



REVIEW ARTICLE

ROLE OF *GOBALIVARDHA NYAYA* (MAXIM) IN UNDERSTANDING THE AYURVEDIC LITERATURE OF *BRIHATRAYEE*: A REVIEW

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ABSTRACT

In a broad spectrum and general sense ‘*Nyaya*’ means reasoning but when made precise it becomes a maxim. Both the aspects are necessary in the interpretation of an Ayurvedic verse. The treasure of ancient Ayurvedic knowledge is kept in the form of *shlokas* (Sanskrit verses). One cannot get original and hidden or concealed meaning of a verse by simple reading and sometimes reader could be confused. To overcome this, different commentators of *Brihatrayee* like *Chakrapani*, *Dalhana* and *Arunadutta* employed various *nyayas* as per the necessity. They act as important tools to understand the literature in a lucid manner. *Nyayas* are used to convey the ideas of the author easily and clearly, so that even low intellectuals also can understand the concept easily. *Gobalivardha Nyaya* is one among them which is defined as “The maxim of cattle (cow) and bull”. The present article is an attempt to trace out the various references of *Gōbalivardha Nyaya* and its application in those contexts articulated by different commentators of *Brihatrayee*.

**Keywords:** *Ayurveda, Brihatrayee, Commentators, Gobalivardha Nyaya.*

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## INTRODUCTION

*Nyaya* (Maxim) is defined as “a method” or “an expression of general truth” or “logical expression” or “a principle”<sup>[1],[2],[3],[4]</sup>. Incorporation of *nyaya* is a tradition in Sanskrit literature. Generally the *nyayas* are used to visualize a situation with nugget of words. Since antiquity, various acharyas allocated extensively different *nyayas* in their treatises and works to beautify their literature as well as to explore the concealed subject in a comprehensive manner. In general these *nyayas* are mainly two kinds based on the utility viz. *Loukika nyayas* and *Shastreeya nyayas*. The *Loukika nyayas* are extensively used by common people in their daily routine and usually found in various Sanskrit works such as Darshana, Kaavya, Nāṭaka, Brahmana grantha and Karmakanda etc. whereas the *Shastreeya nyayas* are present in the *shastra* i.e. in the scientific treatises which are usually delineated by the commentators to beautify their literature, explain the complicated

*shlokas* and in revealing the concealed meaning successfully.

Regarding the study of maxims, few books are available authored by Indian and western scholars like *Nyayoktikosha* by Chhavinathamishra and *Loukika Nyayanjali* by Colonel G.A. Jacob. In *Loukika Nyayanjali*, Colonel G.A. Jacob has described *Nyayas* under three distinct headings viz. Illustrations, Rules or Principles and Topics<sup>[5]</sup>.

### Epistemology of “Nyaya”

According to Vyakaraṇa Shaastra, *nyaya* is defined as नियन्ति अनेन इति न्यायः, “*Nyaya*” is such a good way of going towards the real meaning. “*Nyaya*” word is derived from the combination of ‘नि’ Upasarga + ‘इण्’ Dhatu + ‘घ्य’ Pratyaya In various Sanskrit dictionaries; “*Nyaya*” word has been defined in various definitions and synonyms. These definitions and synonyms are depicted in below mentioned table. (Table 1)

**Table 1 showing the definitions and synonyms of Nyaya in different Sanskrit dictionaries**

Sl. No.	Name of the dictionary	Description of Nyaya
1.	Shabdakalpadruma <sup>[6]</sup>	<p><b>Defined as:</b></p> <ol style="list-style-type: none"> <li>1- नियमेन ईयते इति न्यायः ।</li> <li>2- नीयन्ते प्राप्यन्ते विवक्षितार्थाः येनेति न्यायः ।</li> <li>3- न्यायः पन्चांगमधिकरणम् । यथा- विषयो विषयच्चैव पूर्वपक्षस्तथोत्तरः। पक्षद्वयं फलं चैव शास्त्रे-धिकरणं विदुः॥</li> <li>4. युक्तिमूलकदृष्टान्तविषेषः न्यायः।</li> <li>5. षड्दर्शनान्तर्गतविषेषः न्यायः।</li> </ol> <p><b>Synonyms:</b> नयः, नीतौ, नीतिसाधने, उपाये,</p>

