



CONCEPTUAL REVIEW OF JIHWA PARIKSHA W.S.R. TO SWEDAVAHA SROTODUSHTI VIKARAS

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ABSTRACT

Srotas are anatomical structures in which the *Dosha*, *Dhatu*, and *Mala* energies. There are 13 *Antarmukha Srotas*, as per *Sthanabheda* (place of origin), as well as *Swedavaha Srotas* is among them¹. *Meda* and *Romakoopa*, are *Moolasthanas* of *Swedavaha srotas*, according to Ayurvedic literature. Various Acharyas have different opinions on *Moolasthanas*, indicating where practically all of that *Srotas* actions take place. *Sweda* aids in preserving *kleda* in the body, which can be produced by vitiating *Kledaka kapha* and *Bodhaka kapha*, and has the role of keeping unctuousness out of the body. With *Bodhaka kapha* as its seat, alterations to *jihwa* may occur as a result of *ama*, which is eventually brought on by the impairment of *Sweda's* roles. Tongue examination is an important aspect of diagnosing diseases because the tongue can provide valuable clues about a person's overall health. In *Ayurveda*, the tongue examination is considered a vital

diagnostic tool. Practitioners observe the tongue's color, coating, shape, and other characteristics to assess the individual's overall health, identify imbalances, and guide treatment plans.

KEYWORDS - *srotas, sweda, Meda, Bodhaka Kapha, Kledaka Kapha, Jihwa*

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INTRODUCTION -

In *Ayurveda* great emphasis has laid upon concept of *srotas* and got immense importance because the *sharir* or *purush* is assumed to be made of innumerable *srotas*. *Srotas* is what, inside which something flows or is transported, according to etymology. *Srotas* is concerned with the location of metabolism, the cause of pathological alterations, the presence of diagnostic indications, or it might be the primary therapeutic objective.

Acharya Charaka and *Vagabhatta* described thirteen major *srotas*, *Maharishi Sushruta* described twelve pairs of *Srotas*. *Punervasu Atreya* and *Dhanvantari* were the first to correlate the structural and functional integrity of *srotamsi* to physiological state and functional integrity of this system to pathological state.

In *Ayurveda*, the traditional system of medicine originating from India, tongue examination, known as "*Jihwa Pariksha*," is considered an essential diagnostic technique. *Jihwa Pariksha* involves observing the appearance, color, coating, texture, and other characteristics of the tongue to gain insights into a person's health and help determine any imbalances or diseases present in the body.

Swedavaha Srotas is one among the thirteen gross channels, which flushes out the body waste in the form of sweat. *Doshas* present in *swedavaha srotas* are-*Kledaka Kapha, Pachaka Pitta, Bhrajaka Pitta, Samana Vata* and *Vyan Vata*. *Sweda* is one among three metabolic excretory products like *mutra & Purisha*.²

AIM & OBJECTIVES

1. Literature review of *Jihwa pariksha* w.s.r. to *Swedavaha Srotas*.
2. To study the physiological and clinical significance of *Jihwa Pariksha* in *swedavaha srotas* as it is involved in pathogenesis of disease.

MATERIAL AND METHODS

It is a conceptual study. The material is collected from the classical *Bruhadtrayi (Charak Samhita, Sushrut Samhita and Astang Hradaya)* and Relevant modern literature, previous research works. Appropriate information from allied sources related to topic was collected.

Literature

Sweda is a part of water or watery exudate within the entire body excreted through hair pockets.³ It is closely regulated by heat in the body. *Sweda* is formed during the metabolism of *meda dhatu* and as part of water/fluid components (*udaka*) in the body.⁵ *Medomoola* and *Lomakoop* have been considered as *Moolasthan* for *swedavaha Srotas*.⁶ Production of *Sweda* takes place in the form of *Mala* of *Meda Dhatu*. *Lomkoop* is *Avirbhav Sthan* of *Sweda* and through that *Sweda* is excreted out of body. *Sweda* bestows skin with softness and moisture. It is a component of the metabolized food's waste (*Kitta Bhaga*)⁷. Ten *Anjali* of *sweda* make up the average amount in the human body.⁸

स्वेदवहानां स्तोत्रसामेदो मूलं लोमकूपश्च । C.Vi 5/8

Swedavaha srotas originates from *meda* and *lomakupa*. *Meda* is creation of *Sweda* and it is mentioned as *mala* of *Meda*. *lomakupa* helps to excrete sweat outside the body.

