

BUILDING MINDS: A PEDAGOGICAL APPROACH TO NYAYA-SUTRA FIRST APHORISM FOR YOUNG SCHOLARS AT SCHOOL

Ms. Yashika L Taunk ¹. Dr. Bhumika J. Barot ²

¹Research Scholar (JRF), P.G. Department of Education, Sardar Patel University, Vallabh Vidyanagar, Anand,

²Associate Professor, P.G. Department of Education, Sardar Patel University, Vallabh
Vidyanagar, Anand,

¹Email- taunkyashika@gmail.com ²Email- Bhumika.dvij@gmail.com

Abstract: Nyaya philosophy, beginning with the *Nyaya Sutra* of Gautama, is an art of reasoning rooted in early Upanishads such as Chandogya and Subhala. The Nyaya Sutra, considered the first textbook of Nyaya, is divided into five books, each containing two sections. It attempts to integrate Brahmic logical thought with religious and philosophical doctrines, offering a logical defence of theistic realism. Thus, Nyaya remains directly or indirectly consistent with the pursuit of true knowledge of reality. The ultimate aim of the Nyaya school is "Liberation," attained through true knowledge of objects. The first aphorism outlines sixteen *padarthas* (elements), regarded as the "Supreme Felicity" that leads to valid knowledge. These elements include: *Pramana* (means of knowledge), *Prameya* (objects of knowledge), *Samasya* (doubt), *Prayojana* (purpose), *Drstanta* (example), *Siddhanta* (tenet), *Avayava* (components), *Tarka* (reasoning), *Nirnaya* (ascertainment), *Vada* (discussion), *Jalpa* (wrangling), *Vitanda* (cavil), *Hetvabhasa* (fallacy), *Chala* (quibble), *Jati* (futility), and *Nigrahasthana* (rebuttal). These are categorized into three groups: the first (*Pramana* and *Prameya*) relates to epistemology; the second includes elements essential for inquiry; and the third outlines strategies for debate. Together, they form a logical framework for knowledge construction. This paper explores integrating these elements into pedagogy at the school level. The first group forms the core, with the other two supporting knowledge acquisition. An exemplar will be presented to guide integration across disciplines, highlighting teacher roles, learning outcomes, and challenges in implementing these traditional philosophical principles in modern pedagogy.

Keywords: *Nyaya Sutra, Sixteen Elements of Aphorism, Pedagogy and subjects, School.*

1. INTRODUCTION:

Nyaya, one of the six orthodox Indian philosophies, founded by Sage Gotama around 500 BCE, emphasizes epistemology, logic, and liberation. It offers a systematic framework for knowledge acquisition and reasoning, accepting God through inference, and integrates Brahmanical logic with religious and philosophical thought (Dasgupta, 2020; Radhakrishnan, 1958). The core principle of Nyaya revolves around four key objectives like *Pramana*, analysis of reality, logical reasoning and ethics & liberation. Nyaya sutra provides a systematic exposition of Nyaya philosophy laying background for logical reasoning and argumentation for establishing syllogistic inference and sketch out the valid means of knowledge acquisition.

The National Curriculum Framework 2023 and NEP 2020 emphasize critical thinking and inquiry-based learning. Integrating Nyaya philosophy into subjects aligns with this vision, offering a structured approach to knowledge, reasoning, and argumentation. Drawing from the Nyaya Sutras fosters deeper understanding, ethical decision-making, and rational thinking, enriching student learning through experiential, student-centric methods rooted in Indian philosophical heritage.

1.1 Background of Nyaya Sutra and the First Aphorism of Nyaya Sutra:

The Nyaya system of philosophy, like other Indian systems, is based on aphoristic sayings called Sutas, traditionally attributed to Akshapada, also known as Gotama (Jha, 1984). The Nyaya Sutra, dating from the Pre-Buddhist period to around 600 A.D., is divided into five books with two chapters each, comprising a total of 528 aphorisms focusing on reasoning, epistemology, and metaphysics (Vasu, 1913). The first book introduces sixteen padarthas essential for gaining true knowledge; the second discusses doubt, means of proof, and their validity; the third explores the self, body, senses, and mind; the fourth addresses suffering and liberation; and the fifth handles false objections and rebuke. Gotama is the chief exponent, though commentators like Vatsyayana, Uddyotakara, and Jayanta Bhatta further developed Nyaya thought existing branch of knowledge. (Chatterjee & Datta, 2008).

