

# || प्रमाणातीतोपनिषद् | Pramāṇātītopaniṣad ||



**The Upaniṣad of Vedāntic View which transcends all means of Empiricism** exposing the “Why” of “Modern or even quantum science cannot reach ultimate truth”.

The great ancient Indian Rishi **Bharadwaja** had devoted many lifetimes to studying the Vedā and had mastered large portions of them over time. When he felt his knowledge was complete, he asked **Indra**, the king of the Devatas, for more time so that he could continue studying and eventually understand the Vedā fully. In response, Indra took Bharadwaja to **a great mountain range that represented the Vedās** and showed him that what he had learned, even after multiple extended lifetimes, was only a fistful of soil compared to the vastness of that mountain — implying the infinite depth and breadth of Vedic wisdom that no single person could ever fully master in finite lifetimes.

अनन्ता वैदिकी विद्या ।  
नैकजीवेन पूर्यते ।  
अध्ययनेन निःशेषा ॥

*anantā vaidikī vidyā |  
naika-jīvena pūryate |  
adhyayanena niḥśeṣā ||*

**Vedic knowledge is boundless. It cannot be completed within a single lifetime. No amount of study can exhaust it entirely.**

## अस्वीकरणम् | Disclaimer

*Originally the upanishads have come from Vedas. For instance, the 40th chapter of Shukla Yajurveda is Isopanishad. Taiteriyā Upanishad is believed to have come from Krushna Yajurveda. Mundak and Mandukya Upanishads come from Atharva Veda. Therefore this very Upanishad does not claim śruti status, but follows the Upaniṣadic method of inquiry. This work is a modern Vedāntic composition written in the Upaniṣadic idiom, intended as a philosophical reflection on the foundations of knowledge. It is to be seen as "Modern Upaniṣad" and not one of the original ones that were told hundreds of centuries ago. There is a clear distinction of shlokas in this work. There are स्वरचित श्लोकाः" (composed verses) that are numbered, centre aligned with boldened large fonts, different colour shade and with no reference thus, easily distinguishable from referred ones. This work is an independent philosophical inquiry intended for academic, contemplative, and comparative study. It engages primarily with the traditions of Vedānta and classical Indian thought, and presents interpretations and arguments within that framework. The author does not intend to offend, diminish, or misrepresent any individual, community, belief system, or tradition. Any critical examination of ideas is undertaken solely in the spirit of philosophical dialogue and the pursuit of understanding. Readers are encouraged to approach the text with discernment and are free to accept, question, or disregard its contents as they deem appropriate. Nothing in this work should be construed as professional, scientific, legal, or religious instruction, nor as a definitive representation of any tradition in its entirety. All views expressed are those of the author alone. The reader assumes full responsibility for the interpretation and application of the material presented herein. This work does not reject empirical science, but examines the limits of its epistemic scope in relation to ultimate reality. The content of this book is only to help the reader act as a guide. The author of this book bears no responsibility for any personal or professional damage to the reader following the guideline given in the book.*

# शीर्षकं पृष्ठतः | Title Verso

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## समर्पण | Dedication



अहं सम्पूर्णं ब्रह्माण्डे सर्वेभ्यः सनातनहिन्दुभ्यः भूतवर्तमानेभ्यः भविष्येभ्यः  
समर्पयामि, यद्यपि ते कस्यापि वंशस्य, जातिस्व, सम्प्रदायस्य, परम्परायाः,  
समूहस्य वा सदस्याः भवेयुः।

*ahaṃ sampūrṇe brahmāṇḍe sarvebhyaḥ  
sanātana-hindubhyaḥ bhūta-vartamānebhyaḥ  
bhaviṣyebhyaḥ samarpayāmi, yadyapi te kasyāpi  
vaṃśasya, jātisya, sampradāyasya, paramparāyāḥ,  
samūhasya vā sadasyāḥ bhaveyuḥ.*

***I dedicate this book to all Sanātani Hindus past, present  
and future across the entire universe, regardless of  
whatever lineage, caste, sect, tradition, or group they  
may belong to.***

## विशेष आभार | Special Thanks

Sacred great ever the Vedas (for allowing me to carry out this effort in their support). May they pardon me for commenting on their highness with my limited abilities.

Shree Raam Mandir (*Wadala, Mumbai, Maharashtra, BHARAT*)

Shree Albela Hanuman Mandir (*Wadala, Mumbai, Maharashtra, BHARAT*)

Florey Hindu Temple (*HTCC, Canberra, ACT, AUSTRALIA*)

Shree Tarun Agasti (*Vice President, HTCC, Canberra, Australia*)

Bharatiya Vidya Bhawan (*Mumbai, Maharashtra, BHARAT*)

My parents, all gurus, family relatives and friends.

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## प्रस्तावना | Forewords

**T**here appears to be a growing tendency in some intellectual circles to treat empiricism as exhaustive of knowledge often without the equal attention to the immeasurable greatness of the ancient Bharatiya (Indian) scriptures and the eternal wisdom of Sanātana Dharma. Disagreement is understandable, but it raises concern when such disagreement overlooks a tradition that has guided inquiry for millennia. From that moment arose the resolve to gather my arguments, preserve our discussions, and give them a systematic philosophical form. Thus began the work that has culminated in this Upaniṣad. For nine months I labored with unwavering focus, patience, and devotion, examining each thought with care and discipline. I remain grateful to them whose skepticism became the occasion for this undertaking. Above all, I bow to the eternal and sacred Vedas. It is through their divine grace that this work could be conceived and completed. May they accept my humble effort. From the standpoint of Vedāntic epistemology, wherein śabda is accepted as an independent pramāṇa, the **Veda is regarded as the highest authority in matters beyond empirical cognition.**

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् । आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ *vedo'khilo dharma-mūlaṃ smṛti-śīle ca tad-vidām | ācāraś caiva sādḥūnām ātmanas tuṣṭir eva ca* || [Manusmṛiti (2.6)] **The Veda is the complete root of dharma; along with it come the traditions and conduct of those who know the Veda.**

नास्ति वेदात्परं शास्त्रं नास्ति मातृसमो गुरुः । नास्ति धर्मसमो लाभो नास्ति सत्यसमं तपः ॥ *nāsti vedāt paraṃ śāstraṃ nāsti mātṛ-samo guruḥ | nāsti dharma-samo lābho nāsti satya-samaṃ tapaḥ* || [Mahabharata (traditional subhāṣita cited in several recensions)] **There is no scripture higher than the Veda, no teacher equal to the mother, no gain equal to dharma, and no austerity equal to truth.**

वेदो वै परमं ज्ञानम् | *vedo vai paramaṃ jñānam* [Taittiriya Brahmana] **The Veda indeed is supreme knowledge.** वेदैश्च सर्वैरहमेव वेद्यः | *vedaiś ca sarvair aham eva vedyaḥ* [Bhagavad Gita (15.15)] **Through all the Vedas, I alone am to be known.** Thus within this framework, it may be said:

**नास्ति वेदात्परं शास्त्रम् |  
nāsti vedāt paraṃ śāstram.**

**“There is no scripture higher than the Veda.”**

~ Anup Jani.

# मूर्त | Abstract

**M**odern science derives its authority from empiricism—observation, repeatability, prediction, and corrigibility. While this framework has yielded extraordinary success within the domain of practical engagement, it is often extended—without sufficient philosophical justification—to the status of a universal epistemology. This Upaniṣad critically examines that extension.

Drawing upon Advaita Vedānta and its doctrine of pramāṇas (means of valid knowledge), it argues that empirical science is intrinsically domain-bound, operating within vyavahāra (transactional reality), and therefore incapable—by its very method—of adjudicating questions concerning ultimate reality, consciousness, and liberation. The criteria by which empiricism validates itself—prediction, convergence, correction, and utility—are shown to establish regularity within appearances, not ontological truth. The analysis further demonstrates that empiricism rests upon foundational but non-empirically provable assumptions—such as the intelligibility of nature, the reliability of cognition, and the continuity of order. These presuppositions, though pragmatically indispensable, cannot be justified within the empirical framework itself. Thus, empirical science, while methodologically rigorous, is not epistemically self-grounding.

Vedānta does not reject empirical knowledge; rather, it situates it within a hierarchy of knowing. By distinguishing between pratyakṣa (perception), anumāna (inference), and śabda (scriptural revelation), it establishes domain-specific validity and exposes the category error underlying the application of empirical criteria—such as falsifiability and observability—to that which is not an object of experience. The Self (Ātman) is not an object to be known but the very ground of knowing, realized through aparokṣa-anubhava (immediate self-knowledge). Accordingly, this work concludes that science is valid but not sovereign—indispensable for navigating appearances, yet inherently limited in revealing reality itself. The final stance is not anti-scientific but post-empirical: where empirical inquiry necessarily halts, Vedānta begins.

## उद्देश्यम् | Purpose

**T**he ultimate purpose of this Upaniṣad is no different than that of original Upanishads. But the route it picks up critically examines the claim that empirical science is the sole or highest arbiter of truth. While acknowledging the immense practical success of modern science in prediction, technology, and control of phenomena, it argues that empirical methods operate within intrinsic epistemic limits and cannot, by their own structure, access ultimate or absolute truth. Drawing primarily from Vedāntic epistemology, the Upaniṣad demonstrates that empiricism rests upon unprovable presuppositions—such as the uniformity of nature, the reliability of cognition, and the intelligibility of reality—which science itself does not (within its own framework) seek to justify. By placing these assumptions alongside Vedāntic pramāṇa theory, the Upaniṣad shows that science is a valid but domain-restricted means of knowledge, not a universal one.

The Upaniṣad further aims to correct the widespread conflation of usefulness, predictive success, consensus, and falsifiability with truth itself. It establishes that these criteria indicate pragmatic reliability rather than ontological finality. In doing so, the work seeks not to reject science, but to properly situate it within a broader framework of knowledge where empirical inquiry and metaphysical insight are distinguished by scope, not ranked by superiority. Ultimately, this Upaniṣad aims to foster a more precise and philosophically honest dialogue between modern science and Vedānta—one that respects the strengths of empirical inquiry while affirming the necessity of non-empirical means for the investigation of self, consciousness, and ultimate reality.

## स्थितिः | Position.

**I**n contemporary academic discourse, the demand for empirical evidence often clashes with experiential knowledge in spirituality. Vedānta, the non-dual philosophical system, asserts that ultimate reality (Brahman) is beyond the senses and intellect. Critics often view this as “unfalsifiable” or “mystical.” However, the same reasoning applies to early discoveries in modern science such as Black holes were predicted mathematically decades before direct observation. **The analogy is not of equivalence, but of extending beyond immediate perception within a disciplined framework.** Nuclear energy followed theoretical predictions of mass-energy equivalence. “Quantum entanglement” was conceptually understood long before experimental confirmation. Similarly, Vedānta provides systematic methodology—meditation, self-inquiry, insight, devotion, and scriptural study—to reliably “test” consciousness, producing reproducible results that are within disciplined subjective inquiry under qualified conditions. Vedānta relies on pramāṇa (means of valid knowledge), particularly śabda-pramāṇa (scriptural authority), which codifies centuries of spiritual insight.

Some thinkers in Western philosophy have independently arrived at positions that, in various degrees, resemble the limitations of empirical knowledge, language, cognition, and objectivity discussed herein. These parallels are indicative, not equivalent; they approach similar boundaries but do not culminate in the Vedāntic resolution of non-dual realization. However are included at the end of every chapter as [पाश्चात्यदर्शनेषु साम्यसूचनम् | Pāścātya-darśaneṣu Sāmya-sūcanam](#). **Indications of parallels in western philosophy with references.**

## प्रस्तावना | Prologue

The modern intellectual climate frequently equates scientific knowledge with truth as such. This equation is rarely defended philosophically; it is treated as self-evident due to the undeniable success of science in prediction, technological application, and survival-oriented problem solving. However, success in application does not automatically translate into ontological authority. **This Upaniṣad asks a prior question: why is empirical evidence trusted at all, and what are the conditions that make such trust possible?** Vedānta, as a systematic philosophical tradition, has long engaged precisely these questions. Its critique is not directed at scientific practice, but at the unexamined metaphysical conclusions often drawn from that practice. Empiricism justifies itself not by certainty, but by performance. Its defenders argue that empirical methods are preferred because they predict, converge across observers, self-correct, and work reliably. Importantly, modern science does not claim infallibility (inability to be wrong); it claims corrigibility (capable of being corrected). This modesty is often presented as its greatest epistemic virtue. Yet these virtues presuppose several axioms: that reality is ordered, that patterns exist, that the human mind can access those patterns, and that repeated success tracks truth. None of these assumptions are themselves empirically provable. **Science proceeds on the working acceptance of these assumptions.**

Vedānta recognizes multiple pramāṇas (means of knowledge), each valid within a specific domain. Perception / pratyakṣa and inference / anumāna (a conclusion reached on the basis of evidence and reasoning) are fully accepted for empirical engagement. However, Vedānta explicitly denies that any single pramāṇa is universally applicable. **Śaṅkara** (*Aadi Śaṅkara Acharya turned Sanyasin at the age of 16 and devoted his life in search for the Truth via Vedas*) **emphasizes that error arises not from the use of a pramāṇa, but from its misapplication beyond its proper viṣaya (domain).** Empirical methods are therefore authoritative within transactional reality (vyavahāra), but incompetent with respect to ultimate reality (paramārtha). **Why Does Empirical Success Not Equal Truth?** Simply because each of the core empirical virtues fall short of establishing truth. Let's see them one by one. But before we proceed, let's recognize **Consciousness** as the **Unavoidable Blind Spot**. All empirical methods presuppose consciousness as an observer. Yet consciousness itself cannot be objectified, measured, or reduced without \*circularity. Vedānta resolves this impasse (deadlock situation) by identifying consciousness not as a byproduct of reality, but as its ground. Reality is known because consciousness is self-luminous (svayam-prakāśa), not because it is inferred from data. This is not a theological claim but an epistemic necessity: *the knower cannot be reduced to the known without negating the very conditions of knowledge.* In simple words, all knowledge depends on the knower being present and the one who knows

cannot be treated as just another object being known, because without the knower, knowledge itself cannot exist.

*\*"Circularity arises when a system attempts to ground its own validity using its own operations. Non-circular justification would require an independent foundation, which empiricism and logic lack. Vedānta resolves this not by further justification, but by revealing that the ground of all justification—consciousness—is self-evident (svayam-siddha), and therefore not in need of proof."*

यदा विज्ञानं स्वस्य यथोचिते एव क्षेत्रे नियोज्यते, तदा वेदान्तेन सह तस्य कश्चन विरोधो न दृश्यते। विरोधः तु तदा एव जायते, यदा विज्ञानस्य व्यावहारिकसिद्धिः भ्रान्त्या पारमार्थिकपूर्णतारूपेण गृह्यते। विज्ञानं दृश्यजगतः व्यवहारं कथं प्रवर्तते इति व्याचष्टे, वेदान्तः तु तदेव दृश्यं किमिति, तथा तस्य ज्ञाता कः इति मूलतत्त्वतया विचारयति। अनुभवाधारितं विज्ञानं वस्तुकरणस्य सीमापर्यन्तमेव गच्छति, यत्र विषयाः प्रमाणविषया भवन्ति; वेदान्तः तु तस्मिन्नेव सीमास्थाने आरभ्य अनुभवस्यैव आधारेभ्यः तत्त्वं निरूपयति। वयं आधुनिकविज्ञानं विश्वसिमः, यतो वयं अनुभवप्रमाणे विश्वसिमः; अनुभवप्रमाणे च श्रद्धा न पारमार्थिकतया तार्किकसिद्धेः कारणात् जायते, अपि तु तस्य विशिष्ट्या, पुनरावृत्त्या, स्वदोषसंशोधनसमर्थया च कार्यक्षमत्वात्। अतः अनुभवप्रमाणस्य व्यावहारिकसिद्धिः स्वीकार्या, किन्तु तस्य पारमार्थिकसर्वसमर्थत्वाभिमानः वेदान्तदृष्ट्या निरस्यते। *yadā vijñānaṃ svasya yathocite eva kṣetre niyojyate, tadā vedāntena saha tasya kaścana virodho na dṛśyate. virodhaḥ tu tadā eva jāyate, yadā vijñānasya vyāvahārikasiddhiḥ bhrāntyā pāramārthikapūrṇatārūpeṇa grhyate. vijñānaṃ dṛśyajagataḥ vyavahāraṃ kathaṃ pravartate iti vyācaṣṭe, vedāntaḥ tu tadeva dṛśyaṃ kim iti, tathā tasya jñātā kaḥ iti mūlatattvatayā vicārayati. anubhavādhāritaṃ vijñānaṃ vastukaraṇasya sīmāparyantam eva gacchati, yatra viśayāḥ pramāṇaviśayā bhavanti; vedāntaḥ tu tasminn eva sīmāsthāne ārabhya anubhavaśyaiva ādhārebhyaḥ tattvaṃ nirūpayati. vyaṃ ādhunikavijñānaṃ viśvasimaḥ, yato vyaṃ anubhavapramāṇe viśvasimaḥ; anubhavapramāṇe ca śraddhā na pāramārthikatayā tārīkasiddheḥ kāraṇāt jāyate, api tu tasya viśiṣṭayā, punarāvṛttayā, svadoṣasaṃśodhanasamarthayā ca kāryakṣamatvāt. ataḥ anubhavapramāṇasya vyāvahārikasiddhiḥ svīkāryā, kintu tasya pāramārthikasarvasamarthatvābhimānaḥ vedāntadṛṣṭyā nirasyate.*

When science is confined to its proper domain, there is no conflict with Vedānta. Conflict arises only when scientific success is mistaken for metaphysical completeness. Science explains how phenomena behave; Vedānta inquires into what phenomena are and who the knower of phenomena is. Empirical science reaches its limit where objectification ends. Vedānta begins precisely at that limit. We believe in modern science because we believe in "empirical evidence". Why do we believe in "empirical evidence"? What makes us believe in that? We believe in empirical evidence not because it is "logically provable" in an ultimate sense, but because it works in a very specific, repeatable, and self-correcting way. We now proceed to a critical examination of the limits of empiricism breaking the empirical evidence-based belief system by dismissal of its absoluteness.



# खण्डनम् १ - अनुभवजन्य तर्कः।

## Refutation 1 - Empirical Logic

तर्कः कल्पनया सिद्धः सिद्धवस्त्वनपेक्षया ।  
अस्तित्वे सन्दिग्धमात्रे न सत्यं स निषेधति ||१.१||

तर्कः = logic, reasoning, कल्पनया = by imagination, by conceptual construction, सिद्धः = established, made operative, सिद्धवस्त्वनपेक्षया = without dependence on an, established (existing) object, अस्तित्वे = with respect to existence, सन्दिग्धमात्रे = in the state of mere doubt, न = not, सत्यम् = truth, सः = it (that logic), निषेधति = negates, determines, rules out.

*tarkaḥ kalpanayā siddhaḥ siddha-vastv-anapekṣayā |  
astitve sandigdha-mātre na satyaṃ sa niṣedhati ||1.1||*

**Logic functions through conceptual construction without guaranteeing the existence of its subject; when existence itself is uncertain, logic cannot determine truth.**

This is crucial. Logic alone cannot justify empirical evidence. To trust empirical evidence, we already assume things that cannot themselves be empirically proven, such as: The external world exists, our senses are generally reliable, the future will resemble the past (uniformity of nature), repeated observations reveal something real, not illusion. Logic cannot non-circularly justify its own ultimate validity without using meta-logical frameworks.

It may sound completely logical when I say: "Every Unicorn has a horn, this animal is a Unicorn therefore it has a horn". But no matter how logical it may sound, it is not true simply because Unicorns don't exist! We therefore see a proof that logic alone cannot find the truth. David Hume famously showed that induction (reasoning from past observations to future truths) cannot be logically justified without circularity. So belief in empirical evidence is not logically forced. Then why do we believe in it? Because of pragmatic success. We believe in empirical evidence because it consistently produces reliable predictions: Planes fly. Medicines cure. GPS (Global Positioning System) works. Electricity behaves as predicted.

If a method repeatedly allows successful interaction with reality, we treat it as trustworthy. This is pragmatic justification, not absolute proof. तर्कोऽप्रतिष्ठः श्रुतयो विभिन्नाः नैको मुनिर्यस्य वचः प्रमाणम् । धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः  
|| *tarko 'pratiṣṭhaḥ śrutayo vibhinnāḥ naiko munir yasya vacaḥ pramāṇam | dharmasya tattvaṃ nihitaṃ guhāyām mahājano yena gataḥ sa panthāḥ ||* [Mahabharata (Vana Parva 313.117)]. **Logic alone has no final footing;**

**scriptures are many and diverse.** You cannot use logic to prove logic without presupposing logic just like how you cannot use vision to prove vision (circularity sets in here). "Logic cannot non-circularly justify its own ultimate validity..."

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पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

### Limits of Reason & Empiricism

David Hume

- An Enquiry Concerning Human Understanding
  - Section IV: Sceptical Doubts Concerning the Operations of the Understanding
  - Section VII: Of the Idea of Necessary Connection
- Key Idea: Induction is habit, not rational certainty.

Immanuel Kant

- Critique of Pure Reason
  - A51/B75: "Thoughts without content are empty..."
  - A235/B294: Noumenon unknowable
  - Transcendental Aesthetic (A19–A49)
- Key Idea: Mind structures experience; reality-in-itself unknowable.

Bertrand Russell

- The Problems of Philosophy
  - Chapter 1–2: Appearance vs Reality
  - Chapter 6: Induction
- Key Idea: Scientific knowledge is probable, not certain.

Even within Western epistemology, sustained inquiry has revealed that perception, inference, and reasoning cannot establish absolute certainty, but operate within conditioned structures. Such analyses successfully expose the limitations of the instruments of knowledge, yet remain confined to examining those very instruments. **Vedānta proceeds further by demonstrating that ultimate reality is not an object accessible to any pramāṇa.** Thus, where Western inquiry questions the reliability of knowing, Vedānta resolves the problem by revealing the ground of the knower itself.



## खण्डनम् २ - अनुभवजन्य प्रमाणम्।

### Refutation 2 - Empirical evidence.

प्रत्यक्षं दृश्यते लोके प्रयोगैः पुनरावृता ।  
एकं फलमुपागच्छन् बहवः संमतिं ययुः ॥२.१॥

प्रत्यक्षं = perceptual / empirical, दृश्यते = is seen / is observed, लोके = in the world, प्रयोगैः = by experiments / by practical applications, पुनरावृता = repeated / recurring, एकं = one / single, फलम् = result / outcome, उपागच्छन् = reaching / arriving at, बहवः = many (people / observers), संमतिम् = agreement / consensus, ययुः = went to / attained.

*pratyakṣam dṛśyate loke prayogaiḥ punarāvṛtā |  
ekam phalam upāgacchan bahavaḥ saṁmatim yayuḥ ||2.1||*

**Empirical knowledge appears in the world through repeated experiments. When many observers arrive at the same result, consensus is formed.**

**E**mpirical evidence is trusted because it is observable, publicly accessible, consensus and experimentally repeatable. Unlike private experiences or authority-based claims that anyone can repeat the experiment, independent observers converge on the same result and errors are detectable. This gives us intersubjective agreement, which “may seem” stronger than individual belief. We don’t say: “I saw it, therefore it’s true” We say: “Anyone following this method will see the same thing”. But there is a grave serious problem with trusting empirical evidence. **Empirical science does not claim absolute universality;** however, even within its accepted scope, its conclusions remain conditional and therefore cannot establish paramārthika-satya.

### Problems.

Problem 1: “Anyone” is already restricted.

इन्द्रियैः सविकारेभ्यः जातिभेदेन सीमितम् ।  
सार्वजनिकमित्येतत् प्रत्यक्षं न तु सर्वथा ॥२.२॥

इन्द्रियैः = by the senses, सविकारेभ्यः = with modifications / subject to alteration (with defects, variability), जातिभेदेन = by difference of species / by class-distinction, सीमितम् = limited / constrained, सार्वजनिकम् = public / common,

इति = thus / so called, एतत् = this, प्रत्यक्षं = perception / empirical cognition, न = not, तु = but, सर्वथा = in all respects / absolutely

*indriyaiḥ savikārebhyaḥ jāti-bhedena sīmitam |  
sārvajanikaṃ ity etat pratyakṣaṃ na tu sarvathā ||2.2||*

**Perception depends on fallible senses and is limited by species-differences. Therefore, empirical “publicness” is not universal in every sense.**

Must have functioning senses, must belong to a specific biological class (human) and must share similar perceptual apparatus. So empirical “publicness” is not universal, but species-relative. This limitation is explicitly acknowledged in Indian epistemology. Even within its own admitted limits, empiricism cannot by its own methods transcend conditionality into absolute knowledge.

Problem 2: Vedic recognition: Senses are limited & unequal.

**इन्द्रियाणि न तुल्यानि न दृष्टिः सर्वदेहिनाम् ।  
लोकसम्मतिरित्युक्तं भ्रान्त्यैवोपनिबध्यते ||२.३||**

इन्द्रियैः = by the senses, सविकारेभ्यः = with modifications / subject to alteration (with defects, variability), जातिभेदेन = by difference of species / by class-distinction, सीमितम् = limited / constrained, सार्वजनिकम् = public / common, इति = thus / so called, एतत् = this, प्रत्यक्षा = perception / empirical cognition, न = not, तु = but, सर्वथा = in all respects / absolutely.

