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An Appraisal on *Jihwa Pareeksha*

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ABSTRACT

Perception of taste by the taste buds is the function of *Jihwa* (Tongue). *Jihwa* is an *adhithana* for two *indriyas*; *Rasanendriya* which is responsible for perception of taste by *Jihwa* (Tongue) and *VagIndriya* serve the function of *vaak*. The function of perception of taste and understanding the taste is performed by the *Bodhaka Kapha* present in *Jihwa* (Tongue). *Jihwa* is predominant with *AapMahabhuta*. State of *Jihwa* (Tongue) plays an important role in clinical examination to understand the various changes exhibited by *Jihwa*(Tongue). It reflects the digestive system and metabolic conditions of the disease also it reveals the information regarding imbalance of *dosha*. *Acharyas* have given unique methods of examination called *Pareekshas* and *Jihwa Pareeksha* (Tongue examination) is one among the *Asta Sthana Pareeksha*. *Jihwa Pareeksha* helps to diagnose the diseases in early stages of the diseases. It is a key factor in determining the various conditions of diseases and overall health of the body.

KEYWORDS

Jihwa, Jihwa Pareeksha, Rasanendriya



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INTRODUCTION

Shareera is composed of *shadargas* i.e. *Urdhwanga*, *Madhyama-sharira*, *Urdhwashakha* and *Adho-Shakha*¹. *Jihwa* (Tongue) is one among the *Prathyangas* mentioned under *Urdhwanga*². *Jihwa* (Tongue) is also identified as *Rasanendriya* and one among the *Pancha indriyas*³. Further, it is the *adhithana* for two *indriyas*; *Rasanendriya*³ (Organ of taste perception) and *Vagindriya*⁴ (Organ of Speech). It is one among *Jyanendriya* and serves the function of *Rasa-Grahana*. It is also one among *Karmendriya*⁵ and serves the function of *vaak*. It is the abode of *Bodhaka Kapha* responsible for perception of taste⁶.

Perception of taste is an important function of tongue⁷, changes in and on the tongue is exhibited in different clinical and metabolic disturbances. *Jihwa* (Tongue) is the reflector of digestive system. Hence, examination of *Jihwa* (Tongue) is followed as a routine procedure in clinical examination. In *Ayurveda*, examination of *Jihwa* (Tongue) finds a special place among *Asta Sthana Pareeksha* (Eight fold examination) explained by *Yogaratanakara*.

MATERIALS AND METHODS

Review of literature connected to *Jihwa Pareeksha* (Tongue examination) from *Ayurveda* classics with its commentaries.

DISCUSSION

Jihwa (Tongue) is one of the *avayava* of *mukha*⁸. According to different *acharyas* the normal color of *Jihwa* is *rakta varna*⁹ (Color of blood), *Patala Pushpa Varna* i.e. *shweta rakta varna*¹⁰ (Color of flower of *stereospermum suaveolens*- whitish-red color) and *snigdha rakta varna*¹¹ (Unctuous red color). Various synonyms are ascribed to *Jihwa* in different *Ayurveda* classics like, *rasajna*, *rasana*¹², *Rasala*, *Sudhasrava*, *Rasika Rasanka* (*Sabdaratnavali*), *Rasa*, *Lola*, *Rasala*, *Lalana*¹³ (*Jatadhara*) (*Sabda Kalpa druma*).

Jihwa (Tongue) is derived as *Matruja Avayava*¹⁴ with *Aap Mahabhuta* dominance¹⁵ and it is developed from the essence of *Kapha*, *Sonita* and *Mamsa*¹⁶. It is made up of two *Mamsa Peshi*¹⁷. It is supplied by two *dhamanis*¹⁸ and thirty six *siras*. Among thirty six *siras*, two are responsible for taste perception and two for speech¹⁹. *Jihwa* (Tongue) with proper length and breadth, thin and smooth texture and endowed with natural color is considered as *Dhirghayu Balaka Lakshana*²⁰.

Different pathological conditions of *Jihwa* explained by different acharyas:

Yogaratanakara has explained different features of *Jihwa* (Tongue) based on dominance of *dosha* in the context of *Jihwa*



Pareeksha (Tongue examination) under *Asta Sthana Pareeksha*. In dominance of *Vata Dosha*, *Jihwa* presents as *Sheeta* (Cold on touch), *Khara Sparsha* (Rough texture) and *Sputitha* (Cracks over tongue). In dominance of *Pitta Dosha*, *Jihwa* presents as *Rakta Varna* (Red color) and *Shyama Varna* (Dark blue color). In dominance of *Kapha Dosha*, *Jihwa* presents as *Shubhra* (Whitish color) and *Ati Pichchila* (Slimy). In *Dwandwaja Dosha*, *Jihwa* exhibits mixed features of two *doshas*. Further in

Sannipataja Dosha, *Jihwa* presents as *Krishna* (Blackish color), *Sakantaka* (Pointed over the surface of tongue) and *Shushka*²¹(Dry).