प्रमाणप्रमेयसंशयप्रयोजनदृष्टान्तससद्धान्तावयवतर्क सनणकयवादजल्पसवतण्डाहेत्वाभासच्छलजासतसनग्रह स्थानानां तत्त्वज्ञाना-
सिश्श्रेयसासिगमः ॥११११॥ (Vasu, 1913)

The first aphorism of the Nyaya Sutra introduces sixteen padarthas (categories), representing “Sat” or ultimate reality. The term padartha signifies the meaning of a word (Junakar, 1978), with each having a threefold meaning: Individual (Vyakti), Configuration (Akriti), and Universal (Jati). The first, Pramana, outlines four means of knowledge. Samasya, Prayojana, Siddhanta, Avayava, Hetvabhasa, Tarka, and Nirnaya relate to proof, combining psychological, epistemological, and logical aspects. Vada refers to philosophical discourse, while Jalpa, Vitanda, Chala, Jati, and Nigrahasthana focus on refutation techniques. These padarthas offer a structured framework for rational inquiry, aiming at Nihisreyasa—supreme truth (Das, 2023).

2. Method:

This theme paper presents a content analysis of the first aphorism of the Nyaya Sutra. Book I, comprising Chapter 1 and Chapter 2, contains exactly 60 aphorisms. These are entirely based on the sixteen Padarthas outlined in the first aphorism.

2.1 Content Analysis of the First Aphorism mentioned in Nyaya Sutra:

The following Table 1. and Table 2. Consists of content analysis of the Aphorism of chapter I and chapter II in Book I of Nyaya sutra.

Table 1. Consists of content analysis of the Aphorism of Chapter I in Book I of Nyaya sutra.

Aphorism No.	Padartha (Elements)	Content Analysis of Padartha
1.1.1	Description of Sixteen Padartha	This Aphorism presents the supreme felicity is attained by the knowledge about the true nature of Sixteen Padartha namely Pramana, Prameya, Samasya, Prayojna, Drastanta, Siddhanta, Avyayava, Tarka, Nirnaya, Vada, Jalpa, Vitanda, Hetvabhasa, chala, Jati and Nigrahasthana.
1.1.2	Chain of Consequences to attain Liberation	This Aphorism presents in order to attain the supreme Felicity it should be preceded by the Knowledge of four things: - Things to be avoided (Dukha) - Its causes like desitre, Attachment and ignorance (Dosa) - Find its solution (Absolute Avoidance) - Leads to True Knowledge (Jnana/Moksha0
1.1.3	Pramana	It presents the means of obtaining and gaining knowledge and states the four accepted means of knowledge which are pratyaksha, Anumana, Upmana and Sabda.
1.1.4	Pratyaksha (Means of Gaining Knowledge)	It presents an immediate cognition which depends on the way in which the senses come in contact with the object. Basically, there are three modes of perception Savikalpa(Determinate), Nirvikalpa (Indeterminate) and pratyabhijna (Recognition through literal meaning).
1.1.5	Anumana Pramana	It is knowledge gained which is preceded by pratyaksh and can be bifurcated into three kinds which includes priori knowledge, a posteriori knowledge and commonly seen.

