

## IMPORTANCE OF JIHWA PARIKSHA AS DIAGNOSTIC TOOL IN PRESENT AND PAST ERA

Lakshmipriya T.V<sup>1</sup>, Arun Kumar. M<sup>2</sup>, Nagaraj. S<sup>3</sup>

<sup>1</sup>1<sup>st</sup> Year P.G Scholar, Dept of P.G & Ph. D Studies in Roga Nidana Evam Vikriti Vigyan, S.D.M Ayurveda College, Kuthpady, Udipi - 574118, Karnataka, India

<sup>2</sup>Assistant Professor, Dept of P.G & Ph. D Studies in Roga Nidana Evam Vikriti Vigyan, S.D.M Ayurveda College, Kuthpady, Udipi - 574118, Karnataka, India

<sup>3</sup>Professor & H.O. D, Dept of P.G & Ph. D Studies in Roga Nidana Evam Vikriti Vigyan, S.D.M Ayurveda College, Kuthpady, Udipi - 574118, Karnataka, India

Corresponding Author: [lakshmithottippal@gmail.com](mailto:lakshmithottippal@gmail.com)

<https://doi.org/10.46607/iamj3110012022>

(Published Online: January 2022)

Open Access

© International Ayurvedic Medical Journal, India

Article Received: 14/12/2021 - Peer Reviewed: 22/12/2021 - Accepted for Publication 23/12/2021



### ABSTRACT

According to Ayurveda, for diagnosis and administrating treatment, the examination is essential. There are different diagnostic tools explained in our classics. One among them is *Astha Sthana Pariksha* (eight-fold of examination). *Jihwa Pariksha* (tongue diagnosis) is one of them. *Jihwa* is the site of *Agni* and most of the diseases are caused due to impairment of *Agni* (digestive fire) thus resulting in the formation of *Ama* (undigested toxins) later leading to diseases. Hence examination of *Jihwa* (tongue) would help in early diagnosis and prognosis. Other medicinal systems like Chinese, Korean, Greek, Unani, Siddha...etc. also have contributed to *Jihwa Pariksha* (tongue diagnosis). In Ayurveda *Jihwa Pariksha* (tongue diagnosis) is based on Dosha predominance. New techniques have been introduced in the field of *Jihwa Pariksha* (tongue diagnosis). Hence here an effort is put to state the importance of *Jihwa Pariksha* (tongue diagnosis) in both diagnosis and prognosis of a disease.

**Keywords:** *Astha Sthana Pariksha*, *Agni* -*Jihwa* tongue

## INTRODUCTION

Diagnostic is an art and indeed a science too. According to Ayurveda health is a state when there is a balance between *Tridoshas Trimalas Sapta Dhatus* and proper functioning of *Agni* (digestive fire). This will bring the Body, *Manas* (mind) and *Atma* (soul) in harmony with each other. So, if any one of them gets imbalanced it may cause serious ailments. To give appropriate treatment at the appropriate time examination is essential. Different diagnostic tools have been mentioned in our classics. Among them, *Astha Sthana Pariksha* (eight-fold examination) is one where the *Acharyas* have explained about *Jihwa Pariksha* (tongue diagnosis). Other medicinal systems like Unani, Siddha Chinese traditional medicinal system, Korean and Greek physicians have also explained the importance of *Jihwa Pariksha* (tongue diagnosis) as a diagnostic tool. Different techniques have been described or introduced into this field.

**METHODOLOGY:** This is a conceptual study based on the information from the classics to emphasize the importance of *Jihwa Pariksha* (tongue diagnosis) in different disorders and how it is beneficial in the early diagnosis and prognosis of the disease. The objective of the study is to analyze the importance of *Jihwa Pariksha* in both the past and present era.

**MATERIALS AND METHODS** According to Ayurveda clinical examinations are essential to determine the root cause and to decide what type of treatment has to be given. So different types of examination

have been explained in our classics. *Trividha Pariksha* (threefold examination): includes *Darshana* (inspection), *Sparshana* (palpation) and *Prashana* (interrogation).<sup>1</sup> *Chaturvidha Pariksha* (four-fold examination): includes *Pratyaksha* (observation), *Anumana* (inference), *Aptopadesha* (authoritative instruction) and *Yukti* (experimental evidence).<sup>2</sup> *Shadvidha Pariksha* (sixfold of examination): includes *Pancha indriya Pariksha* (examination of sense organs) with *Prashna Pariksha* (history taking).<sup>3</sup> *Dashavidha Pariksha*: (tenfold of examination): includes *Prakriti* (built), *Vikriti* (pathological factors), *Sara* (examination of the essence of Dhatus), *Samashana* (examination of compactness of the body), *Pramana* (examination of measurement of the body), *Satmya* (examination of homologation), *Satwa* (examination of mental factors), *Aharashakthi* (examination of assimilation power), *Vyayama Sakthi* (examination of the power of exercise) and *Vaya* (examination of age).<sup>4</sup> *Ashta Sthana Pariksha* (eight-fold of examination): includes *Nadi* (pulse), *Mootra* (urine), *Malam* (fecal matter), *Jihwa* (tongue), *Sabdham* (sound), *Sparsham* (tactile sensation), *Drik* (eyes and vision) and *Akriti* (body built).<sup>5</sup> So, the *Jihwa Pariksha* (tongue diagnosis) is one among where *Jihwa* (tongue) is the site of *Agni* (digestive fire) and most of the diseases are caused due to improper functioning of *Agni* (digestive fire) resulting in the formation of *Ama* (toxins from undigested food).

