



# THE FUNDAMENTAL ASPECT OF YUKTI AS A TOOL OF RESEARCH IN AYURVEDA

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## ABSTRACT

*Ayurveda* is composed of two words: *Ayu* is that which is always moving, indicating a dynamic dimension. Therefore, *Ayu* means Life and *Veda* means Science; hence the name means, Science of Life "it deals with creation of whole, with a special emphasis on the biological living being. The principles of *Ayurveda* are holistic. *Ayurveda* being a science related to medicine has given more important to examination (*Pariksha*). As *Acharya charaka* has included *Yukti* in the fourfold examination of *Sat* and *Asat*, manifested and no manifested things which is unique contribution of *Acharya Charaka*. This is because *Yukti* has a special significance as a tool for getting true knowledge. *Yukti* is such a unique method by virtue of which one can achieve a new approach of understanding examination process, technology, methodology. It is very useful for research and also in invention of new things. This is the reason why *Yukti* is most important. *Yukti* helps to unite all known things and apply them to know some hidden meaning. So to gain '*Adhigata Shastrartha*', *Yukti* is necessary. The knowledge is fruitless if it is not utilized, so one should know the application of knowledge for which again *Yukti* is mandatory. In modern era too, *Yukti* has its own significance as the basis of all research experiments carried out to invent, assess or diagnose the facts. The hypothesis made for a research work itself is based on *Yukti*, as the final conclusion is only assumed and not yet proved. Again the

result is based on various factors which come in play during the research work. Thus invention of any new fact, any new drug or any new principle requires *Yukti* as its base.

**KEY WORD:** *Ayurveda, Yukti, Priksha and Guna etc.*

## INTRODUCTION

*Ayurvedic* principles target in preventing unnecessary suffering and providing a long healthy life. *Ayurveda* eliminates the root cause of the disease, at the same time gives directions to lead a healthy life-style to prevent the recurrence of imbalance. Herbal medicines have existed worldwide with long recorded history.<sup>1</sup> World Health Organization estimated that 80% of the world's inhabitants still rely mainly on traditional medicines for their health care. The subcontinent of India is well-known to be one of the major biodiversity centers with about 45,000 plant species. In India, about 15,000 medicinal plants have been recorded, in which the communities used 7,000-7,500 plants for curing different diseases. In *Ayurveda*, single or multiple herbs (polyherbal) are used for the treatment. The *Ayurvedic* literature '*Sarangdhar Samhita*' highlighted the concept of polyherbalism to achieve greater therapeutic efficacy. Desired therapeutic effects may not be obtained with active chemical constituents of single drugs. In a polyherbal medicinal formulation, multiple herbs are combined in a particular ratio, which will give a better therapeutic effect and reduce the toxicity. *Ayurvedic* epistemology is known through the words of ancient sages, as documented in *Ayurvedic* texts. It is influenced by broader Indian philosophy.

द्विविधमेव खलु सर्वसच्चासच्च ; तस्य चतुर्विधापरीक्षा –

आप्तोपदेशः , प्रत्यक्षम् , अनुमानं , युक्तिश्चेति □ □

एवंप्रमाणेश्चतुर्भिरुपदिष्टेषु नर्भवेधर्मद्वारेष्ववधी □ □ त □ □ च . सू . ११ / ३३

*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 (*Aptopadesha*), direct perception (*Pratyaksha*) and inference (*Anumana*). Fourth one is (*Yukti pramana*).<sup>1</sup> *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*).<sup>2</sup> *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).<sup>3</sup> It is included in 10 *paraadi gunas* or *Chikitsopayogi gunas* (successful means of treatment).<sup>4</sup> *Yukti* is also defined as the rational planning (of therapeutic measures).<sup>5</sup> There are so many references in *Ayurvedic* classics where we can see deletion or inclusion of drugs in a formulation according to the condition of the patient or disease. This is an attempt to analyse the logic (the application of *Yukti pramana*) behind it.<sup>6</sup> This also want to depict the relevance of logically changing the contents of a medicinal

formulation by analyzing its *Rasapanchaka* (Five *Ayurvedic* principles of drug action), depending on the condition of disease or patient. Methodology Literary review was taken from *Ayurvedic* classical texts viz. *Samhitas*, *Nighantus* and different textbooks of *Dravyagunavijnan* for comprehensive information.