1.1.6	Upmana Pramana	It is the comparison in analogue obtained on account of similarity of the unknown to another thing previously well known.
1.1.7	Sabda Pramana	It can be word, testimony of past/ present from reliable expert person one who is rishi or arya who is willing to communicate their experiences related to any phenomenon.
1.1.8	Matters (Delivered through Sabda)	It consists of matters that refers to be seen needs to be verified through the export and the matter which is not seen gets assertion through the means of knowledge called inference.
1.1.9	Prameya	It consists of an object of matter or the right knowledge or the knowledgeable which is related to reality. It also includes the substance, quality, action, generality and particularity
1.1.10	Atma (Prameya)	It is an intangible reality that cannot be apprehended through sense and which is distinct from mind and body but indicates the presence of quality of substance like pleasure, violation, pain, desire Etc.
1.1.11	Body (Prameya)	The body is the central point of gesture senses in sentiments
1.1.12	Indriya (Prameya)	It states that the senses produced from the elements for example nose from the earth, tongue from water, eye from light, skin from air and ear from akash.
1.1.13	Tani (Prameya)	The five elements through which sense is produced which includes earth, water, light, air and akash
1.1.14	Artha (Prameya)	It is the quality of object through which the senses like odor from nose, taste from tongue, colour from eyes, sensation from touch and sound from ears can be perceived.
1.1.15	Buddhi (Prameya)	It is ability to apprehend or to gain knowledge as well as it can be also known as intellect which is mostly external.
1.1.16	Manas (Prameya)	Manas is basically internal knowledge or wisdom has the spiritual aspect involved in it.
1.1.17	Pravritti (Prameya)	It includes the action which can be good or bad through the vocal mental or bodily motions.
1.1.18	Dosa (Prameya)	It is the cause of all the action or activities which has the faulty characteristics like affection, aversion and stupidity.
1.1.19	Rebirth (Prameya)	It presents a series of birth and deaths were in birth are related to have connection of soul, with body, sense organ, mind and intellect and Death are associated with the separation from the soul.
1.1.20	Phala (Prameya)	It can be known as consequence or result from the activities and faults.
1.1.21	Dukha (Prameya)	It can be known as the mark of hindrance to the soul it can be the pain of affection where in everyone desires to avoid.
1.1.22	Apavarga (Prameya)	It is the absolute cessation of all the suffering without being the cycle of birth and death.
1.1.23	Samasya	Ambiguity or the state of uncertainty is the Samasya. In search of new knowledge the recognition of ambiguity that exists needs to be clarified. The doubts are classified in four types: • recognition of common properties • recognition of properties not common • conflicting testimonies • irregularity of perception and non perception
1.1.24	Prayojna	Purpose is the thing or motive which person endeavors to attain

		or avoid. It intends to determine the moral characteristics of an act.
1.1.25	Drastanta	It is a familiar experience which lay men as well as an expert accepts with its general proposition.
1.1.26	Siddhanta	It is the doctrine or dogma resting on acceptance to be true in a system by a school. In other words it is conclusion which is being logically proven by certain system or school of philosophy.
1.1.27	Types of Siddhanta	There are basically four kinds of Siddhanta: • commonly accepted truth • Peculiar truth • Hypothetical truth • Implied truth
1.1.28	Commonly Accepted truth	The tenet which is not opposed by any other school of philosophy.
1.1.29	Peculiar truth	The tenet where some school is accepted by similar school but rejected by the opposite school.
1.1.30	Hypothetical truth	Tenet which is accepted leads to the acceptance of other tenets also.
1.1.31	Implied Truth	It is the tenet which is not explicitly declared but follows from examination of particulars concerning it.
1.1.32	Avyayva	It is a member of syllogism consisting of five proposition which helps in syllogistic inference and requires to be processed. The five constituent proposition of syllogism includes pratijna, hetu, udharna, Upnaya and nigmana.
1.1.33	Pratijna	It is the establishment of proposition for the study or declaration.
1.1.34	Hetu	It is establishing the proposition through the reasoning which is homogeneous or affirmative in nature.
1.1.35	Tatha	It is heterogeneous or negative characteristics of proposition which is implied to a reason.
1.1.36	Udharna	The example for supporting proposition through reasoning which is having homogeneous and affirmative in nature. It also determines a relationship between the reason and the asserted facts
1.1.37	Viparitam	Heterogeneous Example devoid of property to be established and invariably rejected in the reason.
1.1.38	Upnaya	It is the application of universal proposition to present case establishing validity of the proposition through logical and internal validity.
1.1.39	Nigmana	It is restating the proposition or conclusion that follows from preceding proposition.
1.1.40	Tarka	It is a method of arriving at the truth by showing absurdity of all contrary ideas. It is the process of ascertaining the real nature of thing of an object which is not known and arriving at the truth only by gaining knowledge
1.1.41	Nirnaya	Gaining certain knowledge or a certain moment of truth about anything by means of legitimate method which is preceded by doubts disputes or examining two opposite parties viewpoint.

[Table presenting the content analysis of the Aphorism of Chapter I in Book I of Nyaya sutra, (Ram, 2018), (Satischandra, 1913)]

Table 2. Consists of content analysis of the Aphorism of Chapter II in Book I of Nyaya sutra.

