



Vada-Tarka Vidya is a means of improving the intellectual abilities of Hindu students

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ABSTRACT

Introduction: Dialogue, discussion and debate are nothing new in the Hindu tradition. Smart people must master a variety of communication techniques, including discussion and debate. The importance of the art of dialogue and opening oneself to various points of view in the search for truth. Although derived from the past, Tarka Vada's insights remain relevant in the modern context **Methods:** This research is a type of research that uses qualitative methods by conducting literature reviews, and online data searches as data collection techniques. The purpose of using this method is to collect as much information as possible. **Finding:** Tarka Vidya and Vada Vidya in vada as a means of increasing the intellectual abilities of Hindu students. It can guide thinking towards a deeper and purposeful understanding in the Hindu intellectual environment.

KEYWORDS: : dialogue; discussion; *Tarka; Vada.*

1. Introduction

The science of discussion and debate is very important in Hinduism and has been studied since ancient times. The ability to participate in debates and discussions is becoming increasingly complex. In addition, having superior intellectual abilities becomes very important. Quality intellectual abilities play an important role in a person's ability to understand and overcome challenges, train the mind critically and creatively, and communicate effectively. For Hindu students, having strong intellectual abilities is a key factor for achieving success in education and life. Vada Vidya and Tarka Vidya are present as two disciplines that can be the main support for Hindu students in honing intellectual abilities.

Vada Vidya provides an in-depth understanding of various aspects of life including philosophy, religion and culture. This deep understanding will help Hindu students to develop critical thinking and analytical skills. Hindu students will be able to understand and analyze information better, as well as be able to think more logically and systematically. Tarka Vidya provides a logical and systematic method of thinking. This method of thinking will help Hindu students to develop critical thinking and analytical skills. Hindu students will be able to analyze arguments more objectively and assess information more critically.

Such deep insights in various aspects will help Hindu students to hone their critical and analytical thinking skills. Hindu students will have a better capacity in understanding and analyzing information. And will also be able to think more systematically and logically. With well-trained critical and analytical thinking skills, Hindu students will be better prepared

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for various challenges. And can identify challenges more accurately, find the right solutions, and implement those solutions more efficiently. Vada Vidya and Tarka Vidya serve as tools to enhance the intellectual abilities of Hindu students with the aim of forming a more resilient and resilient personality. Hindu students who study Vada Vidya and Tarka Vidya are ready to face various life challenges, both academic, vocational, and social.

The Rishis in the past, as tarka scholars, often traveled to teach and engage in discussions and debates with fellow Rishis, including those of other faiths such as Buddhism, Jains, and Carvakas. Especially in today's era, where the emphasis on ratio and Western science is very high, the ability to think logically and be adept at debating and discussing is becoming an invaluable skill to have.

2. Methods

This article is the result of qualitative research that focuses on text analysis. The text research approach involves an in-depth analysis of data related to the content, meaning, structure, and discourse of a text. The main merit of the study of texts lies in the breadth of interpretation and its ability to reveal the authenticity of information. Literature research is an activity to collect information related to the topic or problem that is the subject of research (Saha, 2012). Because texts are always alive and dynamic, they are considered a difficult field of study for researchers. This extends the meaning of the text beyond what is written. Text examiners focus on how the text is structured, how meaning is created, and what the nature of that meaning is. In addition to various types of text studies, qualitative content analysis research is also used in this study.

