



Review Article

ROLE OF YUKTI IN PREVENTION, DIAGNOSIS AND TREATMENT OF DISEASES

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ABSTRACT

To understand the *Yukti* (modality), one of the *Paradi Guna* in detail and to know its importance in prevention, diagnosis and treatment of diseases. **Data Source**– *Charak Samhita* with *Ayurveda Deepika* commentary accessed from the NIIMH website. **Review Methods**– Concepts related to *Yukti* are critically reviewed in perspective of its clinical application and analyzed with taking example of *Prameha Chikitsa* from *Charak samhita*. **Conclusion**– *Acharya charaka* has included *Yukti* in *Paradi guna* which are *Chikitsa siddhi upaya* and also accepted as a separate tool of knowledge which refers as a way or trick or remedy or process by which disease will be treated nicely. It seems that in every step of treatment *Yukti* plays major role by which past (history), present (present compliance) and future (complications and treatment) is known. *Yuktiyukta* (one who knows *Yukti*) clinician never fails in prevention, diagnosis and treatment of diseases. Prevention of diseases (*Swasthasya swasthya rakshanam*) can be achieved by adopting the scientific regulations (*Dincharya, Ritucharya* etc.) i.e., *Yojana* of food, daily remedies as per the *Prakruti, Kala, Dosha* etc. One can modify the potency of drugs from lower to higher side and vice versa by combination, separation, timing, processing and method of administration. Physician can make the appropriate selection of drugs or treatment modality to treat any type of disease by thinking logically & rationally. Therefore, to achieve the goal of Ayurveda i.e., *Dhatusamyata*, *Yukti* must be understood deeply with its applied aspects.

INTRODUCTION

Knowledge of the prescriptions of authoritative sages and its proper application with correct understanding are necessary for prevention of impending diseases and treatment of existing diseases.^[1] Knowledge obtained by the study of Science is like a lamp which enlightened the things (which provides the insights) and the proper understanding (knowing) of scripture by one's own intellect (*Sahaja Buddhi*), the physician who is expert by applying these two methods properly in the treatment, he never fails.^[2] Ayurveda is a science of maintaining and prolonging life. This science deals with such things which prolongs the life like *Dravya, Guna* and *Karma*.

Dravya is an entity in which *Guna* (properties) and *Karma* (actions) reside inherently.^[3] No *Guna* and *karma* can exist without *Dravya* and their inter-relation is eternal. *Dravya* does its functions by itself or by properties or/and both in particular time and place as per *Yukti*.^[4] In *Charak Samhita* six root causes are mentioned i.e., the knowledge of *Samanya* (generality), *Vishesha* (peculiarity), *Guna* (qualities), *Dravya* (material objects/matter), *Karma* (actions) and *Samvaya* (intimate / inseparable union) by which we can attain happiness and trouble free life span.^[5] Among that primitive causes *Guna* have special importance because it plays major role in manifestation of diseases and their treatment. *Acharya Charaka* has mentioned total 41 *Gunas* and grouped into four categories *Adhyatmika guna* (attributes of the soul), *Gurvadi guna* (*Samanya*), *Vishishta guna* (special /peculiar), and *Paradi guna* (general properties). Among these *Paradi guna* are the ten properties has enumerated and explained in the order as *Para* (chief/ independent), *Apara* (secondary/ inferior), *Yukti*

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(modality), *Samkhya* (counting), *Samyoga* (combination), *Vibhaga* (separation), *Prithaktva* (isolation), *Parimaana* (measurement), *Samskara* (processing), and *Abhyaasa* (repetition). Among these ten *Paradi guna yukti* have more weightage because of its applicability. *Yukti* is one of the *Paradi guna* which is highlighted by *Acharya Charaka* because of its usefulness and reliability and *Acharya Chakrapani* has described its clinical importance in detail. The knowledge arising from the combination of many things which the intellect understands (perceives) is known as *Yukti*.^[6]

In *Charak Samhita* it is written that the proper administration of therapies is based on suitable dosage of medicines and time, success of therapies depends upon proper administration, he who knows proper administration of therapies always stands superior to him who possesses knowledge of drug only.^[7] A physician who is sound in *Yukti* never fails in treatment. Potency of drugs should be modified from lower to high and vice versa by addition, separation, administration time, processing and method of administration.^[8] Main objective of Ayurveda is to maintain the equilibrium of body building tissues (*Dhatu*) and it is only possible by proper application of drugs according with *Dosh*, *Dusya*, *Bala*, *Kal*, *Vaya*, *Prakruti* etc. *Acharya Charaka* has mentioned that, by proper administration even a powerful poison becomes a best medicine whereas by improper administration even a good medicine acts like a powerful poison. Hence the medicine should not be administered by the physician who will transgress the principles of treatment. ^[9] That's why, it is described separately though it comes under *Samyog*, *Pariman*, *Sanskar* etc.

