



A COMPREHENSIVE LITERARY EXPLORATION OF SYNONYMS OF AGNI AND THEIR CONCEPTUAL SIGNIFICANCE

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ABSTRACT :

Synonyms are collections of words that have the same meaning. In numerous scenarios, many words can indicate the same concepts, yet these *Paryaya* (synonyms) explain the unique characteristics of that specific entity. These make writing and speaking more interesting. These aids in selecting words those are more appropriate for the meaning being conveyed. Hence in the *Samhitha*, *Paryaya* is widely used. *Agni* (Digestive fire) is a term that has numerous synonyms and is used in different contexts with different meanings. *Paavaka*, *Anala*, *Jaataveda*, *Vahni*, *Havyavaahana* etc are used in classics which refer to *Agni*. *Agni* relates not only to the *Jatharagni* (digestive fire) which does *ahara pachana* (the process of digestion). It has a wide range of understanding from the *Agni* as *Pancha mahabhuta* to the *Paramanu Paka* also. Hence for a better understanding of the *Samhitha*, one should understand the contextual meaning of the word mentioned. To interpret the synonyms of *Agni* and understand the meaning of *Agni* from various perspectives, a try is made in this article to understand the different synonyms of *Agni* mentioned in *Bruhatrayi* with the help of *Shabdakosha* like *Shabdakalpadruma*, *Vachaspatyam*. With the help of these *Paryaya*, one can get a whole perspective of the topic to be discussed and understanding of those terms will happen in many directions.

KEYWORDS: *Agni*, *Synonyms*, *Anala*, *Jwalana*, *Paavaka*, *Vahni*

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1. INTRODUCTION:

Agni refers to the one that has *Urdhwagati* (moving upwards). [1] *Agni* plays a major role in the body of all the living organisms. *Agni* helps to maintain the vital elements of the body. If *Agni* becomes *Shanta* (alleviation), it leads to the death of the individual. When the *Agni* is in an equilibrium state it enhances the lifespan, complexion, glamour and enthusiasm in the Body. [2] There are 13 Types of *Agni* explained in *Samhita*. They are *Jatharagni*, *Seven Dhatwagni*, and *Five Bhoothagni*. Hence the term *Agni* has a multi-dimensional understanding.

According to Ayurveda, this *Agni* takes the form of *Pitta* rather than flame like the terrestrial fire. [3] When the *Agni* in the body is hampered, it leads to the manifestation of *Roga* in the body. Hence *Agni* is a very important factor on which the *Ayu*, *Varna*, *Bala* etc are dependent. *Vishamagni*, *Teekshnagni*, *Mandagni* and *Samagni* are the four states of *Agni*. [4] *Samagni* does the proper *Pachana* of the food taken and nourishes the *Dhatus* present in the body. *Mandagni* is the one which is the root cause for all the diseases. [5]

Since *Ayurveda* focuses primarily on the *Chikitsa* (treatment) for the *Vyadhi*, *Agni* has been given prime importance. *Agni* is often referred to by various names according to the actions it takes, which led to a probe into the applicability of synonyms in different contexts. *Samhita* which contains the authentic wisdom for all eras employs synonyms according to context. An Attempt is made to interpret the Synonyms of *Agni* to derive the contextual meaning.

OBJECTIVES

- ❑ To evaluate the synonyms of *Agni* and comprehend its meaning from various perspectives.
- ❑ To classify the Synonyms of *Agni* based on its utility in the classical texts

SOURCES OF INFORMATION:

1. The *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya* are analysed to find the synonyms for *Agni*.
2. *Shabdakosha* like *Shadbakalpadruma*, *Vaachaspatyam* are reviewed to figure out the *Nirukti* (derivation) of the terms.

