

## **The Hindu Scientific Method**

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Swami Vivekananda opened his famous Chicago (1893) lecture on Hinduism with a question: “Of all the numerous ancient religions, why is it that only Hinduism still exists?”

Hinduism was a Scientific Method, not a religion. It was misinterpreted by people who were ignorant of logic.

The words Hindu and Hinduism referred to a location, East Indus. The logic of Hindu was called Hinduism.

What follows is a logical structure of the Hindu Scientific Method, based on archeological evidence.

The Hindu Scientific Method was articulated in the Brahma Sutra (700 BCE). It was a summary of Upanishads (800 BCE), presented in a structured logical form.

All the great logicians of Hindu wrote their own Bhasya (commentary, interpretation) on the Brahma Sutra. The Bhagavad Gita was a Bhasya on the Brahma Sutra. Each Bhasya was a different school of thought, with its own system of logic. They were attempts to improve the Scientific Method. They used the same Scientific Method of the Brahma Sutra, but employed different rules of logic, tools, to solve different problems.

Each Proposition (Adhikarana) in the Brahma Sutra used a five step validation process: (1) Thesis (Vishaya), (2) Doubt (Samsaya), (3) Anti-thesis (Purvapaksha), (4) Synthesis or conclusion (Sidhanta), and (5) Agreement with the other knowledge (Sangati).

The five step validation process is the Hindu Scientific Method, Hinduism.

Evidence has three characteristics: (1) Known or adduced proof (Pramana), (2) Knower (Pramatru), and (3) Knowable (Prameya). The root word Prama means real knowledge.

The Brahma Sutra identified six major Pramanas as correct means of accurate knowledge: (1) Pratyaksha (Perception), (2) Anumana (Inference, infer fire from smoke), (3) Upamana (Comparison and analogy), (4) Arthapatti (Postulation, derivation from circumstances), (5) Anupalabdi (Non-perception, non-existent or impossible), and (6) Sabda (Word, testimony of past or present reliable experts).

The Sabda Pramana, also known as Objective Knowledge, is evidence furnished by witnesses to an experiment that can be repeated with the same outcome every time. It is the equivalent of modern-day controlled experiment conducted by past or present reliable experts.

Originally, at the time the Rig Veda was composed around 2,000 BCE, logic consisted of only the three Pramanas: Perception (Direct Knowledge), Inference (Indirect Knowledge), and Sabda (Objective Knowledge). The other Pramanas were invented in the Upanishads, to expand the scope of logic. The Rig Veda was a treatise on logic based on only these three Pramanas. The extant Rig Veda is a vandalized version, not the original, devoid of logic and reason.

Bhasyas on the Brahma Sutra disagreed only on valid Pramanas. They were in total agreement of the Scientific Method, the five step validation process, Hinduism. Each Hindu school selected its own set of valid Pramanas used in its system of logic.

Around the beginning of the current era, someone enumerated dozens of different existing schools (Bhasya) based on the various Pramanas employed. Many of them were weeded out by Natural Selection. Madhavacharya (Sarva Darsana) and Adi Shankara (Sarva Siddhanta) cataloged some of the important ones.

The Carvaka school believed that only [1] Perception was valid. It led to materialism. It was the oldest. It had its day of glory and was weeded out by nature.

The Buddha school believed that only [1, 2] Perception and Inference were valid. It led to Empiricism. It was an ancient system of logical deduction, nothing to do with any religion. It was used to facilitate trade (Arthashastra).

The Sankhya school believed that [1, 2, 6] Perception, Inference, and Sabda were valid. It led to rationalism. It promoted science.

The Nyaya school believed that [1, 2, 3, 6] Perception, Inference, Comparison, and Sabda were valid. It led to jurisprudence. It promoted the legal system.

The Mimansa school believed that [1, 2, 3, 4, 6] Perception, Inference, Comparison, Postulation, and Sabda were valid. It led to realism. It promoted Philology, the linguistic science. Postulation is inference from circumstantial evidence. For example, Rao is alive, he is not at home, therefore he is outside his house.

The above listed sample of schools communicate the essence of the argument. There were numerous Hindu schools, each with its own system of logic, that lived in harmony.

Each school was based on its own list of Pramanas. All of them used the same Scientific Method, the five step validation process, Hinduism. They addressed different problems.

Comparison (Upamana) was admissible evidence (Precedence) in a legal dispute. It was allowed in Nyaya and Mimansa. It was not allowed in Buddha or Sankhya.

Postulation, inference from circumstantial evidence, was allowed only in Mimansa.

Perception and Inference are direct and indirect (fire from smoke) observation of Nature (Prakriti). The Buddha school used only Perception and Inference. It was based on only Prakriti, verifiable empirical evidence (Empiricism).

The Sankhya school added the Sabda Pramana to the Buddha school. The Sankhya had both Prakriti (Nature) and Purusha (Consciousness). Purusha was speculation, intuition, or inspiration conceived in human Mind. It was the exact opposite of Prakriti.

Prakriti is material (Matter), made of atoms. Purusha is mental abstraction (Mind), not made of atoms. Prakriti has no Mind. Purusha has no Matter. Prakriti has no Purusha. Purusha has no Prakriti. They are logically exclusive.

A hypothesis (Proposition, Adhikarana) is invented in human Mind (Purusha), not fabricated from Matter (Prakriti).

To be considered as knowledge, a hypothesis must go through the five step validation process of the Brahma Sutra, Hinduism.

A hypothesis becomes the true knowledge, only if it is conceived by Purusha (Mind) and validated by Prakriti (Matter).

