

Tarka in Sadanga Yoga Wrhaspati Tattwa: The Construction of Spiritual Reasoning in the Balinese Hindu Tradition

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ABSTRACT

The Tarka in Sadanga Yoga from the Wrhaspati Tattwa represents an important form of spiritual reasoning and contemplation in the Balinese Hindu tradition. This study aims to analyze the meaning, position, and construction of Tarka as a form of spiritual reasoning in the stages of Sadanga Yoga, especially as a stage towards Samadhi. This study uses a qualitative method using library research approaches and philosophical hermeneutics, without involving respondents or informants. The data are primarily derived from the text of the Wrhaspati Tattwa and are supported by relevant scientific literature, which is critically examined and analyzed through interpretive content analysis. The findings suggest that Tarka serves as a contemplative reflection that connects inner concentration with an understanding of the supreme reality. These findings affirm Tarka as an epistemological construct that integrates reason, contemplation, and orientation towards spiritual liberation in Balinese Hindu tradition.

INTRODUCTION

In the study of contemporary Hinduism, yoga should be understood not only as a form of physical practice but as a system of knowledge and spiritual discipline that connects the mind, knowledge, consciousness, and orientation towards liberation. On a global level, Purohit & Gupta (2026) shows that yoga has become a part of Indian religious and cultural diplomacy, showing the ever-widening circulation of its meaning beyond its original geographical context. In Bali, Hindu textual traditions maintain this spiritual dimension through *Tattwa* manuscript, and That's & Bachao (2025) shows that yoga in *Tattwa Jñana* It is directed at the attainment of spiritual awareness through discipline, correct knowledge, and contemplation. Giri & Windya (2023) further emphasizes that *Shiva Tattva* text, including *Wrhaspati Tattwa*, contains a yoga structure oriented towards the transformation of consciousness and *kalepasan*. This context makes the study of *Tarka* it is important at the local level to deepen the understanding of the intellectual heritage of Balinese Hinduism and, at the global level, to show that yoga has an epistemological dimension that cannot be reduced to physical practice alone.

In *Wrhaspati Tattwa*, the spiritual path to liberation is explained through six stages *São Paulo Yoga*, namely *Pratyahara*, *Dhyana*, *Pranayama*, *Dharana*, *Taraka*, and *São Paulo*, with *Tarka* form a contemplative stage that precedes achievement *São Paulo* (Singh et al., 2024). Sing (2025) Explain *Tarka* as the fifth stage, which is characterized by contemplation related to self-recognition and understanding *Paramartha*. In the discussion about *Wrhaspati Tattwa*, Sloka 58, Bartley (2020) Describe *Tarka* as a continuous contemplation that constantly directs the mind towards *Paramartha*, which is subtle, unchanged, calm, and silent. Based on this, the study does not position *Tarka* Merely as argumentative logic, but rather as an epistemic-contemplative process that guides knowledge from mental concentration to the recognition of ultimate reality. This framework is consistent with Gupta (2021), who argue that in Hindu thought, reason and sources of religious knowledge do not have to contradict each other but can reinforce each other's search for truth.

Although the study of Balinese Hindu yoga and texts continues to grow, previous research still leaves clear analytical gaps regarding specific positions *Tarka*. Koul (2024) examine the eclectic character of the *São Paulomkhya-yoga* in the Balinese Hindu text tradition and reveals the complexity of its doctrinal interconnectedness, yet their study does not specifically focus on *Tarka* as a category of spiritual reasoning. Acri et al. (2026) Discuss yoga in *Tattwa Jñana* with special attention to *Usage* and spiritual awareness, while Kuckreja (2022) Check *Wrhaspati Tattwa* Especially from the point of view of character values. Giri & Windya (2023) explain more *Yogākṣpathway* and position *Tarka* as one of the contemplative stages towards *kalepasan*, considering Kakkar et al. (2022) placing greater emphasis on ethical behavior, self-control, and structure *São Paulo Yoga*. Thus, the literature published between 2020 and 2024 has not provided a specific reconstruction of the meaning, epistemological function, and transitional position of the *Tarka* between *Dharana* and *São Paulo* as a construction of spiritual reasoning in the Balinese Hindu tradition.

Based on the gaps in this study, this study aims to analyze the meaning, position, and construction of *Tarka* as spiritual reasoning in *Sadangga Yoga* in *Wrhaspati Tattwa*. This analysis is directed at explaining how *Tarka* operates after *Dharana* and before *Samadhi*, as well as how this stage transforms mental concentration into contemplative reflection on *Paramartha*. The study also examines the conceptual relationship between *Tarka*, self-awareness, knowledge, and orientation to *release*, so that the structure of *Sadangga Yoga* is not only understood as a series of meditation techniques. Through philosophical-hermeneutic readings, *Tarka* is positioned as a concept that can explain how Balinese Hindu texts build religious knowledge through the involvement of reflective reasoning, inner silence, and spiritual experience. This focus also clarifies the distinctive character of *Wrhaspati Tattwa*, especially since *Tarka* is placed as a contemplative stage that connects focused consciousness with the attainment of *Samadhi*.