Functions of *Sweda*:

Sweda controls body temperature by way of expelling excess water and toxins, cools the body, moistens skin & hair and carries excess fat from the body and purification of the blood. Maintaining moisture (*kledavidhruti*) is the main function.⁹ Proper functioning of hair follicles (*kesha vidhruti* or *roma-avlambana*) is added. Moistness of skin (*kleda* or *kledana*) and softness of skin (*twak saukumarya*) are the main functions of *sweda*.

Sweadavaha Srotodushti Causes:¹⁰

व्यायामादती संतापच्छीतोष्णाक्रमसेवनात् ।

स्वेदवानहननदुष्प्राणक्रोधशोकभयैस्तथा ॥ C.Vi 5/22

Swedavaha Srotas are affected due to *Ati-Vyayama* (excess of exercise), *Atisantapa* (exposure to excessive heat), *Shita-ushna karma sevana* (indulgence of cold and hot things without following the prescribed order or alternatively), *Krodha* (anger), *Shoka* (grief) and *Bhaya* (fear)

Sweadavaha Srotodushti Symptoms:¹¹

तद्यथा अस्वेदनमततस्वेदनमपारुष्यमनत श्लक्ष्णतामङ्गस्य परिदाहा लोमहरंच दृवा

स्वेदवानहन्यस्तोत्रांसप्रदुष्टासनसतसिद्ध्यात् । C.Vi 5/8

1) *Aswedana* or *Sweda apravartana* or *Sweda avarodha* means absence or reduction of sweat. *Aswedanam* can be assessed by the features of *Swedakshaya* like *Romachyuti*, *Sphutan Twacha*. It may be found in various diseases such as *Kustha* etc. while in modern it may be present in *Eczema*, *Atopic dermatitis*, *Psoriasis* etc.

2) *Atiswedana*- *Atiswedana* also known as *Sveda-abadha*. It is condition where sweating becomes clinically noticeable. Generalised *Atiswedanam* may present in *Jwara*, *Prameha* etc.

3) *Parushya*- *Parushya* generally means roughness or hardness. Various synonyms of *Parushya* are described in ancient texts like *Karkash*, *Kathinyam*, *Rukshatvam* etc.

4) *Atishlakshana*- It means excessive smoothness and glossiness in the skin.

5) *Paridaha*- *Paridaha* means burning sensation. Other terminologies which can be included under *Paridaha* are *Daha*.

6) *Lomaharsha*- Temporary local change in the skin when it becomes rougher due to erection of arrectors pilorum, also known as horripilation and goose bumps. It occurs due to cold, excitement or fear.

DISCUSSION

Jihwa Pariksha is important as a diagnostic tool because If you've made these observations, you're probably on to something when it comes to your health. The tongue is a gateway or reflection of the viscera in *Ayurveda*, and it is remembered to assume a significant part in correspondence as well as in assimilation. Ayurvedic physicians use *nadi pariksha* (pulse examination) and *jihwa pariksha* (tongue examination) as diagnostic methods. A healthy tongue is uniformly pink in color, neither too thick nor too thin, moist, free of coating, and extends out straight. The type of *Prakruti* (body constitution) determines the health of the tongue. Individuals with a *Vata prakruti* have a tongue that is chilly, harsh, and fissured. The tongue of *pitta prakruti* is reddish, dark, and blue in color, while the tongue of *kapha prakruti* is white, sticky, and greasy in texture. A white or yellow-green covered tongue with a bad odor denotes *kapha* vitiation, a red or yellow-green covered tongue with a foul odor indicates *pitta* vitiation, and a brownish black tongue shows *vata* vitiation. A dry tongue might indicate a problem with *Rasa dhatu*, whereas a pale tongue could indicate a problem with *Rakta dhatu*, as in anemia, which is commonly diagnosed as *pandu* in *Ayurveda*. Extreme blue tongue color is a symptom of central cyanosis, which is described in *Ayurveda* as an incurable condition in the context of alcohol intoxication therapy (*madatyaya*). In most cases, mental stress causes indigestion, which manifests as coated and cracked tongue, as well as a loss of taste. The tongue examination is second only to the pulse or *nadi* for the same reason.