Yukti will play a vital role in the prevention, diagnosis and treatment of diseases. Therefore, we have to understand the role of *Yukti* in every disease. The peculiar interaction of causative factors with *Doshas* and *Dushyas*, as well as the existence or non-existence of disease confine factors (one's capacity to resist the disease), impacts the outcome related to the disease manifestation.^[10] Hence, I have elaborated the applicability of *Yukti* with taking an example of *Prameha*.

AIMS & OBJECTIVES

1. To understand the role of *Yukti* in the prevention, diagnosis and treatment of diseases.
2. To elaborate the role of *Yukti* as a *Chikista siddhi Upaya* (tool of successful management) with respect to *Prameha*.

MATERIALS AND METHODS

Concepts related to *Yukti* are analyzed in perspective of its clinical application from Ayurvedic literature (*Charaka Samhita*– *Ayurveda Deepika* commentary), internet source and various journals.

Further understanding has been proposed in regard to title.

To understand the role of Yukti in detail as follows

As preventive- *Yukti* is mode of use (*Yojana*) means proper usage of drugs (*Dravya*) in accordance with the *Dosha*.^[11] Diet should be advised by considering its properties like *Dravya*, *Guna*, *Karma*, taste, *Vipak*, potency with respect to quantity and season.^[12] *Yukti* means the well planning of food and activities to attain the good strength of body or immunity^[13] e.g., ghee– it should not be administered in *Saam pitta* condition i.e. non-medicated ghee is not to be taken but medicated ghee with the herbal drugs can be administered.^[14] Application of drugs or *Dravya* as per their properties to attain the specific action/goal of that drug which leads to success (*Siddhi*)^[15] e.g., consuming alcohol by proper planning under the guidance of expert physician it will play the role of nectar and vice versa, like poison. Physician should be *Yuktigya* it means he should have proper knowledge of science and its applicability. It is said that the person who knows the drugs plants fully, he who has used them properly in accordance with the habitat, time, season and after observing them thoroughly, he is to be consider as the best physician^[16] e.g., food value of alcohol, it should be consumed by proper understanding the six triads i.e., food, drinks, age, disease, strength of patient and disease, time. It also means the administration of the drugs appropriately considering the time, season, and physical constitution of the patient.^[17]

As a diagnostic tool– The physician should examine (diagnose) the disease first and then plan out therapies with the full knowledge (of science) i.e., knowledge of treatment.^[18] *Yukti* means the union of scattered things.^[19] Different factors should be examined by the physician desirous of ascertaining the span of life of the patient by direct observation, inference and scriptural testimony.^[20] Physician with his pure intellect should understand the disease by observing all the aspects such as cause, prodromal symptoms, signs and symptoms, *Upashaya* (suitability) and pathogenesis accordingly.^[21] If a physician examines the patient (minor or severe disease) thoroughly (psychologically and physically) and plan out the treatment (alleviation and elimination therapy), he never fails.^[22]

As a treatment– Knowledge of proper administration of therapies is the best quality of physician.^[23] The proper administration of therapies is based on suitable dosage of medicines and time, success of therapies depends upon proper administration, he who knows proper administration of therapies always stands superior to him who possesses knowledge of drug only. Physician who has full knowledge of all the diseases, expert in all therapies and well conversant with the nature of habitat and time, his success is

without doubt. *Yukti* also refers as a way or trick or remedy or process by which disease will be treated.^[24] e.g., having good qualities of pillars of treatment such as physician, nurse, drugs and patient. *Yukti* is an administration of therapy with respect to disease, physical constitution, time etc. While preparing various type of the *Asava* and *Arishta*, permutation and combinations of the drugs have been done.^[25] Physician should have the practical knowledge of science. It means he will be able to utilize the science in various ways to pursue the life of patient.^[26]

DISCUSSION

There are three supporting pillars of life are *Ahara* (food), *Nidra* (sleep), and *Bramhacharya* (celibacy). By proper adopting of these pillars body grows nicely, strengthen and improves complexion.^[27] But in today's era human life has become very fast. Therefore, most of the people doesn't follow the authentic daily and seasonal regimen that's why digestive fire becomes weak and hence diseases like *Prameha* are manifested.

