ĀNVĪKṢIKĪ GATEWAY TO UNDERSTANDING THE HINDU KNOWLEDGE PARADIGM

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ABSTRACT

Ānvīkṣikī science of inquiry has been recognized as a branch of learning in Hindu knowledge since 650 BCE. Medhātithi Gautama is the Founder of Ānvīkṣikī par excellence, and this knowledge has continued to develop into the modern age while still having a strong function in building Hindu methods of knowledge. Ānvīkṣikī is the light of all knowledge. However, until now, it has not been widely studied in Hindu universities in Indonesia. Even though it is essential as a gateway to understanding the Hindu scientific paradigm, just as Hindu philosophy sharpens the machine of human intelligence, Ānvīkṣikī is a very sophisticated tool. This grinder sharpens intellect quickly and leads it to the development of logic and reason that is smooth and sharp. Ānvīkṣikī in its usable form also provides knowledge for discussion, debate, and as a critical study that helps in research and book writing.

Keywords: *Ānvīkṣikī, Pramāṇaśāstra, Tantra Yukti, Hindu Logic*

I. Introduction

Even philosophy in Hinduism has a position to strengthen belief. Faith without a well-established test will have an impact on the weakness of faith. Therefore, philosophy and argumentation are a necessity in religion and life. (Prabhavananda, 2006) states that Hindu philosophy is not just a way of thinking but a view of life, and insight, and a way of truth. The study of philosophy, logic, and reason becomes significant to strengthen the foundation of jñāna for Hindu society, which will eventually affect raddhā (belief, faith, belief). Philosophy has always been the theoretical side of religion. At the same time, religion has always been regarded as the practical side of philosophy. From the tree of knowledge, philosophy is the flower, and religion is the fruit. (Abhedānanda, 2015:17).

Philosophy (philosophy) is not an Indian vocabulary (Veda). The sages, ancient Indian thinkers used '*darśana*' and '*mata*' to explain their formulated theories. Darśana means 'to see,' 'to look,' 'to observe'; therefore, it implies view or opinion. Views or opinions that, over time, form a tradition of systematic thinking to develop darśana. Another word for darśana is 'eye' (Sanskrit) which means 'opinion,' 'mind,' which is a doctrine or theory (Surpi A, 2019). In general, 'darśana' means critical exposition, logical survey, or systems (Radhakrishnan, 1999). He further said that darśana signifies a system of thought acquired through intuitive experience and maintained and transmitted through logical argument. However, there is no agreement among scholars

when darśana appears and is used in a philosophical sense. Dasgupta says the word darśana in the sense of philosophical knowledge of early use is found in the Vaiśeṣika-sutra by the Canadian Rsi as pre-Buddhist. Meanwhile, Jacobi reveals that older and purer heritages such as Artha-śāstra use the word 'Ānvīkṣikī,' which developed in India before the word 'darśana' appeared, whose meaning evolved into the science of logic (Aryadharma, 2019).

This article is the result of qualitative research that focuses on the text using Vedic Hermeneutic principles. Data analysis was conducted by examining the text regarding its content, meaning, structure, and discourse. The first thing to do is the organizing principle to obtain complete knowledge by finding the truth in texts, objects, people, and oneself (J. Edelmann, 2011). Vedas are sayings that come from God, spoken by God (svatah pramana), but there are many misinterpretations so that what is understood is ultimately an error or less comprehensive. For this reason, it is necessary to try to interpret correctly (Tiwari & Aleaz, 1982). The steps that one must be done are first analyze the compound words according to the rules of Sandhi in Sanskrit. Second, understanding the padārtha, the systematic explanation of these components, which shows their meaning. Third, it arranges all sentences in a straightforward grammatical form. Finally, he gives a bhāvārtha which explains the 'core' of the text, indicating whether it is a commandment, a statement of principle, or some comparison.

This principle of comprehensive interpretation of the Vedas has been used since ancient times by Hindu thinkers such as Ankara, the formulator of the Advaita Rāmānuja of the Viśiṣṭādvaita group. Furthermore, Nimbārka who presented the idea of bhedābedhavāda or the theory of difference and non-difference; Madhva, upholder of the theory of dualism and Vallabha, exponent of the uddhādvaitavāda. Sanskrit knowledge system is a complex arrangement of relationships between arguments, texts, authors, and disciplines (KadekSurpi, 2021). The research procedure followed the Vedic Hermeneutic pattern (Murty, 1993), which consisted of four stages. The first stage (1) selection and retrieval of the text, checking the text's authenticity to be studied, and determining the approach used. Next is to read the entire text that has been determined carefully and make a paraphrase. The second stage (2) is the data collection stage. Data collection is related to data selection and reduction activities, concluding, and data verification. The third stage (3) is the stage of analyzing the data. The last step (4) performs interpretation. Vedic Hermeneutics has been carried out from the first stage to the previous stage, namely interpreting the Vedic text, which is done by examining the origin and meaning of words in the context of the Vedic Mantra or line of thought (Patton & Murty, 1997).

