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YUKTI IN BṚHATTRAYĪ: A COMPARATIVE CONCEPTUAL REVIEW OF EPISTEMIC REASONING, TANTRA-YUKTI AND CLINICAL APPLICATION

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ABSTRACT

Background: Ayurveda is a comprehensive life science founded on systematic observation, logical reasoning and the application of classical knowledge. Pramāṇa plays an important role in acquiring valid knowledge and understanding physiological and pathological processes. Among the four methods of examination described by Ācārya Caraka, Yukti represents an important approach to understanding phenomena through the combination of multiple causative factors. The concepts of rational interpretation, Tantra-yukti and appropriate therapeutic application are also significant in the broader Brihattrayī literature. **Aim:** To critically analyse the concept of Yukti in Brihattrayī, particularly its epistemological foundation, relationship with Tantra-yukti and relevance in contemporary Ayurvedic clinical practice. **Materials and Methods:** A conceptual literary review was undertaken using Charaka Saṁhitā, Suśruta Saṁhitā and Aṣṭāṅga Hṛdaya as primary sources. Classical commentaries, including Āyurveda Dīpikā, Nibandhasaṅgraha, Sarvāṅgasundarā and Āyurvedarasāyana, were considered for interpretation. Relevant published research articles were reviewed to understand contemporary applications. **Discussion:** Charaka Saṁhitā explicitly describes Yukti as one of the four methods of examination. It explains the intellectual understanding of phenomena arising through the combination of multiple factors and their relationship across past, present and future. Suśruta Saṁhitā and Aṣṭāṅga Hṛdaya provide important methodological and clinical perspectives through Tantra-yukti, examination, therapeutic

planning and the rational application of treatment principles. These concepts demonstrate the importance of analytical and integrated thinking in Ayurvedic practice. **Conclusion:** Yukti represents an important epistemological and practical principle of Ayurveda. Its interpretation alongside Tantra-yukti and clinical reasoning across Brihattrayī provides a valuable framework for understanding classical knowledge and its application in contemporary Ayurvedic education, research and healthcare.

KEYWORDS: Yukti, Pramāṇa, Brihattrayī, Charaka Saṁhitā, Suśruta Saṁhitā, Aṣṭāṅga Hṛdaya, Tantra-yukti, Clinical Reasoning.

1. INTRODUCTION

Ayurveda is an ancient Indian system of medicine that deals with the maintenance of health and management of disease. Its foundation is based on systematic knowledge of the human body, mind, environment and the factors responsible for health and disease.

The development and application of Ayurvedic knowledge depend on appropriate methods of examination and validation. These methods are described under the concept of Pramāṇa, which refers to the means of acquiring valid knowledge.

Ācārya Caraka has given considerable importance to Parīkṣā and described four methods of examination: Āptopadeśa, Pratyakṣa, Anumāna and Yukti. Among these, Yukti is particularly important because it explains the understanding of a phenomenon through the combined consideration of several causative factors.

The concept of Yukti is not limited to philosophical discussion. It has practical significance in understanding disease manifestation, selecting medicines, deciding therapeutic measures and interpreting clinical conditions.

The three major classical Ayurvedic texts, collectively known as Brihattrayī, provide complementary perspectives on knowledge, examination, reasoning and therapeutic application. A comparative understanding of these concepts can help clarify the role of rational thinking in classical Ayurveda.

2. AIM

To study and critically analyse the concept of Yukti in Brihattrayī with special reference to its epistemological foundation, methodological interpretation and contemporary clinical relevance.

3. OBJECTIVES

1. To study the etymology, definition and fundamental concept of Yukti.
2. To analyse Yukti Pramāṇa as described in Charaka Saṁhitā.
3. To explore related concepts of rational reasoning and Tantra-yukti in Suśruta Saṁhitā.
4. To study the methodological and clinical relevance of Yukti-related principles in Aṣṭāṅga Hṛdaya.
5. To differentiate Yukti Pramāṇa from Anumāna Pramāṇa.
6. To evaluate the role of Yukti in diagnosis, treatment planning and contemporary Ayurvedic research.

4. MATERIALS AND METHODS

The present study is a conceptual literary review based on classical Ayurvedic literature.

4.1 Primary sources

- Charaka Saṁhitā with Āyurveda Dīpikā commentary of Chakrapāṇidatta.
- Suśruta Saṁhitā with Nibandhasaṅgraha commentary of Dalhaṇācārya.
- Aṣṭāṅga Hṛdaya with Sarvāṅgasundarā commentary of Aruṇadatta and Āyurvedarasāyana commentary of Hemādri.