## CLASSIFICATION OF JIHWAS BASED ON VARNA IN DIFFERENT DOSHA <sup>6</sup>

<i>Dosha</i>	Varna
<i>Vata</i>	Pale or grey
<i>Pitta</i>	Red or blackish
<i>Kapha</i>	White or pale
<i>Tridosha</i>	Black
<i>Dwandvaja</i>	Mixed features

Like *Nadi* (pulse) and *Mootra Pariksha* (urine examination), *Acharyas* have not mentioned the specific time of examination. But in general, *Jihwa* (tongue) should be examined on empty stomach in presence of a light source. A healthy tongue should be Symmetric pink in colour free from cracks and mild moisture. *Jihwa Pariksha* (tongue examination) is carried out in different stages. *Darshana* (inspection): Observe the

presence of coating in the tongue. If present it may be due to deposits of toxins.

- Observe for the colour where the *Vata* individuals have paleness - may be due to low nutrient absorption. A purple-blue tongue indicates stagnation of circulation of *Vyana Vayu* from the cold. A pale tongue is also due to severe anaemia. The appearance of the several cracks seen on the surface is due to the aggravation of *Vata*.

- When *Pitta* is aggravated, the tongue could be red like strawberry. This can be seen in geographical tongue, scarlet fever etc.
- A pale tongue indicates congestive cardiac failure and may be due to aggravation of *Avalambaka Kapha*.
- The presence of teeth marks along the margins is a symptom of malabsorption, poor digestion, inflammation of G. I tract. etc.

**Based on the shape**

Dosha	Features
Vata	Small, short, thin dry and cracked
Pitta	Long narrow, pointed inflamed and ulcerated with small projections
Kapha	Large swollen thick, soft and with wet edges

*Sparshana* (palpation): It is to be done with a digital technique where the surface of the tongue should be smooth and soft without any extra growth or mass. *Prashna* (history taking): Knowledge about the taste felt by the patient will help in deciding which *Dosha* is getting vitiated.

**JIHWA PARIKSHA IN DIFFERENT ROGAS**

- *Vishma Jwara*: *Jihwa*(tongue) will have red/ yellow /green coating due to the predominance of *Pitta*.<sup>7</sup>
- *Athisara* which occurs due to impairment of *Jatharaagni* as a result of it *Agnimandya* and *Rasa Dushti* takes place along with *Ama* (toxins from undigested food). It can be correlated with serum electrolyte levels of sodium and potassium. Changes in *Jihwa* (tongue) has similar features that of *Jihwa (tongue)* of *Athisara* Patients.<sup>8</sup>
- *Sama Avastha* of *Amlapitta*: *Agni* is responsible for the maintenance of good health. Disturbance in *Agni* can lead to the manifestation of *Vyadhi*(disease). When *Ahara Rasa* does not get *Pachana* due to certain factors indigestion takes place. Likewise, in *Amlapitta* where the *Agni Vaishmya* (impairment of digestive fire) takes place in *Annavaha Srotas* leads to *Amlapitta*. As *Jihwa*(tongue) is the site of *Agni* (digestive fire) it can be assessed with the *Samanya Lakshana* (salient features) based on the predominance of *Doshas*.<sup>9</sup>
- In nutritional disorders especially *Pandu, Karshya, Parigarbhika* etc. where the cause is *Agnimandhya, Aruchi* etc. Since *Jihwa* (tongue) is the site of *Agni* (digestive fire) examination of it would help in both diagnosis and severity of the

disease. In *Indriya Sthana of Charaka Samhita*, *Acharya* has explained different *Arishta Lakshanas* (fatal signs and symptoms) where changes in *Jihwa* (tongue) in different diseases is seen. *Stabdha*: Tongue would be hard and rigid, *Nishcentana*: It would be insensitive on touch, *Gurvi*: Heaviness of the tongue, *Kantakopacita*: Tongue covered with thorns, *Bhrusham Shyava*: Bluish black colour, *Shushka*: Dry or inflamed, If the person fails to perceive a taste or a wrong gustatory perception it indicates *Arishta*.<sup>10,11</sup>

**TONGUE DIAGNOSIS IN PRESENT ERA**

Tongue diagnosis is one of the keys of practice in Chinese medicine. Also, they have explained that it reflects both the physiological and clinicopathological conditions of the body. Each part of the tongue corresponds to internal organs. Visual information of the tongue like colour, form, motion, substance and coating of the tongue is considered as the main factors for the diagnosis of the disease. Although it is convenient and non-invasive it is difficult to standardize. Recently much research has been conducted based on it. As a result, they have introduced a tongue diagnosing system where we take a photo of the tongue and analyze it. This helps in diagnosing the disease. Also, there is a tongue print system that acts as a biometric tool for diagnosing the disease. It helps in improving the quantification and objectivity in tongue diagnosis. Various software and hardware have been developed in the field of diagnosis.<sup>12,13</sup>

**DISCUSSION**

*Jihwa Pariksha* (tongue diagnosis) is one among the *Astha Sthana Pariksha* (eight-fold of examination).

