

Aspects of Technical Writing in Indian Research Methodology

Dr. JSR Prasad,
Professor & Head, Dept. of Sanskrit Studies,
School of Humanities,
University of Hyderabad – 500 046
jsrprasad@uohyd.ac.in



The Wonder that is Sanskrit!

- Sanskrit literature is one of the most ancient literatures considered by the critics of all times. Vedic knowledge is the fountain head of *sanātana dharma*. Entire Vedic knowledge has been classified into fourteen knowledge bases. Out of the fourteen knowledge bases, darśanas such as, *Vyākaraṇa*, *Nyāya*, *Mīmāṃsā*, have elaborated the ancient Vedic thought.
- Apparently the first epic in classical Sanskrit, the *Rāmāyaṇa* drew the attention of the scholars from nook and corners of the world, due to its wonderful narration of cherished Indian values, culture and ethics. It is almost $\frac{1}{4}$ in size to the *Mahābhārata*, the only other celebrated Indian epic.

Contd...

- The Mahābhārata has been considered ten times bigger to the combined size of the famous 'Iliad' and 'Odyssey' of Greek literature. Sage Panini's Aṣṭādhyāyī, which is the base of Sanskrit grammar today, lists about 4000 aphorisms.
- Panini has encrypted the entire language into these many handful of aphorisms. Apart from published texts, still there are thousands of unpublished manuscripts available all over the world. That means, there is tons of Sanskrit literature that needs further scientific exploration.

Methodology in Sanskrit Texts

- Database of knowledge creation and its classification gives a definite structure to any universal literature, provided, it follows a proper research methodology. Without this, the structure of any literature is incomplete.
- As stated before, the śāstrakāras have followed certain research methods and methodology that are conceptually same in the modern methodology. Once this argument is accepted then it is much easier for us to explain the underlying methodology that is implicitly or sometimes explicitly demonstrated by the Vedic seers.

Understanding Methodology

- Research methodology is a path to find a solution to a research problem or question. It involves several steps as defining the research problem, hypothesizing, testing, analyzing and so on. Extensive research methods contributed to the scientific knowledge base of western countries. A hypothesis is an integral part of research methodology. It is a specific statement of prediction. But it is to be noted here that, all studies does not require a hypothesis in Indian context.

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- Investigating the real nature of the padārthas in shastras is called a 'siddhānta'. It is a quest for knowledge in search of truth. Pramāṇas help us in investigating the real nature of the phenomenon. Some exclusive technical devices like 'Anubandha catuṣṭaya' (four fold connections), 'Saṅgati's (six types of content connectors) and research methods like 'Tantrayuktis' etc., are mentioned in Sanskrit scriptures. Utilization of these technical devices and methods is quite evident in the textual commentary traditions of 'vārtika', 'bhāṣya', and 'vyākhyāna'.

Vidyāsthānas

*"Taxila was of special interest for the scientists in Alexander's train, as being one of the leading seats of Hindu learning, where crowds of pupils, sons of princes and wealthy brāhmaṇas resorted to study the three **Vedas** and **eighteen accomplishments**."* (Prof. Beniprasad, The State in Ancient India)

18 Vidyas

1 **Vedas**
Rigveda, Samaveda,
Yajurveda and Atharvaveda

4

+

2 **Vedanga**
Shiksha, Vyakaran, Nirukta,
Chhanda, Jyotisha, Kalpa

6

+

3 **Upanga**
Puranas (+ Uppuranas)
Nyaya (+ Vaisheshiki)
Mimansa (Purva & Uttara)
Dharma Shashtra (+ Ramayana,
Mahabharata, Sankhya, Yoga, Pashupat,
Vaishnava)

