

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*.

Defination

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 *dhatu*s 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 charka 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. Hence 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 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*. *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).

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