bali use dialogue as a learning medium.

In fact, Hinduism has never been anti-discussion/dialogue, but rather teaches dialogue as an effort to enlighten each other, Mutual Enlightenment (Kathā, parasparam), like the sloka of Bhagavad Gītā X.9 "bodhayatah parasparam" is the phrase "enlighten one another". Therefore discussion and dialogue activities should be programmed more often at various levels, starting from an early age to the Sannyasi level. But it's a shame when there are meetings to talk about religion or truth, young Hindus don't seem to get the stage with a pattern of excessive 'respect' for seniors. Respected elders sat at the front, young people at the back. Likewise, the opportunity to ask questions or give comments to parents takes precedence. This is actually the reverse, it is the young people who should be asked to give their opinion or ask questions first. It is clearly taught in the Mahabharata that when a talk is needed, the one who speaks first should be the youngest. Because adults must support, provide opportunities and encourage young people to ask questions or give opinions without judgment. Courage and self-confidence

for young people must be encouraged by people who are more mature. Because those who will play a role in the future must be better prepared.

4. Dialogue (*Samvāda*)

Samvāda (संवाद) refers to the sense of dialogue used in the Yajurveda. According to the pastamba-yajña-paribhāṣā-sūtras that “with the Yajur-veda the performance is done by muttering (upāṁśu). Except greetings, replies, dialogues (samvāda) and orders.”

In Sanskrit, the word samvāda refers to interaction, communication, discussion, consultation (samvādati), dialogue, talking together and concord. In general, the meaning of the word samvāda is dialogue in an atmosphere full of goodness in order to create harmony and mutual understanding. Examples of the use of the word samvāda are prema prayojana samvāda which means dialogue about the ultimate goal of life, the love of God Almighty, Rāmānanda samvāda vistāra which is a complicated discussion with Śrī Rāmānanda Rāya.

Samvāda was designed from the start as a type of discussion in a peaceful atmosphere and aimed at building understanding and harmony. In this dialogue, participation, the thoughts of each participant are highly valued. Each participant is given the opportunity to express his opinion or thoughts and there is no judgment on him. All dialogue aims to find a higher goal of goodness. Dialogue is the best way to reconcile two parties who have different opinions or even lead to disputes. In the context of philosophy, it is suggested that differences of opinion should be conveyed through dialogue in respectful ways, not by means of violence, suppression or expulsion. Hinduism has used and recommended various ways to get the best solution and reconcile people who may have different opinions by means of dialogue. samvāda is an intelligent and respectful way of solving problems. Moreover, both parties have good faith in solving the problem. Before the dialogue is carried out, there must be a competent, trusted and neutral party to be the messenger of the noble goals of the dialogue and the rules of the game that must be obeyed by both parties. The quality and level of community intelligence is reflected in how to solve problems. If the method used is violence, threats, suppression or the use of violence with mass emotions, this shows low intellect and intelligence as well as the level of character of a community or part of society. Hindu society should always use smart and ethical ways to solve problems. Likewise, diplomats must produce diplomats who are capable of becoming diplomacy experts to reconcile disputing parties and raise awareness to use respectful ways to resolve problems. In arthashastra texts, the science of diplomacy is developed which is still very relevant to study in order to develop excellent diplomats.

5. Drama

Performing arts are an integral part of the method of communicating feelings in Hindu civilization. The Natyasastra is the oldest surviving ancient Indian work on the performing arts. The Nāṭya Śāstra (नाट्य शास्त्र, Nāṭyaśāstra) is a Sanskrit text on the performing arts. This text is attributed to the ancient Hindu sage Bharata Muni. Its first complete compilation is dated between 200 BC and 200 CE, but later scholars have suggested it varied between 500 BC and 500 CE. This text consists of 36 chapters with a cumulative total of 6000 poetic sentences describing the performing arts. Subjects covered by this treatise include dramatic composition, play structure and stage construction for hosting, genre acting, body movement, make-up and costumes, the role and goals of an art director, musical scales, musical instruments and the integration of music with performing arts (Chattopadhyay, 2013).

From the texts of Natya Sastra or Natya Veda, various branches of art and performance emerged. In the Vedic civilization, art was not just a profession and performance but a service to the Gods. Hindu gods and goddesses are admired actors of art. In a number of Puranas, Gods and goddesses are found playing musical instruments as a form of dedication.

6. Songs, Music, Dance and Poetry

Song and dance have been an expression of feelings for Hindu people since ancient times and this has been adopted by almost all ethnic groups under Sanatana Dharma. Lagi and dance are almost present on all occasions, both in an atmosphere of joy and filled with sadness. Likewise, since the beginning of the creation of a musical body, it has been passed down, complete with expressions of movement in the form of dance. Song, music and dance are very common and effective means of communication and can be accepted at all times. Hindu texts talk a lot about either music, dance, song or poetry. Arjuna, who is a mighty hero, is even skilled at playing a number of musical instruments as an expression of his feelings.

Music is an integral part of the Vedas. The Four Vedas Rigveda, Sama Veda, Yajur and Atharva are monumental works in the history of Indian culture and music. The RigVeda is a collection of Richas, the knowledge of singing these Richas is found in the Sama Veda. The Richas sung to Yagya are written in the Yajur Veda. AtharvaVeda is mostly about people's life. The RigVeda is the oldest Veda, a collection of Sanskrit and Richas hymns dedicated to Gods. Have a rhythmic pattern (Chanda) written in prose. A number of words define music in the Rigveda such as Gatha which refers to traditional songs/songs and Gayatra which is a word for song. Musical instruments mentioned in Rig Veda i.e. Dundubhi, Vaan, Venu, Karkari Names of Rishis

like Vasishthha, Bharadwaj and Angiras are mentioned in Rig Veda as poets of several Richas.

