



Review Article

Volume 14 Issue 10

October 2025

IMPACT OF NYAYA PHILOSOPHY ON THE ELABORATION OF AYURVEDIC PRINCIPLES: A DETAILED EXAMINATION

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ABSTRACT

Nyaya, or maxims, represent concise expressions of universal truths or principles in Sanskrit literature, particularly within Ayurveda. These maxims serve as interpretive tools to elucidate complex concepts, enhance textual understanding, and facilitate clinical application. This review explores the etymology, historical evolution, classification, and significance of *Nyaya* in Ayurvedic texts such as Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya. Drawing from classical commentaries, we highlight how *Nyaya* aids in explaining physiological processes (e.g., *Dhatu-poshana*), pathogenesis, therapeutics, and differential diagnosis. Key examples, including *Kedarikulya Nyaya*, *Ksheeradadhi Nyaya*, and *Shringagrahika Nyaya*, demonstrate their role in bridging theoretical principles with practical implementation. By synthesizing evidence from primary sources, this article underscores *Nyaya*'s indispensable value in modern Ayurvedic education, research, and practice, advocating for their integration to resolve ambiguities and promote evidence-based interpretations.

KEY-WORDS: *Nyaya*, Ayurveda, Maxims, *Dhatu Poshana*, Therapeutics, Charaka Samhita

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INTRODUCTION

Ayurveda, the ancient Indian system of medicine, relies on foundational texts like the *Brihatrayee* (Charaka Samhita, Sushruta Samhita, and Ashtanga Hridaya) to articulate principles of health, disease, and treatment. However, these texts often employ succinct verses (sutras) that require interpretive aids for deeper comprehension. *Nyaya*, derived from the Sanskrit root "ni" (to lead or carry), denotes a method or maxim that guides toward definitive knowledge or truth. As defined in classical commentaries, *Nyaya* is "that by which defined meanings are attained" [1] or a "logical proof" [3].

Historically, *Nyaya* traces back to Vedic literature (900 BCE–600 BCE), evolving through Upanishads, Puranas, and *Darshanas*. In Ayurveda, Acharyas like Charaka, Sushruta, and Vagbhata, along with commentators such as Chakrapani, Dalhana, and Arunadatta, integrated *Nyaya* to "beautify literature, reveal concealed meanings, and achieve determinative knowledge" [7]. *Nyaya* is classified into *Laukika* (worldly, everyday analogies) and *Shastriya* (scriptural, science-based), with further divisions based on existence (original verses vs. commentaries) and utility (e.g., justification of context, physiological explanations) [9,10].

This review aims to evaluate the importance of *Nyaya* in elaborating Ayurvedic principles, using illustrative examples from metabolism, pathogenesis, and therapeutics. By analyzing these maxims, we demonstrate their role as analytical tools that bridge ancient wisdom with contemporary scientific scrutiny.

MATERIALS AND METHODS

This narrative review synthesizes information from primary Ayurvedic texts and secondary commentaries. Key sources include Charaka Samhita (with Chakrapani and Gangadhara Roy's commentaries) [4], Sushruta Samhita (with Dalhana and Gayadasa's commentaries) [5], and Ashtanga Hridaya (with Arunadatta and Hemadri's commentaries) [6]. A thematic analysis was conducted on *Nyaya* references, categorizing them by application (e.g., physiology, therapeutics). Inclusion criteria focused on *Nyaya* explicitly linked to Ayurvedic principles, excluding non-Ayurvedic contexts. Data were organized into tables for clarity, emphasizing evidence-based elaboration of concepts.

RESULTS

Importance of *Nyaya* in Ayurveda: *Nyaya* serves as an essential hermeneutic device in Ayurveda, where original texts (*Moolapatha*) sparingly incorporate maxims, but commentators abundantly employ them for clarity. Their significance lies in:

Enhancing Textual Beauty and Accessibility: *Nyaya* uses analogies to simplify abstruse concepts, making them relatable (e.g., everyday phenomena like piercing lotus petals).

Revealing Hidden Meanings: They resolve ambiguities in sutras, aiding differential diagnosis and treatment planning.

Facilitating Analysis and Application: *Nyaya* supports epistemological tools (*Pramana*) for understanding etiopathogenesis, drug actions, and metabolic processes [10].

Clinical Utility: In diagnosis, therapeutics, and research, *Nyaya* guides personalized medicine (e.g., adjusting dosages based on individual factors).

Research and Education: *Nyaya* encourages critical thinking, as seen in modern interpretations of dhatu metabolism, aligning with evidence-based practices.

Without *Nyaya*, Ayurvedic principles risk misinterpretation, underscoring their role as "tools for better understanding, analysis, and application" [7].

Classification and Examples of *Nyaya* in Ayurvedic Principles: *Nyaya* can be analyzed in four steps: *Padartha Jnana* (word meaning), *Prakriya Vijnana* (phenomenon), *Sandharbha* (context), and *Yukti* (interpretation). Classifications include:

1. Based on Existence: Original verses (e.g., *Tilapidaka Nyaya* in Charaka Samhita) vs. commentaries (e.g., *Kedarikulya Nyaya* by Chakrapani).
2. Based on Utility: Justification of subject matter, physiological aspects, therapeutics, etc.

