

“A LITERARY STUDY OF YUKTI AND IMPORTANCE OF YUKTI IN AYURVEDA WITH SPECIAL REFERENCE TO CHARAKASAMHITA”**Dr. Anuradha A. More¹, Dr. Sangeeta S. Deshmukh²**

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ABSTRACT

Yukti is one of the important theories of Charakasamhita. It is one of the basic concepts of Charakasamhita. Yukti is referred to as pariksha, or examination; that is, yukti pariksha is related to the examination of an asat, or indirect subject. In Darshana Shatra, Yukti is compared to Pramana. Pramana is an instrument or subject by whom matter or any text is proved. Yukti is necessary to achieve success; achievement depends on strategies. Yukti is a plan for attaining a particular goal. Yukti is a plan that is executed. Intellectual thinking is important in practical terms. Yukti is helpful to achieve success in Chikitsa.

KEYWORDS: Yukti, Charakasamhita, chikitsa, yukta, yapana basti

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How to cite article:

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A Literary Study of Yukti and the Importance of Yukti in Ayurveda With Special Reference to Charakasamhita, Sanjeevani Darshan - National Journal of Ayurveda & Yoga 2024; 2(2): 124-131 :

<http://doi.org/10.55552/SDNJAY.2024.2213>

INTRODUCTION

Ayurveda is the science of medicine. The literature of Ayurveda includes many treatises. Charakasamhita is an important treatise among them. In this scripture, many theoretical topics are described. While studying Ayurveda texts, one has to study other theories like philosophy, Darshan Shastra, Sanskrit, etc. As it is the science of medicine, to succeed in therapy, the study of basic siddhantas is necessary. So an attempt has been made to study yukti in Charakasamhita. Yukti is a common word in conversation. Knowledge of any subject is obtained by yukti, or examination. We can call it a tool, a measure, or a plan. In Sanskrit, yukti is a yojana, or combination of many things, concepts, and theories.

AIM AND OBJECTIVES

- **Aim-** This literary study is done to study about Yukti in Charakasamhita
- **Objectives-** To consolidate all references of Yukti and all aspects of importance of yukti in charakasamhita.

Review of literature

Pathogenic factors in the body are vayu, pitta, and kapha, while those in the mind are raja and tama. Therapies, based on religious rites (daivavyapashraya) and physical propriety (yuktivyapashraya), reconcile the former pathogenic factors of the body. [2] Proper administration can transform even a poison into an excellent drug, but improper administration can turn a drug into a poison. So a wise patient desirous of longevity and health should not accept any medicine prescribed by a physician ignorant of all the principles governing its application (yuktibahya bsheshaja). [3] Therapeutic propriety (yukti) depends upon the dose of the therapy and the time of administration. The success of treatment depends upon the observance of this propriety (yukti). A physician proficient in propriety principles (yuktidna) is always superior to those who are only familiar with the drugs (dravyadnyanvitam). [4] Only physicians who possess memory, adequate knowledge of causes, principles of propriety, self-restraint, and presence of mind are eligible to practice medicine through the combination of various drugs. [5] Charakacharya explained that the intricacies of drugs are boundless, and it's not a good idea to overly simplify them, as individuals with low intelligence may not understand them. Therefore, the descriptions provided here are neither excessively detailed nor overly concise, providing sufficient information for individuals with limited intelligence. This also enables individuals with high intelligence to utilize their own creativity based on the provided drug details, enabling them to understand other drugs not listed here. [6] The importance of Vaidya: Despite the fact that all therapeutics, equipped with sixteen qualities, are responsible for treatment success, the physician, by virtue of his knowledge (vidnyata), administrative position (shashita), and prescribing capacity (yokta), occupies the most important position in these therapeutics. [7] A simile is used to illustrate the relationship between intellect and literature. We liken knowledge of the science of medicine to light, which serves as illumination. One's mental

faculty is likened to the eye (for the purpose of seeing things). When a physician possesses both scriptural knowledge and his own intelligence (suyuktabhyam), they remain error-free during patient treatment. As the remaining three factors of treatment depend on the quality of the physician, a physician should always try to enrich his own qualities. Only when a physician possesses good intelligence can he fully utilize the knowledge he gains from studying scriptures. [8] Theory of Perception Pratyaksha has a limited scope of perception. Unlimited (analapam) refers to the scope of things known through other sources of knowledge, such as scriptural testimony (apta), inference (anuman), and reasoning (yukti). Even the sense faculties (indriya) through which one can perceive objects are themselves not the objects of direct perception. [9] There are four ways to acquire correct knowledge: We can categorize everything into two groups: true and untrue. You can examine these by using one of the following four methods: scriptural testimony (apta), direct observation (pratyaksha), inference (anumana), or reasoning (yukti). [10] Examples of reasoning: Reasoning is another source of knowledge, also known as yukti. Here are some examples of reasoning: - Crop growth is influenced by a combination of irrigation, ploughed land, seeds, and seasons. Six dhatus (panchamahabhuta and atman) combine to form embryos. The process of producing fire involves combining a lower fire drill, an upper fire drill, and the act of drilling itself. Treat the disease using four effective therapeutic methods. [11] Definition of reasoning (yukti): The intellect, which perceives things as outcomes of a combination of multiple causative factors valid for the past, present, and future, is known as yukti. This helps fulfil the three objects of human life: virtue (dharma), artha (wealth), and kam (desire). [12] Reasoning in favour of rebirth (yukti) Reasoning supports rebirth. The combination of the six dhatus forms the embryo. The combination of the agent and the instrument manifests actions, and the results arise from those actions. Without a seed, there can be no germination. The result always corresponds to the action. A seed cannot produce a heterogeneous product. This is rational.[13] The three supports of life—Upasthambha—are intake of food (ahar), sleep (nidra), and bramhacharya. Being supported by three well-regulated (yuktivyukta) factors of life, the body is endowed with strength, complexion, and growth and continues up until the full span of life, provided a person does not indulge in such a regimen as is determined by health, which will be described in this chapter. [14] Threefold strength: constitutional, temporal, and acquired. Constitutional strength, also known as sahaja, refers to the strength that exists within the

