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RESEARCH ARTICLE

A CONCEPTUAL STUDY OF JIHWA SHARIR(TONGUE) IN AYURVEDA

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Abstract

Acharya Shusruta, Charaka and Vagbhata mentioned Shareerasthana separately in their respective samhitas; for giving importance to the knowledge of RachanaSharira. Physicians who wants to become perfect in the field of science of life must be perfect in the science of Human Anatomy. Every organ in the body is important in its own way. Among those, Sense organs play a crucial role. According to Ayurveda, Jihwa is an Indriya among Panchendriya. Indriyas are capable in perceiving their objects only when they are supported by mind, through which the knowledge is perceived or memorized. The human sense organs contain receptors that relay information through sensory neurons to appropriate places within the nervous system. A healthy tongue is essential for the physical fitness as well as for the social fitness of an individual.

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Introduction:-

Ayurveda mentions, chakshu, ghrana, karna, twacha and rasana(jihwa) as the Panchendriya's. According to modern science, those are sense organs which are five in number; Eyes, Nose, Ear, Skin and Tongue. Indriyas are capable in perceiving their objects only when they are supported by mind, through which the knowledge is perceived or memorized. All Shariraindriya, Satwa and Aatma unanimously holds the life.

Jihwa /Rasana is one among the Indriyas. Ayurveda consider it as a dnyanendriya and also as a karmendriya depending on its kriya. It is a buddhiindriya according to charaka. Jihwa is the only indriya which is considered under all the three. Rasagrahana is the primary function of jihwa. So it is called as Rasanendriya. Its secondary function is, vaakutpatti, and so called Vaagindriya. We can also consider jihwa as a sparshanendriya because if any foreign material (eg. hair, pin etc) when comes in contact with jihwa, it can be sorted out and can prevent its ingestion.

There are enumerable diseases affecting tongue. Some told in ayurved includes jihwakantaka, jihwashophaetc. A wide range of tongue diseases are seen according to modern science. Like CA of tongue, glossitis, bald tongue, ankyloglossia, ageusia etc are a very few among them.

Materials about jihwa and its importance are available in ayurvedic literature; but it is insufficient and in scattered form. Descriptions are brief.

Jihwa with its rachana, kriya, roganidana and swasthavritta is not available together in a single chapter in ayurvedic granthas. Tongue has a great diagnostic importance. Its the key site of examination in many diseases. Jihwa

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is a tool for examination according to Ayurveda. That is the reason why it is mentioned in ashtavidha and trividharogipareeksha.

Regardless of patient's illness or lack of illness; examining the tongue shape, colour, coating, texture, how it moves etc should be done by all physicians. To treat the disease of any organ, before going into diagnosis and treatment, the knowledge of sharirachana and kriya is inevitable. Thorough knowledge of prakrutasharir of Jihwa will make us to understand the vikriti. There by, line of management can be designed properly.

Therefore a conceptual study of JihwaSharira in Ayurveda is made with all available references from Ayurveda.

Materials and methods:-

Available Ayurvedic Samhitas are used for collecting the references.

The references are collected, observed, analysed and discussed thoroughly and drawn conclusion.

Discussion:-

Jihwanirmiti/utpatti (Formation of Jihwa):

According to Sushruta, Shukrashonita undergoes sammoochana in garbhashaya by combining together with aatma, prakruti and vikara which results in garbha. Panchamahabhutas with its respective function makes the embryo grow and to attain a particular body shape with different organs like hasta, pada, jihwa, ghrana, karna, nitamba etc. The foetal body has six parts- Four limbs, Trunk and Head

Acharya Sushruta clearly mentioned the development of tongue in the garbhavasthaiself. Panchamahabhutas play a crucial role in the garbhautpatti and specifically in development of each organ.

Jihwa is as a matrujaavayava. All soft organs are mentioned to be derived from mother. Jihwa is a soft organ which is especially made of rakta and mamsa which is said to be matruja.

