

Śrautasūtras. there was the necessity of knowing the grammar of that language. This paved the way for the emergence of the science of grammar.

The Samhitās were to be preserved in toto without any form of corruption in the oral transmission, that required the knowledge about how sounds are produced. This gave birth to the Science of Phonetics in the form of the Prātiśākhya and the Śikṣās.

The ritual was required to be performed at a particular season and time which required the knowledge of the planets. Thus, came the discipline of Astronomy and Mathematics.

The ritual culture, as you all know, involved offering of oblations into the sacred fire. A section of the then society did not find any justification for practising and continuing of such culture. For those people the offering oblations appeared to be the mere waste of money and energy. Hence, they wanted to know the justification for the continuity of such a culture. The defenders of the culture has to struggle hard to give satisfactory answers to that question. This might have been the starting point to evolve a system of argumentation, because arguments need a systematic framework. This necessity in course of time has given birth to the system of Nyāya-Vaiśeṣika Philosophy and Logic.

The Vedic societies started to be, thus, richer and richer in Scientific knowledge and started taking interest in philosophical problems too. The questions which were raised against the continuity of the Vedic ritual culture dragged the defenders slowly to many philosophical issues which gave birth to various other philosophical systems in India.

What I want to point out by narrating all this is that all these scientific disciplines originated out of an attempt to preserve and continue the Vedic Culture. The defenders of the culture had to look introvert and had to come out with answers which were logical and convincing.

Six Buddhist Nyaya Tracts

M Lipman



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