The term 'Nyāya' literary means that by means of which the mind is led to a conclusion. But the philosophical meaning of it is not so. Philosophically Nyāya means an investigation into the problems of knowledge in its relation to reality. It is also known as Hetuvidyā (the science of true reasoning and right judgement) and Pramāṇaśāstra (the science of valid knowledge).

Vātsyāyana defines it as a "critical examination of the object of knowledge by means of the canons of logical proof".

Nyāya is called sometimes Tarkavidyā or the science of debate, sometimes Vādavidyā or the science of discussion. It is also known as Anvārīṣkī or investigation, since it consists in reviewing of a thing previously apprehended by perception and verbal testimony.

Gautama or Aksapāda is supposed to have been the founder of this philosophy.

1. nīyate anena iti nyāyah. GTIP, p. 159
2. pramāṇairathaparikṣaṇam nyāyah, NB under NS. 1.1.1.
Though nothing definite is known about the exact period of the author, yet many prominent scholars believe that the date of Gautama might be between 2nd century B.C. to 4th century B.C.

There are two famous schools of Nyāya system. One is old and the other is new. The earliest known literature of the old school is the *Nyāya-sūtras* of Gautama, which is in five chapters. Each divided into two sections gives us an idea of the metaphysical and logical doctrines of the Nyāya system of philosophy.

Vatsyāyana's *Nyāyabhāṣya* is the most important commentary on the *Nyāyasūtras* of Gautama and this work is believed to be written before 4th century A.D.

 Nyāyavārttika of Uddyotakāra, Nyāyabindu of Dharma- makīrta, Nyāyavarottikatātparyatikā of Vacaspati, Udayana's *Nyāyakusumānjali*, Atmatattvaviveka, Kiraṇāvalī, *Nyāyaparīśita* and also Jayanta's *Nyāyamanjarī* are some of the famous works of old Nyaya school.

Gangēṣa Upādhyāya (1200 A.D.) of Mithila is known as the founder of the modern school of the Nyaya system or *Navya Nyaya* which flourished mainly in Bengal (Navadvip). His *Tattvacintāmanī* is the famous classical work which discusses primarily four means of knowledge. They are Perception (*Pratyakṣa*), Inference (*Anumāna*), Comparison
(Upamāṇa) and testimony (Sabda).

The Naiyāyikas of the old school recognise sixteen padārthas or categories while the modern school greatly influenced by the Vaiśeṣika system believes in seven categories only.

The Nyāya-Sūtra begins with a description of sixteen categories. These are:

1. Pramāṇa (The means of right knowledge)
2. Prameya (Object of right knowledge)
3. Samsaya (Doubt)
4. Prayojana (Purpose)
5. Drṣṭanta (Illustrative instances)
6. Siddhānta (Accepted conclusions)
7. Avayava (Factor of a Syllogism)
8. Tarka (Argumentation)
9. Nirnaya (Ascertainment)
10. Vāda (Debate)
11. Jalpa (Disputation)
12. Vitanḍā (Destructive criticism)
13. Hetvābhāsa (Fallacy)
14. Chala (Quibble)
15. Jāti (Unfair rejoinder)
16. Nigrahasthāna (Points of defeat-situation)

3. NS. 1.1.1.
Gautama believes that by a thorough knowledge of these Padartha and by the successive disappearance of false knowledge (Mithya\(^j\)\(n\)a), defects (Dos\(a\)), endeavours (Pra-vr\(tti\)), birth (Janma) and ultimately of sorrow, man can attain the highest good (Nihs\(\acute{a}\)reyasa). Among the sixteen Padartha, the first nine deal more strictly with logic while the last seven have the function of preventing and destroying error.

The Ny\(\ddot{a}\)ya Philosophy primarily deals with the methods of right knowledge. So according to them, the object of right knowledge is soul (self), body, senses, object of senses, intellect, mind, activity, fault, transmigration, fruit, pain and release.

On the other hand, the seven categories of modern Ny\(\ddot{a}\)ya school are:

Dravya (substance), Gu\(\tilde{n}\)a (qualities), Karma (movement), Sam\(\tilde{\ddot{a}}\)nyya (genus or aspect of generality), Vi\(\tilde{s}\)\(\ddot{e}\)\(\tilde{s}\)\(\ddot{a}\) (particularity), Samav\(\tilde{\ddot{a}}\)ya (inherence) and lastly, Ab\(\tilde{h}\)\(\ddot{a}\)va (non-existence) which is added later on.