In theory, this study is expected to expand the field of Hindu epistemology by proposing *Tarka* as a connecting category between reflective reasoning and contemplative experience towards transformative knowledge. This contribution also enriched the study of Balinese Hindu religious texts because the discussion did not stop at the identification of the six stages *Sāo Paulo Yoga*, but instead interprets the mechanism by which spiritual knowledge is built in it. In the context of the increasingly global study of yoga, this perspective complements the discussion of yoga as an international cultural phenomenon by returning attention to its philosophical, spiritual, and soteriological foundations (Khvoinytska-Pereima, 2024). Practically, these findings can be used to enrich Hindu religious education, teaching Hindu philosophy, and related literacy *Tattwa* text, so that *Tarka* can be understood more systematically and not simply equated with formal logic. Ultimately, this study is expected to strengthen the preservation of Balinese Hindu intellectual heritage while providing a conceptual framework for contemporary dialogue on the relationship between rationality, contemplation, religious knowledge, and spiritual liberation.

LITERATURE REVIEW

Tarka in the Framework of Hindu Epistemology

Hindu epistemology deals not only with the object of knowledge but also with the way of acquiring legitimate knowledge and its relationship to the understanding of the self and the supreme reality. Panda (2025) explains that the various systems in the *Ṣaḍ Darśana*, including *Sāo PaulomKhya* and *Yoga*, recognizing perception, inference, comparison, and testimony as essential means of the pursuit of truth, shows that rationality and spiritual experience are not considered to be entirely separate domains. Ranganathan (2022) He also argued that the Hindu tradition should not be reduced to just a belief system, because reasoning, action, knowledge, and philosophical evaluation occupy an important position in the construction of religious life. In accordance with this perspective, Swamy (2025) shows that the tradition *Ānvikṣyā* in Indian philosophy emphasizes inquiry, analysis, and critical reasoning as integral components in the search for truth. Within this framework, *Tarka* in *Wrhaspati Tattwa* It can be

understood not only as argumentative logic, but as a form of reflective reasoning that acquires a spiritual dimension when directed to understand the essence of the self and ultimate reality.

Reasoning, Consciousness, and Liberation in the Philosophy of Sāṃkhya

The relationship between reasoning, consciousness, and liberation has a strong philosophical basis in *Sāo PaulomKhya* tradition, which pays special attention to the difference between material reality and pure consciousness. Shevchenko (2023) explains that *Sāo PaulomKhya* understanding consciousness as a distinct reality from mental and material activity; Therefore, proper knowledge of the nature of consciousness plays an important role in overcoming attachment and self-misidentification. From this point of view, knowledge has a transformative and soteriological function because the ability to distinguish consciousness from material phenomena provides the basis for liberation. This framework is relevant to *Wrhaspati Tattwa*, which integrates the metaphysical elements of the *Sāo PaulomKhya* with a theological and yogic orientation in the Balinese Hindu tradition. Therefore, *Tarka* It can be understood as a reflective activity that does not end at conceptual formulation but directs the process of reasoning and contemplation towards spiritual reality and liberation.

Wrhaspati Tattwa and the Basics of Sāṃkhya-Yoga

Text *Wrhaspati Tattwa* show a close relationship with *Sāo PaulomKhya* Think about his discussion of the structure of reality, spiritual and material principles, the process of creation, and the path to liberation. Dutta (2024) shows that the influence *Sāo PaulomKhya* in *Wrhaspati Tattwa* It forms a philosophical framework that not only explains cosmology but also provides the basis for yoga as a means of spiritual transformation. Wirawan et al. (2025) explains further that the concept *Prūrtea* in *Wrhaspati Tattwa* reflects the adaptation of *Sāo PaulomKhya* teachings related to Bhatara Śiwa, show that this text should not be considered as a direct reproduction of Indian philosophy but rather as a philosophical reformulation in the Hindu tradition in the Indonesian archipelago. These findings show that metaphysics, knowledge, consciousness, and liberation are integral dimensions of philosophical constructions *Wrhaspati Tattwa*. In this context, *Tarka* It needs to be analyzed as part of this broader philosophical structure, particularly in relation to the construction of spiritual knowledge, contemplation *Paramartha*, and orientation toward liberation.