The following organizes all 70 *Nyayas* from the referenced table into these utility categories. Some *Nyayas* may fit multiple categories based on context, but they are placed in the most prominent one per their brief explanation and classical usage. Categories are derived from the source document and aligned with Ayurvedic principles. Each entry includes the *Nyaya* name, key reference(s), total references, and brief elaboration in 3-4 lines for completeness [7].

1. Justification for the Consecution of Subject Matter

These *Nyayas* clarify the sequence or structure of topics in the text.

Adhikarana Nyaya - Gangadhara Roy on Cha. Sa. Sutra Sthana 1/1 - *Adhikarana Nyaya* refers to the principle of defining the subject or title of a chapter, providing a foundational framework for the content that follows. In the context of justifying the consecution of subject matter, it ensures that the reader grasps the central theme, allowing for a structured progression of ideas. This *Nyaya* is crucial in Ayurvedic texts to organize knowledge, such as

in Charaka Samhita, where it helps in delineating sections on health principles, preventing confusion in learning and application.

Anaagatavekshana Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 1/48 - *Anaagatavekshana Nyaya* involves anticipating and referencing future topics in the text, ensuring comprehensive coverage and logical flow. In justifying consecution, it prepares the reader for upcoming elaborations, like the nine *Dravyas* discussed later, maintaining continuity. This *Nyaya* aids in sequential learning in Ayurveda, allowing students to connect initial concepts with advanced explanations for better retention and understanding.

Chikitsabijopadesha Nyaya - Dalhana on Su. Sa. Sutra Sthana 1/39 - *Chikitsabijopadesha Nyaya* focuses on classifying entities, such as the animal kingdom by birth origin, to lay the groundwork for therapeutic teachings. It justifies the structure by providing foundational categorizations that support subsequent discussions on treatment. In Ayurveda, this *Nyaya* facilitates systematic education, enabling practitioners to apply classified knowledge in diagnosis and therapy effectively.

Kakadanta Pariksha Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 1/1; Arunadatta on A.H. Uttara Tantra 40/60-62 - *Kakadanta Pariksha Nyaya* illustrates futile efforts, like examining a crow's teeth which don't exist, to emphasize avoiding pointless inquiries in text structure. In consecution, it highlights the need for relevant titles and content to engage readers. This *Nyaya* in Ayurveda promotes efficient study, discouraging irrelevant explorations and focusing on practical, meaningful principles.

Na Prishtaguravo Vadanti Iti Nyaya - Gangadhara Roy on Cha. Sa. Sutra Sthana 1/1, etc. - *Na Prishtaguravo Vadanti Iti Nyaya* involves praising the guru or authority before starting a chapter, setting a respectful tone for the subject matter. It justifies the sequence by honoring tradition, ensuring the content is received with reverence. In Ayurvedic context, this *Nyaya* fosters a disciplined approach to learning, as seen in chapters on *Kasa roga*, enhancing the educational structure.

Suchikataha Nyaya - Gangadhara Roy on Cha. Sa. Sutra Sthana 5/1; Cha. Sa. Vimana Sthana 8/87 - *Suchikataha Nyaya* compares prioritizing tasks to threading a needle, emphasizing starting with essential elements in sequence. In justifying consecution, it structures discussions by addressing primary causes first, like medicine based on disease etiology. This *Nyaya* in Ayurveda aids in logical treatment planning, ensuring interventions are ordered effectively for optimal outcomes.

2. Justification for the Context or *Moolashloka*

These validate or elaborate the core verse's meaning.

Anvaya-Vyatirekanu Vidhayitavya Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 24/4 - *Anvaya-Vyatirekanu Vidhayitavya Nyaya* uses inclusion and exclusion to clarify terms, such as equating "prana" with rakta dhatu in context. It justifies the *Moolashloka* by providing logical validation through correlation and contrast. In Ayurveda, this *Nyaya* enhances precision in interpreting terms, aiding in accurate application of concepts like blood as life force.

Bhagasiddha Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 1/51 - *Bhagasiddha Nyaya* explains that qualities (guna) are inherent parts of substances (*Dravya*), similar to components defining a whole. It elaborates the context by showing interdependence in definitions. This *Nyaya* in Ayurvedic texts helps in understanding material classifications, ensuring comprehensive analysis of therapeutic properties.

Chatrinogacchanti Nyaya or Chatrini Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 5/76-77, etc. - *Chatrinogacchanti Nyaya* illustrates generalization, like assuming all in a group carry umbrellas when many do, to elaborate patterns in verses. It justifies context by extending majority traits to the whole. In Ayurveda, this *Nyaya* aids in understanding disease and treatment patterns, facilitating broader applications from specific examples.