mind and body from birth. Temporal yuktikruta is determined by the division of seasons and the age of the individual. A combination of diet, rest, exercise, and rejuvenators leads to the acquisition of yuktikruta. [15] Trividha hetu and conjunction: Proper utilization (samayogyukta) of objects, actions, and time is beneficial for maintaining normal health. Proper maintenance or otherwise of various items of creation depends on proper utilisation, no utilization, excessive utilisation, and wrong utilisation of certain conditions because both proper maintenance and abnormality depend on the conjunction. [16] Three types of management (chikitsa): Therapies are classified into three types: spiritual therapy (daivavyapashraya), therapy based on reasoning and physical property (yuktivyapashraya), and psychic therapy (satvavajaya). Spiritual therapies include the incantation of mantras, the wearing of gems, auspicious offerings and gifts, the observance of scriptural rules,

atonement, fasts, and the chanting of auspicious hymns. Administration of a proper diet and medicinal drugs comes under the second category (yuktivyapashraya). Withdrawing the mind from harmful objects constitutes psychic therapy (satvavajaya). [17] Benefits of elimination therapy: Adopting the correct elimination therapy at the right time (yuktivyukta samshodhana) ensures the elimination of vitiated doshas, enhances digestion and metabolism, cures diseases, restores normal health, and clarifies the senses, mind, intelligence, and complexion. He gains strength, plumpness, virility, and the ability to produce offspring. Old age does not affect him, and he lives a long life free from disease. [18] Universal Therapeutic Utility of Matter: As explained in the preceding paragraph, there is nothing in the world that does not have therapeutic utility in appropriate conditions and situations. [19] Pharmacodynamics of drugs: It is not that the various drugs and diets act only by virtue of their quality. In fact, they act due to their inherent nature or qualities, or a combination of both, at the right time, in the right place, under the right conditions, and in a specific situation. This action is referred to as virya. Where they act is the adhisthana (location); when they act is the time; how they act is the upaya, or mode of action; and what they accomplish is the achievement. [20] Jwaranidana's treatment approach states in the section on disease treatment that yukti should guide the therapy. [21] There are three sources of knowledge: anumana, also known as inference, is an indirect form of knowledge that is derived from reasoning (yukti). [22] Krami Chikitsa asserts that the patient should receive elimination therapies only after a thorough examination of all aspects (yukti). [23] Examining Drugs: One of the ten crucial examination topics is the examination of drugs, which serve as tools for achieving the goal of curing diseases. Physicians employ medications to restore the equilibrium of dhatus. They are classified into two types based on their nature: spiritual (daivavyapashraya) and rational (yuktivyapashraya). Spiritual (daivavyapashraya) therapy comprises religious rites, fasting, chanting of auspicious hymns, etc. Rational (yuktivyapashraya) therapy encompasses elimination therapy (samsodhana), palliative therapy (samsahaman), and other schemes that directly feel their effects. The composition's nature divides it into two types: the type with a material substrate (dravyabhuta) and the type without a material substrate (adravyabhuta). The last category of treatments has an indirect effect on the disease. It is not an indispensable element in the treatment of diseases. Adravyabhuta therapy employs surprising, shocking, and exciting methods, without the need for a material substrate. Dravyabhuta therapy employs therapies with a material base to treat emesis and other related conditions. [24] Addressing diseases from the past, present, and future The text describes the importance of yukti and bases the principles of treating diseases from the past, present, and future on it. [25] The fetus is composed of six elements: Five mahabhutas form the embryo, serving as a receptacle of consciousness. Applying this principle (yukti), the embryo represents the combination of five mahabhutas and serves as a receptacle of consciousness. In fact, the soul is the sixth dhatu responsible for forming embryos. [26] Selection of drugs: A wise physician should exclude drugs from a group that are not effective in treating a specific disease. Simultaneously, if other drugs not listed above prove beneficial in treating a disease, the physician should incorporate them into the relevant group. If the therapeutic rationale for disease treatment necessitates it, one can also incorporate drugs from other groups into their own. Similar to a mendicant gathering a handful of rice as alms or a farmer utilizing grain