4.2 Secondary sources

Published research articles, review articles and relevant philosophical literature related to Pramāṇa Vijñāna, Yukti and Tantra-yukti were considered.

4.3 Method of analysis

Relevant classical passages were identified and analysed according to the following themes:

- Etymology and definition.
- Philosophical foundation.
- Classification of methods of examination.
- Difference between Yukti and Anumāna.
- Application of reasoning in clinical practice.
- Relevance to contemporary research methodology.

5. ETYMOLOGY AND CONCEPT OF YUKTI

The Sanskrit term Yukti is derived from the verbal root *Yuj*, which conveys the meaning of joining, connecting, combining or arranging.

In the Ayurvedic context, Yukti represents the intellectual process through which multiple factors are considered together to understand a particular phenomenon or its outcome.

It involves the logical integration of different causative elements rather than examining an individual factor in isolation.

Yukti may therefore be understood as an approach to multifactorial reasoning that helps in understanding relationships between causes and their effects.

6. YUKTI PRAMĀṆA IN CHARAKA SAṀHITĀ

Charaka Saṁhitā provides the most explicit description of Yukti as an independent method of examination.

6.1 Fourfold Examination

Reference: Charaka Saṁhitā, Sūtra Sthāna 11/17

[illegible]

Meaning

Everything can be considered under the categories of existence and non-existence. Their examination is performed through four methods: Āptopadeśa, Pratyakṣa, Anumāna and Yukti.

This reference establishes the importance of Yukti in the epistemological framework of Charaka Saṁhitā.

6.2 Definition of Yukti

Reference: Charaka Saṁhitā, Sūtra Sthāna 11/25

[illegible]

Meaning

The intellectual understanding of phenomena arising from the combination of multiple causes, applicable to the three periods of time, is known as Yukti.

This verse represents the fundamental explanation of Yukti Pramāṇa.

6.3 Classical example of Yukti

Reference: Charaka Saṁhitā, Sūtra Sthāna 11/23–24

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Meaning

The growth of crops occurs through the appropriate combination of water, ploughing, seed and season.

The development of a crop cannot be attributed to a single factor. It requires the appropriate combination of several factors.

This example illustrates the principle of multifactorial causation and its logical interpretation.

6.4 Yukti and Trikāla

The term Trikāla in the definition of Yukti indicates consideration of past, present and future. Its significance can be understood as follows:

- Atīta: Understanding previously established causes and events.
- Vartamāna: Analysing currently operating factors.
- Anāgata: Anticipating possible outcomes based on the combination of known factors.

This temporal dimension makes Yukti useful in understanding disease development and planning appropriate interventions.

6.5 Yukti and Yuktivyapāśraya Chikitsā

Reference: Charaka Saṁhitā, Sūtra Sthāna 11/54

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Meaning

Three types of therapeutic approaches are described

1. Daivavyapāśraya Chikitsā.

2. Yuktivyapāśraya Chikitsā.
3. Sattvāvajaya Chikitsā.

Yuktivyapāśraya Chikitsā involves the appropriate planning and administration of dietary substances and medicinal drugs.

This reference demonstrates the practical significance of rational planning in Ayurvedic therapeutics.

7. YUKTI-RELATED CONCEPTS IN SUŚRUTA SAṂHITĀ

Suśruta Saṁhitā is particularly important for understanding surgical science, anatomical knowledge, clinical examination and systematic therapeutic procedures.

Although the explicit fourfold enumeration of Yukti Pramāṇa is presented in Charaka Sūtra Sthāna 11/17, Suśruta provides important methodological principles through Tantra-yukti and systematic clinical reasoning.

7.1 Tantra-yukti

Tantra-yukti refers to the methodological devices used to understand, interpret and establish the meaning of a scientific treatise.

Suśruta explains Tantra-yukti in the chapter traditionally identified as Uttaratantra 65, Tantra-yukti Adhyāya.

It describes the methodological devices that help in understanding the intended meaning of a scientific text.

These principles are useful for:

- Interpretation of classical references.
- Understanding the relationship between different statements.
- Establishing logical connections between concepts.
- Avoiding incorrect interpretation of scientific literature.
- Systematic presentation of medical knowledge.

7.2 Clinical reasoning in surgical practice

Suśruta's description of surgical procedures requires the physician to consider several factors before undertaking an intervention.

These include

- Knowledge of anatomy.
- Nature and location of disease.
- Condition of the patient.
- Appropriate instruments.
- Knowledge of the procedure.
- Expected outcome and possible complications.