*Charaka* considers *Yukti* to be the most important tool of knowledge. *Yukti* may be translated as analysis. The inferential knowledge that one arrives at after a careful introspection of various factors is defined as *Yukti*. *Charaka* cites the following examples. The combined effort and involvement of water (*jala*), plough (*karsana*), seed (*beeja*) and suitable season (*rutu*) leads to the creation of a plant (*sasya*). To quote another; the process of churning (*manthana*) facilitated by an individual (*mathya*) by means of a torque (*manthaana*) yields buttermilk (*takra*).<sup>7</sup> *Yukti* proves to be an important tool for diagnosis and treatment when there is involvement of multiple *dosas*, presence of confusing symptoms, and availability of few treatment options due to contradictions in the disease and constitution of the patient. The decision taken by the physician based on his medical knowledge, practical experience, intelligence, observation and analytical skill to formulate an effective treatment is called *Yukti*.

### Justification of the study

1. *Yukti* is a tool for making *Apratyaksha Jnana* to *Pratyaksha*.
2. With the help of *Yukti* one can read between the lines penetrate through the castle of difficult words.
3. *Yukti* helps to unite all known things and apply them to know some hidden meaning. So to gain '*Adhigata Shastrartha*', *Yukti* is necessary.
4. The knowledge is fruitless if it is not utilized, so one should know the application of knowledge for which again *Yukti* is mandatory.

### Need of Study:-

- 1- *Acharya Charak* being a physician and pioneer author of *Ayurvedic* classic has described as *Yukti* as a unique method of examination in research.
2. No research is possible without help of *Yukti*.
3. Thus the question arises how *Yukti* is helpful in *Ayurvedic* research.
4. If we explore the fundamental concept of *Yukti* and evaluate its applicability as *pramana* a study had been designed with hypothesis that *Yukti* can be used as *pramana* in diagnosis of disease.

### Aims and Objectives: -

- 1- To study the fundamental concept of *Yukti* in *Ayurveda* and other allied literature.
- 2- To explain and explore the applicability of *Yukti* as a research tool in *Ayurveda*.
- 3- To study the ancient methods of research.
- 4- To study the importance of research in *Ayurveda*.

5- To study the use of *Yukti praman* (Logical experimentation) as a tool of research in Ayurveda.

### Material & Methods: -

- 1- *Charak Samhita* will be screened to explore the *Yukti Pramana* as research tool.
- 2- Collection & Compilation of data related to *Yukti Pramana*.
- 3- The data collected and literature compiled of *Yukti*.
- 4- All classical texts

### Importance of the study

The knowledge which perceives the facts which are produced by arrangement of multiple causative factors is *Yukti* (rationale or logical reasoning). It is accurate in all past, present and future and also achieves the three *purusharthas* i.e. *dharma, artha & kama*. Rational & fruitful combination of several factors is *Yukti*. *Yukti* helps in determining one effect in relation to the various causative factors responsible there of *Yukti* is the rational planning of therapeutic measures.<sup>8</sup> Recognition of *Yukti* as a measure of gaining knowledge is the peculiarity of *Charak Samhita*. Deciding the dosage and time of administration of drug, route of administration, along with the selection of drug requires proper planning and thus the effects of treatment depends upon *Yukti*. The physician who knows *Yukti* (logical reasoning) is always superior to the one who knows only drugs.

### Concept Of Research Methodology in Ayurveda

*Ayurveda*, the Science of life, is an ancient system of medicine which guided the mankind to be healthy and stay away from any physical, mental or spiritual illness throughout the life.<sup>9</sup> Research Methodology is the cornerstone of any science. It refers to the organized, structured and purposeful attempt to gain knowledge about a suspected relationship.<sup>10</sup> Research means searching the knowledge which is forgotten or which is hidden in us under the cover of ignorance and methodology refers to a systematic procedure for carrying out an activity and in the present context of medicine, implies a set of rules. It is the characteristics of today's modern world that there is no place for blind faith in tradition and authority of *Shashtras*. Faith has been replaced by skepticism and scientific enquiry even for truths which are traditionally established. Only the facts established by proofs derived after careful investigations, observations and experiments and supported by accurate data and convincing reasoning can convince the people about validity or otherwise of any statement. Facts require to be supported by figures and that figures can emerge out through research. So, Research methodology is an important to carry out fine and fruitful work.