An actual knowledge (Tattvaj\(\ddot{\tilde{n}}\)na) of these categories leads to the liberation (M\(\acute{k}\)ti) of the soul in bondage.

4. dravy\(\tilde{\ddot{a}}\)m gu\(\tilde{n}\)a\(\tilde{s}\)\(\ddot{\ddot{a}}\)t\(\tilde{\ddot{\ddot{a}}}\)\(\tilde{\ddot{\ddot{a}}}\)h\(\tilde{\ddot{\ddot{a}}}\)m s\(\ddot{\ddot{a}}\)m\(\tilde{\ddot{\ddot{a}}}\)\(\ddot{\ddot{a}}\)m\(\tilde{\ddot{\ddot{a}}}\)m s\(\ddot{\ddot{a}}\)\(\ddot{\ddot{a}}\)\(\ddot{\ddot{a}}\)s\(\ddot{\ddot{a}}\)k\(\tilde{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)m / s\(\ddot{\ddot{a}}\)m\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)h\(\ddot{\ddot{\ddot{a}}}\)h p\(\ddot{\ddot{a}}\)\(\ddot{\ddot{a}}\)d\(\ddot{\ddot{a}}\)r\(\ddot{\ddot{a}}\)t\(\ddot{\ddot{a}}\)h\(\ddot{\ddot{a}}\)h s\(\ddot{\ddot{a}}\)p\(\ddot{\ddot{\ddot{a}}}\)t\(\ddot{\ddot{\ddot{a}}}\)t\(\ddot{\ddot{\ddot{a}}}\)h k\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)\(\ddot{\ddot{\ddot{a}}}\)h //

B.P. K. 2.
In the 17th century, Annam Bhatta tried to change the systems of ancient and modern schools of Nyāya. Nowadays his Tarkasaṁgraha is a popular manual of the Nyāya-vaśesika school.

In case of the creation of the Universe the Naiyāyikas believe that the God is the efficient cause (Nimitta-Kāraṇa) while the atoms are considered as the material cause in the formation of the Universe.

The Nyāya view on Dharma, Artha and Kāma

The word Dharma takes its birth with the creation of the world. For systematic progress, each and everything of this Universe follows some rules and regulations. The nature also follows its own Dharma which we can observe easily in plant life and in animal life. In a definite times, plants bring forth leaves, flowers and fruits, so to have a prosperous and progressive life, human beings also follow some rules and regulations. By inserting a code of Dharma, the Smṛtis help to bring about a special relation between individual and social welfare, between secular and religious life and between human being and nature.

The Nyāya system mainly deals with its epistemology, logic and methodology which have influenced all schools of Indian Philosophy. It accepts so many things, such as the categories, the doctrine, of Asatkāryavāda, the account of bondage and liberation, the authority of the Veda, the nature
and function of God and the unseen power. The later Naiyāyikas and Vaiśesikas have given an elaborate account of God and have made God's grace an essential thing for obtaining true knowledge.

They refer to God as the creator, maintainer and destroyer of this world and introduce the element of devotion. Though in Nyāya, we do not get any direct discussion on Dharma yet we think that the word related to God, soul and Veda can be quoted as an example of Dharma. The Vedas claim absolute authority as they are said to be the works of God.

An atomistic and spiritualistic pluralism can lead only to an external theism where dualism of matter and spirit can never exist. It is said that majority, power, glory, beauty, knowledge and freedom - these six qualities are possessed by God. But then why are the liberated souls not allowed to share these qualities?

If liberated souls are allowed to share these qualities, then God will be regarded as eternally bound. Again God is called the moral Governor of all belongs (Prayajaka kartā). But then either the laws of Karma are thrown or the souls do not become free. If the self determination of God is represented by the laws of Karma and does not bind God, then Karma and God would be identical and external theism would vanish.
Udayana’s arguments for the existence of God have become classical for theism and may be briefly noted here. He gives the following nine arguments to prove the existence of God. 4

(1) The world is an effect and hence it must have an efficient cause. This intelligent agent is God. The order design, co-ordination between different phenomena comes from the God (Kāryat).