4

+

4 **Upaveda**
Ayurveda, Dhanurveda,
Gandharvaveda,
Arthashashtra

4

= 18

- अथ सर्वेषां शास्त्राणां भगवत्येव तात्पर्यं साक्षात्परम्परया वेति समासेन तेषां प्रस्थानभेदोऽत्रोद्दिश्यते । तथा हि-ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेद इति वेदाश्चत्वारः ।
- शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति वेदाङ्गानि षट् । पुराणन्यायमीमांसा धर्मशास्त्राणि चेति चत्वार्युपाङ्गानि । अत्रोपपुराणानामपि पुराणेऽन्तर्भावः ।
- वैशेषिकशास्त्रस्य न्याये, वेदान्तशास्त्रस्य मीमांसायां, महाभारतरामायणयोः सांख्यपातञ्जलपाशुपतवैष्णवादीनां धर्मशास्त्रे, मिलित्वा चतुर्दश विद्याः । तथाचोक्तं याज्ञवल्क्येन (१।३)

पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥ इति ।

- एता एव चतुर्भिरुपवेदैः सहिता अष्टादश विद्या भवन्ति । आयुर्वेदो धनुर्वेदो गन्धर्ववेदोऽर्थशास्त्रं चेति चत्वार उपवेदाः । सर्वेषां चाऽऽस्तिकानाम् एतावन्त्येव शास्त्रप्रस्थानानि । अन्येषामप्येकदेशिनाम् एतेष्वेवान्तर्भावात् । (M.S.)

64 ancient arts (चौंसठ कलाएँ)