II. Discussion

Ānvīkṣikī, The Science of Inquiry, is the lamp of all science

Logic became an essential branch of learning in Indian Philosophy. Since ancient times, the sages have used logic to discuss various aspects of knowledge. Therefore, if traced in the history of Indian philosophy, there is hardly a time when religion falls on dogma unless it is suspected that it happened in the era before the Buddha was born. Uddyotakara, one of the Nyāya commentators, mentions logic as the light of knowledge, is the way to attain all knowledge, the basis of all action; and this

was established at the outset of all studies (Pereira, 2012). It is further explained that dialectics or the science of logic, articulated as a norm and another category, is the light of all sciences because its power is light, like a lamp. Vatsyayana continues to say that logic is a means to an end. The tool used is reasoning that explains. This notion is an essential thing. Vatsyayana says that logic is the basis of all action; because this basis is beneficial for science (Surpi, Widiana, & Wika, 2021).

The very famous statement of Kauṭilya or Cāṇakya is "Ānvīkṣikī (logic) has ever been esteemed as the lamp of all sciences, the resource of all actions and the shelter of all virtues" (Chati et al., 2018). Cāṇakya asserts that Ānvīkṣikī, which in this case is directly translated as logic, was once considered the lamp of all knowledge, the source of all action, and the refuge of all virtue. Thus the science of logic is considered very high and high since ancient times because it is the lamp of all knowledge, the source of all reasons behind actions, and even a refuge for all virtues or wisdom. (Surpi, 2020).

Related to modern logic (Vidyabhusana, 1920) states that "modern logic is a veritable ocean whose water is saline and which is unapproachable owing to the tumults and uproars of the commentators. Is not then the water of that ocean capable of being drunk? Why not? Intelligent people, like clouds, can easily approach the ocean and drink its water pure and sweet" Vidyabhusana's statement indicates that there has been an abuse of logic with commotion and noise in modern times. Logic falls into something unimportant to approach. At the same time, in the past, people used logic to build a better life and acquire the proper knowledge for good in life. This notion indicates that the task of Hindu Scholars today is to restore the ocean of knowledge. Its waters are drinkable and provide enormous benefits to humans on earth.

Ānvīkṣikī is an interesting discussion in the Indian philosophical system. In several Indian philosophical systems, some thinkers make these systems develop, give each other criticism and influence. The teachings in the various Sacred Libraries are also intelligently discussed to be understood by the masses. Therefore, legendary figures and thinkers have emerged in every era, either following the established philosophical system or merging and forming a new system (Surpi, Widiana, Wika, et al., 2021), as shown in the following figure.

Picture 1

Systems of Philosophy and Thinkers from the 6th century BCE to the 16th century

NYAYA	VAISESIKA	BAUDDHA	SAMKHYA	CARVAKA	ADVAITA
Gotama 6th century BCE	Kanada 6th century BCE	Nagarjuna 2nd century CE	Kapila 7th century BCE	Carvaka 6th century BCE	Samkara 7th century CE
Vatsyayana 2nd century BCE	Prasastapada 2nd century BCE	Vasubandhu 4th century CE	Isvarakrsna 2nd century CE	Jayarasi 7th century CE	Vacaspati Misra 9th century CE
Uddyotakara 6th century CE	Sridhara 10th century CE	Dignaga 5th century CE	Vacaspati Misra 9th century CE		Madhusudana Sarasvati 16th century CE
Bhasarvajna 9th century CE	Udayana 11th century CE	Dharmakirti 7th century CE	Vijnabhiksu 15th century CE		
Vacaspati Misra 9th century CE	Srivallabha 11th century CE	Santaraksita 8th century CE			
Jayanta Bhatta 10th century CE	Samkara Misra 15th century CE	Kamalasila 8th century CE			
Udayana 11th century CE		Ratnakirti 11th century CE			
Gangesa 13th century CE	**Syncretic School** Annambhatta 18th century CE				
Raghunatha Siromani 15th century CE	Visvanatha 18th century CE				
Jagadisa 17th century CE					
Gadadhara 17th century CE					