(2) The atoms being essentially inactive cannot form the different combinations unless God gives motion to them. The unseen power, the Adṛṣṭa requires the intelligence of God. Without God it cannot supply motion to the atoms (Āyojanāt).

(3) The world is sustained by God’s will. Unintelligent Adṛṣṭa can not do this. And the world is destroyed by God’s will (dhrtyādeḥ).

(4) A word has a meaning and signifies an object. The power of words to signify their objects comes from God (padāt).

(5) God is the author of the infallible Veda (pratyaya-tah).

(6) The Veda testifies to the existence of God (Sruteḥ)

(7) The vedic sentences deal with moral injunctions and prohibitions. The vedic commands are the Divine commands. God is the creation and promulgator of the moral laws (Vākyāt).

4. CSIP, p. 209.
(3) According to Nyāya Vaiśeṣika, the magnitude of a dyad is not produced by the tiny magnitude of the two atoms each, but by the number of the two atoms. Number 'one' is directly perceived, but other numbers are conceptual creations. Numerical conception depends upon the perceiver. At the time of creation, the souls are unconscious. The atoms and the unseen power and space, time, minds are all unconscious. Hence, the numerical conception depends upon the Divine consciousness. So, God must exist (Saṅkhyāviśeṣat).

(9) We enjoy the fruits of our own actions. Merit and the stock of merit and demerit are called Adṛśta, the unseen power. But this unseen power, being unintelligent, needs the guidance of a supremely intelligent God (Adṛśat). 5

But all these proofs are ultimately useless as the Vedāntins, viz, Saṅkara, Rāmānuja, Mādhva, Nimbārka, Vallabha and others have rejected the Nyāya arguments and have fallen back on the Śrutī alone for the existence of God.

6 Dr. S.N. Dasgupta opines that Nyāya seeks to establish the existence of God on the basis of inference. We know that

5. kārayojanadhrtyādeḥ padāt pratyayataḥ śruteḥ vākyāt saṅkhyāviśeṣācca sādhyavisavidavyayah. NK, V.1.

6. HIP, p. 363.
the Jainas, the Saññikhyaitas and Buddhists do not believe in the existence of God and offer many antitheistic arguments. Nyāya wants to refute these and prove the existence of God by an inference of the Samanyato drśta type.

The inference is that the world has a creator, since it is an effect and has order and arrangements in its construction. Just as the potter, when he makes a jug, he knows all the purposes of it. The God is omniscient as He knows all the purposes of this wide universe. Always He knows all things, therefore, does not require memory. He directly perceives all things. He is always happy and His will is eternal. God, by His will creates the Universe, produces the changes in our body though He is bodiless. Some, however, say that the atoms may be regarded as his body so that, just as by the will of our self, changes and the movements of our body take place, so also by His will, changes and movements are produced in the atoms. He creates the world out of atoms which are not created by Him.

The Jainas and other atheists hold that the world was never an effect because things in the world have production and decay and the world was never produced. Nyāya holds, in contrast to this view that the world also is an effect like any other effect.

The Nyāya system of thought advocates an external relation between God and the finite souls. There is no

7. NM, pp. 190-204.
absolute difference between the God and finit souls. There is identity in difference between them.

The base of the Nyāya cosmology is the concept of the five eternal basic elements - earth, water, fire, air and ether. It proclaims the highest aim of man to be the attainment of Nihāreyasa, which is attainable only through perfect knowledge of reality. The Nyāya dualism logically leads to spiritualistic monism. But it has not developed its philosophy in that side.

The Nyāya philosophy is mainly concerned with its epistemology. It has a great contribution to Indian philosophy in the sphere of epistemology, logic and methodology.

The object of senses are colour, taste, smell, touch and sound which produces desire, attachment etc. in human being. The Nyāya Darsāna does not support this type of desire. Moreover, they say that these notions like Nimitta-samjñā and Anuvyañjana samjña are the obstacles to attain liberation. One’s sexual desire can be totally extinguished by meditating upon the Aśubha Samjña. Aśubha samjña is that if one thinks that this beautiful body is nothing but the assemblage of different parts of the body such as hair, flesh, blood, bones etc. in spite of

3. ITCS, p. 159
9. NS, iv.2.3.
But here in the Nyāya philosophy we do not get any detail discussion on Dharma, Artha and Kāma. Among the four human goals only Mokṣa or liberation is discussed elaborately.