Kledaka Kapha

Kledaka Kapha is among the five sub-doshas (sub-types) of *Kapha dosha*, according to *Ayurveda*. Sub-doshas are in charge of certain behaviors, organs, or emotions, and a relative unbalance in these energy sub-categories is often the source of sickness, disease, and ill-health. Also, it is responsible for the secretions that combine with food during digestion and is found in the stomach and gastrointestinal system. *Kledaka Kapha* is assimilated through the stomach divider to sustain *Rasa Dhatu* and other *Kapha* in the body. This also hydrates the tissues as well as cells engaged

in digestion, as well as the mucous membrane of the stomach. The fourth sub-dosha of *Kapha* is *Kledaka Kapha*. It has the properties of liquid, soft, greasy, and slimy, and its principal role is to moisten and soften food during digestion. *Kledaka Kapha's* alkaline nature aids in the neutralization of the stomach's acidic environment. Excess *Kledaka Kapha* disrupts the stomach's pH equilibrium, slowing digestion. As a result, nausea, decreased *Agni* (digestive fire), and loose feces may occur. Acid reflux or hyperacidity may be caused by a lack of *Kledaka Kapha*, which causes the stomach to produce too much acid. Treatment for a *Kledaka Kapha* imbalance includes herbs, food, and lifestyle adjustments, as well as boosting fluid intake among meals.

The *kledaka kapha* is found in the *Amashaya* (stomach, including the small digestive tract) and supplies the water principle to the other *sleshma* locations as well as the whole body owing to its power. *Kledaka kapha* refers to the liquid components of the gastrointestinal tract secretions that moisten, dissolve, and break down food.

Bodhaka Kapha

Bodhaka Kapha is one of the five sub-doshas (sub-types) of *Kapha dosha*, according to *Ayurveda*. Sub-doshas are in charge of certain behaviors, organs, or emotions, and a relative imbalance in these energy sub-categories is often the source of sickness, disease, and ill-health. The term 'knowledge' comes from the Sanskrit word *bodhaka*, and this sub-dosha is responsible for the nuanced intellect necessary to recognize flavours. The sensation of taste, speaking, swallowing, and saliva secretions are all controlled by *Bodhaka Kapha*, which is found largely in the mouth and tongue. It also maintains mouth temperature while regulating oral flora and initiating the initial step of digestion. The second sub-dosha of *Kapha* is *Bodhaka Kapha*. It is related to the parietal lobe of the brain, which processes tastes, despite its location in the mouth. As a result, *Bodhaka Kapha* works not only on a physical level, but also on the level of mind and intellect. Because it is responsible for the first step of digestion, an imbalance in *Bodhaka Kapha* tends to disrupt the whole digestive process. Saliva and enzyme production may be diminished, and taste perception and voice quality may be compromised.

Interrelation between *Kledaka Kapha*, *Sweda* and *Jihwa*

Due to its potency, the *Kledaka kapha*, which is situated in the *Amashaya*, gives water standards to the remaining areas of *Kapha* as well as to the entire body. The dietary materials are dampened, broken, and crumbled by *kledaka kapha*. The bodily fluid discharge from the pyloric, gastric, and surface mucous cells as well as the entire stomach's surface can equal *Kledaka kapha* itself. This sort of *kapha* oversees the defensive mucous covering of the stomach related framework, especially that of the stomach. Furthermore, an expansion in the strong idea of *Kledaka kapha* can obstruct the intestinal system and cause clogging.

