

Yukti: The crucial framework in chikitsaas Pramāṇa and ParādiGuṇa

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Abstract

In the realm of Ayurveda, Yukti is not merely a tool of logic but a profound means of knowledge—Pramāṇa—and a determinant of effective treatment—Parādi Guṇa. This paper explores Yukti as an integrative, context-sensitive instrument that blends śāstra (scripture), anubhava (experience), and buddhi (discriminative intellect). It is indispensable in tailoring therapies to the dynamic variables of deśa (place), kāla (time), and bala (strength of patient or disease). Through classical references, especially from CharakaSaṃhitā and its Siddhisthāna, this article elucidates how Yukti distinguishes an insightful Vaidya from a rote practitioner.

Keywords: Yukti; Pramāṇa; ParādiGuṇa; Ayurveda Chikitsā; Yuktivyapāśraya; Clinical Reasoning

1. Introduction

Ayurveda upholds a holistic and individualized approach to health. The success of *Chikitsā* (treatment) depends not merely on textual knowledge but also on contextual application. *Yukti* stands as the critical factor that enables a physician to synthesize multiple variables—including *Roga*, *RogiBala*, *Desha*, *Kala*, and *Aushadha*—to devise the most effective treatment plan (1).

In Ayurveda, Yukti occupies a central epistemological and therapeutic role. As a Pramāṇa, it validates knowledge through rational inference drawn from experience and scripture. As a ParādiGuṇa—an auxiliary trait contributing to therapeutic success—it provides the intellectual discrimination necessary to adapt general principles to individual cases.

The CarakaSaṃhitā defines Yukti as a coordinated and reasoned understanding of multiple causative factors (2). It is this synthetic cognition that allows a Vaidya to navigate the complexities of individualized treatment.

2. Material and methods

Available literatures about Yukti from CarakaSaṃhitā are considered in depth.

3. Result and Discussion

Among the accepted Pramāṇas in Ayurveda—Pratyakṣa (direct perception), Anumāna (inference), Āptopadeśa (scriptural testimony), and Yukti (rational planning)—Yukti is unique for its dynamic application in Chikitsā. It is a reasoning-based Pramāṇa that incorporates previous knowledge, observed phenomena, and predictive logic. Yukti not

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only fills the gaps left by perception and inference but also aids in the construction of novel therapeutic interventions. It thus represents applied intelligence and pragmatism, grounded in classical wisdom.

It is through Yukti that a physician contemplates combinations of dravya (substance), doṣa (humor), deśa (location), kāla (time), prakṛti (constitution), and other variables, enabling the formulation of effective treatment.

In the context of treatment, Yukti is also recognized among the ParādiGuṇas (3), qualities that influence the efficacy of Chikitsā. A successful physician is not just a follower of textual injunctions but one who applies Yukti to navigate the ever-shifting clinical landscape. The combination, sequencing, and modification of therapies as per the individual context are made possible by Yukti.

The physician's intellect (buddhi) must harmonize Śāstra with real-world applicability. Even therapies contraindicated in general may be indicated in specific conditions based on Yukti. For instance, the use of basti in particular stages of kuṣṭha or vamaṇa in select stages of hṛdroga, gulma, or chardi, despite general contraindications, is justified through Yukti-based discretion (4).

3.1. Clinical Relevance and Contemporary Insights

In modern clinical settings, diseases manifest in complex, often atypical forms due to evolving lifestyle factors. Standard treatment protocols may fall short unless tailored using Yukti. For example:

- Choosing between śodhana and śamana based on patient's strength.
- Combining rasāyana with bṛmhaṇa or lekhana based on disease stage.
- Rational use of herbo-mineral combinations despite general concerns, if the Yukti supports its safety and efficacy.

This reinforces that Yukti is not static logic but dynamic reasoning based on the physician's continuous observation, inference, and scriptural alignment.

4. Conclusion

Yukti, as both a Pramāṇa and a ParādiGuṇa, is the defining framework that empowers the Vaidya to synthesize, adapt, and innovate within the boundaries of Ayurvedic thought. It is through Yukti that scriptural wisdom is translated into personalized healing. In conclusion, the nuanced verses from the Siddhisthāna (C.Si.1.26–28) emphatically reinforce the indispensable role of Yukti—rational and context-sensitive application of knowledge—in AyurvedicChikitsa. They assert that even the prescribed or prohibited therapies must be re-evaluated in light of specific clinical circumstances such as deśa (place), kāla (time), and bala (strength of the patient or disease). For instance, although vamaṇa (emesis) is generally contraindicated in conditions like chardi, hṛdroga, and gulma, it may be indicated in specific stages of these disorders. Likewise, basti is advised in certain stages of kuṣṭha despite general restrictions. This underscores that therapeutic success lies not merely in adherence to textual prescriptions but in the physician's buddhi-guided discrimination aligned with śāstrayukti. The aphorism “vinātarkenāyāsiddhiḥ, yadṛcchāsiddhirevasā”—success without reasoning is mere chance—aptly highlights Yukti as both a Pramāṇa and a ParādiGuṇa. It is this discerning application of knowledge that distinguishes a true Vaidya from a mechanical follower of texts.

Compliance with ethical standards

Disclosure of conflict of interest

The authors declare that, there is no conflicts of interests. This manuscript has not been submitted to, nor is under review at another journal or publishing site.

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