### Types

1. Three types-<sup>11</sup>
  - a. Pure- It is research done to find out something by examining anything
  - b. Original / Primary- It is looking for information that nobody else has found

- c. Secondary- It is finding out what others have discovered through original research
- 2. Two types<sup>12</sup>
  - a. Directed- Specific purpose in mind
  - b. Non- directed- No specific purpose
- 3. Three types-<sup>13</sup>
  - a. Application of research study- Pure, Applied
  - b. Objectives in undertaking the research
  - c. Inquiry mode employed
- 4. Four types<sup>14</sup>
  - a. Descriptive- To describe systematically a situation, problems etc.
  - b. Co- relational – To discover or establish the existence of a relationship
  - c. Explanatory- To clarify why and how there is relationship etc.
  - d. Exploratory – To explore an area where little is known or to investigate etc.

### **Ancient methods of Research Methodology in Ayurveda<sup>15</sup>**

1. *Vidya*- Knowledge
2. *Vitarka*- Reasoning
3. *Vignana*- Scientific Method
4. *Smruti*- Memory
5. *Tatparta*- Repeated observation / Curiosity
6. *Kriya*- Practical application

### ***Pramanas* (Investigations)<sup>16</sup>**

1. *Aptopadesha*- Knowledge through the teaching of Authoritative resources.
2. *Pratyaksha*- Knowledge from senses.
3. *Anumana*- Knowledge by reason and logic
4. *Yukti*- Knowledge by ingenuity

### **Choosing and developing a research topic<sup>17</sup>**

1. Suggestion for finding a topic
2. Identifying a topic
3. Testing the topic
4. Finding background information
5. Encyclopedias & dictionary
6. Exploit bibliography
7. Finding books articles and other materials
8. Evaluating resources

9. Initial appraisal
10. Content analysis
11. Objective reasoning
12. Coverage
13. Writing style
14. Evaluative reviews

## Steps of Research Methodology in Advancement of Ayurveda<sup>18</sup>

1. Determining a theory
2. Defining Variables
3. Developing the Hypothesis
4. Standardization
5. Selecting subjects
6. Testing subjects
7. Analyzing Results
8. Determining significance
9. Communicating results
10. Replication

## Application of Tantrayukti in Research Methodology

*Tantrayukti* is the methodology or technique or systemic approach of studying a *Tantra* (science) to interpret its correct, unambiguous meaning for the precise practical application.<sup>19</sup> Proper usage of *Tantrayukti* serves the purpose of understanding the depth of knowledge of the classics and their application in a proper way. The present work deals with the brief description of each *Tantrayukti* and its application in various fields of research methodology.

The present literary research material included the classical texts like *Charaka samhita*, *Sushruta samhita*, other ancient lexicons and articles of research methodology and web sources, etc. All the necessary material was collected from the said sources which was critically analyzed and interpreted to establish the probable correlation between *Tantrayukti* and research methodology.

*Acharya Charaka* has described 36 *Tantrayukti*<sup>20</sup> whereas 32 *Tantrayukti* has been explained by *Acharya Sushruta*.<sup>21</sup> The former has explained four *Tantrayukti* viz. *Prayojana* (purpose), *Pratyutsara* (refuting other's view), *Uddhara* (establishing own view) and *Sambhava* (possibility) which are not found in *Sushruta samhita*. *Acharya Vagbhatta* also mentioned 36 *Tantrayukti*<sup>22</sup> which are similar to *Charaka* and *Sushruta*. Both *Charaka* and *Sushruta* have similar opinions regarding the definition and application of *Tantrayukti* except few like *Pradesha* (partial enunciation), *Atidesha* (determination of a future event), *Vidhana* (order of sequence), *Nirvachana* etc.

Along with this, it was observed that most of the *Tantrayukti* have striking similarities with the terms of research methodology. Keeping this in mind, 30 *Tantrayukti* are discussed below with their application in research methodology.