The philosophical system and its thinkers mostly use Ānvīkṣikī in explaining their philosophical system and refuting criticism from other systems
(Source : Chakrabarti, 2001)

In particular, Ānvīkṣikī gets a place of extensive discussion in the Nyāya Darśana systematized by Maharsi Gautama (6th Century BCE). Gautama or Gotama is also known as Aksapada, so this system is also known as Aksapada System. Nyāya (Tarkaśāstra) is also called The Hindu System of Logic and Debate (Achari, 2013), which teaches logical thinking and very high argumentation skills. On the other hand, Vatsyayana developed Logicism, which probably existed in the third century BC. Then he faces a challenge from Uddyotakara, who tries to find effectiveness. The leading theologian of logicalism is Udayana (975-1050), who can be called the dialectical mind of Hinduism (Pereira, 2012). Modern philosophers such as Sarvepalli Radhakrishnan (5 September 1888 – 17 April 1975) also widely use nvīkṣikī in their philosophical studies. Comprehensively, nvīkṣikī was revived by Satis Chandra Vidyabhusana with his work A History of Indian Logic (Ancient, Mediaeval and Modern Schools) published in 1920.

Ānvīkṣikī also discusses in-depth *Pramāṇaśāstra* (माणशा), namely the Hindu Epistemological Building. Pramāṇa means the source of knowledge or the means of knowledge. pramāṇa-śāstra (theory of knowledge) includes a methodology for acquiring knowledge and understanding through reliable means of reasoning. How to obtain valid knowledge on each system is not the same. Some systems admit a certain number of pramāṇas, and others may not. The Indian philosophical system bases the theory of truth on several pramāṇas.

In everyday life, many observations are made anumāṇa pramāṇa, namely by drawing conclusions based on the analysis of the previous process, so that they can identify objects with certainty and correctness. Moreover, at a higher stage, only with the anumāṇa pramāṇa, something that is not acceptable can be recognized based on other pieces of evidence. Paramātma and jivātma cannot be observed with human sensory apparatus such as eyes, ears, mouth, nose, and other senses. Likewise, the final state, moksha or liberation, is also beyond the faculties of the senses. All of this can only be understood through anumāṇa pramāṇa or reasoned inference. Knowing the unknown through the learned, that is anumāṇa pramāṇa. The Anumāṇa pramāṇa has an inference scheme to ensure that the reasoning does not fall into error. There are two types of inference schemes, with three and five steps, respectively (Burton, 2020). Pararthanumāna is the most widely used five-Step scheme.

1. Thesis: Speech (words) are impermanent
2. Reason: The reason for its existence is because of the product
3. Explanatory Statements and Examples: What exists as a result of production is impermanent, as well as pots. The existence that is not created is seen as eternal, as is Jiva.
4. Application: The word is like that (which has the characteristic of being from creation)
5. Conclusion: Therefore, the word is not eternal

This notion is a common form of syllogism used in the past in the development of science. The inference is carried out with strict syllogistic rules to avoid mistakes in concluding a problem or topic of discussion. It is, however, (Balcerowicz, 2019) that anumāna should not be confused with direct inference in the Western sense, but rather a limited subset of it, and can best be translated as 'dispute inference' 'debational inference' or even 'dialogical inference.' That is a set of logical laws representing the pattern of what can be classified as a priori reasoning (if we admit that there may be a priori justification for knowledge) and analytical justification for knowledge, which has not traditionally been considered reasonable.

In the perspective of Hindu knowledge, the conditions for a knowledge to be said to be true must meet three requirements as described by Achari (Achari, 2013):

1. Coherence – Statements must be logical and consistent.
2. Correspondence - Knowledge must be following the actual nature of the object as it is. (tadvati-tat-prakaraka)
3. Consequence or utility – practice activity concerning the object of success (pravṛtti-samārthya); in other words, we can do something with it.

The knowledge that does not meet the above requirements cannot be accepted as actual knowledge. Thus, in the activity of philosophizing, some requirements must be met to declare knowledge to be true. Therefore, by learning the theory of knowledge or how to get the proper knowledge, the conclusions generated will be accepted as authentic (Surpi, Widiana, & Wika, 2021).