Yoga as a Process of Consciousness Transformation

In the Hindu tradition, yoga functions not only as a physical exercise but as a disciplinary system that integrates physical, mental, ethical, and spiritual control in the process of consciousness transformation. Meena (2025), through their study of *GheraṇḍArṃsyllable*, showing that yoga encompasses stages that involve the control of the body, senses, breath, meditation, and *Sāo Paulo*, all of which are geared towards moral, mental, and spiritual transformation. Flower Mountains (2023) thus it also shows that the yoga tradition found in Hindu texts in the Indonesian archipelago is strongly associated with self-control, meditation, and orientation to the highest reality. These studies reinforce the view that each stage of yoga has a specific function in shaping and transforming the practitioner's consciousness. This perspective is important for understanding *Tarka* in *Sāo Paulo Yoga*, because it must be seen not as an isolated practice, but as

part of the progressive movement of consciousness from mental concentration to contemplation and finally to *São Paulo*.

Tarka as a Construction of Spiritual Reasoning in Balinese Hindu Tradition

Concept *Tarka* in *Wrhaspati Tattwa* can be understood more comprehensively when at the intersection of Hindu epistemology, *São PaulomKhya* metaphysics, the discipline of yoga, and the orientation towards liberation. Mishra et al. (2025) and Ranganathan (2022) shows an important role of reasoning in the development of Hindu knowledge, while Shulman (2024) Showing that knowledge of the nature of consciousness is directly related to the search for liberation. Halwaini (2025) further shows that *Wrhaspati Tattwa* Reformulating philosophical principles *São PaulomKhya* in an Indonesian Hindu framework that integrates metaphysics, theology, yoga, and liberation, while Jhala & Popat (2026) Highlighting the relationship between the teachings of yoga in the text and the formation of spiritual values and religious life. Based on this synthesis, *Tarka* cannot be adequately understood as a normal thought process; rather, it is a reflective-contemplative activity that directs consciousness from mental concentration to realization *Paramartha*. Therefore, the concept of Spiritual Reasoning In this study refers to the integration of rationality, metaphysical knowledge, contemplation, transformation of consciousness, *São Paulo*, and orientation towards liberation in the Balinese Hindu tradition.

METHODOLOGY

Types, Approaches, and Research Design

This study uses a qualitative interpretive approach using library research design combined with hermeneutic textual analysis to examine the construction of *Tarka* as a spiritual reasoning within the self *São Paulo Yoga* in *Wrhaspati Tattwa*. The qualitative approach was chosen because the study focuses on the interpretation of meaning, conceptual relationships, and thought structures embedded in the text, rather than on numerical measurements or statistical hypothesis testing. (2025) Emphasize that qualitative research is especially appropriate when a study seeks to develop a deep understanding of meaning through an interpretive framework and the context in which a phenomenon is located. Hermeneutic analysis is used to understand *Tarka* through the relationship between individual textual parts and the broader philosophical horizon of *Wrhaspati Tattwa*, especially in relation to *Consep*, *Paramartha*, *Samadhi*, and spiritual liberation Interpretive approaches such as this consider understanding to be a cyclical process involving the text, its context, and the interpreter's horizon (Dwivedi, 2022). Therefore, this study is designed not only to describe the position of the *Tarka* in order *São Paulo Yoga*, but also to reconstruct its epistemological function as a form of spiritual reasoning in the Balinese Hindu tradition.

Data Sources, Textual Populations, and Sampling Techniques

This study did not involve the human population so there were no respondents, study participants, or human sampling procedures. The research data is sourced from a textual study of *Wrhaspati Tattwa*, with the main focus on verses 53–59 which discuss the structure and stages of *Sadangga Yoga*. The text is the main source in analyzing the position and function of *Tarka* as a form of spiritual reasoning. In addition to these main sources, this research uses supporting sources in the form of books, journal articles, and various academic studies relevant to *Tarka*, *Sadangga Yoga*, *Sāṃkhya-yoga*, Hindu epistemology, contemplation, consciousness, and spiritual liberation. This supporting literature is used to strengthen conceptual understanding and provide philosophical context in the process of interpreting the *concept of Tarka*.

The selection of sources is purposively based on several criteria, namely direct relevance to the research focus, academic credibility that can be traced, and its contribution in explaining the philosophical and interpretive context of the *Tarka*. In textual research, the determination of sources is not based on the number of documents or the size of the statistical sample, but on the relevance and depth of information that is able to answer the research objectives (Guenduez et al., 2026).