1 <i>Adhikaran</i> (Subject matter)	Research area/topic
2 <i>Yoga</i> (Proper arrangement)	scientific writing
3 <i>Hetwartha</i> (Extension of argument)	Reference
4 <i>Uddesha</i> (Concise statement)	Abstract
5 <i>Nirdesha</i> (Descriptive statement)	Whole articles
6 <i>Pradesha</i> (Partial enunciation)	Sampling
7 <i>Pradesha</i> (Determination of present from past)	Retrospective studies
8 <i>Prayojana</i> (Purpose)	Aims and Objectives
9 <i>Upadesha</i> (Authoritative instructions)	Research guidelines
10 <i>Apadesha</i> (Reasoning a statement)	Discussion
11 <i>Atidesha</i> (Determination of future event)	Hypothesis
12 <i>Arthapatti</i> (Implication)	Discussions
14 <i>Prasanga</i> (Repetitive)	Discussions
15 <i>Purvapaksha</i> (Question with objection)	Research question
16 <i>Nirnaya</i> (Final decision)	Conclusion/result
17 <i>Ekanta</i> (Categorical statement)	Conclusion
18 <i>Viparyaya</i> (Inferring the opposite)	Opposite Implication
19 <i>Apavarga</i> (Exception)	Exclusion criteria
20 <i>Vidhana</i> (Order of sequence)	Writing methodologies
21 <i>Anumata</i> (Confession)	Informed consent
22 <i>Vyakhyan</i> (Detail explanation)	Review of literature
23 <i>Samshaya</i> (Doubt/Contrary)	Bias
24 <i>Atitavekshana</i> (Retrospective reference)	Referencing
25 <i>Uhya</i> (Logic/deduction)	Discussion
26 <i>Samucchaya</i> (Grouping)	Data collection
27 <i>Pratyutsara</i> (Refuting other's view)	Discussion
28 <i>Uddhara</i> (Establishing own view)	Discussion
29 <i>Sambhava</i> (Possibility)	Probabilities
30 <i>Sanniyoga</i> (Dictate)	Positive correlation/ Inference

## CONCEPT OF PARIKSHA /PRAMANA

*Acharya Charaka* many times has used the word *Pariksha* for *Pramana*,<sup>23</sup> as both these words stand for getting true knowledge through proper assessment. Several quotations from the classics can be given for this,<sup>24</sup>

द्विविधमेव खलु सर्वसच्चासच्च ; तस्य चतुर्विधा परीक्षा –  
 आसोपदेशः , प्रत्यक्षम् , अनुमानं , युक्तिश्चेति //  
 एवं प्रमाणेश्चतुर्भिरुपदिष्टेषु नर्भवे धर्मद्वारेण वधीचेत ।।

च . सू . ११ / ३३

उपलब्धः साधनं ज्ञानं परीक्षा प्रमाणमित्यर्थान्तरं  
 समाख्यानिवचनसामर्थ्यात् गंगाधर –

च . सू . ११ / ६

The use of this word *Pariksha* by *Charaka* is very significant, because by this, he wants to emphasize on the process of investigation and validation. *Chakrapani* has also interpreted this as, '*Pariksha* is *Pramana* by which objects are rightly known'.

परीक्ष्यते व्यवस्थाप्यते वस्तुस्वरूपमनयेति परीक्षा प्रमाणानि ।।

चक्रपाणि - च . सू . ११ / १७

According to *Vatsyayana Bhashya*, *Pariksha* is the process of getting conclusive and definite knowledge validated with the help of *Pramanas*.<sup>25</sup> This also indicates the close relation between the meanings of *Pariksha* and *Pramana*.

प्रमाणैरथावधारणं परीक्षा (वात्स्यायनभाष्य)

The use of the word *Pariksha* in *Charaka Samhita* is also significant as *Charaka* is a physician. For the successful treatment of any disease thorough and careful examination is mandatory. Thus *Ayurveda* being a medical science of investigating nature often uses the word '*Pariksha*' for '*Pramana*'. The *Chikitsa* can not be performed without *Pariksha*.<sup>26</sup>

## रोगमादौपरीक्षेतततोऽनन्तरमौषधम्।

ततः कर्म भिषगश्चाज्ज्ञानपूर्व

समाचरेत्॥ (च . सू . २०/२०)

The physician should examine the disease first then the drug and thereafter the management should be done. He should always proceed with prior knowledge, for which *Pariksha* is mandatory.