3. Result and Discussion

3.1 Importance of Tarka vidya and Vada Vidya

Dialogue, discussion and debate are nothing new in the Hindu tradition. Hindu philosophy makes extensive use of Vada-Vidya (the science of dialogue) and tarka vidya (the science of debate) in people's lives. According to (Surpi 2023: 91) explained that Tarka literature is a field of science involved in dialectics, logic, reasoning, and the art of debate. The main objective of this discipline is to analyze the nature and sources of knowledge and challenge the validity of such knowledge. In Sanskrit, "tarka" means debate or conversation. The Tarka method is used as a means of understanding the truth about unknown things by means of comparison, argumentation, and the gradual elimination of other assumptions. Tarka can be interpreted as a way or means used to obtain true knowledge about something that has not been revealed. This process involves comparing one truth with another, with the primary aim of eliminating doubts and contradictions. Through careful and detailed analysis, Tarka seeks to explain the truth or seek true knowledge. "Tarka" refers to a method or approach used to analyze the nature and source of knowledge and assess its validity. In these disciplines, the use of dialectics, logic, and reasoning becomes key in detailing and understanding various aspects of knowledge. Dialectics is used to explore debate and dialogue, creating space for comparison and exchange of ideas. Logic is used to understand the structure of arguments and assess the correctness of propositions proposed. Reasoning becomes a tool for forming strong and consistent arguments. The art of debate, on the other hand, involves the ability to present an argument effectively and convincingly.

Vada means argumentation, the art of exchanging ideas, knowledge, and truth with other parties (Surpi 2023: 91). Vada has a deeper meaning and involves the art of sharing thoughts, knowledge, and truth with others. Vada is not just a debate to win or lose, but is the art of communicating and exchanging ideas with the other party. This includes a willingness to listen, understand, and give arguments together. Vada's main goal is to seek

truth or a deeper understanding of a topic or concept. It involves critical thinking, analysis, and investigation together to reach agreement or better understanding. Vada reflects the principle of unity in diversity. Despite differences in views, Vada teaches to appreciate and respect diverse perspectives and look for common ground. In Vada, communication ethics are very important. Participants are expected to present arguments politely and respectfully, avoid personal attacks, and focus on the substance of the conversation. Vada involves the exchange of knowledge and experience between the participants. Although Vada emphasizes the exchange of ideas, the use of logic and strong argumentation remains an important element. This ensures that discussions take place systematically and meaningfully.

3.2 Tarka Vada terms

According to (Surpi 2023:95) If a person only reads and understands the five vada or arguments, he is considered an intelligent person. If he can read and understand the ten vadas, he is considered very intelligent. One of these vada or arguments is called pramaña vada (argument about pramana or evidence). It is said that whoever masters it will be the wisest human being. Even today, those who study taluka literature use Gadadari as a reference (Dasgupta, 2011).

Aryadharm (2019) explains that after 16 types of observation and classification, one can let go of misunderstandings and false knowledge and achieve maximum happiness through true knowledge. After passing pramana (correct knowledge) and prameya (object of correct understanding), the state of samsara, or doubt about a matter to be discussed, first arises, and prayojana, or reason for discussion. It also leads to the establishment of doctrine (Siddhanta) through argument (tarka) based on known examples (drstānta). Through the observation stage (Avayava), we reach the identification of the real problem (Nirnaya), and then through discussion (Vada), debate (Jalpa), and sometimes through criticism (Vitanda) and wrong thinking (Hetvabhasa), we move to the next stage, and reason, or distortion of speech (kala) and futility (jati) to the possibility of nigraha sthana or criticism, so that the whole problem is not resolved. In short, logic should not be arbitrarily extended to the point of illogic, that is, tarka should not be a lie but should help one reach the highest truth. (Surpi 2023).

3.3 Sambhasa or Vada Vidhi, a method of debate in improving the intellectual abilities of Hindu students

The science of debate and logic in India includes a method of argumentation known as Sambhasa or Vada Vidhi. This method includes several aspects such as sambhasa-prasamsa (respect in dialogue), collection of debate (pariṣad), method and wisdom in debate (vadopaya). In addition, this science can also be useful in teaching debate courses and learning various terminology used in debate. Since ancient times, debate classes have been considered a way to develop skills. students' critical thinking, strengthening the art of arguing, the art of speaking, and how to win arguments (Surpi, 2021). Sambhasa depicts the art of appreciative and respectful dialogue. This is not just a debate to win, but a deep exchange of ideas. Sambhasa-prasamsa, appreciation in dialogue, becomes the foundation for creating a positive dialogical atmosphere. Debating education in India from ancient to classical times is geared towards shaping critical thinking in learners. A serious debating course is geared towards developing debating skills, the art of speaking, and debate-winning strategies. Thus, the science of debate and logic in India is not just a process of debate.