		यतार्थज्ज्ञाने, निर्णये, जयोपायः, युक्तिः
2.	Halayudhakosha [7]	<b>Defined as:</b> नियमेन ईयते इति न्यायः । <b>Synonyms:</b> जयोपायः, युक्तिः, भोगः, नीतिः
3.	Vachaspatyam [8]	<b>Defined as:</b> 1. प्रमाणानुग्राहकस्तर्का न्यायः। 2. निश्चितमीयते निर्णयते अनेन इति न्यायः।
4.	Amarakosha [9]	<b>Defined as:</b> 1. युक्तिमौपायिकं लभ्यं भजमानाभिनीतवत् 2. नियमेन ईयते इति न्यायः । <b>Synonyms:</b> युक्तम्, औपयिकम्, लभ्यं, भजमानम्, अभिनीतम्, कल्पनम्, विधौ, ताच्छील्ये
5.	Shabdastomamahanidhi [10]	<b>Synonyms:</b> गोतमोक्ते शास्त्रभेदे, नीतौ, नयोपाये, भोगे, युक्तौ, युक्तिमूलदृष्टान्तभेदे
6.	Monnier Williams Sanskrit – English dictionary [11]	<b>Different words for Nyaya:</b> Method - पद्धतिः, उपाय Rule( A general or universal rule )- नियमः System - कमः, व्यवस्था] Plan - योजना,] Judgment - निर्णयः, Standard- मापदण्डः, Principles- सिद्धान्तः, Way - मार्गः, Logical proof - युक्त्युदाहरणम्, Conclusion – निर्णयः and Manner - नियमः.

### Significance of Nyayas in Ayurveda

Acharya Charaka quoted that the proper knowledge of a *Shaastra* (treatise) can be attained

by 3 important steps viz. *adhyayana* (Study), *adhyapana* (Teaching) and *tadvidhyasambhasha*

(participation in debate) <sup>[12]</sup>. The first step i.e. the *adhyayana* of *Samhita*, is not an easy task in which the subject matter of Ayurveda is in coded language (*Sutra roopa*). *Ayurveda sutra* is characterized by *padairalpam, matim buddhwa* <sup>[13]</sup> having few words with hidden meaning and larger application. These *sutras* (codes) can only be cracked with the help of Sanskrit grammar. In order to understand such hidden meaning and in depth application, knowledge of grammar in Sanskrit is necessary. Many times mere translation might not convey the actual intention of the author. To overcome this, the *nyayas* (maxims) help becomes imperative. The *nyayas* convey larger meaning than the *sutra* (verse). *Nyayas* help to infer the ideology, thought process prevailing at that time. Therefore, this necessitates the logical steps to be followed in deciphering *nyayas* <sup>[14]</sup>.

On a critical study of *Brihatrayee* it is found that the incorporation of *nyayas* is very less in original text i.e. *moola patha*, where as the commentators used different *nyayas* abundantly for the easy understanding of that specific context. So, *nyayas* in the literature of Ayurveda can be classified into two categories viz. *nyayas* in *moola patha* and *nyayas* in commentary.

In Ayurvedic literature, Acharyas meticulously employed different *nyayas*

- i. To beautify the literature
- ii. To get hidden or concealed meaning of a verse
- iii. To attain determinative knowledge of Ayurvedic doctrines
- iv. To achieve success in analysis of a principle

- v. For easy understanding of the subject matter
- vi. For differential diagnosis
- vii. In diagnosis and treatment aspects
- viii. Usage of different drugs in various treatment modalities to prepare efficacious Yogas.

#### **Method of analyzing a Nyaya (Maxim) <sup>[14]</sup>**

Analysis can be done in 4 steps

Step 1: **Padartha Jnana** (Meaning): Proper knowledge of the words in *nyaya*.

Step 2: **Prakriya Vijnana** (Phenomenon): Eliciting phenomenon that is implicated in the *nyaya*.

Step 3: **Sandharbha** (Context): Knowledge of the context in which *nyaya* is incorporated.

Step 4: **Yukthi** (Interpretation): Analysis of *Padartha Jnana, Prakriya* of *nyaya* with the *sandharbha* in *Samhita*.

#### **OBSERVATIONS**

**Padartha Jnana (Meaning):** 'Go' means the cow and 'Balivardha' means the ox. Colonel G.A. Jacob has defined *Gobalivardha nyaya* as "The maxim of the cattle and bull"<sup>10</sup>. Similar explanation is found in *brahmana vasishta nyaya* and *brahmana-parivraajaka nyaya*.

**Prakriya Vijnana (Phenomenon):** In *Loukika Nyayavali*, this *nyaya* is described as "The origin of the maxim lies in this that the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow; and a different word "bull" is used to mean a male cow to distinguish it from the female cow. Similarly the ordinary acceptance of a word is not always what it strictly or derivatively signifies" <sup>[15], [16]</sup>. Thus according to the present *nyaya*, it has to be

considered as the relative meaning or hidden meaning as per context.