As mentioned earlier, *Jihwa* (Tongue) being a *Jyanendriya* its main function is *Rasa Grahana* (Perception of taste). Further, different *acharyas* have mentioned variations in perception of taste in different pathological conditions as below (Table no 1).

Table 1 Perception of taste in different pathological conditions according to different acharyas

S.No.	Asyata	Pathological Conditions	Context
1	<i>Madhurasyata</i>	<i>Purvaroopo of Rajayakshma</i>	<i>Cha.ni.6/13</i>
		<i>Purvaroopo of Prameha</i>	<i>Cha.chi.6/14 and cha.ni.4/47</i>
		<i>Roopa of Kaphaja Jwara</i>	<i>Su.utta.39/33</i>
		<i>Roopa of Kaphaja Grahani</i>	<i>Cha.chi.15/68</i>
		<i>Roopa of Kaphaja Chardi</i>	<i>Cha. chi.20/13</i>
		<i>Roopa of Kaphaja Trishna</i>	<i>Su.utta.48/10</i>
		<i>Roopa of Kaphaja Arochaka</i>	<i>Su.utta.57/5</i>
2	<i>Lavanasyata</i>	<i>Purvaroopo of Chardi</i>	<i>Ast.hru.ni.5/31</i>
		<i>Roopa of Pittaja Arochaka</i>	<i>Cha.chi.26/125</i>
3	<i>Katuasyata</i>	<i>Roopa of Pittaja Jwara</i>	<i>Su.utta.39/32 and cha.ni.1/24</i>
		<i>Roopa of Pittaja Pandu</i>	<i>Cha.chi.16/21</i>
4	<i>Tiktasyata</i>	<i>Roopa of Pitta Kaphaja Jwara</i>	<i>Ma.ni.2/17 and cha.chi.3/89</i>
		<i>Roopa of Pittaja Trishna</i>	<i>Cha.chi.22/14</i>
		<i>Roopa of Pittaja Kasa</i>	<i>Cha.chi.18/15</i>
		<i>Roopa of Pittaja Arochaka</i>	<i>Su.utta.57/4</i>
5	<i>Kashayasyata</i>	<i>Purvaroopo of Hikka</i>	<i>Ma.ni.12/5</i>
		<i>Roopa of Vataja Arochaka</i>	<i>Cha.chi.26/124</i>
		<i>Roopa of Vataja Jwara</i>	<i>Cha.ni.1/21</i>

Jihwa lakshanas are explained in different pathological conditions by different *acharyas* in *Ayurveda* classics as following

table provides a glimpse on this (Table no 2)

Table 2 *Jihwa lakshanas* in different pathological conditions by different acharyas

S.No	Lakshanas	Pathological Conditions	Context
1	<i>Jihwa Sushkata</i>	<i>Roopa of Trishna</i>	<i>Cha.chi.22/9</i>
2	<i>Jihwa Shosha</i>	<i>Roopa of Udakavaha Srotodusti</i>	<i>Cha.vi.5/8</i>
3	<i>Jihwa Lepa</i>	<i>Purvaroopo of Prameha</i>	<i>Cha.chi.6/13 and Su.ni.6/5</i>
		<i>Roopa of Kaphaja Amlapitta</i>	<i>Ma.ni.51/10</i>



4	<i>Jihwa Paridagdha and Khara Sparsha</i>	Roopa of Sannipataja Jwara	<i>Cha.chi.3/105</i>
5	<i>Jihwa Sphutana</i>	<i>Vataja Jihwa Roga</i> <i>Sannipataja Jihwa Roga</i>	<i>Yogaratnakara</i> <i>Yogaratnakara</i>
6	<i>Jihwa Stambha</i>	<i>Roopa of Vatavyadhi</i> <i>Visha Mishrita Anna Sevana</i>	<i>Ast.hru.ni.15/31</i> <i>Cha.chi.23/113</i>
7	<i>Jihwa Nishkarsya and Vepana</i>	<i>Roopa of Trishnanirodhaja Daha</i> <i>Upadrava of Trishna Roga</i>	<i>Ma.ni.19/4 and Su.utta.47/71</i> <i>Su.utta.48/15</i>
8	<i>Jihwa Vakrata</i>	<i>Roopa of Ardita</i>	<i>Cha.chi.28/41</i>
9	<i>Jihwa Shotha and Vaivarnya</i>	<i>Visha Mishrita Anna Sevana</i>	<i>Cha.chi.23/113</i>
10	<i>Jihwa Asita and Nila Varna</i>	<i>Asadhya Lakshana of Madatyaya</i>	<i>Ma.ni.18/21</i>

