

The Hindu Scientific Method

by Potluri Rao In Seattle ©2018 (CC BY 4.0)

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 original 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, 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).

Postulation is inference from circumstantial evidence. It is avoided by most schools. For example, Rao is alive, he is not at home, therefore he is outside his house.

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

At the time the original 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 original Rig Veda was a treatise on logic based on only these three Pramanas. It was the foundation of the Sankhya school. The extant Rig Veda is a vandalized version, not the original.

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 test of time. 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 was the oldest. It led to materialism. It had its day of glory and was weeded out.

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

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, social order.

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.

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, but not in Buddha or Sankhya.

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

Perception and Inference are direct and indirect 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). Purusha is mental abstraction (Mind). Prakriti has no Purusha. Purusha has no Prakriti. They are logically exclusive.

A hypothesis (Proposition, Adhikarana) is invented (speculation) 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), in the strict logical procedure of Hinduism.

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. It is a dictionary to translate Matter to Mind. Without the dictionary, Matter is unintelligible to Mind. Mind cannot survive in the world of Matter without the dictionary.

For example, snake is Matter. The naked-eye (senses) sees a snake. The Brahman dictionary translates snake to potential death. The link between snake (Matter) and death (Mind) is an acquired knowledge, not inherent in Matter or Mind. The Brahma Sutra is the chemistry of how the knowledge (link) is acquired.

The Gita school, invented by professor Vasudeva Krishna (600 BCE), was a special case of the Sankhya school. It argued that if a hypothesis (speculation by Purusha) is validated by Prakriti, then a link (knowledge) 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 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 Gita school invented the concept of Science (necessary). The Monoism school invented the concept of Strict Science (necessary and sufficient).

Generally, the Gita school is called Theory, and the Monoism school is called Science. The words Theory and Science were commonly treated as interchangeable.

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 Strict Science should be called Science. Only Science can become Strict Science. It is called the Einstein's Falsification Requirement.

To become Science, a Theory must demonstrate that it can become Strict Science. The burden of proof rests on the Theory. Theory, Science, and Strict Science were split into different categories.

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

Newton was rejected by Einstein. It is now necessary and sufficient (Brahman). It is Strict Science. 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 Strict Science, in the future.

The 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.

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.

The Brahma Sutra (Hinduism) is a universal system of logic, based on hypothesis testing. It is different from the logic of Deduction and Induction.

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.

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