

Theory of Knowledge and Liberation in Nyāya

Rajpati Das *

Abstract: The theory of knowledge and liberation in the six orthodox (Āstika) systems of Indian philosophy are mainly confined in arguing some philosophical concepts likely, the soul (Ātman), works (Karma), transmigration and salvation (Mokṣa). A diversity of views is also observed in this philosophy on some basic principles viz. the nature of the God, world, individual body, objects, reality, ethics and cognition. The Vaiśeṣika searches for the ultimate particularities (Viśeṣa) and develops an atomistic picture of reality. Sāṃkhya defends a dualistic realism of Puruṣa and Prakṛti, accepts a plurality of individual souls and emphasizes to free these souls from bondage to matter. Yoga accepts Īśvara over the Sāṃkhya view and emphasizes the need of going through austere self-control to realize the God. The Pūrva-mīmāṃsā concerns chiefly with dharma and interprets the principles of the Vedic duties as means to attain desirable goals. The theistic Vedānta believes on personal God whereas the Advaita Vedānta accepts only Brāhmaṇ as the ultimate reality. The Nyāya is the only logical system that offers an edifying theory of knowledge to explore the real truth of the world. It expresses a positive attitude toward an individual soul and its release in the next world. This study investigates the key concept of Nyāya knowledge, causality, reality and its approach to liberation.

Introduction: Nyāya is an orthodox School of Indian Philosophy since it accepts the authority and the infallibility of the Vedas. The focal purpose of all Indian philosophies is the attainment of liberation. This liberation is also the subject-matter of the Nyāya philosophy. It is a pluralistic, rationalistic, realistic and atomistic system. The word Nyāya means the examination of some authoritative notions by means of the recognized *Pramāṇas* (Thakur VII). Its view is to establish the truth by methodical argumentation and valid reasoning. Thus, *Pramāṇaśāstra*, *Tarkaśāstra*, *Nyāyavidya*, *Nyāyaśāstra*, *Hetuvidyā*, *Anvīkṣhikī* etc. are the other names used to denote Nyāya. It is primarily concerned with the fields of logic and secondarily with epistemology. In Nyāya, attaining the absolute freedom from pain is the *Mokṣa* - the highest good for a human being. One can get freedom only when one's falsehood or ignorance is disappeared from the mind by the valid knowledge over the *Prameya* objects. In Nyāya, it is not mainly the attainment of God, but the true knowledge over the soul or the realization of the soul which is the key to salvation. Although the ultimate goal of the human beings is to attain the liberation, the Naiyāyikas also prefer gaining the valid knowledge over objects. Thus, Nyāya philosophy gives priority to the correct methods of understanding theology and to the discussions about the knowledge. Consequently, Nyāya develops a lucid system regarding the interrelations within the nature of the world, reality, logical thought, language and ontology.