- 1) Geet vidya (गीत विद्या): art of singing
- 2) Vadya vidya (वाद्य विद्या): art of playing on musical instruments
- 3) Nritya vidya (नृत्य विद्या): art of dancing
- 4) Natya vidya (नाट्य विद्या): art of the theatricals
- 5) Alekhya vidya (आलेख्य विद्या): art of painting
- 6) Viseshakacchedya vidya (विशेषकच्छेद्य विद्या): art of painting the face and body with color
- 7) Tandula-kusuma-bali-vikara (तण्डुल-कुसुमबलिविकार): art of preparing offerings from rice and flowers
- 8) Pushpastarana (पुष्पास्तरण): art of making a covering of flowers for a bed
- 9) Dasana-vasananga-raga (दशनवसनंगराग): art of applying preparations for cleansing the teeth, cloths and painting the body
- 10) Mani-bhumika-karma (मणिभूमिका-कर्म): art of making the groundwork of jewels
- 11) Sayyan-racana (शयनरचन): art of covering the bed
- 12) Udaka-vadya (उदकवाद्य): art of playing on music in water
- 13) Udaka-ghata (उदकाघात): art of splashing with water
- 14) Citrascha-yoga (चित्राश्च योगा): art of practically applying an admixture of colors
- 15) Malya-grathana-vikalpa (माल्यग्रथनविकल्प): art of designing a preparation of wreaths
- 16) Sekharapida-yojana (शेखरकापीडयोजन): art of practically setting the coronet on the head
- 17) Nepathya-yoga (नेपथ्यप्रयोग): art of practically dressing in the tiring room
- 18) Karnapatra-bhanga (कर्णपत्रभंग): art of decorating the tragus of the ear
- 19) Sugandha-yukti (सुगन्धयुक्ति): art of practical application of aromatics
- 20) Bhushana-yojana (भूषणयोजन): art of applying or setting ornaments
- 21) Aindra-jala (ऐन्द्रजाल): art of juggling
- 22) Kaucumara-yoga (कौचुमारयोग): art of preparing energy medicines
- 23) Hasta-laghava (हस्तलाघव): art of sleight of hand
- 24) Vicitra-sakapupa-bhakshya-vikara-kriya (विचित्रशाकपूपभक्ष्यविकार-क्रिया): art of preparing varieties of delicious food
- 25) Panaka-rasa-ragasava-yojana (पानकरस-रागासव-योजन): art of practically preparing palatable drinks and and tinging draughts with red color
- 26) Suci-vaya-karma (सूचीवान कर्म): art of needleworks and weaving
- 27) Sutra-krida (सूत्रक्रीडा): art of playing with thread
- 28) Vina-damuraka-vadya (वीणाडमरुकवाद्य): art of playing on lute and small drum
- 29) Prahelika (प्रहेलिका): art of making and solving riddles
- 30) Durvacaka-yoga (दुर्वाचकयोग): art of practicing language difficult to be answered by others
- 31) Pustaka-vacana (पुस्तक-वाचन): art of reciting books
- 32) Natikakhyayika-darsana (नाटकाख्यायिका-दर्शन): art of enacting short plays and anecdotes
- 33) Kavya-samasya-purana (काव्य समस्यापूरण): art of solving enigmatic verses
- 34) Pattika-vetra-bana-vikalpa (पट्टिकावेत्रवानविकल्प): art of designing preparation of shield, cane and arrows
- 35) Taksha-karma (तक्षकर्म): art of spinning by spindle
- 36) Takshana (तक्षण): art of carpentry
- 37) Vastu-vidya (वास्तुविद्या): art of engineering
- 38) Dhatu-vada (धातुवाद): art of metallurgy
- 39) Raupya-ratna-pariksha (रूप्यरत्नपरीक्षा): art of testing silver and jewels
- 40) Mani-raga jnana (मणिराग ज्ञान): art of tinging jewels
- 41) Vrikshayur-veda-yoga (वृक्षायुर्वेदयोग): art of practicing medicine or medical treatment, by herbs
- 42) Mesha-kukkuta-lavaka-yuddha-vidhi (मेषकुक्कुटलावकयुद्धविधि): art of knowing the mode of fighting of lambs, cocks and birds
- 43) Suka-sarika-pralapana (शुकसारिका प्रलापन): art of maintaining or knowing conversation between male and female cockatoos
- 44) Utsadana (उत्सादन): art of healing or cleaning a person with perfumes
- 45) Kesa-marjana-kausala (केशमर्दनकौशल): art of combing hair
- 46) Akshara-mushtika-kathana (अक्षरमुष्टिका कथन): art of talking with letters and fingers
- 47) Mlecchita-kutarka-vikalpa (म्लेच्छित विकल्प): art of fabricating barbarous or foreign sophistry
- 48) Desa-bhasha-jnana (देशभाषा-विज्ञान): art of knowing provincial dialects
- 49) Nirmitti-jnana (निमित्तज्ञान): art of knowing prediction by heavenly voice
- 50) Yantra-matrika (यन्त्र मातृका): art of mechanics
- 51) Dharana-matrika (धारणमातृका): art of the use of amulets
- 52) Samvacya (संवाच्य): art of conversation
- 53) Manasi kavya-kriya (मानसी काव्य-क्रिया): art of composing verse mentally
- 54) Kriya-vikalpa (क्रियाकल्प): art of designing a literary work or a medical remedy
- 55) Chalitaka-yoga (छलितक योग): art of practicing as a builder of shrines called after him
- 56) Abhidhana-kosha-cchando-jnana (अभिधानकोष-छन्दोज्ञान): art of the use of lexicography and meters
- 57) Vastra-gopana (वस्त्रगोपन): art of concealment of cloths
- 58) Dyuta-visesha (द्यूतविशेष): art of knowing specific gambling
- 59) Akarsha-krida (आकर्ष-क्रीडा): art of playing with dice or magnet
- 60) Balaka-kridanaka (बालक्रीडनक): art of using children's toys
- 61) Vainayiki vidya (वैनयिकी विद्या): art of enforcing discipline
- 62) Vaijayiki vidya (वैजयिकी विद्या): art of gaining victory
- 63) Vaitaliki vidya (वैतालिकी विद्या): art of awakening master with music at dawn
- 64) Vyayama Vidya (व्यायाम विद्या): art of exercises and yoga

Scientific Inquiry

- *"There is no subject under the sun of which something has not been written in Sanskrit. The people in general and the intellectuals especially, were so very scientifically minded that they could not think of virtuosity as a bar to the scientific investigation of any subject. Every subject is a subject and must be dealt with in science. Is there something that is worthy of being scientifically treated? This is the only question that they had to consider when they took up a subject."* (C. Kunhan Raja, Survey of Sanskrit Literature)