*indriyāṇi na tulyāni na dṛṣṭiḥ sarva-dehinām |  
loka-sammatir ity uktam bhrāntyā evopanibadhyate ||2.3||*

**The senses are not equal, nor is perception the same in all beings; what is called “public consensus” is often nothing more than a shared construction resting on error.**

Even reproducibility depends on shared apparatus → hence conditional. Ṛgveda – Limitation of perception. उत त्वः पश्यन्न ददर्श वाचम् उत त्वः शृण्वन्न न शृणोत्येनाम् । *uta tvaḥ paśyann na dadarśa vācam uta tvaḥ śṛṇvann na śṛṇoty enām*. [Ṛgveda 10.71.4]. Some see, yet do not truly see; Some hear, yet do not truly hear. The key point is even among humans, sensory access differs. So “public observation” does not guarantee identical cognition. Kaṭha Upaniṣad – senses cannot grasp truth. अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत् । *aśabdam asparśam arūpam avyayaṃ tathārasaṃ nityam agandhavac ca yat*. [Kaṭha Upaniṣad 1.3.15]. That Reality is soundless, touchless, formless, changeless, tasteless, and odorless. Empirical science cannot access that which is beyond sensory categories.

Problem 3: Pratyakṣa (empiricism) is conditional.

इन्द्रियार्थसमायोगात् ज्ञानं जायते तन्नबद्धम् ।  
व्यभिचारि च तद् ज्ञेयं प्रत्यक्षं न तु निश्चितम् ॥२.४॥

ज्ञानम् (jñānam) = knowledge, cognition, जायते (jāyate) = arises, is produced, तत्-निबद्धम् (tad-nibaddham) = dependent on that, conditioned by that, व्यभिचारि (vyabhicāri) = deviating, fallible, liable to error, च (ca) = and, तत् (tat) = that, ज्ञेयम् (jñeyam) = is to be understood/known, प्रत्यक्षम् (pratyakṣam) = perception, empirical knowledge, न (na) = not, तु (tu) = however, indeed, निश्चितम् (niścitam) = certain, final, absolute.

*indriyārtha-samāyogāt jñānam jāyate tannibaddham |  
vyabhicāri ca tad jñeyam pratyakṣam na tu niścitam ||2.4||*

**Knowledge arises from the contact between the senses and their objects, and is therefore conditioned by that contact. Such knowledge is liable to error; thus perception (empirical cognition) is not certain or absolute.**

Nyāya accepts pratyakṣa (perception) as a pramāṇa, but hardly as absolute. इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानं अव्यपदेश्यं अव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्। *indriyārtha-sannikarṣotpannam jñānam avyapadeśyam avyabhicāri vyavasāyātmakam pratyakṣam* [Nyāya Sūtra 1.1.4]. Perception arises from sense-object contact and must be non-erroneous and determinate. This already admits dependence on sense organs, possibility of error and species-bound perception.

Problem 4: Direct scriptural rejection of majority consensus as truth.

देवनाम्ना सहस्राणि जनाः कुर्वन्ति यद्यपि ।  
न तेन वस्तु तद्भावं त्यजेत् सत्यं न बाध्यते ॥२.५॥

देवनाम्ना = by a divine / exalted name, सहस्राणि = thousands (of times / by thousands), जनाः = people, कुर्वन्ति = do, apply, assign, यद्यपि = even if, न = not, तेन = by that (means / reason), वस्तु = the object, the thing-in-itself, तद्भावं = its own nature, intrinsic state, त्यजेत् = would abandon, give up, सत्यं = truth, reality, न = not, बाध्यते = is sublated, negated, overridden.

*devanāmnā sahasrāṇi janāḥ kurvanti yady api |  
na tena vastu tadbhāvaṁ tyajet satyaṁ na bādhyate ||2.5||*

**Even if thousands of people assign a false name to a thing, the object does not abandon its real nature; truth is not overturned by numbers.**

In a hypothetical talk, 10:1 people calling the Sun as “Moon” everyday for years doesn’t make it Moon. It is still the Sun. We cannot discount the 1. “10:1 people calling the Sun ‘Moon’ does not make it Moon”. This is explicitly stated in Śāstra. नैव बहुजनश्रद्धा प्रमाणं | *naiva bahu-jana-śraddhā pramāṇam*. [Mahābhārata, Bhīṣma Parva]. Truth is not established by the belief of many. It sounds more like a group thinking where cohesive groups where the desire for harmony or conformity overrides critical evaluation. It could be due to a tendency to attribute greater accuracy or truth to the opinion of an authority figure. This is what we call “**Authority Bias**”. Or it could be a “**Bandwagon Effect**” where people adopt a belief because many others appear to hold it. Sometimes one’s belief is adjusted to align with the group, even when one privately disagrees. This is called “**Conformity Bias**”. Or it can be an “**Echo Chamber**” like environment where beliefs are amplified and reinforced without epistemic validating challenge. So, whatever it is, it indeed directly demolishes “consensus = truth”. Acknowledgement of plurality is not absolutism. नासतो विद्यते भावो नाभावो विद्यते सतः | *nā sato vidyate bhāvo nābhāvo vidyate sataḥ*. [Bhagavad Gītā 2.16]. The unreal never becomes real; The real never ceases to be. Majority perception cannot convert sat into asat or vice versa.

Problem 5: Truth exists independent of observers.

यः पश्येत् स विधिं याति इन्द्रियैः समवस्थितैः ।  
तुल्यदृष्टिर्न सर्वेषां सामान्यं तेन केवलम् ||२.६||

यः = who, पश्येत् = perceives / sees, सः = he, विधिम् = a particular mode / rule / order, याति = attains / follows / reaches, इन्द्रियैः = by the sense organs, समवस्थितैः = properly aligned / functioning in the same condition, तुल्यदृष्टिः = identical perception / same way of seeing, न = not, सर्वेषाम् = of all (beings / persons), सामान्यम् = universal / common to all, तेन = therefore / by that reason, केवलम् = merely / only.

*yaḥ paśyet sa vidhiṃ yāti indriyaiḥ samavasthitaiḥ |  
tulya-dṛṣṭir na sarveṣāṃ sāmānyaṃ tena kevalam ||2.6||*

**Only one who follows the method with properly functioning senses can see; yet equal vision does not belong to all. Thus so-called “public observation” is merely conditional commonality.**

वदन्ति तत् तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥ *vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam brahmeti paramātmēti bhagavān iti śabdyate*. [Śrīmad Bhāgavata Purāṇa 1.2.11]. Knowers of Truth describe the One Reality as Brahman, Paramātmā, or Bhagavān. Truth is not observer-dependent, but ontologically one.

Problem 6: Animals perceive differently.

श्वानस्यैकं जगत् सत्यं खगानां नादरूपकम् ।  
मानवानां वर्णलोकः कस्यैतत् परमार्थतः ॥२.७॥

श्वानस्य = of the dog, एकम् = one / a particular / its own, जगत् = world, सत्यम् = real, true, खगानाम् = of birds (or flying beings), नादरूपकम् = having the form of sound / sound-structured, मानवानाम् = of humans, वर्णलोकः = the world of colors / color-structured world, कस्य = of whom? / for whom? एतत् = this, परमार्थतः = in the ultimate sense / absolutely.

*śvānasyaikam jagat satyaṃ khagānāṃ nāda-rūpakam |*  
*mānavānāṃ varṇa-lokaḥ kasyaitat paramārthataḥ ||2.7||*

**For the dog, one world is real; for birds, a world of sound and motion; for humans, a world of color— but whose world is ultimate Reality?**

Perceptual plurality shows mediation—not total unreality. Variation in perception does not negate empirical utility, but it demonstrates that empirical knowledge is mediated and therefore cannot claim direct access to reality as it is (yathārtha-svarūpa). Śāstra already knew this. कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये । *karmanā daiva-netreṇa jantur dehopapattaye*. [Śrīmad Bhāgavata Purāṇa 3.31.1]. By karma and divine supervision, beings obtain different bodies. Different bodies → different senses → different worlds perceived. Thus , whether Dog’s black–white kind of world is *pratyakṣa-satya* (empirical) for the dog, Bat’s sonic pattern world is *pratyakṣa-satya* for the bat, Human color-world is *pratyakṣa-satya* for humans, neither is paramārtha-satya.

Problem 7: “Vasudhaiva Kuṭumbakam” — true universality.

मानुषेन्द्रियसिद्धं यत् प्रमाणं परिकीर्त्यते ।  
तद् विज्ञानं मनुष्याणां सीमा तस्य न लङ्घ्यते ॥२.८॥

मानुष (mānuṣa) – human, इन्द्रिय (indriya) – sense-organs, सिद्धम् (siddham) – established, obtained, यत् (yat) – which, प्रमाणम् (pramāṇam) – means of knowledge, valid cognition, परिकीर्त्यते (parikīrtyate) – is declared, is described, तत् (tat) – that, विज्ञानम् (vijñānam) – knowledge, cognition, मनुष्याणाम् (manuṣyāṇām) – of humans, सीमा (sīmā) – limit, boundary, तस्य (tasya) – of that, न (na) – not, लङ्घ्यते (laṅghyate) – is crossed, transgressed.

*mānuṣendriya-siddham yat pramāṇam parikīrtyate |*  
*tad vijñānam manuṣyāṇām sīmā tasya na laṅghyate || 2.8 ||*

**That knowledge which is established only through human senses remains confined to humans; it cannot cross that boundary.**

knowledge derived solely from human sense-organs is inherently bounded by the structure and capacity of those senses; it cannot claim universality, but only anthropocentric validity. What appears real, meaningful, or true to humans may differ radically for other beings whose sensory apparatus and modes of cognition are fundamentally different. Therefore, **any worldview grounded exclusively in human empiricism cannot authentically support universalism—it merely extends human-centered assumptions outward.** Vedānta, by contrast, locates universality not in shared perception but in the underlying unity of consciousness (Ātman) present in all beings. Only that knowledge which is not conditioned by particular sense-organs, but reveals the common substratum of all experience, can justify the vision of **Vasudhaiva Kuṭumbakam.** Thus, **true universality arises not from expanding human knowledge, but from transcending its limits.**

Problem 8: Other beings excluded from empiricism.

न खगाः न पशवो यत्र न कीटाः न सरिसृपाः ।  
साक्षिणो ज्ञानमार्गस्य तद् विज्ञानं कथं समम् ॥२.९॥

न (na) – not, खगाः (khagāḥ) – birds, पशवः (paśavaḥ) – animals, यत्र (yatra) – where, कीटाः (kīṭāḥ) – insects, सरिसृपाः (sarisṛpāḥ) – reptiles, crawling beings, साक्षिणः (sākṣiṇaḥ) – witnesses, ज्ञान-मार्गस्य (jñāna-mārgasya) – of the path of knowledge, तद् (tat) – that, विज्ञानम् (vijñānam) – knowledge, कथम् (katham) – how, समम् (samam) – equal, common.

*na khagāḥ na paśavo yatra na kīṭāḥ na sarisṛpāḥ |  
sākṣiṇo jñāna-mārgasya tad vijñānam katham samam || 2.9 ||*

**Where birds, animals, insects, and reptiles are not participants or witnesses of the knowing process—how can such science be called universal? Even if restricted to qualified observers, empirical knowledge remains conditional upon the structure of those observers and therefore cannot claim ontological finality.**

Problem 9: Vedic vision embraces all life.

पशुकीटपतङ्गानां मानवस्य च चेतना ।  
यत्रैकतत्त्वसंलग्ना स वेदः सार्वभौमिकः ॥२.१०॥

पशु (paśu) – animals, कीट (kīṭa) – insects, पतङ्ग (pataṅga) – birds/insects that fly, मानवस्य (mānavasya) – of the human, च (ca) – and, चेतना (cetanā) – consciousness, यत्र (yatra) – where, एक-तत्त्व (eka-tattva) – one principle, संलग्ना (saṁlagnā) – united, connected, सः (saḥ) – that, वेदः (vedaḥ) – Veda / true, knowledge, सार्वभौमिकः (sārvabhaumikaḥ) – universal

*paśu-kīṭa-pataṅgānām mānavasya ca cetanā |  
yatraika-tattva-saṃlagnā sa vedāḥ sārvaḥaumatikaḥ || 2.10 ||*

That vision which connects the consciousness of humans, animals, insects, and birds to one underlying reality—that alone is the Veda, truly universal.

Problem 10: Equality beyond species.

**न जातिर्न वपुर्भेदो नेन्द्रियाणां विशेषता ।  
ज्ञानाधिकारिणां वेदे सर्वे जीवाः समाः स्मृताः ||२.११||**

न (*na*) – not, जातिः (*jātiḥ*) – birth, caste, species, वपुः-भेदः (*vapur-bhedah*) – difference of body/form, इन्द्रियाणाम् (*indriyāṅām*) – of the senses, विशेषता (*viśeṣatā*) – distinction, specialness, ज्ञान-अधिकारिणाम् (*jñāna-adhikāriṅām*) – of those qualified for knowledge, वेदे (*vede*) – in the Veda, सर्वे (*sarve*) – all, जीवाः (*jīvāḥ*) – living beings, समाः (*samāḥ*) – equal, स्मृताः (*smṛtāḥ*) – are regarded.

*na jātir na vapur-bhedo nendriyāṅām viśeṣatā |  
jñānādhikāriṅām vede sarve jīvāḥ samāḥ smṛtāḥ || 2.11 ||*

In the Vedic vision, neither species, body, nor sensory difference determines eligibility—**all living beings are regarded as equal knowers of existence.**

Problem 11: True democracy of knowledge.

**यत्रैकं तत्त्वमाधारः सर्वजीवनिवासिनाम् ।  
तद् विज्ञानं महादृष्टं लोकतात्त्विकमुच्यते ||२.१२||**

यत्र (*yatra*) – where, एकम् (*ekam*) – one, तत्त्वम् (*tattvam*) – principle, reality, आधारः (*ādhārah*) – foundation, support, सर्व-जीव-निवासिनाम् (*sarva-jīva-nivāsinām*) – of all living beings dwelling (therein), तत् (*tat*) – that, विज्ञानम् (*vijñānam*) – knowledge, महादृष्टम् (*mahā-dṛṣṭam*) – great vision, लोक-तात्त्विकम् (*loka-tāttvikam*) – grounded in the reality of the world, उच्यते (*ucyate*) – is called

*yatraikaṃ tattvam ādhārah sarva-jīva-nivāsinām |  
tad vijñānam mahā-dṛṣṭam loka-tāttvikam ucyate || 2.12 ||*

That knowledge which rests on one Reality dwelling in all life—such knowledge alone deserves to be called **truly democratic and universal.**

अयं बन्धुरयं नेति गणना लघुचेतसाम् । उदारचरितानां तु वसुधैव कुटुम्बकम् ॥ *ayaṃ bandhur ayaṃ neti gaṇanā laghu-cetasām udāra-caritānām tu vasudhaiva kuṭumbakam.* [Mahopaniṣad 6.71]. “This is mine, that is not” is small-minded thinking. For the wise, the whole world is one family. Vedānta speaks from a standpoint beyond

species, senses, and bodies. Empirical truth is collective perception, not absolute reality. In better words, empirical knowledge yields vyavahārika-satya, not paramārthika-satya. Consensus refines error, but cannot transcend limitation. Truth is not what most can see, but what is, even if only one sees it. **नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।** *nāyam ātmā pravacanena labhyo na medhayā na bahunā śruteṇa.* [Kaṭha Upaniṣad 1.2.23]. Truth is not determined by the number of observers, but by that which remains invariant across all conditions—even when unobserved. The Self is not attained by argument, intellect, or repeated hearing. Empirical science perfects agreement; Vedānta reveals existence. Truth is not determined by number; even a single valid cognition (pramā) can outweigh widespread error. Unlike modern science, Vedant doesn't refine error. It removes it by discounting perception perceived by biased senses. And focuses on self, the observer without which everything is nothing.

**अत्र न विज्ञानस्य निषेधः, किन्तु तस्य विषयपरिच्छेदस्य निर्देशः।** *atra na vijñānasya niṣedhaḥ, kintu tasya viṣayaparicchedasya nirdeśaḥ.* **Here, the intention is not to negate science, but to delineate its domain.**

Empirical evidence is conditioned by the senses that produce it; since those senses vary, so does the “world” perceived. Therefore, empiricism reveals not reality as it is, but reality as filtered—making it valid for transaction, not for truth.

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**पाश्चात्यदर्शनेषु साम्यसूचनम् ।** *Pāścātya-darśaneṣu Sāmya-sūcanam.* **Indications of Parallels in Western Philosophy.**

### **Scientific Method, Falsifiability & Limits**

Karl Popper

- The Logic of Scientific Discovery
  - §1–6: Problem of induction
  - §19–22: Falsifiability criterion
- Key Idea: Science never proves—only falsifies.

Thomas Kuhn

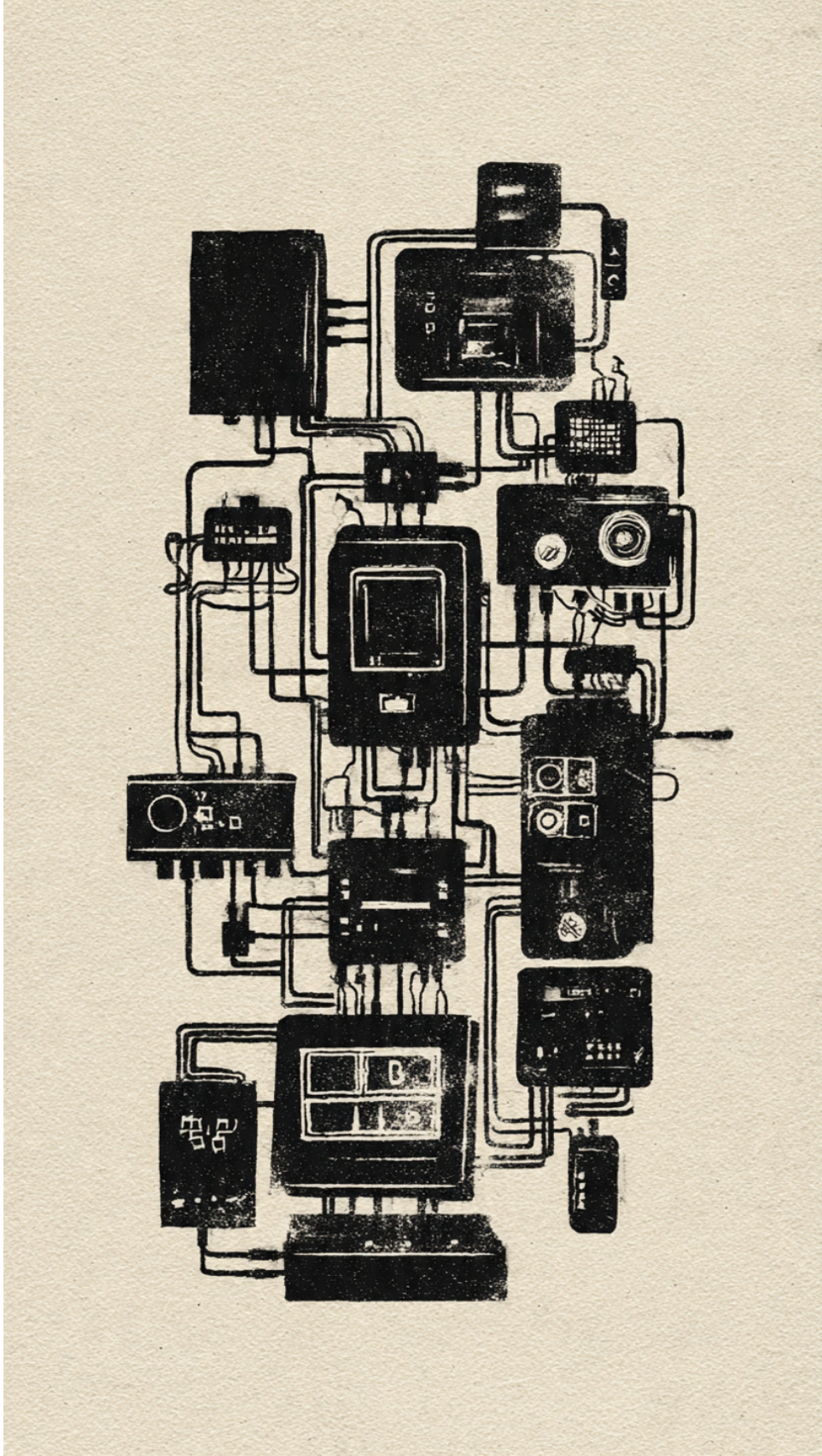
- The Structure of Scientific Revolutions
  - Chapter II: The Route to Normal Science
  - Chapter X: Revolutions as Changes of World View
- Key Idea: Science operates within paradigms, not objective neutrality.

Paul Feyerabend

- Against Method

- Chapter 1: "Anything goes"
- Key Idea: No universal scientific method.

Western thought has acknowledged that perception is conditioned by biological constitution, standpoint, and cognition, thereby weakening claims of universal objectivity. This recognition often leads to relativism, where no single perspective can claim final authority. Vedānta accepts the variability of perception but does not rest in relativism; it reveals the underlying consciousness in which all perceptions arise. Thus, where Western analysis destabilizes objectivity, Vedānta establishes unity at a deeper ontological level.



## खण्डनम् ३ - सततं सुधारः ।

### Refutation 3 - Ongoing Correction

बाह्यवस्तुनिबद्धं यत् ज्ञानं मानुषबुद्धिजम् ।  
तद् दोषसंशयाकीर्णं नित्यमेव प्रवर्तते ॥३.१॥

बाह्य — external, वस्तु — object, thing, निबद्धं — bound to, dependent upon, यत् — which, ज्ञानं — knowledge, → बाह्यवस्तुनिबद्धं यत् ज्ञानं = “That knowledge which is dependent on external objects”, मानुष — human, बुद्धि — intellect, जम् — born of, produced from → मानुषबुद्धिजम्, = “arising from the human intellect”, तद् — that, दोष — defects, errors, संशय — doubt, uncertainty, आकीर्णं — filled with, pervaded by → तद् दोषसंशयाकीर्णं = “that is filled with error and doubt”, नित्यं — always, एव — indeed, certainly, प्रवर्तते — continues, operates, functions → नित्यमेव प्रवर्तते = “indeed continues endlessly”.

*bāhya-vastu-nibaddham yat jñānam mānuṣa-buddhijam |  
tad doṣa-saṁśayākīrṇam nityam eva pravartate ||3.1||*

**Empirical science must self-correct endlessly because its object is external, mediated by limited human cognition, and therefore always provisional.**

**A** key reason for belief in empirical approach, wrong ideas eventually fail, false models stop predicting correctly and new evidence replaces old theories. E.g. Famous electron's behavior with double slit experiment changes on observing it. Science does not claim infallibility (dependability / reliability) — it claims corrigibility (*corrigible = capable of being corrected, rectified, or reformed*). Corrigibility is indeed a strength within the empirical domain; however, it also indicates that such knowledge never reaches finality. **Vedānta addresses a different epistemic goal—not improved approximation, but the cessation of error altogether.** That makes it epistemically (*epistemic = relating to knowledge or to the degree of its validation*) stronger than systems that must be right by definition. **Acknowledgement of correction is not absolutism.**

And, however, an assumption that “Spiritual systems are static, dogmatic, and immune to correction” is historically and textually false for Hindu Vedic knowledge systems. Vedic tradition is explicitly self-correcting — with evidence. Śruti → Yukti → Anubhava (Verification loop). Vedānta does not support blind acceptance. The Self must be heard (śravaṇa), reasoned upon (manana) and directly realized (nididhyāsana). Unlike empirical knowledge, which once established becomes transferable and collectively verifiable, liberating knowledge

(*ātma-jñāna*) is necessarily **non-transferable**. The realization of truth cannot be inherited, borrowed, or collectively certified; it must be directly recognized by each individual. This is not a limitation but a fundamental strength of the Vedāntic method. For while scientific knowledge permits second-hand validation—students may reproduce results or repeat equations without original discovery—Vedānta admits no such proxy. Every seeker must independently “derive” the truth within the field of their own consciousness.

This ensures that realization is not merely conceptual agreement but **existential certainty (aparokṣa-anubhava)**. Just as each individual must pass through security verification regardless of group association, so too must each seeker undergo direct self-recognition. Liberation cannot be granted by association, authority, or consensus; it is validated only in immediate awareness. What appears as non-transferability is therefore epistemic rigor—the guarantee that truth is not believed, but known.

Hence, this is a verification pipeline, not dogma. If realization does not occur, the teaching is considered incomplete or misunderstood. **Scientific knowledge can be transmitted; liberating knowledge must be realized. What is reproducible in others without transformation remains conceptual, but Vedānta demands direct verification in each individual. This is not a weakness—it is the highest form of epistemic rigor.**

There has been an open debate culture for thousands of years. Nyāya-Mīmāṃsā-Vedānta śāstrārtha tradition. Indian knowledge evolved through formal debates, refutations (*khaṇḍana*), revisions and refinements. Examples: Advaita vs Sāṅkhya, Advaita vs Buddhism, Viśiṣṭādvaita correcting Advaita metaphysics and Dvaita rejecting Advaita ontology. This is paradigm evolution, not stagnation. And then again, “Once the objective is achieved, there is nothing more to explore” — Śāstra explicitly states this. This is where Vedānta decisively differs from science. **For science the knowledge is instrumental, goals are endless, and there is no final completion. For Vedānta, knowledge is liberative, has a defined terminal point and after realization, inquiry ceases by necessity, not by dogma.**

There is a clear Upaniṣadic declaration of completion. तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमदमाय । *tasmai sa vidvān upasannāya samyak praśānta-cittāya śama-damāya*. [Muṇḍaka Upaniṣad 1.2.13]. Knowledge is given only to one who is prepared — not endlessly accumulated. परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् नास्त्यकृतः कृतः । *parīkṣya lokān karma-citān brāhmaṇo nirvedam āyāt*. [Muṇḍaka Upaniṣad 1.2.12]. After examining all worlds gained by action and knowledge, the wise one becomes dispassionate — nothing more remains to be achieved. **This is closure of inquiry, not stagnation.** ब्रह्मवित् ब्रह्मैव भवति । *brahmavid brahmaiva bhavati*. [Muṇḍaka Upaniṣad 3.2.9]. The knower of

Brahman becomes Brahman. There is no subject left to investigate, no object left unknown once this singularity is achieved.

