



Review Article

CONCEPTUAL AND APPLIED PERSPECTIVE OF *SWASANJNA TANTRA YUKTI* IN *SUSHRUTA SAMHITA*

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ABSTRACT

Ayurvedic *Samhitas* use a unique methodological framework for the systematic presentation and interpretation of text known as *Tantra Yukti*. In this *Yukti*, an author allocates a specific meaning to a term exclusively for the purpose of explaining a particular concept. Unlike conventional vocabulary, *Swasanjna* terms are context-bound, technically specific, unique to Ayurvedic text, such terminology removes obscurity and ensures uniform comprehension among scholars and practitioners. Specific term of the scripture not known to other scriptures are termed as *Swasanjna*. *Swasanjna* is the name which is made by *Tantrakaras* for the purpose of application like- *Vayu*, *Dosha*, *Dhatu*, *Artava*, *Jentak*, *Holak*. *Sushruta Samhita*, extensively utilizes *Swasanjna* to elucidate complex anatomical, pathological, therapeutic and surgical concepts. Detailed descriptions of anatomical structures, surgical techniques, instruments reveal a conscious attempt to ensure unambiguous understanding. Through *Dalhana's* commentary, this process of elaboration becomes even more evident, reinforcing the value of *Swasanjna* for practical domains. Anatomical structures like *Kostha*, *Ashaya*, *Srotasa*, *Marma*, *kala*, *Artava*, *Kloma*, *Kaleyaka*, etc are defined as per textual and practical need. This article critically evaluates the concept, characteristics and applications of *Swasanjna Tantra Yukti in Sushruta Samhita* and focused its interpretative, pedagogical, and clinical significance. Through textual analysis, the study underscores how *Swasanjna* serves as a device for precise communication, preservation of indigenous knowledge and systematic understanding of classical Ayurvedic literature.

INTRODUCTION

Samhita is not only an anthology of medical ideology but a diligent structured frame of cognition. To convey vast, compound, and technical concepts in a concise yet systematic manner, the sages adopted specific literary and logical devices termed *Tantra Yukti*. These methodological tools help in understanding, interpretation, and application of the texts.

Swasanjna Tantra Yukti refers to unique technical terms within the *Samhitas* by the authors themselves. These terms often do not carry identical

meanings outside the Ayurvedic context and therefore need contextual exposition. In *Sushruta Samhita*, *Swasanjna* plays a determining role in anatomical structures, articulating surgical procedures, instruments, pathological states, and with lucidity and accuracy.

Concept of *Swasanjna Tantra Yukti*- The term *Swasanjna* is derived from *Swa* and *Sanjna* (designation, definition), implying autogenic terminology. In this *Yukti*, an author allocates a specific meaning to a term exclusively for the purpose of explaining a particular concept.

Unlike conventional vocabulary, *Swasanjna* terms are context-bound, technically specific, unique to Ayurvedic text, such terminology removes obscurity and ensures uniform comprehension among scholars and practitioners. Specific term of the scripture not known to other scriptures are termed as *Swasanjna*.

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Swasanjna is the name which is made by *Tantrakaras* for the purpose of application like *Jentak*, *Holak* etc.^[1]

The name of something distinct from or unique to other scriptures is called *Swasanjan* for instance the word *Mithun* refers to honey and ghee.^[2]

The *Swasanjna* is that which introduced by the writers for independent translation, does not use in other *tantras*. Like *Sakha*.^[3] Contemporary authors in their article define *Swasanjna* in the same way.^[4] So, *Swasanjna* is technical term- name, concept, theories, object, phenomena, or coined term used in Ayurveda.

In *Sushruta Samhita*, *Swasanjna* used as a precise language to describe complex surgical techniques and instruments.