### Concept of Yukti

While understanding the different aspects of any concept, it is first and prime most important step to have the profound knowledge of that concept. So, while studying various aspects of *Yukti*, it is necessary to have thorough knowledge of the concept of *Yukti*. After knowing the concept thoroughly, one becomes able to establish its various applied aspects. The maximum knowledge of any concept can be achieved by proper assessment of the 'specific word' used to denote that concept, as word is having its own power i.e. '*Shabda Shakti*'.

### Definitions of Yukti:<sup>27</sup>

As *Yukti* is such a concept which is described in different ways in different contexts in *Ayurveda*, many definitions of *Yukti* have been given by various *Ayurvedic* scholars to define it precisely. These definitions have been enlisted below.

बुद्धिःपश्यतियाभावान्वहुकारणयोगजान्।

युक्तिस्त्रिकालासालेयात्रिवर्गःसाध्यतेयया॥ (च.सू.११/२५)

*Yukti as Yojana / Prayojana:*

a. *Yukti as Yojana of drug*-<sup>28</sup>

अनेनोपदेशेनानौषधिभूतंजगतिकिञ्चिद्व्यमुपलभ्यतेतांतांयुक्तिमर्थचतंतमभिप्रेत्य।

च .सू .२६ / १२

Stating universal therapeutic utility of *Dravya*, *Charaka* has told physician to apply *Yukti Pariksha* in recognizing the ideal *Dravyas*, those can be used in appropriate conditions. A specific drug will be useful in specific conditions only. So the selection of drugs is to be made in accordance with the propriety of its administration and therapeutic needs.<sup>29</sup> For this *Yuktivyukta Pariksha* of the drug as well as of disease is mandatory.

**b. Yukti as Yojana of future:**<sup>30</sup>

*Charaka* has described three types of *Bala* viz. *Sahaja* (constitutional), *Kalaja* (temporal) and *Yuktikrita* (acquired). In this *Yuktikrita* *Bala* is the one which is achieved by the combination of diet and other regimen. This can be attained by the proper combination of the intake of wholesome food like *Ghrita*, *Shashtika Shali* etc. and other regimen like proper rest, exercise etc. and also by the use of elixirs (rejuvenators).

**c. Yukti as Prayojana:**

*Sushruta* opines that *Yukti* is essential to apply while preparing the instruments of *Shalyatantra* as per the mode of usage /requirement.<sup>31</sup> This proves the role of *Yukti* as *Prayojana* in *Ayurvedic* clinical practice.

**2. Yukti as Upaya:**

युक्तिमितिउपायम्।

यथाकुर्वन्ति, सउपायः।

विधिनाकुर्वन्ति, सउपायः।

चक्रपाणि - च .सू.२६ / १२

चक्रपाणि - च .सू.२६/१३

चक्रपाणि - च .सू.२६ / १३

In the context of *Dashavidha Parikshya Bhavas*, *Charaka* has defined *Upaya* in context of supremacy of *Bhishak*. Dictionary meanings of *Upaya* are excellence, goodness, suppleness or extreme skillfulness.

Describing the same in detail *Charaka* quotes as *Upaya* is supremacy of *Karta* i.e. *Bhishak*, *Karana* i.e. *Aushadha* and *Karya-yoni* i.e. *Dhatu-vaishamya*. A *Pathantara* in this says that *Upaya* is bringing /fabricating supremacy in these three *Bhavas* which is indicated in the word *Abhisandhana*. In other words everything which does not come under *Karta*, *Karya phala* and *Anubandha* and is applied to bring supremacy in *Karta*, *Karana* and *Karya-yoni* is to be included under the emblem of *Upaya*. *Pravritti* leads to performance of an action and thus it is said as *Upaya*. *Upaya* neither has a role at the time of performance nor after the action is performed.

**3. Yukti as Yougik Kalpana:**

या कल्पना यौगिकी भवति सा तु युक्तिरुच्यते ,

अयोगिकी तु कल्पनाऽपि सती युक्तिनोच्यते पुत्रोऽप्यपुत्रवत्।

चक्रपाणि - च. सू. २६/३१

The proper therapy with due regard to the nature of *Doshas* vitiated is known as *Yukti*. The inappropriate selection of therapy is no selection at all, as the imaginary son who is not born is no son at all.