Data Collection Techniques and Research Instruments

Data were collected through systematic text reading, bibliographic search, identification of units of meaning, and analytical recording of sections related to Reasoning, Perception, *Parmartha*, *Samadhi*, awareness, knowledge, and liberation. The data collection procedure follows the principle of systematic textual analysis in which the researcher identifies relevant sources, extracts relevant information, examines the relationships between meanings, and refines the material according to the focus of the study (Almusaed et al., 2025). The researcher serves as the primary research instrument because interpretation is a central process of qualitative textual investigation, while the supporting instruments include data extraction sheets and coding matrices containing information about sources, text sections, key concepts, initial codes, interpretive categories, and hermeneutic records. Coding is used to organize units of meaning and identify conceptual patterns in a transparent and systematic manner. Mohajan, (2022) explains that coding is an important process in qualitative research to organize data and identify patterns of meaning before more in-depth interpretation. Because this study did not use questionnaires, psychometric tests, or measurement scales, statistical procedures for testing the validity and reliability of the constructs could not be applied.

Research procedures and trust

This research is carried out through systematic stages that begin with the formulation of research problems and questions, determination of the main sources of research, identification of supporting literature, in-depth and repeated reading of *Wrhaspati Tattwa*, identification of units of meaning, conceptual coding, data categorization, hermeneutic interpretation, synthesis of findings, and preparation of conclusions. The process of analysis is carried out through repeated and in-depth reading of parts of the text, then connecting the meaning of each part with the overall philosophical structure *Wrhaspati Tattwa*. This approach is used to gain a complete understanding of the concept *Tarka* in context *São Paulo Yoga*. This approach aims to ensure that the meaning of *Tarka* is not understood separately, but is placed in its conceptual relationship with *São Paulo Yoga* and the soteriological orientation of the text. The relationship between the understanding of the parts of the text and their overall philosophical meaning is a key principle in hermeneutic analysis (Mamidanna, 2025).

The reliability of findings is maintained through triangulation of sources between primary texts and relevant academic literature, maintenance of analytical audit trails, repeated checks of code and category consistency, and researcher reflexivity to assumptions that may influence interpretation. Meydan & Akkaş (2024) Emphasizing the importance of credibility, procedural transparency, triangulation, and reflexivity in building trust in qualitative research. Therefore, the validity of this study is not determined through statistical coefficients but rather through interpretive consistency, traceability of sources, transparency of the analysis process, and correspondence between textual evidence and conclusions drawn.

Data Analysis Techniques

Data are analyzed using qualitative content analysis integrated with philosophical hermeneutic interpretations to identify explicit and implicit meanings of *Tarka* in *Wrhaspati Tattwa*. The analytical process consists of several stages: deep reading, segmentation of units of meaning, initial coding, organization of the code into categories such as reasoning, contemplation, awareness, *Parmartha*, *Samadhi*, and liberation, examination of relationships between categories, and conceptual interpretations *Tarka* as a construction of spiritual reasoning. Kuckartz & Radiker (2023) explains that qualitative content analysis provides a systematic procedure for organizing, coding, categorizing and interpreting qualitative data in a transparent manner, while Bryda & Sadowski (2024) Placing coding as a bridge between textual data and conceptual pattern development. The analysis process also incorporates the principles of data condensation, data display, and conclusion making and verification to ensure that the relationship between textual evidence and interpretation remains traceable (One Mugwe & Runo, 2026).

RESEARCH RESULTS

Tarka's Position in Sadangga Yoga

Textual analysis identifies *Tarka* as the fifth stage in the sixfold structure of *Sadangga Yoga*, consisting of *Pratyahara*, *Dhyana*, *Pranayama*, *Dharana*, *Tarka*, and *Samadhi*. Its structural position suggests that *Tarka* occurs after *Dharana*, the stage associated with focused concentration, and just before *Samadhi*, which represents the peak of yoga consciousness. This sequence suggests that *Tarka* occupies a transitional position, rather than functioning as an independent or isolated practice. An analysis of the related passages, especially *verses 53–59*, shows a progressive movement from sensory and mental regulation towards focused awareness, contemplative reflection, and finally the attainment of *Samadhi*. Therefore, the main textual finding is that *Tarka* serves as an intermediate contemplative stage that connects concentrated awareness with higher levels of spiritual realization.

Tarka as a Contemplative Reflection on Paramartha

The analysis of *Wrhaspati Tattwa*, especially *sloka 58*, identifies the contemplation of *Paramartha* as the central orientation of *Tarka*. *Paramartha* is described as something subtle, unchanging, calm, and still, suggesting that *Tarka's objects* go beyond ordinary sensory and discursive understanding. The textual units associated with *Tarka* consistently show an inward orientation in which the mind is constantly directed to the understanding of the ultimate reality. These findings distinguish *Tarka* from ordinary argumentative reasoning because its function is not to construct propositions through debate, but rather to maintain a reflective awareness of transcendent objects. Thus, the data show that the main characteristic of *Tarka* is continuous contemplative reasoning oriented towards the realization of *Paramartha*.