For the present study original texts of *Charaka Samhita* along with *Chakrapani's* Ayurveda deepika commentary, *Sushruta Samhita* along with *Dalhana's* Nibandhasamgraha commentary, *Gayadas's* Nyayachandrika commentary and available commentaries on *Ashtanga Hridayam* are taken into consideration. On a critical study of *Brihatrayee* the present maxim is quoted by the commentators in various contexts, some of them are delineated here as follows:

**Sandharbha 1 (Context):** In *Charaka Samhita* Sutra Sthana Deergham Jeeviteeyam Adhyaya, during the description on the eternity of Ayurveda by *Charakacharya*, *Chakrapani* quoted this *nyaya* in his commentary to clarify the word *so-ananta-para*.

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः।

यथावदचिरात् सर्वं बुबुधे तन्मना मुनिः॥<sup>[17]</sup>

**Yukti (Interpretation):** Acharya *Charaka* has mentioned that the sages endowed with great wisdom and devotion, duly grasped the whole science of life in no time i.e. Ayurveda, consisting of three main pillars of immeasurable extent. That's why; *Bharadwaja* enjoyed an infinity long and happy life, and conveyed all this to the sages.

**Chakrapani commentary:**

अत्र पारशब्देन गोबलीवर्दन्यायेनादिरुच्यते<sup>[18]</sup>

While explaining the meaning of the word *ananta-para*, *Chakrapani* employed the present *nyaya* i.e. *Gobalivardha nyaya*. In this verse the known word is *ananta* (without any boundary) and the mysterious word is *para*. In the commentary of

Ayurveda dipika, *Chakrapani* explained the word *Para* is used as 'Adi' by the implication of *Gobalivardha nyaya*. Thus, *ananta-para* means the science of life i.e. Ayurveda has neither beginning nor an end. The word *ananta* means there is no limitation but the word *para* has certain limitation. Here both the words *ananta* and *para* are contradicted simultaneously to set a limitation.

**Sandharbha 2 (Context):** In *Charaka Samhita* Sutra Sthana Navegandharaneeyam Adhyaya, during the description of external orifices, Acharya *Chakrapani* quoted this *nyaya* in his commentary to clarify the word "Dushtairmatradhikairmalaihi".

द्वे अधः सप्त शिरसि खानि स्वेदमुखानि च।

मलायनानि बाध्यन्ते दुष्टैर्मात्राधिकैर्मलैः॥<sup>[19]</sup>

**Yukti (Interpretation):** Acharya *Charaka* has mentioned about the external orifices that there are two orifices in the lower part of the body viz. the rectum and urethra, seven orifices in head viz. two eyes, two ears, two nostrils and mouth; and there are multiple openings of sweat glands i.e. hair roots serving the purpose of excretion. These are affected by *dusti* (vitiation) and by their *matradhikyata* (increase in the quantity) of *mala* (excretion).

**Chakrapani commentary:**

दुष्टैरिति गोबलीवर्दन्यायेन क्षीणैः<sup>[20]</sup>

In Ayurveda dipika commentary, *Chakrapani* explained that the Malas (waste products) like sweat, urine etc. in their normal state useful for the maintenance of body so they are called as Dhatus. As per *Charaka*, the *malayanani* (external orifices of *malas*) get affected by *dusti* and by their *matradhikyata* of Mala. In general, *dusti* (vitiation)

is mainly two types viz. *adhikya* (excess) and *ksheena* (less). But in present verse *Charaka* quoted two words for the vitiation of *malayana* i.e. *dusti* and *matradhikyata*. As per *Gobalivardha nyaya*, it has to be considered that the meaning of the word 'Dusta' as *Ksheena*. In this manner *Chakrapani* justified the present context with the help of *Gobalivardha nyaya*.

**Sandharbha 3 (Context):** In *Charaka Samhita Sutra* Sthana *Snehadhyaya*, *Agnivesha* asks different questions about 'Sneha' (Oils & Fats), *Acharya Chakrapani* quoted this *Nyaya* in his commentary to clarify the word "Acche".

अच्छे संशोधने चैव स्नेहे का वृत्तिरिष्यते||<sup>[21]</sup>

**Yukti (Interpretation):** *Acharya Charaka* has mentioned various doubts of *Agnivesha* regarding *snehakarma* (oleation therapy). One among the doubts of *Agnivesha* is what *Vritti* (regimen) should be followed in the administration of "Accha" and "Samshodhana" types of *Snehapana*.

