



## YUKTI PRAMANA IN MANAGEMENT OF DISEASE

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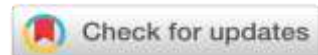
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## ABSTRACT

*Ayurveda* is a very ancient science with numerous theories for disease management, one of which is the philosophy of *Pramana*. *Pramana* is a crucial tool for managing diseases. In Ayurvedic texts, *Pramana* is also known as *Pareeksha* i.e. Examination. *Yukti Pramana* is a part of this philosophy, providing logical knowledge and arrangements of wisdom for effective treatment and achieving desired results. *Acharya Charak* has told four types of *Pramana* i.e. *Aptopdesha*, *Pratyaksha*, *Anumana* and *Yukti Pramana*. The proper arrangement of objects to gain knowledge is a *Yukti*. This article shows a short review of *Yukti Pramana* in Disease Management.

**Keywords:** *Yukti Pramana*, Prevention, diagnosis, treatment of Disease.

## INTRODUCTION

*Ayurveda* provides comprehensive information about diseases and patients through its theories and philosophies. One of the remarkable theories in *Ayurveda* is *Pramana*, which is beneficial for both diagnosing diseases (*Rog Pariksha*) and examining patients (*Rogee Pariksha*). *Pramana* helps in determining the existence or non-existence of things, and it is classified into four types i.e. *Aptopdesha*, *Pratyaksha*, *An-*

*umana* and *Yukti*<sup>1</sup>. While all types of *Pramana* are important for diagnosing diseases and examining patients, *Yukti Pramana* is particularly essential. Reasoning is the mental ability to understand and make sense of unfamiliar things that come about from different elements working together. It is often described as the intellect that understands cause and effect. It encompasses the understanding of the past,

present, and future, as mentioned in *Charak Samhita*<sup>2</sup>. *Yukti Pramana* offers valid knowledge. *Acharya Charak* has considered *Yukti* as a *Guna* in the category of *Paradi Guna*. *Acharya Charak*, in *SutraSthan*, mentions that *Yukti Pramana* is an individual *Pramana*, while in *Vimansthan Adhyaya* 4, it is viewed as a derivative of *Anumana Pramana*. *Yukti* refers to the arrangement of causative factors, whether legal or illegal, that provides knowledge as a *Yukti Pramana*. *Yukti*, as stated in *Charak SutraSthan*, refers to the process of effective planning<sup>3</sup>. *Yukti* gives the ability to manage disease through various aspects.

**Materials and Methods:** This is a short review article that draws information from a variety of sources, including mostly from *Charak Samhita*, scholarly articles, journals, and online resources.

## DISCUSSION:

### YUKTI PRAMANA

- *Yukti Pramana* is derived from “*Yuj*” word means union, junction, connection, combination<sup>4</sup>.
- *Yukti Pramana* shows the logical application of any phenomenon to gain knowledge. It is the result of analysis and intellectual thinking. It is possible for us to acquire knowledge about the forward and backward aspects, factors, and dimensions of any given phenomenon. *Yukti Pramana* gives us permission to consider things from every perspective.

The concept of *Yukti* is formed by combining intellectual ideas from the past, present, and future. In *Charak Samhita* it is said that *Yukti* completes the human basic needs i.e. *Dharma*(Religion/Duty), *Arth*(Wealth) and *Kama*(Desire). In *Charak Samhita* various examples are given to understand the *Yukti Pramana*<sup>5</sup>:

- 1) The growth of a plant is a cumulative outcome of essential practices such as watering, plowing, and sowing the seed in the field during an optimal season. These four factors are imperative for the cultivation of any crop.
- 2) The formation of a fetus occurs through the union of various elements, including the five fundamental elements (*Panchamahabhuta*) and the soul (*Atma*).

- 3) The combined effect of an object, the churning rod, and the act of churning leads to the generation of a thermogenic reaction or the production of heat and fire.

- 4) Successful treatment relies on the harmonious collaboration of all components involved, including the physician, patient, paramedical staff, and the intervention itself.

## APPLICATION OF YUKTI PRAMANA IN MANAGEMENT OF DISEASES

### YUKTI IN PREVENTION OF DISEASE:

- *Ayurveda* emphasizes the importance of prevention as its main aspect. It offers a wide range of measures to ensure prevention. However, it is crucial to have a logical approach in order to maintain good health. By following the principles of logic and evidence, one can achieve overall well-being.
- A person who maintains good food and lifestyle habits, who is mentally stable, who is charitable, who treats everyone equally, who behaves truthfully, who forgives, who has a peaceful mind, and whose words bring happiness, does not suffer from diseases. The one whose mind is under control, who is a seeker of knowledge, whose intellect is pure, who is dedicated to meditation, and who is enthusiastic about practicing yoga, does not suffer from any disease. The essence of this statement is that one who maintains a good lifestyle, makes decisions with a strong mind, experiences good outcomes, follows righteous conduct, and possesses knowledge does not fall ill easily<sup>6</sup>.
- These three pillars, namely *Ahara*(diet), *Nidra*(sleep), and *Brahmacharya* (sexual and moral conduct), are the fundamental principles of *Ayurveda*. *Yukti* plays a significant role in determining the extent of influence of these three pillars of *Ayurveda*<sup>7</sup>.
- The name '*Yuktikrit Bala*' indicates that it was acquired through *Yukti*. The *Yuktikrit Bala* is obtained through *Ahara*, *Cheshta*, *Rasayana*, and its *yoga*(combination), and it can help prevent diseases<sup>8</sup>.