Pre-literature studies are the initial lessons for studying Indian literature and philosophy. This mastery will avoid misperceptions and errors of thinking (logical fallacy) called ahētu (अहत) or ahētuka (अहतक), which often afflict humans in all ages. Since ancient times, true knowledge has had specific testing standards so that belief in the truth cannot be shaken (Surpi, 2019). For now, this knowledge is fundamental for Hindu society to mature its understanding of knowledge.

Ānvīkṣikī as the Gateway to Understanding the Hindu Knowledge Paradigm

Kauṭilya or Cāṇakya in the very famous ancient treatise Arthaśāstra states Ānvīkṣikī, the three Vedas (Ṛgveda, Samaveda, Yajurveda) Vārtta and Daṇḍanīti, these are the main sciences (Vidyā). Because with the help of this knowledge, one can learn about truth and welfare (Chousalkar, 2004). The truth and falsehood of action are learned from the Vedas. Welfare and poverty are studied from Vārtta (economics). Good and bad policies are learned from Daṇḍanīti (political science, leadership, and government science) and the strengths and weaknesses of this science. The philosophy of benefiting people by remaining steadfast in adversity and victory will increase proficiency in thought, speech, and action. Philosophy is seen as the light of all sciences, a tool of all sciences, and support for law and the implementation of obligations (Astana dan Anomdiputro, 2003:8-9; Rangarajan, 1987:83). Cāṇakya says that philosophy is the lamp that illuminates all sciences. It provides the techniques for all action, and it is the pillar that supports dharma (Rangarajan, 1987:84). Ānvīkṣikī in Arthaśāstra refers to "logic/philosophy" Ānvīkṣikī in Indian intellectual context refers to "science of inquiry, the science of inquiry, the science of critical study." This knowledge

has been recognized in India as a distinct branch of learning since 650 BC (Vidyabhusana, 1920). Medhātithi Gautama is the Founder of *Ānvīkṣikī par excellence*.

This branching of Ānvīkṣikī into philosophy and logic began around 550 BC with the presentation of the logical side of Ānvīkṣikī by Medhatithi Gautama (approximately 6th century BC). Medhatithi Gautama is considered to have founded the Ānvīkṣikī logic system. However, the term Ānvīkṣikī has been used in the general sense of science. It includes psychology and the theory of reason. The Mahabharata text also uses this term to refer to logic and tarka. Pāṇini (estimated 5th century BC) developed a logical form for the formulation of Sanskrit grammar. It is interesting that when the section Ānvīkṣikī dealing with the theory of reason developed into logic. The term Ānvīkṣikī began to be used to denote in this complete sense the Manusamhita who use this term in this particular logical sense, Gautama Dharma Sutra, Ramayana, Mahabharata use the term Ānvīkṣikī in a unique sense (Surpi & Purwadi, 2021).

Ānvīkṣikī in a unique sense is also equated with several other terms such as Hetu literature, Hetu vidya, Tarka literature, Vada vidya, also discussed in Nyāya literature. Several great teachers wrote and taught the doctrine of Ānvīkṣikī, as a study of philosophy and logic, namely Charvaka (c. 650 BC), known for his materialistic doctrine, Kapila (c. 650-575 BC), known for his principle of matter and soul. Next is Dattareya (c. 650 BC), known for his parable of the tree. Punarvasu Atreya (c. 550 BC), known for his dissertation on the senses. Sulabha (c. 550 BC), a female ascetic known for the speech canon. Ashtavakra (c. 550-500 BC) is known as a violent debater. Medhatithi Gautama (c. 550 BC), known as the founder of Indian logic

The exercise of reasoning and practice of argument is recorded in early Indian texts. Concentrations on the nature of reason and argument occur in the earliest philosophical texts, where their treatment is closely linked to questions of ontology, epistemology, and dialectics (Guglani, 2019). These questions continued to be at the center of philosophical discussion through the classical and medieval periods of Indian philosophy.

In the fifth century BC, rational investigations into various topics were underway, including agriculture, architecture, astronomy, grammar, law, logic, mathematics, medicine, phonology, and statehood. Apart from the world's earliest grammar, Pāṇini', Aṣṭādhyāyī, is a work devoted to these topics that date back to this pre-classical period. Nonetheless, scholars agree that new versions of the first extant texts on this topic were being formulated. The earliest versions of the works were collected as early as the Common Era. Among these include texts such as the Kṛṣi-śāstra (Treatise on agriculture), Śilpa-śāstra (Treatise on architecture), Jyotiṣa-śāstra (Treatise on astronomy), Dharma-śāstra (Treatise on law), Caraka-saṃhitā (Caraka collection), and treatises on medicine, and the Arthaśāstra (Treatise on wealth), treatises on politics.