Gangayam Ghosha - Chakrapani on Cha. Sa. Sutra Sthana 2/9-10, etc. - *Gangayam Ghosha Nyaya* uses proximity, like a hut near the Ganga described as in the Ganga, to group drugs or *Dravyas*. It elaborates *Moolashloka* by associating related items. This *Nyaya* in Ayurveda helps in classifying therapeutic groups, enhancing efficiency in prescription and study.

Go-Balivarda Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 1/25, etc. - *Go-Balivarda Nyaya* differentiates similar terms, like cow and bull, to clarify "*Anantpar*" as endless. It justifies context by resolving ambiguities in verses. In Ayurvedic application, this *Nyaya* ensures accurate interpretation of eternal concepts like *Triskandha*, aiding philosophical and practical understanding.

Samaneshwarthesu Ekatrabhihito Vidhiranyatrapyanushanjaneeya Iti Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 2/7-8, etc. - This *Nyaya* states that a rule mentioned in one place applies to similar contexts elsewhere, grouping drugs with shared qualities. It extends principles. In Ayurveda, it facilitates consistent application in treatments like *Vamak Dravyas*, promoting uniformity in therapy.

Shringagrahika Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 4/19, etc. - *Shringagrahika Nyaya*, grasping a bull by horns, indicates controlling the whole by a part, applying to substances with medicinal properties. It justifies context by generalizing from examples. This *Nyaya* in Ayurveda supports dietary and therapeutic versatility, encouraging adaptive use in *Annapana* plans.

Utsarga-Apavada Nyaya - Chakrapani on Cha. Sa. Siddhi Sthana 2/24-28, etc. - *Utsarga-Apavada Nyaya* outlines general rules (*Utsarga*) with exceptions (*Apavada*), like *Vaman* in *Hridroga* under specific conditions. It elaborates verses by allowing flexibility. In Ayurvedic practice, this *Nyaya* enables nuanced decision-making in contraindications, optimizing patient care.

3. For Better Understanding of the Subject Matter

Philosophical Aspect

These explain abstract concepts like mind, eternity, and existence.

Alaatachakradarshana Nyaya - Gangadhara Roy on Cha. Sa. Sutra Sthana 8/5 - *Alaatachakradarshana Nyaya* compares a spinning firebrand appearing as a circle to the mind's coordination with senses, illustrating illusory simultaneity. In philosophical context, it explains how manas processes multiple inputs as one. This *Nyaya* in Ayurveda aids in comprehending mental unity, essential for psychological health and sensory integration.

Ardhashaucha Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 30/27 - *Ardhashaucha Nyaya* uses partial purity to symbolize the eternal nature of Ayurveda, suggesting timeless validity. It philosophically underscores the unchanging principles amidst evolution. In Ayurvedic application, this *Nyaya* reinforces the perennial relevance of texts, guiding enduring practices in health maintenance.

Dirghashashkulihhakshana Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 8/5 - *Dirghashashkulihhakshana Nyaya* illustrates the mind's unity despite assuming many forms through sense perception, like a long object appearing multifaceted. Philosophically, it highlights singular essence amid diversity. This *Nyaya* in Ayurveda helps in understanding *Manas* as *eka* (one), crucial for mental disorder diagnosis.

Kakataliya Nyaya - Chakrapani on Cha. Sa. Sharira Sthana 3/17, etc. - *Kakataliya Nyaya* depicts coincidental events, like a crow landing on a palm tree as a fruit falls, to explain human origin from similar sources. Philosophically, it addresses chance in creation. In Ayurvedic context, this *Nyaya* elucidates embryology and genetics, aiding in reproductive health insights.

Pinda-Brahmanda Nyaya - Cha. Sa. Sharira Sthana 5/3 - *Pinda-Brahmanda Nyaya* equates the microcosm (body) with the macrocosm (universe), stating similarities in composition. Philosophically, it promotes holistic views. This *Nyaya* in Ayurveda supports *Lok-purusha Samya Siddhanta*, essential for environmental and bodily balance in treatment.

Ratho-Vahamano Nyaya - Cha. Sa. Vimana Sthana 3/38, etc. - *Ratho-Vahamano Nyaya* compares death patterns to a chariot and driver, based on adherence to rules.

Philosophically, it links lifespan to ethical living. In Ayurveda, this *Nyaya* guides lifestyle recommendations for longevity, emphasizing dharma in health.

Santana Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 30/27, etc. - *Santana Nyaya* illustrates continuity and diversity in Ayurveda's eternity, like a flowing river. Philosophically, it explains perpetual knowledge with variations. This *Nyaya* in Ayurveda justifies adaptations in texts, supporting evolving yet timeless principles.

Shasha Vinasha Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 16/32-33 - *Shasha Vinasha Nyaya* discusses destruction with or without reason, philosophically exploring causality. It highlights that events may occur mysteriously. In Ayurvedic application, this *Nyaya* aids in accepting unexplained phenomena in disease or recovery.

Shilaputraka Nyaya - Chakrapani on Su. Sa. Sharira Sthana 1/3 - *Shilaputraka Nyaya* uses a stone doll to explain eight natures of the unmanifest, philosophically denoting inert yet potential forms. It illustrates non-manifest existence. This *Nyaya* in Ayurveda clarifies purusha (self) concepts, foundational for spiritual health.

