

## **The Bhagavad Gita, the Science God**

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The Bhagavad Gita (Gita) describes a Logic of Scientific Discovery. The logic is also called the Science God (Sruti). Sruti is pure logic. It has nothing to do with any god or religion. It is the fountainhead of all science. That is why it was dubbed as the Science God.

The Brahma Sutra explained the logic of Brahman. Brahman was logically incomplete. The Gita supplied Sruti for logical completeness. The Gita presented Brahman and Sruti as two faces (as of a coin) of the same Order in the Universe (Ishvar).

Brahman is Ishvar of yesterday (t-1). Sruti is Ishvar of tomorrow (t+1). Science is Ishvar of today (t). Ishvar is preexisting, perpetual, with no beginning or end.

The Gita invented the concept of Science as a transition phase between Sruti and Brahman. Brahman (t-1), Science (t), and Sruti (t+1) are the same; they have different rules of logic. Science transforms Sruti into Brahman. Sruti uses Science to incarnate itself as Brahman. Each incarnation of Sruti is an Atman. Brahman is the set of all Atmans. Brahman is the true knowledge (Satyam). Brahman is imperishable.

What follows is an introduction to Sruti and its evolutionary history.

The logic of Brahman explained that Prakriti (Nature, not Mind, Achit) and Purusha (Consciousness, Mind, Chit) produce Brahman (Knowledge).

Brahman is like a molecule consisting of one atom of Prakriti and one atom of Purusha. Prakriti and Purusha are not knowledge; only Brahman is knowledge.

The logic of how the atoms of Prakriti and Purusha form into a molecule of Brahman is called Scientific Discovery.

There have been many schools of scientific discovery. The Brahman school was the oldest. It was invented by the Rishi who composed the Rig Veda. The Rishi were Agni logicians. They migrated from Syria to Kalinga (South India) around 3000 BCE. The Agni Rishi, the Rig Veda, and the Brahman school existed only in Kalinga.

The Gita (600 BCE) introduced Sruti to expand the scope of the Brahman school to include science. The Gita was composed by a Hindu Rishi (logician).

A hypothesis is articulation of an idea conceived in the human Mind (Purusha). It is a speculation, intuition, or inspiration.

To become Brahman, a hypothesis (Purusha) must bond with Prakriti (Nature).

A hypothesis that is not testable with Prakriti, cannot become Brahman. Two atoms are needed to form a molecule.

The Brahman school argued that to form a bond, a hypothesis (Purusha) must be consistent with Prakriti; the two atoms must be compatible. Compatibility is necessary, but not sufficient. The bond is never permanent. Molecules form and split. To be sufficient we must know when the bond is not valid. To be Brahman, we must know when a bond is valid (necessary condition) and also when it is not valid (sufficient condition).

We learn from our mistakes and try not to repeat them because they are certain. When a hypothesis is rejected, then we know for sure (Certain, Satyam) when not to use it. It is a mistake, not to be repeated. It is rejected always. It is a sufficient condition.

If a hypothesis is consistent with evidence in a demonstrated situation, then we are not sure (Uncertain) whether it would work again in a different place and time.

Knowing when a hypothesis is False, establishes its safety limits. It draws a boundary line of safety. It is safe (Certain, Satyam) inside the boundary; it is not necessarily safe outside. A hypothesis without a proven safety boundary line, is Uncertain.

In the Brahman school, Science is a catalog of False hypotheses, with established safety boundaries. Science is the knowledge of when not to use a hypothesis. We design controlled experiments to reject a hypothesis to establish its safety boundaries. It belongs to the Strict Science. It works always. It is true knowledge (Brahman).

A rejected hypothesis is called a False hypothesis (Certain, Satyam). It has an established safety boundary. Strict Science (Brahman) has only False hypotheses.

Logically, Not False is the opposite of False. Only the binary words Certain (False) and Uncertain (Not False) are allowed. The colloquial word True is not logic; it is avoided.

A hypothesis that is not yet rejected by Prakriti, is a Not False hypothesis.

A hypothesis is always either Certain (False) or Uncertain (Not False), never True.

The Gita school argued that if a Not False hypothesis has not become False only because of our technical limitations, then it should be considered as Science.

Science is a set of Uncertain (Not False) hypotheses. Science is the first filter to screen a hypothesis for eligibility, the necessary condition. A statement must prove itself to be Not False to become a Hypothesis.

Strict Science is a set of Certain (False) hypotheses. Strict Science is the second filter for certification, the sufficient condition. False hypotheses emerge only from Not False hypotheses.

A hypothesis must be Science (eligible), to become Strict Science (certified). Knowledge (Jnanam) that is Certain (Satyam) is Brahman: Satyam Jnanam Brahman.