The combined consideration of these factors represents a practical application of rational clinical reasoning.

7.3 Significance

Suśruta's contribution demonstrates that logical integration of knowledge is essential not only in understanding disease but also in planning and performing therapeutic and surgical procedures.

8. YUKTI-RELATED CONCEPTS IN AṢṬĀṄGA HṚDAYA

Aṣṭāṅga Hṛdaya, composed by Ācārya Vāgbhaṭa, presents the fundamental principles of Ayurveda in a concise and systematic manner.

Its importance lies in the practical presentation of physiological, pathological and therapeutic concepts.

8.1 Methodological understanding

Aṣṭāṅga Hṛdaya incorporates classical principles of examination, interpretation and therapeutic decision-making.

Its treatment-related descriptions require consideration of multiple factors, including:

- Doṣa.
- Dūṣya.
- Agni.
- Deśa.
- Kāla.
- Prakṛti.
- Vaya.
- Bala.
- Avasthā of disease.

The appropriate integration of these factors is essential for rational treatment planning.

8.2 Clinical application

In Ayurvedic therapeutics, the same disease may require different management approaches depending on the patient's constitution, strength, age, season and disease stage.

Therefore, treatment cannot be selected solely on the basis of the disease name.

The physician must analyse the complete clinical condition and determine an appropriate therapeutic approach.

This illustrates the practical importance of Yukti-related reasoning.

8.3 Tantra-yukti in Aṣṭāṅga Hṛdaya

The Uttaratantra contains the chapter on Tantra-yukti, traditionally numbered Uttaratantra 50.

These methodological principles contribute to systematic interpretation and understanding of classical medical literature.

They should be distinguished from Yukti Pramāṇa as specifically enumerated in Charaka Sūtra Sthāna 11.

9. COMPARATIVE ANALYSIS OF BṚHATTRAYĪ

Aspect	Charaka Saṁhitā	Suśruta Saṁhitā	Aṣṭāṅga Hṛdaya
Main contribution	Explicit Yukti Pramāṇa	Tantra-yukti and surgical methodology	Integrated practical and therapeutic reasoning
Important textual location	Sūtra Sthāna 11	Uttaratantra 65	Uttaratantra 50
Primary emphasis	Multifactorial knowledge	Methodological interpretation and surgical practice	Practical application of clinical principles
Clinical relevance	Diagnosis and therapeutics	Surgical planning	Individualised treatment
Major commentary	Chakrapāṇi	Dalhaṇa	Aruṇadatta and Hemādri

The three texts demonstrate complementary approaches to reasoning and the application of knowledge.

It is important to recognise that the explicit epistemological classification of Yukti as a fourth Parīkṣā is a specific description in Charaka Saṁhitā. Related principles in the other two texts should be interpreted according to their respective textual contexts.

10. DIFFERENCE BETWEEN YUKTI AND ANUMĀNA

Both Yukti and Anumāna involve intellectual processes, but their conceptual emphasis differs.

Yukti Pramāṇa	Anumāna Pramāṇa
Based on integration of multiple factors	Based on inferential reasoning
Considers combined causative conditions	Establishes knowledge through an inferential relationship
Considers Trikāla	May also concern past, present and future
Helps understand complex processes	Helps establish an unknown fact through a known indicator
Useful in integrated therapeutic planning	Useful in diagnostic inference

Example of Anumāna

The presence of smoke indicates the possible presence of fire.

Example of Yukti

The growth of a crop depends on the combined availability of seed, water, soil preparation and suitable season.

The distinction is conceptual rather than absolute, because both processes may overlap in practical reasoning.

11. CLINICAL APPLICATION OF YUKTI IN AYURVEDA

11.1 Application in Roga Nidāna

Disease development is influenced by several factors, including Nidāna, Doṣa, Dūṣya, Srotas and Agni.

The physician must integrate these factors to understand the Samprāpti of the disease.

11.2 Application in Dravya Selection

Selection of an appropriate medicine requires consideration of:

- Rasa.
- Guṇa.
- Vīrya.
- Vipāka.
- Prabhāva.
- Doṣa.
- Rogi Bala.

- Roga Bala.

The appropriate selection depends on the integrated assessment of these factors.

11.3 Application in Chikitsā Yojanā

Treatment planning requires an understanding of the patient's constitution, disease stage, strength, digestive capacity, season and suitability for treatment.

Thus, rational treatment selection involves the application of integrated knowledge.