Role of *Yukti* in the Prevention of *Prameha*

It is said that the prevention is better than cure and "*Swasthasya swastha rakshanam*" is a prime objective of Ayurveda which can be achieved by applying *Yukti*. As per the *Acharya Charaka*, *Yukti* means the proper and appropriate planning of food and activities as per *Dosha*, *Desh*, *Kal* etc. By applying

Yukti, strength and vitality can be modified. Because *Maharshi Charaka* has mentioned three types of *Bala* (strength and vitality). Among these acquired type (of strength) can be achieved by adopting appropriate dietetic (*Ahar vidhi vidhan*) and lifestyle measures (following daily regimen and seasonal regimen) i.e., *Yukti. Prakrut* (unaltered, unmodified) *Kapha* is called as *Bala* (strength and vitality) as well as *Oja* (essence of seven *Dhatu*). *Aachara Rasayana* (mode of conduct) also mentions that one who is endowed with *Yukti* (qualified physician), as most auspicious factors for the practice of *Rasayana* and maintenance of healthy and happy life.^[28] The prevention and treatment of diseases have so many element like diet and lifestyle interventions (*Aahara-Vihara*), psychological wellbeing (*Manas swasthya*), ethics (*Sadvritta*), good behavior (*Aachara*) and scientific knowledge (*Dnyana-Vidnyana*).^[29] e.g., *Prameha* can be prevented by avoiding causal factors like sedentary life style. By regularly consuming roasted barley, dry corn-flour, green gram (*Mudga*) and *Dhatri* (*Amalak*) as per the *Dosh*, *Desha* etc., *Prameha* can be prevented. By executing different kinds of exercises, unction, shower, sprinkling of water over the body and application of an ointment prepared by herbs which having *Lekhana* quality like *Viranmoolam*, *Tvak*, *Pruthvika* (*Ela*), *Agallocha*, *Shreekhanda* etc., it can be prevented.^[30]

Table 1: Preventive measures of *Prameha* as per *Charaka samhita* – *Prameha chikitsa*

<i>Ahar</i>	<i>Vihar</i>	<i>Manas Swasthya</i>	<i>Rasayana</i>
Roasted barley, dry corn-flour, <i>Mudga</i> , <i>Amalaki</i> etc.	Different type of exercises, actions.	Avoiding the lamentation, improve the concentration (ch.su.20/11; 25/40)	<i>Dhatri Nisha yog</i>

Role of *Yukti* in Diagnosis of *Prameha*

Physician with his pure intellect should understand the disease by observing all the aspects (*Yukti*) such as cause, prodromal symptoms, signs and symptoms, *Upashaya* and pathogenesis accordingly. The disease should be diagnosed first and then plan out therapies with full knowledge of science. E.g. if the yellow color urine or blood stained urine is excreted without the any premonitory sign and symptoms of *Prameha*, such an individual cannot be diagnosed as a *Prameha* patient. He should be identified as a case of bleeding disorder (*Rakta-pitta*).^[31] If the *Pramehi* patient passes urine which will be sweet, slimy and honey-like, then there will be two conditions. It is due to the reducing of the *Dosha* and in that case, it is of *Apatarpanjanya* (*Vata*) type or by extra nurturing when it is of the *Santarpanjanya* (*Kaphaja*) type.^[32]

Table 2: Differential Diagnosis of *Prameha* as per *Charak samhita* – *Prameha chikitsa*

Color of Urine	Additional Signs & symptoms	Differential Diagnosis
Yellow	Hematuria with the symptoms of <i>Pitta</i> aggravation.	<i>Raktpitta</i> , <i>Prameha</i>
honey-like	Slimy and sweet urine	<i>Vataj prameha</i> (<i>Apatarpajanya</i>), <i>Kaphaja Prameha</i> (<i>Santarpanjanya</i>)