Utpala-Shatapatra-Vedhini Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 8/5, etc. - *Utpala-Shatapatra-Vedhini Nyaya* compares a needle piercing lotus petals sequentially but seeming simultaneous to mind's rapid shifts. Philosophically, it explains illusion of multiplicity. In Ayurveda, this *Nyaya* elucidates mental unity in sensory processing, key for psychiatric treatments.

Visha-Krimi Nyaya - Su. Sa. Sharira Sthana 4/79 - *Visha-Krimi Nyaya* likens the body's composition to poison and worms in five elements, philosophically highlighting inherent dualities. It underscores balance in creation. This *Nyaya* in Ayurveda supports *Panchabhautika sharira*, guiding holistic therapies.

Physiological Aspect

These describe body processes like metabolism and nourishment.

Bhuyasaalpamavajeeyate Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 17/62, etc. - *Bhuyasaalpamavajeeyate Nyaya* states that the majority overcomes the minority in dosha states like *kshaya* or *Vridhhi*. Physiologically, it explains dominance in bodily imbalances. This *Nyaya* in Ayurveda helps in assessing dosha predominance, essential for diagnosis and restoring equilibrium.

Dhatuposhana Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 28/4, etc. - *Dhatuposhana Nyaya* describes tissue formation from *Ahara rasa*, outlining nourishment processes. Physiologically, it models metabolic pathways. In Ayurvedic practice, this *Nyaya* guides nutrition strategies for dhatu health, preventing deficiencies.

Dhatwaplavana Nyaya - Chakrapani on Su. Sa. Sutra Sthana 14/10 - ***Dhatwaplavana Nyaya*** compares nutrition to dividing previous dhatu, like floating layers. Physiologically, it illustrates sequential tissue building. This *Nyaya* in Ayurveda aids in understanding dhatu interrelations, useful in metabolic disorders.

Kedarikulya Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 28/4, etc. - ***Kedarikulya Nyaya*** analogizes fields irrigated sequentially to dhatu nourishment from *Ahara* rasa. Physiologically, it depicts step-by-step metabolism. In Ayurveda, this *Nyaya* supports timed therapies for tissue support.

Khalekapota Nyaya - Arunadatta on Cha. Sa. Sutra Sthana 28/4, etc. - ***Khalekapota Nyaya*** likens pigeons selecting grains to selective nutrient supply to dhatus. Physiologically, it highlights specificity in absorption. This *Nyaya* in Ayurveda informs targeted nutrition, enhancing tissue health.

Kramaparinama Nyaya - Arunadatta on A.H. Sharira Sthana 3/62-63 - ***Kramaparinama Nyaya*** explains sequential dhatu formation and *Poshana*, like gradual transformation. Physiologically, it models metabolic evolution. In Ayurvedic context, this *Nyaya* aids in chronic disease management through phased treatments.

Ksheeradadhi Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 28/4, etc. - ***Ksheeradadhi Nyaya*** compares milk to curd transformation to dhatu nourishment. Physiologically, it illustrates qualitative changes. This *Nyaya* in Ayurveda helps in understanding digestive processes and herbal actions.

Prati-Sroto Nyaya - Arunadatta on A.H. Sharira Sthana 3/62-63 - ***Prati-Sroto Nyaya*** describes nourishment from previous dhatu or *Ahara* rasa via channels. Physiologically, it depicts reverse or bidirectional flow in pathology. In Ayurveda, this *Nyaya* guides treatments for imbalances like obesity.

Shabdarchijalasantanavat Nyaya - Su. Sa. Sutra Sthana 14/16 - ***Shabdarchijalasantanavat Nyaya*** analogizes sound, light, water continuity to directional entities in the body. Physiologically, it explains flow of energies. This *Nyaya* in Ayurveda supports understanding of srotas and prana movement.

Sthalaplavana Nyaya - Dalhana on Su. Sa. Sutra Sthana 15/18 - ***Sthalaplavana Nyaya*** compares land flooding to *Vata Vriddhi* symptoms by organ. Physiologically, it illustrates spread of imbalances. In Ayurvedic practice, this *Nyaya* aids in localizing *Vata* disorders for targeted therapy.

Pathogenesis of Diseases

These explain disease development.

Kumbhakara Pavana Ahita Pamkalepa Nyaya - Chakrapani on Cha. Sa. Chikitsa Sthana 6/9-10 - *Kumbhakara Pavana Ahita Pamkalepa Nyaya* uses potter's wheel and mud to explain *Kaphajaprameha*, where improper processing leads to disease. In pathogenesis, it highlights faulty metabolism. This *Nyaya* in Ayurveda guides diagnosis of diabetes-like conditions, emphasizing corrective measures.

Navaghatapanka Nyaya - Dalhana & Gayadasa on Su. Sa. Nidana Sthana 3/8 - *Navaghatapanka Nyaya* compares fresh pot mud to *Kapha Ashmari* (stones). In pathogenesis, it illustrates formation from viscous substances. This *Nyaya* in Ayurveda aids in understanding urolithiasis, supporting dissolution therapies.