बोधे नश्यति भोक्ता च भेदोऽप्यस्तमुपैति हि ।  
न संशोधनमत्रास्ति विद्यायाः सिद्धिरुच्यते ॥३.२॥

बोधे — in true knowledge, upon awakening, नश्यति — is destroyed, ceases, भोक्ता — the experiencer, enjoyer (individual subject), च — and → बोधे नश्यति भोक्ता च = “Upon true knowledge, the experiencer itself ceases”, भेदः — difference, duality, अपि — even, also, अस्तम् उपैति — goes to setting, disappears, हि — indeed, surely → भेदोऽप्यस्तमुपैति हि = “Even duality itself disappears indeed”, न — not, संशोधनम् — correction, revision, refinement, अत्र — here in this knowledge, अस्ति — exists → न संशोधनमत्रास्ति = “Here, there is no need for correction”, विद्यायाः — of knowledge (true knowledge / vidyā), सिद्धिः — perfection, completion, finality, उच्यते — is said to be, is declared, → विद्यायाः सिद्धिरुच्यते = “This is declared to be the perfection of knowledge”.

*bodhe naśyati bhoktā ca bhedo 'py astam upaiti hi |  
na saṁśodhanam atrāsti vidyāyāḥ siddhir ucyate ||3.2||*

**When realization occurs, the knower itself dissolves. No further “revision” is possible — not due to dogma, but because the error itself has vanished.**

Science cannot accept this because modern Science requires subject-object duality, Vedānta dissolves it, Why Vedānta does not “self-correct” endlessly — and why is that a strength? **Modern science must self-correct because its objects are external, its knowledge is approximate and its truths are model-based.** Science, in its engagement with empirical reality, remains open to revision, Vedānta culminates in a form of knowledge where correction is no longer meaningful. Vedānta does not endlessly revise because its object is the knower itself, its truth is identity-based and error is removed, not refined. A standard statement found in Advaita tradition (and reflected in Śaṅkara’s argument) is: न हि प्रत्यवायः विद्यायाः । *na hi pratyavāyaḥ vidyāyāḥ.* **There is no regression once true knowledge arises and this is not dogma — only logical necessity.** Science corrects *descriptions*. Vedānta removes *misidentification here*. They operate on different error-types. Once ignorance is removed, no “better Brahman” can appear, no “updated Self” is possible and no further correction is meaningful. Science is corrigible because it doesn’t reach identity. **Vedānta is final because it does reach the identity.** Scientific models are provisionally accepted when they reliably predict, yet remain open to revision upon new evidence. Vedānta stops when the seeker disappears. The claim: “Science is epistemically superior because it is self-correcting” does not apply to Vedic spiritual science. The Vedic tradition subjected its insights to millennia of debate, verification through lived realization, and rigorous

epistemological analysis. Unlike empirical sciences that endlessly revise models of an external world, Vedānta culminates in identity with the truth it seeks. Where there is no remaining knower–known duality, further correction is neither possible nor required. To reject spiritual science on the grounds that it does not endlessly revise itself is to misunderstand the nature of final knowledge itself.

**Empirical terms describe how appearances behave. Vedāntic terms inquire into what appears, to whom, and with what reality-status.**

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पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

Language, Conceptual Construction

Ludwig Wittgenstein

- Philosophical Investigations
  - §§1–43: Meaning as use
  - §109: Philosophy as clarification
- Key Idea: Language constructs conceptual world.

Willard Van Orman Quine

- “Two Dogmas of Empiricism”
  - Sections 1–6
- Key Idea: No strict analytic–synthetic distinction; knowledge is web-like.

Western philosophical traditions have rigorously explored the inevitability of error and the provisional character of empirical knowledge. Methods of correction refine understanding but remain bound within the same framework that produces error. Vedānta shifts the inquiry from correction to causation—identifying ignorance itself as the root. By removing ignorance rather than refining its expressions, it offers a resolution beyond the cycle of doubt and revision.



## खण्डनम् ४ - विकासात्मक आधार।

### Refutation 4 - Evolutionary Ground.

#### Grounds

Ground 1: Experience has functional, not ultimate scope.

देहसंरक्षणार्थाय ज्ञानं जातं इन्द्रियाश्रितम् ।  
प्रवृत्तौ सिद्धिमाप्नोति तत्त्वे तु न प्रकाशते ॥४.१॥

देह = body, संरक्षण = preservation, अर्थाय = for the purpose of, ज्ञानम् = knowledge, जातम् = arisen, इन्द्रिय-आश्रितम् = dependent on the senses, प्रवृत्तौ = in action / worldly engagement, सिद्धिम् = success, effectiveness, आप्नोति = attains, तत्त्वे = in ultimate reality / truth, तु = but, न = not, प्रकाशते = illuminates, reveals.

*deha-saṁrakṣaṇārthāya jñānaṁ jātaṁ indriyāśritaṁ |  
pravṛttau siddhim āpnoti tattve tu na prakāśate ||4.1||*

**Knowledge that arises dependent on the senses is produced for the purpose of preserving the body. It succeeds in practical activity, but it does not reveal ultimate reality.**

Vedānta already accepts pragmatic survival-value of experience. Evolutionary origin does not invalidate empirical knowledge; it explains its orientation toward survival rather than ultimate reality. Vedānta is not anti-experience. It fully accepts that:

- Bodies evolve
- Senses function for survival
- Experience-based learning preserves the organism

But Vedānta is precise about scope as well. Experience is valid for life-maintenance (pravṛtti), not for ultimate truth (tattva). This distinction exists explicitly in śāstra, not as a modern adjustment. Śāstra explicitly grounds sensory experience in survival, not truth. सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि । प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ *sadrśaṁ ceṣṭate svasyāḥ prakṛter jñānavān api prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati*. [Bhagavad Gītā 3.33]. **Even the wise act according to their nature; all beings follow their prakṛti. What can restraint accomplish?** Prakṛti here includes biological conditioning. Learning from experience is nature-driven, not truth-driven. This is essentially pre-modern evolutionary psychology. Karma + survival = experiential learning

(not metaphysics). Vedānta explains *why* experience-based learning exists without absolutizing it. By karma and divine order, beings acquire bodies.

Different bodies → different senses

Different senses → different experiential feedback loops

Survival learning is body-relative

This aligns perfectly with “Creatures that learned from experience survived”. But Vedānta adds: Survival ≠ Truth. **According to Śāstra, trust in experience is an evolutionary bias!** Vedānta explicitly states that beings mistake what preserves the body for what is real. अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । *avidyāyām antare vartamānāḥ svayaṃ dhīrāḥ paṇḍitaṃ manyamānāḥ*. [Kāṭha Upaniṣad 1.2.5]. **Dwelling in ignorance, yet considering themselves wise, beings wander deluded.** “Works for survival” → “must be true” is avidyā, not knowledge. Evolutionary success deepens this confidence. It works, but that doesn’t make it metaphysically true. Sense-based success strengthens attachment, not wisdom. Evolution favors repetition of successful action, not insight. Vedānta diagnoses this clearly. ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । *dhyāyato viṣayān puṃsaḥ saṅgas teṣūpajāyate*. [Bhagavad Gītā 2.62]. By dwelling on sense-objects, attachment arises. Repeated experiential success → stronger sensory trust. Stronger trust → deeper entanglement in saṃsāra.

Evolutionary reinforcement ≠ epistemic elevation. Evolutionary origin does not invalidate empirical knowledge; it explains its orientation toward survival rather than ultimate reality.

Animals also learn from experience — Vedānta uses this as evidence. Adaptive success alone does not yield metaphysical inquiry; even highly adapted beings remain within experiential cognition without accessing ultimate reality. In other rhetorical words, if evolutionary learning were truth-indicative, animals would be metaphysicians as they existed even before humans did. Śāstra explicitly distinguishes adaptive intelligence from liberative knowledge. तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते । *tasmāt etad brahma nāma-rūpam annaṃ ca jāyate*. [Muṇḍaka Upaniṣad 1.1.9]. The world of names, forms, and survival arises below Brahm, not at its level. Animals master vyavahāra, not tattva. The decisive Vedāntic correction: two kinds of usefulness. Vedānta classifies usefulness very carefully. न हि क्रियाज्ञानम् अज्ञाननिवर्तकम् । अविद्याविषयत्वात् क्रियाणाम् । विद्यैव तु अज्ञाननिवर्तिका । *na hi kriyā-jñānam ajñāna-nivartakam | avidyā-viṣayatvāt kriyāṇām | vidyāiva tu ajñāna-nivartikā*. **Knowledge that aids action is not the same as knowledge that removes ignorance.** Instrumental / operational knowledge (useful for rituals, duties, action) ≠ Liberating knowledge, which alone destroys *avidyā*. But modern science conflates these and that’s where it gets confused. Explicit śāstra rejection of “works = true”. This is crucial. एतावदिति निश्चिताः । *etāvad iti niścitāḥ*. [Bhagavad Gītā 16.11]. “They conclude: this alone

is reality.” Śaṅkara explains: Those who take empirical success as truth fall into materialistic error. Evolution explains why empirical trust arose whereas Vedānta explains why it binds.

Science, though often extending beyond immediate survival, remains grounded in methods shaped by survival-oriented cognition. **Vedānta begins where survival no longer matters.** Experience works — but liberation requires transcendence. पराञ्चि खानि व्यतृणत् स्वयम्भूः तस्मात् पराङ् पश्यति नान्तरात्मन् । *parāñci khāni vyatṛṇat svayambhūs tasmāt parāṅ paśyati nāntarātman.* [Kāṭha Upaniṣad 2.1.1]. The Creator turned the senses outward; therefore beings see outward, not the inner Self. Evolution favors outward perception. Liberation requires reversal, not refinement. “Trust in experience is an evolutionary bias — **Śāstra agrees**”. **Śāstra explicitly distinguishes usefulness from truth.** This is the central mistake Vedānta corrects. न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति । *na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati ātmanas tu kāmāya sarvaṃ priyaṃ bhavati.* [Bṛhadāraṇyaka Upaniṣad 2.4.5]. **Nothing is dear for its own sake; everything is dear for the sake of the Self.** Survival-driven learning explains *why* things feel reliable. It does not explain *what is ultimately real*. Evolution optimizes what is useful to the body, not what is true in itself. Experience-based success strengthens saṃsāra, not knowledge. Vedānta is blunt here. Why experience *appears* authoritative — outward-turned senses. पराञ्चि खानि व्यतृणत् स्वयम्भूः तस्मात् पराङ् पश्यति नान्तरात्मन् । *parāñci khāni vyatṛṇat svayambhūs tasmāt parāṅ paśyati nāntarātman.* [Kāṭha Upaniṣad 2.1.1]. The Creator turned the senses outward; therefore, beings perceive the external, not the inner Self. Evolution reinforces outward perception. Therefore experience *seems* self-validating. This is designed for survival, not for truth. Animals prove the evolutionary argument — and its limit. If evolutionary learning were truth-indicative, animals would know Brahm. Śāstra uses animals as evidence of the limitation of experience. एतद्विदित्वा मतिमान् विरज्यतेकामान् दहन् कर्मफलानि चानघ । *etad viditvā matimān virajyate kāmān dahan karma-phalāni cānagha.* [Śrīmad Bhāgavata Purāṇa 11.22.52]. Knowing this, the intelligent one becomes detached from sense-pleasures and their results. Animals learn expertly from experience. Yet remain bound. Therefore experiential mastery ≠ truth-realization. Evolutionary conditioning is called *prakṛti-vaśa*. Vedānta does not deny conditioning — it names it precisely. Even the knowledgeable act according to their nature (*prakṛti*). *Prakṛti* = inherited tendencies + bodily conditioning. Evolutionary bias toward experience is expected, not exalted.

Ground 2: Evolution explains survival, not truth.

विकासेन समर्थं यत् तदेव पुनराचरन् ।  
सत्यबुद्धिर्भवत्यत्र न तु तत्त्वावबोधकः ॥४.२॥

विकासेन = by evolution / development, समर्थम् = effective, capable, यत् = that which, तत् = that, एव = alone, पुनः = again, आचरन् = repeatedly practicing, सत्य-बुद्धिः = belief of truth, भवति = arises, अत्र = here (in this context), न = not, तु = but, तत्त्व-अवबोधकः = revealer of ultimate reality.

*vikāseṇa samartham yat tad eva punar ācaran |  
satya-buddhir bhavaty atra na tu tattvā-vabodhakaḥ ||4.2||*

**That which proves effective through evolution alone is repeatedly practiced, and from this arises a belief that it is true — yet it does not reveal ultimate reality.**

Why empirical trust works — but only within vyavahāra. Vedānta fully grants pragmatic validity. कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते । *kārya-kāraṇa-kartṛtve hetuḥ prakṛtir ucyate. [Bhagavad Gītā 13.21]. Prakṛti is the cause of action and reaction.* Empirical learning operates within prakṛti. Therefore it “works” for survival. But prakṛti itself is not ultimate. Explicit śāstric rejection of “successful experience = reality”. अविद्यायां बहुधा वर्तमाना । *avidyāyām bahudhā vartamānā. [Muṇḍaka Upaniṣad 1.2.9]* Those dwelling in ignorance consider themselves wise (*Repeated intentionally in the Upaniṣad — importance!*). Confidence born of success ≠ truth. Evolution rewards confidence, not correctness. Why transcendence is required. Living in ignorance, people think “we have achieved our goal.” **Evolution produces goal-satisfaction illusion. Vedānta exposes it.** Evolution explains why trusting experience increases survival. Vedānta explains why trusting experience increases bondage. What preserves the body strengthens saṁsāra; what dissolves ignorance transcends evolution itself. यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ *yadā sarve pramucyante kāmā ye’sya hṛdi śritāḥ atha martyo’mṛto bhavaty atra brahma samaśnute. [Kaṭha Upaniṣad 2.3.14]. When all desire-born conditioning falls away, the mortal becomes immortal — here itself.* The evolutionary success of empirical trust explains its dominance in human cognition but does not grant it ontological authority. The Vedic tradition anticipated this distinction by situating experience within prakṛti and survival, while reserving truth for that which transcends bodily conditioning altogether. To mistake adaptive usefulness for metaphysical truth is precisely the ignorance Vedānta seeks to remove. Why do humans trust experience from an evolutionary perspective? Because creatures that learned from experience survived, creatures that ignored evidence died, so humans evolved a cognitive bias toward empirical feedback. This doesn’t make it metaphysically true — but it explains why trusting evidence works.

vyavahārika-satya is still satya at its level. Such knowledge reveals transactional reality (vyavahārika-satya), but not ultimate reality (paramārthika-satya). Vedānta does not deny evolutionary usefulness, but re-grounds it correctly without granting it metaphysical authority. Evolutionary explanations account for why trust in experience is useful. They do not establish that such trust reveals reality as it is. Evolution selects for survival, not for metaphysical truth. Vedānta therefore rejects survival as an epistemic criterion and places liberation (mokṣa) as the proper end of knowledge.

Ground 3: Experience strengthens saṃsāra, not jñāna.

अनुभूतिपराभ्यासात् सङ्गो वर्धते देहगे ।  
संसारः पुष्यते नित्यं न तु विद्या विवर्धते ॥४.३॥

अनुभूति = experience, पर-अभ्यासात् = from repeated immersion, सङ्गः = attachment, वर्धते = increases, देह-गे = situated in the body, संसारः = bondage, transmigration, पुष्यते = is nourished, नित्यम् = constantly, न = not, तु = but, विद्या = liberating knowledge, विवर्धते = increases.

*anubhūti-parābhyāsāt saṅgo vardhate deha-ge |  
saṃsāraḥ puṣyate nityaṃ na tu vidyā vivardhate ||4.3||*

**From repeated immersion in experience, bodily attachment grows. Saṃsāra is continually nourished – but liberating knowledge does not increase.**

Because repeated engagement with sense-objects reinforces identification with the body–mind complex, attachment (saṅga) increases, which is the basis of saṃsāra.

Ground 4 : Vedānta begins where survival ends.

यावत् प्राणधृतेः ज्ञानं तावत् प्रकृतिगोचरम् ।  
यत्र नाशोऽविद्यायाः स वेदान्तः परो मतः ॥४.४॥

यावत् = as long as, प्राण-धृतेः = for sustaining life, ज्ञानम् = knowledge, तावत् = so long, प्रकृति-गोचरम् = within the domain of nature, यत्र = where, नाशः = destruction, अविद्यायाः = of ignorance, सः = that, वेदान्तः = Vedānta, परः = supreme, मतः = is held to be.

*yāvat prāṇa-dhṛteḥ jñānaṃ tāvat prakṛti-gocaram |  
yatra nāśo'vidyāyāḥ sa vedāntaḥ paro mataḥ ||4.4||*

**So long as knowledge serves the maintenance of life, it remains within prakṛti. That which destroys ignorance — that alone is held to be supreme Vedānta.**

Science operates within the domain of life and interaction; Vedānta begins where the inquiry shifts from survival to the nature of the self. Evolution selects for survival-efficient cognition, not truth-realizing cognition. Therefore, empirical success establishes functional reliability within vyavahāra, but not access to paramārthika-satya. Vedānta addresses precisely this gap by targeting the root error—misidentification of the self. **What evolves is not truth, but fitness; what liberates is not fitness, but knowledge of the Self.** Empirical knowledge is valid within vyavahāra, not paramārtha. Evolutionary origin does not invalidate empirical knowledge; it explains its orientation toward survival rather than ultimate reality.

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पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

Consciousness & Phenomenology

Edmund Husserl

- Ideas Pertaining to a Pure Phenomenology. §§27–32: Epoché and reduction
- Key Idea: Consciousness is foundational.

Maurice Merleau-Ponty

- Phenomenology of Perception
  - Introduction Part I, Chapter 1
- Key Idea: Perception is embodied, not objective.

Thomas Nagel

- “What Is It Like to Be a Bat?” Entire essay.
- Key Idea: Subjective experience irreducible.

Modern Western thought often explains knowledge through evolutionary utility, showing how cognition serves survival rather than truth. This insight accounts for the effectiveness of empirical knowledge while simultaneously limiting its scope. Vedānta acknowledges this domain but distinguishes survival from reality. That which preserves life need not disclose being. Thus, where Western thought explains why knowledge works, Vedānta clarifies why it cannot reveal the ultimate. To reduce reality to utility and sensory experience is not progress—it is a subtle fall into refined ignorance.



## खण्डनम् ५ - श्रद्धा-सदृशानि धारणानि।

### Refutation 5 - Faith-like Assumptions.

Here is the honest philosophical position. We believe in empirical evidence because we assume that the reality is ordered, patterns do exist and our minds can access those patterns. These assumptions are axioms, not conclusions. Science begins after these are accepted. Empirical evidence rests on faith-like assumptions — therefore it cannot be the final authority. Clear and Non-Negotiable Core Vedāntic Claim is that Empirical evidence (pratyakṣa) is not self-establishing. It depends on axioms it cannot justify, and therefore cannot claim epistemic supremacy. Vedānta does not merely say this philosophically — it demonstrates it structurally. So let's examine those assumptions one by one.

#### Assumptions

Assumption 1: "Reality is ordered" — NOT provable empirically

प्रत्यक्षं न स्वतो सिद्धं श्रद्धामूलं हि सर्वथा ।  
ऋतं पूर्वं समाश्रित्य विज्ञानं प्रवर्तते ॥५.१॥

प्रत्यक्षं = empirical perception, न = not, स्वतः = by itself, सिद्धं = established / proven, श्रद्धा-मूलं = rooted in trust / assumption, हि = indeed, सर्वथा = entirely / in all respects, ऋतं = cosmic order / lawful structure, पूर्वं = prior / antecedent, समाश्रित्य = having taken refuge in / presupposing, विज्ञानं = science / analytical knowledge, प्रवर्तते = proceeds / functions.

*Pratyakṣam na svato siddham śraddhā-mūlam hi sarvathā |  
Ṛtam pūrvam samāśritya vijñānam pravartate ||5.1||*

**Empirical perception is not self-established; it rests entirely upon faith-like assumptions. Science proceeds only by first presupposing ṛta (cosmic order), which is prior to observation.**

Why does empiricism fail here? Science assumes laws are stable before observation. No experiment can prove that order itself is universal or necessary. And we have a Vedāntic refutation there. Order (*ṛta* / *niyati*) is not derived from observation, but imposed as a condition for observation. Ṛg Veda — Order is prior to cognition. ऋतं च सत्यं चाभीद्धात् तपसोऽध्यजायत । *ṛtam ca satyam cābhiddhāt tapaso'dhyajāyata*. [Ṛgveda 10.190.1]. **Satya arose before manifest creation.** Order is ontologically prior, not empirically inferred. Order is not perceptual. न तत्र सूर्यो भ्राति न चन्द्रतारकं । *na tatra sūryo bhāti na candra-tāraḥ*.

[Kāṭha Upaniṣad 2.2.15]. There the sun does not shine, nor moon nor stars. The ultimate order is beyond sensory validation.

Assumption 2: “Patterns exist” — Pattern ≠ Truth

पुनरुक्त्या दृढं भाति यदज्ञानं प्रवर्तते ।  
मायामात्रे स्थितं तत् सत्यबोधं न गच्छति ॥५.२॥

पुनरुक्त्या = by repetition, दृढं = firm, stable, भाति = appears, seems, यत् = that which, अज्ञानं = ignorance, प्रवर्तते = operates, functions, मायामात्रे = only in Māyā / mere appearance, स्थितं = situated, resting, तत् = that (knowledge), तु = but / indeed, सत्यबोधं = realization of Truth, न = not, गच्छति = reaches.

*punaruktyā dṛḍham bhāti yad ajñānaṃ pravartate |  
māyā-mātre sthitaṃ tat tu satya-bodhaṃ na gacchati ||5.2||*

**That knowledge which appears firm due to repetition alone is merely ignorance in operation. Being situated only within Māyā, it never reaches the realization of Truth.**

Why empiricism is valid within vyavahāra but not sufficient for paramārtha! Repeated observation only gives habit, not necessity As Gauḍapāda (1.16) notes, the jīva sleeps in beginningless Māyā, mistaking repetition for reality — a recognition of the epistemic limitation later formalized by Hume as the problem of induction). Vedānt demolishes it. Patterns belong to the domain of Māyā — empirically valid, but not ultimately real. मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । *māyāṃ tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram*. [Śvetāśvatara Upaniṣad - 4.10]. Nature is Māyā — patterned, but not ultimately real. Patterns are appearance, not foundation. Repetition establishes expectation, not necessity. अनादिमायया सुप्तो यदा जीवः प्रबुध्यते । *anādi-māyayā supto yadā jīvaḥ prabudhyate*. [Gauḍapāda Kārikā - 1.16]. **The jīva sleeps in beginningless Māyā, mistaking repetition for reality.** Empirical regularity is cognitive sleep, not certainty.<sup>12</sup>

Assumption 3: “The mind can access reality” — Unexamined Faith

इन्द्रियं मनसो दासं प्रमाणं श्रद्धयाश्रितम् ।  
प्रमाणानां न सिद्धिर्हि व्यवहारस्ततोऽल्पकः ॥५.३॥

इन्द्रियं = the senses, मनसः = of the mind, दासं = servant, subordinate, प्रमाणं = means of knowledge (pramāṇa), श्रद्धया = by trust, faith, आश्रितम् = dependent upon, resting on, प्रमाणानां = of the means of knowledge, न = not, सिद्धिः =

established, proven, हि = indeed, व्यवहारः = empirical dealing, transactional knowledge, ततः = therefore, अल्पकः = limited, small, restricted.

