

The Hindu Scientific Method

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

Hindus, the DNA F, lived in Peninsular India, to the south of the Tropic of Cancer, for over 60,000 years. They were the Asian Homo Sapiens, not the European Homo Sapiens. They were rainwater people and lived only along perennial rainwater rivers. They avoided the Himalayas and its rivers like the plague. The people who lived along the Indus River, DNA R1a, called Sindhus, were the recent European immigrants who entered India via Bactria only 4,000 years ago.

Hindus were highly advanced, logic-based cultures. Grandhika was their language. They developed a highly sophisticated form of the scientific method called the logic of hypothesis testing. It was the exact opposite of Aristotle's logic. It was the foundation of the modern science of Newton and Einstein.

The Greeks who entered India after Alexander deliberately destroyed the Hindu logic that did not agree with Aristotle's logic.

The Avestan was a dialect of South Bactria (Avesta). Brahmins, the DNA Z93, were expelled from Avesta to Kashmir for their unethical and immoral social behavior of robbing people with fictional rituals called Yajna. The Greeks in Kashmir discovered the Brahmin refugees and put them on their payroll to trash the Grandhika logic books as worship manuals of fictional Greek temple gods.

The Greeks invented Sanskrit, a synthetic language with artificial rules of syntax and grammar, as a mixture of only the Avestan of Brahmins (Z93) and the Grandhika of Hindus (F). All the Sanskrit (Avestan + Grandhika) literature was recent Greek-financed, Brahmin-invented rubbish to destroy the Hindu logic.

Using scientific tools, we purged Avestan from Sanskrit (Avestan + Grandhika) to excavate fragments of the now lost Grandhika logic books.

What follows is the Hindu logic reconstructed from the fragments of the excavated Hindu Grandhika literature.

The Hindu logic was articulated in the Grandhika Brahma Sutra, the logic of Brahman.

Hindu logicians wrote their own Bhasya (commentary) on the Brahma Sutra. The Grandhika Gita was a Bhasya on the Brahma Sutra by Professor Vasudeva Krishna. The

Gita presented Brahman as a particular case of a broader general theory. The Brahma Sutra and Gita were the foundation of Hindu logic.

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 logic of hypothesis testing.

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

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

Postulation (Arthapatti) is circumstantial evidence. For example, it looks like a duck and walks like a duck; therefore, it is a duck. It was forbidden in Hindu logic. It was included in the list to show what not to do and why.

Both Arthapatti (5) and Anupalabdi (6) were forbidden in Hindu logic. They were included in the list for logical completeness.

The Sabda Pramana (3), also known as Objective Knowledge, is an experiment that can be repeated with the same predictable outcome. It is the equivalent of a present-day controlled experiment conducted by past or present reliable experts.

At the time the Grandhika Rig Veda was composed, logic consisted of only the three Pramanas: Perception (Direct Knowledge), Inference (Indirect Knowledge), and Sabda (Objective Knowledge). The Grandhika Rig Veda introduced Sabda to logic. It was a treatise on Sabda.

There were many Bhasyas on the Brahma Sutra, called Hindu “Schools.” Each school had its own set of valid Pramanas. They tried to solve different kinds of problems. Around the beginning of the current era, someone enumerated dozens of different Hindu schools. 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 beginning of logic. It was based on sensory perception only, called Direct Knowledge.

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 added Indirect Knowledge (inference) to logic. It led to Empiricism. It was used to facilitate trade (Arthashastra, Mathematics).

The Sankhya school believed that [1, 2, 3] Perception, Inference, and Sabda were valid. It added Objective Knowledge (Sabda) to logic. It led to Rationalism. It promoted science.

The Nyaya school believed that [1, 2, 3, 4] Perception, Inference, Sabda, and Comparison were valid. It promoted the legal system for social order.

The Mimamsa school believed that [1, 2, 3, 4, 5] Perception, Inference, Sabda, Comparison, and Postulation were valid. It led to Realism and promoted irrational blind faith and cult culture. It was the exact opposite of Rationalism. It was a religion, not logic.

Mimamsa, also known as Vedanta, was a European religion, not Hindu logic. It was the exact opposite of Hindu logic. Postulation (5) was forbidden in Hindu logic. Mimamsa was invented by the Greeks to deliberately destroy the Hindu logic. The Mimamsa logicians Bhaskara, Prabhakara, Kumarilla Bhatta, Patanjali, and Vedavyasa were Avestans (Z93) on the Greek payroll, not Hindus (F).

Comparison (Upamana) was admissible evidence (precedence) in a legal dispute. It was allowed only in Nyaya, but not in Buddha or Sankhya.

Perception and Inference are direct and indirect observations of nature (Prakriti). The Buddha school used only Perception and Inference. It was based on only Prakriti.

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 the human mind. It was the exact opposite of Prakriti.

Prakriti is material (matter). Purusha is a mental abstraction (mind). Prakriti has no Purusha. Purusha has no Prakriti. They are logically exclusive.

A hypothesis (Proposition, Adhikarana) is invented (speculation) in the 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.

A hypothesis becomes the true knowledge (Brahman) only if it is conceived by Purusha (mind) and validated by Prakriti (matter) in the strict logical procedure of the five-step Brahma Sutra. The process is called the logic of hypothesis testing.

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.

For example, a snake is a matter. The naked eye (senses) sees a snake. The Brahman molecule 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, 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 form a molecule.

The Monoism school, invented by Professor Siddhartha and perfected by Professor Ajatashatru, was a special case of the Gita school. They argued that compatibility between two atoms is necessary to form a molecule, but compatibility is not sufficient for the molecule to be stable. Professor Ajatashatru wrote the book “The Siddhartha.”

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

For a hypothesis to become true 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).

Generally, the Gita school was called Theory, and the Monoism school was called Strict Science. The words “theory” and “science” were commonly treated as interchangeable.

Purusha → Hypothesis → Theory (Science) 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 (Brahman) should be called Science. Professor Karl Popper called it the Einstein’s Falsification Requirement. To become Science, a Theory must demonstrate that it can become Strict Science. Theory, Science, and Strict Science were split into different categories.

Purusha → Hypothesis → Theory → Science → Strict Science is the new protocol for the evolution of true knowledge. It is modern science. It was the logic invented by professors Krishna, Siddhartha, and Ajatashatru. It was the exact opposite of Aristotle’s logic.

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