2. METHODOLOGY:

- Step 1: Synonyms of *Agni* mentioned in the *Shabdakalpadruma* are compiled.
- Step 2: Compiled synonyms are searched in *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya* and contexts are noted.
- Step 3: Synonyms present in both *Shabdakalpadruma* and Classical texts are grouped and further *Nirukti* of synonyms are analysed.
- Step 4: Based on the specific synonyms, context, and *Nirukti*, interpretation has been done.
- Step 5: After the interpretation, synonyms are generally classified according to their significance under Physiology, Pathology and Treatment.

REVIEW OF LITERATURE:

Shabdakalpadruma mentions numerous paryaya for the term *Agni*. *Paavaka*, *Anala*, *Jataveda*, *Vahni*, *Havyavahana* etc denotes the *Agni*. *Samhita* utilizes these synonyms to help readers better comprehend the subjects.

- **Analah :**

Agni known as *Anala* is discontent even after receiving a substantial quantity of *kashta* (wood). [6] *Anala* word for *Agni* is quoted by *Charaka Samhita* in the context of *Jwara Chikitsa* [7], in *Takra prayoga* of *Arsha Chikitsa* [8] and in *Bhasmaka roga*. [9]

- **Chitrabhaanuh :**

The person who has different coloured beams is called *Chitrabhaanu*. [10] In *Sushruta Samhita*, *Chitrabhaanu* is stated in the *Mantra* (hymn) chanted for treating *Moodagarbha*. [11]

- **Dahanah :**

Agni which burns to ash is called as *Dahana*. [12] *Charaka Samhita* mentions *Dahana* in the *nidana* of *Agantuja shotha utpatti* [13], the qualities of *Kshaara*. [14] *Dahana* is one of the *Agantuja Nidana* for the *utpatti* of *Roga* [15] and in the *Chikitsa* of *Ardhavabedhaka*. [16]

- **Havyavaahanah :**

Havyavahana is the name of the *Agni* that accepts the offerings. *Sushruta Samhita* describes *Daivavyapashraya chikitsa* (spiritual treatments) in the treatment of *Graharoga*, where *Agni* is replaced with the term *Havyavaahana*. [17]

- **Hutaashanah :**

The *Agni* which burns the *Ghrītadi dravya* (Ghee etc objects) as sacrificial offerings is called as *Hutaashana*. [18] In *Sushruta Samhita* the term *Hutaashana* is mentioned in the context of *Doota Vijnaana*, [19] and In *Sampraapti* of *Jwara* [20].

- **Jaatavedaah :**

Jaataveda is the *Agni* which emerges during the birth of an individual and is present throughout. [21] Those which are born from *Agni* like *Veda*, *Dhana*, and *Karmaphala* are called *Jaataveda*. [22] *Sushruta Samhita* while explaining the preparation of *Churnaanjana yoga*, quotes the term *Jaatavedasi* instead of *Agni*. [23]

- **Jwalanah :**

Agni also known as *Jwalana* rapidly intensifies its energy with the assistance of *Vaata*. [24] *Sushruta Samhita*, while mentioning the *Arishta Lakshana*, [25] in the explanation of the *Dantanaadi Chikitsa* [26] and *Ashtanga Hridaya*, in the *Jwara sampraapti* brings up the term *jwalana*. [27] In *Pittaja Unmada*, as described in the *Ashtanga Hridaya*, the individual experiences unreal perceptions such as the terrifying fire called *Jwalana*. [28] While elucidating the *Samshodhana phala* also highlights the term *Jwalana* for *Agni*. [29]

- **Jyotih :**

The one that ignites the other objects along with igniting itself is called *Jyoti*. [30] The topmost part of the *Agni* is referred to as *Jyoti*. While explaining the *arishta lakshana*, *Ashtanga Hridaya* uses the word *Jyoti*. [31] In the *Poorvaroopa* of *Rajayakshma*, *Ashtanga Hridaya* mentions that the person sees the *Jyoti* falling from the mountains burning the trees spread over there in the dreams. [32] *Charaka Samhita* explains in detail regarding the *arishta lakshana* pertaining to reduced *Jyoti* in the body. [33]

