

A CLASSICAL VIEW ON JIVHA SAMATA IN CONTEXT WITH AGNIMANDYA

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ABSTRACT

Ayurveda is a science in view of various thoughts, one of which is 'Kala.' The 'Dhatwashayantar maryada' that partitions dhatu and ashaya is alluded to as 'Kala.' The Samhita depicts seven kalas, with Pittadhara Kala possessing the 6th spot. It is tracked down amidst Pakwashaya and Amashaya, i.e., Grahani, and is related to the small digestive tract. Grahani and Agni are commonly dependent on each other. Lacking processing of ingested food is brought about by a practically frail Agni, for example Mandagni, which brings about Ama, or undigested metabolic item. The Ama Dosha is the base of practically all sicknesses. The tongue considers what is going inside the body. Yogratnakar likewise makes sense of Astasthan Pariksha with Lakshana, in addition to other things (side effects). The tongue assessment is a basic and fundamental part of deciding Sama, Nirama,

and Vruddhi, kshaya avastha in the dosha, and in conclusion, Sapeksha-Nidana (sickness determination).

KEYWORDS: Ayurveda, Agnimandya, Majja, Strotas, Kala, Tongue

INTRODUCTION

Kala is the inward restricting layer that exists between the Dhatus (entomb in essence tissues), Ashaya (bury viscera), and the Dhatus and Ashaya. They are seven in number too. The substantial organs generally made or covered by snayu-sutra (stringy tissue), jarayu-sutra (serous tissues), and kaphavestita (mucoid tissue-shrouded) are known as kalabhaga

(constituents of kala).^[1] As per Acharya Vagbhatta, Kleda, which is available in the inward piece of Ashaya and is changed into Pakwa by Dhatwagni, produces the kala.^[2] In the Samhita, there are seven kalas, with Pittadhara kala being the 6th, which is situated among Pakwashya and Amashaya, for example Grahani, and is related with the little intestine^[3], with the guide of Pachaka pitta, which is shaped by Pittadhara kala with the assistance of Samanvayu, Grahani stores the Chaturviddhanna, yet in addition animates processing, osmosis, and absorption.^[3] Grahani is Pachaka Agni's Sthan, which supports food assimilation. This Aahar is transformed into Aharasa after assimilation, which is accordingly consumed by the Pittadhara kala and helps with the taking care of the seven Dhatus.^[4]

Majjadhatu is the 6th Dhatu in Ayurveda, and it connects with the tissue of bone marrow. It tends to be tracked down in the depressions of long bones. The Vayu Mahabhut produces voids in the bone, which are loaded up with Majjadhatu, which fortifies and feeds the Shukradhatu while likewise filling the Asthi Dhatu.^[5]

In Kalpasthana, Acharya Dalhan portrayed Pittadhara kala as a Majjadhara kala in Sarpadanshvisya Adhyaya. Kala is situated among Dhatu and Aashaya, as per Acharya Sushrut. After a snake chomp, the Vish (poison) ventures through the kala starting with one Dhatu then onto the next, appearing as Vega and vitiating the Dhatu and its Kalas. At the point when Vish enters the Majjadhatu (bone marrow) through the Majjadhara Kala, it upsets the Grahani, causing weight in the appendages, looseness of the bowels, heart hurt, and syncope.^[6]

Charaka records Majja Vaha Srotas as one of the Abhyantara Srotas. Since he showed Srotas based on Viddha Lakshna, Acharya Sushruta didn't examine Majjavaha Srotas. He had likewise referenced with regards to Asthi Bhagna that assuming Asthi is harmed, Majja will arise and bring issues. Majjavaha Srotas' Mula sthana is interpreted as Asthi and Sandhi.^[7] Utpesha (squash wounds), Atyabhishtyanda (over admission of Ahara produces Vishyandana in Srotas), Abhigata (tissue irregularity injury), Prapidana (pressure wounds), and Virudha Sevana (ingestion of unacceptable food varieties) are the Nidana of Majjavahastroto dushti.^[8] As per Acharya Charaka Majjavaha Srotodushti lakshana's might be concluded from Majjadhatu dushti lakshana. Parvaruk (pain in minor joints), Bhrama (giddiness), Murcha (obviousness), Tamadarshana (murkiness or discontinuous blackouts), and Arumsha in Sthula Mula (Firmly established injuries in the joints). Majja Dhatudushti, as per Susruta, will

appear with Tamadarshana, Murcha, Bhrama, Parva ruja, and Sthulamula ruja (torment in more modest and bigger joints), and Netraabhishyanda (overflowing from the eyes).^[9]