#### 4. *Yukti* as *Upakrama*:

*Yukti* is also explained as a chief and separate *Chikitsa Prakara* or *Upakrama* in *Ayurvedic* texts.

**प्रशाम्यत्यौषधैः पूर्वोदैवयुक्तिव्यपाश्रयैः ॥ च. सू. १ / ५८**

For the treatment of physical disorders *Ayurveda* has advocated the use of *Daiva-vyapashraya* and *Yukti-vyapashraya Chikitsa*.<sup>32</sup> In *Yukti-vyapashraya* the *Chikitsa* is based on physical propriety; for example proper medicines, proper diet and proper regimen. The cure of the diseases by this treatment modality is achieved either by suppression of pathogenic factors (*Samshamana*) or by their elimination (*Samshodhana*).

#### **YUKTI AS PARIKSHA /PRAMANA**

*Acharya Charaka* has accepted *Yukti* as separate *Pariksha* alongwith *Aptopadesha*, *Pratyaksha* and *Anumana* in the establishment of theory of re-birth. *Charaka* more than once has used the word '*Pariksha*' for '*Pramana*' as He says –'all is of two types –manifest and unmanifest, and its *Pariksha* is fourfold'. *Chakrapani* also has interpreted this as –'*Pariksha* is *Pramana* by which the objects are rightly known'.

**द्विविधमेवखलुसर्वसच्चासच्च ; तस्यचतुर्विधापरीक्षा –**

**आप्तोपदेशः , प्रत्यक्षम् , अनुमानं , युक्तिश्चेति ॥ च. सू. ११/१७**

When described as *Pariksha / Pramana*, *Yukti* is considered as a tool of getting true knowledge. After analyzing the literature it can be seen that, *Yukti* as a separate method of getting knowledge is uncommon in other scriptures. So in *Ayurvedic* texts while describing *Yukti*, examples have been cited first in order to acquaint the readers with its implications. Some of the examples cited by *Charaka* for this are as follows.

- Production of crops from the combination of irrigation, ploughed land, seed and season;
- Formation of embryo from the combination of six *dhatu*s (five *mahabhutas* and *Atman*);
- Production of fire from the churning of the two pieces of wood
- Cure of diseases by fourfold efficient therapeutic measures.

#### **YUKTI VIS-A-VIS ANUMANA**

Though *Charaka* has accepted four *Pramanas* including *Yukti*, his commentators like *Chakrapanidatta*; *Yogindranatha Sen* do not support the separate existence of *Yukti* as a *Pramana*. According to *Chakrapani*, *Yukti* is not a *Pramana* but accessory to it and in spite of that it is said as *Pramana* by common usage. The knowledge of effect due to combination of several factors is, in fact, inference (*Anumana*) and nothing else.

*Yogindranath Sen* describes *Yukti* as invariable concomitance and thus include it under *Anumana*. From this description it becomes evident that commentators have denied the existence of *Yukti* as *Pramana*.

Though all these views are there which try to include *Yukti* under *Anumana*, there are certain points which differentiate it from *Anumana*. *Yukti* is rationality based on cause-effect relationship. In *Anumana* too, there is cause-effect relationship but in that case a single cause produces effect and not multiple ones as in case of *Yukti*. In other contexts, *Yukti* denotes rationality or proper combination. In *Bhagavad Gita*, the word 'yukta' used in the context of characteristics of *yogadhikari* (*yuktaharviharasya*) means the same.

युक्ताहारविहारस्य युक्त चेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥ भगवद्गीता ६ / १७

## YUKTI- A SEPARATE PRAMANA

*Charaka* says things are either directly perceivable or unperceivable. *Yukti* is one amongst the methods of knowledge of these unperceivable things.<sup>33</sup>

प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति,

यदागमानुमानयुक्तिभिरुपलभ्यते।

च.सू.११/७

Some authors believe that *Charaka* has accepted *Yukti* as a separate *Pariksha* while establishing the theory of re-birth only, but this is not correct. The application of *Yukti* as *Pramana* can be also seen at several other places in the classics.