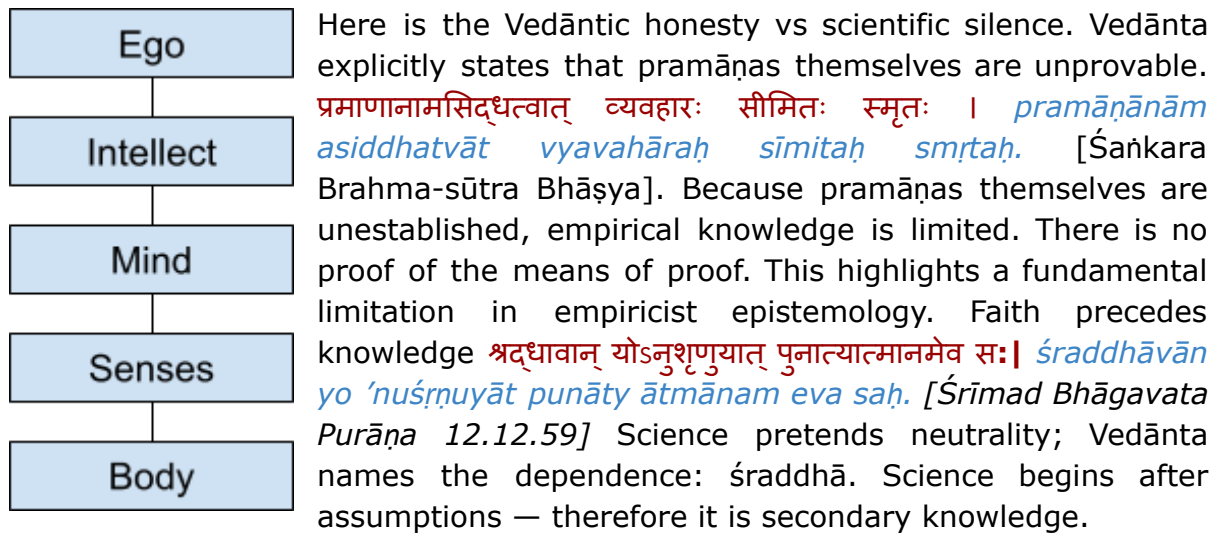
*indriyaṃ manaso dāsaṃ pramāṇaṃ śraddhayāśritam |  
pramāṇānāṃ na siddhir hi vyavahāras tato'lpakah ||5.3||*

**The senses are servants of the mind, and the means of knowledge rest upon trust. Since the means of proof themselves are not proven, empirical knowledge remains limited to transactional reality.**

Why empiricism collapses. Empiricism trusts:

- senses
- mind
- inference

But doesn't prove their reliability. Vedāntic exposure: The mind is instrumental, not authoritative. येन मनो मन्यते तदेव ब्रह्म | [*Kena Upaniṣad - 2.1.5*]. That by which the mind thinks — that alone is Brahman. The mind is known, not knower-in-chief. Senses deceive इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः | *indriyāṇi parāṇy āhur indriyebhyaḥ paraṃ manaḥ*. [*Bhagavad Gītā 2.16*]. Senses are superior to objects, but inferior to mind. A hierarchy is there, but it's not infallible. These assumptions are axioms, not conclusions — Vedānta explicitly analyzes these assumptions, while science typically operates with them without metaphysical examination.



## Vedāntic classification

Level	Knowledge
Paramārtha	Brahma-vidyā
Vyavahāra	Science
Prātibhāsika	Illusion

व्यवहारो हि सृष्ट्यादौ न परमार्थतः । *vyavahāro hi sṛṣṭyādau na paramāthataḥ*. Empirical dealings operate only in transactional reality. Science cannot cross its own domain.

### Vedāntic Verdict (Undeniable)

Empirical evidence assumes order, intelligibility and cognitive reliability → without justification. Vedānta exposes these assumptions, limits them and transcends them. परिक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । *parīkṣya lokān karma-citān brāhmaṇo nirvedamaayaat*

*nirvedam āyāt nāsty akṛtaḥ kṛtaḥ*. [Muṇḍaka Upaniṣad - 1.2.12]. After examining all empirical worlds, the wise become dispassionate. This is a post-empirical realization. श्रद्धामूलं प्रमाणं स्यात् दृष्टिः स्यात् मायया कृताः । न प्रमाणैः परं सत्यं वेदान्ते तु प्रकाशितम् ॥ *śraddhā-mūlaṃ pramaṇaṃ syāt dṛṣṭiḥ syāt māyayā kṛtāḥ, na pramaṇaiḥ paraṃ satyaṃ vedānte tu prakāśitam*. All empirical proofs rest on presuppositions they cannot internally justify. Perception is shaped by Māyā. Ultimate Truth transcends empirical proof and is revealed in Vedānta.

- ✓ Empirical evidence is **conditional, derivative, and presupposition-dependent** / *śraddhā-mūlaṃ*.
- ✓ Vedānta **diagnoses and transcends** this dependency
- ✓ Science is valid — **but not sovereign**
- ✓ Vedānta addresses **the foundations science assumes**

## पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

Anti-Realism, Idealism, Appearance vs Reality

George Berkeley

- A Treatise Concerning the Principles of Human Knowledge
  - §§1–33
- Key Idea: *Esse est percipi* (to be is to be perceived)

Arthur Schopenhauer

- The World as Will and Representation
  - Book I, §1–5
- Key Idea: World is representation (appearance).

Western philosophical reflection has shown that scientific inquiry rests upon foundational assumptions—order, uniformity, and intelligibility—that are neither empirically proven nor logically self-grounded. These presuppositions are accepted as necessary but remain epistemically unexamined. Vedānta brings these assumptions into explicit awareness and situates them within avidyā, thereby opening the path to a form of knowledge that is not dependent upon prior belief. Thus, where Western thought recognizes dependence, Vedānta reveals its transcendence.



## Refutation 6 - Alternatives Preferences.

**E**mpiricism wins only because modern thought already precludes (renders as inadmissible) the pramāṇas that transcend it. **Empiricism doesn't win by defeating Vedānta; it wins after the rules of the game are set in its favor.** And that decisive rule silently adopted is: **"Valid knowledge must be observable, testable, publicly verifiable."** We don't believe in empirical evidence because it is *certain*. We believe in it because **every alternate method** (after restricting the definition of valid knowledge in a way that excludes Vedānta) **performs worse** (comparison then arises).

Empiricism does not win because it is superior. Empiricism wins by comparison, not perfection and that comparison itself is already confined to vyavahāra. Vedānta exposes this as a **\*category error**.

*\*By definition: A **category error** is a **basic mistake in thinking** where something is placed in the **wrong type or category**, so the question or claim itself becomes invalid — not false, but **misframed**. Classic Philosophy Example (Gilbert Ryle) where a visitor is shown Libraries, Laboratories, Dormitories. Then the visitor asks: "But where is the university itself?". The mistake is assuming "university" is another building, instead of the system formed by all of them. That is a category error. Another example is asking: "What color is the number 7?" → Numbers do not have colors. The question is meaningless. Or asking: "How much does silence weigh?" → Silence has no weight.*

Treating all pramāṇas as competing on a single epistemic scale, despite their domain-specific operation (viṣaya-bheda), is itself a category error.

## Methods of Comparisons (after restricting the definition of valid knowledge)

Method of comparison
Authority (āpta-vākya)
Revelation (śruti)
Pure reason (anumāna)
Intuition (antar-pratyaya / pratyabhijñā)
Empiricism (pratyakṣa)

Modern science **implicitly assumes all pramāṇas must compete on the same epistemic level**, which Vedānta explicitly denies. The comparison table assumes: "All methods must compete on the same epistemic task." Vedānta explicitly denies this. Different pramāṇas are valid for different domains of truth. Pramāṇa is domain-specific, not universal. **तत् तु समन्वयात् |** [Brahma-Sūtra 1.1.4 (Śaṅkara Bhāṣya)]. Śaṅkara explains: Each pramāṇa operates within its proper viṣaya (domain). Error occurs only when one pramāṇa intrudes into another's field. This single

principle dissolves the entire comparison framework. Now study each comparison method in detail and see how Vedānta is re-established (pre-exclusion -> to -> post-inclusion).

### Comparison 1: Authority (Śabda)

The modern approach accepts better alternatives in authority. But it really depends on who speaks and that's the problem of false criticism.

**न मानुषप्रणीतत्वं वेदे प्रमाणकारणम् ।  
अपौरुषेयशब्दत्वात् स्वयंसिद्धः स एव हि ||६.१||**

न = not, मानुष-प्रणीतत्वम् = authorship by humans, वेदे = in the Veda, प्रमाण-कारणम् = cause of validity, source of authority, अपौरुषेय-शब्दत्वात् = because of being, non-human revelation, स्वयम्-सिद्धः = self-established, self-valid, सः = that (Veda)

एव = indeed, alone, हि = certainly, for this reason.

*na mānuṣa-praṇītatvaṃ vede pramāṇa-kāraṇam |  
apauruṣeya-śabdatvāt svayaṃ-siddhaḥ sa eva hi ||6.1||*

**The Veda is not authoritative because it is composed by humans. It is authoritative precisely because it is apauruṣeya (non-human); therefore, it is self-established as a means of knowledge.**

Modern criticism misunderstands śabda-pramāṇa. Vedānta does not accept *human authority*. It accepts apauruṣeya śabda — non-human, non-biased revelation. **अर्थो धर्मः तदुपदेशो वेदः |** *artho dharmah tadupadeśo vedah.* [Mīmāṃsā

Sūtra 1.1.2]. The Veda teaches dharma; its authority is intrinsic. Vedānta does not ask you to believe a person; it presents impersonal knowledge that does not depend on who says it. अपौरुषेयत्वात् वेदस्य प्रमाणत्वम् | *apauruṣeyatvāt vedasya pramāṇatvam*. [Śaṅkara (Brahma-Sūtra Bhāṣya 1.1.3)]. The Veda is valid precisely because it is not authored by any person. **Authority fails only when it is personal.** Vedānta's śabda is impersonal and self-valid. Believing people can be wrong. But the Veda is not a person, so that problem does not apply.

## Comparison 2: Revelation

The modern approach compares revelation Vs non-revelation. But universal non-accessibility doesn't mean it is not true. So it's a category mistake. Non-accessibility is a limitation for the unqualified, but not a defect in the truth itself.

न सर्वसुलभं सत्यं नासत्यं दुर्लभं मतम् ।  
अधिकारवशादेव ज्ञेयं तत्त्वं न दोषतः ॥६.२॥

न = not, सर्व-सुलभम् = easily accessible to everyone, सत्यम् = truth, न = not, असत्यम् = false, दुर्लभम् = difficult to access, मतम् = considered, held to be, अधिकार-वशात् = due to, qualification, eligibility, एव = indeed, only, ज्ञेयम् = to be known, तत्त्वम् = reality, truth, न = not, दोषतः = due to fault or defect.

*na sarva-sulabham satyam nāsatyam durlabham matam |  
adhikāra-vaśād eva jñeyam tattvaṃ na doṣataḥ ||6.2||*

**Truth is not false merely because it is not accessible to all, nor is something true simply because it is easily available. Reality is known according to qualification (adhikāra), not denied due to inaccessibility.**

Vedāntic response to the Truth need not be *accessible to all at all times* to be true. The Self is not attained by lectures, intellect, or much hearing. Accessibility is a qualification issue (adhikāra), not a defect. नायमात्मा बलहीनेन लभ्यः | *nāyam ātmā balahīnena labhyaḥ*. [Munḍaka Upaniṣad 3.2.4]. The Self is not attained by the weak. Empiricism confuses democracy with truth. Take the example of a government where the source of truth is data which has accessibility levels. Non accessibility doesn't negate the truthfulness of the restricted private data.

## Comparison 3: Pure Reason

The modern approach compares the reasoning and chooses the best alternative. But reasoning cannot generate facts and Vedānta agrees. Reason is valid only within its limited scope; supreme truth transcends all logical structures.

तर्केण न हि तत्त्वाप्तिः बुद्धिः सीम्नि प्रवर्तते ।  
अतर्क्यं परमं सत्यं वेदान्ते प्रतिपादितम् ॥६.३॥

तर्केण = by reasoning, by logic, न = not, हि = indeed, तत्त्व-आप्तिः = attainment of reality / truth, बुद्धिः = intellect, सीम्नि = within limits, at a boundary, प्रवर्तते = operates, functions, अतर्क्यम् = beyond logic, not graspable by reasoning, परमम् = supreme, सत्यम् = truth, वेदान्ते = in Vedānta, प्रतिपादितम् = is established, is taught

*tarkeṇa na hi tattvāptiḥ buddhiḥ sīmni pravartate |  
atarkyaṃ paramaṃ satyaṃ vedānte pratipāditam ||6.3||*

**Ultimate reality is never attained through reasoning alone; the intellect functions only within its own limits. Supreme Truth transcends logic altogether— this is what Vedānta explicitly teaches.**

Vedānta explicitly rejects pure reason as ultimate. नैषा तर्केण मतिरापनेया | *naiṣā tarkeṇa matir āpaneyā*. [Kaṭha Upaniṣad 1.2.9]. Truth is not attained by reasoning. तर्कोऽप्रतिष्ठः | [Mahābhārata (Vana Parva 313.117)]. Reason has no final standing. Vedānta already dismantled rationalism 2000 years ago as it already identifies the intrinsic limits of rationalism.

#### Comparison 4: Intuition

The modern approach compares the best alternative to intuition. But again, it is highly subjective. Emphasize that raw intuition **never functions alone**; it always requires śruti + manana + nididhyāsana.

न स्वानुभूतिमात्रेण सत्यबोधोऽवसीयते ।  
श्रुत्या युक्त्या च साध्यं तु निदिध्यासेन सिद्ध्यति ॥६.४॥

न = not, स्व-अनुभूति-मात्रेण = by mere personal intuition alone, सत्य-बोधः = knowledge of truth, अवसीयते = is ascertained, is established, श्रुत्या = through scripture (śravaṇa), युक्त्या = through reasoning (manana), च = and, साध्यम् = to be attained, to be accomplished, तु = indeed / but, निदिध्यासेन = through deep contemplation, सिद्ध्यति = becomes accomplished, is realized.

*na svānubhūti-mātreṇa satya-bodho'vasiyate |  
śrutya yuktyā ca sādhyam tu nididhyāsena siddhyati ||6.4||*

**Truth is not established by mere personal intuition alone. It must be grounded in scripture and examined by reasoning, and only through deep contemplation does it become realized.**

Vedānta never accepts raw intuition. आत्मा वा अरे दृष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः | *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ*.

[*Bṛhadāraṇyaka Upaniṣad 2.4.5*]. The Self must be heard, reflected upon, and deeply contemplated. No untrained intuition is valid.

## Comparison 5: Empiricism

Empiricism can correct errors within its domain, but cannot validate the validity of its domain. The modern approach goes for the best empirical model. Fallible, but empiricism is correctable. This is where the empirical approach fails. Self-correction requires a non-empirical standard — empirical methods cannot validate their own foundations. Just as a ruler cannot certify its own accuracy, empiricism can refine its results but cannot validate the validity of its own foundation. Self-correction operates within assumptions; it cannot justify them.

दोषे दोषो निवार्येत प्रमाणैः स्वस्वगोचरैः ।  
प्रमाणानां तु दोषाणां न प्रमाणं कदाचन ॥६.५॥

दोषे = in an error, within error, दोषः = an error (secondary, internal error), निवार्येत = can be corrected / removed, प्रमाणैः = by means of knowledge (pramāṇas), स्व-स्व-गोचरैः = within their own respective domains, प्रमाणानाम् = of the pramāṇas themselves, तु = however / but, दोषाणाम् = of the errors / limitations, न = not, प्रमाणम् = a means of validation / correction, कदाचन = ever, at any time.

*doṣe doṣo nivāryeta pramāṇaiḥ svasva-gocaraiḥ |  
pramāṇānām tu doṣāṇām na pramāṇam kadācana ॥6.5॥*

**Errors that arise within a domain can indeed be corrected by the means of knowledge operating within that same domain. However, the limitations of the means of knowledge themselves can never be corrected by those same means.**

Vedāntic refutation says Self-correction only works *within error-domains*. Empiricism can correct measurements, models, predictions. But cannot correct its own foundations. Reason and observation never transcend their own field. Empiricism corrects content, not assumptions. Self-Correction Requires a Non-Empirical Standard What corrects empiricism?

- More observations? ✗ (circular)
- Consensus? ✗ (fallible)
- Utility? ✗ (non-truth criterion)

What is useful is not always true; what is true alone is ultimately useful. Correction improves **performance within a system**, but does not validate the **truth of the system itself**.

प्रमाणप्रमेयातीतं ब्रह्म | *pramāṇa-prameyātītaṁ brahma*. Brahman transcends both proof and object of proof. Ultimate correction cannot be empirical. Ultimate truth

cannot be fully apprehended through the senses. The senses reveal only that which appears within the field of empirical experience, and therefore their scope remains confined to the realm of the perceptible. Modern science, being fundamentally grounded in sensory observation and its extensions through instruments and experimentation, operates within this same empirical domain. Consequently, its knowledge pertains only to **vyavahāra-satya**—the transactional or empirical order of reality. However refined or expansive such knowledge may become, it remains limited to that sphere alone. The ultimate nature of reality, which transcends sensory perception and conceptual constructs, lies beyond the reach of purely empirical methods.

The attainment of **mokṣa (liberation)** requires the direct realization of that ultimate truth, the knowledge of the Self which is beyond the senses, mind, and intellect. Since modern science neither seeks nor possesses the means to reveal this transcendental reality, it cannot by itself lead to liberation. At best, it expands understanding within the empirical world; yet by deepening identification with the realm of phenomena, it may further entangle the **jīva** within the network of worldly engagement. Thus, while empirical knowledge may serve practical purposes within the world, the realization that leads to liberation arises only from the higher wisdom that transcends the limits of sensory knowledge.

### **[Hindi] पदार्थार्थ (संक्षिप्त व्याख्या):**

- प्रमाण = जानने का साधन (प्रत्यक्ष, अनुमान, शब्द आदि)
- प्रमेय = जो जाना जाए, विषय
- अतीतम् = परे, अतिक्रान्त
- ब्रह्म = परम तत्त्व

अर्थ: ब्रह्म न तो किसी प्रमाण (ज्ञान के साधन) से सिद्ध किया जा सकता है और न ही वह किसी प्रमेय (जानने योग्य वस्तु) के रूप में ग्रहण किया जा सकता है। वह ज्ञाता-ज्ञान-ज्ञेय के त्रिपुटी से परे है। दार्शनिक भाव (अद्वैत वेदान्त): प्रमाण और प्रमेय दोनों ही द्वैत की सीमा में आते हैं। ब्रह्म तो स्वयं स्वप्रकाश है—वही सभी प्रमाणों का आधार है, अतः उसे किसी प्रमाण से सिद्ध करना असंगत है। इसलिए कहा जाता है— यतो वाचो निवर्तन्ते अप्राप्य मनसा सह [तैत्तिरीय उपनिषद्] | अर्थात् जहाँ वाणी और मन भी नहीं पहुँचते, वही ब्रह्म है।

English Translation (Verbose and Precise)

**“Brahman is beyond both pramāṇa (means of knowledge) and prameya (objects of knowledge).”**

In ordinary cognition, knowledge always operates within a structure: there is a **means of knowing** (such as perception, inference, or testimony), a **knower**, and a **known object**. This triad presupposes distinction and duality.

### **Brahman does not fall within this structure.**

It is not something that can be grasped as an object, nor can it be established by any method of proof. All pramāṇas function only within the realm of duality, where there is a separation between subject and object. Brahman, however, is the very ground that makes such knowing possible. Since Brahman is **self-luminous (svayaṃ-prakāśa)**, it does not require validation by any external instrument of knowledge. On the contrary, **all instruments of knowledge depend upon Brahman**, because consciousness itself is their precondition. To demand proof of Brahman is therefore conceptually mistaken, just as demanding a lamp to illuminate itself is unnecessary.

Thus, Brahman cannot be treated as a prameya (an object to be known), nor can it be reached through pramāṇas that presuppose objecthood. It is known not by empirical verification or logical inference, but by **direct realization**, in which the distinction between knower and known dissolves. In this sense, Advaita Vedānta does not deny the validity of pramāṇas within their proper domain; it simply affirms that **ultimate reality lies beyond their scope**. Brahman is not proven—it is that by which all proof becomes possible.

### Comparison 6: Why Empiricism seems to win?

Its apparent supremacy is conditional — valid only in vyavahāra, not in paramārtha.

Vedāntic Diagnosis.

व्यवहारे जयत्येव अनुभवो न तु तत्त्वतः ।  
अल्पे सिद्धिं विज्ञानं याति भूमानं न स्पृशत्यसौ ॥६.६॥

व्यवहारे = in practical / transactional life, जयति = succeeds, wins, एव = indeed, only, अनुभवः = empirical experience, न = not, तु = however, तत्त्वतः = in ultimate reality, in truth, अल्पे = in the finite, limited domain, सिद्धिं = success, effectiveness, विज्ञानं = science / empirical knowledge, याति = attains, reaches, भूमानं = the Infinite, the Absolute, न = not, स्पृशति = touches, reaches, असौ = that (science / empiricism).

*vyavahāre jayatyeva anubhavo na tu tattvataḥ |  
alpe siddhiṃ vijñānaṃ yāti bhūmānaṃ na sprśaty asau ||6.6||*

**Empirical experience truly succeeds in practical affairs, but not in ultimate reality. Science attains effectiveness only within the finite, yet it never touches the Infinite.**

**It wins only in vyavahāra, not in truth.** ज्ञेयं यत्तत् प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।  
*jñeyaṃ yat tat pravakṣyāmi yaj jñātvāmṛtam aśnute. [Bhagavad Gītā 13.12]. I*

shall speak of that which, when known, grants immortality. Science remains grounded at survival. Vedānta addresses **liberation**.

यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत् विजानाति स भूमा ।  
अथ यत्रान्यत् पश्यत्यन्यत् शृणोत्यन्यत् विजानाति अल्पं तद् ।  
यो वै भूमा तत्सुखम् नाल्पे सुखमस्ति ।  
भूमैव सुखम् । भूमा त्वेव विजिज्ञासितव्यः ॥ [Chandogya Upaniṣad 7.23.1].

*yatra nānyat paśyati nānyat śṛṇoti nānyat vijānāti sa bhūmā |*  
*atha yatrānyat paśyaty anyat śṛṇoty anyat vijānāti alpam tad |*  
*yo vai bhūmā tat sukham nālpe sukham asti |*  
*bhūmaiva sukham | bhūmā tv eva vijijñāsitavyaḥ ||*

Where nothing else is seen or known — that is the Infinite. Empiricism **cannot even define its goal** beyond survival. Where one does **not see anything else**, does **not hear anything else**, and does **not know anything else — that is the Infinite (Bhūmā)**. But where one sees something else, hears something else and knows something else—that is the **finite**.

That which is Infinite alone is **bliss**.

There is **no bliss in the finite**.

The Infinite alone is bliss.

Therefore, the Infinite alone is to be known.

This verse demonstrates the ontological priority of the Infinite over the empirical. Empirical knowledge is always relational, always dualistic; it cannot apprehend the non-dual. because it depends on subject-object distinction. It makes an **explicit epistemological claim: Multiplicity (otherness)** is the mark of limitation, **Object-subject distinction** belongs to the finite, **Ultimate reality is non-dual**, where no “other” remains. Crucially, this is **not a claim about sensory deprivation**, but about **non-dual realization**—where knowing, knower, and known are no longer divided. Empirical knowledge, which always depends on “otherness”, **cannot reach the Infinite**, Vedānta identifies **non-duality**, not accumulation of data, as the criterion of truth.

**Here, Vedānta establishes its decisive verdict** that Empiricism does not defeat alternatives by truth. It survives only because it limits the question. Dwelling in ignorance, thinking themselves wise. This is **not an insult** — it is a diagnosis.

प्रमाणं तुल्यते लोके क्षेत्रभेदेन केवलम् । न सर्वत्रैकमेव स्यात् वेदान्ते निर्णयः कृतः ॥ *pramāṇam tulyate loke kṣetra-bhedena kevalam. na sarvatrāikam eva syāt vedānte nirṇayaḥ kṛtaḥ.*

Means of knowledge are compared only by domain. No single method applies everywhere — this is the settled conclusion of Vedānta. **Empiricism “wins” only after Vedānta is excluded by redefining truth as what survives measurement. Vedānta wins by revealing that survival is not the measure of truth at all.** “Empirical evidence is the only method constrained by reality itself”. **Empiricism is not constrained by reality itself — it is**

**constrained only by appearances within Māyā.** Vedānta does not deny empiricism's *function*; it denies empiricism's *authority over reality*. **What Empiricism Actually Means by "Reality"?** Empiricism constrains belief by:

- sensory data
- repeatable patterns
- predictive success

Vedānta asks the **prior question**: *What is the ontological status of the reality being measured?* **This question alone collapses the claim. Vedāntic Ontology says:** Reality Is Not What Appears. वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् | *vācārambhaṇaṃ vikāro nāmadheyam ṛttiketyeva satyam*. [Chāndogya Upaniṣad 6.1.4]. What language constructs is useful for communication, but not the final reality (*paramārtha*). All modification is only a name arising from speech; clay alone is the reality. **Key refutation here is:** Empirical observation grasps *nāma-rūpa*, not *satya*. नेह नानास्ति किञ्चन | *neha nānāsti kiñcana*. [Bṛhadāraṇyaka Upaniṣad 4.4.19]. There is no multiplicity here whatsoever. Empiricism depends on **difference**; Vedānta reveals **non-duality**. Empiricism is constrained by *appearance*, not by *Reality*. **"Empiricism Predicts" — But Prediction ≠ Truth. Predictability proves consistency, not ontological reality.** Prediction proves **regularity**, not **reality**. Prediction proves internal consistency of an appearance, not their ontological reality. Dreams predict dream-events flawlessly — yet are false. स्वप्नदृष्टं यथा दृश्यं गन्धर्वनगरं यथा | *svapna-dṛṣṭam yathā dṛśyam gandharva-nagaraṃ yathā*. [Yogavaashistha Ramayan Utpatti Prakaran 3 Sarga 1]. Like dream-objects or cities in the clouds. Predictability exists **inside illusion**. Prediction concerns **becoming**, not **being**.