**Chakrapani commentary:**

अच्छे इति संशोधनपृथङ्निर्देशाद्गोबलीवर्दन्यायेन  
संशमन इति भवति||<sup>[22]</sup>

*Acharya Chakrapani* in his *Ayurveda Dipika* commentary mentions about *Snehapana* that 'Acchasneha' is administered mainly for two purposes viz. 'Samshodhana' (elimination therapy) and 'Samshamana' (alleviation therapy). In the above verse of *Charaka*, both the words 'Accha' and *Samshodhana* are used. *Acharya Chakrapani* cleared present context as the word *Accha* is to be taken as *Samshamana* by means of *Gobalivardha Nyaya*. In this manner importance of contextual understanding is highlighted.

**Sandharbha 4 (Context):** In *Charaka Samhita* *Nidana Sthana Jwara Nidaanam* chapter, during the explanation of *Vidhi-Samprapti*, *Acharya Chakrapani* referred the present *Nyaya* for the justification of 'Vidhi-Samprapti'

विधिर्नाम- द्विविधा व्याधयो निजागन्तुभेदेन,  
त्रिविधास्त्रिदोषभेदेन, चतुर्विधाः साध्यासाध्य  
मृदुदारुणभेदेन||<sup>[23]</sup>

**Yukti (Interpretation):** *Acharya Charaka* has stated that diseases are categorized according to the origin; they are two kinds viz. exogenous and endogenous. On the basis of *dosha* vitiation diseases are three type's viz. *Vataja*, *Pittaja* and *Kaphaja*. According to the severity, they are again categorized into four types viz. curable, incurable, mild and acute. All these classifications come under 'Vidhi-Samprapti'.

**Chakrapani commentary:**

कृतोऽपि व्याधेर्विधिभेदो भवत्येव, तथाऽपि  
सङ्ख्यादिभेदानां स्वसञ्ज्ञयैव  
गृहीतत्वाद्गोबलीवर्दन्यायात् सङ्ख्याद्यगृहीते  
व्याधिप्रकारेऽयं विधिशब्दो वर्तनीयः||<sup>[24]</sup>

*Acharya Chakrapani* in his *Ayurveda Dipika* commentary mentioned that "Vidhi" means by virtue of variety. Here diseases are classified under the virtue of variety as *Doshaja*, *Nija* and *Agantuja* etc., he also stated that *mrudusadhya vyadhis* are *sukhasadhya vyadhis*, *darunasadhya vyadhis* are *krichrasadhyas*, *mrudu asadhyas* are *yapya* and *daruna asadhyas* are *pratyakhyeya*. Such type of classification is not included in the former two categories and mentioned particularly under the

heading of 'Vidhi Samprapti' category. In this manner Acharya *Chakrapani* justified the present context by the incorporation of *Gobalivardha nyaya*.

**Sandharbha 5 (Context):** In *Charaka Samhita* Indrya Sthana Anujyotiyamindriyam chapter during the description of *Arishta lakshana*. Acharya *Chakrapani* quoted this *Nyaya* in his commentary to clarify the word "Janameva".

आह्वयंस्तं समीपस्थं स्वजनं जनमेव वा।

महामोहावृतमनाः पश्यन्नपि न पश्यति।<sup>[25]</sup>

**Yukti (Interpretation):** Acharya *Charaka* while explaining about *arista lakshana* (indicative of imminent death), he stated that a person with his mind shrouded with great delusion does not see things even though his eyes are unaffected and calls out for his relatives and other people who are actually standing within the range of his visual field.

**Chakarapani Commentary:**

जनमिति गोबलीवर्दन्यायेन स्वजनम्।<sup>[26]</sup>

Acharya *Chakrapani* resolved the conflation of 'Janamiti' word with the help of present *Nyaya*. So, in this context Jana means *swajana* (own relatives) only as per the *Gobalivardha nyaya*.

**Sandharbha 6 (Context):** In *Charaka Samhita* Chikitsa Sthana Kushta chikitsitam chapter, during the description of *Siddharthaka kashaya* for bath purpose. Acharya *Chakrapani* quoted this *nyaya* in his commentary to clarify the word "Twakdosha".

मुस्तं मदनं त्रिफला करञ्ज आरग्वधकलिङ्गयवाः।

दावीं ससप्तपर्णां स्नानं सिद्धार्थकं नाम।।

एष कषायो वमनं विरेचनं वर्णकस्तथोद्धर्षः।

त्वग्दोषकुष्ठशोफप्रबाधनः पाण्डुरोगघ्नः।।<sup>[27]</sup>

**Yukti (Interpretation):** Acharya *Charaka* mentioned that decoction of *Musta*, *Madana*, *Triphala*, *Karanja*, *Aragwadha*, *Saptaparna* etc useful in emetic and purgation therapies. The powder or paste of these drugs is useful for rubbing which promotes the colour of skin. These recipes are useful in the *Twakdosha* (skin disorders), *kushta* (obstinate skin disorders including leprosy), *Shopha* (edema) and *Pandu* (anemia).