It is also being told that mind and all sense organs are derived from aatma. So, asjihwa is one among the sense organs it is aatmaja. Thus we can consider jihwa is a matrujaavayava with aatmaja bhava.

When kapha, Rakta, mamsa are metabolized inside the abdomen (by vata and pitta), the best part of them (saarabhaga) forms the tongue, just as pure gold is obtained by heating it on fire and blowing air on it. Jihwa is a matrujaavayava. It has a fixed shape and size. As it is made of both Drava and Ghana dhatus. It has sthiratva property due to kaphadosha.

According to Yogaratnakara, Jihwa is one among the mukhavayava. So it is placed in the oral cavity (mukha).

Acharya Charaka mentioned, jihwa as a mukhavayava. While enumerating panchaindriyaadishtana, buddhiindriya and karmendriyajihwa is mentioned as one among them. So jihwa is a buddhiindriya as well as a karmendriya and is also an adhishtana. Charakacharya while mentioning the examination of the child to ascertain his/her life span, signs and symptoms of children having long life span is specified. Among them jihwa is mentioned in such a way that, it should have proper length and breadth, should be smooth, thin and endowed with natural colours. This is considered to be the normal swaroopa of jihwa.

Role Of Panchamahabhuta In JihwaNirmiti:

In Ayurveda, understanding this complex evolution of human body has been made easy by knowing the role of Panchamahabhuta (prithvi, aap, teja, vayu and akasha) in foetal development and further on. Jala (aap) mahabhuta is the predominant panchamahabhuta in the development of Jihwa.

Charakacharya opines, the five sense faculties, made of all the five mahabhutas with one mahabhuta as a predominant factor in each, are inferred from their five respective action which serves as the agents for manifestation of buddhi (intellect). Therefore, aapmahabhuta is predominant in rasanendriya to perceive rasa dnyana.

As per Sushrutacharya, the components derived from the jala are the sense of taste along with organ of taste (rasanendriya). Fluids, heaviness, coldness, unctuousness and semen can also be included under this.

Acharya Vaghata, 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 panchamahabhuta.

The main panchamahabhuta 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, there are 500 Mamsapeshi in human body, out of which one in jihwa. Detailed description about each muscles of jihwa is not available in Ayurveda, as explained in modern science. Ayurveda mentioned only one peshi in jihwa.

Jihwa=rasanendriya:

The indriya which is meant for rasa grahana and present in jihwagravarti is known as Rasanendriya (rasana) $\hat{E} \hat{O} 11$

That located in jihwa is known as bodhaka (kapha), for it helps taste perception. $A. \hat{E} \hat{O} 12/17$

Jihwa is the adhishtana of rasanendriya. Rasa is the object of rasanendriya and rasa dnyana is the rasanendriyabuddhi. When madhuradiannadravyas, dravasetc are placed over jihwa, it comes in contact with the bodhakakapha, which is having adhisthana in jihwa. Rasabodhana karma starts here. There after it is carried by rasavahadhamani with the help of vaayu, to the higher centres in brain. Along with the involvement of manas and aatma, ultimately perception of rasa occurs.

Jihwa = Vaagindriya (one among Karmendriyas):

Acharya Charaka, 'in katidhapurushiyamshareeram' adhyaya mentioned the five karmendriyas; hasta, pada, guda, upastha and vaagindriya. Jihwa is one among those and it is referred as vaagindriya (organ of speech). And vaak is of two types, satya and asatya. Satya is jyoti (light) and asatya is tama (darkness).

From vedic-era people were conscious about importance of speech. In Rig-veda and yoga science, four images of vaani/vaak are read-

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

Three of them are hidden and the last is realized. Vaikhari is located on jihwa and it is the sthoolavaani. This is real speech. With this, one can communicate with other. Hidden primary image of this speech is at umbilicus. It reaches upwards towards heart and through neck then to tongue. Here it takes expression of real speech.

