A conceptual study of Yukti as Pramana or Guna and its utility in Ayurveda: A Review

Komalben Chavda¹, Hardik P. Jyani², Anita Kumari³

¹Post Graduate Scholar, Department of Kriya Sharira, MMM Gov. Ayurveda College, Udaipur, Rajasthan, India.
²Assistant Professor, RNVV, Netra Chikitsa Trust Ayurveda College, Amreli, Gujarat, India.
³Ayurvedic Practitioner, Churu, Rajasthan, India.

ABSTRACT

Ayurveda, the traditional Indian medical system is considered as world's ancient medical system. It is a holistic approach to health which is designed to help people live a longer, healthy and well-balanced life. The principles of Ayurveda are important for both the healthy and diseased conditions. Only Pariksha is able to give accessibility to this information. Charaka has therefore given the examination the greatest possible significance and it suggests that it be performed. Being a branch of medicine, Ayurveda focuses a higher value on the examination or Pariksha. Yukti has been included in the four-part investigation into Sat and Asat (manifested and unmanifested things) by Acharya Charaka, which is a unique contribution of Charaka. Yukti can be defined as both a Pariksha as well as Guna in Ayurveda.

Key words: Pariksha, Yukti, Guna, Pramana

INTRODUCTION

Ayurveda is one of the most ancient medical sciences of the world, and it is also a Veda of Ayu (life). Acharya Charaka in Sutra Sthana, has explained the object of Ayurveda as, the aim of Ayurveda is to protect health of healthy and to alleviate disorders in the diseased.¹

The learned physicians have provided many techniques, including Dinacharya, Ritucharya, Sadvritta and others, for preserving and conserving the state of health. However, diseases continue to appear so making immediate action necessary. Firstly, obtaining an adequate comprehension of these disorders is essential for their effective treatment.

Thus, the principles of Ayurveda are important for both the healthy and diseased conditions. Only Pariksha is able to give accessibility to this information. Charaka has therefore given the examination the greatest possible significance and it suggests that it be performed.

Ayurveda is a tool for gaining information as well as achieving Ayu. Ayurveda, like all other sciences, depends on a number of fundamental principles. Being a branch of medicine, Ayurveda focuses a higher value on the examination, or Pariksha. Yukti has been included in the four-part investigation into Sat and Asat (manifested and unmanifested things) by Acharya Charaka, which is a unique contribution of Charaka.²

This information, which can be obtained through examination and results in an effective conclusion and complete achievement of the desired outcome, i.e., Karya, is about the possibility and production of Karana. Yukti, who serves as the Pariksha in this process, is essential. A physician who frequently examines the progress of the disease and the patient’s behaviour will not administer the wrong medicine. Administration of therapeutic measures without careful examination leads to harmful effects.³
In *Vimana Sthana*, in the context of *Dashavidha Parikshya Bhavas*, *Charaka* has strictly asked to go for examination first before initiating any type of action. The ten factors (*Dashavidha Parikshya Bhavas*) should be examined first. One should try to initiate action only thereafter.[4] Therefore, before beginning something, a physician who feels inspired to perform it should look into all that has to be examined. In *Sutra Sthana* answering to the doubt aroused by *Maitreya, Maharshi Atreya* further explains the importance of examination in the diagnosis and management of diseases. In this context, *Atreya* points out that the only means by which to treat diseases that are curable is by using therapeutic methods. Those who are incurable probably will not improve with treatment. Even the most experienced physician cannot save a patient who is in a state of unconsciousness. A comprehensive examination occurs before any treatment is started by knowledgeable physicians. According to *Charaka*, "those who move ahead after examination are wise."[5] It is quite significant that *Charaka* used the word "Pariksha" in this context. The statement, "Pariksha is Pramana by which objects are rightly known" has also been interpreted by *Chakrapani*.[6]

The ‘Karya-Karana Siddhanta’ is the basis for *Ayurvedic* science, which is now a well-known fact. Six *Karanas*, also known as *Shat Padarthas*, have been discussed in other Indian philosophical systems and are also accepted by *Ayurveda*.[7] *Guna* is one of these *Shat Karanas*. *Adhyatmika, Vaisheshika, Gurvadi* and *Paradi* are the four titles under which *Chakrapani* accepted the forty-one *Gunas*.[8] The reality that these *Gunas* (properties) must be present in both the physician and the pharmacist who actually participate in making the medicine also suggests that they are required to do; among them *Yukti* is one of these *Paradi Gunas*. The *Yukti*, which consists of determining the correct therapy with careful consideration for the nature of the doshas vitiated in that disease, determines the question of whether or not a disease may be effectively treated. Reason or an effective combination is what *Yukti* signifies in this context. *Yukta* has the same meaning in the *Bhagvada Gita* when it refers to the qualities of a *YogadhiKari* (*Yuktahar-Viharasya*).[9]

