

**SIGNIFICANCE OF GOBALIVARDHA NYAYA (MAXIM) IN UNDERSTANDING
CHARKA SAMHITA IN CONTEXT TO COMMENTARY OF CHAKRAPANI****Dr. Anamika Sharma^{*1}, Dr. Richa Katoch² and Dr. Vikash³**¹Assistant Professor in Samhita & Siddhanta at Khalsa Ayurvedic Medical College & Hospital, Mansa.²Assistant Professor in Samhita & Siddhanta at Shaheed Kartar Singh Sarabha Ayurvedic College & Hospital, Ludhiana.³Assistant Professor in Rachana Sharir at Khalsa Ayurvedic Medical College & Hospital, Mansa.***Corresponding Author: Dr. Anamika Sharma**

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ABSTRACT

Ayurveda is a comprehensive science of health in which the subject matter is embedded in the form of Slokas(Sanskrit verses). The classics of Ayurveda such as Charaka Samhita, Sushruta Samhita and Ashtanga Hridayam not only explain about various treatment concepts but also mention about every aspect of knowledge in this world. It is not an easy task to get complete knowledge of Ayurvedic texts by the direct reading of Shlokas. For this, Acharyas adopted different methods to make common people understand the Ayurvedic treatises easily. Among them the significance of Nyaya is one of the most relevant methods which is an essential tool for better understanding, analysis and application of Ayurvedic concepts. Various commentators have employed many Nyayas for better understanding of the treatise. Gopalivardha 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 Gopalivardha Nyaya and its significance in those contexts articulated by the commentator of Charaka Samhita.

KEYWORDS: Ayurveda, Nyaya, Commentator, Gopalivardha Nyaya.**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 nuggets of words. Since antiquity, various Acharays 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 of two types based on their utility viz. Loukika nyayas and Shastreeya nyayas. The Loukika nyayas are extensively used by common people in their routine and usually found in various Sanskrit words such as Darshana, Kaavya, Nataka, Brahmana grantha and Karmakanda etc. whereas the Shastreeya nyayas are present in the Shaastra i.e. in the scientific treatises which are 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 Shaastra, nyaya is defined as fu;fUr vusu bfr U;k;: “Nyaya” is such a good way of going towards the real meaning. “Nyaya” word is derived from the combination of ‘fu Upasarga +b.k Dhatu +?k;+ Pratyaya In various Sanskrit dictionaries; “Nyaya” word has been defined in various definitions and synonyms.

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 Jour. of Ayurveda & Holistic Medicine Volume-V, Issue-III (May- June 2017) 41 (participation in debate).^[6] 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). 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.^[7] 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

1. To beautify the literature
2. To get hidden or concealed meaning of a verse
3. To attain determinative knowledge of Ayurvedic doctrines
4. To achieve success in analysis of a principle
5. For easy understanding of the subject matter
6. For differential diagnosis
7. In diagnosis and treatment aspects
8. Usage of different drugs in various treatment modalities to prepare efficacious Yogas.

Method of analyzing a Nyaya (Maxim)^[8]

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: **Yukti** (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". Similar explanation is found in brahmana vasishtha nyaya and brahmanaparivraajaka 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"^{[9],[10]}. 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 Ayurved deepika commentary is taken into consideration. On a critical study of Charak

Samhita the present maxim is quoted by the commentator 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-anantapara
सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः।
यथावदचिरात् सर्वं बुबुधे तन्मना मुनिः।।^[11]

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।^[12]

While explaining the meaning of the word anantapara, 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 अथः सप्त शिरसि खानि स्वेदमुखानि च।
मलायनानि बाध्यन्ते दुः टैर्मात्राधिकैर्मलैः।।^[13]

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

दुः टैरिति गोबलीवर्दन्यायेनक्षीणैः।।^[14]

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) Jour. of Ayurveda & Holistic Medicine Volume-V, Issue-III (May- June 2017) 43 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 स्नेह का वृत्तिरि यते।।^[15]

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।।^[16]

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'.

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'.^[17]

Chakrapani commentary

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 kricchrasadhyas, mrudu asadhyas are yapyas and daruna asadhyas are pratyakhyeya. Such type of classification is not included in the former two categories and mentioned particularly under the Jour. of Ayurveda & Holistic Medicine Vheading 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".^[18]

आह्वयंस्तं समीपस्थं स्वजनं जनमेव वा।
महामोहावृत्तमनाः पश्यन्पि न पश्यति।।^[19]

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

जनमिति गोबलीवर्दन्यायेन स्वजनं।।^[20]

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 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".

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), Shophya (edema) and Pandu (anemia).^[21]

Chakrapani Commentary

त्वग्दोः शब्देन गोबलीवर्दन्यायेन
किलासव्यङ्गादीनां ग्रहणम्।।^[22]

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”

दो षष्ठविप्रभवाश्चतस्रो द्वि टार्थयोगादपि पंचमी स्यात्।^[23]

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

द्वि टशब्देन गोबलीवर्दन्यायात्
प्रतिपुरु णियतद्वि टत्वमुच्यते।^[24]

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 despicability 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.

CONCLUSION

By the above all references it can be concluded that, Gobalivardha nyaya is employed in many instances of Charaka Samhita 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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