Research in Eastern context

- Did they know what is a scientific composition?
- Had they developed any method of the treatment of a scientific subject in an orderly manner?
- Did they expound all the aspects of a given subject?
- Was it their practice to reproduce the views of the past and/or the contemporary thinkers?
- What was their style (of establishing their new thoughts and theories)?
- Did the idea of making the subject matter intelligible as well as enjoyable? (Prof. W.K. Lele, Methodology of Ancient Indian Sciences)

Knowledge Tradition

1. Commentary Vṛtti/commentary

Katyayana (3rd B.C),
Patanjali etc.

2. Recension (saṃskaraṇam)

- Chandra Vyakaranama (5th AD), Ashtadhyayi of Bauddhas

3. Redaction (pratisaṃskaraṇam)

Siddhānta Kaumudi, LSK
etc.

4. Adaptations

Hemaśabdānuśāsanam
(11th AD), Rāmāyaṇa in
vernaculars...

5. Translations

- Many from 14th C.
onwards!

6. Popular exposition

Story telling –
Mahābhārata, Pañcatantra
etc.

7. Re-creation

- 13 Dramas of Bhāsa

Classification of Writings

Panini has distinguished 4 classes of literature authorship and status as discourses of knowledge –

- **Dr̥ṣṭam** – (seen and documented) (4.2.7 दृष्टं साम) – । ऋश्चेन दृष्टं क्रौञ्चं साम । वासिष्ठम् । वैश्वामित्रम्
- **Proktam** – (Compiled)(तेन प्रोक्तम् 4.3.101) – प्रकर्षेण उक्तम् प्रोक्तम् इत्युच्यते, न तु कृतम् । पाणिनीयम्। आपिशलम्। काशकृत्स्नम् ।
- **Upajñātam** – (known by intuition) (4.3.115 विना उपदेशं ज्ञातम्) – पाणिनिना उपज्ञातं पाणिनीयमकालकं व्याकरणम्।
- **Kṛtam** – (authored) (अधिकृत्य कृते ग्रन्थे 4.3.87, 116) – सुभद्रामधिकृत्य कृतो ग्रन्थः सौभद्रः । ययातिमधिकृत्य 'यायातः'

- source: Prof. Kapil Kapoor's article in *Kritirakshana* magazine

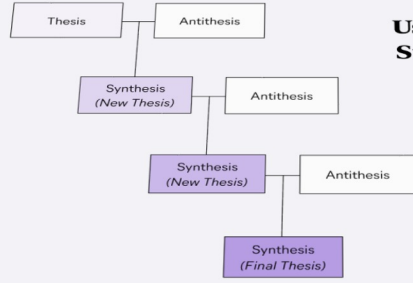
Dialectic Tradition

Nyaya commentary tradition

- Nyāya sūtram
- Nyāya bhāṣyam
- Nyāya vārtikam
- Nyāyavārtika tātparya ṭīkā
- Nyāyavārtika tātparya ṭīkā pariśuddhi
- Nyāyamañjarī
- Ātmatattva Viveka, Bauddhadhikkāra

Buddhist commentary tradition

- Mādhyāmika kārikā – Nagarjuna (150AD)
- Pramāṇa samuccaya – Dinnaga (4c)
- Pramāṇa vārtikam – Dharmakirti (7c)
- Madhyamālaṅkāra – Santa Rakshita (12c)
- Nyāya bhūṣaṇam – Bhasarvajna (12c)



Using Dialectic to Strengthen Ideas

Idea (thesis) is systematically challenged (antithesis).

Incorporating this feedback creates a new thesis (synthesis).

Thesis draws closer to "truth" with every iteration.