As such, *Yukti* can be defined as both a *Pariksha* and a *Guna* in *Ayurveda*. *Charaka* offered the physician the first and most significant role in the quartet of therapeutics, which is evidence of the significance of *Yukti* in *Ayurveda*. [10] *Charaka* has described the physician as *Vijnata, Shasita*, and *Yokta* for the purpose to explain this.[11] The ability of a physician to establish proper management for a particular disease in an individual is the meaning of the word "Yokta" in this context. ‘Yoga Vaidya Gunanam’[12] also gives the same meaning. *Acharya Charaka* established *Yukti* as *Pariksha* and *Guna*, giving an adequate and scientific basis for treatment that all of rational medicine depends on. That is why called as ‘*Yukti-vyapashraya Chikitsa*’ (depending on *Yukti*).[13]

**AIMS AND OBJECTIVES**

1. To study the concept of *Yukti* in *Ayurveda* as *Pramana/Pariksha*.
2. To study the concept of *Yukti* in *Ayurveda* as *Guna*.
3. To evaluate the concept of *Yukti* in *Ayurveda* as *Pramana* as well as *Guna*.

**MATERIALS AND METHODS**

The *Ayurvedic* classics were analysed in detail from *Ayurvedic* texts like *Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Bhagvada Geeta* and relevant articles.

**DISCUSSION**

In *Ayurveda*, *Yukti* is described by both the terms *Pariksha* and *Guna*. As *Pariksha*, *Yukti* is included in *Chaturvidha Pariksha* along with *Aptomadesha, Pratyaksha* and *Anumana* while describing as *Guna* it has been kept under the *Paradi Gunas*.

1. **Yukti as Pramana or Pariksha**

Since *Ayurveda* is a branch of medicine, it places more emphasis on the examination, or *Pariksha*. These evaluations are the method by which real knowledge is obtained. The wise value intentional action that is based on knowledge.[4] *Acharya Charaka* many times has used the word *Pariksha for Pramana*, considering that both of these terms refer to acquiring accurate
knowledge through appropriate evaluation. Given that Charaka was a physician, the word "Pariksha" has special significance in the Charaka Samhita. For the successful treatment of any disease thorough and careful examination is mandatory. Thus, the word "Pariksha" for "Pramana" is frequently used in Ayurveda, a medicinal science which investigates nature. The Chikitsa cannot be performed without Pariksha.[14] As a practical science of life, Ayurveda utilises Pramanas (means for proper knowledge), which includes Roga Pariksha (examination of disease), Rogi Pariksha (examination of patient) and Aushadha Pariksha (examination of medications), to achieve its goals. For this purpose, in Ayurvedic classics different Pramanas have been accepted by different Acharyas. Acharya Charaka has described different Pramanas in different contexts according to the need of the subject. In Sutra Sthana, Charaka says, ‘Four different types of examinations can be used to investigate things because they are either Sat (manifested) or Asat (unmanifested). viz. Aptopadesha, Pratyaksha, Anumana and Yukti. [2] However, Charaka contributes in Viman Sthana that the examination is of three kinds, viz; Pratyaksha and Anumana or of three types if Aptopadesha is also included in it.[15] The basic meanings of the word "Yukti" are union, junction, combination, together, application, conduct, convenience, reasoning, and argument. Charaka has used this term in a wide reference and has defined Yukti as ‘the intellect which perceives things as outcomes of combination of multiple causative factors, valid for the past, present and the future. Yukti helps in the fulfilment of the three objects of human life i.e., Dharma (virtue), Artha (wealth) and Kama (desire).[16] Atreya considers Yukti, which is the correlation of a collection of causes or circumstances with an outcome based on common sense, to be a further source of knowledge. He quotes four examples for better understanding of the concept of Yukti, like: 1) Land is properly irrigated, ploughed and seeded in proper seasons, crops are grown. Crops cannot grow in the absence of any of the above factors. Crops grow only in combination of the above four factors. 2) The Garbha is formed with the combination of six Dhatus viz. Pancha Mahabhuta and Atma. 3) Fire is produced from the combination of the Mantha, Manthaka (act of churning) and Manthana. 4) As such it can be imagined that all the curable diseases are cured with the combination of fourfield efficient treatment; where Yukti method helps to know the result.[17]