- Everyone must apply the principles of *Ayurveda* to prevent disease and maintain good health. *Yukti* provides information on when and how to do so effectively.

#### **YUKTI IN DISEASE DIAGNOSIS:**

- Before commencing the medical examination, the physician must gather information about the patient's temperament, constitution, underlying factors, and specific causative factors. This knowledge will aid in the commencement of appropriate medical treatment. By acquiring knowledge about these aspects, such as *Desha*, *Kala*, and *Prakriti*, an intelligent physician ensures successful treatment without any confusion by applying logic and intellectual thinking<sup>9</sup>.
- *Yukti* provides valuable insights into *Anukta Vyadhi*, which are not documented in traditional Ayurvedic texts. So, it will be helpful to diagnose the *Anukta vyadhi's*<sup>10</sup>.
- The physician's competence and intellect are instrumental in attaining successful treatment outcomes. By understanding *Dashvidh Pariskya bhava* (Ten-fold examination), the disease can be diagnosed early, enabling early treatment of the patient, resulting in early and highly favourable results<sup>11</sup>.

#### **TREATMENT OF DISEASE:**

##### **YUKTIVYAPASHRAYA CHIKITSA**

- The process of organizing and executing the administration of medicine is termed *Yuktivyapashraya chikitsa*<sup>12</sup>. Disease management through *Yuktivyapashraya* adopts a logical and rational approach, carefully considering the different types of diseases and the specific conditions of each patient.

*Yuktivyapashraya Chikitsa*: it Is a management of disease by medicines, diet and regimen.

*Yuktivyapashraya Chikitsa* involved 2 types of *Chikitsa* (treatments):

- *Shaman Chikitsa* (Pacification therapy): *Shaman Chikitsa* means to reduce the increased *Doshas* in the body. E.g. Internal application, *Pachan*, *Langhan*, etc. and External application- *Abhyang*, *Pradeha*, *Pralepa*, etc.

- *Shodhan Chikitsa* (Purification therapy): *Shaman Chikitsa* means purifying the body by expelling the accumulated *Doshas*. E.g. *Vaman*, *Virechan*, *Basti*, *Nasya*.

- In *Yuktivyapashraya chikitsa*, the treatment includes *Dravyabhuta Chikitsa*, i.e. Drug therapy, and *Adravyabhoota Chikitsa*, i.e. less Drug therapy approach to healing.

- When determining the indications and contraindications of therapy, a physician should not only depend on textbook knowledge. The physician should also consider factors such as *Desha*, *Kala*, and *Bala*, i.e., the strength of the disease and the patient<sup>13</sup>.

- According to *Acharya Charak*, The *Visha* (poison) is harmful; however, when refined with care and utilized in precise amounts by logic and intellectually, it operates as a remedy<sup>14</sup>.

##### ➤ **YUKTI IN DRUGS SELECTION:**

- When making a drug selection, it is imperative for the physician to be aware of the specific form in which the drug should be administered. Through the consideration of various techniques and *Yukti*, any substance in the world can be utilized as medicine<sup>15</sup>. The physician should apply their knowledge, logic, and reasoning. Physicians should have knowledge of the combinations of medicines and their usage and their route of administration through *Yukti*<sup>16</sup>.
- The precise certainty of the association between medicine and *yoga* (combinations) cannot be determined, as a physician can conceptualize *yoga* (combinations) according to their own intellect, taking into consideration the manifold possibilities of drugs.<sup>17</sup>

The application of logic is done for the treatment of diseases caused by *Doshas*. *Acharya Charak* has recognized that the best physician is the one who establishes the correlation between the *Rasa* (taste), *Guna* (properties), *Virya* (potency), *Vipaka* (post-digestive effect), and therapeutic efficacy of medicines, as well as the patient's *Prakriti* (constitution), *Dosha* (*Vata*, *Pitta*, *Kapha*), *Desha* (geographical location), *Bala* (strength), and *Kala* (time)<sup>18</sup>. This correlation forms the basis for the formulation of medicinal

combinations and the preparation of medicines. A skilled physician, endowed with a good memory, is capable of accurately diagnosing diseases, managing serious complications when faced with challenges, and carefully considering the use of medications. It is such a physician who holds the responsibility of treatment.

## CONCLUSION

The significance of "*Yukti*" in *Ayurveda* is essential to *Pramana*. *Yukti* is utilized to organize the administration of medicines for disease management, and their compatibility can be determined. From a preventive standpoint, *Yukti* plays a crucial role as it enables the ease of treatment through the integration of (Dincharya) daily routines, Ritucharya (seasonal routines), Rasayan (consumption of rejuvenating substances), and careful consideration of indications and contra-indications. Even when comparing all four *Pramana* with *Yukti*, it is evident that *Yukti* is indispensable. This is because *Yukti* is necessary not only for the knowledge of other *Pramanas* but also for their own understanding. We can utilize the concept of strategy in teaching, general practice, and research as well.

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