Examples of Swasanjna in Susruta Samhita

Apanga- Outer canthus, in general it means handicapped.^[5]

Artava - Primarily refers to menstrual blood or ovum. It is a *Upadhatu* of *Rasa dhatu* and discharge monthly from the uterus, also known as *Raja*. It has the potential for production of *Garbha*. In general, *Artava* means seasonal or seasonal rain.^[6]

Oja refers -to be able, to grow, vigor etc but Ayurveda gives an exclusive view regarding *Oja*. It is the supreme essence of seven *Dhatus*. Though it located in the heart, it pervades the entire body. In its absence neither stability nor life is possible. The eight drops located in the heart are called *Para Oja*. Its destruction leads to death. The half *Anjali* situated in the whole body called *Apara Oja*, its destruction leads to diseases. *Oja* is also known as *Bala*, *Kanti*, *Jeevashonit*.^[7]

Kapha- It means sputum. In Ayurveda, the word *Kapha* is derived from '*Shlisha alingane*' means to hold closely. It is of five type- *Avalambaka*, *Kledaka*, *Bodhaka*, *Tarpak*, *Shleshaka*. They govern strength, stability, lubrication, moistens food etc.^[8]

Kala- means art, skill, portion of a whole. In Ayurveda, *Kala* is membrane or septa between *Dhatu* and *Ashaya*. They are seven in number.^[9]

Kaleyaka -Means (kidney). It also means black *Chandana* or fragrant wood.^[10]

Koshtha- Means an apartment, bracket, stomach. Ayurveda exclusively explain *Koshtha*, it is a *closed* space typically indicative of organs in the abdominal, thoracic, pelvic cavities. Physiologically, nature of *Koshtha* depend on *Dosha*. Ability to digest food, bowel movement depend on nature of *koshtha*. *Koshtha* is also part of *Abhyantara roga marga*.^[11]

Klom- Meaning gill, branchia, right lung. As per *Ayurveda*, it is the root of *Udakavaha srota*, and create thirst. It is also correlated with pancreas, right lung etc.^[12]

Grahani refers to seat of *Agni*, where the *Pittadhara Kala* is attached. It holds food and is situated in between *Pakvashaya* and *Aamashaya*. *Grahani dosha* is

a disorder of *Agni*. In general, *Grahani* means, to hold and sprue.^[13]

Dosha means defect or blame. In Ayurveda, that which vitiates or creates imbalance. When in normal state they maintain health and when vitiated they cause diseases. *Vata*, *PITTA*, *Kapha* are *Sharir dosha* and *Raja*, *Tama* are *Manas dosha*.^[14]

Dusya refers to calico clothes, blameable, condemnable. In Ayurveda, that which gets vitiated or contaminated by the *dosha*.^[15]

Dhatu- refers to metal, semen, templet. In Ayurveda, *Dhatus* are supporting entities. It maintains and nourishes the body. They are seven in number. Eg, *Rasa*, *Rakta* etc.^[16]

Pitta-It means Bile. In Ayurveda, the word *Pitta* is derived from root '*Tap santape*' meaning to heat. It is of five type- *Pachaka*, *Ranjaka*, *Sadhaka*, *Alochaka*, *Bhrajaka pitta*. they govern *Raga*, *Dristi*, *Medha*, *Paka*, *Ushma* etc.^[17]

Basti literally means receptacle, colony, a settlement. Basti has contextual meaning in Ayurveda. It includes urinary bladder situated in pubic region, *Basti karma* (enema), *Marma*, *Mutra vaha srota moola*.^[18]

Marma means agony, the inmost feeling, core, vulnerable, heart etc. In Ayurveda, *Marmas* are the sensitive body part which consider as seat of *Prana*. Where *Mansa*, *Asthi*, *Snayu*, *Dhamani*, *Shira*, *Sandhi* is conglomerated. Injury to them can cause excruciating pain, disability or even death. They are 107 in numbers.^[19]

Mala means stool, sewage, dirt etc. In Ayurveda it has broad sense. That which makes the body impure is called *Mala*. It includes *Purish*, *Mutra*, *Sveda*. And also, *Dhatumala*, *Vikrita doshas*.^[20]

Raja refers to dust or powder, greed, pollen and one of the *manas Dosha*. In Ayurveda, it is menstrual discharge of a female.^[21]

Rasa means juice, extract, pleasure, mercury, teste, flavour etc. As per Ayurveda, it is the first *Dhatu* among seven *Dhatus* and dominated by *Apa mahabhuta*. It is formed by essence of ingested food. This is pumped out of *Hridaya* and circulate all over the body to nourish (*Preenana*) body.^[22]

Vayu-The word *Vayu* literally means air. In Ayurveda, it is one of the *Dosha*, responsible for *Gati* (all kind of movement). It is of five type- *Prana*, *Udana*, *Samana*, *Vyana*, *Apana Vayu*, controls respiration, speech, digestion, circulation, excretion and reproduction respectively.^[23]