2) Yukti as Guna

Ayurveda has accepted forty one Gunas under four subtitles as Adhyatmika, Vaisheshika, Gurvadi and Paradi.[8] Among these, Acharya Charaka highlighted the Paradi Gunas by describing to them as ‘Chikitsa Siddhi Upaya’ (means of successful treatment).[18] It indicates that these Gunas must be present in the physician and the pharmacist who actually help in the formulation of the treatment plan. These Gunas are also required for understanding and utilising the fundamentals of all Ayurvedic disciplines in clinical practise.

Yukti is one amongst these ten Paradi Gunas. As a result, Yukti Guna has been accepted in Ayurveda as a method to produce medicines. According to Acharya Charaka, Yukti is a specialised plan of action developed for a specific circumstance.

According to Chakrapani’s opinion, Yukti is using medicine/Bheshaja appropriately based on Dosha and Dushyadi parameters. The appropriate dosage for a given condition will be referred to as Yukta in that condition. One which does not suit will be called as Ayukta. likewise, Yukti; according to Chakrapani, can be classified under Samyoga, Parimana, Samskara, etc., but has been specifically mentioned here due to Chikitsa because that is how it is ultimately useful.[19] Gangadhara denies Chakrapani’s statement that Yukti can be categorised under the Samyogadi Gunas; instead of he says that Yukti defines which Dravyas should be merged (Samyoga) and which Matra should be used (Parimana). Also different from Yukti are Prithaktva and Samavaya.[20] In Chikitsa, signs and symptoms of a disease are linked with the causes and accordingly planning of treatment modality according to disease, Doshas, Desha, Kala, Prakriti etc. is done. The first and most significant place in Acharya
Charaka’s description of the quadruple of therapeutics is that of the physician.

Here, the ability of a physician to prescribe an appropriate prescription to a patient is the meaning of the term ‘Yokta.”[11] While describing as Guna, Yukti is taken as a tool for the treatment. The Yukti, which consists of determining the correct therapy with careful consideration for the nature of the Doshas vitiated in that disease, affects whether or not a disease may be successfully treated. Importance of Yukti Guna needs no elaboration as it has been quoted by Charaka as the supreme quality a Vaidya (physician) should possess.[12]

3) Utility of Yukti in Ayurveda

In the first Adhyyaya of the Samhita, Charaka mentions the superiority of Yukti beyond Dravya and makes the conclusion that Yukti may change a poison into a beneficial substance or vice versa.[21] Utility of Yukti is well explained by Charaka at many places. In Chikitsa Sthana, According to Charaka, the significance of Yukti is not just important for Vyadhi Nashana but also to Ahara and Aushadha.[22] Yukti is also essential to Shastra Jnana because if a person is Yuktierna, that is, if he is knowledgeable about Yukti and has an in-depth knowledge of one Shasra, he would be able to choose up other Shastras rapidly.[23] When discussing the significance of Yukti, Charaka compared a Vaidya who is knowledgeable about Yukti to one who only understands of Dravyas.[24] According to Charaka, Yukti or therapeutical suitability, depends on the amount and duration of the therapy.[25] The observance of this practice is necessary for the treatment to be effective. According to Charaka, a physician should utilise Yukti Pariksha to identify the suitable Dravyas and use Yukti Guna to produce them Aushadhibhuta so that they can be used in the therapy.[26] According to Acharya Vagbhata, a physician using Yukti will substitute other medicines with equal qualities if the medicines described in the texts are not available. Further He has also suggested that a physician can reject a drug if it is not appropriate.[27] Acharya Charaka established Yukti as Pariksha and Guna, establishing an excellent and logical basis for treatment which complies with all of rational medicine. That is why called as ‘Yukti-Vyapashrnya Chikitsa’ (treatment based on Yukti).

CONCLUSION

Yukti has been employed extensively throughout the Ayurvedic classics as both Pariksha and Guna, as is clear from the above description. Since Yukti can be used to both Pariksha and Guna, it has been mentioned in Ayurveda. Now that the true method of acquiring knowledge through Yukti has been examined, it is clear that Tarka plays a role in both Yukti Pariksha and Yukti Guna. This Tarka is known as Yukti Pariksha when it leads to Buddhi (Jnana), but Yukti Guna is used to describe it when it leads to an action (Karma) with the intended result.

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