* Associate Professor, Department of Sanskrit, University of Chittagong

Literature of Nyāya: The sage Gautama or Akṣhapāda is the founder of Nyāya School who systematised the principles of Nyāya Philosophy around the fourth century BC. (Damodaran 169). His Sūtras are the basic text and the systematic exposition of this philosophy. He was thoroughly followed by a great illustrious commentator named Vātsyāyana (about AD 400). His commentary on Nyāya Sūtra is known as *Nyāya-bhāṣya*. Both were succeeded by a galaxy of brilliant commentators and proponents. Uddyotakara (about AD 650) wrote *Nyāya-vārtika* on *Nyāya-bhāṣya*. Vācaspati (about AD 840) composed an edifying commentary on *Nyāya-vārtika* named *Nyāyavārtika-tātparyatīkā*. Udayana's (about AD 984, Dasgupta 123) *Nyāyakusumāñjalī*, *Nyāya vārtikatātparyapari-śuddhi* and *Kiraṇāvalī* are definitely some scholarly commentaries on Nyāya system. Jayanta's *Nyāya mañjarī* (about 1000 AD), Bhāsarvajña's *Nyāyasāra* (about 1000 AD), Varadarāja's *Goutamīyaprakaraṇa* (about AD 1100), and Gaṅgeśvara Upādhyāya's *Tattva-chintāmaṇi* (about 1200 AD, Vidyabhusana, *Logic* 169) are the other important commentaries and texts of this school. A large quantity of commentaries and sub-commentaries have also been developed by some great Naiyāyikas who defend this school till modern times. Some great works of the Navya-Nyāya school are Vardhamāna Upādhyāya's *Tattva-cintāmaṇi-prakāśa*, Viśwanātha Nyāyapañchānana's *Kārikāvalī*, Bhaskara Śarmā's *Tarka-kaumudī*, Śrīdhara's *Nyāyakaṇḍalī*, Śivāditya's *Sapta-padārthī*, Laugākṣi Bhāskara's *Artha-saṃgraha*, Praśastapāda's *Padārthadharma-saṃgraha*, Vāsudeva Sārvabhauma's *Tattva-chintāmaṇi-vyākhyā*, Jayadeva's *Āloka*, Annam Bhaṭṭa's *Tarkasaṃgraha*, Raghudeva Nyāyālaṅkāra's *Dīdhiti-tīkā* etc. (Vidyabhusana, *Logic* XIII-XV).

Theory of knowledge in Nyāya: Nyāya mainly deals with the sources of knowledge and the nature of world, atoms, mind and soul that explores its view of ultimate reality behind all these and leads one to the path of liberation. The Nyāya knowledge is an apprehension of truth that reveals both the subject and object. Satischandra Chatterjee observes:

...knowledge is present in all reality and is manifested in a specific form in man by the subject-object relation. It does not require to be attached as a quality to any other reality, say, matter or mind or soul. It is just the self-expression of reality (Chatterjee 20).

Nyāya is devoted to establish the means of valid knowledge and removing the wrong notions. It holds that attaining valid knowledge is the only approach to free one from one's suffering. It also holds that the very science of reasoning (Nyāya) consists in the true knowledge of the 'Artha' (posteriori aspect). Again, the true knowledge of the objects depends upon the critical examination (Arthavat Pramāṇam) by means of right knowledge (pramāṇato 'rthapratipattau pravṛttisāmarthyād arthavat pramāṇam. -*Vātsyāyana's Nyāya-bhāṣya*, 1.1.1.). Lets discuss below, in details, the theme of Pramāṇa and all other terms related to the theory of knowledge in Nyāya:

Pramāṇa: Nyāya is concerned primarily with *Pramāṇa* that advocates the need for a standard to probe into truth. The knowledge in Nyāya may be either valid or invalid. Valid knowledge (Pramā) here is defined as the right apprehension of an object and invalid knowledge (Apramā) is defined as the wrong apprehension of an object. The only essential means or source for having a valid knowledge is *Pramāṇa* which presents all the features and nature of an object. Both *Pramā* and *Pramāṇa* are strictly linked with each other since to have a *Pramā*, *Pramāṇa* is needed and again, *Pramā* is meaningless without *Pramāṇa*. Vātsyāyana establishes that *Pramāṇa*

is valid as it leads one to a fruit and offers the examination of an object. Any kinds of activity resulting in a fortified fruit, requires a means of *Pramāṇa*. The three concepts such as ‘Pramātṛ’ (cognizer), ‘Prameya’ (cognised object or entity) and ‘Pramiti’ (valid cognition) can only be significant when only *Pramāṇa* (Instrument of valid Cognition) rests in its factual state. Nyāya accepts four *Pramāṇas* (pratyakṣānumānopamānaśabdāḥ pramāṇāni -*Nyaya Sutra* 1.1.3.) as means of knowledge. They are: A. *Pratyakṣa* (perception), B. *Anumāna* (inference), C. *Upamāna* (comparison) and D. *Shabda* (Verbal testimony). All the above means to valid knowledge are explained below:

A. Pratyakṣa (Perception): In Nyāya, *Pratyakṣa* or Perception is that source of valid knowledge which generates from the contact of the external sense organs with their objects being well-defined, unnamable and non-erratic. It is the vital ground and the fundamental basis of all kinds of knowledge and thereby requires no inference or testimony for further verification of it. It is called the first direct source of valid knowledge (*Pratyakṣa*) of the objective world. The Nyāya system accepts mainly two kinds of perception; 1. Ordinary perception and 2. Extraordinary perception.

