

CONCEPTUAL STUDY OF IMPORTANCE OF JIHWA PARIKSHA IN  
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## ABSTRACT

*Grahani roga* is one of the most common disease of *annavaha srotas*. *Grahani roga* is considered as *ashtamahagada* eight major diseases as per *Ayurveda* (S.Su.U.40/161). *Grahani* is *adhistan* of *agni* which is located between *amashaya* and *pakwashaya*. As a result a *vishamta* in *agni* function results in the disease known as *grahani roga*. (A.H.Ni.12/1) *Mandagni* causes improper digestion of ingested food which leads to *ama dosha*. This *ama dosha* is root cause of most of the *vyadhis*. *Acharya charak* says that when *pakwa* and *apakwa* food substances moves *adho marga* it produces *roga* known as *grahani roga*. *Grahani* is main causative factor of the *agnimandhya* in condition of the *agnimandhya* the digestion of the food is not properly doing and make the *ama*. So *apakwa aamrasa* is causes various of disease. The *jihwa* tongue main organ that we can examine is the *annavahasrotodushti vikara* digestive system disorder. *Jihwa pariksha* is done one the basis of *doshas* and *saam* and *niraam* *Avastha* of *vyadhis*. *Grahani roga*. *Jihwa pariksha* is done on the basis of *doshas* and *saam niraam* *Avastha* of *vyadhis*. *Grahani roga* is especially caused due to *Mandagni*. *Mandagni* is main cause of formation of *ama*. As *jihwa pariksha* is done mainly on the basis of *saam* and *niraam* *Avastha*. Hence in *Grahani roga* also we can get various changes through the *jihwa pariksha*.

KEYWORDS: *Jihwa*, *Grahani*, *Aam*, *Annavaaha Srotas*, *Mandagni*.

## INTRODUCTION

*Grahani roga* is one among the *Ashtamahagada* as stated by *Acharya Susruta*. The *Grahani Roga* is a key organ of *Mahasrotas* receives and hold the food that has been consumed. *Grahani* regulates the *pachana* of *ahara*. When *agni* turns *mandagni asamyak pachana* of *aahar* causes *grahani roga*, a pathological condition. *Mandagni* is a root cause of all the diseases (A.H.Ni.12/1). Due to various etiological factors (*nidana*) of *grahani roga*, the *grahani* becomes impaired as a result of *dushti* of *pachakangi*. *Acharya charak* has mentionrd that *mandagni* causes *asamyak pachana* of ingested food which moves *Adho- marga*. Then it leads to *grahani roga* *Mandagni* causes improper digestion of ingested food, Which leads to *Ama dosha* this *ama dosha* is main cause

of most of the disease *Ama dosha* has important in the *samprapti* of *grahani roga*. In *Ayurveda* tongue examination is known as *jihwa pariksha*, is considered as an essential diagnostic technique. *Jihwa pariksha* involves observing the appearance, *varna* (colour),

*upalepa* (coating), *chalana* (movement), *thala* (surface), *Pramana*, *aakruti*, and other characteristics of the *jihwa* (tongue) to gain insights into a person's health and help to determine any imbalances or diseases present in the body.

## BHED OF GRAHANI ROGA – (ch.chi.15/58)

1. VATAJA GRAHANI
2. PITTAJA GRAHANI
3. KAPHAJA GRAHANI
4. TRIDOSHAJA GRAHANI

Sr. No.	VATAJA GRAHANI	PITTAJA GRAHANI	KAPHAJ GRAHANI
1.	<i>Tassya annam pachyate dukham</i>	<i>Pitabh saryate dravam</i>	<i>Tassya annam pachyate dukham</i>
2.	<i>Shukta paak</i>	<i>Puti amla udgar</i>	<i>Madhur udgar</i>
3.	<i>Hrit peeda</i>	<i>Hrit kantha daha</i>	<i>Hridya manyate styanam</i>
4.	<i>Kantha aasya shosh</i>	<i>Trita</i>	<i>Chardi hrillasa</i>
5.	<i>Vairasya</i>	<i>Aruchi</i>	<i>Arochaka</i>
6.	<i>Griddhi sarwa rasanam</i>		<i>Udara stmita guru</i>
7.	<i>Mansa sadnam</i>		<i>Akrishasyapi daurbalyam aalasya</i>

### AIM AND OBJECTIVES

- Litratue review of importance of *jihwa pariksha* in *grahani roga*.
- To study the physiological and clinical significance of *jihwa pariksha*.

