

A Detail Study on the Role of Most Clinically Important Organ Jihwa(Tongue) in Ayurveda

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Abstract

Acharya Shusruta, Charaka, and Vagbhata each discussed Shareerasthana independently in their own samhitas, emphasising the value of Rachana Sharira understanding. Physicians who wish to be perfect in the field of life science must be flawless in human anatomy. Every organ in the body is vital in its own right. Sense organs are important among them. Jihwa is an Indriya among Panchendriya, according to Ayurveda. Indriyas can sense their objects only when they are supported by the mind, which is how information is viewed or memorised. Human sense organs have receptors that convey information to suitable locations within the nervous system via sensory neurons. A healthy tongue is vital for an individual's physical as well as social wellness.

Keywords:-Jihwa Sharir, social wellness, Panchendriya, Acharya Shusruta, Shareerasthana

INTRODUCTION

Ayurveda names the Panchendriyas as chakshu, ghrana, karna, twacha, and rasana (jihwa). According to current science, there are five sensory organs: eyes, nose, ear, skin, and tongue. Indriyas can sense their objects only when they are supported by the mind, which is how information is

viewed or memorised. The life is universally held by Shariraindriya, Satwa, and Aatma.

One of the Indriyas is Jihwa/Rasana.

Depending on its kriya, Ayurveda classifies it as a dnyanendriya or a karmendriya.

According to Charaka, it is a buddhi indriya.

Jihwa is the only indriya that falls under all three categories.

Jihwa's principal function is rasagrahana.

As a result, it is known as Rasanendriya.

Vaakutpatti, or Vaagindriya, is its secondary function.

We may also consider jihwa to be a sparshanendriya since every foreign element that comes into touch with jihwa can be sifted out and avoided ingestion. There are several disorders that affect the tongue.

Some Ayurvedic remedies include jihwakantaka, jihwashopha, and others. According to contemporary research, a broad variety of tongue illnesses exist. CA of the tongue, glossitis, baldtongue, ankyloglossia, ageusia, and so on are a few examples. Ayurvedic literature has information regarding jihwa and its significance, however it is scant and dispersed.

The descriptions are succinct

Jihwa, together with its rachana, kriya, roganidana, and swasthavritta, is not covered in a single chapter of ayurvedic granthas. Tongue has a high diagnostic value. In many disorders, it is the primary location of inspection. Jihwa According to Ayurveda, a tool for investigation. This is why it is stated in the ashtavidha and trividharogipareeksha.

Regardless of the patient's disease or absence thereof, all clinicians should examine the tongue shape, colour, coating, texture, and movement.

Before proceeding with diagnosis and therapy of any organ condition, understanding of sharer rachana and kriya is required.

A thorough understanding of Jihwa's prakruta sharir would help us grasp the vikruti.

As a result, the line of management may be correctly created.

As a result, a conceptual analysis of JihwaSharira in Ayurveda is conducted using all known Ayurvedic sources.

Materials and methods: The references are gathered from available Ayurvedic Samhitas.

The references are meticulously gathered, inspected, analysed, and debated before drawing conclusions.

Discussion:

Jihwanirmiti/utpatti (Jihwa Formation):

According to Sushruta, Shukrashonita proceeds via sammoochana in garbhashaya by merging with aatma, prakruti, and vikara, resulting in garbha.

Panchamahabhutas, with their distinct functions, cause the embryo to grow and reach a certain bodily form with various organs such as hasta, pada, jihwa, ghrana, karna, nitamba, and so on. The foetal body is made up of six parts: four limbs, a trunk, and a head.

Acharya Sushruta specifically discussed tongue growth in the garbhavasthait self.

Panchamahabhutas are essential in the development of each organ in the garbhautpatti.

Jihwa is described as a matrujaavayava.

Mother is said to be the source of all soft organs.

Jihwa is a soft organ formed primarily of rakta and mamsa that is supposed to be matruja.

It is also claimed that the intellect and all sense organs are descended from aatma.

Asjihwa is one of the sense organs, and it is aatmaja.

As a result, we may regard Jihwa to be a matrujaavayava with aatmaja bhava.

When kapha, Rakta, and Masa are metabolised inside the belly (by vata and pitta), the best component (saarabhaga) forms the tongue, much as pure gold is created by heating it and blowing air on it.

Jihwa belongs to the matrujaavayava clan.

It has a predetermined form and size.

Because it is made of Drava and Ghana dhatus.

Because of the kaphadosha, it possesses sthiratva properties.