Role of *Yukti* in the selection of drug/therapy for *Prameha*

There are no substances in the world which is not a medicine, everything can be used after considering its mode of use (*Yukti*), benefits and purpose. One can modify the strength of herbs or medicine from lower to higher side and vice versa by amalgamation, dissolution, time period, preparations

and administering methods. Physician can administer the drugs appropriately considering the time, season, and physical constitution of the patient. Curing the disease is possible only by proper administration of medicines. In all activities proper administration of medicines and treatments are the reason of success.^[33]

While explaining the *Mahakashaya*, *Chrakacharya* have mentioned that is much enough for the less intelligent to carry on their work and for those of great intelligence to stimulate their thought about things not described here based in inference and own experience.^[34] E.g. If a patient of *Prameha* is obese and strong, then elimination therapy should be administered. But if a patient is weak and lean, alleviation therapy must be done and formulations which have been mentioned in *Kalpasthan* should be administered for removal of impurities (*Mala/Dosha*).^[35]

Elimination therapies (*Sanshodhan*), consisting of disgorgement (*Vamana*) and de-nourishing therapies adopted at appropriate time, cures *Santarpajanya* (*Kaphaj*) type of *Prameha*. Similarly, *Pittaj* type of *Prameha* can be overcome by *Virechan* (purgation), nourishing and alleviation therapies.^[36] If *Vata dosha* is vitiated secondarily along with either *Pitta* or *Kapha*, then the patient is to be given medicated oil/ghee with the decoction of the herbs which pacifies *Pitta* and *Kapha* respectively.^[37]

Role of Yukti in the treatment of Prameha

The proper administration of therapies is based on suitable dosage of medicines and time, success of therapies depends upon proper administration. Elimination therapies should be administered at the proper time to all persons appropriately.^[38] In *Charaka Samhita* three types of treatment modalities have been described. *Yuktivyapashraya* is one of them by which rational management is done using diet, lifestyle and drug.^[39] The alleviation therapy (*Shaman*), cleansing therapy (*Shodhan*) and psychological interventions (*Manas Chesta*) have been observed under *Yuktivyapashraya*. While explaining the indications and contra-indications for elimination (*Sanshodhana*) therapy, it is introduced that an intelligent physician should not determine the instructions mentioned in the chapter and must use his own discretion and reasoning, considering the factors like place/location (*Desha*), time period (*Kala*), power (*Bala*), stage of diseases (*Avastha*).^[40] If a physician examines the diseased person (minor or severe disease) thoroughly (psychologically and physically) and plan out the treatment (alleviation and elimination therapy), he never fails. e.g., Acharya Charaka has mentioned that the formulations which have been described for the management of over nourished diseases that can be used in the treatment of *Prameha* caused by the *kapha* and *Pitta dosha*.^[41] Aggravated *Kapha*, *Meda* and *Kleda* are the most responsible factors in causation of *Kaph-pittaj prameha* therefore physician should observe the causative factor before depletion therapy (*Apatarpan*).^[42] e.g., '*Meheshu santarpanam evam karyam*' after elimination of *Dosha* by *Apatarpan*, the

patient must be undergone *Santarpan*/ refreshing therapy as per their digestive fire because excess *Apatarpan* may produce tumor like conditions, emaciation, pain in penis and urinary bladder including kidney and retention of urine.^[43] If the person suffering from *Prameha* is not permitted for *Sanshodhan* therapy, he should be given *Sanshaman* (alleviation) therapy.^[44]

CONCLUSION

This is concluding line related to *Yukti* that it will play the vital role in prevention, diagnosis and treating a disease. Acharya Charak has included it in *Paradi guna* which are *Chikitsa siddhi upaya*. Also, it is explained separately as a tool by which knowledge can be achieved. Prevention of diseases (*Swasthasya swasthya rakshanam*) can be achieved by adopting the scientific regulations (*Dincharya*, *Ritucharya* etc.) i.e., *Yojana* of food, daily remedies as per the *Prakruti*, *Kala*, *Dosha* etc. One can modify the potency of drugs from lower to higher side and vice versa by combination, Separation, timing, processing and method of administration. Physician can make the appropriate selection of drugs or treatment modality to treat any type of disease by thinking logically and rationally. Therefore, to achieve the goal of Ayurveda i.e. *Dhatusmyata Yukti* must be understood deeply with its applied aspect.

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