1. Ordinary (Sādhāraṇa or Laukika): It is the usual sense contact with objects that belongs to or occurs on the perceptual based data or on scientific observation in our ordinary life. By this perception, the cognizer can easily cognize an object with a particular name and characteristics and can distinguish it from other objects. Nyāya segregates three types of ordinary perception, which are: i. *Nirvikalpaka*, ii. *Savikalpaka* and iii. *Pratyabhijñā* (Chatterjee 189).

2. Extra-ordinary (Asādhāraṇa or Alaukika): When an object is not presented before the cognizer, but he indirectly contacts it with his unusual medium of sense organs and gains the knowledge about that object due to his extra-sensory perception is called Extraordinary perception. It is known as *Śhāstrīya anumāna* that deals with self taking data from divine scriptures. *Alaukika* perception is of three types in Nyāya. These are: i) *Sāmānya lakṣana pratyakṣa*, ii) *Jñāna lakṣana pratyakṣa* and iii) *Yogaja pratyakṣa*.

B. Anumāna (Inference): Nyāya strongly believes that, ‘mitena liṅgena liṅgino 'rthasya paścān mānam anumānam’ (*Vātsyāyana’s Nyaya-bhāṣya*, 1.1.3.) which means *Anumāna* is a means of attaining valid knowledge through a previous cognition of some sign or mark. It is an illative cognition by which one obtains knowledge about objects instantly unreachable at the time of perception. To constitute an inference at least three propositions (atha tatpūrvakaṃ trividham anumānam pūrvavat śeṣavat sāmānyatodrṣṭam ca. -*Nyaya Sutra* 1.1.5.) are required in Nyāya Philosophy, which are named as:- ‘*Sādhyā* or *Liṅgī*’ (major), ‘*Pakṣa*’ (minor) and ‘*Hetu* or *Liṅga*’ (middle). The middle term ‘*Hetu*’ makes a link between ‘*Pakṣa*’ (minor) term and ‘*Sādhyā*’ (major) term.

Types of Anumāna (Inference): Based on psychological grounds, Nyāya provides two types of Inferences: i) *Svārtha* (for oneself) and ii) *Parārtha* (for others). On the importance of understanding this type of Inference, Kuppuswāmi Sāstrī offers a remark:

The distinction of anumāna into svārtha and parārtha is not only as old as the Nyāyadarśana itself, but it is also one of the most vital topics in the Nyāya system. It is a natural result of one of the distinctive features of Indian logic and it enables intelligent critics to appreciate duly the pivotal idea on which Indian logic turns both in its scope and its development (Sastri 217).

Svārtha anumāna is intended for oneself to gain correct knowledge. It does not require formal statement in a methodical manner since one protects oneself here from confusion by utilizing his systematic reasoning and finally arrives at correct inferential knowledge. *Parārtha anumāna* is meant to be made for others. It has to be presented in language and has to be done to convince others. Gautama supports five syllogisms (Pañcha-avayava) of *Parārtha anumāna* with the following edifice:

- i. This hill is fiery (*Pratijñā* or proposition): A logical statement.
- ii. Because it has smoke (*Hetu* or reason): A statement of reason.
- iii. Whatever has smoke has fire, as a kitchen has. (*Udāharaṇ* or example): A *Vyāpti* statement that gives the common coexistence supported by an example.
- iv. So is this hill (*Upanaya* or application): An application of the rule.
- v. Therefore this hill is fiery *Nigamana* or conclusion): The conclusion.

Based on the above syllogism, Nyāya Philosophy establishes its exclusive appeal from the point of both formal rationality and substantial truth.