Aphorism no.	Padartha (Elements)	Content Analysis
1.2.1	Vada	It is a discussion to arrive at truth of the statement. In vada it is not necessary to establish one's own thesis or take into consideration the opposite opinion, it is just to maintain the thesis by means of right knowledge and attack counter thesis by Tarka or logic
1.2.2	Jalpa	It is verbal disputation directed at gaining Victory.
1.2.3	Vitanda	It is form of debate where in the person debating is interested only in picking the errors in the opponent's argument.
1.2.4	Hetvabhasa	It is an erroneous reasoning consisting of irregular middle, the contradictory, inconclusive, the unproven and mistimed.
1.2.5	Svayvbichara Hetvabhasa	it is an erratic conclusion. Erratic results occur when a person draws more than one conclusion from the reasoning because of irregular middle.
1.2.6	Virrodha Hetvabhasa	It is contradictory conclusion here in virrodha the one which disproves the very proposition which is meant to be proved instead of proving the existence of major in the minor term it proves the non-existence.
1.2.7	Prakaransama Hetvabhasa	It is an influential contradicted middle. This fallacy arises when middle term is validly contradicted by some other middle term that proves the non-existence of the major term of the first inference.
1.2.8	Sadhyasama Hetvabhasa	It is an unproven proposition. The fallacy occurs when the middle term is wrongly assumed in any of the premises and cannot be taken to prove the truth of the conclusion.
1.2.9	Kalalit Hetvabhasa	It is a non-inferentially contradicted middle. This fallacy occurs when the middle term of an inference whose major term is asserted by some other means of pramana or source of knowledge.
1.2.10 1.2.17	Chala	It is Quibble method of arguing by sampling picking up loopholes in opponents arguments and harping on it and deflecting the argument away from the objective. There are basically three types of quibbles: • Quibble in respect of term • Quibble in respect of genus. • Quibble in respect of Metaphor
1.2.18	Jati	It is a futile argument on any kind of similarity or dissimilarity between two things.
1.2.19	Nigrahashtana	It is an occasion to raise objection and get objection sustained by the mediator for convincing the moderator that the opponent is wrong and wins the argument by mediators judgement.
1.2.20	Futility and Rebuke	It describes about Book V of the Nyaya sutra consisting of chapter one and chapter two that involves various kinds of futility in rebuke.

Table presenting the content analysis of the Aphorism of Chapter II in Book I of Nyaya sutra, (Ram, 2018), (Satischandra, 1913).

2.2 Pedagogical Design by Incorporating Nyaya sutra's the sixteen Padartha of first included in first aphorism:

The sixteen categories in the first aphorism of the Nyaya Sutra are grouped into three: the first includes Pramana and Prameya with an epistemological basis; the second includes Samasya, Prayojna, Drasthanta, Siddhanta, Avayava, Tarka, and Nirnaya as components of inquiry; the third includes Vada, Jalpa, Vitanda, Chala, and Nigrahashtana as forms of debate (Das, 2023).

While designing the pedagogy, the first group serves as core elements, while the second and third act as facilitating elements. The following tables present exemplars from multiple 7th-grade NCERT subjects, using the first group as main elements alongside the facilitating elements from the second and third groups.

Table 3.: Exemplar representing pedagogical approach considering Pratyaksha Pramana as Base of lesson plan.

Pratyaksha Pramana	
Discipline	Science
Elements of Group First	Pratyaksha Pramana, Pravriti Prameya and Buddhi Prameya
Elements of Group Second	Samasya, Prayojna, Drastanta, Tarka, Siddhanta and Nirnaya
Elements of Group Third	Vada
<i>Samasya element here is to recognise the similarities and dissimilarities between the acid and base</i> <i>Pravriti Prameya element is being considered as teacher prepares an activity for students.</i> Teacher brings various objects for demonstrating the effects on Natural indicators due to Acid and base solution. <i>Pravriti 1 For the Whole Class</i> - Teacher brings lemon water bowl and asks the students to taste it. - Teacher brings forward the detergent with a drop of water and asks students how do they feel after rubbing on their hands? - Amongst the two identify the Acidic element and substance which is base? <i>Based on the priori knowledge Tarka students are able to identify them as acid and base.</i> Teacher Divides the students into 3 Groups: <i>Samasya here is to recognize the properties of Acid and Base with the help of natural indicators.</i> <i>Prayojna held by the teacher for this pravriti is to make the students able to identify the acid and base from the natural indicators</i> <i>Pravriti Prameya and Buddhi Prameya are essential objects of matter for the activities in all the three groups.</i> <i>Vada is another element which is included while the students discuss throughout the performance of an Pravriti.</i> <i>Drstanata element is also adopted as the objects in the pravriti are related to daily life essentials used wherein the students can correlate easily with the content.</i>	Students are excited for the Activity. <i>Pratyaksha element is adopted in order to taste and feel the substance.</i> Students reply it to have sour taste. Students reply to have a soapy feel.