11.4 Application in Swasthavṛtta

The application of Yukti-related reasoning is also important in preventive healthcare.

Dietary habits, sleep, daily routine, seasonal adaptation and individual constitution should be considered together while planning preventive measures.

12. CONTEMPORARY RELEVANCE OF YUKTI

The principles of Yukti may be conceptually compared with certain contemporary approaches to scientific reasoning.

Ayurvedic concept	Contemporary conceptual parallel
Bahukāraṇa Yoga	Multifactorial analysis
Trikāla	Temporal analysis
Hetu–Kārya relationship	Causal reasoning
Yuktivyapāśraya	Rational therapeutic planning
Rogi and Roga examination	Individualised clinical assessment
Tantra-yukti	Scientific interpretation and methodology

These similarities should be understood as conceptual comparisons, not as proof that classical Yukti and modern research methods are identical.

12.1 Relevance in contemporary research

Yukti-related reasoning can contribute to:

1. Identification of research problems.
2. Development of research hypotheses.
3. Selection of relevant variables.
4. Understanding interactions among multiple variables.
5. Interpretation of findings.
6. Development of integrated research models.
7. Individualised clinical decision-making.

A balanced research methodology can combine classical Ayurvedic reasoning with appropriate contemporary scientific methods.

13. DISCUSSION

Yukti represents an important contribution of Ayurvedic epistemology because it emphasises the understanding of phenomena through the combined consideration of multiple causative factors.

Charaka Saṁhitā provides a direct and explicit explanation of Yukti as a method of examination. The definition in Sūtra Sthāna 11/25 highlights the importance of intellectual understanding, multifactorial causation and temporal consideration.

The example of crop development illustrates that a particular outcome may depend on the appropriate combination of several factors. This principle has important implications for understanding complex physiological and pathological processes.

Suśruta Saṁhitā contributes through systematic methodological principles and the practical requirements of surgical science. Its discussion of Tantra-yukti demonstrates the importance of logical interpretation and structured scientific communication.

Aṣṭāṅga Hṛdaya provides a practical understanding of clinical and therapeutic principles. The consideration of Doṣa, Deśa, Kāla, Bala and individual patient characteristics demonstrates the need for integrated clinical judgement.

The distinction between Yukti Pramāṇa and Tantra-yukti is particularly important. Yukti Pramāṇa concerns the acquisition and interpretation of knowledge through multiple factors, whereas Tantra-yukti concerns methodological devices for interpreting and understanding scientific treatises.

The contemporary relevance of Yukti lies in its potential to encourage comprehensive thinking rather than isolated consideration of clinical variables. However, conceptual similarities with modern scientific reasoning should not be interpreted as direct equivalence or as evidence of modern scientific validation.

The present review therefore emphasises the complementary contributions of the three Brihattrayī texts and the need for further critical textual and applied research.

14. RESEARCH GAP AND FUTURE SCOPE

Although several publications have discussed Yukti Pramāṇa, its relationship with Tantra-yukti and its clinical utility, further work is needed to develop a systematic framework connecting classical textual interpretation with practical clinical decision-making.

Future research may focus on

1. Comparative textual analysis of Yukti-related passages in Brihattrayī.
2. Critical examination of Chakrapāṇi, Dalhaṇa, Aruṇadatta and Hemādri commentaries.
3. Development of a structured clinical reasoning model based on classical principles.
4. Evaluation of Yukti-based reasoning in Ayurvedic case documentation.
5. Development of teaching and learning modules for Pramāṇa Vijñāna.
6. Methodological studies connecting Ayurvedic reasoning with contemporary research design.

15. LIMITATIONS

The present article is a conceptual literary review and does not include clinical trial data or primary patient observations.

The interpretation of Yukti-related passages may differ according to the classical edition and commentary consulted.

Furthermore, the comparison with contemporary scientific reasoning is conceptual and requires further empirical and methodological investigation.

16. CONCLUSION

Yukti is an important principle of Ayurvedic epistemology that promotes logical and integrated understanding of phenomena through the combination of multiple causative factors.

Charaka Saṁhitā explicitly identifies Yukti as one of the four methods of examination, while Suśruta Saṁhitā and Aṣṭāṅga Hṛdaya contribute complementary methodological and practical perspectives through Tantra-yukti and clinical reasoning.

The study of these concepts across Brihattrayī highlights the importance of systematic interpretation, multifactorial analysis and rational therapeutic planning.

Thus, Yukti and its related methodological principles remain significant for Ayurvedic education, clinical practice and future research.

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