C. Upamāna (Comparison): *Upamāna* is the means of identifying an unknown or unfamiliar object through its resemblance with some common factors available in another familiar or well-known object. In *Upamāna*, ‘Upa’ means similarity and ‘Māna’ means cognition. So, *Upamāna* is the similarity we cognize to an object previously experienced in another thing. It is an independent source of valid knowledge that compares two things with their similarity, dissimilarity or peculiar attributes. So, *Upamāna*, in modern Nyāya, is distinguished from three categories. They are: i. *Sadharmyopamāna* based on similarity, ii. *Vaidharmyopamāna* based on dissimilarity and iii. *Dharmamātropamāna* based on peculiar quality.

D. Śabda or Āptavacana (Verbal testimony): In Nyāya Philosophy, *Śabda* plays a significant role as an independent source of valid knowledge. According to Gautama, it is the knowledge of sensible or supersensible objects derived from words or a sentence (*āptopadeśaḥ śabdaḥ -Nyaya Sutra*, 1.1.7.) which cannot be known by perception and inference. One can cognize an object with its true nature hearing about it from the interpreter or by reading the fact from the Vedic texts. So, it is the right cognition of a trust worthy experienced person constituted by authoritative statements of the scriptures.

Gautama states two types of Testimony - *Dr̥ṣṭārtha* and *Ad̥r̥ṣṭārtha*. (*Nyaya Sutra*, 1.1.8.). *Dr̥ṣṭārtha* means a seen object that is accessible in this world by way of normal human experience. Again, *Ad̥r̥ṣṭārtha* an unseen object that cannot be perceived by an ordinary person or inaccessible in this way but can be found in the next world like heaven or hell. The Modern Naiyāyikas classify the Testimony in two different kinds - *Vaidika* and secular (*Laukika*). (Sinha

565) The *Vaidika* testimony is perfect and dependable that conveys knowledge of supersensible objects. It arises from the Vedic scriptures and from trust-worthy (āpta) persons like Ṛṣis, Sages, Paramhansas, Siddha Yogīs, Gurus, Āryas or even the Mlecchas who became united with God, experienced the truth. Secular testimony conveys the knowledge of sensible objects that come from the words of human beings who became expert in certain worldly matters but still liable to error.

The sixteen categories: Nyāya begins with a methodical pragmatist attitude. In the beginning of *Nyāyasūtra*, Gautama made a tricky discussion on the Divinity and thereby recognizes 16 categories of logical discussions called ‘Padārtha’. The term ‘Padārtha’ means ‘the intrinsic meaning of a word’. All that can be fixed into the highest class of knowledge are *Padārthas*. It also means a significant object which can be thought (Jñeya) and named (Abhidheya). According to Gautama, liberation depends on a thorough knowledge of these sixteen categories based on the positive objects of the world. He states ‘.....tattvajñānāt niḥśreyasādhigamaḥ (*Nyaya Sutra*, 1.1.8.), which means that the knowledge only would lead one to the highest purpose, i.e. liberation. The sixteen categories of Nyāya are: 1. *Pramāṇa* (means of valid cognition), 2. *Prameya* (objects of valid cognition), 3. *Samsaya* (doubt), 3. *Prayojana* (aim), 4. *Drṣṭānta* (example), 6. *Siddhānta* (conclusion), 7. *Avayava* (members of syllogism), 8. *Tarka* (hypothetical reasoning), 9. *Nirṇaya* (demonstrated truth), 10. *Vāda* (discussion), 11. *Jalpa* (disputation), 12. *Vitaṇḍā* (wrangling), 13. *Hetvābhāsa* (fallacy), 14. *Chala* (perversion), 15. *Jāti* (casuistry) and 16. *Nigrahasthāna* (point of defeat).