Jihwa is one of the mukhavayava, according to Yogaratnakara.

As a result, it is inserted in the oral cavity (mukha). Acharya Charaka described Jihwa as a mukhavayava. When listing the panchaindriyaadishatana, buddhiindriya and karmendriyajihwa is stated. Sojihwa is both a buddhiindriya and a karmendriya, as well as an adhishtana. While discussing the examination of the kid to determine his/her life duration, Charakacharya specifies the signs and symptoms of children who have a lengthy life span. Jihwa is stated among them in such a way that it should have adequate length and width, be smooth, thin, and gifted with natural colours. This is considered the standard swaroopa of jihwa.

Role of Panmahabhuta in Jihwa Nirmiti:

Comprehending the function of Panmahabhuta (prithvi, aap, teja, vayu, and akasha) in foetal development and subsequently on has made understanding this intricate evolution of the human body easier in Ayurveda. The major panmahabhuta in Jihwa development is Jala (aap) mahabhuta.

According to Charakacharyaopines, the five sense faculties are inferred from their

five different actions, which serve as agents for the manifestation of buddhi and are made up of all five mahabhutas with one mahabhuta as a major factor in each (intellect).

As a result, aapmahabhuta dominates rasanendriya in order to comprehend rasa dnyana.

According to Sushrutacharya, the components derived from jala are the sense of taste and the organ of taste (rasanendriya). Fluids, weight, coldness, unctuousness, and semen are all examples of this. Acharya Vaghatta, while explaining bhautikasharira, in human body from aapmahabhuta are the jihwa, rasa, fluids and moisture are produced.

Kashyapacharya also mentioned that rasa and rasanendriya is made of jaliya component of panmahabhuta.

The main panmahabhuta component involved in formation of jihwa (rasanendriya) has been emphasized as aapmahabhuta by Acharya- Charaka, Sushruta, Vaagbhata and Kashyapa.

Peshi related to Jihwa:

According to Sushruta, the human body has 500 Mamsapeshi, one of which is in

jihwa. A detailed explanation of each jihwa muscle is not provided in Ayurveda, as stated by current science. Ayurveda only specified one peshi in jihwa.

Jihwa=rasanendriya:

Rasanendriya refers to the indriya in jihwagravarti that is used for rasa grahana (rasana) iÉMüü.xÉ.xÉÔ 11

That located in jihwa is known as bodhaka (kapha), for it helps taste perception. A.¾èù.xÉÔ 12/17

Jihwa is rasanendriya's adhishtana.

Rasanendriya's goal is rasa, and rasa dnyana is the rasanendriyabuddhi. When madhuradianna dravyas, dravas, and so on are put above jihwa, they come into touch with the bodhakakapha, which has adhisthana in jihwa. Rasabodhana karma starts here. After then, rasavahadhamani transports information to the higher centres of the brain with the aid of vaayu. Rasa perception happens as a result of the engagement of manas and aatma.

Jihwa = Vaagindriya (one among Karmendriyas):

Acharya Charaka highlighted the five karmendriyas in katidhapurushiyamshareeram; hasta, pada, guda, upastha, and vaagindriya. Jihwa is

one of them, and it is known as vaagindriya (organ of speech). And there are two kinds of vaak: satya and asatya. Satya is jyoti (light), whereas asatya is tama (darkness) (darkness). People have been aware of the value of speech since the Vedic period.

Four representations of vaani/vaak are read in the Rig-veda and yoga science-

1. Para
2. Pasyanti
3. Madhyama
4. Vaikhari.

Three of them are concealed, and the fourth is discovered. Vaikhari is the sthoolavaani that is located on Jihwa. This is genuine speech. This allows one to converse with others. The principal picture of this discourse is hidden at the umbilicus. It ascends to the heart, then via the neck to the tongue. It takes the form of genuine discourse here.

God and humans, according to Gaudapadatika, recite hymns, poems, and so forth with Vaagindriya (organ of speech).

Some letters produced with the help of Jihwa-

1. The 'ka' vargaaksharas are produced by the union of root of the tongue with upper jaw.
2. The 'cha' vargaaksharas are produced by union of dorsum of the tongue with upper jaw.
3. The 'tha' vargaaksharas are produced by union of tip of the tongue with the roots of the teeth.
4. Some Sanskrit letters starting with 'A', 'OU', r, rretc are produced by the vibrations of the structures like tongue, lips etc.