Debates can take place (1) peacefully (sanhāya) or (2) in a spirit of resistance (vigrhya). The first debate is called cheerful and respectful debate (anuloma sabhāsā), and the second is called hostile, hostile, and contradictory debate (vigrhya sabhāsā). Interesting debates occur when the respondent (or his opponent) is knowledgeable, intellectual, eloquent and ready to answer, not angry or malicious, has experience in persuasion and is patient,

lighthearted. When talking to such a person, you must speak confidently, ask confidently, and answer confidently (Surpi, et al, 2021)

(Guglani, 2019) suggests that discussion standards can be divided into two types: (1) groups of educated or smart people, and (2) groups of ignorant or ignorant people. (Surpi 2023: 116) Everyone can be categorized as (1) friendly, (2) indifferent or impartial, and (3) hostile or inclined to one side. For this reason, Vada Vidya and Tarka Vada in the context of Hindu philosophy play an important role as a means of increasing Hindu intellectual capacity. These two concepts can provide a solid philosophical and logical foundation, allowing for critical thinking, analysis, and debate to flourish. Thus, Vada Vidya and Tarka Vada can be one way to improve the intellectual abilities of Hindu students.

Within the diversity of Hindu philosophies, the Nyaya Sutra plays an important role in guiding seekers of truth. In it, Tarka Vada emerges as a key element, offering a deep insight into logical reasoning, debate, and a journey toward a deeper understanding of truth. Debate is not just a form of intellectual battle, but the art of presenting arguments clearly and critically. Tarka Vada encourages the art of dialogue and provides direction to steer debate toward the search for truth, not just victory. Debate, in Tarka Vada, is not simply a battle of words, but rather an art of achieving deeper understanding.

Arguing is a science and skill that needs to be studied seriously and deeply. According to the rules of Indian Philosophy, a person is considered eligible to participate in a debate if he has mastered at least 44 specific topics related to the debate. However, to occupy a higher position, you need to master knowledge in depth and breadth. Vidyabhusanan requires that debate participants master at least certain categories. Some of these categories or learning materials are Nyaya Darsana lessons.

The following types of debates should be studied in relation to conducting debates:

1. Debate (*vāda*) – Debate between two parties in the spirit of conflict, where the content of scripture is studied and agreed upon, and on topics such as "Is there reincarnation or no reincarnation? Two bad arguments are (1) argumentation (*jalpa*), which is argumentation aimed at self-defense or attack, and (2) accusation (*vitanda*), which is argumentation based solely on attacking the target.
2. Matter (*Dravya*) – In its action and properties, it is something inherent that can be the cause of matter such as ether, air, fire, water, earth, jiva, mind, space, etc. The teachings of Nyaya Darsana center on this.
3. Quality (use) – that is inactive and inherent in a substance, e.g. color, taste, smell, touch, sound, weight and light, cold and heat, intelligence, pleasure and pain, desire and hatred, difference, contrast, combination, separation, amount, size, etc.
4. Actions (*karma*) – that is, what causes unification and separation, is a function that is essentially integrated and carried out, and does not depend on other actions. Karma here means deeds.
5. Generality (*sāmānya*) – creating unity. This study is a teaching of Nyaya's philosophy of unity in difference. Even if there are small physical differences, humanity must consider unity.
6. Specificity, singleness (*viśeṣa*) – gives rise to diversity. This specificity is at the core of Vaisesika Darsana's study. For example, identical twins. Although physically they look very similar and identical, they have many unique traits that characterize them, both physically such as head circumference, as well as more subtle things such as favorite foods, waking habits, emotions, and personality. No two people or two entities are absolutely alike, but specificity is a property inherent in all matter.
7. Inherence (*samavaya*) – a permanent relationship between a substance and its properties or actions that cannot be separated. For example, Hindus believe in an eternal relationship with God (Brahma Atman Aikyam), which is different from the teachings of other religions that presuppose personal communion with God.