Animalz



Thesis

1st
idea

Antithesis

2nd
idea

Synthesis

3RD
idea

Conventions in Writing a Text

अनुबन्धचतुष्टयम् – four fold connections



- ग्रन्थाद्यध्ययनप्रवृत्तिप्रयोजक
ज्ञानानुकूलविषयत्वम् – अनुबन्धत्वम् ।

सम्बन्धश्चाधिकारी च विषयश्च प्रयोजनम् ।
विनानुबन्धं ग्रन्थादौ मङ्गलं नैव शस्यते ॥

What is the relation?
Who is the adhikārī?
What is the content?
What is the purpose?

Types of Theses

Siddhānta

Investigating real nature of the substances in shastras is called a 'siddhānta'. This is quest for knowledge in search of truth. Pramānas (means of knowledge) help us in investigating the truth of the absolute reality.

1. **Sarvatantra siddhānta** – a theory which has been accepted in respective shastras and also that is not against opponent schools of philosophy – घ्राणेन्द्रियम्, पृथिवी इत्यादि ।
2. **Pratitantra siddhānta** – a portion of the philosophers only accept. Ex: concept of the soul

Logicians	Sāṃkhyas
Soul (Ātmā)	
Has attributes	Atributeless
Has agency	No agency
Locus of awareness	Awareness itself

Contd...

- **Adhikaraṇa siddhānta** – Establishing a theory by which other theories are also established. Ex: soul is other than organs. We cognize through senses and cognition is a quality of the soul. 'योऽहमद्राक्षं सोऽहं स्पृशामि ।' This kind of cognition is possible only through the soul. By this, senses are also established and multiplicity of senses is known.

Another example in this category is the 'pastry of sesame seeds' – तिलतैलात् तिलपिष्टस्य सिद्धिः ।

- **Abhyupagama siddhānta** – By joining relevant connectors, an untold concept is unveiled. Ex: '*manas*'. Nowhere *manas* is specified as a sense organ but it has been specified as the means of cognition. आत्मा मनसा संयुज्यते.....

Saṅgatis – Logical Connectors

Saṅgati is the principle that underlies the organization, in proper sequence, of various topics that comprise a treatise. In order that the topics may flow in proper sequence, identification of the coherent relation among the topics is necessary. It is this coherent relation that is known as *saṅgati*.¹ The ancient Indian preceptors, while writing the treatises on *śāstra* subjects, meticulously adopted this principle with the result that there is an arrangement in which all topics are so related to each other that they work as one unit. According to the Nyāya school, there are six kinds of *saṅgati*:

- (i) *avasara-saṅgati*,
- (ii) *upajīvyā-upajīvakatva-saṅgati*,
- (iii) *upodghāta-saṅgati*,
- (iv) *eka-kārya-kāritva-saṅgati*,
- (v) *nirvāhakaikya-saṅgati*, and
- (vi) *prasaṅga-saṅgati*.²

Contd...

PRASAṄGA-SAṄGATI

The word *prasaṅga* signifies inappropriateness in not taking notice of something that is called to mind in the course of a discussion.¹⁰ For example, in the *Siddhāntamuktāvalī*, the author while dealing with substance (*dravyas*) in their due order as per the Nyāya-Vaiśeṣika system, defines *Ātman*, and the eighth substance as the one that is the substratum of cognition. At this stage, his mind recalls the concept of cognition whereupon he proceeds to define cognition, classifies it into four categories and discusses the means thereto by postponing to a later stage the discussion of the other substance, viz., mind which is the last one. Here, the relation of antecedence and subsequence in the treatment of *Ātman* and cognition in all its details is based upon *prasaṅga*, as defined above.

Contd...

Upodghāta Saṅgati:

“It applies to that part of a discourse that prepares the reader for the body of a work by imparting to him what is necessary for his understanding of what follows.” (Prof. N. Veezhinathan, Saṅgati)

Contd...

