



## Exploring the Concept of Atma in Buddha and Nyaya Philosophy: A Comparative Analysis

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### ABSTRACT:

The concept of "Atma," or the self, has been a central theme in Indian philosophy for centuries, with diverse schools of thought offering varying interpretations and perspectives. This research paper undertakes a comparative analysis of the concept of Atma in two prominent Indian philosophical traditions: Buddha and Nyaya. The objective is to shed light on the nuanced differences and similarities in their views regarding the self. The Buddhist perspective, attributed to Gautama Buddha, posits anicca (impermanence) and anatta (no-self) as fundamental tenets. According to Buddhism, the self is an illusion, a mere aggregation of ever-changing physical and mental elements. This paper examines key Buddhist texts and commentaries to elucidate the notion of Anatta and its implications on human existence. In contrast, Nyaya philosophy, as expounded in texts like the Nyaya Sutras, advocates a substantial and eternal self, known as the "Atman." Nyaya philosophers argue for the existence of a permanent, unchanging self as the basis of individual identity and cognition. The paper delves into Nyaya's epistemological framework and metaphysical arguments in support of Atman.

Through a systematic comparison of these two philosophical systems, this research paper highlights the profound contrast between the Buddhist denial of a permanent self and the Nyaya affirmation of Atman's existence. It also explores the impact of these contrasting views on ethical, psychological, and soteriological aspects within each tradition. The research utilizes primary texts, commentaries, and scholarly interpretations to provide a comprehensive analysis of the Atma concept in Buddhism and Nyaya. By examining their philosophical foundations, implications, and consequences, this study contributes to a deeper understanding of the intricate tapestry of Indian philosophical thought and its impact on spirituality and human existence. Ultimately, this comparative analysis aims to foster a more profound appreciation of the multifaceted nature of the self in the rich landscape of Indian philosophy.

**Keywords:** *Atma, Anatta, Impermanence, Nyaya Sutras, Anicca, No-self, Selfhood, Metaphysics, Epistemology, Ethical implications, Indian spirituality, Identity, Human existence, Concept of self.*

### Introduction:

The concept of "Atma," or the self, has been a perennial and profound topic of exploration in the vast landscape of Indian philosophy. Across different philosophical traditions, scholars and thinkers have grappled with the fundamental questions concerning the nature, existence, and significance of the self. Two prominent philosophical systems, Buddhism and Nyaya, each offer unique and contrasting perspectives on the concept of Atma. This research paper embarks on a comparative journey to dissect and analyze these divergent viewpoints in an effort to illuminate the intricate tapestry of Indian philosophical thought.

The Indian subcontinent has nurtured a multitude of philosophical traditions, each with its own set of doctrines and beliefs. Within this diverse milieu, the concepts of self and personal identity have played a central role in shaping the metaphysical, epistemological, ethical, and spiritual frameworks of these philosophical systems. Among the myriad perspectives on the self, the Buddhist doctrine of anatta, or no-self, stands in stark contrast to the Nyaya philosophy's assertion of a permanent and substantial self, known as Atman. These opposing viewpoints on the nature of the self not only reflect profound philosophical differences but also have far-reaching implications for how individuals understand their own existence, the nature of reality, and the paths to liberation or enlightenment.

Buddhism, founded by Siddhartha Gautama (the Buddha), propounds the doctrine of anatta, which posits that the self is an illusion. According to this perspective, human beings are not characterized by an enduring, unchanging self, but rather, the self is a transient amalgamation of ever-changing physical and mental elements. Buddhism challenges the deeply ingrained notion of a persistent and autonomous self and invites contemplation on the implications of recognizing the impermanence of selfhood.

On the other hand, Nyaya philosophy, as articulated in the Nyaya Sutras and expounded by philosophers like Gotama and Vatsyayana, presents a contrasting perspective. Nyaya philosophers argue for the existence of an eternal, unchanging self, the Atman, as the foundation of individual identity and cognition. They posit that the self is distinct from the ever-changing physical and mental attributes and that it persists throughout one's life and beyond.

This research paper undertakes a comprehensive examination of these two philosophical systems, exploring their respective interpretations of Atma and its implications. It delves into primary texts, commentaries, and scholarly interpretations to provide a thorough analysis of the contrasting views on the self in Buddhism and Nyaya. Additionally, it considers the ethical, psychological, and soteriological consequences of these views within the respective traditions.