Among sixteen categories, only *Prameya* discusses on the metaphysical things and all the other *Padārthas* bear an epistemological character. Vātsyāyana explains how each of the sixteen *Padārthas* leads one to final beatitude. He shows it by dividing those sixteen *Padārthas* into three divisions, viz. *Pramāṇa*, *Prameya* and *Pañśayādi*. Theos Bernard remarks, “These sixteen topics are to be used to discover truth. The first nine deal more strictly with logic, while the last seven have the function of preventing and destroying error” (Bernard 24).

The essence of the tenets of Gautama is that, through the correct knowledge of the truth of these categories, one can remove one’s wrong notions and worldly attachment that ultimately brings liberation of his soul. Thus, a flawless knowledge of 16 *Padārthas* brings about a complete termination of pain and leads the aspirant to final beatitude.

Reality in Nyāya: Like *Vaiśeika*, the Nyāya is a metaphysics of realism. It epitomizes a vital substantial realistic and objective position in Indian Philosophy. It deals with God, soul, mind, space, time, numbers, causation, liberation, matter and other *Padārthas* for an all-inclusive dealing of reality. It utterly epitomizes all the knowable objects of this world. Unlike Advaita, it is frankly a pluralistic system. Hence, a personal Self in Nyāya is distinctive from the Absolute reality. It holds that *Jñatā* (knower of knowledge), *Jñāna* (knowledge) and *Jñeya* (object of knowledge) are distinct from one another. Kuppuswami attempts to clear this view:

The Nyāya theorist who recognizes a scheme of external relations finds it easy to point out that through the self-linking relation (svarūpasambandha) of subject and object (viśayaviśayibhāva) the cognized reality (jñeya) and the cognizing reality (jñāna) can be brought together. The secret of the Nyāya conception of svarūpasambandha is that relation is but a phase of reality and every real object involves that phase (Sastri 119-120).

Nyāya maintains that every object is naturally porous produced through the chemical changes and the combination of its integral atoms. Atoms, the universal eternal forms of matter, are the cause of cosmic manifestation or of the objective world. According to it, the constituent part (Avayava) is transcended in the whole (Avayavin), but the whole in some sense resides or is present in the parts of it (na, pratyakṣeṇa yāvat tāvat api upalambhāt- *Nyaya Sutra*, 2.1.32.). In perceiving a part of an object, one perceives the whole of it by his senses directly, since the whole is concurrently inhered in each of its part by the relation of inherence (Samavāya). Satis Chandra Vidyabhusana explains:

The perception of a part does not exclude perception of the whole of which it is a part. If you touch the hand, leg or any other limb of a person you are said to touch the person. Similarly, if you perceive a part of a thing you are said to perceive the thing. A part implies the whole, and perception of a part implies perception of the whole (Vidyabhusana, *Sutras* 32).

To support this point, Nyāya puts forward the theory of atomism (Paramāṇuvāda). This theory assumes ‘sarvāgrahaṇam avayavyasiddheḥ’ (*Nyaya Sutra*, 2.1.35.) that means nothing can be apprehended without apprehending first the whole as a distinct percept. The individual atoms, the constituent parts of a whole, are absolutely imperceptible until at least a gross visible whole is produced by the combination of its minute parts. Thus, Nyāya accepts both the whole and its parts to be equally real.

The pluralistic view of Nyāya holds that, reality is a totality of substratum (Dharmin or Āśraya), properties (Dharma) and relations (Sambandha). All these three are exclusively real, knowable, nameable, intimately interrelated and different in their essence. All things like threads and cloths etc. are different due to their different potencies. Thus, the distinct substratum-property-relation is the vivacious principle in Nyāya, having their different entities with separate kernels and genuine existence where substratum is free and other two depend on it (Carr and Mahalingam 121).