Sakha means a branch of a tree, a subdivision of a work, a tradition, limb etc. In Ayurveda, it includes limb along with *Raktadi dhatus*.^[24]

Stri shukra -It is the unique concept of Ayurveda. *Stri shukra* present throughout the body just like *Shukra dhatu* in male. It helps overall health, vitality, fertility

of female. It is not responsible for *Garbha*, *Artava* is responsible for that.^[25]

Astanga -Refers to eight parts of the body, consisting eight parts or members, eight parts of a court, a die, eight materials of worship, eight yoga etc. It is a technical term in Ayurveda. *Astanga* refers to eight specialized branches in Ayurveda. It includes *Kaya*, *Shalakya (Urdhanga)*, *Shalya*, *Visha gara vairodhika prashamana (Agad tantra/Dramstra)*, *Bhuta vidya*, *Koumar bhritya (Bala)*, *Rasayana (Jara)*, *Vajikarana (Vrisha)*. *Nama* and sequence have slight variation among Ayurvedic Samhitas but all are accepted these eight branches.^[26]

Ayurveda is that which deals with *Hitayu*, *Ahitayu*, *Sukhauy*, *Dukhayu*. And what is wholesome and unwholesome for it, longevity and about Ayu is in itself.^[27]

Kriyakala -In general, *Kriyakala* refers to *Kriya* (verbs) that indicates the time of an action. In Ayurveda, it is a fundamental concept, describe six phases of disease progression. *Sat Kriya Kala- Sanchaya, Prokopa, Prasara, Sthansamshraya, Vyakti, Bheda* - determine the appropriate time for therapeutic intervention and prognosis.^[28]

Bala means power, strength, force. Here Acharya Dalhana gives unique meaning of *Bala* i.e., it is *Sneha* part or pure form of all dhatu.^[29]

Brahmacharya is a Sanskrit term, literally meaning conduct consistent with *Brahman*, right use of energy, celibacy. In Ayurveda, it specifies, *Brahmacharya* is not only celibacy it include control and disciplined practice of all eleven *Indriya*.^[30]

Medhya refers to pure, wise, intelligent, fit for a sacrifice etc. Here, *Medhya* refers to that which intellectualizing.^[31]

Satmya whatever is wholesome to oneself is known as *Satmya*. It also refers to habituation. That where an individual experiences happiness or comfort. *Satmya* and *Upashaya* have the same meaning.^[32]

Agnikarma refers to cauterization and cremation. Agni karma is an ancient Ayurvedic therapy of thermal cauterization. It not only reduces pain but also cures disorders that are not cured by medicine and not recur any more.^[33]

Anupana refers to a substance that is consumed with or immediately after medicine. *Anupana* should having properties opposite to that medicine but should not become incompatible.^[34]

Anulomon-Meaning of *Anuloman* is contextual. In general, in a straight line, in sequence, or in a natural way, working in natural direction. In Ayurveda, the process of removing vitiated *Vata*, *Mala* in the natural path.^[35]

Aristha Bandhana is an Ayurvedic procedure used in snake bite to prevent spreading of venom. Tourniquet,

made of silk, cotton etc. is applied above the bite mark along with *Mantra*.^[36]

Ashchyotan is the procedure for treating eye diseases, in which medicated drop are placed two fingers apart into the outer corner of the eye for *Netra vireka* (eye wash).^[37]

Kriyakalpa- In Ayurveda, *Kriyakalpa* refers to seven specific treatments for eye disorder. They are *Tarpana*, *Putapaka*, *Anjana*, *Ashchyotana*, *Pariseka*, *Pindi*, *Bidalaka* etc.^[38]

Jeevan word has contextual meaning. To live, hold on to life, to enhances *Oja*, to enhances *Soumya dhatu*, which pacify *Murccha* etc.^[39]

Pichu means to get rid of, to suppress, a unit of measurement-synonyms of one *Karsha* (12g), cotton etc. In Ayurveda, *Pichu* is treatment procedure, in which cotton pad soaked with medicine placed on affected body parts.^[40]

Brimhana is a procedure which increases the bulk of the body and makes it strong is known as *Brimhana*.^[41]