### **"Empiricism Converges" — But Consensus ≠ Constraint by Reality**

Even convergence among multiple observers presupposes shared limitations, not ultimate reality. Convergence only proves: Shared cognitive structures. Shared sensory limits. Not the truth. तर्कोऽप्रतिष्ठः श्रुतयो विविधाः | *tarko'pratiṣṭhaḥ śrutayo vividhāḥ*. [Mahābhārata, Vana Parva 313.117]. Reason is inconclusive; scriptures appear diverse. Even convergence of intellects does not guarantee truth. Having examined all empirically constructed worlds. Empirical worlds are **constructed**, not discovered. **"Empiricism Corrects" — But self-correction is circular.** Critical Vedāntic verdict strikes here. Empiricism claims: "We correct errors using further evidence." But **what corrects the validity of evidence itself?**

- More perception? → circular
- Instruments? → sense-dependent
- Models? → theory-laden

प्रमाणानां प्रमाणं नोपपद्यते | *pramāṇānāṃ pramāṇam nopapadyate*. [Śaṅkara (Brahma-Sūtra Bhāṣya 2.1.11)]. There is no proof of the means of proof. Self-correction **cannot justify foundations**. Brahman transcends both proof

and object of proof. True correction must transcend empiricism — not refine it. **“Empiricism Works” — But Utility ≠ Truth.** This is the **final and fatal error.** Empiricism equates: “What works” = “what is real”. Vedānta calls this **avidyā**. क्षेत्रज्ञं चापि मां विद्धि | *kṣetrajñam cāpi mām viddhi*. [Bhagavad Gītā 13.3]. Know Me as the knower of all fields. Utility belongs to the *field* (kṣetra), Truth belongs to the *knower* (kṣetrajña). Dwelling in ignorance while thinking themselves wise. Survival-utility is **not liberation-truth**. The Decisive Vedāntic Diagnosis tells why Empiricism Seems Supreme. Because it is the **best method inside Māyā**, perfectly suited for **vyavahāra and** incapable of transcending its domain. नान्तःप्रज्ञं न बहिःप्रज्ञं | *na antaḥ-prajñam na bahiḥ-prajñam*. [Nriṣimhapurvataṭapini Upaniṣad 4.7]. Not inward-knowing, not outward-knowing. Reality is **not an object of measurement at all**. Each pramāṇa reveals its own domain and cannot invalidate another outside its scope.

<b>Method of comparison</b>	<b>Vedanta exposes limitations</b> <i>(when applied beyond their proper domain) with each method.</i>
Authority (āpta-vākya)	Depends on who speaks.
Revelation (śruti)	Not universally accessible (as viewed from the empirical standpoint).
Pure reason (anumāna)	Cannot generate facts.
Intuition (antar-pratyaya / pratyabhijñā)	Highly subjective.
Empiricism (pratyakṣa)	Fallible, but correctable.

पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

Evolutionary Epistemology & Pragmatism

Charles Darwin

- On the Origin of Species
  - Chapter 3: Struggle for existence
- Key Idea: Survival drives selection, not truth.

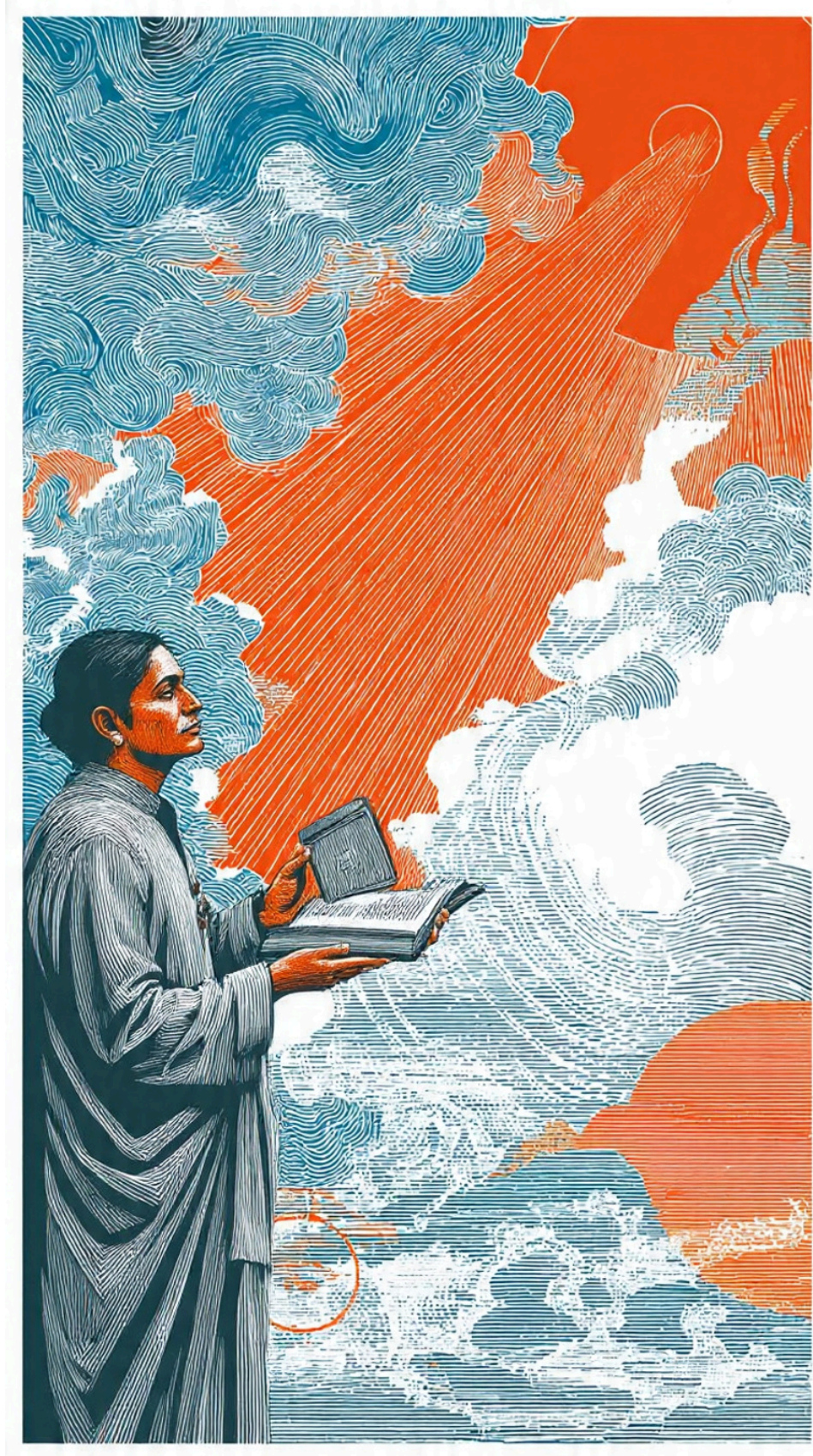
William James

- Pragmatism
  - Lecture II: What Pragmatism Means
- Key Idea: Truth = what works.

Richard Rorty

- Philosophy and the Mirror of Nature
  - Part I
- Key Idea: Truth is not correspondence but conversation.

Western philosophy has repeatedly encountered the limits of reason, acknowledging that intellect cannot fully resolve questions of ultimate reality. These encounters often culminate in agnosticism or suspension of judgment. Vedānta employs reason to reach its own boundary and then transcends it through direct realization. Thus, where reason in Western thought halts, Vedānta transforms that very limit into the threshold of certainty.



## खण्डनम् ७ - प्रत्ययव्यवस्था।

### Refutation 7 - Belief System

Universality of belief systems.

विश्वासो न केवलो धर्मे विज्ञानेष्वपि दृश्यते ।  
आधारकल्पनां विना न ज्ञानं किञ्चिदस्ति हि ॥७.१॥

विश्वासः = belief, trust, न = not, केवलः = only, merely, धर्म = in religion, विज्ञानेषु = in sciences, अपि = also, दृश्यते = is seen, आधार = foundation, basis, कल्पनाम् = assumption, presupposition, विना = without, न = not, ज्ञानम् = knowledge, किञ्चित् = any, अस्ति = exists, हि = indeed.

*viśvāso na kevalo dharme vijñāneṣv api dṛśyate |  
ādhāra-kalpanāṃ vinā na jñānaṃ kiñcid asti hi ||7.1||*

**Belief is not confined to religion alone; it is seen in science as well.  
Without foundational assumptions, no knowledge can exist.**

Domains of science and spirituality

विज्ञानं दृश्यवस्तूनां चेतनायास्तु दर्शनम् ।  
वेदान्तः सूचयत्यन्तः द्रष्टारं न तु दृश्यकम् ॥७.२॥

विज्ञानम् = science, दृश्य = observable, वस्तूनाम् = objects, चेतनायाः = of consciousness, तु = however, दर्शनम् = inquiry, vision, वेदान्तः = Vedānta, सूचयति = indicates, reveals अन्तः = within, द्रष्टारम् = the seer, subject, न = not, तु = but, दृश्यकम् = the seen object

*vijñānaṃ dṛśya-vastūnāṃ cetanāyās tu darśanam |  
vedāntaḥ sūcayati antaḥ draṣṭāraṃ na tu dṛśyakam ||7.2||*

**Science investigates observable objects, whereas inquiry into consciousness belongs elsewhere. Vedānta reveals the inner seer, not the seen.**

Coercion vs belief

न विश्वासात् समुत्पन्ना हिंसा लोके कथञ्चन ।  
दर्पाहंकारसंयुक्ता सा भवत्यनुशासिनी ॥७.३॥

न = not, विश्वासात् = from belief, समुत्पन्ना = arisen, हिंसा = violence, लोके = in the world, कथञ्चन = in any way, दर्प = pride, अहंकार = ego, संयुक्ता = joined with, सा = that, भवति = becomes, अनुशासिनी = oppressive, coercive.

*na viśvāsāt samutpannā hiṃsā loke kathañcana |  
darpāhaṃkāra-samyuktā sā bhavaty anuśāsinī ||7.3||*

**Violence does not arise from belief itself; it arises when belief is joined with pride and ego, becoming oppressive.**

On inevitability of belief frameworks

**विश्वासबन्धनं लोके न शक्यं त्यक्तुमात्मनः ।  
भेदस्तु तस्य रूपेण न तु तत्त्वेन विद्यते ॥७.४॥**

विश्वास = belief, बन्धनम् = framework, binding, लोके = in the world, न शक्यम् = not possible, त्यक्तुम् = to abandon, आत्मनः = by oneself, भेदः = difference, तु = but, तस्य = of that, रूपेण = in form, न = not, तु = but, तत्त्वेन = in essence, विद्यते = exists

*viśvāsa-bandhanaṃ loke na śakyaṃ tyaktum ātmanaḥ |  
bhedas tu tasya rūpeṇa na tu tattvena vidyate ||7.4||*

**Belief frameworks cannot be abandoned by human beings. Differences lie only in their forms, not in their essential nature.**

On root cause: ego (Vedāntic conclusion)

**अहंकारो हि मूलं स्यात् विवादक्रोधसंभवः ।  
विवेकविनयाभ्यां तु शमं याति मनो नरः ॥७.५॥**

अहंकारः = ego, हि = indeed, मूलम् = root cause, स्यात् = is, विवाद = conflict, क्रोध = anger, संभवः = arising, विवेक = discrimination, विनयाभ्याम् = with humility, तु = however, शमम् = peace, याति = attains, मनः = mind, नरः = a person.

*aḥṃkāro hi mūlaṃ syāt vivāda-krodha-sambhavaḥ |  
viveka-vinayābhyāṃ tu śamaṃ yāti mano naraḥ ||7.5||*

**Ego is indeed the root of conflict and anger. Through discrimination and humility, the mind attains peace.**

उद्गत्य शान्त्यर्थमिदं ज्ञानं यद्युत्थितं भवेत् ।  
पुनर्हिंसायां पतति तन्मार्गो न विमुक्तये ॥७.६॥

उद्गत्य = rising above, शान्ति-अर्थम् = for peace, इदम् = this, ज्ञानम् = knowledge, यदि = if, उत्थितम् = arisen, भवेत् = becomes, पुनः = again, हिंसायाम् = into violence, पतति = falls, तत् = that, मार्गः = path, न = not, विमुक्तये = for liberation.

*udgatya śānty-artham idaṃ jñānaṃ yady utthitaṃ bhavet |  
punar hiṃsāyāṃ patati tan mārgo na vimuktaye ||7.6||*

**If knowledge rises for peace but again falls into violence, that path is not one of liberation.**

न विश्वासो न विज्ञानं दोषाय स्वयमेव हि ।  
अहंकारवशादेव विकृतिः सर्वनाशिनी ॥७.७॥

विश्वासः = belief, trust, conviction, न = not, विज्ञानम् = science, knowledge, empirical understanding, न = not, दोषाय = for fault, for harm, as a cause of दोष (error/evil)

स्वयम् = by itself, on its own, एव = indeed, certainly, हि = indeed, because, अहंकार = ego, sense of "I"-ness, prideful identification, वशात् = due to control, under the influence of, अहंकारवशात् = due to the influence of ego, एव = alone, indeed, विकृतिः = distortion, perversion, corruption, deviation, सर्व = all, entire, नाशिनी = destructive, causing destruction, सर्वनाशिनी = completely destructive, leading to total ruin.

*na viśvāso na vijñānaṃ doṣāya svayam eva hi |  
ahaṅkāra-vaśād eva vikṛtiḥ sarva-nāśinī ||7.7||*

**Neither belief nor science is inherently दोष (fault). It is distortion born of ego that becomes destructive.**

Many people including scientists have concerns that are certainly valid, and history indeed shows that coercion and violence have sometimes been justified in the name of belief which has essentially come from religion. I would like to quote what great scientist in today's time Neil DeGrasse Tyson has said: "Experiments & examples don't work if you have a belief system. If you come from a belief system, then what you believe doesn't have the evidence that science would normally require to establish what is objectively true. That's an internal emotion that you carry. And since it's based on belief, rational arguments tend to not work. You need methods of coercion or force ultimately to threaten violence perhaps even the threat of death".

Both science and religion rest on foundational assumptions. No system of knowledge operates without foundational trust. Science studies objects, but consciousness is the subject and Vedānta is the science of consciousness. It is **ātma-vidyā (self-knowledge)**, not institutional religion

One may ask whether belief systems arise only from religion. Is it certain that modern science—built upon foundational assumptions, sensory observations, and repeatable patterns—does not itself cultivate a framework of belief within the human mind? Every system of knowledge begins with certain presuppositions, and therefore no intellectual framework operates entirely without foundational trust. Over time, whether through religion or through science, such frameworks shape the mindset through which reality is interpreted. Thus the real question is not whether one operates from a belief system at all, but rather what kind of belief system one adopts. Science and religion both rest upon underlying assumptions, yet they inquire into different domains. Science studies the observable objects of the universe, whereas the deeper spiritual traditions investigate the nature of consciousness itself—the very subject that observes and interprets those objects. In this sense, spirituality may be understood as a disciplined inquiry into consciousness, complementing rather than negating the empirical study of the external world. We humans cannot get rid of any kind of belief system (whether scientific or religious). Coercion is bad and not the belief system.

The real problem, therefore, is not the existence of belief systems themselves but the manner in which they are held and expressed. When beliefs are imposed through coercion, force, or the suppression of inquiry, they become dangerous. But when they remain open to reflection, dialogue, and experience, they can serve as meaningful frameworks for understanding the world. In this sense, the ethical concern is not belief but coercion; belief systems are inevitable in human thought, whereas violence arises only when conviction refuses humility and freedom of inquiry. **Violence does not arise from belief itself, but from the way a person holds that belief.**

A root cause is not necessarily something that must be eliminated; it is merely the underlying condition from which something arises. The real issue seems to be the attitude with which a belief is held.

Let's some "विवेकः | Viveka (Discretion)" and "प्रज्ञा | Pragnya (Wisdom)". Suppose two individuals disagree about a proposition—one firmly believes in  $E = mc^2$  based on scientific reasoning, while another insists on  $E = mc^3$ . In this mental exercise, it is unfair to just "assume" that a scientific guy cannot get violent. Let's do some lateral thinking. Now imagine that the person defending the scientific position becomes aggressive and threatens the other, while the second person remains calm, respectful, and open to discussion. In such a case, the coercion would arise from the behaviour of the individual, not from the belief

itself. The problem would therefore lie in intolerance or arrogance, not in the existence of a belief system. This suggests that violence is not inherent to religion or to science; it emerges when conviction is combined with hostility and the refusal to allow others the freedom to think differently.

Vedānta would say the real problem is अहंकार (ego), not belief. And that is what I would call the real root cause of the real problem. अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः । मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः । *ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ mām ātma-para-deheṣu pradviṣanto 'bhyasūyakāḥ*. ||[Bhagavad Gita - 16.18] Driven by ego, power, pride, desire and anger, people act destructively. So from a Vedantic perspective: **The root cause of coercion is ego and intolerance, not belief.** Belief is universal — science is not belief-free; ego, not belief, causes violence. Science is **not free from belief-like presuppositions**, even though it minimizes subjective belief. Ego-centric psychological rigidity leads to coercion and not the belief itself. Religion is the disciplined framework for the upliftment of the inner soul of an individual and not for preaching or enforcing others. That's why Vedantic Sanatan Hindu religion is the most democratic religion that has sustained centuries of criticism and yet it stands straight.

Scientists say: "Experiments & examples don't work if you have a belief system". My humble question is, do trees grow with human experiments? Is the Sun and other planetary positions due to experiments? Nature itself runs and grows. It is the very same nature that inspires scientists to experiment in order to make human life better. So why do scientists see modern science different from nature?

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पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

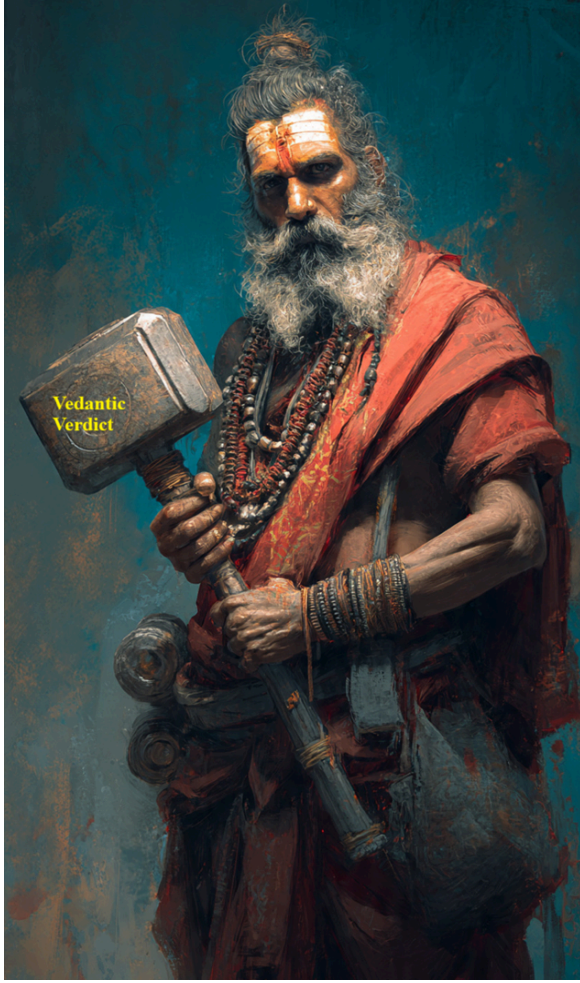
Sociology of Knowledge & Power

Michel Foucault

- The Archaeology of Knowledge
  - Part II
- Key Idea: Knowledge shaped by power structures.

Western analyses of belief and cognition have revealed the influence of bias, conditioning, and ego in shaping understanding. Such insights demonstrate that knowledge is not neutral but psychologically structured. Yet they often remain descriptive. Vedānta converts this insight into a transformative discipline by prescribing discrimination and detachment, dissolving the structures that sustain

error. Thus, where Western thought diagnoses limitations, Vedānta provides its resolution.



सत्-चित्-आत्मा प्रमाणाधारः न प्रमाणविषयः ।  
Being-consciousness-self is the ground of all knowing,  
not an object of knowledge.

दृश्येन बद्धमेतज्ज्ञानं कार्ये सिद्धिं प्रपश्यति ।  
सत्यं तु न प्रमाणेन वेदान्तेऽवगम्यते ॥

Knowledge bound to appearances succeeds in  
function, but Truth is never reached by  
evidence — It is known through Vedānta.

प्रमाणं यत् प्रकाशयति तत् प्रमाणैर्न सिद्ध्यति ।  
That which makes proof possible cannot  
itself be proven.

प्रमाणसिद्धं यत् तत् सापेक्षम् । सापेक्षं न परमार्थः ।  
That which is established by proof is dependent; what is  
dependent cannot be ultimate.



वेदान्तनिर्णयैः चालितः मम उपनिषदः मुद्गरः सत्यं गोपनं अनुभववादस्य भित्तिं भङ्गतु ।  
May my upanishadic hammer that is powered by vedantic verdicts  
break the wall of empiricism that hides the truth.

## खण्डनम् ८ - अन्तिम आघात।

### Refutation 8 - Final Rebuttal

#### अध्याय 1 - वेदान्तिक अन्तिमता ।

#### Chapter 1 - Vedāntic Finality.

**E**mpiricism is constrained by *what appears*. Vedānta transcends it by emphasizing on *what is*. Appearance can predict, converge, correct, and work — **yet still be false. Rope–Snake Principle (Adhyāsa Bhāṣya – Śaṅkara)**. Empirical success is like successfully navigating a snake that never existed. स्मृतिरूपः परत्र पूर्वदृष्टावभासः । *smṛti-rūpaḥ paratra pūrva-dṛṣṭāvabhāsaḥ*. Superimposition of the previously seen upon the present. Empirical success can occur **within superimposition**. दृश्येन बद्धमेतज्ज्ञानं कार्ये सिद्धिं प्रपश्यति । सत्यं तु न प्रमाणेन वेदान्तेऽवगम्यते ॥ *dṛśyena baddham etaj jñānaṃ kārye siddhiṃ prapaśyati | satyaṃ tu na pramāṇena vedānte'vagamyate* ॥ **Knowledge bound to appearances succeeds in function, but Truth is not objectified by empirical pramāṇa; it is revealed by śruti and realized as self.** Empirical knowledge is valid within its domain, but not final.

### Rebuttals

Rebuttal 1: Mathematical Platonism (or its denial).

गणितैः कल्प्यते विश्वं दृश्यरूपे व्यवस्थितम् ।  
न तु तत्त्वरसस्पर्शो नामरूपातिलङ्घनात् ॥८.१.१॥

गणितैः = by calculations, by mathematics, by numerical methods, कल्प्यते = is conceived, is constructed, is imagined, is modeled, विश्वम् = the universe, the cosmos, the world, दृश्यरूपे = in the form of what is visible, दृश्य = visible / perceptible, रूप = form, व्यवस्थितम् = arranged, structured, established, ordered, न = not, तु = however, indeed, but, तत्त्व = ultimate reality, true essence, fundamental truth, रस = essence, inner taste, profound substance, स्पर्शः = contact, touch, direct experience, तत्त्वरसस्पर्शः = the direct experience of the essence of reality, नाम = name, रूप = form, अतिलङ्घनात् = by transcending, by going beyond.

gaṇitaiḥ kalpyate viśvaṃ dṛśya-rūpe vyavasthitam |  
na tu tattva-rasa-sparśo nāma-rūpātīlaṅghanāt ॥8.1.1॥

**Through mathematics the world is conceptually constructed and ordered as appearance. But mathematics does not touch the essence of reality, for it cannot transcend name and form.**

**Assumption:** Mathematics “describes” reality. Science successfully models math maps the world. But never accounts for why abstract symbols apply to matter.

**Vedāntic status:** Already covered implicitly via *nāma-rūpa* and non-reductionism. Mathematics constrains description, not existence. Not required—but polish-level.

Mathematics organizes how reality appears, but does not give direct access to what reality is. Through mathematics, the universe is conceptually constructed as an ordered visible form but does not *discover raw reality*, it **constructs a model of appearances** which gives structure, predictability and order. But all within **drśya (what appears)**.

Rebuttal 2: Probability & Statistics as Reality-Guides.

सम्भावनाबलाज्ज्ञानं कार्यसिद्धिं प्रपश्यति ।  
निश्चयः स न सत्यस्य अविद्याक्षेत्रवर्तनात् ॥८.१.२॥

सम्भावना = probability, possibility, conjecture, hypothesis, बलात् = by the force / power of, सम्भावनाबलात् = by the force of probability or hypothesis, ज्ञानम् = knowledge, cognition, understanding, कार्य = effect, outcome, result, सिद्धिम् = accomplishment, success, fulfillment, कार्यसिद्धिम् = the accomplishment of a result, successful outcome, प्रपश्यति = sees, observes, perceives, recognizes, निश्चयः = certainty, firm conclusion, definite knowledge, सः = that, न = not, सत्यस्य = of truth, of ultimate reality, अविद्या = ignorance, nescience, क्षेत्र = field, domain, sphere, अविद्याक्षेत्र = the field of ignorance, वर्तनात् = due to functioning within, operating in, remaining within, अविद्याक्षेत्रवर्तनात् = because it operates within the domain of ignorance

sambhāvanā-balāj jñānaṃ kārya-siddhiṃ prapaśyati |  
niścayaḥ sa na satyasya avidyā-kṣetra-vartanāt ||8.1.2||

**Knowledge based on probability achieves success in action. Yet such confidence is not a certainty of truth, for it operates within the field of ignorance.**

**Assumption:** Statistical success tracks truth. Science relies heavily on probabilistic confidence. Probability measures *expectation*, not *being*.