The Nyāya view of Mokṣa

The concept of Mokṣa and the condition for attainment of that is admitted by almost all the orthodox schools of Indian Philosophy and it is a significant topic for discussion and each of the school advocates its personal view.

The first sutra in the first chapter of Nyāya Darsāna suggests that the real knowledge of sixteen categories leads to liberation or Mokṣa.

The Naiyāyikas call Mokṣa as Apavarga. Apavarga with Nyāya is complete cessation of pain.

The Naiyāyikas have a common opinion with other systems of Indian philosophy that the world is full of pain and a little pleasure surves to intensify the force of

10. prāmaṇa prāmeya sāmsāya prayāpyo jana drū̄ṣṭat asiddhântâvayāvā
tarkatmakayavājājālapavitâhetvâbhāsacchahajātinigrā-
hāsthānānam tatvajñânaḥ annipriśrayasādīgamah.

ND, 1.1.1.
sorrow. So, the wise man never attached the pleasure to life which causes more sorrow, because to them everything is sorrow (sarvam duḥkham vivekinah).

According to the Nyāya system, the false knowledge is the root of bondage of the world. The false knowledge (Mithyājñāna) can be explained as the things which do not at all belong to ownself but we think it to be own, such as body, senses, manas, feelings and knowledge. This false knowledge of a self-less (life-less) object seems to be a living object. Again, they say that, false knowledge can be removed by constant thinking of its opposite (pratipakṣa Bhāvana), namely, the true estimate of things with the destruction of false knowledge our attachment to things and the ignorance about them (i.e. Dāsa) are also destroyed.

With the destruction of attachment to things, actions (pravṛtti) for fulfilment of desires cease and with it rebirth ceases together with sorrows.\(^{11}\)

The Naiyāyikas believe that from Ātma to Apavarga there may arise so many false knowledge with the attachment of object. The false-knowledge of Ātma in the life-less object, happiness in misery, eternality in the transitory

\(^{11}\) duḥkhajanmapravṛttidosamithyājñānānāmuttrotāpaye tadānantarāpayadapavargah.\textit{ NS, 1.1.2}
objects like body, protection of the object which cannot be
protected like wife, son, house etc, in activities (pravṛtti) good or bad whatever may be, there is no karma and
karmaphala like attainment of heaven and hell etc. can be
mentioned. In case of Mokṣa nothing will remain, this type
of experience is undoubtedly a matter of thinking as none
would like to have Mokṣa which is absolutely devoid of
worldly happiness and pleasure.

Now, if we justify according to Vatsyāyana the way
in which he uses the word Niḥśreyasa (highest good) in the
opening sutra with the word Apavarga (liberation) in the
second sutra, we find that the word Niḥśreyasa dissolved as
Niscitam śreyāḥ - literally means definitely beneficial.
According to the commentator, there are two kinds of Niḥśrey-
asa - Arṣṭa or ordinary, such as the obtainment of a
garland and Adṛṣṭa or extraordinary, such as attainment of
Svarga. Thus the word Niḥśreyasa is wider in meaning than
the word Apavarga.

In answering the opponents argument regarding the
difference between Vatsyāyana's statement and Gautama's
sutra, we observe that the word Niḥśreyasa in Vatsyāyana's
introductory statement may be taken in a restricted sense,
to stand only for Adṛṣṭa-Niḥśreyasa or Apavarga.

Gautama's Nyāya is known as Tarkasāstra or in
some others Anvīksikī. But he begins his treatise by a
reference to the attainment of Apavarga or Niṣṭreyasa. In query to this, we may mention the following work Nyaya-bindu of Dharmakīrti that the attainment of all human ends is preceded by right knowledge and therefore expounded.  

Though vatsyayana comments that Niṣṭreyasa in Gautama's first sutra may be taken in the Drṣṭa Niṣṭreyasa only. But in the concluding portion of the same sutra Vatsyāyana again remarks that knowledge of truth and attainment of the desired objects are to be understood in accordance with the respective branches of study. There are four branches of study: viz., Vedic studies (Trayi), agronomy (Vārtya), state craft 'Dandanīti) and logic (Ānvīksīkī).