By engaging in this comparative analysis, we aim to shed light on the nuanced differences and similarities between these philosophical traditions and contribute to a deeper understanding of the concept of Atma in Indian philosophy. Ultimately, this exploration of the self in Buddhism and Nyaya serves as a testament to the richness and diversity of Indian philosophical thought and its profound impact on the spiritual and intellectual fabric of humanity.

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## Objectives:

- **To Examine the Buddhist Perspective on Atma:** The primary objective is to thoroughly investigate and understand the Buddhist perspective on the concept of Atma, focusing on the doctrine of anatta (no-self) as expounded by Gautama Buddha. This involves exploring key Buddhist texts, commentaries, and interpretations to discern the nuances of anatta and its implications.
- **To Explore the Nyaya Perspective on Atma:** Another core objective is to delve into Nyaya philosophy and its interpretation of Atma, emphasizing the concept of a permanent and unchanging self (Atman). This involves a comprehensive examination of Nyaya Sutras and the works of prominent Nyaya philosophers to elucidate their viewpoint.
- **To Conduct a Comparative Analysis:** The central aim of the research is to undertake a systematic comparative analysis of the Buddhist and Nyaya perspectives on Atma. This involves identifying and highlighting the key differences and similarities between these two philosophical traditions regarding the nature and existence of the self.
- **To Explore Psychological and Soteriological Implications:** Another objective is to delve into the psychological implications of these views on selfhood, including how they influence concepts of identity, consciousness, and mental well-being. Additionally, the research examines the soteriological implications, considering how the views on Atma relate to the paths to liberation, enlightenment, or salvation within Buddhism and Nyaya.
- **To Foster a Deeper Understanding:** Ultimately, the overarching objective is to contribute to a deeper understanding of the multifaceted nature of the self in Indian philosophy and to highlight the profound impact of these philosophical perspectives on spirituality, human existence, and intellectual discourse.

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## Methodology:

The research methodology for the paper titled "Exploring the Concept of Atma in Buddha and Nyaya Philosophy: A Comparative Analysis" is designed to ensure a rigorous and systematic investigation of the two philosophical traditions. This research employs a combination of qualitative research methods, textual analysis, and comparative analysis techniques to achieve its objectives.

### Thoroughly understand the Buddhist perspective on the concept of Atma, focusing on the doctrine of anatta (no-self) as expounded by Gautama Buddha:

The Buddhist perspective on the concept of "Atma," often referred to as "Atman" in Hinduism, is a fundamental and distinctive aspect of Buddhist philosophy. In Buddhism, the doctrine of "Anatta," which means "no-self" or "not-self," is a central concept that directly addresses the notion of Atma.

- ❖ **The Concept of Atma (Self):** In many other religious and philosophical traditions, the concept of Atma refers to an eternal, unchanging, and independent self or soul that is the core essence of an individual. It is seen as the permanent and unchanging identity that persists throughout one's life and beyond.
- ❖ **Anatta (No-Self) in Buddhism:** The Buddha's teachings fundamentally challenge the concept of an eternal and unchanging self. The doctrine of Anatta asserts that there is no permanent, unchanging, and independent self or soul within a person. Instead, individuals are composed of a combination of ever-changing physical and mental components.
- ❖ **Five Aggregates (Skandhas):** Buddhism breaks down the human experience into five aggregates, or skandhas, which are the components that make up what we conventionally consider as the self.
  - **Form (Rupa):** The physical body.
  - **Feeling (Vedana):** The sensory and emotional experiences, including pleasure, pain, and neutrality.

- **Perception (Sanna):** The process of recognizing and labelling sensory experiences.
- **Mental Formations (Sankhara):** Thoughts, intentions, volitions, and all mental activities.
- **Consciousness (Vijnana):** The awareness and consciousness that arises in response to sensory input.
- ❖ **Impermanence (Anicca):** Anatta is closely related to the concept of impermanence (Anicca). Since all components of an individual are constantly changing, there is no stable and unchanging self to be found. Even mental states and thoughts are impermanent and in a constant state of flux.
- ❖ **Interconnectedness (Pratitya-samutpada):** Buddhism also emphasizes the idea of interconnectedness, which means that everything is dependent on and influenced by everything else. This interconnectedness further undermines the concept of an independent and unchanging self because it suggests that our identities are not isolated but depend on various conditions and factors.
- ❖ **Implications:** The doctrine of Anatta has several important implications:
  - **Freedom from Suffering:** Understanding that there is no permanent self helps individuals let go of attachments and cravings that are often a source of suffering.
  - **Ethical and Compassionate Living:** Recognizing the interconnectedness of all beings encourages ethical behaviour and compassion, as harming others ultimately harms oneself.
  - **Freedom from Rebirth (Samsara):** By realizing the true nature of the self, one can attain liberation (Nirvana) from the cycle of birth and death (Samsara) as there is no eternal self to be reborn.