*Jihwa* (tongue) is considered as the site of *Agni* (digestive fire) and most of the diseases are caused by *Agnimandya* and later on, it results in information of *Ama* (toxins from undigested food). When the *Ama* (toxins from undigested food) associates with *Dosha* it can be considered as *Sama* and when it disassociates and forms *Nirama*. *Jihwa* (tongue) reflects most of the organs present in the body. The tip of *Jihwa* (tongue) is connected to the heart, sides are connected to the liver, Centre to the spleen and back corresponds to the kidney. So, examination of *Jihwa* (tongue) would help in the diagnosis of diseases of various parts of the body.

## CONCLUSION

Diagnosis is essential for early treatment and to know the severity of the disease. So, Ayurveda has explained different diagnostic tools for examination. *Ashta Sthana Pariksha* (eight-fold examination) is one among them where Acharyas have explained *Jihwa Pariksha* (tongue diagnosis) as one of the diagnostic tools. *Jihwa* (tongue) is considered the site of *Agni* (digestive fire). According to Ayurveda most of the diseases is caused due to *Agnimandhya* where *Dosha* gets vitiated with improper functioning of *Agni* (digestive fire) results in the formation of *Ama* (toxins from undigested food). Thus, examination of *Jihwa* (tongue) would help in diagnosis. A healthy tongue shows the health status of a person. So, examination of *Jihwa* (tongue) indicates whether a person is healthy or not. Thus, it can be concluded that *Jihwa* (tongue) can be considered an essential tool for the diagnosis and prognosis of a disease.

## REFERENCES

1. Dr Brahmada Tripathi Ashtanga Hridayam of Sri-mad Vagbhata Nirmala Hindi commentary, Sutra Sthana, 01/22 Chaukamba Sanskrit Pratishthan New Delhi Reprinted 2019, p.17
2. <https://ijrap.net/admn/php/uploads/1511.pdf.pdf>
3. <https://ijrap.net/admin/php/uploads/1511.pdf.pdf>
4. Kaviraj Ambika Dutta Shastri, Sushruta Samhita of Acharya Susruta Ayurveda. Tattva Sandipika Hindi commentary, 1<sup>st</sup>part 14<sup>th</sup>edition Sutra Sthana, 10/04Chaukamba Sanskrit, Varanasi 2003 p.31
5. Vd. Harish Chandra Singh Kushwaha, Charaka Samhita of Acharya Charaka, Ayurveda Dipika. Hindi commentary 1<sup>st</sup> part, Sarira Sthana 07/11Chaukamba. Orientalia Varanasi 2016.p.847
6. Indra dev Tripathi and Dayashanker Tripathi: Yogaratnakara with Vaidyaprabha Hindi Commentary, pub: Krishnadasa Academy Varanasi, 1<sup>st</sup>edition.p.3-5
7. Tripathi Indradeva and Tripathi Dayashanker, (2007), Yogaratnakara, Krishnadasa, Ayurveda Series 54, Varanasi, Chaukamba Ayurveda Prakasana, p.13
8. <https://www.wjpps.com/wjpps-controller/abstract-id6854>
9. Madhavakara, Madhava Nidana with Madhukosha Commentary, Ed. Y.T Upadhayaya, Chaukhamba Orientalia, Varanasi, 2015(reprint), 51/1, p170
10. Vd. Harish Chandra Singh Kushwaha Charaka Samhita of Acharya Charaka, Ayurveda Dipika Hindi Commentary, 1<sup>st</sup>part, Indriya Sthana 04/22, Chaukambha Orientalia, Varanasi, 2016, p.901
11. Vd. Harish Chandra Singh Kushwaha Charaka Samhita of Acharya Charaka, Ayurveda Dipika Hindi Commentary, 1<sup>st</sup>part, Indriya Sthana 08/14, Chaukambha Orientalia, Varanasi, 2016, p.919
12. <https://www.nhp.gov.in/uploadfiles/micro-site/63584651062513669-1.pdf>.
13. <https://www.mindbodygreen.com/0-29517things.your-tongue-can-tell-you.html>

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Lakshmi Priya T.V et al: Importance Of Jihwa Pariksha As Diagnostic Tool In Present And Past Era. International Ayurvedic Medical Journal {online} 2021 {cited January 2022} Available from: [http://www.iamj.in/posts/images/upload/188\\_191.pdf](http://www.iamj.in/posts/images/upload/188_191.pdf)