A specific drug will be useful in specific conditions only. So the selection of drugs is to be made in accordance with the propriety of its administration and therapeutic needs. For this *Yuktivyukta Pariksha* of the drug as well as of disease is mandatory.

Considering all these facts, it can be said that *Yukti Pariksha* has a special significance in *Ayurveda*. As *Ayurveda* is a discipline of medicine, it prescribes examination for proper knowledge of patient, disease, drug, diet, place, time etc. *Charaka* says, 'those who proceed after examination are wise' Thus because of its so much utility in the science, *Charaka* has accepted *Yukti* as a *Pramana* along with *Aptopadesha*, *Pratyaksha* and *Anumana*, which is an original contribution of *Ayurveda* to the field of dialectic.

## YUKTI AS GUNA

*Ayurveda* has accepted forty one *Gunas* under four subtitles as *Adhyatmika*, *Vaisheshika*, *Gurvadi* and *Paradi*. Among these *Paradi Gunas* have been given more importance by *Acharya Charaka* by describing them as '*Chikitsa Siddhi Upaya*' (means of successful treatment). It indicates that these *Gunas* (properties) are mandatory to be there in the physician and the pharmacist who actually take part in formulating the treatment plan. These *Gunas* are also necessary for understanding and applying the principles of all the disciplines of *Ayurveda* in clinical practice

## DISCUSSION

Discussion is the most essential phase of any research work as a research is said to be complete only after it is properly discussed about its nature, utility and importance. *Vitarka* (ability of discussing on the basis of *Shastra*) is one of the six features to be present in a good scholar. In a research work after the formation of a hypothesis, it has to be tested and observed by various methods and eventually the results should be obtained. All these should be well supported by proper reasoning or logic based on observed data and then concluded. The hypothesis before it is proved or disproved; must be discussed thoroughly from all the angles. This is essential because the hypothesis gets established as a principle only if the reasoning given for it is satisfactory, otherwise it remains as it is. *Acharya Charaka* has very precisely quoted that even the truth may not be accepted if it is having no logical interpretation.

*Ayurveda* being an ancient science related to medicine has described many concepts which have multiple dimensions of their utility. Among these *Yukti* is such a unique concept which has been described in dual way as *Pariksha* and *Guna* in *Ayurveda*. *Yukti* is quoted as a *Pariksha* by *Acharya Charaka* while establishing the theory of re-birth<sup>2</sup> and it is also described as a *Guna* which has been included under ten *Paradi Gunas*.<sup>34</sup> So it was felt necessary to highlight the concept of *Yukti* as it has been remained somewhat untouched or less-defined concept in the literature.

In *Ayurveda* different types of *Parikshas* have been adopted in different contexts as per the need of the subject. The ultimate aim of these *Parikshas* is to acquire the true and thorough knowledge about the disease, patient, drugs and principles of treatment which can be used in diagnosis and effective management of the diseases. For this purpose, *Sushruta Samhita* has described four *Parikshas* viz. *Aptopadesha*, *Pratyaksha*, *Anumana* and *Upamana*. *Acharya Vagbhata* has also accepted the same as *Sushruta* except *Upamana*.<sup>13</sup> But *Charaka* on the other hand, has described different types of *Parikshas* in different contexts according to need of the subject.

*Guna* is one of the basic concepts described in *Ayurveda*. The very word is used in different contexts with different meanings in the classics. Word *Guna* is derived from the root *dhatu 'gun'* which means 'to invite'.

It has various meanings such as property, secondary, strands of the rope, bow string, thread, deliberation, merit etc. According to *Vaisheshikas*, *Gunas* reside in *Dravya* and have secondary place to it. They are themselves devoid of action and are non inheriting causes for the *Karyas* of *Dravya*. Similarly in *Ayurveda*, *Gunas* are described as the way of presentation or action without which no *Karma* can be performed. The *Tri-skandhas* i.e. *Hetu*, *Linga*, *Aushadha Skandhas* have also been described in terms of *Gunas*.