Bhartṛhari (6 CE), the eminent grammarian and philosopher of language, formulated an ontic version of the excluded middle principle in his Vākyapadīya (On sentences and words), saying "Something must be or not be: There is no third" (Vākyapadīya 3.9.85, Bharhari, 1977). Like Aristotle, classical Indian thinkers were aware of the possible limitations of the excluded middle principle. Candrakīrti, for example, in Prasannapadā (prominent words) (commentary), a commentary to

Nāgārjuna's Mūla-mādhyamaka-kārikā, shows that incompatible properties fail equally to apply to non-existent objects.

Thus, to support the knowledge of logic, Indian thinkers have written and formulated an understanding of logic through their works. The following is a description of the knowledge of logic and the works of thinkers.

Picture 2

Indian Logicians and Logical Works

CENTURY	GRAMMAR	MĪMĀṂSĀ	VAIŚEṢIKA AND OLD NYĀYA	BUDDHIST LOGIC	NEW NYĀYA
		(*Vedas*)			
Fourth B.C.	(*prātiśākhya*)	(*ritual sūtras*)			
Second B.C.	Pāṇini				
First A.D	Patañjalī		Kaṇāda		
Second				Nāgārjuna (?)	
Third		Jaimini (?)	Gautama		
Fourth			Vātsyāyana		
Fifth		Śabara	Praśastapāda		
Sixth				Dignāga	
Seventh	Kāśikā	Prabhākara	Uddyotakara	Dharmakīrti	
	Bhartṛhari				
Eighth		Kumārila		Dharmottara	
Ninth			Vācaspatimiśra		
Tenth			Udayana		
Eleventh	Kaiyaṭa				gaṅgeśopādhyāya
Thirteenth					Raghunātha
Sixteenth		Nārāyaṇa			Mathurānātha
Seventeenth	Bhaṭṭojīdīkṣita	Āpadeva			Jagadīśa
					Gadādhara
					Annambhaṭṭa
					Pañcānana
					Maṇikaṇa
Eighteenth	Nāgojībhaṭṭa				

(Source : Staal, J.F., 1967)

(Vidyabhusana, 1920) divides the development of Indian reasoning into three periods, namely ancient (past, ancient times) (650 BC-100 AD), Mediaeval (until 1200 AD), and Modern (From 900 AD). Standard texts for each of these periods such as nyāya Sutra by akṣapāda, pramāṇa samuccaya by dignāga and Tattva-ciṇtāmaṇi are works by the gaṅgeśa upādhyāya.

India's Ancient System of Logic
Primary Teks

1. Nyāya-Sūtra from Akṣapāda

Commentary

2. Nyāya- Bhāṣya by Vātsyāyana
3. Nyāya -Vārtika by Udyokara
4. Nyāya -Vārtika- Tātparya- Tīkā by Vācaspati Miśra
5. Nyāya- Vārtika -Tātparya -Ṭīkā -Pariśuddhi by Udayanācārya
6. Nyāya -Nibandha -Prakāśa by Vardhamāna
7. Nyāyalaṅkara by Śrīkaṇtha
8. Nyāya -Vṛtti by Abhayatilaka Upādhyāya
9. Nyāya- Sūtroddhāra by Vācaspati Miśra
10. Nyāya -Rahasya by Rāmabhadra
11. Nyāya -Siddhānta -Mālā by Jayrāma
12. Nyāya-sūtra-vṛtti by Viśvanātha Siddhāntāpaṅcānana
13. Nyāya-saṁkṣepa by Govinda Sannā

Furthermore, Indian Logic in the Middle Ages, namely:
1. Pramāṇa-samuccaya by Dignāga

Karya Komentar
2. Pramāṇa-samuccaya-vṛtti by Dignāga
3. Pramāṇa-vārtika-kārikā by Dharmakīrti
4. Pramāṇa-vārtika-vṛtti by Dharmakīrti
5. Pramāṇa-vārtika-pañjikā by Devendrabodhi
6. Pramāṇa-vārtika-pañjikā-ṭīkā by Śākyabodhi
7. Pramāṇa-vārtika-vṛtti oleh Ravi Gupta
8. Pramāṇa-śamuccaya-ṭīkā (viśālāmalavatī-nāmā) by Jinendrabodhi
9. Pramāṇa-vārṭikālaṅkāra by Prajñākara Gupta
10. Pramāṇa-vārṭikālaṅkāra-ṭīkā by Jina
11. Pramāṇa-vārṭikālaṅkāra by Yamāri
12. Pramāṇa-vārtika- ṭīkā by śaṅkarānanda