seeds, these concise aphorisms serve as a valuable source of extensive knowledge for a wise man. An intelligent physician uses these aphorisms as a guide to understand many other things through reasoning and implications. Naturally, a physician with less intelligence would adhere solely to the guidelines outlined here. [27] Excessive use of yavana basti and its management: To treat diseases caused by excessive use of yavana basti, we use therapies with yukti to promote digestion, among other things. Therefore, we recommend using yavana basti sparingly and not continuously. [28] Tantra yuktis (canons of exposition)—Yoga or union—justifies a statement by putting together different words in order to explain the point from various angles. Logical terms such as pratidnya, hetu, udaharana, upanaya, and nigamana explain the origin of the embryo from the maternal factor. [29] Assistance of tantrayukti in understanding other treatises: The physician who has a good grasp (yuktidya) of only one treatise can also understand other treatises quickly because of his proficiency in tantra yuktis, or canons of composition. [30] Just as a person, despite his best efforts, fails to acquire wealth when fortune deserts him, similarly, an individual unfamiliar with tantra yukti fails to comprehend the true implications of treatises, despite having studied numerous of them. [31] The significance of tantra yuktis lies in their ability to awaken and enlighten the physician, just as the sun causes the lotus pond to blossom and the lamp enlightens the dark house. [32]

DISCUSSION

For sharira dosha yuktivyapashraya chikitsa is described. Yuktibahya medicine should not accept by person for longevity and health. Yukti depends on matra and kala and success depends on Yukti. Yuktidnya is superior to dravyadnyanvit. Yuktidnya is one of the qualities of physician. Due to vidnyata, shashita and Yokta quality vaidya is important among chatuspada. Yukti is one of the attributes used in processing and prescribing of drugs. Things not perceiving directly are unlimited and can be perceived by yukti, agam and anumana. Four means (pariksha) of getting true knowledge are apta,pratyaksha,anumana, yukti. Growth of crop, formation of embryo, production of fire and cure of disease are obtained by combination of reasons. Yukti is valid for past, present, future and fulfill dharma, artha ,kam. Reasoning (yukti) supports rebirth. Three upastambha well regulated (yuktiryukta) helpful till the full span of life.Yuktikruta (bala) is achieved by diet, rest exercise, and rejuvenators. Bhava and abhava depends on yukti.Yuktivyapashraya (therapy based on reasoning) is type of chikitsa.Yuktiryukta samshodhana (proper elimination therapy) in time have so many advantages. A drug is used in specific condition and situation that is use of drug (pharmacodynamics) depends on yukti. In nidanasthana,it is described that therapies should be given with yukti.With the help of anumana indirect knowledge can be achieved and anumana (inference is the indirect knowledge based on reasoning (yukti).Elimination therapies in krimi done with yukti.With the help of yukti vaidya is able to treat the disease in past, present and future. With the help of yukti, vaidya is able for additions and deletions of drugs.Management of diseases due to excessive use of yavana basti should be done with yukti. Yoga is tantrayukti which is helpful to explain theory by putting different words

together. Tantrayuktis are helpful in assistance of understanding other treatise.

CONCLUSION

Yuktivyapashraya is a type of chikitsa. Yuktibahya medicine is not good. Success depends on yukti; yuktidnya is superior to other vaidya. Yuktidnya is a quality of vaidya. Vaidya can prescribe identical medicines that are not described in the text with Yukti. Yokta is a quality of vaidya. When a vaidya uses his good intelligence (suyukta chikitsa), he avoids making mistakes based on his scriptural knowledge and his own intelligence. Yukti perceives things as indirect. Yukti is Pariksha. Reasoning serves as a source of knowledge by combining numerous factors. Yukti is the result of a combination of multiple factors, valid for trikala and helpful in achieving trivarga. Yukti is in favour of unarjanma. Three upastambhas applied with the help of Yuktivyapashraya for the full span of their lives. Bhav and Abhav depend on Yukti. Yuktivyapashraya Chikitsa includes a proper diet and medicines. Yuktivyapashraya Sanshodhana has many advantages. We should choose the medicine based on the effectiveness (yukti) of its administration and the specific therapeutic need. Yukti is paradi guna, also called chikitsa siddhi upayabhuta guna. In Jwara, it is important to administer therapies using yukti. Anuman is indirect knowledge based on yukti (reasoning). Krumichikitsa elimination is done with yukti. Yukti Trikala aids in the treatment of Vedana. The combination (yojana, or yukti) of shad and dhatu forms the embryo. While selecting medicines, intelligent vaidya uses yukti for drug additions and deletions. Yukti is useful in the management of diseases caused by excess yapana basti. Yojana, a combination of various words, is a form of yoga. Tantra yukti is useful for explaining different angles of theory. With the aid of tantra yukti, Yuktidnya Vaidya, possessing a strong understanding, is able to comprehend various treatises within a single treaty. Tantra yuktis assist the physician in comprehending the meaning of the treatise's statements.

Therefore, we have made an effort to compile all references to Yukti in Charakasamhita. When merging references, it is possible to mistakenly leave out a reference.

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Source of Support : None Declared

Conflict of Interest : Nil



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National Journal of Ayurveda & Yoga