Brahman is a sequence of rejected hypotheses. It is like a sequence of ever expanding concentric circles (ripples) of established safety boundary lines. How many more such boundary lines exist in the Universe? Anantam (infinity) Brahman.

Brahman is like Mount Meru emerging from the ocean. Each rejection of a hypothesis, an earthquake, pushes Meru up by an inch to reveal another boundary line. Only the visible Meru, above water, is Brahman. The Meru under water is not Brahman. How high can the Meru grow? Anantam Brahman.

Satyam Jnanam Anantam Brahman.

The ancient Rishi in Kalinga, who composed the Rig Veda, invented the logic of Strict Science. A False hypothesis was called Sabda. It was considered a valid Evidence (Pramana). They recognized that knowledge was both subjective and objective. Only Sabda was accepted as Objective Knowledge. Objective Knowledge is knowledge where all people, always, reached the same conclusion. The Rig Veda was a compilation of Sabda.

The word Rishi means 'to see.' Only the Rishi can see Objective Knowledge (Sabda). The word Sruti means 'seen.' What was seen by Rishi is Sruti. Sruti is a collection of Objective Knowledge.

The Rig Veda (Sabda, Sruti) was pure logic, Strict Science. The Rig Veda was a product of thousands of years of research by Agni Rishi of Kalinga. It was misinterpreted by

people who were ignorant of logic. The latter-day Brahmin were blind as a bat. Logic was beyond their comprehension.

## **The Bhagavad Gita**

Subjective Knowledge contains prejudices. It is a veil that obscures the Truth (Satyam). Brahman removes the veil to reveal the Truth.

Brahman, Jnanam Agni (fire), reduces prejudices to ashes to reveal Satyam (Gita 4.37).

Only Rishi, who mastered the logic of Brahman, can see Satyam. What Rishi 'see' is the Sruti. People without the logic of Brahman are blind (veiled); they cannot see Sruti.

Of the Vedas, only the Rig Veda (Sabda, Sruti) was composed by Rishi. The other Vedas were catalogs of prejudices, invented by the latter-day blind Brahmin.

There is something hidden behind the veil of prejudices. Only Rishi can see it. What is it and what are its properties? The Gita called it the Science God (Sruti) and presented its logical properties. Sruti is 'it,' just like Brahman.

Both Brahman and Science God are made of the same material. They have identical properties. Brahman is known to us. It was seen and certified by Rishi. It was yesterday's Sruti. Science God is not yet seen by Rishi. It is tomorrow's Sruti. Science is what Rishi are testing today, for certification.

There is a lot more where Brahman came from. It is the other face of Brahman. Brahman is on this side of the veil; Science God is on the other side of the veil. Both are Sruti. They are two faces of the same Sruti, on either side of the veil. One is seen and the other is not-seen. Sruti has no beginning or end. Rishi did not invent Sruti. Sruti was revealed to Rishi. It was preexisting. It was perpetual.

Brahman is the Meru above water. Science God is the Meru below water. Water is the veil of prejudices. Brahman is visible. It is revealed to Rishi, so far.

The Meru above water is yesterday's Sruti. The Meru below water is tomorrow's Sruti. Yesterday's Sruti has Newton and Einstein. An infinite number of Newtons and Einsteins are in tomorrow's Sruti. They are for future generations to see.

Gravity was Sruti. Newton did not invent Gravity. It was already there, perpetual. It was revealed to him; he mastered the logic of Brahman.

Relativity was Sruti. Einstein did not invent Relativity. It was already there, perpetual. It was revealed to him; he mastered the logic of Brahman.

The ancient Rishi who composed the Rig Veda did not invent Sruti. It was already there, perpetual. It was revealed to them; they mastered the logic of Brahman.

Newton and Einstein were Rishi. They were able to 'see' Sruti. They were able to remove their veil. Anyone can become a Rishi by mastering the logic of Brahman.

Newton and Einstein were human incarnations of Science God to reveal Sruti. Incarnation of each Sruti of the Science God must take a human form, to reveal itself to humans. Newton was the human form of Gravity. Einstein was the human form of Relativity.

Science God (Sruti) is the fountainhead of all science. It is revealed only to a Rishi who mastered the logic of Brahman. It incarnates in a human form (Rishi), to reveal itself. Science is the set of all past human incarnations (Rishi) of the Science God.

Sruti is preexisting, perpetual, has no beginning or end, and Anantam.

All science of Past, Present, and Future is a manifestation of Sruti.

Science (t) is a transition phase between Sruti (t+1) and Brahman (t-1).

Brahman (Strict Science) is the true knowledge. It is imperishable. It is Ishvar.

The Bhagavad Gita is a Logic of Scientific Discovery.

## **The Brahma Sutra**

Brahman is true knowledge.

Brahman is Order in the Universe (Ishvar).

Satyam Jnanam Anantam Brahman.

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