Different types of *Jihwa Kantakas* are mentioned based on dominance of doshas by different *acharyas* in classics as below (Table no 3)

Table 3 Different types of *Jihwa Kantakas*

<i>Jihwa Kantaka</i>	Symptoms	<i>Su</i> ²²	<i>AS</i> ²³	<i>AH</i> ²⁴	<i>MN</i> ²⁵	<i>BP</i> ²⁶	<i>VS</i> ²⁷	<i>HS</i> ²⁸
<i>Vataja Kantaka</i>	<i>Jihwa Sputitha</i> (Fissured)	+	+	+	+	+	+	-
	<i>Supta</i> (Loss of sensation)	+	-	+	+	+	+	-
	Resembling like Leaf of <i>Shaka-Patra</i> (Teak leaf)	+	+	+	+	+	+	-
	<i>Khara Sparsha</i> (Rough texture)	-	+	+	-	-	+	-
	<i>Srastha</i> (Loosened)	-	+	-	-	-	-	-
	<i>Ruksha</i> (Dry)	-	-	-	-	-	-	-
	<i>Ruja</i> (Pain)	-	-	-	-	-	-	+
	<i>Krishna Varna</i> (Black color)	-	-	-	-	-	-	+
<i>Jihwa Kantaka</i>	Symptoms	<i>Su</i>²²	<i>AS</i>²³	<i>AH</i>²⁴	<i>MN</i>²⁵	<i>BP</i>²⁶	<i>VS</i>²⁷	<i>HS</i>²⁸
<i>Pittaja Jihwa Kantaka</i>	<i>Peeta Varna</i> (Yellowish color)	+	-	-	+	-	+	-
	<i>Daha</i> (Burning sensation)	+	+	+	+	+	+	+
	<i>Raktayukta Kantaka</i>	+	+	+	+	+	+	-
<i>Jihwa Kantaka</i>	Symptoms	<i>Su</i>²²	<i>AS</i>²³	<i>AH</i>²⁴	<i>MN</i>²⁵	<i>BP</i>²⁶	<i>VS</i>²⁷	<i>HS</i>²⁸
<i>Kaphaja Jihwa Kantaka</i>	<i>Mamsankura</i> like <i>Shalmali Kantakas</i>	+	+	+	+	+	+	-
	<i>Guru</i> (Heavy)	+	+	+	+	+	+	-
	<i>Bahala</i> (Thickness)	+	+	+	+	+	+	-
	<i>Shweta Varna</i> (White color)	-	-	-	-	-	-	+
	<i>Ghana</i> (Hard)	-	-	-	-	-	-	+
<i>Sannipataja Dushita Jihwa</i>	Combination of <i>Tridosha Lakshanas</i>	-	-	-	-	-	-	+

Different *Jihwagata Rogas* are explained by different *acharyas* in classics as below (Table no 4).



Table 4 Different *Jihwagata Rogas*

<i>Jihwagata Roga</i>	Symptoms	<i>Su</i> ²²	<i>AS</i> ²³	<i>AH</i> ²⁴	<i>MN</i> ²⁵	<i>BP</i> ²⁶	<i>VS</i> ²⁷	<i>HS</i> ²⁸
<i>Alasa</i>	<i>Shotha</i> (Swelling) at the <i>Jihwa Tala Bhaga</i> (Under surface)	+	+	+	+	+	+	-
	<i>Praghada</i> (Deep rooted)	+	-	-	+	+	+	-
	<i>Jihwa Stambha</i> (Stiffness)	+	+	+	+	+	+	-
	<i>Pravruddha</i> (Increased)	+	+	+	+	+	+	-
	<i>Paka</i> (Inflammation)	+	+	-	+	+	+	-
	<i>Matsya Gandha</i> (Smell of Fish)	-	+	+	-	-	-	-
<i>Jihwagata Roga</i>	Symptoms	<i>Su</i> ²²	<i>AS</i> ²³	<i>AH</i> ²⁴	<i>MN</i> ²⁵	<i>BP</i> ²⁶	<i>VS</i> ²⁷	<i>HS</i> ²⁸
<i>Upajihwika</i>	<i>Shotha</i> (Swelling) at the <i>Jihwa Agra Bhaga</i> (Tip of the tongue)	+	-	+	+	+	+	-
	<i>Shotha</i> (Swelling) at the <i>Jihwa Urdhwa Bhaga</i>	-	+	-	+	-	-	-
	<i>Pravruddha</i> (Increased)	+	-	-	-	+	-	-
	<i>Praseka</i> (Salivation),	+	-	-	+	+	+	-
	<i>Kandu</i> (Itching)	+	-	-	+	+	+	-
	<i>Daha</i> (Burning sensation)	+	-	-	+	+	+	-
<i>Jihwagata Roga</i>	Symptoms	<i>Su</i> ²²	<i>AS</i> ²³	<i>AH</i> ²⁴	<i>MN</i> ²⁵	<i>BP</i> ²⁶	<i>VS</i> ²⁷	<i>HS</i> ²⁸
<i>Adhijihwaka</i>	<i>Shotha</i> at <i>Prabhanda Bhaga</i> (Root of the tongue)	+	+	+	-	-	-	-
	<i>Shotha</i> at <i>Agra bhaga</i> (Tip of the tongue)	-	-	+	+	+	+	-
	<i>Shotha</i> at <i>Adho Bhaga</i>	-	+	-	-	-	-	-
	<i>Raktayukta Kantakas</i>	-	+	+	+	-	+	-
	<i>Lalasarava</i> (Salivation)	-	+	+	-	-	-	-
	<i>Osha</i> (Burning sensation)	-	+	+	-	-	-	-
	<i>Paka</i> (Inflammation)	+	-	-	+	+	+	-
	<i>Jihwa Stambha</i> (Stiffness)	-	+	+	-	-	-	-
	<i>Khara Sparsha</i> (Rough texture)	-	+	+	-	-	-	-
	<i>Ruja</i> (Pain)	-	+	+	-	-	-	-
	<i>Kandu</i> (Itching)	-	+	+	-	-	-	-
	<i>Vaak Vighata</i>	-	+	+	-	-	-	-
<i>Ahara Vighata</i>	-	+	+	-	-	-	-	

