

# Self-Inquiry Is a Science

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**Henry:** Hi, Ted.

Another question from my friend Jared – or actually, from both of us because I was contemplating what this may mean:

“For DECADES I had great difficulty understanding why Hinduism and Buddhism claim to be a science. What in the heck do they mean by that? The scientific method is pretty Western and dualistic, so it must be some kind of non-Western kind of holistic empiricism. I’m still pretty lost, but this book brought me a little closer to an answer.”

Hey, are you or James or anyone from ShiningWorld intending on doing a retreat in New York anytime in the near future?

~ Best and peace, light and love, Henry

**Ted:** Hi, Henry.

I can’t speak for Buddhism, but Vedanta is considered a science because it employs a systematic methodology in its investigation of experience, its findings are irrefutably verifiable and the results are repeatable provided the student who is the object of the “experiment” (i.e. process of self-inquiry) is appropriately qualified.

The foundation of Vedantic self-inquiry is *atma-anatma-viveka*, the discrimination between the self and the “not self,” or the real and the apparent. The systematic methodology employed in making this discriminative inquiry is *apavada-adhyaropa*, superimposition and negation, by means of which each of a number of assumed platforms – i.e. body, senses, physiological systems, mind, intellect, memory, ego and “void” – from which to view reality is provisionally granted validity and then resolved into its subtler and more pervasive substratum until all platforms are ultimately resolved into pure awareness.

Though logic does not itself establish truth, no aspect of the truth revealed by Vedanta violates the principles of reason. Despite the dualistic appearance of the manifest universe, logical examination irrefutably reveals its underlying non-dual nature. Existence itself is self-evident, and the fact that it must be inherently conscious is established by the fact that something can’t come out of nothing, and thus consciousness cannot have arisen from something inert. The limitlessness of reality is established by the fact that since all objects obtain within the scope of conscious existence, conscious existence itself must necessarily be that which both exists “prior to” and contains all objective phenomena, and therefore must itself be both eternal (i.e. beginningless and endless) and infinite (i.e. formless and without boundaries or attributes) or, in a word, limitless.

That the results of Vedantic self-inquiry are repeatable is attested to by the fact that countless qualified students have been set free throughout the millennia by means of engaging in the

process of self-inquiry under the guidance of a qualified teacher.

Regarding the idea that since Western material science is inherently dualistic, Vedanta must be “some kind of non-Western kind of holistic empiricism,” such is not the case. Vedanta is a dualistic means of knowledge that reveals non-dual truth. As mentioned, Vedantic self-inquiry is initially founded on the discrimination between the self and the “not self.” Not until the provisional discrimination between form and content (i.e. objective appearances and the awareness that is their underlying reality) is made and the difference between *satya* and *mithya*, the real and the apparent, is thoroughly understood can the non-dual nature of the whole shebang be ultimately exposed and properly assimilated.

I hope that helps provide some clarity on the issue.

~ All the best, Ted