Rasayana stated as drug or food which prevent ageing, improve longevity and vitality, strength. *Rasayana* is the means of attaining excellent quality of *Rasadi dhatus*. It is two types- *Kutipraveshika*, and *Vatatapik*. *Vatatapik* again sub divided into three- *Kamya*, *Naimittik*, *Ajasrik*.^[42]

Vajikarana - It is a unique term. It means that process which make a man capable of copulation with women frequently and for a long time with vigor, is called *Vajikarana*.^[43]

Vikasi- The word *Vikasi* means spreading apart, opening, disintegrating etc *Vikasi dravya*, that causes loosening of the joints by reducing compactness. (*Sandhi bandha*).^[44]

Vrisya means to be sprinkle, aphrodisiac, type of kidney bean, a bull etc *Vrishya*- which improves quality and quantity of *Shukra* and increases libido and potency also.^[45]

Vyavayi refers to substance that spreads throughout the body before undergoing digestion.^[46]

Shamana is that which pacify aggravated *Vatadi dosha* without expelling then from the body. In *Shamana chikitsa*, aggravated *Dosha* is balanced in their own place. It causes decreasing the increased *Dosha* and increasing the decreased *Dosha* and maintain equilibrium.^[47]

Hridaya avarana means protecting measure of heart from poison which prevent spreading of poison.^[48]

DISCUSSION

The present study aimed to consolidate and critically evaluate the concept of *Swasanjna Tantra Yukti* by examining its concept, purpose, and functional relevance in *Susruta Samhita*. The analysis revealed that although *Swasanjna* appears as a distinct *Tantra Yukti* only in certain contexts, its function is deeply

embedded across classical writings as a methodological device for elaboration, clarification, and knowledge illumination.

The findings of this review demonstrate that *Swasanjna* plays a crucial role in preventing misinterpretation of *Sutra*-based knowledge by providing intellectual scaffolding. *Swasanjna* goes beyond a simple explanatory device, it represents a deliberate pedagogical strategy. Therefore, *Swasanjna* denotes technical terms used in a particular Tantra or in particular *Adhikarana*. For instance – *Dosha*, *Dhatu*, *Vayu*, *Pitta*, *Rasa*, *Raja*, *Artava*, *Astanga*, *Bala*, etc.

In *Sushruta Samhita*, principles of *Swasanjna* are applied in a more practical manner. Detailed descriptions of anatomical structures, surgical techniques, instruments reveal a conscious attempt to ensure unambiguous understanding. Through *Dalhana's* commentary, this process of elaboration becomes even more evident, reinforcing the value of *Swasanjna* for practical domains. Anatomical structures like *Kostha*, *Ashaya*, *Srotasa*, *Marma*, *Kala*, *Artava*, *Kloma*, *Kaleyaka*, etc are well defined as per textual and practical need. *Dalhana's* commentary adds further elaboration and explanations, reinforcing the *Tantrayukti's* role in technical comprehension. This term is not new in ancient text but *Acharyas* explain it differently as per the necessity of the text. Concept of *Kriyakala*, *Bala*, *Marma*, *Stri-shukra* etc are unique concept introduced by Acharya Sushruta.

In Ayurveda, the Nomenclature of Medicines – The name of medicine in a particular *Rogadhikara* is unique with interesting and systematic way. Each name reflects a specific *Yukti* that helps identifying its nature, formulation, properties or use.

Title of Yantra Shastra- In *Sushruta Samhita* and *Ashtanga Hridaya* the naming of *Yantra shastra* follows practical approach. It is mainly based on their shape, function, mechanism of usage, similarities to familiar objects, animals, birds in appearance and intended surgical use etc. Name of *Yantra shastra* is unique and depend on applied need.

Swasanjna as Variants in reading ie, contextual meaning- Certain Ayurvedic terms carry multiple meanings- It is based on the context in which they are used. For example-

- *Moha*, in *Manas Vikara* signifies confusion, attachment, or mental dullness. In clinical descriptions, it may indicate dizziness, faintness, or loss of awareness. In philosophical discussions, it denotes ignorance that obscures true knowledge.
- *Pramitasana*- It means taking small quantity of food or food based on single taste or consuming meal once in a day.