The world: The Nyāya systems primarily elucidates the nature of the physical world from the rational perspective. Nyaya Sūtra states ‘vyaktād vyaktānām, pratyakṣaprāmāyāt’ (*Nyaya Sutra*, 4.1.11.) which interprets that at all manifest things originate from perceptible things. The *Paramāṇus* are the ultimate constituent of material existence, and the insubstantial hollow states of gross matter which are conceivable only by the mind. This theory of the Nyāya School is known as *Ārambha-vāda*. According to this theory, the effect is such a new demonstration which was not existed in the material cause prior to its creation. Hence a human body or any other object or even the world is produced only from distinct matters. The world is the combination of atoms. The Nyāya accepts the four elements of *anus*, viz. earth, water, fire and air. The *anus* are formed from even minor particles called ultimate atoms (Paramāṇu) which have no smaller constituent parts. It contends that in the beginning, the atoms were in a state of motion. There was nothing or no effect whatsoever for some time except the cause in the form of minute round particles named atoms (Anus). It holds that God brings together the *anus* according to the bad and good *Karmas* of the individual souls and by the will of God, the intangible Anus of diverse orders start forming different objects of the world as effects. For example, two *Paramāṇus* start to combine with one another to form one atom or anu. Anus, in turn, combine to form molecules dyads (Dvyānuka), triads (Tryānuka) etc. and so on. It is continued on in

combination giving rise to the numerous objects of the world and gradually grow into the universe (Damodaran 152). The *Paramāṇus* always exist either in obscure or in manifest state. Since they are believed to have been never created, they cannot be destroyed. In reference to this same, Haridas Bhattacharyya says:

The Paramanus, which are the ultimate cause of this world, are eternal. Throughout all the changes from cause to effect, these Paramanus do not change either in number or in any other aspect. They give rise to various products which undergo changes, but they themselves remain unchanged. If any product is destroyed and is reduced to its ultimate particles, it will be found that the number of the Paramanus out of which that object was produced remains as before (Bhattacharyya 503).

Thus, the creation of all objects in the world is the effect of combinations of the *Aṇus* and the entire world is considered as the ultimate composition of the spirit and the matter (made of *Aṇus*). Similarly, the destruction of objects that happens or will happen in this universe is the cessation and disaggregation of their *Aṇus*. This is a never-ending process.

In Nyāya, the cause or *Kāraṇa* is divided into two categories: *Nimitta* and *Upādāna*. A potter needs earth or clay as a material to make a pot. Here, earth is the effect or *Upādāna* for the pot. Again, the potter who shapes the earth is the cause or *Nimitta*. Nyāya considers that as *Īśvara* creates this world with the ultimate *anus* He is the *Nimitta-kāraṇa* and the *Anus* are the *Upādāna-kāraṇa*. In *Arambha-vada* theory, the term *Arambha* refers to that state where the effect is clearly discrete from its material cause. It comes into being anew – entirely different from the cause, like a dress is different from the fibres from which it is knitted. It is also called as *Asat-kārya-vāda*. *Sat* (the real) means that which exists and *Asat* (the unreal world) that which does not exist. A particular pot is always non-existent before (*prāg-abhāva*) it is made (Mishra 232). Thus it views that the effect (the world) is not pre-existent in the cause (God) before its creation as there is no pot in mere clay. The process of such creation and destruction continues on till the ultimate dissolution of the world (*Mahā pralaya*).

The Soul: A true knowledge of the self is necessary for an adherent to attain liberation in this very life. An individual soul, in Nyāya Philosophy, is basically unconscious, but it gets consciousness when perception occurs in it and becomes an object of correct knowledge. Consciousness here is a property of the soul which can be apprehended only by the mind. Nyāya considers that Intellect (*Buddhi*), apprehension (*Upalabdhi*) and knowledge (*Jñāna*) are all same as says – ‘*buddhiḥ upalabdhiḥ jñānam iti anarthāntaram*’ (*Nyaya Sutra*, 1.1.15.). Here, the mind is a separate sense organ of cognition to experience pleasure and pain. Hence, distinctive qualities like desire, dislike, activity, volition, pleasure, pain, cognition etc. are the qualities or actions of the physical mind. So, the soul is not usually associated with consciousness or activities. Yet, it connects the mind, then the mind with the sense-organ and finally, the sense-organ with an object. The sense-organs and the mind are unconscious but both becomes conscious directed by the self. For this reason, one sense-organ cannot recognize an object perceived by another sense-organ which is possible only by the same self.