On the critical examination of liberation in the Nyāyasūtra it is said that there can be no liberation for a living being, because of his inseparable relation (Anubandha) with debts (Rṇa), afflictions (Klesa viz., attachment, aversion and ignorance) and activities (pravṛtti).

So, at first, the opponents' objection is that, there can be no liberation because a brahmin, as soon as he is born, he is born under three kinds of debts viz., debts to

12. samyag-jñāna-pūrvika sarva-puruṣārthasiddhīr iti tad vyutpādyate.  
13. NS, iv.1.59-68.
the seer, to the Gods and to the forefather. A person has to be free from the debt to the seers by observing celibacy, by performing sacrifices he has to be free from the debts of Gods and from that to the forefathers by producing offsprings.

Thus we find, due to an inseparable relation with the debts, one's whole life time being absolutely taken up and he would not get any chance to perform actions leading to liberation. So, it is clear that there can be no liberation.

Secondly, there can be no liberation because of inseparable relation with affliction. A living being is born by affliction and also die after passing his whole life fighting with affliction. So inseparable relation with affliction is always present in his life. As such there is no chance to think about liberation.

Thirdly, there can be no liberation because of inseparable relation with activities (pravṛtti). A living being from birth to death is not free even for a single moment. He keeps to be busy the whole life through speech, body and mind. As such he cannot be liberated. So, according to the opponent what has been said that liberation is

14. TS of the KY, 6.3.10
15. NS, i.1.2.
attained through right knowledge when the suffering, birth, activity evil and false knowledge is removed with the removal of one immediately follow it - is not logically true.

Now the answer to the opponent is being stated by Gautama in his work. The 'debts' with three kinds means with what resembles the debts. That is to say a Brahmin when born, is not bound with actual debts but he is under some strict rules and regulations for performing certain acts which resemble the repayment of debts. 16

In the expression "Agnir mānavakah", the word "Agni" which generally means fire is used in a figurative sense in respect of a boy to imply that the boy resembles fire, that he is as full of vigour as a glowing fire. Here 'debt' is used in other sense.

Here the reiteration had been made with the word in a figurative sense because, in that case, censure and praise can be justified. Thus the word 'Jāyamāna' means a house-holder, not a baby who is unable to perform the prescribed duties.

In the sutra no.61 the answer still continued. The refutation by the opponent is not justified because the scripture says by the sacrifice of Prajapatyā, the

16. NS, iv.1.60-68.
superimposition (samaropana) of fire on the self of a person who has to attain freedom from the three kinds of longing viz. for offsprings, for wealth and for worldly fame.

Moreover, 'the Agnihotra' etc. the rites to be performed until death' is not justified. Because such rites are performed for heaven i.e. the man who has performed it is not free from heavenly desire and hence he cannot be liberated, whereas the person who is not under any obligation to perform constantly the rites of Agnihotra etc. becomes liberated.

Again, as to the objection that there can be no liberation due to impossibility of severing the connection with afflictions. In reply, Gautama says that there is no afflictions for a person who is under deep sleep and does not experience any dream of attachment as well as pleasure and pain i.e. free from all sufferings. This type of people can be liberated.

In reply to the objection, that there can be no liberation due to the inseperable relation with activity, Gautama says, the activities do not lead to rebirth. According to Vatsyayana Bhāṣya, when attachment, aversion and ignorance are absolutely destroyed, the actions good or bad performed by a person do not lead to rebirth. Because, it is said that the craving for enjoyment for pleasures is the cause of re-birth. So, in the absence of craving there is no re-birth.

17. VB under NS 1.1.3.
Some one objects that the afflictions cannot be destroyed absolutely, because the stream of afflictions is natural. That is, stream of affliction is beginningless can never be absolutely destroyed.

To the objection of the preceding sutra some one reply in this way that the stream of afflictions, though natural is non-eternal, just as non-existence of an effect prior to its production, though beginningless is destroyed by the effect so also the stream of afflictions though natural can be non-eternal.

In reply to the same objections, some one says, just as black colour of an (earthly) atom, though beginningless is non-eternal because of being destroyed by conjunction with fire, so also the stream of afflictions though beginningless is non-eternal, because it is destroyed by right knowledge.