According to *Acharya Vagbhatt*, Seat for the *Bodhaka kapha* is *Jihwa* (tongue). It helps in perception of taste by tongue. When the food substances are kept in mouth, they come into contact

with tongue. As a response, the tongue produces *Bodhaka kapha*. The energy to *Bodhaka kapha* is provided by *Kledaka kapha* only. Hence in the proper functioning of *Bodhaka kapha*, *Kledaka kapha* plays a very important role. The initially impacted the stomach related fire that is *Jatharagni* begins to influence the metabolic part of the seven tissues called *Dhatvagni*. Each *Dhatvagni* is liable for the sustenance and improvement of that specific tissue that it lives in. Because of variables that bother *kapha*, *Kledaka kapha* involving the extraordinary spot in the GI lot expansions in amount and as expressed influences the stomach related fire in the stomach called *Jathragni*. Food that is swallowed isn't metabolized as expected, generating ama-poisons, because the thick, chilly, sticky properties of *kapha* block the stomach-related fire. Expanded *Kledaka kapha* and ama starts to influence the *Bodhaka kapha* living at *Jihwa*. As a result, *Jihwa* is beginning to alter, as evidenced by the patterns of cracks, covering, etc. The *Kledaka kapha* is responsible for giving the other *kaphas* the energy they need to carry out their respective functions. When *Kledana Karma* is vitiated, Ama, which is unctuous in character, is produced as a result of improperly carried out *Kledana Karma*.

Aswedanam is *purvarupa* of *kustha* and symptoms of *ekkustha Aswedanam* means no sweating on the skin. The *swedavaha srotas* may become obstructed as a result (*Vata* causes *Sankocha* and *Kapha* causes *Sanga*). In *Pandu roga Swedabhava*, *Rukshata*, *Twaka-sphutana* are *purvarupa*, all three doshas are involved with predominance of *pitta*. When these *Doshas* combines with *Dushya*, results deficiency in *Rakta*, *Meda* and *Ojas*. Given that *Sweda* is the byproduct of *Meda Dhatu*, dryness and a loss of sweat result when *Meda Dhatu* declines. *Atisweda*, *Atishlakshnata* and *Paridaha* are symptoms of *Prameha*. *Pitta* is the second important *dosha* involved in the pathogenesis of *prameha*.

CONCLUSION

According to *Ayurveda*, *Swedavaha Srotas* is one of the thirteen channels or systems that are responsible for carrying fluids and wastes in the body. *Swedavaha Srotas* specifically refers to the channel or system responsible for carrying sweat or perspiration from the sweat glands to the skin's surface. In *Ayurveda*, sweat is considered an important bodily fluid that helps regulate body temperature and eliminate toxins from the body. When the *Swedavaha Srotas* is functioning properly, sweat is produced in the sweat glands and carried to the skin's surface, where it evaporates and cools the body. This process helps to maintain the body's internal temperature and remove excess heat and toxins from the body. Imbalances in the *Swedavaha Srotas* can lead to a variety of health problems, including excessive sweating, body odor, and skin disorders. Excessive sweating, or hyperhidrosis, can be caused by *Swedavaha Srotodushti*, leading to discomfort and embarrassment. Skin disorders such as eczema and psoriasis can also be caused by imbalances in the *Swedavaha Srotas*. *Swedavaha srotas* are pathologically important because any deformity in this *srotas* causes various disorders in human body. Any deformity in the functions of *Swedavaha srotas* directly be reflected as the changes in *Jihwa* because of the interrelation between *kledana*

karma of *Kledaka kapha* and *vikledana karma* of *Sweda*. Vitation of *Swedavaha srotas* produces various symptoms in different diseases like: *Kustha-Ekkustha*, *Pandu*, *Prameha*, *Jwara* etc. The appearance of our tongue is a reflection of our health, so it can be used as a powerful tool for diagnosis of the disease. By looking at the tongue, one can surmise the condition of doshas as well as specific circumstances in diseases likewise, alongside presence of *Ama* in *Sharir*. The treatment excluding tongue is impossible as it is the first point where the digestion starts and there is no such type of study has been done regarding tongue as a diagnostic method. That is why early diagnosis of *Swedavaha sroto vikaras* can be beneficial to all Ayurveda practitioners.

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