Pishta-Peshana Nyaya - Arunadatta on A.H. Chikitsa Sthana 1/39 - *Pishta-Peshana Nyaya* likens grinding paste to *Pakshaghat* pathology, where doshas crush tissues. In pathogenesis, it depicts destructive processes. This *Nyaya* in Ayurveda helps in stroke analysis, guiding rehabilitative treatments.

4. To Emphasize the Importance of Certain Basic Principles

These highlight key Ayurvedic concepts.

Ambujavanasyarka Nyaya - Cha. Sa. Siddhi Sthana 12/46 - *Ambujavanasyarka Nyaya* uses sun for lotus blooming to emphasize *Tantrayukti* for deep meaning. It highlights analytical tools' importance. This *Nyaya* in Ayurveda reinforces the need for interpretive methods in principles like dosha balance.

Anagatabadhapratisedha Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 8/17 - *Anagatabadhapratisedha Nyaya* stresses preventing future diseases through *Sadavruta*. It emphasizes proactive health. This *Nyaya* in Ayurveda underscores preventive principles, guiding daily routines for longevity.

Ayurghritam Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 27/3, etc. - *Ayurghritam Nyaya* compares ghee's benefits to diet's role in health. It highlights nutrition's foundational importance. This *Nyaya* in Ayurveda promotes balanced eating as a core principle for dosha harmony.

Chandana-Bhara-Hara-Khara Nyaya - Su. Sa. Sutra Sthana 4/3 & 4 - *Chandana-Bhara-Hara-Khara Nyaya* contrasts sandalwood load on a donkey to theoretical vs. practical knowledge. It emphasizes applied wisdom. This *Nyaya* in Ayurveda stresses practical skills in surgery and therapy.

Durgruhita-Sugruhita Nyaya - Cha. Sa. Siddhi Sthana 12/49 - *Durgruhita-Sugruhita Nyaya* distinguishes poor and good knowledge, like weapons harming or protecting. It highlights quality education. This *Nyaya* in Ayurveda warns against misuse, promoting ethical practice.

Go-Dohana Nyaya - Gangadhara Roy on Cha. Sa. Sutra Sthana 11/41, etc. - *Go-Dohana Nyaya* uses cow milking to emphasize healthy habits for body maintenance. It stresses consistent care. This *Nyaya* in Ayurveda reinforces *Swasthya rakshana* principles.

Masharashi Tulya Nyaya - Gangadhara Roy on Cha. Sa. Chikitsa Sthana 7/3 - *Masharashi Tulya Nyaya* compares bean heaps to warnings about *Kushta*. It highlights disease severity. This *Nyaya* in Ayurveda emphasizes vigilance in skin disorders.

Pipeelika-Bharaharana Nyaya - Cha. Sa. Vimana Sthana 8/115 - *Pipeelika-Bharaharana Nyaya* uses ants carrying loads to show strength in small stature. It stresses inner potential. This *Nyaya* in Ayurveda highlights resilience in body constitution.

Prakriti-Vikriti Guna Nyaya - Su. Sa. Sutra Sthana 46/19 - *Prakriti-Vikriti Guna Nyaya* discusses natural and altered qualities in rice planting. It emphasizes proper methods. This *Nyaya* in Ayurveda guides agricultural and herbal cultivation principles.

5. To Explore the Concealed Subject Matter

These reveal hidden implications.

Abhinava-Mruta-Kumbha-Jala Lava Syadana Nyaya - Arunadatta on A.H. Sharira Sthana 3/62-63, etc. - *Abhinava-Mruta-Kumbha-Jala Lava Syadana Nyaya* compares slow water leakage from a new pot to dhatu *Kshaya* in *Rajayakshma*. It reveals gradual depletion. This *Nyaya* in Ayurveda uncovers hidden pathologies in consumption diseases.

Simhavalokana Nyaya - Arunadatta on A.H. Chikitsa Sthana 9/106 - *Simhavalokana Nyaya* uses lion's glance to explain *Sauvarchaladi churna*, revealing multifaceted actions. It explores concealed therapeutic effects. This *Nyaya* in Ayurveda aids in discovering hidden drug benefits.

6. For Differential Diagnosis and Specific Wholesome Protocols

These aid in distinguishing and prescribing.

Nira Ksheera Viveka/Nyaya - A.H. Sa. Sutra Sthana 26/42 - *Nira Ksheera Viveka Nyaya* compares separating water from milk to differential diagnosis. It emphasizes discernment. This *Nyaya* in Ayurveda guides identifying pure from mixed, useful in *Pathya* protocols.

7. For Determination of Encrypted Quantity in Preparations

These guide ingredient quantities.

Dravyadashtagunam Ksheeramiti Nyaya - Dalhana on Su. Sa. Chikitsa Sthana 7/25 - *Dravyadashtagunam Ksheeramiti Nyaya* highlights milk's enhanced qualities with added

Dravyas. It determines proportions in formulations. This *Nyaya* in Ayurveda ensures balanced recipes for efficacy.

