

Parikalpane Adhyayana: Advancing Conceptual Mathematics in the Bharat Intellectual Practice

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Abstract

India's ancient intellectual heritage, rooted in reality-respecting conceptualization, is a timeless foundation for advancing science. Here I present the **Parikalpane Adhyayana** to build upon our profound legacy of proper thinking. By nurturing millions of young Indian minds, we equip our youth with faculties needed for constructing a mathematic (learnable-and-teachable) reflective of the qualitative nature of reality.

Reflecting upon *Lifeworlds*, theories are extracted from conscious participation in scientific practices; thus abstracted theories are then used to guide the practices of science. Our categorical perception—extended bodies; their qualities—demands an upgrade from the eminently useful numerical approximations to a mathematics of qualities. For instance, refinement of our understanding of the relation between space and time, beyond that given in velocity, can be based on their corresponding qualities: "stick-together" and "urge to move compounded by constancy".

Speaking of our *Languages*, mathematics recognizes the primacy of concepts (with its syntax of presentations and semantics of representations being secondary). Given a concept, we can calculate the logic and number theory of the corresponding universe of discourse. For example, the truth-value triangle constitutes the objective logic intrinsic to the universe of reasoning (cf. syllogisms), just as the truth-value set {false, true} constitutes the logic of sets. To democratize these intellectual advances, we must infuse regional languages with conceptual depth (rather than merely skilling our student body, which freezes their fertile minds). Drawing from Sri Krishnadevaraya's Amuktyamalyada—written for commoners—and the value-laden pedagogy of Carnatic music, I advocate translating two seminal texts—Lawvere and Schanuel's **Conceptual Mathematics** and Buddhist **Bhavana Krama**—into Kannada.

In thinking about *Concepts*, we find that science is not even half-complete (cf. Newton's metric) and math barely got started (numbers are a zeroth approximation of objective qualities). Further advances are predicated on abstracting the laws of rational passage between concepts. Starting with elementary same-different (cf. *dual*: concept $\leftrightarrow$ coconcept), we seek general laws of motion and transformation of concepts.

Unity, springing forth organically from diversity, with India's cuisines, languages, and religions—connected by shared-practices like Shiva worship across Himalayas and South India, female-led families in Northeast and Kerala, or sambar in Kannada-Tamil-Telugu kitchens—fostering unbreakable bonds. Celebrations, from Gondi nature worship to Godavari village goddess rituals (echoing Kantara), are breathing life into Indian unity.

Our intellectual inheritance—*Dharma* as 'Becoming consistent with Being' reveals the mathematical effectiveness as reasonable, *Nirakara-and-Nirguna* as Qualitylessness is the long-sought background for representing qualities, and *Yoga* as Union helps compound epistemology and ontology, into which reality is resolved—is bristling with content.

In closing, I am truly grateful to the *Centre for the Study of Indian Languages* at **Chanakya University** for educating India into Bharat: recovering and constructing conceptual repertoires indispensable for scientific advances by nurturing our young minds and using our multilingual resources, all in the endearing spirit of our most cherished inheritance: **Vasudhaiva Kutumbakam!**

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