- **Krishaanuh :**

Agni which digests the *Trina* and *Kashta* which are offered is called as *Krishaanu*. [34] In *Sampraapti* of

Atisara, Sushruta Samhita mentions the *Agni* as *Krishaanu*. [35]

• **Paavakah :**

Agni which can make unfavourable things to the favourable one is called as *Paavaka*. [36] The one who takes the food through the mouth is called *Paavaka*. [37] In the treatment of *Jwara, Ashtanga Hridaya* mentions *Paavaka* for *Agni*. [38] In the context of *Annavaha srotodushti nidana* (causes of *Annavahasrotas dushti*), *Paavaka* is getting hindered due to the *Atimatra Akaalaadi Bhojana* methods (faulty eating patterns) explained by *Charaka Samhita*. [39] In the context of *Snehana*, [40] Effect of *Langhana* as *Chikitsa* for *Jwara*, [41] and in the context of different conditions of *Agni dosha Charaka Samhita* highlights the term *Paavaka*. [42] In the *Sushruta Samhita*, Context of *Vidagdha avastha* of *Ahara paka* (Partially digested and partially undigested state of food), [43] *Pureeshaja Shoola* [44] and the *Raksha karma* for the *Skandagraha peedita bala* used the term *Paavaka* instead of *Agni*. [45]

• **Vahnih :**

Vahni is the one which facilitates the movement and holds the *Havis* (offerings) for the *Deva* (God). [46] It is *Vahni* that holds the *Havis* for the *Deva* and makes the movement possible. When describing the process of *Ahara avastha paka* (digestion) [47] and using an illustration to highlight the significance of *Swedana Karma* (sudation therapy) before *Shodhana* (purification therapy), *Charaka Samhita* refers to the *Agni* as *Vahni*. [48] The term *Vahni* is used to denote the *Agni* in the *Sampraapti* of *Udara, Phalashruthi* of the *Yoga* indicated in *Kaasaroga*.

❖ **Vaishwaanarah :**

The one who takes all the living beings from one *loka* (world) to another *loka* is referred to as *Vaishwaanara*. [49] The term *Vaishwaanara* is used in the treatment of *Chardi Atisara* by *Ayurveda Rasayana teeka* as an *Upama* (simile). [50] *Sushruta Samhita* used the term *Vaishwaanara* in the context of *Rakshaa karma* for the *Vranita*. [51]

Table No. 1: Synonyms of Agni used in different contexts with word meaning

Sl. No.	Synonyms	Chapter (Verse)	Meaning
1	<i>Analah</i>	<i>Charaka Samhita:</i> <i>Grahanidosha Chikitsitam Adhyay</i> (218), <i>Jwara Chikitsitam Adhyaya</i> (140) and <i>Arsha Chikitsitam Adhyaya</i> (83).	Discontent even after taking a large quantity of wood.
2	<i>Chitrabhaanuh</i>	<i>Sushruta Samhita:</i> <i>Moodagarbha Chikitsitam Adhyaya</i> (6).	A person with different coloured rays
3	<i>Dahanah</i>	<i>Charaka Samhita:</i> <i>Trishothiyam Adhyaya</i> (4), <i>Rasa Vimanam Adhyaya</i> (17), <i>Maharoga Adhyaya</i> (4) and <i>Trimarmiya Siddhi Adhyaya</i> (77).	Burning the impurities
4	<i>Havyavaahanah</i>	<i>Sushruta Samhita:</i> <i>Navagrahakriti Vijnaneeyam Adhyaya</i> (19).	Accepting the offerings
5	<i>Hutaashanah</i>	<i>Sushruta Samhita:</i>	Burns the sacrificial offerings

