

## **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).

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 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). It 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 Brahman, the true knowledge, only if it is conceived by Purusha (Mind) and validated by Prakriti (Matter).

Brahman 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. It is a bridge that connects (links) Mind and Matter. It is a dictionary. It interprets Matter to Mind. It is a lookup table for translation. It is essential for Mind to interpret Matter. Without the dictionary, Matter is unintelligible to Mind. Mind and Matter do not speak the same language. The Brahma Sutra is the chemistry of how the links in the dictionary are formed. Each link is called an Atman. A set of Atman, the dictionary, is called Brahman.

The Bhagavad Gita school, invented by 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 is formed. The link has two compatible atoms (words) of Prakriti (Matter) and Purusha (Mind), to bond.

The Monoism school, invented by Siddhartha (500 BCE) and perfected by King of Kasi 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, 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 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. The burden of proof rests on the Theory.

Einstein was influenced by Karl Popper's philosophical speculations. Mind (Purusha) and Matter (Prakriti) have nothing in common. Mind needs Matter. Matter does not need Mind. Mind and Matter do not speak the same language. Mind needs an interpreter to understand Matter. Without a dictionary, Matter is unintelligible to Mind. Mind must have a dictionary for survival. The need for a dictionary is that of the Mind. A word that needs translation (hypothesis) originates in the Mind, not Matter. It is the responsibility of the Mind to find a matching word in the language of the Matter. What is the logical assurance that the correct word is found?

The Einstein school, perfected by Karl Popper, is a qualified Bhagavad Gita school. It separates Science from Theory. A Theory is not science unless it can prove that it can be rejected by Prakriti, to become Brahman. The necessary and sufficient condition is the logical assurance. Only Brahman is the correct word in the dictionary. The search for a matching word in the dictionary starts with a hypothesis and ends with Brahman.

Newton was rejected by Einstein. It is necessary and sufficient. It is Strict Science. 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 Einstein's Falsification Requirement. It has the potential to become Strict Science, 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.

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

A Theory is not Science unless it has the potential to become Strict Science. Only Strict Science is the 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 Sanskrit word Rishi means one who mastered the logic of Brahman. Only Rishi are qualified to certify new entries in a dictionary. 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 Einstein school was a Bhasya on the Brahma Sutra. It was a special case of the Bhagavad Gita school. It was a Hindu school.

The logic of Brahman is still evolving. The need to understand the relation between Mind and Matter is universal. It is not specific to India. True, some of the Bhasya were written by Indian Rishi. There will be more Bhasya on the Brahma Sutra by future Rishi Einsteins from all parts of the world. Anyone can become a Rishi by mastering the logic of Brahman.

Buddha (Mathematics), Sankhya (Science), Nyaya (Law), and Mimansa (Philology) are Hindu schools. Bhagavad Gita, Einstein, and Monoism are also Hindu schools.

Any school that employs the Scientific Method of the Brahma Sutra (Hinduism) is a Hindu school. Hinduism is a universal system of logic. There are Hindu schools all over the world. They may not be aware that they are Hindu schools.

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, is not a Hindu school.

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

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