According to Gaudapadatik God and Humans chant hymns, verses etc with Vaagindriya (organ of speech). According to Gaudapadatik God and Humans chant hymns, verses etc 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 involved |
|----------|-------------------------|
| Kavarga | Root of tongue |
| Chavarga | Dorsum of tongue |
| Thavarga | Tip of tongue |

| | |
|-------------|---------------------|
| A,ou,r,retc | Vibration of tongue |
|-------------|---------------------|

These are the Ayurvedic reference we get about jihwa as a vaagindriya. In modern texts there is ample of references and explanations regarding the role of tongue in articulation of speech. Tongue- is considered as an important organ of speech.

Jihwa= as Sparshanendriya:

We can also consider Jihwa as a Sparshanendriya because if any foreign material (eg.hair,pinetc)when comes in contact with jihwa,it can be sorted out and can prevent its ingestion.It protects.

Jihwapareekshana in rogi pareeksha:

In AshtavidhaRogiPareeksha

Among the ashtavidharogipareeksha,Jihwa is also mentioned.In every patient jihwa should be also examined.Swaroopa,varnaetc should be examined.If we know the prakrutajihwa,by examining the vikrutajihwa can be understood.

If there is vatakopa,thenjihwa will be sheetala(cold in nature),kharasparsha(rough in texture) and sphutita(cracked).Because of pitta kopa it can be seen reddish and dark.Because of kaphakopajihwa becomes shweta(white) and pishchila(slimy).In sannipatajadoshakopa, jihwa becomes blackish and there will be pricking pain associated with shushkata.

In TrividhaRogiPareeksha-Among the trividharogipareeksha (darshana, sparshana, prashna), jihwapareeksha is also mentioned under darshanapareeksha,by Acharya Bhavaprakasha,inRogipareekshaprakaranam.References are given below-

In vataprokopa, jihwa is seen rooksha (dry) and sphutita (cracked) like shakapatra.In pitta prakopa, jihwa becomes raktashyavavarna (reddish and black in colour)In kaphaparakopa, jihwa will be aalipta (coated), aardra (moist) and white.Whereas in tridoshaparakopa, it is seen to be paridagdha (burned), kharasparsha (rough) and krishnavarna (blackish) .If there is dvidoshaparakopa, lakshanas will be seen as per the involvement of prakupitadoshas.

The above reference highlights the importance of jihwapareeksha.It is mentioned that,a Vaidya who is not able to diagnose through the lakshanas of nadi,mutra ,jihwaetc,will kill the patient soon and such a Vaidya is not successful in his profession.

Thus ayurvedic literature shows that jihwa is an important aid in diagnosis also.

Conclusion:-

1. In original ayurvedic texts we get scattered informations about jihwa.
2. Jihwa is called Rasanendriya because it perceives Rasa and Vaagindriya as it is an organ of speech.
3. While explaining evolution of indriya it is described that jihwa is one among ekadashaindriyas.
4. Embryological development of jihwa is not separately mentioned in Ayurveda,but sushruta opines that evolution of all organs begins in the third month of embryo and completes at about seventh month.
5. Jihwa has its own panchabhautikatva, tridoshasambanda and peshisambanda.It is one among avedhyasira,dasajeevitadhamani,saptasevani.
6. Role of mana in perception of rasa dyana is reviewed and interpreted with modern.To obtain rasadyana, sannikarsha of rasanendriya,aatma,mana and rasa is required.
7. Jihwagataarishlakshanas are also available in ayurvedic texts.
8. Jihwa is considered to be examined for rogi pareeksha,according to ashtavidharogipareeksha.
9. Ayurveda has given emphasis of Jihwa as Dyanendriya and Karmendriya, so given with synonyms rasanendriya and vaagindriya.
10. Though jihwa is considered as an important indriya in ayurvedic literature, no adequate description regarding rachana and kriya of the same is available.So references showing the vitality of jihwa is collected from different samhitas and brought together.
11. Jihwa is an organ to be examined because of its clinical importance, even arishlakshanas are found in relation with it.

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