Letters –parts of tongue involved:

Letters	Part of tongue
Kavarga	Root of tongue
Cha varga	Dorsum of tongue
Thavarga	Tip of tongue
A,ou,r,rretc	Vibration of tongue

These are the Ayurvedic references to jihwa as a vaagindriya that we find. There are several references and explanations in current publications about the role of the tongue in speech production. The tongue is regarded as a key organ of speaking.

Jihwa= as Sparshanendriya: We may also regard Jihwa as a Sparshanendriya since

any foreign material (eg.hair,pinetc) that comes into touch with jihwa can be sorted out and prevented from being consumed. It safeguards.

Jihwapreekshana in Ashtavidha Rogi Pareeksha:

Jihwa is named among the ashtavidharogipareeksha.

Jihwa should be checked on every patient. Swaroopa, Varna, etc. should be investigated.

If we know the prakrutajihwa, we can understand the vikrutajihwa by scrutinising it.

If thenjihwa contains vatakopa, it will be sheetala (cold in nature), kharasparsha (rough in texture), and sphutita (cracked).

It appears reddish and black due to pitta kopa.

Because of kaphakopajihwa, shweta (white) and pischila are formed (slimy).

Jihwa turns blackish in sannipatajadoshakopa, and there is pricking discomfort connected with shushkata.

In Trividha Rogi Pareeksha-Among the trividharogipareeksha (darshana, sparshana, prashna), Acharya Bhavaprakasha mentions jihwapareeksha under darshanapareeksha in Rogipareekshaprakaranam.

The following references are provided

1. Jihwa, like shakapatra, is rooksha (dry) and sphutita (cracked) in vataprokopa.
2. Jihwa becomes raktashyavavarna in pitta prakopa (reddish and black in colour)
3. Jihwa will be aalipta (coated), aardra (wet), and white in kaphaprakopa.
4. In contrast, it is noted to be paridagdha (burned), kharasparsha (rough), and krishnavarna (blackish) in tridoshaprakopa.
5. If dvidoshaprakopa exists, lakshanas would be noticed based on the participation of prakupitadoshas.

The above statement emphasises the significance of jihwapareeksha.

It is stated that a Vaidya who is unable to diagnose the patient using the lakshanas of nadi,mutra,jihwa,etc., would kill the patient soon and is not effective in his job.

Thus, ayurvedic literature indicates that jihwa is also useful in diagnosis.

CONCLUSION

1. We find fragmented information regarding jihwa in early ayurvedic writings.
2. Jihwa is called Rasanendriya because, as an organ of speech, it perceives Rasa and Vaagindriya.
3. Jihwa is one of the ekadashaindriyas, as stated in the development of indriya.
4. Although the embryological development of jihwa is not specifically addressed in Ayurveda, Sushruta believes that evolution of all organs begins in the third month of embryo and ends in the seventh month.
5. Jihwa has its own panchabhautikatva, tridoshasambanda and peshisambanda.
6. It is one of avedhyasira, dasajeevitadhamani, and septasevani.
7. The role of mana in the perception of rasa dyana is examined and understood using current terminology.

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8. Rasadyana requires sannikarsha of rasanendriya, aatma, mana, and rasa. Chapter 1, Shloka no.19; Chapter Shloka no 28.
9. Ayurvedic writings also have Jihwagataarishtalakshanas. 3. Ashtanga Hridya by Kaviraj Gupta, Chaukamba Krishnad as Acadamey, 2005, Sharira sthana, Chapter 3 Shloka no.3 ; Suthra Sthana Chapter 12 Shloka no.17.
10. According to ashtavidharogi pareeksha, Jihwa should be tested for rogi pareeksha. 4. Tarka Sangraha by Sri. Motilal Banarasi Das, Delhi, Reprint 1991.
11. Jihwa is emphasised in Ayurveda as Dyanendriya and Karmendriya, with synonyms rasanendriya and vaagindriya. 5. Bhava Prakasha by Sri .Brahmashankara Misra, Sri. Rupalalaji Vaisya, Chaukamba Varanasi, 2012, Poorvardh Chapter 7 Shloka no 1.
12. While jihwa is regarded as a major indriya in Ayurvedic literature, no clear explanation of its rachana and kriya is provided. 6. Sushruta Samhita by Prof. G.D.Singhal and Colleagues, Chaukamba Sanskrit Pratishtan, 2007 2nd Edition. Sharirasthana Chapter 5, Shloka no. 3, Shloka no.37
13. Jihwa is a clinically important organ, and arishtalakshanas have been discovered in relation to it.

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