Modern Indian Logic
Primary Teks
　　1. Tattva-cintāmaṇi by Gaṅgeśa

Here's a book of commentary;
2. Tattva-cintāmaṇi-prakāśa by Vardhamana Upādhyāya
3. Tattva-cintāmaṇi-āloka by Pakṣadhara Miśra
4. Tattva-cintāmaṇi-prakāśa by Rucidatta
5. Tattva-cintāmaṇi-mayūkha by Śaṅkara Miśra
6. Anumāna-khaṇḍa-ṭīkā by Vacaspati miśra
7. Tattva-cintāmaṇi-prakāśa by Haridāsa Nyāyalaṅkāra
8. Tattva-cintāmaṇi-dīdhiti by Raghunātha Śiromaṇi
9. Māṇi-vyākhyā by Kaṇāda Tarkavāgiśa
10. Tattva-cintāmaṇi-rahasya by Mathurānātha
11. Tattva-cintāmaṇi-dīdhiti prasārini Kṛṣnadāsa Sārvabhauma
12. Tattva-cintāmaṇi-mayūkha by Jadadīśa Tarkālaṅkāra
13. Tattva-cintāmaṇi-ṭīkā by Bhavānanda Siddhāntavāgiśa
14. Tattva-cintāmaṇi-ṭīkā by Harirāma Tarkavāgīśa

15. Tattva-cintāmaṇi-gūḍhārtha-dīpikā by Raghudeva Nyāyālaṅkāra
16. Tattva-cintāmaṇi-vyākhyā by Gadādhara Bhaṭṭācārya

Sub commentary:
17. Āloka-darpaṇa by Maheśa Thakkura
18. Tattva-cintāmaṇi-āloka-pariśiṣṭa by Devanātha Ṭhākura
19. Tattva-cintāmaṇi-āloka-kaṇṭakoddhāra by Madhusūdana Ṭhakkura
20. Tattva-cintāmaṇi-āloka-rahasya by Mathurānātha Tarkavāgīś
21. Dīdhiti-rahasya by Mathūranātha Tarkavāgīśa
22. Tāttva-cintāmaṇi-didhiti-prasāriṇi by Kṛṣnadāsa Sārvabhauma
23. Anumānāloka-prasāriṇī on pakṣadhara by Kṛṣnadāsa
24. Sabdāloka-viveka by Guṇānanda Vidyāvāgiśa
25. Didhiti-ṭikā by Rāmabhadra Sārvabhauma
26. Tattva-cintāmaṇi-dīdhiti-prakāśikā by Jagadiśa Tarkālaṅkāra
27. Tattva-cintāmaṇi-dīdhiti--guḍhārtha-vidyotana by Jayarāma Nyāyapañcānana
28. Tattva-cintāmaṇi-dīdhiti -prakāśikā by Bhavānanda Siddhāntavāgiśa
29. Tattva-cintāmaṇi-dīdhiti--parikṣā by Rudra Nyāyavācaspati
30. Didhiti-ṭikā by Raghudeva Nyāyālaṅkāra
31. Tattva-cintāmaṇi-dīdhiti--prakāśik Gadādhara
32. Tattva-cintāmaṇi-dīdhiti--ṭikā by Rāmarudra Tarkavāgīśa

Glossarial:
33. Tattva kālīśāṅkarī-patrikā by Kāliśaṅkara
34. Tattva cāndrika-patrikā by Candra Nārāyaṇa
35. Tattva-raudri-patrikā by Rudra Nārāyaṇa

(Surpi A, 2020) Both Nyāya and Ānvīkṣikī take the vital position of strengthening the building of Hindu knowledge. Ānvīkṣikī establishes a well-established Hindu knowledge building with a pattern of critical research and study and reasons that cannot be refuted by even intelligent reasoning. Medhātithi Gautama has contributed to making Ānvīkṣikī a well-established and advanced knowledge across the ages and a light for all Hindu knowledge. In the modern era, Ānvīkṣikī has been rewritten by Vidyabhusan as a complete form (Surpi, 2019). Thinkers and researchers make it a fascinating study in the realm of philosophy, even compared to the logic of other civilizations. Following the direction of the development of knowledge and Hindu philosophy in Indonesia, Ānvīkṣikī should be a fascinating study that can become a light for the expertise and build an established knowledge building. Medhātithi Gautama's commentary can be relevant to the modern mindset and not lose its ground and spirit. Developing Hindu knowledge requires critical study, solid arguments, and beautiful debate patterns to become a solid scientific building and a fascinating study in the current era. Thus, Hindus will be strong and confident with scientists and scholars as to the light of dharma.