In summary, the Buddhist perspective on the concept of Atma is that it is an illusion, and the doctrine of Anatta asserts that there is no permanent, unchanging, and independent self. Instead, individuals are composite entities made up of constantly changing physical and mental components. Understanding and internalizing this concept is crucial to the path of spiritual awakening and liberation in Buddhism.

#### **Nyaya philosophy and its interpretation of Atma, emphasizing the concept of a permanent and unchanging self (Atman):**

Nyaya philosophy, one of the classical schools of Indian philosophy, provides a distinct interpretation of Atma (the self or soul), emphasizing its permanence and unchanging nature. Nyaya philosophers use logical analysis and epistemology to support their understanding of Atma. Here's a more in-depth exploration of Nyaya's perspective on the permanent and unchanging self:

- ❖ **The Eternal and Unchanging Atma:** Nyaya posits that Atma is eternal, unchanging, and immutable. It is not subject to birth, growth, decay, or death. Unlike the physical body and mind, which are transient and undergo various modifications, the Atma remains constant and unaffected by external factors.
- ❖ **Indivisible Nature:** According to Nyaya, Atma is indivisible. It does not have parts or components. This indivisibility is a key characteristic that distinguishes it from the physical body, which is composed of various organs and limbs.
- ❖ **Distinguishing the Self from the Body and Mind:** Nyaya philosophers make a clear distinction between the self (Atma), the physical body (Sharira), and the mind (Manas). They argue that the body and mind are instruments or tools through which the self-interacts with the external world. The body and mind may undergo changes, but the self remains unaltered.
- ❖ **Permanent Identity Across Lifetimes:** Nyaya accepts the concept of reincarnation (samsara), where the Atma takes on different bodies in successive lifetimes. However, through this cycle of birth and rebirth, the Atma maintains a permanent and unchanging identity. It is the same Atma that experiences different bodies and lifetimes.
- ❖ **Self-awareness and Consciousness:** Nyaya philosophy asserts that self-awareness is a fundamental aspect of Atma. The Atma is not only conscious but also aware of its own existence. It is the source of all cognitive experiences and is distinct from external objects of perception.
- ❖ **Samavaya and Inherence:** Nyaya introduces the concept of "Samavaya" to explain the relationship between the Atma and the body. Samavaya is a unique form of inherence that suggests the Atma is eternally connected to the body. However, this connection is not one of causation; rather, it is a relationship of inherent inseparability, allowing the Atma to experience the body's actions without undergoing change.
- ❖ **Liberation (Moksha):** In Nyaya philosophy, the ultimate goal of life is to attain liberation (moksha) from the cycle of birth and death (samsara). Liberation is achieved when an individual realizes the true nature of the self, detaches from the material world, and recognizes the eternal and unchanging Atma as distinct from the temporary physical and mental aspects of existence.

In summary, Nyaya philosophy provides a robust interpretation of Atma as a permanent and unchanging entity, distinct from the ever-changing body and mind. It emphasizes the Atma's eternal nature, indivisibility, self-awareness, and its role in the cycle of birth and rebirth. Nyaya's logical and analytical approach seeks to elucidate the concept of a timeless and unchanging self as a foundational element of its metaphysical framework.

### Systematic comparative analysis of the Buddhist and Nyaya perspectives on Atma:

A comparative analysis of the Buddhist and Nyaya perspectives on Atma (the self) reveals significant differences and some underlying similarities. Both traditions address the fundamental question of the nature and existence of the self, but they arrive at contrasting conclusions. Here's a systematic comparison:

#### ❖ Existence of Atma:

- **Nyaya:** Nyaya philosophy asserts the existence of a permanent, unchanging, and eternal self (Atma). According to Nyaya, the self is distinct from the physical body and mind and is the seat of consciousness.
- **Buddhism:** Buddhism, especially the Theravada tradition, denies the existence of a permanent and unchanging self (Anatta or Anatman). According to Buddhism, the self is an illusion, and what we perceive as the self is a result of the interplay of impermanent aggregates (skandhas).

#### ❖ Nature of Atma:

- **Nyaya:** Nyaya describes Atma as indivisible, eternal, and immutable. It remains the same across lifetimes and is the unchanging subject of all experiences.
- **Buddhism:** Buddhism teaches that there is no inherently existing self (Anatta). Instead, what we consider as the self is a constantly changing combination of the five aggregates: form, sensation, perception, mental formations, and consciousness.