8. Statement (*pratijñā*) – A statement of what needs to be established. For example, Jiva is immortal.
9. Demonstration (*sthāpanā*) – Expressing opinions through thinking, the process of reasoning. Examples, Application and Conclusion:
 - a) Jiva is impermanent (statement)
 - b) Because you can understand it with your senses
 - c) Like a pot that Indriya considered temporary was impermanent
 - d) The soul is like a pot, perceived through the senses and is temporary (application)
 - e) Jiva is impermanent
 - f) Therefore, jiva is impermanent (conclusion)
10. counter demonstration (*Pratisthapana*) - creates a counter proposition, namely:
 - a) Jiva is impermanent (statement)
 - b) Because you can understand it with your senses (reason)
 - c) Just like the Indorian Vase which is considered impermanent (example)
 - d) The soul is like a pot, perceived through the senses, and is temporary (example)
 - e) Therefore, jiva is impermanent (conclusion).
11. Reason (*Hetu*), also called logic. It is a source of knowledge such as perception, inference, description, and comparison.
12. Applicability – This is the part where you make a proposition before coming to a conclusion. In the form of strengthening or justifying a proposal.
13. Conclusion (*nigamana*) – As mentioned above, a conclusion is final, certain and difficult to refute because it has a strong logic (conclusion) and meets the necessary rules.
14. Answer/Rebuttal (*Uttara*) – A proposal made in a counter-demonstration.
15. Example (*drstānta*) - An explanation of a subject on which laypeople and members share the same opinion. For example, light is hot like fire, stable like the earth, or simply like the sun. The same is found in the Samkhya text.
16. Principle or conclusion (*siddhānta*) - a truth established after expert judgment and can be proven by reason/conclusion. There are four types of truth: truth accepted by all philosophical systems, truth accepted hypothetically by a particular system, and truth accepted by implication.
17. Word (word) – is a combination of letters. There are four types: those that refer to visible substances, those that refer to invisible substances, those that correspond to reality, and those that do not correspond to reality.
18. Perception (*Pratyaksa*) - Knowledge that a person acquires even through the mind along with the five senses. It is a method of observing and knowing using the five human senses. This observation in modern knowledge has given rise to various research methods and generated knowledge. Since ancient times, Hindu knowledge systems have been used to better observe visible and delicate objects. Pratyaksa is an important method in the search for truth.
19. Conclusion (*Anumana*) - A conclusion based on knowledge of the relevant facts. For example, fire comes from the power of digestion. Inference is knowledge gained from other knowledge or by drawing conclusions based on premises.
20. Comparison (*upamana*) – knowledge of something gained through its resemblance to another.
21. Tradition (*aitihya*) - Consists of authoritative writings such as the Vedas. Aitihya refers to authoritative statements that are believed to be true, for example of Vedic origin.
22. Doubt (*samsaya*) – Uncertainty, for example whether there will be an early death.

