

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

**Abū al-Majd Majdūd ibn Ādam Sanā'ī
al-Ghaznavī**

Six Buddhist Nyaya Tracts:

Six Buddhist Nyaya Tracts in Sanskrit, 1909 *Six Buddhist Nyāya Tracts in Sanscrit* Haraprasad Shastri, 1910 *Six Buddhist Nyāya tracts in Sanskrit* Hara Prasad Shastri, 1989 *Buddhist Logic (2 Vols.)* Th. Stcherbatsky, 2008-01-01

Buddhist logic reveals itself as the culminating point of a long course of Indian philosophic history Its birth its growth and its decline run parallel with the birth the growth and the decline of Indian civilisation The time has come to reconsider the subject of Buddhist logic in its historical connections This is done in these two volumes In the copious notes the literary renderings are given where needed This will enable the reader to fully appreciate the sometimes enormous distance which lies between the words of the Sanskrit phrasing and their philosophic meaning rendered according to our habits of thought The notes also contain a philosophic comment on the translated texts The first volume contains a historical sketch as well as a synthetical reconstruction of the whole edifice of the final shape of Buddhist philosophy The second volume contains the material as well as the justification for this reconstruction Content Preface Abbreviations Introduction Part I Reality and Knowledge pramāṇya vāda Part II The Sensible world Ch 1 The theory of Instantaneous being kṣanika vāda Ch II Causation pratītya saṃutpāda Ch III Sense Perception pratyakṣam Ch IV Ultimate reality paramārtha sat Part III The constructed world Ch I Judgment Ch II Inference Ch III Syllogism parārthanūmanam Ch IV Logical Fallacies Part IV Negation Ch I The negative judgment Ch II The Law of Contradiction Ch III Universals Ch IV Dialectic Part V Reality of the External World Conclusion Indices Appendix Addenda et corrigenda Preface Appendices Indices Errata

An Eleventh-Century Buddhist Logic of 'Exists' A. C. Senape McDermott, 2013-12-11 I RATNAKIRTI HIS PHILOSOPHICAL CONGENERS AND ADVERSARIES Ratnakirti flourished early in the 11th century A D at the University of Vikramasila a member of the Yogacara Vijñānavāda school of late Buddhist philosophy Thakur characterizes Ratnakirti's writing as more concise and logical though not so poetical 1 as that of his guru Jñānasrimitra two of whose dicta are focal points of the present work From a translogical or absolute point of view Ratnakirti endorses a form of solipsistic idealism The Sarhṭdndntarādū alJā his proof of solipsism written from the standpoint of the highest truth paramārtha concludes that an external nonmental continuum is impossible In ultimate reality the cognizing subject its act of awareness and the cognized object coalesce all are fabrications superposed on what is really an indivisible evanescent now svalak alJā 4 As Ratnakirti's predecessors have put it There is neither an I nor a he nor a you nor even an it neither the thing nor the not thing neither a law nor a system neither the terms nor the relations But there are only the cognitive events of colourless sensations which have forms but no names They are caught for a moment in a stream and then rush to naught Even the stream is a fiction That sensum of the moment the purest particular that advaya the indivisible unit of cognition that is the sole reality the rest are all fictions stirred up by time honoured 5 convention of language which is itself a grand fiction

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