Group 1: Teacher provides Turmeric water, bowl of lemon juice and bowl of detergent solution. Group 2: Teacher Provides soaked china rose water along with bowl of lemon juice and Detergent Water. Group 3: Teacher Provides Red and Blue Litmus Paper along with the bowl of lemon juice and detergent water. (In all the three groups teacher provides common instructions to follow: 1. Mix turmeric/ China Rose water/ emerge the strip of litmus papers into Bowl of Lemon Juice. Discuss and write the observation. 2. Mix turmeric/ China Rose water/ emerge the strip of litmus papers into the bowl of detergent water. Discuss and write the Observation. <i>The observations based on the Siddhanta which is the basic nature of substance can be understood through the Pravriti</i> <i>After The performance of whole Activity, the teacher explains the concept of Acid, Base and Natural Indicators where the students takes Nirnaya about the substances.</i>	Students perform the activity and gets divided in the group. Tarka Element and buddhi prameya is adopted by the students as they have prior knowledge regarding the change of color because of acid and base. Students follow the instructions given by the teacher. Students discuss and write down the observations in their notebooks.
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(The above Table 3. Presents the pedagogical design of content from 7th Standard NCERT textbook book from science discipline considering pratyaksha Pramana as the basic element)

Table 4. Exemplar representing pedagogical approach considering Anumana Pramana as Base of lesson plan.

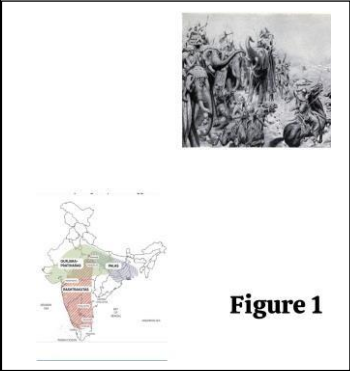
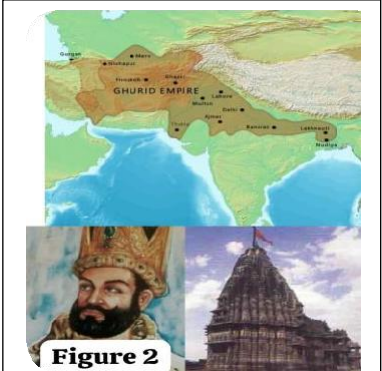
Anumana Pramana	
Discipline	Geography
Elements of Group First	Anumana Pramana, Pravriti Prameya and Buddhi Prameya
Elements of Group Second	Samasya, Prayojna, Avyava, Drastanta, Tarka, Siddhanta and Nirnaya
Elements of Group Third	Vada
Teachers Activity	Students Activity
<i>Samasya element is students are in doubtful situation as the Natural calamities like earthquake and tsunami have same or Different geological process.</i> <i>Prayojna Element adopted with an objective to make the students understand the concept of Natural disaster and its devastating effect on the human life and ecosystem.</i> <i>Avyava element is adopted by the teacher where in teacher initiates by posing a statement amongst the students for the discussion</i> <i>“Earthquake and Tsunami are Both Natural Disaster caused by different geological process having devastating effect on the humanlife and ecosystem.”</i>	<i>Paksha- Earthquake and Tsunami are Natural Disaster caused by Geological Process</i> <i>Sadhya- Devasting effect on the human life</i> <i>Hetu- Different geological process leading to occurrence of Disaster.</i> <i>Pratijna-Earthquake and Tsunami are Both Natural Disaster caused by different geological process having devastating</i>