23. Target (*Prayojana*) – Completion of the action performed. Prayojana refers to 'goal'.
24. Uncertainty (*Sanyavikara*), Uncertainty leads to being lost. For example: This medicine may or may not be suitable for this disease.
25. Investigation (*Jijñāsā*) – by examining or testing something or statement. Jijñāsā means inquiry, exploration.
26. Willpower (*Vyavasaya*) or the process of ascertaining - Example: Disease is caused by flatulence and that is the cure.
27. Inference (*artha-prapti*) – knowledge of something related to the explanation of something else. For example, "you must not eat during the day" means "you must eat at night".
28. Origin of causes (*sambhava*) - The cause of something born of, say, six substances, is the cause of the formation of the fetus in the womb.
29. Something worthy of criticism (*anyonya*), something worthy of criticism, something worthy of criticism, a speech or speech full of errors. For example, someone makes a general statement that requires details, but instead says: I was cured with medicine. People should say, "This disease can be cured with vomiting medicine and laxatives."
30. Not worthy of criticism (*anayonya*) is the opposite of a statement worthy of criticism, because it qualifies as truth.
31. Interrogation (*annyoga*), seeking the truth more deeply a question asked by someone studying the subject. For example, when someone declares that the soul is eternal, another scholar asks, "What is the reason? This question is being questioned.
32. Re-examination - that is, an investigation related to another investigation or a previous investigation. For example, if someone says the soul is immortal because it is not produced, the survey is "Why is it not produced?"
33. Vowel errors (*vākya-doṛā*) - consist of inadequacy, redundancy, lack of significance, incoherence, contradictions, etc. Inadequate, excessive, meaningless, incoherent, contradictory. Examples include lack of evidence, pleonism, exaggeration, incoherence, and mutual contradiction.
 - a) Insufficiency – Insufficiency or too little occurs when reasons, examples, applicability, or conclusions are omitted.
 - b) Redundancy, or exaggeration, (i) is irrelevant, for example, to talk about the rules of Vrhaspati Shukla when the subject of the lecture is medicine, or (ii) repetition, for example, speaks more than one word or its meaning, consisting of cases, etc. When repeated continuously, such as Vaisanya, Sadhana, Ausada, and so on,
 - c) Meaningless meaningfulness - consists only of a collection of meaningless letters, e.g. K, kh, g, gh, n, stc
 - d) Incoherent, - meaningless combination of words that do not convey a coherent meaning. For example, the wheel, the race, thunder, the contradiction of the morning,
 - e) Contradiction – a contradiction consisting of the opposite of an example. In principle or in certain cases, for example in the case of sacrifices, animals must be sacrificed. Whatever you say at the scene is a contradiction.
34. Speech (*vākya-praśamsā*) - A speech is said to be good, perfect, if free from imperfections, full of well-expressed words, and otherwise uncontroversial.
35. Misdirection, excuse, reason (*chara*) - discursive speech consisting of mere words, full of cunning, reasonableness, and interference with reason. There are two types. (1) Controversy of words. For example, someone uses the word "Navatantra" to mean someone who has studied the nine scriptures, when in fact he means someone

- who has just studied the scriptures, or someone uses the word "Navatantra" to mean someone who has studied the nine scriptures or makes nonsense about (2) I said something in general, a drug that treats tuberculosis, For example, it should also treat bronchitis. This is because both belong to the genus "diseases".
36. Without reason or fallacy (*ahetu*) - Failure in establishing reason. There are three types, namely:
 - a) "Asking questions" (initiatives) occurs, for example, when the need to prove is used as an excuse. For example: the jiva is separate from the physical body and is therefore eternal. The body is impermanent, and souls alien to the body must be eternal.
 - b) "Belief based on doubt" (*samshyasama*) – occurs when a person removes doubt by eliminating the cause of the doubt. For example, if it is in doubt whether a person has studied a section of medicine. This person has studied several parts of medicine and therefore he is a doctor.
 - c) Balancing subjects that occur where the example is no different from the subject of the conjunction with their character in question. For example, the intellectual is impermanent, because it is intangible, like sound. The immortality of the intellect is questionable as it is just sound.
 37. Error (*atīta-kāla*) – An error that occurs when something that should have been said first is spoken later.
 38. Guilty imputation (*upalamba*) – false accusation with additional reasons.
 39. Avoid defeats (*parihara*) that occur when defects are repaired or modified. For example, when the jiva is in the body and signs of life are visible. But when the jiva leaves the body, the signs are no longer recognized and the jiva becomes different from the body.
 40. Sentence Waiver (*pratijñā-hāni*) - What happens if the disputing party, when attacked, ignores the proposition he originally put forward. Example; Someone said a sentence. Even though your opponent attacks you by saying, "The soul is immortal," you give up thinking that the soul is not immortal.
 41. Acceptance (*abhyanujñā*) – for example accepting something attributed to another person, whether that person approves of it or not.
The naysayer said: You are a thief.
Another person replied: You are also a thief.
The other person's answer is A confession.
 42. Reasoning Change (*Hetvantara*) - This occurs when a person, instead of giving the right reason, gives another reason.
 43. Change of topic (*arthāntara*), for example when mentioning symptoms of fever, one also mentions symptoms of gonorrhoea.
 44. Point of defeat or cause of reprimand (*nigrahasthāna*) - occurs when the disputing party suffers defeat at the hands of its opponent. Misunderstandings can be intermittent, incomprehensible things, or things that are repeated three times in the meeting and can already be understood by members. This can also happen if someone criticizes something that cannot be blamed or if the sub-district deviates from what is actually condemned.

