



YUKTI AS PARIKSHA AND GUNA

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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 unmanifested 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. *Acharya Charaka* has been described *Yukti* as a *Guna* as well as *Pariksha*.

KEYWORD: *Ayurveda, Yukti, Priksha and Guna.*

INTRODUCTION

The word *Yukti* been derived from root dhatu “*Yuja*” which means to unite and “*Kittin*” pratyaya.

“YUJYATE ETI YUKTI”

This says that *Yukti* is that by which things are conjoined together for a definite purpose; we can say *Yukti* as- Conjunction, Tricks, Reason, Connection of words, Plan and Combination.^[1]

DEFINITION

The intellect, which perceives things as outcomes of combination of multiple causative factors valid for past, present and future, is known as *Yukti*.

CHADHI PASYATI YUKTI

Yukti has been quoted as a specialized plan of operation devised for a specific condition.^[2]

YUKTI YOJANA (CH.SU.)

Synonym of *Yukti*, found scattered in *Ayurvedic Literature* are as follows-

Yojna – Prayojna, Upaya, Yougika kalpana and Upakarma.

LITERARY MATERIAL/METHODS

This review article has been made, compiled, analyzed from different *Samhitas* and *Darshan*’s.

YUKTI IS USED AS YOJNA OF DRUG

ANENOPDESEN.....TAMBHIPRETYA.

It states the universal therapeutic utility of *Dravya*’s. *Acharya Charaka* told the physician to apply *Yukti Pariksha* in recognizing the ideal *dravyas* those can be used in appropriate condition.^[3]

YUKTI AS YOJNA OF FUTURE

“TRIVIDHAM BALMITI, SAHAJ, KALAJ, YUKTIKRITA.”(CH.SU.11/36)

Among the three *balas*, the *Yuktikrit* bala is that, which is achieved by the combination of diet and other regimen.

YUKTI AS PRAYOJNA

“TASMATTSARUPYADAGAMADUPDESADANYANT RADARSAN” (SU.SU.7/8)

Acharya Sushruta opines that *Yukti* is essential to apply while preparing the instrument of *Shalyatantra* as per the mode of usage.

YUKTI AS UPAYA - (CH.VI 8/84)

In the context of *Dasvidha Parikshya bhavas*, *Acharya Charaka* defined *Upaya* in contest of supremacy of *Bhishak*.

YUKTI AS YOUNG KALPANA - (Chakra.Ch.Su.26/31)

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.

YUKTI AS UPKRAMA

“YUKTI

YOJNA.....SHARIRBHESJYOHITO....YUKTIVYAPAS
HRYAMUCHAYATE”

(Chakra.Ch.Su.1/58)

Yukti is also explained as a chief and separate *Chikitsa prakara* or *Upkarma* in *Ayurvedic text*.

DISCUSSION

Acharya Charaka has described *Yukti* as a source of knowledge. It is used in the fulfillment of three objects of human life that is *Dharma, Artha and Karma*. As a matter of fact though *Yukti* has neither been accepted as a source of knowledge (Proonan), nor as attribute (*Guna*) by others philosopher's has been described it in both senses.

YUKTI AS PARIKSHA/PRAMANA

Acharya Charaka accepted *Yukti* as separate *Pariksha* along with *Aptopadesha, Pratyaksha* and *Anumana* in the establishment of theory of rebirth in *Charaka Shutra* 11/17.

In *Charaka Vimana Sthana*, *Yukti* has been included under *Anumana Pramana*. (Ch.Vi. 4/4)

Acharya Charaka had given Physician, the freedom to change the classical formulation, on the basis of *Yukti*.

“TESHA BHISAGAMBUDHIMANA
PARISCHANTAMTI.” (Ch.Vi.8/149)

In *Shadvirechanshatashritiyam adhaya*, *Acharya Charaka* says that wise Physician should apply *Yukti Pariksha* in exercising their own imagination for gasping other drugs, which have not been included there.

Similarly *Ashtang Hirduya Samhita Sutrasthana* 15/46 has described.

“YUJYATTDUDHAMANYAYACH
DRAVYAM.”(A.H.SU.15/46)

YUKTI AS A GUNA

Among 41 *Gunas*, under *Paradi Guna*, *Yukti* has been said as *Chikitsa siddhi Upayaya* as means of successful treatment. (Ch.Su.26/30)

Acharya Charaka says by virtue of *Paradi guna* like *Yukti, Samyoga, Vibhaga, Sanskara* etc even a small quantity of drug may produce, more powerful effects –
ALPASYA API_ _ _ _ _ _ _ _ _ _ . (Ch.K.12/49)

From the above description it becomes evident that *Yukti* has been used extensively in *Ayurvedic* classics as both *Pariskha* and *Guna*. Now looking at the actual process of obtaining knowledge through *Yukti*, it can be concluded that *Tarka* is a common factor in *Yukti Pariksha* and *Guna*. When *Tarka* leads to *Buddhi (Jnana)* it is called *Yukti Pariksha* where as when it leads to action known as *Karma* for a desired effect then it is called as *Yukti Guna*.

Yukti is the base for understanding need or requirement on the basis of *Dosha, Kala, Vaya and Avastha/Stage* not only for the present time but also for the past, as well as future. In other words it can be said that *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.

IN MODERN ERA- YUKTI

The use of any particular concept, decided by its uses in practical life. In this era of modernization and civilization, people are becoming more aware about usefulness of *Ayurvedic Treatment*, to make our *Pathy* worthwhile, there is need to fulfill the lacks in our techniques of treatment. For this a proper and accurate diagnosis of disease along with its appropriate management becomes very crucial. In this regard, *Yukti* can play an important role for knowledge (*Jnana*) of disease and action Treatment (*Karma/Kriya*) for it, as *Pariksha* at one end and *Guna* at another end. By applying *Yukti* one can observe the course, Chronicity of disease, its *Nidana, Lakshana* and from the analysis of all these, one can come on definite diagnosis. Here *Yukti* can be used as an excellent too *Pramana/Pariksha* to get perfect knowledge about disease. Now, a day's almost every day, a new *Ayurvedic Pharmacist* are getting established, Demand of *Ayurvedic drug* is increasing day by day, but supply of Raw material is less. If by applying *Yukti*, a broad field is obtained for use of single drug in treatment of different disease as well as different stages of same diseases. In this, a single drug is can be used in different ways by means of different *Anupana, Ausadha Kala, Kalpana* etc. Because of this valuable herbs can be used in a conservative method. Here *Yukti* works as a *Guna*.

In research activities, whole *Research and Hypothesis* based on *Yukti*, as the final conclusion is only assumed and not proven as yet. Again the result is based on various factors which come in play during research works, especially in clinical *Research*, as selection of topic, drug are also based on *Yukti*, combined effects of all these will produce the desired effects.

CONCLUSION

Acharya Charaka being a physician and pioneer author of *Ayurvedic classic* as a unique method of *Examination (Praiksha)*, as well as *Quality (Guna)* to be there in the Physician to decide the management process and in the Pharmacist to formulate on ideal medicine, this two-way applicability of *Yukti* can be proved through applied study.

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