Pathophysiological aspect of Pittadharakala

This Pittadharakala has been referenced by both Acharya Sushrut and Vagbhat. As per Sushruta, Pittadharakala is situated between the Pakwashaya and the Amashaya in the 6th request, and it is known as the 'Grahani', which upholds the four kinds of food and drink pushed out of the Amashaya (stomach) and remaining in the Pakwashya (little and digestive organ). In the wake of arriving at the Koshta in man, food sources that are eaten (gulped), bit, drank, and licked (Ashit, khadit, peet, leedh) go through assimilation and are consumed by the Tejas (intensity) of Pitta. This Kala is said to include the Grahani piece of the Koshta. Its significant job is to supply Pachaka Pitta, which is expected for the processing of food given to this area of the koshta from the Urdhwamashaya (stomach) on its excursion to the Pakwashaya (internal organ), as well as the partition of the Sara from the Kitta. Pittadharakala is the wellspring of stomach related emissions known as Pachakagni (Pitta) or Jatharagni. These fluids help in the detachment of the Sara (supplement segment) from the Kittabhagha (undigestible food squander), bringing about Sara-Kitta Vibhajana.^[10-11] The Pittadharakala, which is a vital piece of the design of the Annavaha Srotas, is liable for giving Pachaka Pitta (agni) expected for the absorption of food ingested, and the supplement part of the food processed is assimilated (Rasa Shoshana), i.e., moved through this Kala for conveyance all through the body through Dhamanis. Food that has been somewhat processed (vidagdha) and has gotten fermented (achieved Amla Bhava) goes down from the stomach (Amashaya), as indicated by Charaka. At the point when Achcha Pitta is framed, it is directed by Vayu and comes into contact with the Pitta Sthana. The Agni, or metabolic fire, is available in Pittadharakala. The food from the stomach is processed by this Agni. Since Agni is the essential calculate processing and retention, this area is known as Grahani.^[12]

There is a shift or inconsistency in sustenance and diet times in the cheap food age, as well as a stationary way of life. Notwithstanding dietary and way of life transforms, one is generally under close to home pressure. All of this unleashes destruction on the stomach related framework, bringing about a large number of diseases, the most widely recognized of which are processing and ingestion issues. Grahani and Agni are inseparably connected. Ama Dosha is brought about by a practically frail Agni, for example Mandagni, which causes unfortunate assimilation of ingested food. The Ama Dosha is the foundation of practically all infirmities.

It assumes a urgent part in the improvement of Grahani Roga. Grahani is named one of the eight primary problems, making it challenging to distinguish and fix. There are two phases to every infection: Amavastha and Niramavastha.

Jihva Pariksha: In Ayurveda, various folds of tests are made sense of for sickness analysis, among which Jihva Pariksha (Tongue Assessment) is simple and significant, as educated by Acharya Yogaratnakara under the eight folds of assessment. Since the tongue has such a fundamental impact in the conclusion of the stomach related framework, it is perceived as the second most significant demonstrative instrument after the beat in Ayurveda research. It is additionally gainful in the treatment of different problems. Thus, it has turned into a standard cycle during clinical assessments. Jihva Pariksha is one of the main apparatuses for deciding the condition of assimilation. Agnimandya (brokenness of the stomach related fire) is the crucial reason for all illnesses, as indicated by Ayurveda. The Mandagni (strange working of the stomach related fire) prompts unfortunate food processing and the development of Ama (Poisons from undigested food). At the point when Ama is joined with Dosha, it influences real tissues (Dhatus), vitiating/modifying their properties and causing different degenerative cycles. Review of the tongue covering in the beginning phases can assist with distinguishing a gastrointestinal system debilitation, and early consideration can assist with keeping Ama from advancing. Therefore, Jihva Pariksha can give significant demonstrative data in clinical practice.^[13]

Slakshana (neither too dry nor excessively damp) and Suchi (no foul scent or flavor) are two elements of a solid tongue. Its tone is Shyavarakta (consistently pink, like a cleaned chicken or light red), its shape is Tanu (neither too thick nor excessively slight, with an even width or oval shape), its dampness is Slakshna (clammy), its covering is Nirlipta or Ishathlipta (dainty straightforward or white covering), and its development is Akampa (while standing out it is straight as opposed to going aside). The tongue considers what is going inside the body. Alongside different assessments of Astasthana Parikshana and Lakshana (side effects), the tongue assessment is a straightforward and essential component of deciding Saama, Niraama, and Vruddi, the Dosha's kshaya avastha, and at last, the sickness' Sapekshanidana (analyze). Jihva was created by the pith of Kapha, Rakta, and Mamsa, which is found in Mukha, as per Ayurveda. Jihva is Rasanendriyaadhishthana in Ayurveda, which helps with Rasabodhana (sensation of test) and Vakpravrutti (talking), much as it does in contemporary medication.

Taste, talking, rumination, and deglutition are completely connected to the tongue. The tongue uncovers the Agni's tendency (stomach related fire).

CONCLUSION

Grahanidosha is sickness of Annavaha srotas connected with Agni. Ayurveda considers Grahanidosha as Tridoshatmaka sickness in which Jatharagni, Saman Vayu, Pachak Pitta and Kledaka Kapha get upset. At the point when there is dushti of Majjadharakala which is arranged in the Grahanai according to Ayurvedic writing bring about Agnimandhya and ingested food won't as expected processed and patient might encounter Tama, Mursha, fever, enlarging in kara and pada as referenced in Ashtanaga Hrudhya in which Tama and Mursha are the side effect of Majjavaha stotodushti lakshanas so we can say that Grahani is the seat of majjadhara kala. As currently told that tongue is the identical representation of gastrointestinal plot status, so when there is Grahanidosha and development of ama, it portrays on the Jihva as lipta Jihva (Covered Tongue).

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