A smart person needs to master various communication techniques, including discussion and debate. The biggest drawback of Hinduism is that most people who are supposed to know Tarka do not have this knowledge. Scholars, teachers, lecturers, pendharmawacana, Hindu extension workers, PHDI administrators and administrators of Hindu organizations, Dharma ambassadors, employees of the Ministry of Religious Affairs must master the science of public speaking. In the Vedas, Oratos, the mediator of truth, is

said to have played an important role in transforming society, so it must be able to communicate well and be able to argue and debate. The Vedic scriptures say:
divakṣaso agnijihvā ṛtāvṛdhah ṛgveda X.65.7

"Teachers are the propagators of truth, intelligent and holy orators are like having a divine body. (Titib, 1996).

Religion does not kill intellect or discernment, on the contrary, high intellectual faculties sharpen knowledge as stated by Rigveda VIII.15.7 below:

Vajram śiśāti dhiṣaṇā vareṇyam

"The intellect sharpens knowledge that glitters like thunder (lightning)." (Titib, 2006: 433).

The high intellectual ability of a Hindu student can be seen as a result of a combination of spiritual development in the Hindu context and the formal education he receives. Current scholars always have intelligence and nobility, are able to develop, eliminate bad qualities, and work for the welfare of society. The Vedas emphasize the intellectual abilities that a scholar must possess in order to fully understand the treasures of knowledge and wisdom. Therefore, in Hinduism, rather than taking truth for granted as divine truth, one develops the intelligence to understand everything better. Yajur Veda XXV.15 states: "devānām bhadrā sumatir ṛjūyatām - May we acquire the intellectual intelligence of the glorious Gods, for our welfare."

A scholar, a scholar is required to be skilled in communicating and understanding the meaning of conversation as stated by Rigveda IX.87.3:

sa cid viveda nihitam yad āsām apīcyam guhyam nāma gonam (Ṛgveda IX.87.3)

"A scholar knows the secret (meaning) of conversation."

In addition, not only understanding knowledge and the secrets of conversation, an intellectual must also be able to have a third eye of knowledge, meaning understanding the secrets of the most secret knowledge.

Trtīyena jyotiṣā sam viśasva (Ṛgveda X.56.1)

"O mankind, have the third eye of that knowledge."

Dialogue debates are inevitable, whether formal or informal (Surpi 2023). If a person does not fully understand the beliefs or teachings of his or her own religion, or if there is a misunderstanding of the beliefs of others, the debate can lead to confusion or misunderstanding. Discussion and debate within the framework of Vada Vidya requires critical thinking skills. It helps Hindu students to evaluate ideas carefully and develop a deeper understanding. In the context of Tarka Vada, students can use logic to analyze and understand Hindu teachings in more detail. This helps them understand the logical basis of the teachings. By understanding and combining the principles of Vada Vidya and Tarka Vada, Hindu students can hone their intellectual abilities, gain a deeper understanding of Hindu teachings, and develop logical and critical thinking skills.

Peaceful discussion allows us to better understand issues and concepts and pursue truth and knowledge without trying to defeat the other side. The atmosphere of the debate should be in a calm and orderly atmosphere, and for participants tend to listen carefully to the opponent's arguments. During the debate, there should be no intention of demeaning

each other, but rather to understand each other's views. Therefore, it can enhance mutual understanding, build a positive academic and cultural atmosphere, create space for constructive exchange of ideas. Whereas if the debate takes place with the spirit of resistance (Vigrhya), it can be done by fighting for certain views or beliefs hard, and defending one's own position and criticizing the opponent's views. The atmosphere of the debate can be intense and passionate, and participants may tend to emphasize weaknesses in the opponent's argument. Therefore, it can give rise to conflicts of thought that can encourage the improvement of ideas or concepts, and encourage sharpness of thinking and argument skills. Happy and respectful debate creates an environment conducive to the productive exchange of ideas without creating adverse conflicts. In this context, diversity of views is valued, and participants seek to understand each other, even if they have differences of opinion.