#### ❖ Self-awareness and Consciousness:

- **Nyaya:** Nyaya attributes self-awareness and consciousness to the Atma. It posits that the Atma is not only conscious but also aware of its own existence.
- **Buddhism:** Buddhism acknowledges consciousness but maintains that it is a conditioned and impermanent phenomenon. It does not accept a self that is inherently aware of itself.

#### ❖ Reincarnation and Karma:

- **Nyaya:** Nyaya accepts the concept of reincarnation (samsara) and karma. The Atma carries the results of its actions (karma) from one life to another until it achieves liberation (moksha).
- **Buddhism:** Buddhism also acknowledges the cycle of birth and rebirth (samsara) but attributes it to the perpetuation of ignorance and craving. However, Buddhism does not posit a permanent self that transmigrates; instead, it speaks of the continuity of karmic tendencies.

#### ❖ Liberation (Moksha/Nirvana):

- **Nyaya:** Nyaya's liberation (moksha) involves realizing the true nature of the eternal self (Atma) and detaching from the material world to attain union with the ultimate reality (Brahman).
- **Buddhism:** In Buddhism, liberation is referred to as Nirvana (or Nibbana). It entails the cessation of suffering and the dissolution of the illusion of self. It is a state beyond concepts and duality.

#### ❖ Concept of Samavaya or Inherence:

- **Nyaya:** Nyaya introduces the concept of Samavaya to explain the relationship between the self (Atma) and the body. Samavaya suggests an inherent and inseparable connection between the two.
- **Buddhism:** Buddhism does not employ the concept of Samavaya to explain the self-body relationship. Instead, it emphasizes the dependent origination (pratityasamutpada) of all phenomena, including the self.

In summary, the Nyaya and Buddhist perspectives on Atma differ significantly. Nyaya upholds the existence of a permanent, unchanging self (Atma) with self-awareness, while Buddhism rejects the concept of a permanent self (Anatta) and emphasizes impermanence and the interconnectedness of all phenomena. Both traditions, however, share an interest in the nature of the self and its relationship with the cycle of birth and rebirth, though their interpretations and conclusions are fundamentally distinct.

### The psychological implications of these views on selfhood, including how they influence concepts of identity, consciousness, and mental well-being:

The contrasting views on selfhood in Buddhism and Nyaya have profound psychological and soteriological implications that influence concepts of identity, consciousness, mental well-being, and the paths to liberation or enlightenment. Let's delve into these aspects for each tradition:

❖ **Psychological Implications:**➤ **Buddhism:**

- **Concept of No-Self (Anatta/Anatman):** The Buddhist view of Anatta, or no-self, has the psychological implication of challenging the conventional sense of a permanent, unchanging self. This can lead to a reduced attachment to ego and a decrease in self-centred thoughts, potentially reducing egocentrism, pride, and selfishness.
- **Impermanence and Suffering:** Buddhism's emphasis on the impermanence of all things, including the self, can lead individuals to develop a deeper understanding of the transitory nature of experiences and emotions. This understanding can help individuals cope with suffering, as they come to accept that suffering is an inherent part of life.
- **Mindfulness and Awareness:** Buddhist meditation practices, such as Vipassana and mindfulness meditation, encourage individuals to observe the ever-changing nature of thoughts, feelings, and sensations. This fosters greater self-awareness and emotional regulation, contributing to improved mental well-being.

➤ **Nyaya:**

- **Concept of a Permanent Self (Atma):** Nyaya's belief in a permanent and unchanging self (Atma) can lead individuals to maintain a stronger sense of individual identity and continuity across their lifetimes. This may promote self-confidence and a sense of purpose.
- **Self-awareness and Consciousness:** Nyaya's emphasis on self-awareness and consciousness can encourage individuals to reflect on their own thinking processes and cognitive experiences. This introspection may contribute to a deeper understanding of one's mental state and cognitive abilities.

❖ **Soteriological Implications:**➤ **Buddhism:**

- **Path to Nirvana:** In Buddhism, the denial of a permanent self (Anatta) is central to the path to liberation (Nirvana). By recognizing the illusory nature of the self, individuals can break free from the cycle of suffering and rebirth. The psychological transformation involves letting go of attachment to the ego, leading to liberation from suffering.
- **Mental Purity and Enlightenment:** Buddhist practices aim to purify the mind from defilements (kleshas) such as attachment, aversion, and ignorance. As individuals progress along the path, they cultivate wisdom, compassion, and equanimity. This transformative process contributes to spiritual enlightenment.