Transition from Dharana to Tarka and Samadhi

This analysis reveals the sequential relationship between the *Dharana*, *Tarka*, and *Samadhi*. The *Dharana* builds concentrated mental awareness through continuous mental concentration and precedes the contemplative stage of *Tarka*. *Samadhi* follows *Tarka* as the peak stage of *Sadangga Yoga*, showing the progression from concentrated awareness through contemplative reflection to higher spiritual realization. The transitions identified in this text thus evolve from focused concentration, through contemplative reflection, and ultimately to spiritual realization, rather than presenting the three stages as unrelated yoga techniques. This sequence is one of the study's key findings because it shows that *Tarka* mediates the movement from disciplined mental concentration to the realization associated with *Samadhi*.

Tarka as an Epistemological Construction of Spiritual Reasoning

The encoding and categorization of textual data shows a consistent relationship between reasoning, contemplation, awareness, knowledge, and spiritual realization. In this pattern, *Tarka* emerges as an epistemological process because it relates to the way consciousness moves towards the knowledge of the supreme reality. However, the knowledge generated through *Tarka* is not represented as purely conceptual or propositional, this knowledge is generated through the integration of reflective reasoning and contemplative awareness. The results identified *Tarka* as a form of spiritual reasoning in which cognitive activity

is progressively internalized and directed towards the realization of *Paramartha*. These findings support the study's main proposition that *Tarka* is an epistemological construct that integrates reason and contemplation, rather than positioning them as opposing modes of knowledge.

The Relationship between Tarka, Consciousness, and Spiritual Liberation

The last analytical category shows that *the function of the Tarka* goes beyond the acquisition of intellectual knowledge and is embedded in the broader soteriological orientation of *Wrhaspati Tattwa*. The progression from *the Dharana* through *Tarka* to *Samadhi* shows that knowledge, consciousness, and spiritual liberation form an interconnected structure in *Sadangga Yoga*. *Tarka* contributes to this structure by directing concentrated consciousness towards *Paramartha* recognition, thus preparing for the transition to *Samadhi*. The results show that reflective reasoning in *the Wrhaspati Tattwa* has a transformative function: it resets the orientation of consciousness from ordinary cognition to spiritual realization. Based on this, *Tarka* is identified as an epistemic-contemplative mechanism in which reasoning, inner tranquility, knowledge of the supreme reality, and orientation towards liberation are integrated into the Balinese Hindu spiritual tradition.

Tarka's Epistemological and Spiritual Position in Sadangga Yoga

Table 1. The Analytical Dimension and Spiritual Function of Tarka in Sadangga Yoga

Aspek Analitis	Key Findings	Position in the Spiritual Process
Structure of <i>Sadangga Yoga</i>	<i>Tarka</i> is the fifth of six stages	Between <i>Dharana</i> and <i>Samadhi</i>
Main functions of <i>Tarka</i>	Continuous contemplative reflection	Deepening focused awareness
Object of consideration	<i>Paramartha</i> as the supreme reality	Directing awareness beyond ordinary cognition
Epistemological function	Integrating reflective reasoning and contemplation	Resulting in spiritually oriented understanding
Relationship with <i>the Dharana</i>	Developing concentration into contemplation	Transition
Relationship with <i>Samadhi</i>	Preparing consciousness for higher realization	Tahap <i>Pra-Samadhi</i>
Knowledge construction	Knowledge is reflective, contemplative, and transformative	Epistemology
Final orientation	Transformation of consciousness and liberation	soteriologist

Overall, the textual analysis reveals a coherent pattern in which *Tarka* occupies a distinctive position within *Sadangga Yoga*, which lies between *Dharana* and *Samadhi*. Analytically, this sequence reflects a gradual movement from focused concentration towards contemplative spiritual reasoning and ultimately towards a higher level of spiritual realization. The main finding is that *Tarka* serves as a bridge between disciplined mental concentration and the realization of the highest reality, while integrating reason, contemplation, awareness, and orientation toward spiritual liberation.