The Naiyāyikas refutes the objection and says these objections are not justified because the attachment of three afflictions, viz. attachment, aversion and ignorance have their cause deliberations. So liberation is possible with the removal of these three afflictions by right knowledge. Thus when has fully experienced all the results of Prārabdha-karma he is no longer tortured by afflictions and attains final liberations.

Now, on the production of the right knowledge we find in Bhāsya that there is an objection which is as follows: Is
the right knowledge of a person striving for liberation produced in respect of each single one of as many as objects of valid knowledge or prameyas enumerated in Nyāya-Sūtra? or, is the valid knowledge produced in respect of only some specific one of such objects.

Now, the objection is what is the difficulty in accepting either of the two alternatives? The explanation to this objection is that because of the innumerable objects of knowledge, the right knowledge cannot be produced in each single one nor produced in respect of only some specific one because the ignorance concerning one particular object cannot be removed by the right knowledge in respect of some other different objects. Thus, neither of the alternatives can be accepted.

But Vātsyāyana's answer is that the objection is not justified because ignorance means false knowledge and non-production of right knowledge. So a person is to acquire the right knowledge avoiding the false knowledge which becomes the root-cause of his existence.

Now, we are going to explain that what is false knowledge. It is nothing but the notion of self in a selfless thing.

Gautama specifies: (1) re-birth (pretyabhāva),

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results (Phala) and suffering (Duhkha) as what is rightly
known and (2) actions and evils as what to be totally fors-
haken, (3) Liberation or Mokṣa is the final goal, (4) the
means for achieving it is right knowledge.

Thus the knowledge of the Prameya's are divided into
four classes.

The false knowledge of the self i.e. body etc. is
removed when there is these are 'the teeth', these are 'the
ears' etc. 18

On the other hand, when a man deeply attached to a
woman may super-impose the beauty of the moon or her face and
say that 'her face is like the moon'.

All such notions intensify sexual desire as well as the evils that invariably accompany it and are really to be
shunned. Therefore, one striving for liberation must discard these notions.

There is another kind of notion, which is distingui-
shed from Nimitta samjñā. The notion based on a limb of the
body (Avayava samjñā). Here looking upon the body not as
something beautiful or desirable but only as an assemblage of
different parts of the body such as hair, flesh, blood, bones,
etc. As one meditates upon such a notion, one's attachment

18. VB under Ibid, iv.2.3 i.e. tannimittam tvavayavyavimānāh.

//3// Pr.319.
due to sexual desire is totally extinguished. This Ayayava samjña is called as a 'notion of the Aśubha. saṃjña'. produced right knowledge about the real nature of the self on body.

However, the order in which the right knowledge of various prameya's is to be acquired is indicated by the following sutras.

The objects like colour and others, when subjected to wrong deliberations (samkalpa) become the causes of the evils. Here the colour and others means the object of senses (viz., smell, taste, colour, touch and sound) are the objects of desire.

The cause of all those evils, however, is the erroneous idea regarding the whole. For example, in case of a man, would be the notion 'this women is beautiful' which is literally adorned with purity.

The nations are of two kinds: one is Nimitta saṃjña (notion based on a mark) and the other is Anuvyanjana saṃjña (the notions based on superimposition through resemblance).

The examples of Nimitta Samjña are:

Therefore, a person striving for liberation should meditate upon Ayayava samjña only and discard all other samjnás. One would thus become free and attain liberation.

19. NS. i.1.2. duḥkhajanmagra-vṛttidosamithyajñānānāmuttorottapāye tadanantarāpāyi apavargah //2//
20. dosanimittam rūpadayo viśayāḥ samkalpakṛtah. Ibid, iv.2.2.
ultimately. Bhasarvajña opines that liberation is absolute annihilation of all particular attributes of self. He compares self with space (अकालस) in regard to its natural status.²¹ Gautama in his Sutra (1.1.22)²² finally declares that absolute cessation of suffering is called अपावर्ग. The word 'Atyanta' used in this sutra suggests the non-occurrence of re-birth. This is all about the supreme goal of human life (parama purusārtha) i.e. Mokṣa.

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²¹ samasta-visesa-gunocchede samharavasthayam akasavad
atmano'tyantavasthanam moksa. N.Sa, p. 155

²² tadatyanta-vimokso' pavargah.