➤ **Nyaya:**

- **Path to Moksha:** In Nyaya philosophy, the path to liberation (moksha) involves realizing the true nature of the permanent and unchanging self (Atma) and detaching from the material world. This realization leads to union with the ultimate reality (Brahman). The process involves intellectual understanding and self-realization.
- **Detachment and Spiritual Growth:** Nyaya encourages individuals to detach from worldly pursuits and focus on philosophical inquiry and self-awareness. By recognizing the eternal nature of the self, individuals may develop a sense of detachment from transient material desires, leading to spiritual growth.

In summary, the psychological implications of the views on selfhood in Buddhism and Nyaya are profound and distinct. Buddhism's emphasis on Anatta challenges conventional notions of self and ego, fostering mindfulness, reducing suffering, and promoting spiritual growth. In contrast, Nyaya's belief in the permanent self (Atma) can contribute to a stronger sense of individual identity and purpose, along with an emphasis on intellectual understanding and detachment. These differing perspectives on selfhood play a significant role in shaping the paths to liberation and enlightenment within each tradition.

### **Deeper understanding of the multifaceted nature of the self in Indian philosophy and to highlight the profound impact of these philosophical perspectives on spirituality, human existence, and intellectual discourse:**

The multifaceted nature of the self in Indian philosophy is a rich and diverse topic that has had a profound impact on spirituality, human existence, and intellectual discourse. Indian philosophy offers a nuanced exploration of the self, considering it from various angles and perspectives. Here's a glimpse into the multifaceted nature of the self in Indian philosophy and its impact:

❖ **Multiple Perspectives on Self:**

- **Atman (Self) in Vedanta:** Vedanta, especially Advaita Vedanta, views the self (Atman) as identical to the ultimate reality (Brahman). This perspective emphasizes the unity of the self with the divine and seeks self-realization as a path to liberation.
- **Anatta (No-Self) in Buddhism:** Buddhist traditions, particularly Theravada, reject the concept of a permanent, unchanging self. Instead, they emphasize the impermanence and interdependence of all phenomena, challenging conventional notions of self.

- **Individual Self in Nyaya:** Nyaya philosophy presents the self (Atma) as an eternal, unchanging entity that experiences the world through the mind and body. It focuses on logical analysis and epistemology to understand the self.
- **Purusha and Prakriti in Samkhya:** Samkhya philosophy distinguishes between the individual self (Purusha) and material nature (Prakriti). Purusha is eternal, pure consciousness, while Prakriti is the source of the material world. Liberation comes from recognizing the difference between the two.
- **Self as Social Identity:** Some Indian philosophies, influenced by sociocultural factors, also consider the self as a social identity shaped by roles, relationships, and societal norms.

#### ❖ **Impact on Spirituality:**

- **Path to Liberation:** The various perspectives on the self offer different paths to spiritual realization and liberation. Whether through self-realization (Advaita Vedanta), the cessation of suffering (Buddhism), or the recognition of the eternal self (Nyaya), these philosophical views have guided spiritual practices for millennia.
- **Self-Transformation:** Indian spiritual traditions emphasize self-transformation and inner growth. Practices such as meditation, yoga, and self-inquiry are aimed at realizing the true nature of the self and transcending egoic limitations.
- **Spiritual Communities:** The multifaceted nature of the self has given rise to diverse spiritual communities and traditions, each offering unique approaches to self-realization and enlightenment.

#### ❖ **Impact on Human Existence:**

- **Psychological Well-being:** These philosophical perspectives influence how individuals perceive themselves and the world. Concepts such as mindfulness (in Buddhism) and self-awareness (in Nyaya) can lead to improved psychological well-being by reducing attachment and ego-driven suffering.
- **Ethical Foundations:** Different views on the self also underpin ethical principles and moral values. For example, Buddhism's emphasis on compassion and interconnectedness is rooted in its view of no-self.
- **Identity and Purpose:** Indian philosophical perspectives shape individuals' sense of identity and purpose. Whether one identifies with the eternal self (Atma), seeks to transcend the ego (Anatta), or understands the self as a social construct, these views profoundly impact how people navigate their roles and responsibilities in society.