DISCUSSION

Tarka as the Epistemic Stage of the Transition between Dharana and Samadhi

Key findings from this study suggest that *Tarka* occupy a typical transitional position between *Dharana* and *São Paulo* in *São Paulo Yoga* from *Wrhaspati Tattwa*. This position is important because *Dharana* build concentrated mental awareness, while *Tarka* directs that concentration to continuous contemplation *Paramartha* before consciousness moves towards *São Paulo*. These findings suggest that the transition to a higher spiritual realization does not occur only through concentration, but rather involves an intermediate reflective process in which concentrated consciousness acquires an epistemological and metaphysical orientation. This interpretation is compatible with Maheshwari (2025), which explains that yoga consciousness develops through increasingly subtle and characterizing internal states *Dharana* because of focused attention and *São Paulo* as a condition in which the mental changes have been substantially reduced. However, their explanation follows a classical yoga sequence in which *Tarka* are not identified as different intermediate stages. This comparison thus shows that *Wrhaspati Tattwa* provide a distinctive conceptual configuration by assigning explicit contemplative functions to *Tarka* between concentration and *São Paulo*.

These findings become even more meaningful when considered in relation to *São PaulomKhya*. The difference between mental activity and pure consciousness. O'Brien-Kop (2024) explains that *São PaulomKhya* conceptualize consciousness as ontologically distinct from the material processes of mind and body and connect the recognition of pure consciousness with existential liberation. In this context, the function of *Tarka* identified in this study can be interpreted as an epistemic transition in which the practitioner no longer simply maintains mental concentration but gradually redirects consciousness to a reality that goes beyond ordinary cognitive objects. Significance of *Tarka* therefore it is not just a sequential location before *São Paulo*, but its function is to transform concentration into spiritually directed cognition. It provides a conceptual explanation of why *Tarka* positioned close to the summit of *São Paulo Yoga*, the goal is not to accumulate additional discursive knowledge but to refine the relationship between knowledge, consciousness, and ultimate reality.

Tarka as Spiritual Reasoning rather than Formal Argumentation

The second major finding has to do with the epistemological character of the *Tarka*. Textual analysis shows that *Tarka* cannot be adequately reduced to argumentative logic because its main orientation in *Wrhaspati Tattwa* is a continuous contemplation of *Paramartha*. This does not mean that reasoning loses its importance; instead, reasoning undergoes a change in orientation. Instead of being directed primarily at establishing the validity of propositions in intellectual debate, *Tarka* It becomes a reflective mode of knowing that gradually directs consciousness towards the highest reality. Garikapati (2024) shows that the Hindu philosophical system recognizes various valid ways of knowledge, including perception, inference, comparison, and authoritative testimony, thus suggesting that Hindu epistemology contains sophisticated procedures for distinguishing valid cognition from invalid ones. The current findings expand this perspective by suggesting that epistemic processes in yoga also involve a contemplative dimension in which reasoning becomes transformative, rather than merely propositional.

This interpretation is further reinforced by contemporary reconstruction *Ānvīkṣyā* Provided by Chakraborty (2026), which emphasizes inquiry, reasoning, critical examination, and intellectual discipline as important dimensions in Hindu philosophical knowledge. Their findings suggest that rational inquiry occupies a legitimate place in the Hindu intellectual tradition and should not be separated from the development of religious knowledge. Nevertheless, the findings of this study require important conceptual distinctions: *Tarka* in *Wrhaspati Tattwa* is not automatically equated with a formal means of legitimate knowledge or with the technical meaning of *Tarka* in every school of Indian logic. In the textual context discussed here, *Tarka* It is embedded in the progression of yoga and is explicitly oriented towards contemplative realization. Therefore, the concept of spiritual reasoning proposed in this study refers to a form of reasoning that maintains reflective and discriminatory activity while redirecting it back to inner transformation and metaphysical understanding.

These findings also have broader implications for the study of Hinduism. Ranganathan (2022) argues against the reduction of Hindu traditions to Western categories that are primarily understood in terms of belief, emphasizing the importance of the philosophical, ethical, and rational dimensions in Hindu thought. Current research provides concrete textual examples of this integration, *Tarka* shows that intellectual reflection and spiritual practice are not always opposite categories. Reasoning can be integrated into spiritual disciplines and can participate directly in the movement towards transformative knowledge. This interpretation therefore challenges the binary model in which rationality belongs only to philosophy while contemplation belongs only to religion. In *Wrhaspati Tattwa*, both dimensions operate in the same spiritual process.

Paramartha, Consciousness, and the Transformative Function of Knowledge

The third finding relates to *Paramartha* as the central orientation of the *Tarka*. Textual analysis shows that the object of the *Tarka* is not ordinary empirical knowledge but the ultimate reality, which is represented as smooth, calm, unchanging, and beyond ordinary cognition. This characteristic explains why the epistemological function of *Tarka* is inseparable from the transformation of consciousness. Knowledge in this context not only increases the amount of information possessed by practitioners; it changes the orientation of consciousness itself. Pokhrel & Gurung (2023), in their analysis of the *GheraṇḍAṁsya*, also shows that the metaphysics of yoga integrates questions regarding God, the soul, illusions, the ego, *Prīṛtea*, and Brahman, and that spiritual knowledge is closely related to self-realization. Their study specifically emphasizes the relationship between consciousness of the soul and the attainment of a more complete form of consciousness. Current research advances this interpretation pathway by identifying *Tarka* as a special mechanism by which concentrated consciousness is directed towards metaphysical realization.

