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

Komalben Chavda<sup>1</sup>, Hardik P. Jyani<sup>2</sup>, Anita Kumari<sup>3</sup>

<sup>1</sup>Post Graduate Scholar, Department of Kriya Sharira, MMM Gov. Ayurveda College, Udaipur, Rajasthan, India.

<sup>2</sup>Assistant Professor, RNVV, Netra Chikitsa Trust Ayurveda College, Amreli, Gujarat, India.

<sup>3</sup>Ayurvedic Practitioner, Churu, Rajasthan, India.

## ABSTRACT

*Ayurveda*, the traditional Indian medical system is considered as world's ancient medical system. It is 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.<sup>[1]</sup> 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.

### Address for correspondence:

Dr. Komalben Chavda

Post Graduate Scholar, Department of Kriya Sharira, MMM Gov. Ayurveda College, Udaipur, Rajasthan, India.

E-mail: drshreeji96@gmail.com

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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*.<sup>[2]</sup> 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.<sup>[3]</sup>

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.<sup>[4]</sup> 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."<sup>[5]</sup> 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*.<sup>[6]</sup>

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*.<sup>[7]</sup> *Guna* is one of these *Shat Karanas*. *Adhyatmika*, *Vaisheshika*, *Gurvadi* and *Paradi* are the four titles under which *Chakrapani* accepted the forty-one *Gunas*.<sup>[8]</sup> 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*).<sup>[9]</sup>

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*.<sup>[10]</sup> *Charaka* has described the physician as *Vijnata*, *Shasita*, and *Yokta* for the purpose to explain this.<sup>[11]</sup> 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. '*Yogo Vaidya Gunanam*'<sup>[12]</sup> 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*).<sup>[13]</sup>

### 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 *Aptopadesha*, *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.<sup>[4]</sup> *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*.<sup>[14]</sup> 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*.<sup>[2]</sup>

However, *Charaka* contributes in *Vimana Sthana* that the examination is of three kinds, viz; *Pratyaksha* and *Anumana* or of three types if *Aptopadesha* is also included in it.<sup>[15]</sup> 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).<sup>[16]</sup> *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 fourfold efficient treatment; where *Yukti* method helps to know the result.<sup>[17]</sup>

## 2) Yukti as Guna

*Ayurveda* has accepted forty one *Gunas* under four subtitles as *Adhyatmika*, *Vaisheshika*, *Gurvadi* and *Paradi*.<sup>[8]</sup> Among these, *Acharya Charaka* highlighted the *Paradi Gunas* by describing to them as '*Chikitsa Siddhi Upaya*' (means of successful treatment).<sup>[18]</sup> 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.<sup>[19]</sup> *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*.<sup>[20]</sup> 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*."<sup>[11]</sup> 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.<sup>[12]</sup>

### 3) Utility of Yukti in Ayurveda

In the first *Adhyaya* 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.<sup>[21]</sup> 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*.<sup>[22]</sup> *Yukti* is also essential to *Shastra Jnana* because if a person is *Yuktijna*, that is, if he is knowledgeable about *Yukti* and has an in-depth knowledge of one *Shastra*, he would be able to choose up other *Shastras* rapidly.<sup>[23]</sup> When discussing the significance of *Yukti*, *Charaka* compared a *Vaidya* who is knowledgeable about *Yukti* to one who only understands of *Dravyas*.<sup>[24]</sup> According to *Charaka*, *Yukti* or therapeutical suitability, depends on the amount and duration of the therapy.<sup>[25]</sup> The observance of this practise 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.<sup>[26]</sup> 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.<sup>[27]</sup> *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-Vyapashraya 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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