Brahman (true knowledge) is a fusion (link, intersection) between Purusha and Prakriti. Prakriti has no Purusha. Purusha has no Prakriti. Brahman has both Prakriti and Purusha.

Brahman is like a molecule, consisting of one atom of Prakriti and one atom of Purusha. The atoms must be compatible for the molecule to form. Brahman is a bridge that connects (links) Mind and Matter, so they can communicate. It is a dictionary to interpret Matter to Mind. It is essential for Mind to interpret Matter. Without the

dictionary (Brahman), Matter is unintelligible to Mind. Mind must consult the Brahman molecules to find whether a fruit is edible or not. Mind cannot survive long without the Brahman molecules to interpret the Matter it encounters. What is seen by the naked eye and how it is interpreted by Brahman molecules are not the same. Without the Brahman molecules, the Mind would not know that fire burns fingers or snakes can kill. Brahman is sandwiched between Matter and Mind. The Brahma Sutra is the chemistry of how the Brahman molecules are formed.

The Bhagavad Gita school, invented by professor Vasudeva Krishna (600 BCE), was a special case of the Sankhya school. It argued that if a hypothesis (Purusha) is validated by Prakriti, then a link (molecule) is formed. The link has two compatible atoms (words) of Prakriti (Matter) and Purusha (Mind), to bond.

The Monoism school, invented by professor Siddhartha (500 BCE) and perfected by professor Ajatashatru (400 BCE), was a special case of the Bhagavad Gita school. They argued that compatibility between two atoms is necessary to form a bond, but compatibility is not sufficient for the bond to be permanent.

To be Brahman (true knowledge), we must know, not only when a bond is valid (necessary), but also when it is not valid (sufficient).

For a hypothesis to be Knowledge, validation by Prakriti is necessary, but not sufficient. Only a hypothesis that has been rejected by Prakriti can be sufficient.

To be necessary and sufficient, a hypothesis must be both validated and rejected by Prakriti. We must know when to use a hypothesis (necessary, validated) and also when not to use it (sufficient, rejected).

The Brahma Sutra invented the concept of Scientific Method. The Bhagavad Gita school invented the concept of Science (necessary). The Monoism school invented the concept of Strict Science (necessary and sufficient).

To distinguish between the two schools, the Bhagavad Gita is called Theory and the Monoism is called Brahman. A Theory is a hypothesis validated by Prakriti. Brahman is a Theory rejected by Prakriti. Both Theory and Brahman were generally accepted as Science.

Purusha → Hypothesis → Theory was the general practice of Science.

Albert Einstein supported the Brahma Sutra argument that a hypothesis must be **invented** by Purusha, not **fabricated** from Prakriti. He agreed with the Monoism that only Brahman (necessary and sufficient) is the true knowledge. He argued that only a Theory that has the potential to become Brahman is qualified to be Science. It is called the Einstein's Falsification Requirement. To be science, a Theory must demonstrate that it can be rejected by Prakriti, to become Brahman. The burden of proof rests on the Theory.

The Einstein school, perfected by professor Karl Popper, is a qualified Bhagavad Gita school. It separates Science from Theory.

Newton was rejected by Einstein. It is necessary and sufficient. It is Brahman. We now know when to use Newton and also when not to use Newton.

Einstein is not yet rejected by Prakriti. It is not Brahman (sufficient). It is only a Theory (necessary). We do not know when not to use Einstein. It supplied proof that it satisfies the Einstein's Falsification Requirement. It has the potential to become Brahman, in the future. Therefore, it is Science.

The Bhagavad Gita school requires a hypothesis to be validated by Prakriti to qualify to become a Theory.

The Einstein school requires a Theory to demonstrate that it can be rejected by Prakriti to qualify to become Science.

The Monoism school requires Science to be rejected by Prakriti to qualify to become Strict Science (Brahman).

Purusha → Hypothesis → Theory → Science → Strict Science is the new protocol for evolution of true knowledge.

A verifiable statement is a Hypothesis. A verified hypothesis is a Theory. A falsifiable theory is Science. A falsified science is Strict Science.

Hinduism is a universal system of logic, based on hypothesis testing. It is different from the logic of Deduction and Induction. The True Knowable emerges only when hypotheses are rejected with verifiable empirical evidence. All Propositions must face the step two of validation (Samsaya, Doubt), nothing is sacred.

The Sanskrit word Rishi means one who mastered the logic of Brahman. Newton, Einstein, Karl Popper, Vasudeva Krishna, Siddhartha, and Ajatashatru were Rishi. They mastered the logic of Brahman. They were great logicians. They wrote their own Bhasya on the Brahma Sutra.

The logic of Brahman is still evolving. The need to understand the relation between Mind (Purusha) and Matter (Prakriti) is universal. There will be more Bhasya on the Brahma Sutra by future Rishi Einsteins.

By the way, Vasudeva Krishna (600 BCE), Siddhartha (500 BCE), and Ajatashatru (400 BCE) were professors of the same University. The Brahma Sutra (700 BCE) was a textbook on logic at the University. Unfortunately, the University was totally destroyed by the Greeks, after 500 CE. All the textbooks on logic were deliberately vandalized. Logic was an existential threat to the Greek robber business.

People who were ignorant of logic misinterpreted the word Hinduism as a religion. The Brahma Sutra had no god. Therefore, Hindu schools have no place for god. Any school that has a god (dogma, blind faith), is not a Hindu school.

Hinduism is a universal system of logic, not a religion.

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