**Vedāntic verdict:** Probability belongs to ignorance (*avidyā*), not certainty (*jñāna*). This is already subsumed under:

- prediction ≠ truth
- utility ≠ reality

Probability is a tool for operating in uncertainty, not a tool for knowing ultimate truth. Modern science often treats high probability = true enough. Example: "This drug works with 95% confidence". If something works statistically, it reflects reality. But Vedic correction says: "Knowledge driven by probability sees success in action". But this is not a certainty of truth. Probability disappears at truth level as it belongs to uncertainty, not final reality. Therefore, statistical certainty is a functional tool within ignorance, not a disclosure of ultimate truth. "High probability = efficient functioning within ignorance". **All of science operates within partial knowledge, not complete truth.**

### Rebuttal 3: Language as a Neutral Medium

वाचारम्भणमात्रेण भेदो लोके प्रदर्श्यते ।  
वाक्प्रसूतं जगत्सर्वं सत्यं तत्र न लभ्यते ॥८.१.३॥

वाक् = speech, word, verbal expression, आरम्भण = arising, initiation, beginning, verbal designation, वाचारम्भण = that which arises from speech, verbal construction, मात्रेण = merely, only, solely by, वाचारम्भणमात्रेण = merely by verbal construction / only by linguistic designation, भेदः = difference, distinction, diversity, लोके = in the world, in worldly experience, among people, प्रदर्श्यते = is shown, appears, is manifested, is presented, वाक् = speech, word, language, प्रसूतम् = produced, born from, generated, वाक्प्रसूतम् = produced by speech / arising from conceptual designation, जगत् = the world, the moving universe, empirical existence, सर्वम् = entire, whole, all, जगत्सर्वम् = the entire world, the whole universe of experience, सत्यम् = truth, ultimate reality, absolute existence, तत्र = there, in that, within that, न = not, लभ्यते = is obtained, is found, is realized.

vācārambhaṇa-mātreṇa bhedo loke pradarśyate |  
vāk-prasūtaṃ jagat sarvaṃ satyaṃ tatra na labhyate ||8.1.3||

**Through mere verbal expression, distinctions appear in the world. A reality produced by language alone does not yield truth.**

**Assumption:** Scientific language transparently reports reality.

**Vedāntic position:** But language *constructs categories*. Vedānta already exposed this via vācārambhaṇa

Empiricism depends on language to formulate, classify, and report observations; therefore, if language is not a neutral mirror of reality, empiricism is already operating within a constructed conceptual framework rather than pure reality.

Empiricism is not a direct encounter with reality but a structured interpretation of experience mediated by sense, cognition, and language. Since language does not neutrally reflect reality but constructs distinctions through naming, what science calls "empirical fact" is already a conceptually organized representation of experience. Thus, empiricism operates within a linguistically and cognitively framed domain and cannot claim access to reality independent of these mediations. Empiricism is not a direct encounter with reality but a structured interpretation of experience mediated by sense, cognition, and language. Since language does not neutrally reflect reality but constructs distinctions through naming, what science calls "empirical fact" is already a conceptually organized representation of experience. Thus, empiricism operates within a linguistically and cognitively framed domain and cannot claim access to reality independent of these mediations. **Language does not directly show reality as it is.**

#### Rebuttal 4: Value-Neutrality of Science

**हितं नियन्त्रणमेवापि पूर्वमेव प्रकल्प्यते ।  
ततः प्रमाणसीमायां सत्यबोधः प्रवर्तते ||८.१.४||**

हितम् = welfare, benefit, good, well-being, नियन्त्रणम् = regulation, control, restraint, governance, एव = indeed, certainly, precisely, अपि = also, even, नियन्त्रणमेवापि = indeed regulation itself / regulation alone also, पूर्वम् = beforehand, earlier, prior, एव = indeed, certainly, पूर्वमेव = already beforehand, from the very beginning, प्रकल्प्यते = is conceived, is established, is assumed, is formulated, ततः = thereafter, from that, then, प्रमाण = means of knowledge, valid cognition, epistemic authority, सीमा = limit, boundary, scope, range, प्रमाणसीमायाम् = within the limits of the means of knowledge, within epistemic boundaries, सत्य = truth, reality, बोधः = knowledge, understanding, realization, cognition, सत्यबोधः = knowledge of truth, realization of reality, प्रवर्तते = proceeds, operates, functions, begins to act, becomes active.

[hitaṃ niyantraṇam evāpi pūrvam eva prakalpyate |  
tataḥ pramāṇa-sīmāyāṃ satya-bodhaḥ pravartate ||8.1.4||](#)

**Benefit and control are assumed as values from the very beginning. From these presuppositions, the notion of truth proceeds within limited measures.**

**Assumption:** Science is value-free. In reality, it presupposes:

- survival is good
- control is desirable
- prediction is valuable

**Vedāntic strike:** Truth is not value-neutral; it is liberating.

- survival ≠ truth
- liberation as criterion

Science does not discover what is valuable—it assumes value and then operates within it. Science does not first find truth and then apply values; it first assumes values and then defines truth within them. Science does not first find truth and then apply values; it first assumes values and then defines truth within them. Truth is not what helps survival—it is what ends ignorance.

## Rebuttal 5: Ethics & Meaning (Science's Explicit Silence)

अर्थहीनं यदज्ञानं कथं सत्यं भवेन्नु तत् ।  
निर्मुक्त्यैव हि बोधस्य सत्यत्वं समुपागतम् ॥८.१.५॥

artha-hīnaṃ yad ajñānaṃ kathaṃ satyaṃ bhaven nu tat |  
nirmuktyaiva hi bodhasya satyatvaṃ samupāgatam ||8.1.5||

**How can knowledge devoid of meaning be the truth? Only that knowledge which leads to liberation attains true validity.**

**Assumption:** Meaning is outside the scope of truth.

**Vedanta point:** Science explains *how*, never *why*. Vedānta addresses *why* directly.

Science can describe how things happen, but it does not answer whether life has meaning or what truth ultimately is for. It cannot be called complete truth since it does not tell *purpose, significance, or ultimate relevance*. Science is intentionally incomplete with respect to meaning as it gives mechanism without metaphysical significance and the process without existential resolution. Vedānta says: "Truth is not just what explains the world—it is what resolves the seeker". So knowledge is valid only if it leads to:

- freedom from ignorance
- completion of inquiry
- cessation of existential dissatisfaction

## Rebuttal 6: Sociology of Science (Consensus, Funding, Power)

बहुसंमतमात्रेण न सत्यं सम्प्रसीदति ।  
बलप्रवृत्तया दृष्ट्या साक्षितत्वं विलुप्यते ॥८.१.६॥

bahu-sammata-mātreṇa na satyaṃ samprasīdati |  
bala-pravṛttayā dṛṣṭyā sākṣi-tattvaṃ vilupyate ||8.1.6||

**Truth does not become established merely by majority agreement. When vision is driven by power and momentum, the witnessing reality is obscured.**

**Assumption:** Science is purely rational.

**Vedanta reveals:** Paradigms shift, Incentives shape research & consensus is negotiated.

Scientific “truth” is not established only by pure reason, but is also shaped by consensus, institutions, funding, and power structures—therefore it is not identical with absolute truth.

अध्याय २ - नेति नेति सिद्धान्तः प्रयुक्तः ।

Chapter 2 - Neti Neti Theory Applied.

Rebuting Sutras

Rebuting Sutra 1: Predictions ≠ Truth.

पूर्वानुमानं न तत्त्वम् । दृश्यनियमसिद्धेः स्वप्नवद्भावात् ॥८.२.१॥

*pūrvānumānaṃ na tattvam | dr̥śya-niyama-siddheḥ svapna-vad-bhāvāt ||8.2.1||*

**Prediction is not truth; it only establishes regularity of appearances, like events within a dream.** Even the most fundamental law of modern physics yields only probability distributions, not reality itself. Thus, prediction governs appearance, not truth. Just as the wavefunction (*Born Rule*) yields precise predictions without revealing what reality is, so too empirical regularity establishes only the order of appearance—not the nature of being.

Rebuting Sutra 2: Convergence ≠ Truth.

साम्यबुद्धिसंयोगो न तत्त्वप्रतिबिम्बनम् ॥८.२.२॥

*sāmya-buddhi-samyogo na tattva-pratibimbanam ||8.2.2||*

**Agreement among minds does not constitute a reflection of reality itself.** Even in modern physics, distinct theoretical frameworks can yield identical predictions for all observable phenomena, yet differ fundamentally in their ontological commitments. Thus, convergence of cognition does not constitute a reflection of reality.

## Rebuting Sutra 3: Correction ≠ Truth

संशोधनं न सत्यं; कल्पनाधारान् न स्पृशति ||८.२.३||

*saṁśodhanaṁ na satyaṁ; kalpanā-dhārān na spr̥śati* ||8.2.3||

**Correction is not truth; it refines models without touching their foundational assumptions.** In physical theory, corrections are often introduced as successive refinements upon an initial model  $E = E_0 + \lambda E_1 + \dots$  perturbation series or an expansion used in various scientific fields, most notably quantum mechanics, to find an approximate solution to a problem by starting from a known, solvable case ( $E_0$ ) and adding small corrections ( $\lambda E_1, \dots$ ). But it is improving predictive accuracy without altering the foundational assumptions thus, correction refines representation but does not reach reality.

## Rebuting Sutra 4: Working (Utility) ≠ Truth

प्रयोजकत्वं न तत्त्वम्; जीवनोपयोगमात्रात् ||८.२.४||

*prayojakatvaṁ na tattvam; jīvanopayoga-mātrāt* ||8.2.4||

**Practical usefulness is not truth; it measures survival value alone.** In both evolutionary biology and optimization theory, systems are driven to maximize fitness or utility ( $\max F(x)$ ), ensuring survival and effectiveness without any requirement of correspondence to reality. Thus, what works need not be true.

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## Rebuting Sutra 5: Repeatable ≠ Truth

पुनरावृत्तता न परमार्थः; स्थैर्यलक्षणात् ||८.२.५||

*punarāvṛttatā na paramārthaḥ; sthāiryā-lakṣṇāt* ||8.2.5||

**Repeatability is not the ultimate reality; it only indicates stability of phenomena.** Repeatability in physical systems, formalized by convergence results such as the Law of Large Numbers, yields stable statistical regularities ( $1/n \sum X_i \rightarrow E[X]$ ). However, such stability reflects invariant patterns of observation rather than access to ultimate reality.

## Rebuting Sutra 6: Measurable ≠ Truth

माप्यत्वं न सत्यं; अमाप्यस्य निषेधात् ||८.२.६||

*māpyatvaṃ na satyaṃ; amāpyasya niṣedhāt ||8.2.6||*

**Measurability is not truth; it excludes the non-quantifiable by definition.** Measurement defines what can be known within a framework, not what exists beyond it. A shadow can be measured, but the object casting it cannot be fully captured by measuring the shadow alone. In quantum theory, what is accessible to observation is limited to probabilistic measurement outcomes  $P(a_i) = |\langle a_i | \psi \rangle|^2$ , which represent projections of an underlying state rather than the state itself. Thus, measurability defines a restricted epistemic domain and cannot be equated with truth.

Rebuting Sutra 7: Observable  $\neq$  Truth

**दृश्यता न तत्त्वम्; इन्द्रियाधारस्यातिदृश्यत्वात् ||८.२.७||**

*dṛśyatā na tattvam; indriyādhārasyātidṛśyatvāt ||8.2.7||*

**Observability is not truth; the ground of the senses is beyond perception.** You can observe waves on the ocean, but the depth of the ocean is never directly visible from the surface. In quantum mechanics, what is observable corresponds to expectation values  $\langle \psi | \hat{O} | \psi \rangle$ , Bra-Ket Notation: It is the inner product of the state and the new state resulting from the operator acting on the system. It arises from an underlying state vector that itself is not directly accessible. Thus, observability is a derived epistemic layer rather than the ground of reality.

Rebuting Sutra 8: Falsifiable  $\neq$  Truth

**खण्डनीयता न सत्यं; तत्त्वस्यानपवादत्वात् ||८.२.८||**

*khaṇḍanīyatā na satyaṃ; tattvasyānapavādatvāt ||8.2.8||*

**Falsifiability is not truth; truth need not be vulnerable to negation.** In formal probabilistic and scientific modeling, a hypothesis is considered falsifiable if there exists data  $D$  such that  $P(D | M) = 0$ . However, this criterion applies only to representational models within a framework and does not constitute a definition of truth itself, which is not exhaustible by negation of hypotheses.

Rebuting Sutra 9: Publicly Verifiable  $\neq$  Truth.

**सार्वजनिकपरीक्षा न सत्त्वनिश्चयः ||८.२.९||**

*sārvajanika-parīkṣā na sattva-niścayaḥ ||8.2.9||*

**Public verification confirms procedure, not being itself.** If many people agree that a mirage is water, it becomes a reliable shared observation—but not water. Public verification, formalized through convergence results such as the Law of Large Numbers, ensures stability of shared observational outcomes.

$$\frac{1}{n} \sum_{i=1}^n X_i \rightarrow E[X] \text{ describes the Weak Law of Large Numbers (WLLN)}$$

However, such consensus reflects consistency of measurement procedures rather than direct determination of ontological being.

Rebuting Sutra 10: Instrument-Confirmed  $\neq$  Truth.

यन्त्रप्रमाणं न तत्त्वम्; इन्द्रियविस्तारमात्रात् ||८.२.१०||

*yantra-pramāṇam na tattvam; indriya-vistāra-mātrāt ||8.2.10||*

**Instrumental confirmation is not true; instruments merely extend the senses and inherit their limits.** An instrument extends perception, but extension is not revelation of essence. In generalized quantum measurement theory, instrument readings are given by  $P(i) = \text{Tr}(\rho E_i)$ , where  $E_i$  encodes the measurement apparatus.

instrument =  $E_i$  (measurement structure)

reality =  $\rho$  (hidden state)

output = probabilities (not truth itself)

Tr = The trace operator, representing the sum of the diagonal elements of a matrix.

Thus, the instrument does not reveal reality directly but produces probabilistic outcomes constrained by its operational structure, reflecting an extended but limited sensory interface. For example a thermometer measures temperature but only on its own scale and sensitivity. It does NOT reveal “what heat truly is in itself”.

Rebuting Sutra 11: Consistent  $\neq$  Truth.

गणितसामञ्जस्यं न सत्तासिद्धिः ||८.२.११||

*gaṇita-sāmañjasyam na sattā-siddhiḥ ||8.2.11||*

**Mathematical consistency ensures internal harmony, not existential reality.** Mathematics guarantees that a structure holds together logically, not

that it exists beyond the system that defines it. In formal semantics, a proposition  $\phi$  is said to be true in a model  $M$  if  $M \models \phi$ . First-order logic, also called predicate logic, predicate calculus, or quantificational logic, is a type of formal system used in mathematics, philosophy, linguistics, and computer science. However, this notion of truth is internal to the model structure and ensures only mathematical consistency, not ontological existence. Thus, consistency guarantees coherence of representation, not reality itself.

Rebuting Sutra 12: Evolving Over Time  $\neq$  Truth.

कालपरिवर्तनशीलं ज्ञानं न परमार्थिकम् ||८.२.१२||

*kāla-parivartana-śīlam jñānam na paramārthikam ||8.2.12||*

**Knowledge that changes over time is not the ultimate truth.** In probabilistic and dynamical models, knowledge is often represented as time-dependent distributions  $P(\mathbf{x} | \mathbf{t})$ , reflecting updated information over evolving evidence. However, such temporal variation represents changes in epistemic state rather than a direct indication of changes in ultimate reality.

Rebuting Sutra 13: Explainable Causes  $\neq$  Truth.

कारणव्याख्या न तत्त्वम्; प्रपञ्चसीमितत्वात् ||८.२.१३||

*kāraṇa-vyākhyā na tattvam; prapañca-sīmitatvāt ||8.2.13||*

**Causal explanation is not truth; it operates only within phenomenal limits.** Causality is a map of transformations inside appearance, not a revelation of being itself. Causal explanations in dynamical systems are expressed through functional relations such as  $\mathbf{x}(t) = f(\mathbf{x}(t-1))$  which describe transitions within a bounded state-space. However, such causal structures operate entirely within the phenomenal domain and therefore cannot be identified with ultimate ontological truth.

Rebuting Sutra 14: Empirically Constrained  $\neq$  Truth.

अनुभवसीमितं ज्ञानं न तत्त्वनिबन्धनम् ||८.२.१४||

*anubhava-sīmitam jñānam na tattva-nibandhanam ||8.2.14||*

**Empirically constrained knowledge is bound to appearance, not to reality itself.** All empirical access is mediated; what is mediated cannot be identical with what it represents. Empirical knowledge maps the structure of experience, not the structure of existence itself. Empirical knowledge is formally represented through conditional probability  $P(H | \mathbf{D}_{empirical})$ , where the data

D empirical itself is a perceptually and instrumentally constrained projection of reality. Therefore, such knowledge is bounded by the structure of experience and does not directly establish ontological reality.

Rebuting Sutra 15: Eliminating Superstition ≠ Truth.

अन्धविश्वासनिर्मोक्षो न तत्त्वलाभः; शुद्धाज्ञानप्राप्तितः ||८.२.१५||

*andha-viśvāsa-nirmokṣo na tattva-lābhaḥ; śuddha-ajñāna-prāptitaḥ ||8.2.15||*

**Removal of superstition does not guarantee truth; it may only result in a cleaner form of ignorance.** The removal of falsehood refines ignorance into a clearer structure; it does not automatically produce truth itself. In Bayesian epistemology, elimination of implausible hypotheses is represented as posterior updating  $P(H|D)$ . However, such updating only refines the distribution of belief over model space and does not guarantee convergence to ontological truth. Thus, reduction of superstition corresponds to refinement of ignorance rather than attainment of ultimate reality.

Rebuting Sutra 16: Empirical Success ≠ Truth

प्रयोगसिद्धिर्न तत्त्वसिद्धिः व्यवहारसफलतया ||८.२.१६||

*prayoga-siddhir na tattva-siddhiḥ vyavahāra-saphalatayā ||8.2.16||*

**Empirical success is not realization of truth; it only indicates effectiveness within practical dealings.** Empirical success in modern science is formally represented through optimization of predictive accuracy, such as minimizing a loss function  $L(f\theta(x), y)$  which measures the discrepancy between the model's prediction and the actual ground truth. However, such success indicates only functional adequacy within a given domain and does not establish ontological truth. Thus, practical effectiveness (vyavahāra-saphalatā) cannot be equated with realization of reality (tattva-siddhi).

**Vedānta's solution: Hierarchy of truth**

Vedānta solves what science cannot by introducing levels of truth.

## Advaita Vedānta

Level	Description
Prātibhāsika	Individual illusion
Vyāvahārika	Empirical / intersubjective
Pāramārthika	Absolute

Empirical science operates only at the Vyāvahārika level. नेति नेति । *neti neti*. [Bṛhadāraṇyaka Upaniṣad 2.3.6]. Not this, not this. Empirical negation leads beyond empirical truth.

Empiricism is valid → but incomplete → therefore Vedānta.

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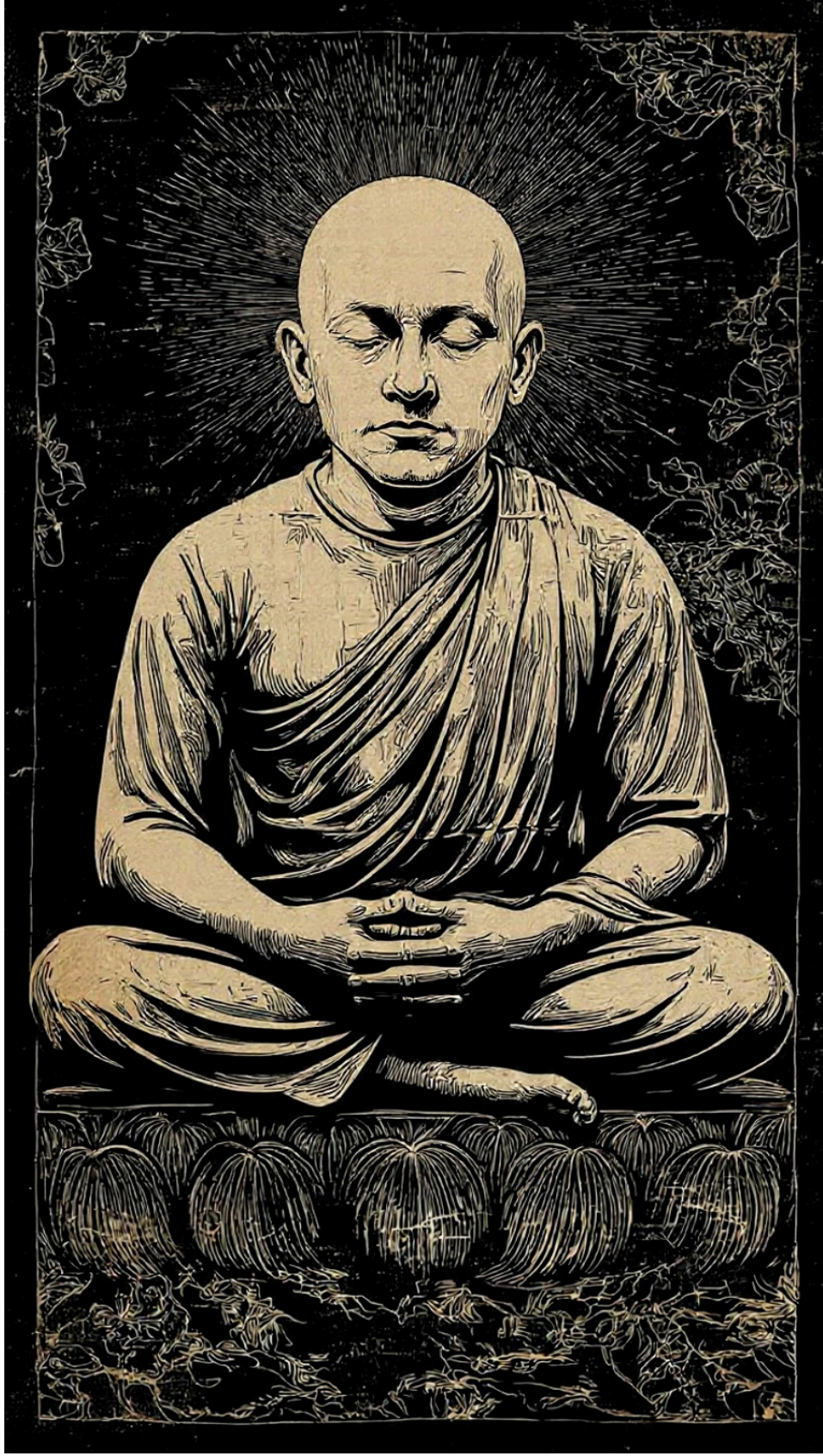
पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

Mathematics & Abstraction Problem

Eugene Wigner

- “The Unreasonable Effectiveness of Mathematics in the Natural Sciences”
  - Entire paper
- Key Idea: Mathematics works mysteriously.

At its most refined level, Western inquiry acknowledges that mathematics, probability, language, and scientific constructs successfully model appearances without necessarily capturing reality. This reveals a fundamental gap between representation and being. However, the gap remains unresolved. Vedānta directly addresses this by asserting that all such constructs operate within nāma-rūpa and cannot transcend it. Thus, where Western thought identifies limitation, Vedānta reveals its ontological necessity.



## खण्डनम् ९ - उपयोगिता

### Refutation 9 - The Utility

This is the last resort for those who want to exclude / ignore Vedanta. Many people attempt to evaluate the Vedas and the śāstras solely on the basis of their practical utility in ordinary life. Since the teachings of these sacred texts do not always appear to offer immediate advantages for day-to-day activities, they are often neglected or dismissed as irrelevant. Such an expectation arises from the tendency to measure all knowledge by the standards of worldly usefulness and the improvement of the particular lifestyle one has chosen to pursue. Within the sphere of **vyavahāra**—the transactional order of reality—this approach is understandable and even reasonable. Human beings naturally seek knowledge that enhances comfort, efficiency, and material well-being. Yet this criterion is insufficient for judging the value of the Vedas and the śāstras.

The Vedic scriptures were never intended merely as instruments for refining worldly existence. Their primary purpose is to reveal that knowledge by which the ultimate reality is known and ignorance is dispelled. “Two kinds of knowledge are to be known—the lower and the higher”. The Upaniṣad further explains that the higher knowledge is **“that by which the imperishable Brahman is realized.”** Thus the purpose of the śāstra lies not in merely enhancing the conditions of empirical life, but in revealing the truth that transcends it. Therefore, even if the teachings of the Vedas do not always appear to increase the conveniences of everyday life, it does not follow that they are devoid of value or worthy of neglect. Their domain is not limited to the improvement of worldly circumstances but extends to the **ultimate liberation of the human spirit.**

न शास्त्राणां फलार्थत्वं नार्थसिद्धिः प्रवर्तते ।  
अविद्यानाशनार्थाय तेषां प्रवृत्तिरिष्यते ॥९.१॥

न - not, शास्त्राणाम् - of the scriptures, फलार्थत्वम् - the purpose of producing results, न - not, अर्थसिद्धिः - attainment of worldly goals, प्रवर्तते - operates / functions, अविद्या - ignorance, नाशनार्थाय - for the purpose of destroying, तेषाम् - of them (the scriptures), प्रवृत्तिः - activity / function, इष्यते - is considered / accepted.