‘सर्वरसमपि च सात्म्यमुपपन्नः प्रकृत्याद्युपयोक्त्रष्टेमानि सर्वाण्याहारविधिविशेषायतनान्यभिसमीक्ष्य
हितमेवानुरुध्येत (Vi. 1.20)

*"The use of all the rasas collectively is considered superior, those that use only one rasa are considered inferior, while all scenarios that lie between these two are considered medium. Effort should be made to gradually move up from the inferior and the medium types of Sātmya to the superior type. Even if one has achieved the superior Sātmya or is habituated of using all the rasas collectively, the individual should strive to abide by the factors of dietetics and nutrition."**

- In the above example, eight specific factors determining the proper diet are mentioned. Here, the diet method is the main subject; the description of the rasa is its ***upodghāta (cintāṃ prakṛtasiddhyarthām upodghātaṃ vidurbudhāḥ)***.

*(https://www.carakasamhitaonline.com/index.php?title=Rasa_Vimana)

Forming Logical Syllogisms

Table 5

Pancavayava vakya v/s Research reporting.

Components in Pancavayava-vakya	Definition/meaning (Nyayasutra 1/1/36)	Comparable items in research reporting
<i>Pratijna</i>	A declaration stating the presence of result (Sadhya) where it is tested (Paksha)	Statement of hypothesis ^a
<i>Hetu</i>	Evidences to prove the result	Stating the evidences in the form of findings and observations ^b
<i>Udaharana</i>	Example which is known to possess the property to be established	Previous studies dealing with the similar outcomes or findings
<i>Upanaya</i>	Connective analysis of the findings with examples quoted	Interpretation of data; discussion with previous findings; statistical analysis; testing of hypothesis
<i>Nigamana</i>	Restating the initial statement after justification with evidence	Summarizing the results, accepting the hypothesis

^a Usually prefaced with the background and essentiality of study.

^b Stated along with materials and methods to derive findings.

Research Methods – An example in Tantrayukti

ana etc.

Table 1: Tantrayukti vis-à-vis Research terminology

Sr. no.	Tantrayukti	Research terminology
1	<i>Adhikaran</i> (Subject matter)	Research area/ topic
2	<i>Yoga</i> (Proper arrangement)	Scientific writing
3	<i>Hetwartha</i> (Extension of argument)	Reference
4	<i>Uddesha</i> (Concise statement)	Abstract
5	<i>Nirdesha</i> (Descriptive statement)	Whole article
6	<i>Pradesha</i> (Partial enunciation)	Sampling
7	<i>Pradesha</i> (Determination of present from past)	Retrospective study
8	<i>Prayojana</i> (Purpose)	Aims and Objectives
9	<i>Upadesha</i> (Authoritative instructions)	Research guidelines
10	<i>Apadesha</i> (Reasoning a statement)	Discussion
11	<i>Atidesha</i> (Determination of future event)	Hypothesis
12	<i>Arthapatti</i> (Implication)	Discussion
14	<i>Prasanga</i> (Repetitive)	-
15	<i>Purvapaksha</i> (Question with objection)	Research question
16	<i>Nirnaya</i> (Final decision)	Conclusion/result
17	<i>Ekanta</i> (Categorical statement)	Conclusion
18	<i>Viparyaya</i> (Inferring the opposite)	Opposite Implication
19	<i>Apavarga</i> (Exception)	Exclusion criteria
20	<i>Vidhana</i> (Order of sequence)	Writing methodology
21	<i>Anumata</i> (Confession)	Informed consent
22	<i>Vyakhyan</i> (Detail explanation)	Review of literature
23	<i>Samshaya</i> (Doubt/ Contrary)	Bias
24	<i>Atitavekshana</i> (Retrospective reference)	Referencing
25	<i>Uhya</i> (Logic/ deduction)	Discussion
26	<i>Samucchaya</i> (Grouping)	Data collection
27	<i>Pratyutsara</i> (Refuting other's view)	Discussion
28	<i>Uddhara</i> (Establishing own view)	Discussion
29	<i>Sambhava</i> (Possibility)	Probability
30	<i>Sanniyoga</i> (Dictate)	Positive correlation/ inference