The word '*Yukti*' is much familiar to Indian literature. It expresses variety of meanings such as conjunction, Trick, combination, Reason, Concatenation of incidents, Contemplation etc. This word is derived from the root *dhatu* '*yuj*' which means 'to unite'. Different sciences have used this word according to their contexts to explain various topics. *Ayurveda* has used this word mainly in relation with understanding of disease, drug formulation, diet regimen etc with the meaning as proper combination which leads to conclusive knowledge /effect. In classical texts and their respective commentaries, various synonyms have been used for *Yukti* in various contexts. Some of them include *Yojana*, *Upaya*, *Yougika Kalpana* and *Upakrama* which again highlight the applicability of *Yukti*.

*Acharya Charaka*, as said earlier has described *Yukti* as one of the *Chaturvidha Pariksha* and also included it under *Paradi Gunas*. Though *Ayurveda* shows similarities in its views with *Vaisheshika*, *Nyaya* and *Samkhya* systems of Philosophy, but in various references *Ayurvedic* scholars have modified the concepts of these systems, as it was required for the practical utility of the concepts. The concepts of *Pramana* and *Guna* are some of them.

*Yukti* is one amongst ten *Paradi Gunas* which are considered as the tools for the successful treatment. As defined previously, *Yukti* is the intellect which perceives things as outcomes of combination of multiple causative factors. *Ayurveda* has its foundation on *Karya-karana Siddhanta*. According to this, a *Karya* is produced from the interaction of many *Karanas*. To achieve the desired *Karya* to happen, care should be taken that all the contributing *Karanas* should be optimally devised for paramount results. Mechanism of providing premier results by altering *Karanas* to their state of excellence is called as *Yukti*, where it acts as a *Guna*.

*Yukti* is *Pariksha* when it is used to understand various *Karanas* of a *Karya* and it is *Guna* when it is used for the production of a new *Karya*. In other words one can say that when *Yukti* is used to understand a thing or its process of formation thoroughly, it is *Pariksha* and when it is used as a tool in the formation of newer things then it is *Guna*.

*Tarka* is a common factor in *Yukti Pariksha* as well as *Yukti Guna*. When this *Tarka* leads to *Buddhi* (*Jyana*) it is called as *Yukti Pariksha* whereas when it leads to an action (*Karma*) for a desired effect then it is called as *Yukti Guna*.

*Yukti* is a tool for making *Apratyaksha Jyana* to *Pratyaksha*. With the help of *Yukti* one can read between the lines; penetrate through the castle of difficult words.<sup>35</sup> *Yukti* helps to unite all known things and apply them to know some hidden meaning. So to gain '*Adhigata Shastrartha*', *Yukti* is necessary. The knowledge is fruitless if it is not utilized, so one should know the application of knowledge for which again *Yukti* is mandatory.

## CONCLUSION

A final conclusion is a proposition which is reached after considering the evidences, arguments or premises observed in the research work. In Ancient Research Methodology it is described as '*Nigamana*'. *Charaka* many times has used the word *Pariksha* for *Pramana*. The use of the word *Pariksha* by *Charaka* is very significant because by this, he wants to emphasize on the process of investigation and validation. For the successful treatment of a disease, thorough prior knowledge of the disease, patient, drug is essential for which *Pariksha* becomes mandatory. *Yukti* is *Pariksha* when it is used to understand various *Karanas* of a *Karya* and it is *Guna* when it is used for the production of a new *Karya*. *Tarka* is a common factor in *Yukti Pariksha* as well as *Yukti Guna*. When this *Tarka* leads to *Buddhi (Jyana)* it is called as *Yukti Pariksha* whereas when it leads to an action (*Karma*) for a desired effect then it is called as *Yukti Guna*. *Chakrapani* has opined that *Yukti* as *Pariksha* and as *Guna* is stated independently to show its importance but this is not true. The references in the classics clearly reflect that *Ayurveda* has described *Yukti* as a unique principle and not merely to show its importance. In the applied study it was found that *Yukti* plays an important role as *Pariksha* in the diagnosis of *Purishaja Anaha* and as *Guna* in its management. In *Purishaja Anaha* when the drug *Haritaki* is administered along with *Anupana Yojana (Yukti Guna)* of *Sauvarchala Lavana Jala*, it shows better results as compared to single *Haritaki* administration in this disease. Thus the hypothesis '*Yukti* has a definite diagnostic and therapeutic applicability as *Pariksha* and *Guna* in the diagnosis and management of a particular disease' was proved and accepted.

**Conflict of Interest -Nil**

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