<i>Vyapati needs to be identified as it is the initial validation for commencing with the five steps of Avyava and so the teacher asks the students to identify the paksha, Sadhya and Hetu.</i> As the statement forms a vyapati then the teacher leads to the five steps of Syllogism. <i>Avyava Element and Vada Element is adopted in order to arrive at conclusion regarding the concept of Natural disaster, its devastating effects on human life and strategies to adopt for minimum loss from such disaster.</i> The teacher involves the whole class to be the part of discussion.	<i>effect on the human life and ecosystem.”</i>
<i>Pratijna Avyava is adopted as the teacher asks the students to pose a statement based on the Vyapati.</i> <i>Hetu as second step of Avyava is adopted where in the teacher asks to justify and rationalize questions the causes of Natural disaster</i> Is the geological process of Earthquake and tsunami? How adversely these natural calamities affect the human life and the whole ecosystem <i>Udharana, the third step of Avyava, involves students giving examples of natural calamities and their impact.</i> <i>Upnaya, the fourth step, has students discuss real-life measures to cope with and mitigate such calamities.</i> <i>Nigmana, the fifth step, requires students to justify and restate the validity of the Pratijna.</i>	<i>Based on priori Knowledge and tarka the students are able to state the differences in the geological process occurrence in earthquake and tsunami.</i> <i>Drastanata element is adopted as the students may have observed the happening of earthquake and tsunami in their real life and how it had an effect on whole ecosystem</i> <i>Based on the Drastanta element students can suggest some points to apply as strategies to reduce the devastating effect of disaster on Human life.’</i> <i>Based on the Siddhanta element the students can state the differences in the geological process between the two natural calamities and its effect on human life whereas the nirnaya element can help in suggesting the strategies to mitigate the damage caused due to these natural disaster.</i>

(The above Table 4. Presents the pedagogical design of content from 7th Standard NCERT textbook book from Geography subject of Social Science discipline considering Anumana Pramana as the basic element)

Table 5. Exemplar representing pedagogical approach considering Upmana Pramana as Base of lesson plan.

Upmana Pramana	
Discipline	History
Elements of Group First	Anumana Pramana, Pravriti Prameya and Buddhi Prameya
Elements of Group Second	Samasya, Prayojna, Drastanta, Tarka, Siddhanta and Nirnaya
Elements of Group Third	Vada and Nirganasthana

Teachers Activity	Students Activity
<i>Vada element is adopted in order to find are the students aware about the terms Samantas and Dynasty of the kings.</i> - What do you understand by the term Samantas? - Are the Samantas and Dynasty of kings Same? - What do you understand by the term “Warfare of Wealth? <i>Pravriti Prameya element is involved in the above activity where the teacher presents the figures about the struggles and warfare of wealth amongst the students.</i>  Figure 1  Figure 2 <i>Buddhi Prameya and Indriya Prameya elements is involved in the activity where the students are asked to identify the figures.</i> - What do you observe in the Figure 1 and Figure 2 ? - How is the Warfare of Wealth in Figure 1 different from that of Figure 2? <i>Samasya element is adopted to clarify the doubt regarding the warfare for wealth of Tripartite struggle and attack of Ghazni</i> Teacher divides the students into two groups. <i>The Prayojna element helps students identify and state the key differences between the Tripartite Struggle and Ghazni's attack.</i>	<i>Tarka Element is adopted by the students in order to answer the questions asked by the teacher</i> <i>Indriya Prameya is adopted to observe the two pictures presented.</i> <i>Buddhi Prameya element is adopted as the students are able to recognize the two figures presented by the teacher</i>

The groups are allotted names according to the struggles presented in the Figures 1 and 2 presented by the teacher.

The Nigrahasthana element is used when the teacher facilitates group discussions by highlighting key points and asking groups to elaborate.

The Drasthanta element is applied as students present the kings' administration during activities on the warfare of wealth struggles.

Keypoints	Group1	Group 2
- The struggle is called as? - The struggle was for? - Origin of the rulers? - Main Motive behind Warfare? - The Spread of the struggle? - Main targeted wealth of the warfare		

The Siddhanta element is used when students identify key differences between the Tripartite Struggle and Ghazni's attack.

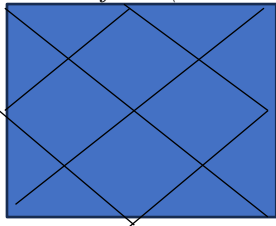
The Nirnaya element is applied when students justify and conclude the similarities and differences between these events.

Vada Element is adopted to discuss the elaboration of keypoints stated by the teacher

(The above Table 5. Presents the pedagogical design of content from 7th Standard NCERT textbook book from History subject of Social Science discipline considering Upmana Pramana as the basic element)

Table 6. Exemplar representing pedagogical approach considering Sabda Pramana as Base of lesson plan.