		<i>Vipareetavipareetaswapnanidarshaneeyam Adhyaya (15) and Jwara pratishedham Adhyaya (17)</i>	
6	<i>Jaatavedaah</i>	<i>Sushruta Samhita:</i> <i>Kriyakalpam Adhyaya (86)</i>	Present from the birth of an individual and obtained from the <i>Agni</i>
7	<i>Jwalanah</i>	<i>Ashtanga Hridaya:</i> <i>Unmada Pratishedham Adhyaya (11), Vamanavirechana Vidhim Adhyaya (60) and Jwara Nidanam Adhyaya (4)</i> <i>Sushruta Samhita:</i> <i>Mukharoga Chikitsitam Adhyaya (28) and Viparitaviparita dootashakunaswapna nidarshaniya Adhyaya (20)</i>	Escalates quickly with the help of <i>Vata</i>
8	<i>Jyotih</i>	<i>Ashtanga Hridaya:</i> <i>Vikriti Vijnaneeyam Shareeram Adhyaya (126), Rajayakshmedi Nidanam Adhyaya (13), Anujyotiyamindriyam Adhyaya (3).</i>	Igniting itself and ignites the other materials
9	<i>Krishaanuh</i>	<i>Sushruta Samhita:</i> <i>Ateesara Pratishedham Adhyaya (6).</i>	Digesting the woods and whatever offered
10	<i>Paavakah</i>	<i>Ashtanga Hridaya:</i> <i>Jwara Chikitsitam Adhyaya (26).</i> <i>Charaka Samhita:</i> <i>Srotasam Vimanam Adhyaya (12), Jwara Chikitsitam Adhyaya (151), Snehadhyaya (31) and Grahanidosha Chikitsitam Adhyaya (50).</i> <i>Sushruta Samhita:</i> <i>Annapana Vidhi Adhyaya (493), Gulma Pratishedha Adhyaya (136) and Skandagraha Pratishedha Adhyaya (13).</i>	Taking food from Mouth
11	<i>Vahnih</i>	<i>Charaka Samhita:</i> <i>Grahanidosha Chikitsitam Adhyaya (11), Vamana Virechana Vyapat Siddhim Adhyaya (12).</i>	Assists in the movement and holds the <i>Havis</i> for <i>Devata</i>
12	<i>Vaishwaanarah</i>	<i>Ashtanga Hridaya, Ayurveda Rasayana Teeka:</i> <i>Chardi Hridroga, Trishna Chikitsitam Adhyaya (21).</i> <i>Sushruta Samhita:</i> <i>Agropaharaneeyam Adhyaya (29).</i>	Takes a living being from One <i>loka</i> to another <i>loka</i>

3. DISCUSSION:

- **Analah :**

Anala is displeased with the abundance of food. *Agni* is being diminished in the pathogenesis of *Jwara*. When the *Langhana* is used in the *Jwara*, it causes *Jatharagni* to become *Anala*, which is unable to be satisfied by the

quantity of food which means *Agni* will be getting better in the *Jwara* patient. The term *Anala* is used in this context to convey the idea of moving from aversion to eating to consuming large amounts of food. Similarly in the *Arsha Chikitsa* to enhance the *Agni* to the level of *Anala* use of *Takra* is mentioned. In the case of

Bhasmaka roga, *Agni* will perform the *Paka* of *Shonitaadi dhatu* in the body if an adequate amount of food is not provided because of the *Atyagni* in the Body. In the classic, the term *Anala* is used to convey the *Agni's* discontent with the huge amount of food.

- **Chitrabhaanuh:**

Aditya Deva who has the *Agni tatwa* is prayed as *Chitrabhanu* at the time of delivery of the foetus which is in breech presentation in the womb. Chanting the *mantra* is a sort of prayer to *Aditya Deva*, who is believed to protect the foetus during obstructed labour.