View of different *Acharyas* at different context and various *lakshanas* exhibited in Different pathological conditions as below (Table no 5)

Table 5 View of different *Acharyas* at different context and various *lakshanas*

Different <i>Acharyas</i>	Different Context	<i>Lakshanas</i>	Pathological Conditions
<i>Bhavaprakasha</i> ²⁹	<i>Jwara Adhikara</i>	<i>Jihwa Katina</i> and <i>sakantaka</i>	<i>Jihwaka Sannipataja Jwara</i>
<i>Anjana nidana</i> ³⁰	<i>Anjana Nidana</i>	<i>Khara Jihwa</i>	<i>Sannipataja Jwara Lakshana</i>
<i>Siddantha nidana</i> ³¹	<i>Siddanta Adhyaya</i>	<i>Khara Jihwa</i>	<i>Abhinyasa Jwara</i>
<i>Basavarajeeyam</i> ³²	In <i>Dwitiya Prakarana</i>	<i>Samandala</i> and <i>sapitika</i>	<i>Sleshma Jihwaka Kasa</i>
		<i>Garala Jihwa</i>	<i>Kanta Jihwaka Kasa</i>
		<i>Peeta Varna</i> and <i>Sphota</i>	<i>Pitta Jihwaka Dosha</i>
		<i>Shushka Jihwa</i>	
		<i>Krishna Varna, Katina, Sakantaka</i> and <i>daha</i>	<i>Krishna Jihwaka Dosha</i>
		<i>Shweta Varna</i>	<i>Shweta Jihwaka Dosha</i>



Rasanendriya Pareeksha by Anumana

Pramana:

Tastes of the various factors in the body of the person are however be ascertained by *anumana* and not by *Pratyaksha Pareeksha*³³. Therefore, the taste in the mouth of the person is ascertained by interrogation. Variations of the taste of the body is inferred when lice etc, go away from the body. For example sweet taste of the body can be inferred when flies are attracted towards the body. In the case of *Raktapitta* (Bleeding from the body), to confirm the nature of the blood, the blood of the patients is mixed with food and is offered to dogs and crows. If the animals consume the food then it confirms the purity whereas if the animals reject then it indicates the blood is vitiated by *pitta*.

CONCLUSION

Jihwa (Tongue) is a *rasanendriya*, one among the *Pancha Indriya* and it is seat of *Bodhaka Kapha* responsible for perception of taste. It is one among the *Jyanendriya* and serves the function of *rasa-grahana*. It is also one among *Karmendriya* and serves the function of *vaak*. Perception of taste is an important function of tongue, changes in and on the tongue is exhibited in different clinical and metabolic disturbances. *Jihwa*

(Tongue) is the reflector of digestive system. *Jihwa Pareeksha* (Tongue examination) is one among the *Asta Sthana Pareeksha* (Eight fold examinations). *Jihwa Pareeksha* (Tongue examination) plays a vital role in the clinical practice as many pathological conditions related to *Jihwa* (Tongue) are explained based on *dosha* predominance. Thus, Understanding the signs and symptoms plays important role for diagnosing and management of different diseases.



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