*na śāstrāṇāṃ phalārthatvaṃ nārthasiddhiḥ pravartate |  
avidyā-nāśanārthāya teṣāṃ pravṛttir iṣyate ||9.1||*

**The scriptures do not function for producing worldly results nor for achieving material objectives. Their true purpose is accepted to be the destruction of ignorance.** The purpose of the śāstra is not to produce worldly results nor to secure material achievements; its accepted function is the removal of ignorance (avidyā-nivṛtti). Modern science, on the other hand, has greatly enhanced the means for comfort and efficiency within the transactional world (vyavahāra). Consequently, human attention often becomes predominantly oriented toward what is immediately useful and experientially verifiable. This orientation, while pragmatically effective, can lead to a quiet indifference toward the inquiry into ultimate reality. As long as life remains functionally manageable and sufficiently engaging, the deeper question of truth (tattva-jijñāsā) is often deferred. Vedānta does not reject empirical knowledge; rather, it points out that comfort and utility, however refined, do not resolve the fundamental problem of ignorance. The absence of inquiry into the Self is not due to lack of intelligence, but due to the natural dominance of transactional pursuits over existential investigation.

On the Self Not Being an Object of Acquisition.

नात्मा वस्तुवदाप्यः स्यात् साधनैरर्थवस्तुवत् ।  
बोधमात्रेण सिद्धोऽसौ स्वयंसिद्धः सनातनः ॥९.२॥

न – not, आत्मा – the Self, वस्तुवत् – like an object, आप्यः – obtainable, स्यात् – would be, साधनैः – by means / practices, अर्थवस्तुवत् – like material objects, बोधमात्रेण – by mere knowledge / awakening, सिद्धः – realized, असौ – that (Self), स्वयंसिद्धः – self-established, सनातनः – eternal

*nātmā vastuvad āpyaḥ syāt sādhanaiḥ arthavastuvat |  
bodhamātreṇa siddho'sau svayamsiddhaḥ sanātanaḥ ||9.2||*

**The Self is not something to be obtained like a material object through means. It is realized through knowledge alone, for it is self-existent and eternal.**

On the Lotus-like Sage in the World

पद्मपत्रमिवाम्भसि संसारे तिष्ठति धीरधीः ।  
स्पृशन्निव जगद्भाति न स्पृशत्येव किञ्चन ॥९.३॥

पद्मपत्रम् – lotus leaf, इव – like, अम्भसि – in water, संसारे – in the world, तिष्ठति – stands / lives, धीरधीः – the wise one, स्पृशन् इव – as though touching, जगत् – the world, भाति – appears, न स्पृशति – does not touch, एव – indeed, किञ्चन – anything

*padmapatram ivāmbhasi saṁsāre tiṣṭhati dhīradhīḥ |  
sprśann iva jagad bhāti na sprśaty eva kiñcana ||9.3||*

**Like a lotus leaf resting on water, the wise person lives in the world. Though he appears to interact with it, he remains untouched by it.**

## The Highest Utility of the Śāstras

The greatest utility of the śāstras in human life lies not in producing worldly advantages but in removing illusion and ignorance. Utility properly applies only to objects that are to be acquired, modified, or used for some external purpose. The Self, however, is not an object to be obtained; it is the very reality of the seeker and is therefore to be realized rather than acquired. Hence the true function of the Vedāntic scriptures is to destroy ignorance (avidyā) and false identification with the body and mind, which are the root causes of bondage.

When ignorance is removed, truth does not need to be created—it shines forth by itself. This principle is affirmed in the Upaniṣadic tradition. The *Mundaka Upanishad* (1.1.4–5) distinguishes between lower knowledge and higher knowledge:

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च॥ *dve vidye veditavye iti ha sma yad brahmadevito vadanti parā caivāparā ca* तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः...अथ परा यया तदक्षरमधिगम्यते॥ *tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ... atha parā yayā tad akṣaram adhigamyate* **Two kinds of knowledge are to be known: the lower knowledge consisting of the Vedas and sciences, and the higher knowledge by which the imperishable Brahman is realized.**

Thus the highest contribution of śāstra is the removal of ignorance, not the manufacture of worldly gain. Once ignorance disappears, the Self shines forth naturally. At the same time, the idea of utility itself is not rejected. Properly understood, it becomes the principle of lokasaṅgraha, the welfare and stability of all beings, as taught in the *Bhagavad Gita*.

लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि | *lokasaṅgraham evāpi sampāśyan kartum arhasi* [*Bhagavad Gita* - 3.20]. **Act with a view to the welfare and stability of the world.** Vedānta extends this concern for welfare far beyond the narrow limits of a single human life. The journey of the jīva continues beyond one lifetime, carrying with it the impressions of past actions and experiences—karma and saṁskāra. Thus the utility of spiritual knowledge extends not merely to present circumstances but to the entire continuity of existence.

In the empirical world (vyavahāra), every action produces mixed consequences. What benefits one being may harm another. Someone's food is another's poison. Medicines that heal humans are tested upon countless animals. Cities built for human comfort may destroy the habitats of innumerable creatures. Hence the question naturally arises: How can one truly perform paramārtha—genuine welfare for all beings? Vedānta answers this through the metaphor of the lotus in water or the sky that accommodates everything without attachment. The lotus exists in the pond yet remains untouched by its water; the sky allows all objects to appear within it yet remains unaffected. In the same way, the spiritually awakened person lives in the world without being entangled in it.

Even in nature we find examples of such presence without disturbance. Certain gases—helium, neon, argon, krypton, xenon—remain chemically inert; they exist yet do not react. Likewise, the liberated or spiritually awakened being exists in the world but does not create further bondage. Such a life of inward freedom and non-attachment may be the greatest contribution one can offer to the harmony of all beings. **The wise continue to act, but without identification.** Thus the Vedāntic vision teaches that the true welfare of the world arises not merely from external activity but from inner freedom grounded in knowledge of the Self. One may continue to act selflessly for the good of others while rooted in the wisdom of the Vedas, knowing that the journey of the soul extends beyond this body and this lifetime.

Utility means X is useful for Y and Y is another desired state. But mokṣa is described as pūrṇatva (completeness), akṛtrima (not produced) and svabhāva-siddha (already true). So asking: "What is it useful for?" is like asking: "What is the utility of being complete?" Completion is not a tool toward something else. The "value" of mokṣa is the end of duḥkha (suffering born of ignorance and limitation). So it is not the gain of something new but removal of a false limitation. All "utility thinking" assumes: I am incomplete. I need something else to become complete. Vedānta's diagnosis is: The seeking never ends because the seeker is already complete but misidentified. So liberation is not "useful" in the ordinary sense—it is the ending of the very structure that asks for utility. So what happens after liberation? Vedānta is careful here. There is no "then what" in the psychological sense. Because "then what" belongs to time, becoming, and lack. From the standpoint of mokṣa no pursuit remains necessary. No deficiency remains to be solved. This is why it is described as ānanda (not pleasure, but fullness) and svastha (established in oneself).

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पाश्चात्यदर्शनेषु साम्यसूचनम् | *Pāścātya-darśaneṣu Sāmya-sūcanam*. **Indications of Parallels in Western Philosophy.**

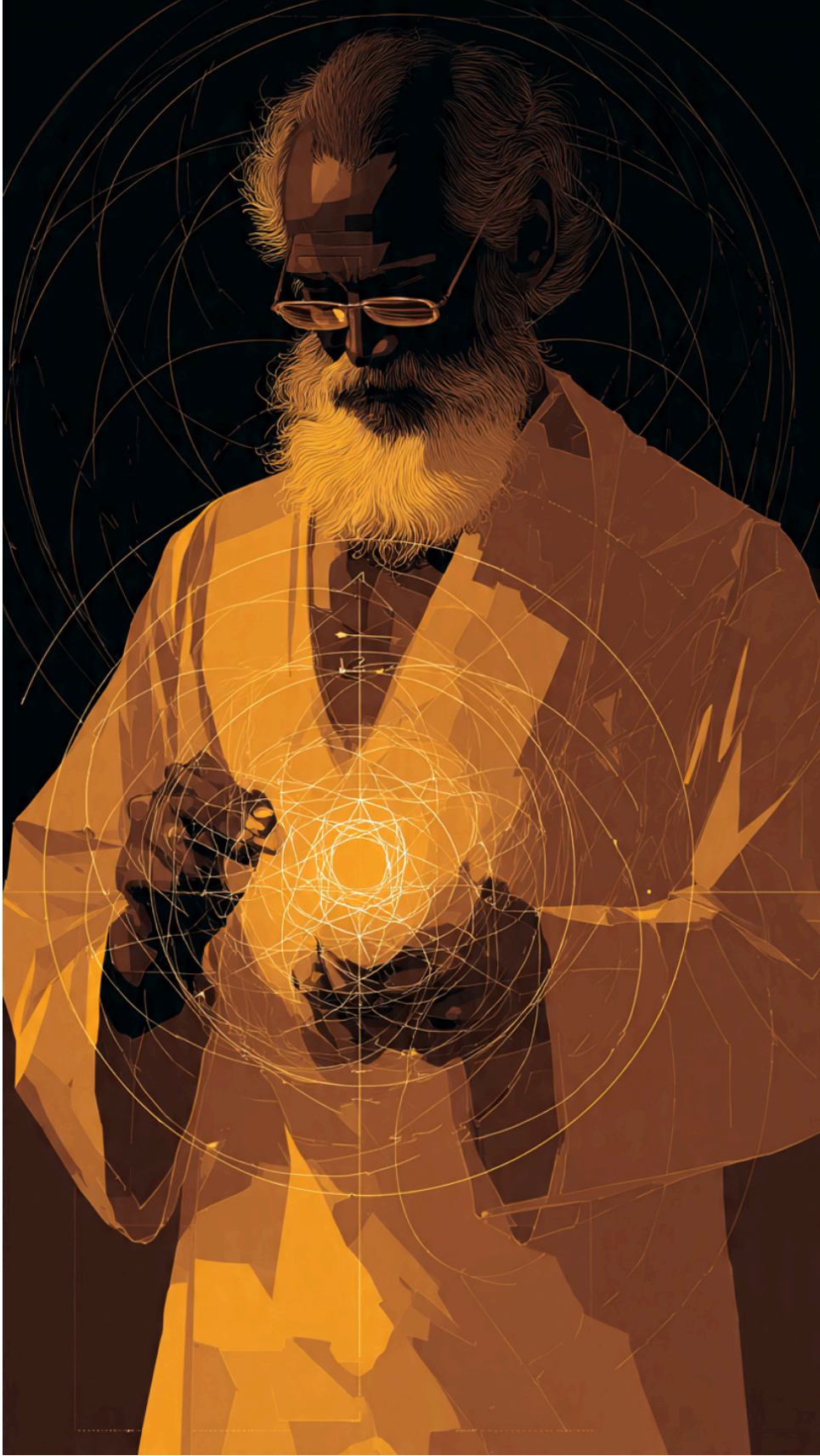
Meta-Epistemology / Limits of Science

Hilary Putnam

- Reason, Truth and History
  - Chapter 1: Brains in a Vat
- Key Idea: Reality cannot be fully objectified.

Pragmatic traditions in Western philosophy have emphasized utility as a measure of truth, equating validity with what works in practice. While this explains empirical success, it reduces knowledge to instrumentality. Vedānta accepts utility within the empirical domain but rejects it as a criterion for truth. The highest purpose of knowledge is liberation, not functionality. Thus, where Western thought culminates in usefulness, Vedānta culminates in freedom.

The śāstra does not aim at producing objects or improving conditions within the world; its sole purpose is the removal of ignorance. Modern science, however, excels precisely in enhancing worldly experience. When success is measured in terms of utility, efficiency, and comfort, the human mind naturally settles within the transactional domain. In such a condition, the pursuit of ultimate truth appears unnecessary—not because it has been refuted, but because it has been overshadowed. Thus, the preference for empirical knowledge is not always a conclusion of rigorous examination, but often a consequence of orientation toward utility. Vedānta challenges this orientation by revealing that no degree of worldly refinement can substitute for Self-knowledge.



## खण्डनम् १० - मूल्याङ्कनम् ।

### Refutation 10 - The Assessment

This inquiry began with a simple but foundational question: *Why do we believe in empirical evidence?* Not whether science works, but **why its method is trusted as a guide to truth**. Through systematic examination, we have shown that modern science does not claim certainty, metaphysical completeness, or philosophical finality. Its strength lies elsewhere: prediction, convergence, correction, and utility. These features make science extraordinarily powerful within its chosen domain. However, **power within a domain is not the same as authority over reality itself**. What modern science ultimately rests upon is not proof, but a set of **pre-empirical commitments**: that reality is ordered, that patterns exist, that the human mind can access those patterns, that repeated success tracks truth, and that survival-oriented knowledge is epistemically sufficient.

None of these commitments are themselves empirically demonstrable. They are **axioms**, accepted because without them scientific inquiry cannot begin. Science, therefore, does not stand on neutral ground; it stands on **faith-like foundational assumptions**, even if those assumptions are pragmatic, minimal, and often tacit. Vedānta does not deny this. Instead, it does something more radical and more honest: **it names these assumptions, limits their scope, and then transcends them**.

#### Assessments

##### Assessment 1: Empirical Success and Ontological Silence

We saw that every criterion by which empiricism justifies itself—prediction, convergence, correction, and utility—concerns **behavior of appearances**, not the **nature of being**. Prediction demonstrates regularity, not reality. Convergence demonstrates shared cognition, not correspondence with truth. Correction refines models, not foundational assumptions. Utility ensures survival, not ontological insight. An illusion can be predictable. A dream-world can be internally consistent. A false map can guide action effectively. None of these successes elevate appearance into truth. Vedānta anticipated this distinction millennia ago by separating: *vyavahāra* (transactional reality), from *paramārtha* (ultimate reality). Science operates impeccably within the former. It has no instruments, methods, or categories capable of reaching the latter.

## Assessment 2: The Category Error of Scientific Supremacy

The modern preference for empiricism over authority, revelation, reason, or intuition is often presented as a fair competition in which empiricism “wins by comparison.” Our analysis shows this framing to be mistaken. Vedānta never proposed a single method for all knowledge. It proposed **domain-specific pramāṇas**, each valid only within its own sphere. The error of modern thought is not its reliance on empiricism, but its **extension of empiricism beyond its legitimate domain**. When science claims to constrain belief by “reality itself,” it silently equates reality with what is measurable, observable, and objectifiable. This is not a discovery—it is a definition. What lies outside that definition is excluded by method, not refuted by evidence. Vedānta exposes this as a **category error**: using a tool designed for objects to adjudicate that which is not an object.

## Assessment 3: Consciousness, The Unavoidable Blind Spot

Perhaps the most decisive limitation of the empirical approach is its treatment of consciousness. Any attempt to objectify consciousness presupposes the very consciousness it seeks to explain. Science assumes consciousness as an observing instrument, a byproduct, or an emergent phenomenon—but never as **fundamental**. Vedānta reverses this hierarchy. Consciousness is not explained by reality; **reality is explained by consciousness**. The knower is not an accidental witness to the world but its very condition of appearance. No empirical method can validate or invalidate this claim, because every empirical method already presupposes the conscious subject. This is not a failure of science; it is a boundary condition. Vedānta begins precisely at this boundary. Considering consciousness as the ground we should know that Self is not an object. Self alone illumines the entire universe by its own light. The world is projected in Self alone and ultimately resolves back into Self. **Implication:** Reality does not stand independently; it appears within consciousness and returns to it. I am not the body, nor is the body mine; I am not even the intellect or related faculties. I am pure consciousness and bliss—the ever-present, unattached witness alone.

## Assessment 4: Survival Is Not the Measure of Truth

One of the most persuasive modern defenses of empiricism is evolutionary: creatures that trusted experience survived; those that did not perished. This explains why empirical trust works—but it also confines its authority. Evolution optimizes for survival, not for truth. A belief need only be *useful*, not *true*, to persist. Vedānta therefore rejects survival as an epistemic criterion. Liberation, not longevity, is its concern. Science stops where survival no longer matters. Vedānta begins there. Science stops where survival ends; Vedānta begins there.

## Assessment 5: Not Anti-Science, but Post-Empirical

This conclusion does not reject science. It restores it to its proper place. Science is the most refined system ever devised for navigating the world of appearances. Vedānta is the most rigorous system ever articulated for understanding the ground of those appearances. The two are not enemies—but neither are they equals. When science is mistaken for metaphysics, it becomes dogma. When empiricism is mistaken for truth, it becomes ideology. When Vedānta is reduced to belief, it becomes religion. Properly understood, Vedānta is neither belief nor speculation. It is **a science of being**, constrained not by instruments, but by direct realization.

### Core (Vedāntic) Rule

प्रमाणानां न सामर्थ्यं विषयेषु परस्परम् ।  
प्रत्यक्षं नानुमानेन न च तेनापि गृह्यते ||१०.१||

प्रमाणानाम् = of the means of knowledge (pramāṇas), न = not, सामर्थ्यम् = capability, power, competence, विषयेषु = in the domains / objects, परस्परम् = of one another, mutually, प्रत्यक्षम् = perception, न = not, अनुमानेन = by inference, न = not, च = and, तेन = by that (i.e., by perception) अपि = also, गृह्यते = is apprehended, is grasped.

*pramāṇānām na sāmartyaṃ viṣayeṣu parasparam |  
pratyakṣaṃ nānumānena na ca tenāpi grhyate ||10.1||*

**The means of knowledge have no mutual jurisdiction over each other's domains. What is grasped by perception is not known through inference, nor is what is inferred apprehended by perception.** न हि प्रमाणान्तरस्य विषयः प्रमाणान्तरस्य विषयः यथा प्रत्यक्षस्य विषयः नानुमानस्य न नुमानस्य विषयः प्रत्यक्षस्य। **One means of knowledge does not operate in the domain of another.** Just as what is known by perception is not known by inference, and what is known by inference is not known by perception.

This single rule **nullifies empiricism's universal claim**. Empiricism is the strongest pramāṇa for managing appearances; Vedānta is the only pramāṇa for knowing reality itself. Modern science answers the question: *How does the world behave?* Vedānta answers the deeper question: *What is the world, and who is the knower of it?* Empiricism works. Vedānta liberates. Empirical evidence constrains belief by appearances. Vedānta dissolves the one who is bound by belief. That is not a rejection of science. It is its completion. **The evolutionary success of trusting experience explains its dominance but does not confer metaphysical authority.** Vedānta anticipated this distinction millennia ago by situating sense-based learning within prakṛti and karma, while reserving truth for that which transcends bodily conditioning. Experience preserves the

organism; knowledge liberates the knower. To mistake evolutionary utility for ontological truth is precisely the ignorance Vedānta was formulated to dissolve.

**Empirical evidence does not constrain belief by reality itself. It constrains belief by what reality appears to be under human senses. Empirical evidence is trusted not as absolute truth, but as the least-wrong way we know to stay in contact with reality. Vedānta wins because it asks – and answers – what reality is, not merely how it behaves.** Vedānta stands unique in systematically addressing not only the nature of reality, but the identity of the knower, and providing a method for its direct realization.

न प्रत्यक्षं न अनुमानं न च कार्यसिद्धिता ।  
न साम्यं न पुनरावृत्तिः न प्रमाणं परमार्थतः ॥  
अविद्याया निवृत्त्यर्थं वेदान्तोऽयमुदाहृतः ।  
स्वयंसिद्धं चैतन्यं तत् सत्यं नापरं किञ्चन ॥१०.२॥

न (na) – not, प्रत्यक्षम् (pratyakṣam) – perception, अनुमानम् (anumānam) – inference

च (ca) – and, कार्यसिद्धिता (kārya-siddhitā) – success in action / utility, साम्यम् (sāmyam) – agreement / convergence, पुनरावृत्तिः (punarāvṛttiḥ) – repeatability, प्रमाणम् (pramāṇam) – valid means of knowledge, परमार्थतः (paramārthataḥ) – in the ultimate sense, अविद्यायाः (avidyāyāḥ) – of ignorance, निवृत्ति-अर्थम् (nivṛtti-arthaṁ) – for the removal, वेदान्तः अयम् (vedāntaḥ ayam) – this Vedānta उदाहृतः (udāhṛtaḥ) – is declared / taught, स्वयंसिद्धम् (svayaṁ-siddham) – self-established, चैतन्यम् (caitanyaṁ) – consciousness, तत् (tat) – that, सत्यम् (satyam) – truth, न अपरम् किञ्चन (na aparaṁ kiñcana) – nothing else whatsoever

na pratyakṣam na anumānam na ca kārya-siddhitā |  
na sāmyam na punarāvṛttiḥ na pramāṇam paramārthataḥ ||  
avidyāyā nivṛtṭy-arthaṁ vedānto'yaṁ udāhṛtaḥ |  
svayaṁ-siddham caitanyaṁ tat satyaṁ nāparaṁ kiñcana ||10.2||

**Neither perception, nor inference, nor practical success; neither consensus, nor repeatability—none of these are ultimate means of truth. Vedānta is taught for the sole purpose of removing ignorance. That self-established consciousness alone is the Truth—there is nothing else.**

Western philosophy, through diverse inquiries, has recognized that empiricism operates within the domain of appearances and cannot claim metaphysical finality. These recognitions, however, remain fragmented. Vedānta provides a systematic resolution by distinguishing levels of reality and assigning each means of knowledge its proper domain. In doing so, it neither opposes nor depends upon empiricism, but completes it. Thus, where Western inquiry reaches its boundary, Vedānta stands as its natural culmination.

# Concluding Summary

This inquiry began with a foundational question: not whether empirical science works, but why its method is trusted as a guide to truth. The analysis has shown that empirical success—prediction, convergence, correction, and utility—does not establish truth, but only the reliability of appearances. Science, though extraordinarily powerful within its domain, rests upon assumptions it cannot itself justify: the order of nature, the intelligibility of reality, and the trustworthiness of cognition. These are not derived from observation but presupposed by it. Thus empiricism, when elevated to a universal authority, becomes circular. Vedānta provides a principled resolution to this impasse by offering a domain-specific epistemology. It neither denies empirical knowledge nor competes with science on scientific terms. Instead, it clarifies that different means of knowledge are authoritative in different domains. Where science excels in prediction, control, and survival within *vyavahāra*, Vedānta addresses the foundational question science must presuppose but cannot answer: the nature of the knower and the reality that grounds all experience. The repeated equation of consensus, utility, corrigibility, or predictability with truth is shown to be a category error—confusing operational success with ontological validity. By distinguishing instrumental knowledge from liberative knowledge, and experiential conditioning from the removal of ignorance, Vedānta explains both why empirical trust dominates human cognition and why it necessarily fails to deliver ultimate truth. Evolutionary success, technological power, and methodological self-correction refine engagement with appearances; they do not penetrate the nature of being itself. The culmination of Vedāntic inquiry is not endless revision but the dissolution of the knower-known duality—a closure science, by its very structure, cannot reach.

अतः अन्तिमनिरणयो न विज्ञानविरोधी, अपि तु अनुभवोत्तरः इति बोध्यः। नामरूपात्मकस्य व्यवहारजगतः सञ्चरणाय विज्ञानं अनिवार्यमेव, किन्तु यत् वस्तुकरणातीतं तत्र न तस्य योग्यता, न च अधिकारः। अनुभवजन्यं ज्ञानं दृश्यपदार्थानां व्यवहारं कथं प्रवर्तते इति विवृणोति; वेदान्तः तु किं वस्तुतः अस्ति, तथा च दृश्यस्य ज्ञाता कः इति परमार्थतया प्रकाशयति। यत् केवलं जीवितरक्षणोपयोगि तत् पारमार्थिकसत्यं मन्यमानता एव सा अविद्या, यां वेदान्तः निवर्तयितुमिच्छति। एषा भेददृष्टिः सम्यगवगता चेत्, विज्ञानवेदान्तयोः विरोधः न संधिना, अपि तु स्पष्टबोधेनैव विलीयते। *ataḥ antima-niraṇayo na vijñāna-virodhī, api tu anubhavottaraḥ iti bodhyaḥ। nāma-rūpātmakasya vyavahāra-jagataḥ sañcaraṇāya vijñānaṃ anivāryam eva, kintu yat vastu-karaṇātītaṃ tatra na tasya योग्यता, na ca adhikāraḥ। anubhava-janyaṃ jñānaṃ dṛśya-padārthānāṃ vyavahāraṃ kathaṃ pravartate iti vivṛṇoti; vedāntaḥ tu kiṃ vastutaḥ asti, tathā ca dṛśyasya jñātā kaḥ iti paramārthatayā prakāśayati। yat kevalaṃ jīvita-rakṣaṇopayogi tat pāramārthika-satyaṃ manyamānatā eva sā avidyā, yāṃ vedāntaḥ nivartayitum icchatī। eṣā bheda-dṛṣṭiḥ samyag-avagatā cet, vijñāna-vedāntayoḥ virodhaḥ na sandhinā, api tu spaṣṭa-bodhenaiva vilīyate।*

The final verdict is therefore not anti-scientific, but post-empirical. Science remains indispensable for navigating the world of names and forms, yet it is neither equipped nor authorized to pronounce upon that which transcends objectification. Empirical knowledge explains how phenomena behave. Vedānta reveals what is, and who the knower truly is. To mistake survival-oriented success for truth is the very ignorance Vedānta seeks to remove. When this distinction is clearly understood, the apparent conflict between science and Vedānta dissolves—not by compromise, but by right understanding.