- The word *Oja* have several different meanings too like *Dhatusara*, *Param Teja*, *Bala*, *Pranayatana*, purest form of *Kapha* etc.
- The popular word *Rasa* include six *Rasas*, *Rasadhatu*, *Mamsarasa*, *Swarasa* etc.
- The word *Artava* means *Upadhatu* and seasonal rain too.
- The word *Vasti* is an anatomical organ and one of the *Panchakarma* therapy.
- The word *Aristha* includes *Aristha lakshana*, *Aristha vandhana*, *Aristha* as a *Sandhana Kalpana*, synonyms of few herbs like neem etc.
- The word *Mala* includes *Ahara mala*, *Dhatu mala*, extreme vitiated condition of *Doshas*.
- The word *Pushpita* refers menstruating women and individual having prominent death sign.

Role of Swasanjna in treatment- When line of treatment is mentioned as only *Langhana*, then the physician is free to apply any kind of *Langhana* as per disease and patient's condition after applying *Yukti*. But if it is specified as *Shodhana* or *Upavasa*, then the physician is bound to prescribe aforesaid procedure. In the same way *Anulomana*, *Sransana*, *Rechana*, *Bhedana*, all are type of *Virechana* but when it specifies the treatment modality then use of a medicine performing that specific action is used. In clinical practice, especially in *Salya Tantra*, *Swasanjna*-based terms guide in diagnosis, to fixed choice of treatment and surgical planning etc. Misinterpretation of *Swasanjna* can lead to clinical errors. hence, its understanding remains indispensable for practitioners.

Role of Swasanjna in Textual Interpretation- The review identified several functional roles of *Swasanjna* in textual understanding, *Sutra*-style writing often condenses large ideas. *Swasanjna* provides decoding mechanisms. It is useful for teaching Ayurveda, especially in foundational subjects such as *Samhita* and *Siddhanta*. It enhances textual comprehension. Contemporary textual analysis heavily relies on clarification-based methodology, specific terminologies making *Swasanjna* relevant even today. From an educational point, *Swasanjna* enhances comprehension of complex *Siddhanta*, facilitates systematic teaching and learning. Interpretatively, it serves as a key to unlock deeper meanings embedded within aphoristic verses.

Role of Swasanjna in Shalya Tantra- *Shalya Tantra* is purely application-based demands exceptional clarity. *Swasanjna Tantra Yukti* allows standardized description of surgical instruments i.e., *Yantra*, *Shastra*, *Anushastra* etc clear categorization of operative procedures, accurate depiction of anatomical entities, prevention of misinterpretation during practice. Without understanding *Swasanjna*, many surgical references in *Sushruta Samhita* may appear obscure.

Comparative Perspective- While *Tantra Yukti* is discussed across all Ayurvedic text. *Susruta Samhita* exhibits a more pronounced and systematic application of *Swasanjna* owing to its surgical orientation. Compared to *Charaka Samhita*, where philosophical exposition predominates. Like *Vrana*- Though commonly translated as wound, in *Susruta Samhita*. *Vrana* encompasses a detailed pathological and healing spectrum, including *Suddha*, *Duṣṭa*, and *Ruhya vrana*. This technical meaning is *Swasanjna*-based. *Marma*- The term *Marma* is uniquely defined by *Sushruta* as vital anatomical points where injury may lead to deformity or death. Its Ayurvedic meaning differs significantly from its general linguistic usage.

Summary of the Discussion- The review reinforces that *Swasanjna Tantra Yukti* is a foundational interpretative tool essential for understanding the depth and intent of the *Susruta Samhita*. Its role in elaboration, clarification, and contextual explanation makes it indispensable for both classical learning and contemporary academic writing as well as clinical practice. By systematically analysing its application this study elucidates the relevance of *Swasanjna*. Its function in elaborating, clarifying, and contextualizing knowledge makes it indispensable for students, teachers, and researchers alike. By synthesizing classical insights with contemporary academic perspectives, this study not only re-establishes the significance of *Swasanjna* but also highlights its relevance in strengthening the contemporary approach to Ayurveda education and research.

CONCLUSION

Swasanjna Tantra Yukti serve a foundation of textual construction and interpretation of *Samhita*. By providing accurate, context-specific terminology, it ensures clarity in understanding, preservation knowledge, and appropriate application. An understanding of *Swasanjna* is mandatory for scholars, teachers, and practitioners for authentic grasp of Ayurvedic literature.

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