A similar pattern of consciousness transformation appears in Bhattarai (2024) Yoga analysis in *Married to Arjuna Vijay*, where the practice of yoga is defined as the movement of body consciousness towards *Atman*, while *São Paulo* represents the culmination of spiritual experience. This supports current findings that progress towards *São Paulo* involves a fundamental transformation in the mode of consciousness, not just an increase in concentration. However, *Wrhaspati Tattwa* examined in this study makes the transition mechanism more explicit with the placement of *Tarka* Before *São Paulo*. The difference is theoretically important: while previous studies emphasized self-control, meditation, or the peak of consciousness, this study identified specific reflective-contemplative processes that mediate between focused awareness and spiritual realization. The implication is a spiritual transformation in *Wrhaspati Tattwa*. It involves not only the control of consciousness but also the reorientation of consciousness through contemplative understanding.

The Uniqueness of Tarka in the Wider Development of Yoga

These findings also contribute to a broader review of yoga as a multidimensional spiritual system. Contemporary representations of yoga often emphasize physical practice, while textual traditions retain broader philosophical, contemplative, and soteriological dimensions. This (2024), in examining modern postural yoga, shows that contemporary yoga continues to negotiate the relationship between physical practice, meditation, and spiritual pursuit. This contemporary situation makes the findings of this study particularly relevant because *Wrhaspati Tattwa* provides evidence for the existence of a yoga system in which reflective epistemological practices occupy a formal position near the top of the yoga path. Thus, the existence of *Tarka* shows that intellectual and contemplative processes are structurally embedded in the Yoga tradition discussed here, rather than as secondary interpretations added to physical practice.

This conclusion is also consistent with the study of the Hindu yoga tradition which shows that yoga cannot be reduced to physical exercise because its philosophical framework encompasses spiritual practice, concentration, spiritual intelligence, as well as the process of moral, physical, mental, and spiritual transformation (Tongbram, 2026). These studies support the general proposition that yoga should be understood holistically. Nevertheless, this study differs in emphasis because it does not primarily investigate physical discipline or the practical application of yoga techniques. Rather, it identifies the epistemological architecture underlying spiritual transformations and places *Tarka* in the center of that architecture. Therefore, the contribution of this study lies in showing that yoga in *Wrhaspati Tattwa* Not only the discipline training system but also a structured way of getting to know.

Theoretical Meaning and Contribution to Balinese Hindu Epistemology

The main theoretical contribution of this study is the formulation of *Tarka* as a category of spiritual reasoning. This concept describes an epistemological process in which reflective cognition, contemplative attention, metaphysical understanding, and spiritual transformation operate as interconnected dimensions, rather than as independent activities. This kind of formulation expands the interpretation of Hindu epistemology beyond the identification of valid formal sources of knowledge. Previous studies have shown the importance of valid cognition, logical inquiry, and critical reasoning in the Hindu philosophical tradition (Büssing, 2024). While current findings suggest that this intellectual dimension can also interact with yoga and contemplative processes. Thus, spiritual reasoning does not negate rationality, but rather it places rational reflection within a soteriological framework in which knowledge ultimately contributes to the transformation of consciousness.

These findings also show that *Wrhaspati Tattwa* It should be read not only as a repository of religious doctrine, but as a text that establishes coherent internal relationships between metaphysics, epistemology, yoga, and liberation. These observations resonate with scholarly that emphasizes the close relationship between metaphysical knowledge, consciousness, self-realization, and the soteriological dimension of *Sāo PaulomKhya* (O'Brien-Kop, 2024). A typical contribution of current research is to identify *Tarka* as a conceptual point where these domains intersect. *Tarka* mediate between disciplined mental activity and spiritual realization, thus making it possible to *Wrhaspati Tattwa* It is interpreted as the presentation of a model in which knowledge itself becomes a spiritual practice.

From a broader perspective, these findings also contribute to the intellectual preservation of Balinese Hindu textual traditions. The study of contemporary yoga increasingly examines meditation, spiritual seeking, physical practice, and mindfulness, but the distinctive epistemological structure preserved in Balinese Hindu texts remains relatively less visible in international studies. This study shows that Balinese Hindu texts offer their own conceptual models for linking concentration, reflective contemplation, and spiritual realization. Therefore, this study contributes not by claiming that *Tarka* represents all Hindu theories of reasoning, but by showing the specificity of its

function in *Wrhaspati Tattwa*. These differences are essential to avoid homogenizing diverse Hindu philosophical and yoga traditions.

