REVIEW ARTICLE

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

CHINTHALA RAJKUMAR1 NNL BHAGAVATHI2 R. VIDYANATH3

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 Gobalivardha 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”[1],[2],[3],[4]. 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, Nātaka, 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 [5].

Epistemology of “Nyaya”

According to Vyakarana Shastra, nyaya is defined as नियति अनेन इति न्यायः, “Nyaya” is such a good way of going towards the real meaning. “Nyaya” word is derived from the combination of ‘नियति’ Upasarga +‘इति’ Dhatu +‘घय़्’ 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

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the dictionary</th>
<th>Description of Nyaya</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shabdakalpadruma [6]</td>
<td>Defined as:</td>
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<td></td>
<td>1- नियमैन ईते इति न्यायः।</td>
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<td>2- नीयति अनेन इति न्यायः।</td>
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<td>3- न्यायः पनि दाति अधिकरणम्। यथा-विषयो विषयच्छविपरिक्षितविषयोः। पक्षन्यां मौलिकाधिकरणां विदुः॥</td>
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<td>4- यूक्तौस्त्वकृत्तिश्चान्तिविषेष: न्यायः।</td>
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<td>5- श्रूर्दश्चात्मिन्तिविषेष: न्यायः।</td>
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<td>Synonyms:</td>
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<td>नया, नीयति, नीयित्रिकांहो, उपाये,</td>
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<td>2.</td>
<td>Halayudhakosha [7]</td>
<td>Defined as: नियमेन ईयते इति न्यायः।&lt;br&gt;Synonyms: जयोपायः, य क्तिः, भोगः, नीति:</td>
</tr>
<tr>
<td>3.</td>
<td>Vachaspatyam [8]</td>
<td>Defined as: 1. प्रमाणानुशासकस्ततावः न्यायः।&lt;br&gt;2. निपिल्लीयते निर्णयते अनेन इति न्यायः।</td>
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<tr>
<td>4.</td>
<td>Amarakosha [9]</td>
<td>Defined as: 1. य क्तिमौपानयकां लभ्यां भजमािाभभिीति।&lt;br&gt;2. नियमेन ईयते इति न्यायः।&lt;br&gt;Synonyms: य िम्, औपनयकम्, लभ्यां, भजमािम्, अभभिीतम्, कल्पिम्, वििौ, ताच्छील्ये</td>
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<td>5.</td>
<td>Shabdastomamahanidhi [10]</td>
<td>Synonyms: गोतमोिे शास्त्रभेदे, नीती, नयोपाये, भोगे, युक्ति, य क्तःमूलदृष्टान्तभेदे</td>
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**Significance of Nyayas in Ayurveda**

Acharya Charaka quoted that the proper knowledge of a Shastra (treatise) can be attained by 3 important steps viz. adhyayana (Study), adhyapana (Teaching) and tadvidhyasambhasha.
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 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.

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)

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”\[10\]. 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” \[15\], \[16\]. 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, Gayadā’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 Sthana Deergham Jeeviteeyam Adhyaya, during the description on the eternity of Ayurveda by Charaka charya, Chakrapani quoted this nyaya in his commentary to clarify the word so-ananta-para.

\[ सोऽनन्त पारं त्रिस्कन्धमायुर्वेदं महामत�। \]
\[ यथार्वद्त्रिरात् सर्वं बुबुधे तन्मना मुत्रनिः। || \]

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:

\[ अन्तर पाराव्वर्तन गोबलिवर्धनायेनादिरूच्यते। \]

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 Sthana Navegandharaneeyam Adhyaya, during the description of external orifices, Acharya Chakrapani quoted this nyaya in his commentary to clarify the word “Dushtairmatradhikaimalaih”.

\[ द्वे अधः सप्त नशरनस खानि स्वेदमुखानि च। \]
\[ मलायिानि बाध्यतिे दुष्टैर्मात्राधिकैकैकैयो। || \]

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:

\[ दुष्टैर्मात्राधिकैकैयय दुष्टैर्मात्राधिकैकैय। \]

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 malayananani (external orifices of malas) get affected by dusti and by their matradhikyata of Mala. In general, dusti (vitiation)
is mainly two types viz. *adhi**kya* (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”.

**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 संशोधने चैव स्नेहे का वृत्तिरिप्यते।||

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’

वःधियाः, द्विवःधियाः व्याधोऽनुजागन्तुभेदेन, 
विविधाक्रिष्णेतं न चतुर्विधाः: साध्यासाध्य 
मुददाराणेभेदं| [23]

**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:**

कृष्णोऽनप व्याधेनवदन्धभेदो भवत्येव, 
तथापि सङ्ख्यादिपेदानां स्वसञ्ज्ञायेव 
गृहीत्वाद्गोबलीवददतयाया् ||

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 *Dosha*, *Nija* and *Agantuja* etc., he also stated that *mrudusadhya vyadhics* are *sukhasadhya vyadhics*, *darunasadhya vyadhics* are *kríccharsadhyas*, *mrudu asadhys* are *yapya* and *daruna asadhys* 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”.

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.

Chakrapani Commentary: ज्ञानमिति गोबलीवर्द्धायेन स्वजिः स्वमेव [25]

Acharya Chakrapani resolved the confliction 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 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”.

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: त्वग्दोषशब्देि गोबलीवददतयायेि किलासव्यहुगादीनां ग्रहणम् [28]

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 Kushta 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”.

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

Chakrapani Commentary:
Acharya Chakrapani in his Ayurveda Dipika commentary stated that the fifth variety of Chardi is caused by the contact with despisable 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 24th chapter Vyadhis Vyadhis Acharya Chakrapani quoted this nyaya in his Bhanumati commentary.

Aatankasamutpanna are those diseases which are caused or born from other diseases like Rakta pitta 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 doshabalaprasrutta 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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