YUKTI PRAMANA AND ITS APPLIED ASPECT IN AYURVEDA: A REVIEW

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ABSTRACT

In Ayurveda, means of obtaining knowledge are called Pramanas. All of them provide valid and real knowledge. The Pramanas, especially Yukti pramana shall remain the guiding principles for the research activity in all the knowledge arenas. It is a unique methodology based on multiplicity of factors. Polyherbal medicinal formulations are found to provide better therapeutic efficacy. Physicians should rationally apply Yukti while prescribing a formulation, depending on the condition of the disease and patient. He can substitute or add or eliminate drugs accordingly, so that patient is more benefitted.

KEYWORDS: pramanas, knowledge, formulation.

INTRODUCTION

In ayurveda particularly acharya charak only accepted yukti as a pramana. Even though an equal importance has not been given to yukti in compare to pratyaksh, Anuman and aptopadesh pramana, in ayurved it is considered as an instrument for attaining the valid knowledge and for the production of karya.

Though acharya charak has accepted yukti as an independent praman in one context in another context he has stated that yukti helps to get an inferential knowledge of an object. So most of the scholars opinion that yukti is not an independent praman. They included it in anuman praman, as it acts as a helper for inferential knowledge. It helps in inference in the form of vyapti or invariable concomitance.
Etymology
The word *yukti* is formed when *ktin pratyay* is joined with *yuj dhatu*. It means performing the duties with proper planning or order and in proper manner. *Acharya charak* has also substantiated this view by stating.

*Gangadhar* commented in his commentary about *yukti* as proper thinking or application of the unknown factors in the manifestation of unknown products after getting the complete knowledge of various factors related to it is called *yukti*.

Definition
*Acharya charak* has used the term in a wide reference and has described that the author when perceives the knowledge of an unknown object as the outcome of combination of more than two causative factors valid for past, present and future is known as *yukti*. It helps to achieve the three goal of the human life *dharma, arth*, and *kam*.

CONSIDERATION OF *YUKTI* AS AN INDEPENDENT *PRAMAN*
Neither the *Astik* nor the *nastik darshanas* has mentioned *yukti* as one of the *pramanas* but in *ayurveda* it is accepted as one of the *pramanas* and has described its utility.

*Acharya charak* described *yukti* as one of the *pramanas* in establishing the principle of existence of rebirth. The field of *pratyaksh* or direct observation is limited, whereas the field of *apratyaksh* is unlimited, in some cases the knowledge of the direct objects cannot be attained through *partyaksh*, whereas the knowledge of such indirect objects can be had either through *agam, anuman* or *yukti*.

Even though the knowledge of indirect object is perceived through *anuman* but *anuman* depends on *pratyaksh*. The knowledge of indirect objects can be attained through *anuman praman* when they were perceived through direct perception previously. The knowledge of the indirect objects can be had either through *aptopadesh* or *anuman praman* but where the aptas keep quit and when there are more than two causes get combined with one another at that time the knowledge can be attained through *yukti* only. As already explained the fire in the stick is not directly visible. As it is not visible the existence of fire in the stick cannot be inferred also because the field of *anuman* is limited to the symptom and the object which contains that symptom only.
Yukti helps in determining an event or effect related to various causative factors responsible therefore. It helps in formulating a rule to the effect that give a group of causes and such effect or event is bound to occur. Strictly speaking yukti is not regarded as a source of knowledge but being valuable mean to the source of knowledge and also because of its utilitarian value in the world, it has been treated as as source of knowledge in the present context. Acharya charak further classified the yukti as praman by citing the following examples:- If the 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. Basing on this one can imagine or think reasonably. The crop grows with the combination of the above said factors, the garbha is formed with the combination of six dhatus eg. panch mahabhutas and atma.

Fire is produced by the combination of the mathya, manthanak and manthan. As such it can be imagined that all the curable diseases are cured with the combination of four fold efficient treatment.

IMPORTANCE OF YUKTI IN RESEARCH

Acharya charaka in another context mentioned that yukti is useful in research methodology. He states that A wise physician discards such drugs from a group which are not been found useful in the treatment of a particular disease but at the same time some drugs which are not mentioned in the particular groups and which are found useful in the treatment of a disease can be added by utilizing his reasoning power eg yukti. In the context acharya charak has given importance to yukti praman only. Hemce the yukti is very useful as a praman and in research methodology.

Clinical research methods

- The whole research field is based on yukti. The hypothesis assumed for a research work is based on yukti as the final conclusion is only imagined and not proved as yet. Again the result is based on various factors which come in play during the research work.
- Especially in clinical research the selection of topic, selection of the drug, assessment of the patient, disease and the drug are based on yukti. As the same drug can be used in various formulations in different diseases and patients as well as more than one drug can be used in one patient. The matra and kal of administration also depend upon the yukti.
Drug Research
Which type of the sanskar will remove the bad effects of the drug and will enhance the efficacy of the drug can be decided by yukti by augmenting the efficacy of the drug one can get the much better results by a less amount of drug also.

- To prepare any newer formulation yukti always requires. Like in anuman praman, previous knowledge is not necessary for yukti praman. All the experimental knowledge of ayurved is possible through yukti praman only. Hence yukti stands as experimental evidence.
- The knowledge of the pathogenesis of the disease can be had from yukti praman. Due to the above cited reasons yukti can be considered as an independent praman.

Specific significance of yukti praman in Ayurved
1. In the modern scientific era yukti is useful as experimental evidence.
2. It is useful as an instrument in getting the knowledge of non existent matters.
3. Experiments of the new drugs are being conducted with the help of yukti praman.
4. It is useful as a scientific method in getting inferential knowledge.

DISCUSSION
Ayurvedic epistemology, influenced by broader Indian philosophy, concerns itself with four forms of validity, known as Pramanas (means of knowledge) in Sanskrit. The first three are: Advice of the wise (Aptopadesh), direct perception (Pratyaksha) and inference (Anumana). Fourth one is Yukti pramana. There is a reference in Bhavaprakasha nighantu stating that any drug which is inappropriate and unsuitable to a disease, even though found included in the drug group or medicinal formulae should be rejected and any drug which is found suitable or appropriate should be included though not mentioned in it. We can find many examples in Ayurvedic classical text books in which there are logical deletion or addition of drugs according to the condition of disease and patient. Thus Pramanas should be applied wisely while prescribing medicines for a patient.

CONCLUSION
Ayurvedic epistemology is known through the words of ancient sages, as documented in Ayurvedic texts. It is influenced by broader Indian philosophy. Ayurvedic physicians have to know things with four forms of validity, known s Pramanas (means of knowledge) in Sanskrit. The first three are: Advice of the wise (Aptopadesh), direct perception (Pratyaksha)
and inference (Anumana). Fourth one is Yukti pramana. Charaka introduces us to Yukti twice in the Sutrasthana (Connecting Thread) section of his classic Charaka Samhita. Yukti, by its Sanskrit definition is ‘Solution by logic and reasoning’. Sat (existence) and Asat (non-existence) truly forms a duality. That duality is examined in four ways- (Aptopadedsha) extant literature, direct perception (Pratyaksha), inference (Anumana) and logic (Yukti). (Yukti is the result of the) intellect that perceives reality as produced by uniting multiple factors. Yukti can be successfully applied to the three times (past, present and future) as also to the three types of knowledge (cause from effect; effect from cause; repeated observation). It is included in 10 paraadi gunas or Chikitsopayogi gunas (successful means of treatment). Yukti is also defined as the rational planning (of therapeutic measures).

REFERENCES