Factors Shaping Findings and Differences from Previous Studies

Because this study uses qualitative textual design rather than experimental research or surveys, it does not test statistical hypotheses. A relevant point of comparison is the early analytical proposition that *Tarka* functions more than ordinary reasoning and occupies an important position in the transformation from concentration to *Samadhi*. These findings support this proposition, mainly because three textual factors converge, the structural location of *the Tarka* just before *Samadhi*, its orientation towards *Paramartha*, and its integration into a yoga system geared towards spiritual liberation. These features reinforce *Tarka*'s interpretation as an epistemic-contemplative process rather than an isolated logical operation.

Several conceptual factors also influence this outcome. First, *Sāo Paulomkhya-yoga* the background of the text creates a framework in which thought, consciousness, knowledge, and liberation are inextricably intertwined; Contemporary Analysis *Sāo PaulomKhya* Similarly, it associates the knowledge of consciousness with liberation (O'Brien-Kop, 2024). Second, the structure of yoga places cognitive discipline in a broader process of transformation characterized by an increasingly refined state of mind. Third, semantic orientation towards *Paramartha* make an object *Tarka* fundamentally different from the usual object of discursive reasoning. These factors together explain why analysis produces spiritual rather than purely logical interpretations *Tarka*.

The most striking difference from previous research lies in the analytical focus. Previous studies of yoga emphasize its transformative, practical, and spiritual dimensions, including the moral, physical, mental, and spiritual processes involved in the development of yoga (Spatan et al., 2024). While this study focuses on the epistemological mechanisms that operate in such transformations. The study of Hindu reasoning emphasizes logic and valid knowledge, while this study shows how reflective reasoning can function within a contemplative yogic structure. Therefore, this difference should not be interpreted as a contradiction with previous studies; Rather, it represents a shift in the analytical level from describing yoga as a spiritual transformation to explaining one of the cognitive-contemplative mechanisms that underlie the conceptual construction of that transformation.

CONCLUSIONS AND RECOMMENDATIONS

The study concludes that *Tarka* occupies a distinctive epistemological and spiritual position in *the Sadangga Yoga of Wrhaspati Tattwa*. Located between *Dharana* and *Samadhi*, *Tarka* serves as a contemplative process that transforms concentrated consciousness into a continuous reflection on *Paramartha*. These findings suggest that *Tarka* should not be understood as just formal or argumentative reasoning, but rather as a form of spiritual reasoning that integrates reflective cognition, contemplation, awareness, and an orientation toward liberation. In this sense, *Tarka* acts as an epistemic-contemplative bridge through which disciplinary concentration is redirected back to the highest reality and prepares consciousness to attain *Samadhi*.

The results have both theoretical and practical implications. In theory, this study contributes to Hindu epistemology by showing that rational reflection and spiritual contemplation are not in conflict with each other, but can operate in a single process of knowledge transformation. Practically, these findings can be applied in Hindu religious education, the teaching of Hindu philosophy, the study of yoga, and the interpretation of *tattwa* texts so that *Tarka* is understood as a contemplative-intellectual discipline, rather than simply equated with formal logic. Therefore, this study recommends that the concept of *Tarka* be incorporated more systematically into learning materials on *Sadangga Yoga* and Balinese Hindu philosophy, in particular to strengthen the understanding of the relationship between concentration, contemplation, knowledge, and spiritual liberation.

ADVANCED RESEARCH

The study's main limitation lies in its qualitative textual design, which relies primarily on *the Wrhaspati Tattwa* and selected scientific literature without involving respondents or informants; therefore, these findings are a philosophical-hermeneutic interpretation, rather than an empirical explanation of how *Tarka* came to be understood or practiced in contemporary Balinese Hindu communities. Future research should expand the analysis through comparative studies involving other *Śiwa Tattwa texts*, various versions of manuscripts or translations of *Wrhaspati Tattwa*, and related traditions of *Sāṃkhya-Yoga*. Empirical qualitative research involving Hindu scholars, *sulinggih*, manuscript specialists, and yoga practitioners is also recommended to examine the interpretation and application of *Tarka* in the present day. This kind of study will help determine whether *the construction of Tarka* as a spiritual reasoning identified in this study is specific to the textual structure of *the Wrhaspati Tattwa* or represents a broader epistemological pattern in the Balinese Hindu tradition.

CONFESSION

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