Categorization of Tantrayuktis

Table 1: Categories of Tantrayukti as per applicability

Sr.No.	Applicability	Tantrayukti
1	Basic structure of text	Prayojana, Adhikarana, Vidhana , Yoga, Uddesha, Nirdesha
2	Statements of theories, principles and rules	Niyoga, Apavarga, Vikalpana, Upadesha , Swasandhya, Nirnaya, Prasanga, Ekanta, Anekanta, Viparyaya
3	Explanation and elaboration of Various concepts	Nirvachana , Purvapaksha, Anumata, Vyakhyana, Nidarshana, Hetvartha, Apadesha, Atidesha, Uhya
4	Precise editing and style of expression	Vakyashesha, Arthapatti, Samucchaya, Padartha, Ateetavekshana, Anagatavekshana, Predesha, Pratyutsara, Uddhara, Sambhava

<https://www.carakasamhitaonline.com/index.php?title=Tantrayukti>.

Tantraṅuṅas – Qualities of a Treatise/Thesis

sumahad-yaśasvi-dhīrapuruṣa-sevita	literature review
Arthabahula	Immensely meaningful words used to research the aim and objective parts
Āptajanapūjita	Endorsed by the authority
Trividha-śiṣya-buddhihita	An easy explanation for three types of students
Apagata-punarukta-doṣa	Non-repetition of concepts
Ārṣa	Ancient authority – properly cited
Supraṅīta-sutra-bhāṣya-saṅgraha-krama	well structured details
Svādhāra	Attractive title
Anavapatitaśabda	non-colloquia
Akaṣṭaśabda	Do not have difficulty in pronouncing words
Puṣkalābhidhāna	Meaningful sentences
Kramāgatārtha-arthatattva-viniścayapradhāna	Logical presentation
Saṅgatārtha	Cohesive
Asaṅkula	Non-complicated
prakaraṅaṃ	Classified in chapters
Āśuprabodhak	Using simple words
Lakṣaṅavat	True to the fundamental theory
Udāharaṅavat	Presented with good examples

Falsifiability vs Verbal Testimony

Sun's rising example vis-à-vis falsifiability

How falsifiability of Karl Popper could be rejected by Indian philosophy?

Nyāyasūtra 4.1.50 says -

“that it was non-existent, is established by our understanding. It is only when a thing is non-existent that we can apply ourselves to the production of it by means of suitable materials. A weaver, for instance, sets himself to work for a web which is non-existent but which, he knows, he can make by means of threads.

Thought Process

- No amount of experimentation can ever prove me right; a single experiment can prove me wrong – Albert Einstein
- न हि श्रुतिशतमपि शीतोऽग्निरप्रकाशो वा इति ब्रूवत् प्रामाण्यमुपैति। यदि ब्रूयात् शीतोऽग्निरप्रकाशो वा इति? तथापि अर्थान्तरं श्रुतेः, कल्प्यम् । प्रामाण्यान्यथानुपपत्तेः । (गीता. 18.66)

'Surely, even a hundred Vedic texts cannot become valid if they assert that fire is cold or non-luminous! Should a Vedic text say that fire is cold or non-luminous, even then one has to assume that the intended meaning of the text is different, for otherwise (its) validity cannot be maintained..'

References for further study

1. Anusandhāna Paddhati (1969) by Prof. Bhagirath Prasad Tripathi and Anusandhāna pravidhi prakriyā (Ed. 1986) by Dr. Nagendra) these were mostly translations of the western books into Sanskrit but not vice versa.
2. Few books like, Research in Sanskrit (1993) by Prof. K.V. Sarma, Splendor of Sanskrit Research (2015) by Dr. Satyavrat Varma, are a mere resource on references and bibliographies and talks about textual criticism, respectively.
3. Elements of Sanskrit Research Methodology (1992) by Prof. Kesab Chandra Dash, Saṃskṛt śodh pravidhi (2014) by Prof. Prabhunath Dwivedi 'just' address the dissertation writing needs for Sanskrit students.
4. Research in Literature and Language: Philosophy, Areas and Methodology (2018) authored by Dr. H.V. Deshpande - Methodology of Ancient Indian Sciences (2006)



THANK YOU!