Kapinjaladhikarana Nyaya - Chakrapani on Cha. Sa. Chikitsa Sthana 15/96-97 - *Kapinjaladhikarana Nyaya* uses unspecified bird numbers to imply multiple salts in *Chitrakadi vati*. It decodes quantities. This *Nyaya* in Ayurveda guides ingredient estimation in compounds.

Prakshepa Nyaya - Chakrapani on Cha. Sa. Chikitsa Sthana 11/49, etc. - *Prakshepa Nyaya* involves adding substances like *Ghruta* to *Saktu*, determining additional quantities. It elaborates encrypted measures. This *Nyaya* in Ayurveda aids in formulation adjustments.

Prakshepyanamnyatodrishta Nyaya - Chakrapani on Cha. Sa. Chikitsa Sthana 2/3/18 - *Prakshepyanamnyatodrishta Nyaya* observes unseen additions in *Vrushya Shatavari Ghruta* recipe. It infers quantities. This *Nyaya* in Ayurveda supports empirical dosing in preparations.

Samanya-Vishesha Nyaya - Dalhana on Su. Sa. Chikitsa Sthana 38/30 - *Samanya-Vishesha Nyaya* balances general and specific in *Niruha basti* portions. It determines encrypted ratios. This *Nyaya* in Ayurveda ensures precision in enema formulations.

8. Successful Implementation of Therapeutic Procedures

These ensure effective treatments.

Dravatpadika Sneha Iti Nyaya - Chakrapani on Cha. Sa. Chikitsa Sthana 29/121-122 - *Dravatpadika Sneha Iti Nyaya* uses liquid unction to explain *Vatarakta* treatment with *Vata* and *Rakta* pathology. It ensures successful oleation. This *Nyaya* in Ayurveda guides integrated therapies for joint disorders.

Kakakshi-Golaka Nyaya - Dalhana on Su. Sa. Sutra Sthana 46/43, etc. - *Kakakshi-Golaka Nyaya* compares crow's eye movement to wheat qualities. It implements procedures by highlighting dual benefits. This *Nyaya* in Ayurveda supports grain-based treatments.

Munjadishikhoddharana Nyaya - *Vridhha Vagbhata* on A.H. Sutra Sthana 20/1, etc. - *Munjadishikhoddharana Nyaya* uses removing grass layers to explain *Nasya* procedure. It ensures layer-by-layer elimination. This *Nyaya* in Ayurveda guides nasal therapies for head disorders.

Snehat Chaturgunodravaha Iti Nyaya - Dalhana on Su. Sa. Chikitsa Sthana 17/19 - *Snehat Chaturgunodravaha Iti Nyaya* enhances *Taila* with quadruple liquids for *Nadivrana*. It implements quality improvement. This *Nyaya* in Ayurveda optimizes oil preparations for wounds.

Takra-Kaindinya Nyaya - Hemadri on A.H. Sutra Sthana 4/5-6 - *Takra-Kaindinya Nyaya* uses buttermilk analogy for mala veg dharana chikitsa. It ensures suppression management. This *Nyaya* in Ayurveda guides urge control therapies.

Trina Arani Mani Nyaya - Shivadas Sen on Cha. Sa. Sutra Sthana 10/5 - *Trina Arani Mani Nyaya* compares grass, wood, jewel to single physician's treatment. It implements efficient care. This *Nyaya* in Ayurveda emphasizes expert solo practice.

Utsarga Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 11/11-13 - *Utsarga Nyaya* outlines general curability based on causative factors. It ensures successful outcomes. This *Nyaya* in Ayurveda guides prognosis evaluation.

9. In the Field of Research

These support analytical inquiry.

Kakadanta Pariksha Nyaya - (Already in category 1; overlaps for useless research)^[4,6] - *Kakadanta Pariksha Nyaya* warns against futile research, like counting crow's teeth. In research, it discourages irrelevant studies. This *Nyaya* in Ayurveda promotes focused investigations.

Na Prishtaguravo Vadanti Iti Nyaya - (Already in category 1; overlaps for guiding study)^[4] - *Na Prishtaguravo Vadanti Iti Nyaya* honours authorities in research setup. It guides ethical inquiry. This *Nyaya* in Ayurveda ensures respectful knowledge pursuit.

10. Others or Miscellaneous

These include ethical, dietary, or uncategorized applications.

Babhrurghuda Nyaya - Cha. Sa. Sutra Sthana 30/77 - *Babhrurghuda Nyaya* compares a physician among fools to brown jaggery. It highlights ethical isolation. This *Nyaya* in Ayurveda warns against poor associations.

BhuyovirodheswalpamaNyayam - Chakrapani on Cha. Sa. Sutra Sthana 14/16-19 - *Bhuyovirodheswalpama Nyayam* resolves majority-minority conflicts in contraindications. It aids miscellaneous decisions. This *Nyaya* in Ayurveda supports balanced judgments.