- **Dahanah:**

Agni, when it causes burning is referred to as *Dahana*. When there is contact with fire, it can lead to the manifestation of *Shotha* (swelling) due to its burning property. Similarly in *Kshara karma* burning of the tissue happens when applied to the targeted area of the body. In the treatment of *Ardhavabhedaka* also, *Agni Karma* is described as *Dahana Karma* which is performed by applying heat to the *Lalata* (forehead) and *Shankha Pradesha* (temporal region), which helps in reducing pain. In all the contexts where the process of burning is emphasized, the term *Dahana* is used instead of *Agni*.

- **Havyavaahanah:**

Homa is a measure of *Daivya vyapashraya chikitsa*, particularly in the *Bala Graha roga chikitsa*, which should be performed using the *Gandha Dravya*. These *dravya* are offered to *Agnideva* to help in curing the illness. *Ashtanga Sangraha* uses the term *Havyavahana* to describe the *Agni's* divinity.

- **Hutaashanah:**

In the context of *Arishta, Doota* reporting to the *Vaidya* when he is in *Dakshina* direction and Kindling the fire are the indicator that death is imminent. In the *samprapti* of *Jwara*, The *Hutashana* is getting reduced as its *jwala* are dispersing to extremities of the body. In all these contexts *Deha* or a part of *deha* is sacrificed to *Agni*. Here, *Hutashana* is more appropriate than *Havyavahana* since something is considered a sacrifice for the *Agni*.

- **Jaatavedaah:**

In the context of the preparation of *Churnanjana*, 8 parts of *Souveeranjana, Tamra, Suvarna* and *Rajatha* each 1 part i.e. Total of 11 parts of *Dravya* are kept in the *Mruth kalpita moosha* and kept in the *Angara rashi* made by *Khadira, Ashmanta, Goshakrit* etc. When the *moosha* is kept inside the *Rashi* and *Agni* is enhanced using *Sarpi* results in the *Churnanjana Yoga*. Here the *Churnanjana* is born from the *Agni*. Hence the term *Jatavedasi* is used instead of *Agni*.

- **Jwalanah:**

The term *jwalana* is used to represent the *Agni* when its quick actions are to be focused. The manifestation of the *Jwara* will be so quick when *Jwalana* rises rapidly from the *Paktisthana*, spreading intense heat throughout the entire body. This sudden surge of internal fire overwhelms the body's natural balance, leading to an acute febrile condition. In the treatment aspect, The *Agni karma* should be carried out quickly, especially in the *Dantanadi chikitsa*. In the *Samshodhana Phala Jatharagni* can get back to its normalcy very fast when *Samsarjana Krama* is followed as per the *Avastha* of *Shuddhi*. Wherever the Fast

kindling of *Agni* is required classics have mentioned the term *Jwalana*.

- **Jyotih:**

Agni burns itself and sets fire to other objects to burn is *Jyoti*. When there is a lack of air and fuel, *Jyoti* gets off. When this phenomenon occurs in the residence of the *Atura*, The life of *Atura* is in danger. *Agni* is burning itself, and as *Atura* passes away, it burns the *Atura* as well. Under the *Poorvaroop* of *Rajayakshma* person sees the *Agni* burn the trees that are falling from the *Giri* (mountains) in the dreams. The person who always has the *anu jyoti* in the body will have agitated mind, diminished lustre and dies within an year. Body lustre as *arishtha lakshana* can be seen which is because of *agni*. *Jyoti* is hence more appropriate in these situations rather than *Agni*.

- **Krishaanuh:**

Agni responsible for digesting and assimilating food is referred to as *Krishanu*. In the *samprapti* of *Atisara*, *Krishanu* becomes diminished due to the *Ap Dhatu* in the body, leading to improper digestion and assimilation of food. Hence, the term *Krishanu* is specifically used to highlight the functional aspect of *Agni*.