Hindu civilization places excellent emphasis on the sharpness of mind. It is generally understood that the existence of the 5 (five) senses (eyes, ears, nose, tongue, and taste) is a means of learning by seeing, hearing, smelling, tasting, and touching. The

other five body parts (hands, feet, mouth, sexual organs, and remains) perform the deed. All these 10 (ten) body parts are 10 (ten) human chariot horses. The mind is the control, the brain is the operator, and the soul is the passenger. The only way the passenger will get to his destination is if the operator follows the instructions from the passenger and has control of the horse. When the operator is sleeping or drunk, there will be no control over the horse. They will go wherever they want to go. The passengers will never reach their destination. So the brain must be apparent and robust to control the mind and body to achieve the soul's goals. So, the brain is the most crucial part of human life.

In the standard of knowledge, the course in the field of Ānvīkṣikī is an absolute thing. A person is declared eligible to participate in the debate or is called a scientist if he has mastered at least 44 specific debate topics. However, to be in a superior position, one must master knowledge profoundly and widely. Vidyabhusanan requires that one who participates in the debate must be at least master several categories.

Tantra Yukti is the term used in scientific argument (quoted by Kautilya circa 327 BC). Since the classical era, some terms are explicitly used in debates and debate boards. A person who does not understand this term will not be able to understand the topic of debate. Likewise, someone who wants to get a bachelor's degree must carefully study several terms generally used in ancient and classical times as terminology in a scientific argument.

Vidyabhusan (1921:24) states that in the last chapter of the arthaśāstra, Kautilya lists thirty-two technical terms called tantra-yukti or forms of scientific argument (dvātrimśadākārāstantrayuktaḥ). This list also appears in caraka-saṁhitā and suśruta-saṁhitā, which are two authoritative works in the field of medicine. This knowledge was not invented or prepared by the kauṭilya or the author of the two saṁhitās. Nevertheless, it is prepared by a person or group of people who wish to create a debate on a scientific basis. Interestingly, these terms are found more widely in works on Nyāya philosophy than in politics and medicine. The definitions of these terms have been quoted by the vātyāyana and other commentators on the nyāya-sūtra. The tantra-yukti, which means "scientific argument," seems to have been compiled in the 6th century BC as an attempt to systematize debate in pariṣad or learned councils. In the suśruta-saṁhitā, it is clearly stated that through tantra-yukti, a debater can set his point and override his opponents who take the path of injustice. In the hetu-śāstra department, there is indeed no work older than the tantra-yukti, which is a manual on systematizing arguments or debates.

The following are the technical terms that make up Tantra-yukti: (1) adhikaraṇa (a subject), (2) vidhāna (3) yoga (unity in speech), (4) padārtha (5) hetvariha (implication), (6) uddesa (7) nirdesa, (8) upadesa (instructions), (9) apadesa (specifications) (10) atidesa (application expansion), (11) pradeṣa (12) upamāna (13) arthāpatti (14) samsaya (doubt) , (15) prasanga (16) viparyaya (17) vākya-seṣa (context), (18) anumata, (19) vyākhyāna (description), vākya-sesa anumata vyākhyāna (20) nirvacana (21) nidarsana (22) apavarga (23) sva-sāṁjña (24) pūrva-paksa (25) uttara-pakṣa (repetition), (26) ekānta, (27) anānatāveksaṇa, (28) atikranntāveksana (29) niyoga (30) vikalpa (31) samuccaya (32) ūhya

These terms are also discussed in the caraka-saṁhitā, which consists of 32 terms. These terms should be understood well so that when someone discusses or debates, they can use the terms correctly. The debate system in classical India has been

formulated and systematized very strictly, including the standard of scientific testing called parīkṣā, which also tests a person's scientific level. In the Hindu logical knowledge system, everything, whether existing or non-existent, must be tested through four standards, namely (1) āptopadeśa (reliable statements), (2) pratyakṣa (fulfilling the rules of perception), (3) anumāna (inference), (4) yukti (continuous reasoning). All of these processes are referred to as parīkṣā (testing), hetu (reason), or pramāna (proper knowledge). Thus it can be understood, all things, statements, opinions must go through the standard of testing (parikṣā), which consists of these four parts. ptopadeśa is a reliable statement, meaning that it has a strong foundation, not just a personal opinion born of subjectivity or the sheer desire of the one giving the opinion. Not a subjective belief that does not have a solid basis for truth. One must also be able to show and explain the basis for the reality of the statements conveyed. This has been the standard since ancient times that dictates the scientific nature of Hindu knowledge.