Therefore Tarka Vada is compulsory for all Hindu colleges, all Hindu organizations, all Hindu religious sciences, preparation for the formation of Hindu cadres, Hindu Dharma Ambassadors, Dharmapracharaka or Hindus. Must be a source of preparation for future leaders in educational organizations. Because this science is very important to explain and maintain the Dharma. The ability to explain is very important, as is the insight to escape the ideological trap of the opponent whose main goal is defeat. Critiquing using data, reasoning, and conclusions is a systematic and rational approach. Here are techniques that can be used to critique effectively:

Way I

a) Data Analysis:

Identify the facts or data used, make sure the data is accurate and relevant. Check data sources to ensure they are reliable and they are independent and reliable.

b) Presentation of Reasons:

Understand the argument or statement you want to criticize.

c) Building Alternative Conclusions:

Ask Critical Questions, Ask critical questions that can lead to alternative conclusions. It involves stimulating critical thinking and detailing better arguments.

Way II

Ask a question

Critiquing by asking questions can be an effective technique to stimulate critical thinking, elicit reflection, and steer the discussion in a deeper direction.

(Surpi 2023) The first step is to understand how such discussions are conducted in the spirit of opposition (vigriya) and in the ways of (1) disputation (jalpa) and (2) accusation (vitanda). Both of them did not have a good spirit and just wanted to prove the other party's attitude wrong or defeat the other party. Adherents of the code of ethics and beginners will have a hard time dealing with both types of arguments. Because everyone who deals with Jalpa or Vitanda is loyal to his opinion and just wants to prove his opponent wrong and defeat him quickly.

(Surpi 2023) Ancient wisdom advises against attending hostile debates, regardless of whether the conference consists of a group of educated people or not. In a council composed of uneducated, kind, or indifferent people, one can argue with a prominent person, but that person lacks knowledge, wisdom, and oratory; They are not supported by respectable people. (Surpi & Purwadi, 2021) Given the strong roots of education and literacy in the Vedas and Upanishads, Hindu educational institutions should dig back into the roots of their educational culture in order to make an important contribution in building a good education system in the future. This is because Hindu civilization focuses on education and development (Surpi, 2019b). In addition, various sciences and studies such as Anvikshiki Tarka Vidya (debate method), Vada Vidya (debate method), and language are also

indispensable skills in this century.. The ability to discuss does require maturity and maturity in thinking and behavior. Effective discussion involves the ability to remain objective, accept that personal opinions can be wrong, and have patience and detachment

4. Conclusion

In the Hindu tradition, dialogue, debate, and discussion are nothing new. Hindu philosophy utilizes Vada-Vidya (the science of dialogue) and Tarka Vidya (the science of debate) as integral parts of people's lives. Tarka literature, as a field of science involved in dialectics, logic, reasoning, and the art of debate, has the main objective of analyzing the nature and sources of knowledge and challenging the validity of such knowledge. Tarka, which means debate or argument in Sanskrit, uses method as a means to reach an understanding of the truth regarding things that are still unknown. This process involves comparison, discussion, and stepwise steps to eliminate other assumptions.

Vada, or discussion, has a deeper meaning, encompassing the art of exchanging ideas, knowledge, and truth with others. Tarka and Vada are not just a debate to win or lose, but also the art of communicating and exchanging ideas with the other party. The principles of Tarka Vada and Vada Vidya become relevant in the modern context, where dialogue, debate and discussion have a key role in enhancing intellectual abilities. In the process of discussion, maturity, objectivity, patience, and detachment become important elements. Reaching consensus and mutual settlement is also an important goal in mature discussions. Hindu education, by referring to the cultural roots and values of Hindu philosophy, can contribute greatly in building a superior education system in the future. The development of the ability to discuss, debate, and dialogue is the key to improving the understanding, criticism, and intellectual development of Hindu students. By understanding the principles of Tarka Vada and Vada Vidya, Hindu educational institutions can form a generation that is not only skilled in science, but also has strong communication and critical thinking skills.

Emphasizing the importance of dialogue, debate, and discussion can be achieved by practicing critical thinking and communication skills. With principles, and the application of these two scientific fields, it can help improve intellectual abilities, and is achieved by providing opportunities for Hindu students to practice discussion, debate and dialogue. This activity can help students to develop critical thinking, argument, and presentation skills.

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