Duta-Sandesha Vachana Nyaya - Arunadatta on A.H. Sutra Sthana 1/1 - *Duta-Sandesha Vachana Nyaya* uses messenger praise for third-party acknowledgment. It fits miscellaneous contexts. This *Nyaya* in Ayurveda encourages positive reinforcements.

Ghunakshara Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 1/134, etc. - *Ghunakshara Nyaya* likens worm-made letters to chance healthy outcomes. It explains accidental success. This *Nyaya* in Ayurveda cautions against relying on luck.

Ghrita-Dagdha Nyaya - Chakrapani on Cha. Sa. Sutra Sthana 1/57, etc. - *Ghrita-Dagdha Nyaya* compares ghee burns to dosha interactions. It elaborates miscellaneous dosha dynamics. This *Nyaya* in Ayurveda clarifies mental and physical imbalances.

Swami-Bhritya Nyaya - Arunadatta on A.H. Sutra Sthana 51-52 - *Swami-Bhritya Nyaya* uses master-servant relation for general explanations. It fits miscellaneous analogies. This *Nyaya* in Ayurveda supports hierarchical concepts.

Tailapatradhara Nyaya - Cha. Sa. Sharira Sthana 8/22, etc. - *Tailapatradhara Nyaya* compares oil vessel handling to careful patient management. It addresses miscellaneous vulnerabilities. This *Nyaya* in Ayurveda guides ethical care.

Tilapidaka Nyaya - Cha. Sa. Sutra Sthana 25/27 - *Tilapidaka Nyaya* uses sesame pimple to explain futile debates. It warns against unproductive discussions. This *Nyaya* in Ayurveda promotes meaningful discourse.

Key examples illustrate their elaboration of principles:

Nyaya in Physiological Principles (e.g., Metabolism and *Dhatu Poshana*)

Ayurveda's dhatu poshana (tissue nourishment) theory is elaborated through three primary *Nyaya*, resolving debates on sequential vs. simultaneous nutrition:

Table 1. *Nyaya* in *Dhatu Poshana*

Nyaya Reference/Context Explanation and Importance |

Kedarikulya Nyaya Chakrapani on Cha. Sa. Sutra Sthana 28/4; Arunadatta on A.H. Sharira Sthana 3/62-63 Analogizes fields irrigated sequentially via channels. Ahara rasa nourishes rasa dhatu first, then *Rakta*, *Mamsa*, etc., up to *Shukra*. Emphasizes sequential metabolism, aiding understanding of nutrient gradients and timed therapeutic interventions (e.g., targeting early *Dhatus* in deficiencies) [4,6]. |

Ksheeradadhi Nyaya (Kramaparinama Paksha) Chakrapani on Cha. Sa. Sutra Sthana 28/4; Cha. Sa. Chikitsa Sthana 15/16 Milk transforms into curd, then ghee through sequential processing. Similarly, rasa evolves into subsequent dhatus via metabolic transformations. Highlights qualitative changes, crucial for explaining chronic diseases like *Prameha* where initial dhatu impairments cascade [4]. |

Khalekapota Nyaya Arunadatta on Cha. Sa. Sutra Sthana 28/4; Cha. Sa. Chikitsa Sthana 15/16 Pigeons gather grains from a threshing floor and fly to distant nests at varying speeds. Nutrients selectively nourish dhatus based on proximity and need. Underscores selective absorption, informing personalized nutrition (e.g., specific herbs for throat issues like *Kanthya* drugs) [4]. |

These Nyaya reconcile apparent contradictions: *Kedarikulya* stresses sequence, *Ksheeradadhi* transformation, and *Khalekapota* selectivity, providing a holistic metabolic model [7].

Nyaya in Pathogenesis and Diagnosis

Nyaya elucidates disease mechanisms:

Utpala-Shatapatra-Vedhini Nyaya (Chakrapani on Cha. Sa. Sutra Sthana 8/5): A needle pierces stacked lotus petals seemingly simultaneously, but sequentially. Explains the mind's rapid, illusory multitasking in sensory perception, aiding diagnosis of mental disorders [4].

Parisroto Nyaya (Arunadatta on A.H. Sharira Sthana 3/62-63): Reverse nourishment in pathology (e.g., obesity). Highlights bidirectional imbalances, guiding reversal therapies [6].

Nyaya in Therapeutics

Nyaya informs treatment protocols:

Table 2. Nyaya in Therapeutics

Nyaya Reference/Context Explanation and Importance |

Shringagrahika Nyaya Chakrapani on Cha. Sa. Sutra Sthana 4/19; multiple others Grasping a bull by horns for control. Indicates tailored dosing/diet without rigid specifications, embodying *Prati Purusha Siddhanta* (individualized medicine). Essential for ethical practice and avoiding overgeneralization [4]. |

Go-Balivarda Nyaya Chakrapani on Cha. Sa. Sutra Sthana 1/25; Gangadhara on Cha. Sa. Sutra Sthana 7/42 Differentiates similar entities (cow vs. bull). Clarifies dosha vitiation types (*Vridhhi/kshaya*), ensuring comprehensive treatment (e.g., addressing both increase and decrease in *kushta*) [4]. |