- **Paavakah:**

Agni taking the food from the mouth is *Pavaka*. Reduced *Agni* during the *Jwara* can take the food after six days as we offer *Samith* to *Agni* in *Yajna Yaga* etc. *Dushti* of *Annavaha Srotas* occur when a huge amount of food is taken in improper time, unhealthy foods lead to *Agni Vaigunya* termed as *Pavaka Vaigunya*. A substantial amount of *Accha Sneha* should be administered orally to individuals with *Uttama Agni*

Bala. When discussing the intake of food or medicine through the oral route, or diseases arising from such intake is expressed, *samhita* enlightens the word *Pavaka* instead of *Jatharagni*. From another perspective as a method of *Daivavyapashraya Chikitsa* for the *Graha roga* in the paediatric age group, *Raksha karma* makes the *Baala* blessed by making the unfavourable condition into the favourable one. Hence *Agni* is highlighted as *Pavaka* in these contexts.

- **Vahnih:**

Agni associated with movement is called *Vahni*. Wet wood is given fire i.e. *Swedana karma* facilitates the movement of water molecules. In the phase of *Katu Avasthapaka*, *Ahara* is moving in the digestive tract. The term *Vahni* is used in the *Vyadhi* which occurs due to the hampering of the *Dosha gati* like *Udara*, *Kasa* by *Charaka Samhita*. *Agni* in association with the movement is to be depicted the word *Vahni* is used.

- **Vaishwaanarah:**

As moving from one *Loka* to another *loka* is explained by the term *Vaishwanara*, likewise the *Kashaya* prepared out of seeds of *Amra* and *Bilva* with *Madhu* and *Sharkara* as *Anupana* effectively alleviates *Cchardi* and *Atisara* promoting digestive balance and reducing the likelihood of reoccurrence of the *Vyadhi*. *Vahni* is not mentioned though movement is associated here. It may be due to highlighting the complete cure of disease using the *Kashaya Yoga* mentioned. To take away the *Vrana* from the person that is to enhance the healing of the *Vrana* in the person *Raksha karma* should be carried out in the *Vranitagara*. *Agni* is praised as the

Vaishwanara in the *Mantra* mentioned for the *Homa* as the *Daivyavyapashraya Chikitsa*.

Synonyms for *Agni* used in various contexts, can likely be categorized under three perspectives as mentioned in Table 2.

Table No. 2: Categorization of Synonyms of Agni

Physiology	Pathology	Treatment
<i>Jaatavedaah</i>	<i>Analah</i>	<i>Chitrabhaanuh</i>
<i>Paavakah</i>	<i>Dahanah</i>	<i>Havyavaahanah</i>
<i>Vahnih</i>	<i>Hutaashanah</i>	<i>Jaatavedaah</i>
	<i>Jwalanah</i>	<i>Jwalanah</i>
	<i>Jyotih</i>	<i>Vaishwaanarah</i>
	<i>Krishaanuh</i>	

4. CONCLUSION:

In classical texts, particularly in traditional Indian knowledge systems like *Ayurveda*, the use of synonyms plays a crucial role. One of the reasons for employing synonyms is to ease the challenge of pronunciation or understanding of complex and unfamiliar terms. This is particularly significant in *Samhita*, where philosophical, medical, and spiritual concepts are conveyed in a dense and often symbolic language.

As treatment depends on *Agni*, it is given numerous synonyms according to context. *Agni* is not just the digestive fire; it may be the burn, *Devata*, Ignition etc. The rich use of synonyms in *Ayurveda* texts, especially when referring to concepts like *Agni*, serves to illustrate the multi-dimensional nature of such terms. Each synonym adds a layer of meaning, which can only be understood fully when one considers the specific context in which it appears. For instance, when discussing the function of digestion, *Agni* refers specifically to metabolic processes, whereas in a

spiritual or ritual context, *Agni* might refer to a divine force or energy.

Thus, in the study of *Samhita* and other classical texts, paying attention to synonyms and their context not only makes the material easier to comprehend but also reveals deeper insights and practical applications.

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