Sabda Pramana	
Discipline	Mathematics
Elements of Group First	Anumana Pramana, Pravriti Prameya and Buddhi Prameya
Elements of Group Second	Samasya, Prayojna, Drastanta, Tarka, Siddhanta and Nirnaya
Elements of Group Third	Vada

Teachers Activity	Students Activity
<i>The Pravriti Prameya element is used when the teacher employs craft paper to explain lines.</i> <i>The Indriya Prameya element is applied as students fold the craft paper and label the folds (a, b, c, etc.).</i>  <i>Vada element is adopted by the teacher wherein students are inquired about several concepts related to content.</i> - From the folds observe and inform the various line segments formed. - From the above folds observe and inform about the various angles formed. <i>With the help of Buddhi Prameya the students give correct answers to the questions inquired by the teacher,</i> Now the Teacher announces that today we shall learn about Intersecting Lines, Parallel Lines and Transversal lines. <i>Samasya represents students' need for clarification on intersecting, parallel, and transversal lines.</i> <i>Prayojna aims to help students identify and differentiate these concepts.</i> <i>Sabda Pramana involves the teacher's verbal explanation to convey the concepts effectively.</i> - Intersecting Lines: Two lines intersect at a common point can be called as intersecting lines <i>Siddhanta Element and Drstanata element are adopted as the teacher explains with the help of folded craft Papers.</i> - Parallel Lines: Two lines when lie in the same plane and never intersect are Parallel Lines. <i>Siddhanta Element and Drstanata element are adopted as the teacher explains with the help of folded craft Papers.</i> - Transversal Lines: Transversal lines is line that passes through the two lines in the same plane at the two distinct points.	Students will perform the pravriti as per the instruction of the teacher Students listen to the teacher carefully and writes down the points in their note books.

<i>Siddhanta Element and Drstanata element are adopted as the teacher explains with the help of folded craft Papers.</i> <i>Vada element is adopted as the teacher divides the students into three Groups for discussion related to the intersecting lines, parallel lines and transversal lines taking help of the folded craft paper:</i> Group 1- Intersecting lines Group 2- Parallel Lines Group 3- Transversal lines <i>Nirnaya element is adopted as the students are able to correctly justify and identify the three types of lines with elaborated explanation.</i>	<i>Tarka Element is adopted by the students in order to answer the questions asked by the teacher</i>
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(The above Table 6. Presents the pedagogical design of content from 7th Standard NCERT textbook book from Mathematics subject considering Sabda Pramana as the basic element)

3. Significance of Pedagogical design aligned with the sixteen Padartha of Nyaya Sutra:

1. Students will deepen their understanding of philosophical concepts.
2. Students will develop critical thinking to assess information credibility.
3. Students will enhance logical thinking and make informed decisions through sound reasoning.
4. This approach encourages thoughtful discussions, analysis of perspectives, and strong argumentation.
5. Students will improve communication by articulating ideas and engaging in debates.
6. It provides opportunities to share insights, challenges, and growth in reasoning connected to personal life.
7. Students gain exposure to an innovative, philosophy-based education preserving India's traditional logical system.

4. Role of the teacher in executing the Nyaya sutra's sixteen Padartha based pedagogical aspects at school level:

1. Teachers should seek training on Nyaya Sutra's sixteen *Padartha*-based pedagogy.
2. Teachers must effectively integrate these philosophical principles with subject content.
3. Teachers should understand students' learning styles to apply the traditional approach suitably.
4. Teachers need to analyze subject content for its suitability to implement Nyaya-based pedagogy.
5. Teachers must be creative, versatile, vigilant, and flexible in applying this philosophical teaching.
6. Teachers' main role should be as facilitators and guides in using philosophy to teach various disciplines.

5. Conclusion:

The Nyaya Sutra, attributed to Gotama, is a key text in Indian logic and epistemology. Its first aphorism promotes systematic inquiry, making it a valuable pedagogical tool for developing critical thinking and analytical skills in students. In classrooms, it encourages deeper questioning and exploration, enhancing academic and real-world problem-solving abilities. Integrating this inquiry-based approach into education fosters curiosity, dialogue, and philosophical thinking, especially in diverse classrooms. It creates a holistic learning environment where students feel empowered to engage with complex ideas, ultimately shaping knowledgeable, thoughtful individuals capable of applying their learning to broader societal and existential contexts. In conclusion, the first aphorism of the Nyaya Sutra lays a strong foundation for inquiry-based learning, encouraging students to question, explore, and engage deeply with their studies and the world.

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