Each individual soul here is considered to be both beginningless and endless. The mind, senses and body are not the subject of experience, but the self is the subject of experience in all its forms. It is beyond the body and the sense organs. It is a non-composite, non-material,

incorporeal, eternal and all-pervading entity. It is relatively free in its will but limited by the will of God. *Karma* causes the union of the soul with the body. Each individual Self is the enjoyer or experiencer of his Karmic results. It has pre-existence and undergoes transmigration from a dead body to another birth until it achieves liberation. It enjoys the good result for its virtuous activities and again undergoes bad result for its free evil actions done in this life and in the past births. Satis Chandra Vidyabhusana says:

The soul is an eternal entity which is from time to time connected with a body suitable to its desert (merit and demerit). The connection of the soul with a body is its birth, while their mutual separation is its death. Transmigration, which consists in a series of births and deaths, is the source of all our sufferings (Vidyabhusana, *Sutras* 56).

In this way, the soul faces the circle of birth and death to fulfil its desires. Thus, its liberation basically depends upon the law of *Karman* and the divine will of God.

The idea of God: The idea of God as the creator is precise in the Nyāya systems. Like all other Indian orthodox schools, it looks God as the author of the Veda and the enforcer of *Karma*. Gautama offers three sūtras in support of theism where he says that God is the cause of the world (īśvaraḥ kāraṇam, puruṣakar....tatkāritatvād ahetuḥ. -*Nyaya Sutra*, 4.1.19-21.). In these sūtras he says that God is the cause of everything, since we find fruitlessness in Men's actions. He concludes that a supreme being exists as the efficient cause of the Universe. Vātsyāyana says in his bhāṣya:

As a matter of fact, we find that Man, desiring a certain thing, does not always obtain the fruit of his desire; hence it is inferred that Man's acquisition of the fruits of his actions is dependent upon some other person; and that Person upon whom it is dependent is God; hence it follows that God is the Cause (of the World) (Jha 1457).

Vātsyāyana ornately gives a lengthier commentary on these sūtras in favour of the existence of God. All other syncretic Naiyāyikas are also inherently theistic. They claim it as a complete logical science that raises a deep desire in men to find the absolute God. Vātsyāyana puts God under the category of soul, but the greatest of them having special qualities. God, being a distinct soul, is omniscient and omnipotent. He is, by nature, endowed with eternal conscious, merit, knowledge, intuition, sovereignty and power. He is devoid of pain, pleasure, aversion, demerit, illusion, impression, attachment and also free from all inadequacies. A seeker of truth can perceive Him through inference, logical arguments, cosmology and moral observation.

Nyāya does not recognize any direct relation with the existence of all-pervading God. Yet, it admits Him as the intelligent agent of the world on the basis of Inference. It accepts Him as the ethical conductor of all the individual souls. The atoms neither have consciousness nor power to formulate anything. God brings the atoms together, systemize their diverse combinations and gives motion to them in accordance with the ethical merits and demerits of human beings. Everything is happened in the world by His will. The formation of the world, its

existence and destruction absolutely depend on God's will. To attain exact knowledge of all these, one needs His blessings.

The idea of liberation: The Naiyāyikas target at the realization of *Mokṣa* as their Sumum Bonum. They believe that a man can attain liberation by the grace of God. It also states our material affection of the effects of *Karma* and the usual attraction of the God, which ultimately dismiss our burden of the *Karmas*. Bernard says:

The teachings of the Nyāya are believed to enable us to discern the true from the false, and at the same time, to be our greatest protection when our knowledge is still in the process of growth and has not yet matured into the ripened fruit of enlightenment (Bernard 22).