Learning nvīkṣikī and its parts and branches that become practical knowledge such as Hetu-vidyā (Science of reason, reason, argumentation), Tarkaśāstra (debate and discussion) will lead students to an established and strong understanding of the Hindu scientific paradigm. Reason and discernment are the main foundations for understanding Hindu knowledge, the Vedic tree of knowledge, namely paravidyā and aparavidyā. The method of debate known as Sambhāsa or Vāda-Vidhi is also essential for the learner of philosophy to sharpen the intellect. Without nvīkṣikī learning, efforts to understand Hindu knowledge and build Hindu scholars are futile. The Hindu tree of knowledge, abstract, even super science requires sophisticated tools to hone and prepare human intelligence to understand it. The study of nvīkṣikī will significantly affect the effort to sharpen one's intellect as mandated in the Vedas. This learning is also a response to Hinduism in the field of education in the global era. This notion is in line with the opinion (Jonathan Edelmann, 2013), which states that the Hindu response to globalization should focus on education concerning quality and teaching values. Dharma values from ancient times are essential to be reinvested as a characteristic of Dharma Education, namely brilliant (not limited to intelligence), courageous, honest, and enlightening efforts.

III. Conclusion

The Hindu intellectual tradition was advanced even at the beginning of the first millennium AD. There are various types of knowledge such as Tarkaśāstra (the science of reasoning, the science of debating), Tarka-Vidyā (the science of reasoning), Vāda Vidyā (the science of discussion) whose origin is Ānviksiki (critical study). As an essential tool in the study of Hindu philosophy and knowledge development. This tradition should be inherited as a significant advantage in the 21st century. Ānviksiki's knowledge has existed in the very distant past, estimated as early as 650 BC (Vidyabhusana, 1920). This knowledge was systematically developed by Medhātithi Gautama, who is considered the Founder of Ānvīkṣikī par excellence in 550 BC.

Hindu epistemology, Pramāṇaśāstra should be a fundamental lesson to develop the ability of reason and logic. Likewise, the branch of critical study, nvīkṣikī research science, becomes the following knowledge to be mastered. The particular branches of Vāda Vidyā (science of discussion) Tarka-Vidyā (the science of debate) are general

skills that must be learned by every Hindu today. Because debates and dialogues are unavoidable, both formal and informal, not infrequently, debate and discussion can undermine one's faith, as in Hindu history in the archipelago. Therefore, Tarka-Vāda should be a lesson for every Hindu University, Hindu Organization, Hindu Religion lesson. It is the material in preparing Hindu regeneration, Dharma Duta, Dharmapracharaka, or future leaders of Hindu organizations because this knowledge is essential to explain and maintain the dharma. The ability to explain is crucial and shrewdness to get out of the trap of the opponent's doctrine, which only aims to defeat, is equally important.

Moreover, learning various Hindu pieces of knowledge will have a broad impact on the development of Hindu knowledge in Indonesia. The study of Tantra Yukti is also still foreign in Indonesia, even though this classical science is essential to be developed to strengthen the posture of knowledge and understanding of Hinduism. Therefore, Hindu Universities should be more severe in reviewing the curriculum so that various helpful knowledge. Likewise, Hindu studies in universities should have studied Tarka-Vāda, Vāda Vidyā, Ānviksiki and Yukti Tantras, rather than just repeating lessons in Junior High School and High School. Ānviksiki as the light of knowledge functions in sharpening intellect, reason, and logic and as a primary effort to understand Hindu knowledge, which is very broad and super science. Without Ānviksiki's help, it is impossible to understand the Hindu paradigm of knowledge. Ānviksiki, which developed practically, namely improving the ability to make speeches, debates, and discussions, was also very important in building Hindu scholars. Ānviksiki's knowledge is also the basis for research and writing Hindu books that use an established line of thought so that many people can believe knowledge is accurate and understood.

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