### MATERIALS AND METHODS

Textual refrances are from ayurvedic classics i.e. *charak Samhita*, *susruta Samhita*, *ashtang Hridaya*, *yogratnakar*, *sharangdhar Samhita*, modern texts, juornals and website also reffered and logical analysis will be done.

### ROLE OF AGNI AND AAM IN UTPATTI OF GRAHAHANI ROGA

*Jatharagni*, *bhutagni*, and *dhatuagni* are main three *agni's* in the body. *Jatharagni* function is to *pachana* of ingested food. *Jatharagni* is considered as *pradhanagni* and it supports rest of the *agni's* in the body. Also other *agni's* of the body are directly affected by it's *mandata* or *samyata*. The *vibhajan* of food into *saar* and *kitta* is it's main function. When the function of *jatharagni* is *vishama* the ingested food is not digested properly and *ama* is produced. *Aam* is identified as *vidagdha* or *apakwa aahar* in *ayurveda*. When *aam* is absorbed in the *aamashaya* it produce *avrodha* in *srotas* of the body and play an important role in the *samprapti* of *grahani roga*.

According to *ayurveda* *grahani* is the *adhithan* of *agni*. *Vyadhi* affecting *grahani* is named as *grahani roga*. *Aam dosha* is main causative factor. It is said that *mithya ahara vihara* leads to *agnidushti* which in turn cause *ama dosha*. The various *nidana's* causes *vishamta* of *agni* and ultimately form of *aam*. This *aam* when moves out *adho -marga* in *aam/ pakwa Avastha* is called *grahani roga*.

### COMPONENTS OF JIHWA PARIKSHA

*Acharya's* have explained various methodologies for a valid diagnosis of both *prakriti* and *vikriti* like *trividh*, *ashtasthana*, *dashvidha pariksha*. *Jihwa pariksha* is one among the *ashtasthana pariksha* which is mainly based on the concept of *darshan*, *sparshana* and *prashna*. *Jihwa pariksha* helps in diagnosing both *swastha* and *roga Avastha* of an individual. *Jihwa pariksha* is also helps in early diagnosis of *Aam*, the root cause for almost of the *vyadhis* as well as *grahani roga*.

According to *acharya yogratnakar* *jihwa pariksha* is done on the basis of *doshas*.

- In *vataj vikara* – *jihwa* becomes *sheeta*, *khara*, *sphutita*.
- In *pittaja vikara* – *jihwa* becomes *rakta*, *Shyama*.
- In *kaphaj jihwa* – *jihwa* becomes *Shubhra*, *atipicchila*.
- In *sannipataja jihwa* – *jihwa* becomes *krishna*, *kantak yukta*.
- In *dvandaja jihwa* – mixed lakshan observed.

### DOSHIKA PREDOMINANCE ON JIHWA IN RELATION TO GRAHANI ROGA

	VATAJA GRAHANI	PITTAJA GRAHANI	KAPHAJA GRAHANI	SANNIPATAJA GRAHANI
VARNA OF JIHWA	<i>Aruna</i>	<i>Rakta</i>	<i>Pandu</i>	<i>shyawa rakta</i>
UPALEPA OF JIHWA(VARNA)	<i>shyawa</i>	<i>Peeta,Harita</i>	<i>Shwetabh</i>	<i>Krishna</i>
SPARSHANA	<i>Khara</i>	<i>Vranita</i>	<i>Picchila</i>	<i>Kantak yukta</i>
PRASHNA	<i>Kashayaasyata</i>	<i>Katukaasyata</i>	<i>Madhuryaasyata</i>	<i>Mishrita lakshan</i>

### DISCUSSION

*Jihwa pariksha* is important tool. *Jihwa* is a gateway or reflexion of the viscera's having a thorough knowledge of the *prakruta* (physiological state) is the base for understanding the *vikruta Avastha* (pathological state) knowledge about the physiological state of various components of *jihwa* like *varna*, *Pramana*, *aakruti*, *thala*, and *upalepa* helps in understanding the healthy state of the *jihwa* depicting a healthy human body. Any *vikruti* in these characterstics from it's pathological state will be indicator of pathology of body.

### CONCLUSION

Diagnosis is essential for early treatment and to know the severity of diseases [*Rogamadau pariksheta tatoanantaram aushadham (C.S.Su.20/20)*]. So, *Ayurveda* has explained different diagnostic tools for examination. *Jihwa pariksha* is one of the diagnostic tool *Jihwa* is index of stomach implying it's importance in the diagnosis of digestive system. According to *ayurveda* *grahani roga* is caused due to *agnimandhya* where *dosha* gets *vishama* with improper function of *agni* result in formation of *ama*. Thus examination of *jihwa pariksha* would help in diagnosis of *grahani roga*.

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