Gautama presents Nyāya as a free means for liberation considering itself as a separate science from the Vedas. He uses two terms for Liberation, viz. *Nihśreyasa* and *Apavarga*. He teaches that, *Nihśreyasa* arises from *Pramāṇāditattvajñāna* (knowledge of sixteen principles). For Vātsyāyana, *Pramāṇa* drives out one's inner doubt, purifies him and reveals in him the existence of God. He interprets 'Nihśreyasa' in the first sūtra of Nyāya as general that contributes to the path for beatitude (*Svargaprāpti* corresponding to *Mokṣa*) and 'Apavarga' in the second sūtra as particular (*Mokṣa*). Again, he defines 'Prameyatattvajñāna' that offers liberation in particular. He lists 12 things in 'Prameya' category. They are: *Ātman*, body, senses, intellect, mind, activity, defects, rebirth, consequence, pain, and Liberation. The true knowledge of these 12 *Prameyas* dispel all delusions and suffering lead one to liberation from getting him rid of rebirth and suffering. He teaches that one obtains final beatitude through the knowledge of *Atman* and its causal relationship with liberation.

Vātsyāyana categorizes four kinds of science viz. *Trayī* (three Vedas), *Vārtā* (Agriculture), *Daṇḍanīti* (Politics) and *Ānvīkṣikī* (Nyāya). According to him, these are not mutually connected. All are taught in order to help the mankind in attaining different kinds of knowledge. He clarifies that each science has its own independent purpose. For example, with the help of the knowledge of *Trayī*, one can perform dharma which leads one to heaven (*Svargādi Apavarga*). The science of *Vārtā* teaches proper ground and so forth (*Bhūmyādi*), through which one can easily get grains (*Śaṣya*). *Daṇḍanīti* demonstrates pacification (*Saman*) and so forth which leads one to attain supremacy over the world. *Ānvīkṣikī*, the last science, offers the knowledge of sixteen principles, especially those *Prameyas* (*Ātmanādi*) that leads one to attain liberation.

As *Karma* (actions) has a great role through one's entire life cycle, Nyāya maintains that liberation is the very separation of the soul from all *Karmas*. One suffers in this world with his attachment to the fruit of his activities done by the body, organs, ego and mind. So, both bad and good *Karmas* create bondage. To liberate oneself, removal of the results of all types of *Karmas* should be ignored. Again, liberation without performing wishless *Karmas* is impossible. True cognition of the self leads one to liberation through the destruction of both good and bad result of *Karmas* and the consequent cessation of birth. Nyāya tells that the liberation or the 'Absolute good' (*Apavarga*) is the successive annihilation of each one of a chain of five consequences, viz. wrong notion, faults, activity, birth and pain. In order to attain liberation, one needs to break this chain of consequences. One must free oneself from the wrong notion which indirectly causes suffering. On the removal of wrong notions, faults are disappeared and the lack of faults leads one

to the cessation of activity. When there is no activity either merit or demerit, there is no 'birth' as this activity is the cause of birth. When there is a relinquishing of the birth, there is cessation of pain which is followed by final release. Final release is, therefore, the absolute deliverance from pain for human being.

In Nyāya view, a liberated soul becomes free from both pain and rebirth. In this state of liberation, the soul arrives at its original existence free from all constraints including consciousness and bliss. It overcomes all the result of all its past *Karmas* and gets free from the qualities of the attached soul viz., desires and impulses, merits, demerits, pleasure, pain, personified existence, desire, abhorrence, impression, volition etc. Through the valid knowledge, one gets rid himself of all suffering and enjoys perpetual rest in liberation. As an aid of attaining this liberation, Vātsyāyana recommends us to practice Yoga in forests, caves and river-banks, (*Vātsyāyana's Nyaya-bhāṣya*, 4.2.42.) adhere internal discipline, perform duties and try to refrain from sins.

Conclusion: The Nyāya philosophy is a systematic approach to deal a comprehensive way of life by solving our daily problems. It destroys our false knowledge with its potencies, develops self-control, stops re-birth and lead us to systematic way of liberation. It can be noted that even an ordinary materialist can apply the Nyāya theory of knowledge and practice its mode of liberation in this life to overcome sorrows and sufferings of his practical life and thus can attain the highest goal of life.

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