**Chakrapani Commentary:**

त्वग्दोषशब्देन गोबलीवर्दन्यायेन

किलासव्यङ्गादीनां ग्रहणम्।<sup>[28]</sup>

In general 'Twakdosha' means all types of skin disorders can be covered. *Chakrapani* in his commentary justified as the word 'Twakdosha' includes *Kilasa* (leucoderma), *Vyanga* (freckles on face) etc on the basis of *Gobalivardha nyaya*.

**Sandharbha 7 (Context):** In *Charaka Samhita* Chikitsa Sthana Chardi chikitsitam chapter, during the description of *panchavidha chardis* (5 types of vomiting), Acharya *Chakrapani* referred this *nyaya* in his commentary to clarify the word "Dwishta".

दोषैः पृथक्त्रिप्रभवाश्चतस्रो द्विष्टार्थयोगादपि पञ्चमी  
स्यात्।<sup>[29]</sup>

**Yukti (Interpretation):** Acharya *Charaka* mentioned that *Chardi* is five type's viz. *Vataja*, *Pittaja*, *Kaphaja*, *Sannipatika* and *Dwistarthayogaja chardi* (vomiting caused by the contact with unwanted objects).

**Chakrapani Commentary:**

द्विष्टशब्देन गोबलीवर्धन्यायात्  
प्रतिपुरुषनियतद्विष्टत्वमुच्यते<sup>[30]</sup>

Acharya *Chakrapani* in his *Ayurveda Dipika* commentary stated that the fifth variety of *Chardi* is caused by the contact with despicable and unwanted objects. The despisability of the object is by large subjective in matter which differs from person to person. According to *Gobalivardha Nyaya*, this term '*Dwishta*' includes objects which are unwanted, impure, putrified etc.

**Sandharbha 8 (Context):** In *Sushruta Samhita* Sutra Sthana 24<sup>th</sup> chapter Vyadhisamuddhesiyam chapter, while describing the three types of *Adhyatmika vyadhis* Acharya *Chakrapani* quoted this *nyaya* in his *Bhanumati* commentary.

दोषबलप्रवृत्ता ये आतङ्कसमुत्पन्ना

मिथ्याहाराचारकृताश्च;

तेऽपि द्विविधाः आमाशयसमुत्थाः,

पक्वाशयसमुत्थाश्च;

पुनश्च द्विविधाः- शारीरा, मानसाश्च |<sup>[31]</sup>

Acharya *Sushruta* has mentioned all the diseases under seven groups. Out of them *dosha balapravruttha* (The humoral diseases) is further divided into two subtypes as *aatankasamutpanna* and *mithyaaharaacharakrut*. Again these two are categorized as *aamashayasamuttha* and *pakwashayasamuttha* (Gastric and intestinal origin respectively); they are also classified into two type's viz. *shariraka* (the somatic) and *manasika* (the psychic ones).

**Chakrapani Commentary:**

दोषबलप्रवृत्ता इति जन्मप्रभृतिभूतदोषजा उच्यन्ते।

आतङ्काद्रोगादेव समुत्थानं येषां ते तथा;

यथा- ज्वरसंतापाद्रक्तपित्तं, रक्तपित्तात् कास

इत्याध्युक्ताः; मिथ्याहाराचारकृतास्तत् व्यतिरिक्ता

गोबलिवर्धन्यायाज्ज्वरादय उच्यन्ते।<sup>[32]</sup>

*Aatankasamutpanna* are those diseases which are caused or born from other diseases like *Raktapitta* from the heat of *jvara*, *kaasa* by *raktapitta* etc. and for description of *mithyaaharaacharakrut*, he has taken help of *Gobalivardha nyaya* and described that the diseases are other than *aatankasamutpanna* are to be considered as *mithyaaharaacharakrut* like *jvara* etc. So, here *Gobalivardha nyaya* is used for describing two aspects of *doshabalpravruttha* type of diseases – one which are caused by other diseases and second one are those caused by their own causes i.e. faulty diet and life style. Acharya *Chakrapani* resolved the confliction and clarified the present context with the help of *Gobalivardha nyaya*.

#### CONCLUSION

By the above all references it can be concluded that, *Gobalivardha nyaya* is employed in many instances of *Brihatrayee* where there is a specific or significant meaning other than an ordinary sense of meaning. In this manner *Gobalivardha nyaya* has a significant role in the understanding Ayurvedic literature as it is clarifies the context by its application.

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