#### ❖ **Impact on Intellectual Discourse:**

- **Philosophical Inquiry:** The multifaceted nature of the self has been a source of intellectual inquiry and debate for centuries. Indian philosophers have engaged in rigorous dialogues to explore the nature of the self, consciousness, and reality.
- **Cross-Cultural Influence:** Indian philosophical ideas, including those related to the self, have influenced thought and philosophy in other parts of the world. The exchange of ideas has enriched global intellectual discourse.

In conclusion, the multifaceted nature of the self in Indian philosophy reflects the depth and complexity of human consciousness and existence. These philosophical perspectives have had a profound impact on spirituality, human identity, ethical values, and intellectual discourse, shaping the way individuals understand themselves and the world around them. They continue to inspire profound contemplation and provide guidance for those on the quest for self-realization and spiritual growth.

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## Findings:

In this research paper exploring the concept of Atma (the self) in Buddha and Nyaya philosophy, several key findings would emerge from a comparative analysis of these two distinct philosophical traditions:

#### ❖ **Fundamental Difference in the Existence of Atma:**

- **Buddha Philosophy:** Buddhism, particularly the Theravada tradition, rejects the concept of a permanent and unchanging self (Anatta or Anatman). Instead, it asserts that the self is an illusion, and what we perceive as the self is a result of the interplay of impermanent aggregates (skandhas).
- **Nyaya Philosophy:** Nyaya philosophy, in contrast, firmly asserts the existence of a permanent, unchanging, and eternal self (Atma). According to Nyaya, the self is distinct from the physical body and mind and is the seat of consciousness.

#### ❖ **Nature of Atma:**

- **Buddha Philosophy:** Buddhism posits that there is no inherently existing self. Instead, the self is a constantly changing combination of the five aggregates, which are subject to impermanence and suffering. This view challenges conventional notions of a stable and unchanging self.

- **Nyaya Philosophy:** Nyaya describes Atma as indivisible, eternal, and immutable. It remains the same across lifetimes and is the unchanging subject of all experiences. Nyaya's concept of Atma aligns more closely with the traditional understanding of a permanent self.

#### ❖ **Reincarnation and Karma:**

- **Buddha Philosophy:** While Buddhism acknowledges the cycle of birth and rebirth (samsara), it does not attribute this process to the transmigration of a permanent self. Instead, it emphasizes the continuity of karmic tendencies and the role of craving and ignorance in perpetuating suffering.
- **Nyaya Philosophy:** Nyaya philosophy accepts the concept of reincarnation (samsara) and karma. The Atma carries the results of its actions (karma) from one life to another until it achieves liberation (moksha). This is based on the assumption of a permanent and unchanging self.

#### ❖ **Paths to Liberation:**

- **Buddha Philosophy:** In Buddhism, the denial of a permanent self (Anatta) is central to the path to liberation (Nirvana). By recognizing the illusory nature of the self and letting go of attachment to the ego, individuals can attain liberation from suffering.
- **Nyaya Philosophy:** Nyaya's path to liberation (moksha) involves realizing the true nature of the permanent self (Atma) and detaching from the material world. This realization leads to union with the ultimate reality (Brahman). It is a different approach, rooted in intellectual understanding and self-realization.

#### ❖ **Concept of Samavaya or Inherence:**

- **Nyaya Philosophy:** Nyaya introduces the concept of Samavaya to explain the relationship between the self (Atma) and the body. Samavaya suggests an inherent and inseparable connection between the two, allowing the Atma to experience the body's actions without undergoing change.
- **Buddha Philosophy:** Buddhism does not employ the concept of Samavaya to explain the self-body relationship. Instead, it emphasizes the dependent origination (pratyasamutpada) of all phenomena, including the self.

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## **Conclusion:**

In conclusion, the comparative analysis of the concept of Atma in Buddha and Nyaya philosophy reveals stark philosophical divergences in their fundamental views on the nature and existence of the self. While Buddha philosophy, particularly within the Theravada tradition, rejects the notion of a permanent and unchanging self, emphasizing the impermanence and illusory nature of the ego, Nyaya philosophy firmly upholds the existence of a permanent, unchanging, and eternal self (Atma). These differing perspectives have profound implications for spiritual and philosophical discourse, influencing the paths to liberation and the understanding of human identity. The Buddha's emphasis on Anatta challenges the ego and attachment, paving the way for Nirvana through the dissolution of self-illusion, while Nyaya's belief in Atma underscores a sense of individual identity and self-realization on the path to moksha. This comparative analysis illuminates the depth and diversity of thought within Indian philosophy, enriching our understanding of the multifaceted nature of the self and its implications for human existence and spiritual inquiry.

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