### Science refines experience whereas Vedānta resolves it!

प्रमाणसिद्धं यत् तत् सापेक्षम् । सापेक्षं न परमार्थः । प्रमाणं यत् प्रकाशयति, तत् प्रमाणैर्न सिद्ध्यति । अनुभवविषयाः प्रमेयाः अनुभवप्रकाशकं चेतनम् । विज्ञानं विषयान् परीक्षते वेदान्तः विषयत्वमेव । यत्र विज्ञानं विरमति तत्र वेदान्तोऽवतिष्ठते । सत्-चित्-आत्मा प्रमाणाधारः न प्रमाणविषयः । तस्मात् ब्रह्म न सिद्ध्यति— सिद्धेः एव तत् स्वरूपम् ॥ *pramāṇa-siddham yat tat sāpekṣam | sāpekṣam na paramārthaḥ | pramāṇam yat prakāśayati, tat pramāṇair na siddhyati | anubhava-viśayāḥ prameyāḥ, anubhava-prakāśakam cetanam | vijñānam viśayān parīkṣate, vedāntaḥ viśayatvam eva | yatra vijñānam viramati, tatra vedānto'vatiṣṭhate | sat-cit-ātmā pramāṇa-ādhāraḥ, na pramāṇa-viśayaḥ | tasmāt brahma na siddhyati — siddheḥ eva tat svarūpam* ॥

**That which is established by proof is dependent; what is dependent cannot be ultimate. That which makes proof possible cannot itself be proven. Objects of experience are knowable entities; consciousness is that which illuminates experience itself. Science examines objects; Vedānta examines objecthood itself. Where empirical method necessarily halts, Vedānta stands. Being-consciousness-self is the ground of all knowing, not an object of knowledge. Therefore Brahman is not something to be proven— it is the very nature of proof itself.**

रामगीता-सम्मतिः | *rāmagītā-sammatih*. **Confirmation from the Rāma Gītā.** Bhagavān Rāma—**presented as a teacher of Brahmavidyā, not merely as an object of bhakti.** This culmination of knowledge as direct realization of the Self is also affirmed in the Rāma Gītā of the Adhyātma Rāmāyaṇa, where Bhagavān Rāma teaches that the entire universe is none other than the Self, realized inwardly by the seeker. यावन्न पश्येदखिलं मदात्मकं ... *yāvanna paśyed akhilaṁ mad-ātmakam* [Adhyātma Rāmāyaṇa - 7.5.58] **Until one realizes that the entire universe is of My very nature, one should remain devoted to My worship. For such a faithful and intensely devoted seeker, I become directly realized in the heart at all times.** Liberation is attained only through knowledge—not through actions nor by any other means. Beings are bound by ignorance and are freed through knowledge.” Truth is not produced, achieved, or engineered—it is revealed by removing ignorance.

# Epilogue

**T**ruth is not time bound therefore it can be found instantly. Modern science struggles with the fundamental category error in accepting Vedantic Verdict. Modern science believes that the method of knowing (pramāṇa / proof) is capable of reaching all domains of reality which is not true simply because each means of knowledge operates only within its own domain. Empirical science = pratyakṣa + anumāna. Both are unreliable for knowing the truth. Pratyakṣa anubhav is senses based. Senses are always biased (me and mine). anumana is inference (once again not real). These operate only on objects (viṣaya) within nāma-rūpa (appearance). But Brahman / Ātman = not an object. It is not measurable. It is not inferable. Therefore: A method designed for objects can never reach that which is not an object.

**This is not a limitation of progress – it is a limitation of category.**

Infinite Regress of Empirical Inquiry is like peeling one onion layer after another. R1→R2→R3→... Each “deeper” discovery only reveals: a more subtle layer of appearance. Vedāntic Insight tells every empirical discovery: presupposes prior structure. Each explanation: leads to a deeper explanation. This is अनवस्था (infinite regress). Therefore, no amount of temporal progression can convert the relative into the absolute. Truth is absolute which never changes no matter what.

Time cannot produce the timeless. Time cannot deliver the timeless. The belief: “Eventually, truth will be found” assumes: Truth ∈ Future Time. Vedānta rejects this completely. Truth (Brahman) is: नित्य (eternal) & सिद्ध (already accomplished). Time (kāla): belongs to prakṛti is itself an object of knowledge. Therefore, that which is within time cannot produce that which is beyond time. न हि कृतकस्य नित्यत्वम् | The produced can never be eternal. If truth were time-dependent, it would not be truth. Truth is absolute (independent). अन्धं तमः प्रविशन्ति येऽविद्यामुपासते | [Īśāvāsya Upaniṣad]. Those who take the empirical (avidyā) as ultimate enter darkness because they mistake the means for the end.

**Modern science assumes: Observer is secondary or emergent**  
**Vedānta asserts: Observer (चेतना / साक्षी) is primary.**

All empirical knowledge depends on: Knowledge = Subject + Object + Pramāṇa. But Science studies objects using instruments (extended senses). It never investigates: the subject itself. The knower cannot be objectified without presupposing itself. Therefore, any system that ignores the knower can never arrive at total truth. Science operates through consensus, repeatability, and

public verification. Vedānta asserts: Truth is aparokṣa (immediate) and self-revealing. Collective validation applies to objects. Truth (Ātman) is the very subject. Therefore, it cannot be voted upon, experimentally shared or institutionally verified. **नायमात्मा प्रवचनेन लभ्यः** | [Muṇḍaka Upaniṣad 3.2.3]. Not attained by discourse, intellect and learning.

## Instantaneity of Truth

Science:

$$\text{Knowledge} = \lim_{t \rightarrow \infty} \text{Refinement}$$

Vedānta:

$$\text{Truth} = \text{Avidyā-Nivṛtti (removal of ignorance)}$$

Truth is not produced. It is revealed when ignorance ends. Classic Analogy of Rope / Snake. Rope mistaken as snake. Knowledge does not create rope. It removes errors. Therefore, Truth is not reached in time — it is recognized instantly. “Time can refine appearance, but it can never reveal that which is beyond appearance”. Many western philosophers, scientists and elementary thinkers have visited Bharat (India) and talked to rishis, munis, saints and vedic sadhus in remote places for centuries in order to learn the secrets of human life, the universe and Supreme. Here is a fresh incident in public. Reflecting on a meeting of Cosmologist Carr Barron with Sudguru (<https://www.youtube.com/watch?v=gG8tupcGRMs>), inquiring to learn the possibility where modern science meets spirituality and both together find the answer of truth. The answer is actually already found in the Indian spiritual realm. The only part left out is for modern science to accept it. Modern science, by design, investigates the **observed** and therefore remains confined to objects (viṣaya) within nāma-rūpa. However, every observation presupposes an **observer** whose nature it does not examine. This is not an incompleteness of progress but a limitation of method. No inquiry that objectifies reality can reveal that which is not an object.

Vedānta resolves this by reversing the direction of inquiry—from “**what is that?**” to “**who is the knower?**”. The observer cannot be known as an object; it is self-revealing (svayaṁ-siddha) and recognized through direct inquiry, not empirical means. This methodological shift—exemplified by Ramana Maharshi—is not mystical but epistemically necessary. Thus, science reaches truth not by extending observation indefinitely, but by transcending object-orientation. Where inquiry turns from the seen to the seer, knowledge culminates not in description, but in realization. *“Modern science will be able to find truth (like Vedanta) when it stops working on “observed” and starts working on who is “observing”. Science will be able to see the truth only when it stops questioning “what is that?” and starts questioning “Who am I?”. Something that elementary thinkers and seers like Shree Ramana Maharshi did in the 19th century. For that science will have to wear the spiritual lense prescribed by **Vedanta**”.*

# Annexure

## Vedāntic Pramāṇas vs Empirical Claims

<b>Vedāntic Pramāṇa</b>	<b>What It Validly Knows</b>	<b>Empirical Claim It Is Mistaken For</b>	<b>Why Empiricism Fails Here</b>	<b>Vedāntic Verdict</b>
<b>Pratyakṣa</b> (Perception)	Sensory appearances (nāma-rūpa)	"Observation reveals reality"	Senses grasp effects, not essence	Valid but limited.
<b>Anumāna</b> (Inference)	Relations within phenomena	"Reason explains existence"	Inference presupposes perception	Conditional
<b>Upamāna</b> (Comparison)	Similarity recognition	"Models mirror reality"	Models are analogies, not ontology	Instrumental
<b>Arthāpatti</b> (Postulation)	Resolving contradictions	"Hidden entities are real"	Postulates save coherence, not truth	Provisional
<b>Anupalabdhi</b> (Non-cognition)	Absence of objects	"No evidence = no reality"	Absence of perception ≠ non-being	Invalid inference
<b>Śabda (Veda)</b>	Non-empirical truths (Brahman, Ātma)	"Revelation is belief-based"	Vedic śabda is apauruṣeya	Final authority
<b>Aparokṣa-anubhava</b> (Immediate realization)	Self-luminous reality	"Subjective experience"	Not mediated by mind or senses	Supreme pramāṇa

## Epistemic Limits of Empiricism in Vedāntic Analysis

Empirical Claim	Vedāntic Analysis	Why Claim Fails as Truth
"It predicts"	Prediction = pattern within Māyā.	Illusions are predictable
"It converges"	Consensus = shared ignorance.	Majority ≠ truth
"It corrects"	Correction operates within error.	Cannot self-ground
"It works"	Utility = survival value.	Survival ≠ reality
"It is objective"	Objectivity presumes subject.	Subject is never object
"It is repeatable"	Repetition ≠ being.	Stability ≠ existence
"It is measurable"	Measurement excludes non-objects.	Brahman is not measurable
"It is falsifiable"	Negation applies only to propositions.	Truth is not propositional

## Domain Distinction

Domain	Valid Pramāṇa	Goal	Empiricism's Status
<b>Vyavahāra</b> (Transactional world)	Pratyakṣa + Anumāna	Survival, prediction	Supreme
<b>Prātibhāsika</b> (Illusory)	Perception	Error correction	Misleading
<b>Paramārtha</b> (Absolute)	Śabda → Aparokṣa	Liberation	Inapplicable

## Pramāṇātītopaniṣad Repetition of Verses as collection.

तर्कः कल्पनया सिद्धः सिद्धवस्त्वनपेक्षया । अस्तित्वे सन्दिग्धमात्रे न सत्यं स निषेधति ॥१.१॥  
प्रत्यक्षा दृश्यते लोके प्रयोगैः पुनरावृता । एकं फलमुपागच्छन् बहवः संमतिं ययुः ॥२.१॥  
इन्द्रियैः सविकारेभ्यः जातिभेदेन सीमितम् । सार्वजनिकमित्येतत् प्रत्यक्षा न तु सर्वथा ॥२.२॥  
इन्द्रियाणि न तुल्यानि न दृष्टिः सर्वदेहिनाम् । लोकसम्मतिरित्युक्तं भ्रान्त्यैवोपनिबध्यते ॥२.३॥  
इन्द्रियार्थसमायोगात् ज्ञानं जायेत सन्नतम् । व्यभिचारि च तद् ज्ञेयं प्रत्यक्षा न तु निश्चिता ॥२.४॥  
देवनाम्ना सहस्राणि जनाः कुर्वन्ति यद्यपि । न तेन वस्तु तदभावं त्यजेत् सत्यं न बाध्यते ॥२.५॥  
यः पश्येत् स विधिं याति इन्द्रियैः समवस्थितैः । तुल्यदृष्टिर्न सर्वेषां सामान्यं तेन केवलम् ॥२.६॥  
श्वानस्यैकं जगत् सत्यं खगानां नादरूपकम् । मानवानां वर्णलोकः कस्यैतत् परमार्थतः ॥२.७॥  
मानुषेन्द्रियसिद्धं यत् प्रमाणं परिकीर्त्यते । तद् विज्ञानं मनुष्याणां सीमा तस्य न लङ्घ्यते ॥२.८॥  
न खगाः न पशवो यत्र न कीटाः न सरिसृपाः । साक्षिणो ज्ञानमार्गस्य तद् विज्ञानं कथं समम् ॥२.९॥  
पशुकीटपतङ्गानां मानवस्य च चेतना । यत्रैकतत्त्वसंलग्ना स वेदः सार्वभौमिकः ॥२.१०॥  
न जातिर्न वपुर्भेदो नेन्द्रियाणां विशेषता । ज्ञानाधिकारिणां वेदे सर्वे जीवाः समाः स्मृताः ॥२.११॥  
न जातिर्न वपुर्भेदो नेन्द्रियाणां विशेषता । ज्ञानाधिकारिणां वेदे सर्वे जीवाः समाः स्मृताः ॥२.११॥  
यत्रैकं तत्त्वमाधारः सर्वजीवनिवासिनाम् । तद् विज्ञानं महादृष्टं लोकतात्त्विकमुच्यते ॥२.१२॥  
बाह्यवस्तुनिबद्धं यत् ज्ञानं मानुषबुद्धिजम् । तद् दोषसंशयाकीर्णं नित्यमेव प्रवर्तते ॥३.१॥  
बोधे नश्यति भोक्ता च भेदोऽप्यस्तमुपैति हि । न संशोधनमत्रास्ति विद्यायाः सिद्धिरुच्यते ॥३.२॥  
देहसंरक्षणार्थाय ज्ञानं जातं इन्द्रियाश्रितम् । प्रवृत्तौ सिद्धिमाप्नोति तत्त्वे तु न प्रकाशते ॥४.१॥  
विकासेन समर्थं यत् तदेव पुनराचरन् । सत्यबुद्धिर्भवत्यत्र न तु तत्त्वावबोधकः ॥४.२॥  
अनुभूतिपराभ्यासात् सङ्गो वर्धते देहगे । संसारः पुष्यते नित्यं न तु विद्या विवर्धते ॥४.३॥  
यावत् प्राणधृतेः ज्ञानं तावत् प्रकृतिगोचरम् । यत्र नाशोऽविद्यायाः स वेदान्तः परो मतः ॥४.४॥  
यावत् प्राणधृतेः ज्ञानं तावत् प्रकृतिगोचरम् । यत्र नाशोऽविद्यायाः स वेदान्तः परो मतः ॥४.४॥  
प्रत्यक्षं न स्वतो सिद्धं श्रद्धामूलं हि सर्वथा । ऋतं पूर्वं समाश्रित्य विज्ञानं प्रवर्तते ॥५.१॥  
पुनरुक्त्या दृढं भाति यदज्ञानं प्रवर्तते । मायामात्रे स्थितं तनु सत्यबोधं न गच्छति ॥५.२॥  
इन्द्रियं मनसो दासं प्रमाणं श्रद्धयाश्रितम् । प्रमाणानां न सिद्धिर्हि व्यवहारस्ततोऽल्पकः ॥५.३॥  
इन्द्रियं मनसो दासं प्रमाणं श्रद्धयाश्रितम् । प्रमाणानां न सिद्धिर्हि व्यवहारस्ततोऽल्पकः ॥५.३॥  
न मानुषप्रणीतत्वं वेदे प्रमाणकारणम् । अपौरुषेयशब्दत्वात् स्वयंसिद्धः स एव हि ॥६.१॥  
न सर्वसुलभं सत्यं नासत्यं दुर्लभं मतम् । अधिकारवशादेव ज्ञेयं तत्त्वं न दोषतः ॥६.२॥  
तर्केण न हि तत्त्वाप्तिः बुद्धिः सीम्नि प्रवर्तते । अतर्क्यं परमं सत्यं वेदान्ते प्रतिपादितम् ॥६.३॥  
न स्वानुभूतिमात्रेण सत्यबोधोऽवसीयते । श्रुत्या युक्त्या च साध्यं तु निदिध्यासेन सिद्ध्यति ॥६.४॥  
दोषे दोषो निवार्येत प्रमाणैः स्वस्वगोचरैः । प्रमाणानां तु दोषाणां न प्रमाणं कदाचन ॥६.५॥  
व्यवहारे जयत्येव अनुभवो न तु तत्त्वतः । अल्पे सिद्धिं विज्ञानं याति भूमानं न स्पृशत्यसौ ॥६.६॥  
विश्वासो न केवलो धर्मे विज्ञानेष्वपि दृश्यते । आधारकल्पनां विना न ज्ञानं किञ्चिदस्ति हि ॥७.१॥  
विज्ञानं दृश्यवस्तुनां चेतनायास्तु दर्शनम् । वेदान्तः सूचयत्यन्तः द्रष्टारं न तु दृश्यकम् ॥७.२॥  
न विश्वासात् समुत्पन्ना हिंसा लोके कथञ्चन । दर्पाहंकारसंयुक्ता सा भवत्यनुशासिनी ॥७.३॥  
विश्वासबन्धनं लोके न शक्यं त्यक्तुमात्मनः । भेदस्तु तस्य रूपेण न तु तत्त्वेन विद्यते ॥७.४॥  
अहंकारो हि मूलं स्यात् विवादक्रोधसंभवः । विवेकविनयाभ्यां तु शमं याति मनो नरः ॥७.५॥  
उदगत्य शान्त्यर्थमिदं ज्ञानं यद्युत्थितं भवेत् । पुनर्हिंसायां पतति तन्मार्गो न विमुक्तये ॥७.६॥  
न विश्वासो न विज्ञानं दोषाय स्वयमेव हि । अहंकारवशादेव विकृतिः सर्वनाशिनी ॥७.७॥  
गणितैः कल्प्यते विश्वं दृश्यरूपे व्यवस्थितम् । न तु तत्त्वरसस्पर्शो नामरूपातिलङ्घनात् ॥८.१.१॥  
सम्भावनाबलाज्ज्ञानं कार्यसिद्धिं प्रपश्यति । निश्चयः स न सत्यस्य अविद्याक्षेत्रवर्तनात् ॥८.१.२॥  
वाचारम्भणमात्रेण भेदो लोके प्रदर्श्यते । वाक्प्रसूतं जगत्सर्वं सत्यं तत्र न लभ्यते ॥८.१.३॥  
हितं नियन्त्रणमेवापि पूर्वमेव प्रकल्प्यते । ततः प्रमाणसीमायां सत्यबोधः प्रवर्तते ॥८.१.४॥  
अर्थहीनं यदज्ञानं कथं सत्यं भवेन्नु तत् । निर्मुक्त्यैव हि बोधस्य सत्यत्वं समुपागतम् ॥८.१.५॥

बहुसंमतमात्रेण न सत्यं सम्प्रसीदति । बलप्रवृत्तया दृष्ट्या साक्षितत्वं विलुप्यते ॥८.१.६॥  
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 न साम्यं न पुनरावृत्तिः न प्रमाणं परमार्थतः ॥  
 अविद्याया निवृत्त्यर्थं वेदान्तोऽयमुदाहृतः ।  
 स्वयंसिद्धं चैतन्यं तत् सत्यं नापरं किञ्चन ॥१०.२॥

## Glossary of Technical / Difficult Terms

Word	Meaning (Simple and Precise)
Absolute Truth	Reality that does not change
Abstraction	Simplifying by removing details
Anumāna	Inference (logical reasoning)
Anupalabdhi	Knowledge of absence (non-perception)
Aparokṣa Anubhava	Direct, immediate realization (not mediated by senses)
Approximate Truth	Something that works but may not be fully real
Approximation	Close but not exact representation
Arthāpatti	Postulation to resolve contradictions
Avidyā	Ignorance of true reality
Axiom	Assumption taken as true without proof
Bayesian Updating	Revising belief based on new evidence
Boundary Condition	Limit within which a system operates
Brahman	Absolute, infinite reality
Causality	Relationship of cause and effect
Consciousness	That which knows or illuminates experience
Consensus	General agreement among people
Constraint	Limitation or boundary
Correlation	Two things appearing related, not necessarily causally
De-identification	Recognizing true self beyond body/mind
Determinism	Idea that everything follows fixed causal laws
Domain	Area where a method or idea applies
Duality	Separation between subject and object
Emergence	Complex properties arising from simpler systems

Empiricism	Knowledge based on sensory experience and observation
Entropy (Information)	Measure of uncertainty
Epistemic	Related to knowledge or knowing
Epistemic Validity	Validity within a system of knowledge
Epistemology	Study of knowledge—how we know, what counts as valid knowledge
Falsifiability	Ability of a claim to be proven false
Framework	System of ideas or structure
Hypothesis	Proposed explanation to be tested
Idealism	View that reality is fundamentally mental or consciousness-based
Identification	Mistaking self for body/mind
Indeterminism	Idea that not everything is causally determined
Information	Reduction of uncertainty
Instrumentalism	View that theories are tools, not necessarily true
Inter-subjective	Shared agreement among multiple observers
Law (Scientific)	Regular pattern observed in nature
Liberation (Mokṣa)	Freedom from ignorance and bondage
Limitation	Inherent restriction
Māyā	Illusory appearance of the world
Measurability	Ability to quantify something
Metaphysics	Inquiry into ultimate reality beyond physical observation
Model	Simplified representation of reality
Nihilism	Denial of meaning or truth
Noise	Random or irrelevant data

Non-duality (Advaita)	Absence of separation; all is one reality
Noumenon	Reality as it is in itself, beyond perception
Object	That which is experienced or known
Objectivity	Independence from personal bias
Observability	Ability to be perceived by senses or instruments
Ontological	Related to the nature of existence
Ontological Truth	Truth about what truly exists
Ontology	Study of reality—what truly exists
Paradigm	Dominant way of thinking in a field
Paramārtha	Absolute reality beyond appearance
Phenomenon (Phenomena)	That which appears to the senses
Postulate	Assumed principle for reasoning
Pragmatism	Truth judged by usefulness
Pramāṇa	Valid means of knowledge
Pramāṇa-phala	Result of valid knowledge
Pramātā	Knower (subject)
Prameya	Object of knowledge
Pratyakṣa	Perception through senses
Predictability	Ability to forecast outcomes
Probability	Likelihood of an event
Projection	Partial representation of a whole
Rationalism	Knowledge based on reasoning and logic
Realism	Belief that reality exists independently of observation
Realization	Direct understanding of truth
Reductionism	Explaining complex things by simpler components

Relativism	Truth depends on perspective
Repeatability	Ability to reproduce results consistently
Representation	Symbolic depiction of something
Śabda	Scriptural testimony (Vedic authority)
Scope	Extent of applicability
Self (Ātman)	True inner reality of the individual
Signal	Meaningful data
Simulation	Imitation of real-world process
Skepticism	Doubt about knowledge claims
Statistical Inference	Drawing conclusions from data
Subject	The experiencer, the knower
Subjectivity	Dependence on personal perspective
Tattva	Ultimate truth or reality
Theory	System of explanations supported by evidence
Underdetermination	Multiple explanations possible for same evidence
Upamāna	Knowledge through comparison or analogy
Utility	Practical usefulness
Vyavahāra	Transactional or practical reality (world of experience)
Witness (Sākṣī)	Conscious observer beyond mind

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## About the Author

भारद्वाज गोत्रोत्पन्नोहम्  
भारद्वाज आंगिरस बार्हस्पत्य त्रिप्रवरान्वितोहम्  
शुक्ल यजुर्वेद आन्तर्गतो  
वाजसनेयी माध्यन्दिन शाखाध्यायी  
जानी बाळकृष्ण आत्मजः / तस्य पुत्रः  
मेष नाम राशिः  
अनुप कुमार शर्मा



**Bharadwaja** clan  
**Bharadwaja, Angirasa,**  
**Barhaspatiya**, accompanied by  
the three great Pravaras. Within  
the **Shukla Yajurveda.**  
**Vajrasattva Madhyandin**  
**Shakhadhyaayi. Jani**  
**Balkrishna's** son. **Aries** Moon  
Sign: **Anup** Kumar Sharma

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"प्रामाणप्रमेयतीतं ब्रह्म" ब्रह्म (ईश्वर) प्रमाणात् (ज्ञानसाधनम्) प्रमेय (ज्ञानस्य विषयाः) च परम् इति अर्थः । एषः वेदान्तदर्शनस्य महत्त्वपूर्णः सिद्धान्तः अस्ति यस्मिन् ईश्वरः इन्द्रियाणां, तर्केन, लौकिकज्ञानेन वा पूर्णतया ज्ञातुं न शक्यते इति वदति।

**"Pramanaprameyaateetam Brahma" means that Brahman (Supreme) is beyond pramanas (means of knowledge) and prameya (objects of knowledge).**

**This is an important principle of Vedanta philosophy which states that Brahman cannot be fully known by the senses, logic or worldly knowledge.**



ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः  
पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।  
वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः  
सर्वं शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

om dyauḥ śāntir antarikṣaṃ śāntiḥ  
pṛthivī śāntir āpaḥ śāntir oṣadhayaḥ śāntiḥ |  
vanaspatayaḥ śāntir viśve devāḥ śāntir brahma śāntiḥ  
sarvaṃ śāntiḥ śāntir eva śāntiḥ sā mā śāntir edhi ||  
om śāntiḥ śāntiḥ śāntiḥ ||

**Om. May there be peace in the heavens, peace in the atmosphere, peace upon the earth. May the waters be peaceful; may the herbs be peaceful; may the trees be peaceful. May all the divine powers be peaceful; may Brahman be peace. May everything be peaceful. Peace alone is peace. May that peace come to me (to us). Om, peace, peace, peace.**