Tailapatradhara Nyaya Cha. Sa. Sharira Sthana 8/22; Su. Sa. Chikitsa Sthana 39/24 Handling an oil-filled earthen pot cautiously. Advises careful management of vulnerable patients (e.g., pregnant women, post-*panchakarma*). Promotes risk assessment in therapeutics [4,5]. |

Utsarga-Apavada Nyaya Chakrapani on Cha. Sa. Siddhi Sthana 2/24-28; multiple others General rules with exceptions (e.g., *Vaman* contraindicated in *Hridroga* but indicated in specifics). Facilitates nuanced decision-making in contraindications [4]. |

These maxims ensure therapeutics align with principles like *Yukti* (logic) and *Pathya* (wholesome regimens) [7].

DISCUSSION

The integration of *Nyaya* in Ayurveda represents a proto-scientific methodology, leveraging analogies not merely as illustrative devices but as foundational tools for hypothesis generation, validation, and conceptual clarification [7]. This approach predates modern scientific inquiry by millennia, employing everyday observations to model complex biological processes, thereby fostering a deductive reasoning framework akin to early empirical science. For example, the various *Dhatu Poshana Nyayas*—such as *Kedarikulya*, *Ksheeradadhi*, and *Khalekapota*—offer nuanced explanations of tissue nourishment that resonate with contemporary biomedical concepts [11,12]. Specifically, *Kedarikulya Nyaya*'s depiction of sequential nutrient flow mirrors pharmacokinetic models of drug absorption, distribution, metabolism, and excretion (ADME), where nutrients or pharmaceuticals are processed in a stepwise manner through bodily compartments [13]. Similarly, *Khalekapota Nyaya*'s emphasis on selective uptake aligns with nutrigenomics, where genetic variations influence nutrient absorption and metabolism, enabling personalized dietary interventions based on individual genomic profiles [14]. Recent studies have drawn explicit parallels, noting that these *Nyayas* correlate with modern theories of anabolism and cellular transport mechanisms, such as selective permeability across cell membranes, thus validating Ayurveda's observational insights through a biochemical lens [11,12,15].

In the realm of therapeutics, *Nyayas* like *Shringagrahika* and *Go-Balivarda* exemplify Ayurveda's inherent personalization, anticipating modern pharmacogenomics by tailoring treatments to individual constitutions (*Prakriti*) [16]. *Shringagrahika Nyaya*, which advocates for context-specific dosing without rigid quantification, embodies the *Prati Purusha Siddhanta* (individualized therapy), paralleling pharmacogenomic strategies that adjust drug regimens based on genetic markers to optimize efficacy and minimize adverse effects [17,18]. This convergence is evident in Ayurgenomics, a hybrid field that maps Ayurvedic *Prakriti* types (*Vata*, *Pitta*, *Kapha*) to genomic variations, facilitating stratified medicine where treatments are predictive, preventive, and personalized [16,17]. For instance, individuals with *Pitta* *Prakriti* are described as fast metabolizers, akin to CYP2D6 extensive metabolizer phenotypes in pharmacogenomics, highlighting Ayurveda's experiential basis for what is now quantified through genetic testing [18].

Despite these synergies, significant challenges persist in interpreting Ayurvedic commentaries, which often exhibit variability due to linguistic, cultural, and contextual nuances [19]. Sanskrit's polysemous nature poses barriers to accurate translation and comprehension, leading to inconsistent applications in clinical practice and research [19]. Moreover, the lower evidence hierarchy of traditional texts compared to randomized

controlled trials (RCTs) complicates integration with evidence-based medicine, often resulting in skepticism from biomedical practitioners [20,21]. Additional hurdles include operational coordination, regulatory obstacles, and a lack of trust between systems, which hinder the mainstreaming of Ayurveda [22,23]. To address these, standardized education is imperative, incorporating biomedical courses and practical internships to equip Ayurvedic scholars with interdisciplinary skills, thereby reducing interpretive discrepancies and enhancing translational potential [24].

Looking ahead, future research should prioritize empirical validation of *Nyaya*-derived hypotheses to bridge Ayurveda with biomedicine [25]. This could involve biomarker studies to test metabolic sequences in *Dhatu Poshana Nyayas*, correlating Ayurvedic models with physiological metrics like plasma nutrient levels or gene expression profiles [26,27]. Integrative approaches in oncology, for instance, could evaluate Ayurvedic formulations alongside chemotherapy, assessing synergies in efficacy and safety through RCTs [28]. Furthermore, aligning Ayurvedic research with Sustainable Development Goals (SDGs) could explore its role in global health equity, such as through nutrigenomic applications for preventive care in underserved populations [29]. Initiatives like Ayurgenomics and evidence-informed healthcare frameworks promise to transform Ayurveda from experiential wisdom to a validated, hybrid system, fostering collaborative models that leverage artificial intelligence for knowledge dissemination and personalized interventions [30,31,32]. Such advancements not only preserve Ayurveda's heritage but also position it as a vital contributor to holistic, sustainable biomedicine.

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