The Rig Veda is sung in three notes, Udaatta, Anudaatta, Swarit. Udaata means high notes, Anudaatta is low notes and Swarit is in-between notes. In the Sama Veda, the seven tones are developed. Thus, song, music and dance are an important part of Hindu worship. Likewise, in the history of Hinduism in the archipelago, since ancient times performances, music and dance have become a very important part of the ritual. Not just a show, but there is a sense of communication and even the spread of good values through performing arts.

3.3 Writing Communication/Mass Media

The intellectual tradition of Sanatana Dharma has been very high since the beginning of human civilization on Earth. According to Hindu Cosmology, When God created the universe, He simultaneously created the Vedic knowledge and including the music and dance of the body. Thus from its initial concept Sanatana Dharma is a happy way of life based on knowledge, there is music and dance and it is based on knowledge and facilitated by various methods of communication.

Intellectually, the Vedic texts are continuously studied and explained so that they can be understood according to the spirit of the times. Because of him, a number of well-known figures emerged who gave interpretations, thus Bhāṣya, Vartika, Tika emerged as products of intellect and the use of human intelligence machines. Bhāṣya (Sanskrit: Bhāṣya) is a "commentary" or "exposition" of primary or secondary texts in ancient or medieval Indian literature. Common in Sanskrit literature, Bhāṣya is also found in other languages. Bhāṣya is found in a wide range of fields, from the Upanishads to Hindu philosophical Sutras, from ancient medicine to music. The intellectual tradition usually follows certain guidelines in preparing the Bhāṣya. These commentaries give the meaning of the words, especially when it is about the aphoristic Sutra condensed, supplementing the interpreted meaning with additional information about the subject. Traditional Bhāṣya, like modern scholarship, will mention earlier texts (quotations) and often include quotations from earlier authors. The Bhāṣya author would also provide a verification, acceptance or rejection of the text as interpreted, with reasons, and usually include a conclusion. The title of a work of commentary sometimes has the title of the text being commented on, ending in Bhāṣya. Among the earliest known Bhāṣyas include the Maha-Bhāṣya Patanjali from the 2nd century BC, and the Sabara Bhāṣya of the Hindu Mimamsa system, thought to have been composed between 100 BC and 200 AD, but no later than the 5th century. An example of Bhāṣya Buddhist literature is Vasubandhu's Abhidharmakośa-Bhāṣya. Tikā (टीका) is a Sanskrit word that refers to "comment". Tika (sub-commentary) refers to the literary category Tikā (टीका) is a

commentary especially on other commentators or comments such as Tikā nanda giri on bhāṣya Śaṅkara) known as Ānanda-giri's ṭikā on Śaṅkara's bhāṣya (Surpi, 2022). Writing is a very important medium in efforts to maintain the spirit of Dharma and has been used since ancient times. Hindu civilization has flexibly followed the latest technologies of writing media since the early emergence of the Vedic writing tradition. Writing on natural materials in the past, both in the form of palm leaves and wood, copper plates, until paper was found as a medium for writing. In the Hindu tradition, many writings in the form of lontar are found in the archipelago, both in Java and Bali, Tatar Sunda, Sumatra, Sulawesi and various other places. In Sulawesi, ancient Lontar is known as Lontara or Sure, for example Lontara Sukkuna Wajo or Sure I Lagaligo. In addition, hundreds of inscriptions were found in the archipelago as a medium of communication by kings, Ṛṣi and influential figures to the wider community and even across generations.

Likewise in the 19th century, leaflets became a medium for communicating the teachings of Santana Dharma to various regions of the world. The following is the emergence of Hindu newspapers and magazines in various countries including Indonesia as a driving factor for Hindu literacy and as a medium of learning for Hindu communities.

4. Conclusions

Hindu Communication Studies is known as Vakya Vidya or Sabda Vidya, namely knowledge about speech and various techniques and methods of communication. The roots of communication undoubtedly appear in the Sruti texts. However, in its practical form it is found in various explanatory texts and applicable parts of the Vedas such as the Nāṭyaśāstra or the Natya Veda. If a communication theory project is to be undertaken in the domain of the Hindu Vedic thought tradition, there are innumerable texts that have relevance to the communication discipline. The Hindu Vedic tradition of thought inherits many philosophical schools, and as such incorporates a wide range of resources that can be studied in relation to the discipline of communication. The need is to explore, reinterpret and re-contextualize texts in a new light. The scope of communication discourse from a Hindu perspective is very broad, but the discourse is limited to a limited domain. Theories and methods of communication are extensively discussed in Sanskrit texts such as Bharata's Nāṭyaśāstra, Bhartrihari's Vakyapadiya, and Panini's Astadhyayi. Likewise, speech and rhetoric are widely discussed in the classic anviksiki texts which are the knowledge of Medhatiti Gautama.

Sadharanikaran is a communication theory based on the classic Indian text Nāṭyaśāstra. Sadharanikaran is rooted in the Nāṭyaśāstra text from Bharata which describes classical Hindu poetry and has been introduced into the modern discipline of communication. The Nāṭyaśāstra which is the work of Bharata Muni and

Vakyapadiya by Bhartrihari illustrate that the process of communication in the Hindu Vedas can be represented by the concept of Sadharanikaran.

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