

Aesthetics from Consumption in the Tripitaka: Learning and Death from Tongue

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ABSTRACT

This article studies the "tongue" in the dimension of education according to the Buddhist framework. and is a taste receptor as a component of the body Use studies from documents and research. Written in the form of an essay in the style of an academic article. The results of the study revealed that the tongue is one of the elements of the 6 soldiers according to Buddhist beliefs. It is a tool for seeking knowledge, called "chivahapassa". It can also be used as a tool for consumption. It's a taste tool. And it can be a tool for separating the senses regarding knowledge. Therefore, the aforementioned elements are an important mechanism or important process for acquiring knowledge according to the Buddhist maxim or framework. In the Buddha's time, in the Jataka story of Khokhat, which had the flavor of beef. until they cut off the tongue of a cow and ate it and died In the literature of Ramayana There is a giant named Chiwha. with the tongue as a weapon died with the tongue The Naga is also known as Dwijivaha or two-forked tongue. The tongue is therefore a tool for seeking knowledge according to the Buddhist framework. It is a feature such as the Naga and the Yak, or the tongue, a taste-distinguishing device, that creates a career from the tongue in the case of a cook, etc.

Keywords: Tongue, Learning through the Tongue, Death from Eating Tongue

I. INTRODUCTION

On January 16, 2024, Thailand's Teacher's Day, I received a phone call inviting me to try a menu called "Kua Tongue" (กัวลิ้น), which is delicately prepared with multiple steps. While watching the preparation, I imagined that "beef tongue" or "tongue" is a tool for gaining knowledge, "chewha", as in the phrase "chewha brings pleasure" or using the tongue as a tool for gaining knowledge or seeking knowledge through the tongue. Therefore, in writing this article, the purpose is to study the working process of the tongue through perception or seeking knowledge according to the Buddhist belief that the tongue is a mechanism, participating in the management or administration of a systematic management in seeking knowledge about the tongue as well. As Buddhism has the concept of ears, eyes, nose, tongue, body and mind, these physical components are also important processes in obtaining or mechanisms in seeking knowledge. Therefore, writing is to confirm about the tongue, to use it to confirm that the tongue creates a career, eating tongue, not playing with tongue. It is a tool or guideline for gaining a suitable life or career as well. Therefore, the tongue is a taste, but at the same time, the tongue is also a channel or mechanism for creating careers and work, such as the tongue and food production for consumption. Tongue and its construction, which will be studied and the composition of the tongue will be further developed.

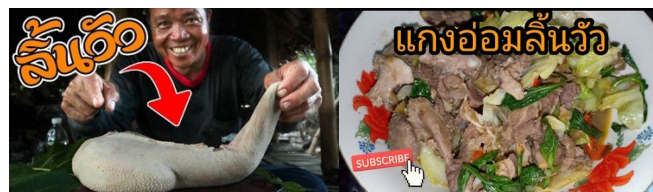


Figure 1 The beef tongue menu that I tasted, which is the origin of the writing about tongue and beef being related (Image source: Bubble Tea, 2022; San Ce, 2019) [1]

II. TONGUE AND LEARNING ACCORDING TO BUDDHIST PRINCIPLES

In the Tripitaka? It is explained that humans have 2 components: (1) body (2) mind, and in these 2 aspects, the mind is the master and the body is the servant. In addition, in the part of the body and mind, it is found that the mind relies on the body to perceive the world, that is, perceive through the senses. When the external senses and the internal senses come into contact, a learning process occurs, and the results of that learning have 2 effects: (1) correct learning leads to good deeds, (2) incorrect learning leads to incorrect actions, which can be compared as shown in Table 1.

Table 1 Comparison of the internal senses and the internal senses and their working together

| No | External senses | Internal senses | Working partner |
|----|---|---|-----------------|
| 1 | Rupayatana (Ayatana is the physical body) | Cakkhavyatana (The sense organ is the eye.) | Eye _shape |
| 2 | Sattayatana (Ayatana is sound) | Sotayatana (The sense organ is the ear) | Sound-ear |
| 3 | Gandhāyatana (the sense of smell) | Gandhāyatana (The nose the sense organ) | Smell-nose |
| 4 | Taste (the sense organ is taste) | Chivahayatana (the sense organ is the tongue) | Taste-Tongue |
| 5 | Phoṭṭhapayatana (the sense base is Phoṭṭhapayatana) | Kaya Yatana (Ayatana is the body) | Touch-body |
| 6 | Dhammayatana (Ayatana is the mental object) | Manayatana (the sense organ is the mind) | Dhamma-heart |

The process of perception The Buddha taught that humans are born from the gathering of 6 elements: earth, water, fire, wind, air, and consciousness, [2] The first 4 elements are form elements, while the last 2 elements are name elements. Only consciousness elements are special elements, meaning they are elements that know or can know anything. When all 6 elements come together, they give rise to 6 types of human senses: 1. Visual sense (cakkhavyatana), 2. Ear sense (Sotayatana), 3. Nose sense (ghanāyatana), 4. Tongue sense (civayatana), 5. Body sense (kāyāyatana), and 6. Mind sense (manāyatana). Together, they are called the 6 phassayatana. [3]

The first sense is called the physical sense, while the last is called In Buddhism, the six senses are called “ayatana” which means doors or gates that allow humans to communicate with the outside world. The Buddha said that hell is at the ayatana and heaven is at the ayatana, saying “Hell at the ayatana, for the senses, I see”. As for heaven at the ayatana, he said “Heaven through the ayatana, I see” [4]. That is, when seeing a form, hearing a sound, smelling an odor, tasting a taste, touching the skin, thinking about something in the mind, and lust arises to bite, anger arises to burn, and delusion envelopes the mind, then it is said that there is a hell through the ayatana, which is a true hell. This kind of hell exists here and does not have to wait until death. It is a hell that can be controlled and eliminated. It is something that should be known and interested in. When you don’t fall into this kind of hell, you won’t fall into any kind of hell.

For the state or awareness of the emotion called “consciousness” occurs when there is perception from the impact of the senses or what is called “contact” (the simultaneous operation of the internal sense bases, external sense bases, and consciousness), namely, the 6 consciousnesses, perception through the channels of the eyes, ears, nose, tongue, body, and mind, or simply called “indriya”, are the 6 internal sense bases which are the

connecting areas for knowledge that comes from within, performing different functions in perception, such as the eyes – perceiving sight, the ears – perceiving hearing sound, the nose – perceiving smell, the body – perceiving touch, cold – hot, soft – hard, and the mind – perceiving emotions or feelings such as happiness – suffering, etc. While form, taste, smell, sound, touch, and emotions or mental states are external sense bases. 6 channels which are the connection areas to create knowledge from the outside by acting as a connection between the perception from the internal senses and the external perception area, such as having an object that is located with the eyes acting as a connection to the form until the object is seen, that form, etc.

For human perception to occur, all senses must not be damaged and must be paid attention to in order for perception to occur, as explained by Phra Sariputta that “When the optic nerve is not broken and all external forms appear, but the mind does not pay attention to them, the form will not appear. But when the mind pays attention, the form will exist at that time. Consciousness, which is the knowledge that arises from the eye, form and attention can also exist in this way” [5]. In the case of the auditory nerve, olfactory nerve, tongue nerve and physical nerve, it can be seen that the process of human perception comes from the 6 senses that are not damaged and must work together in order for clear knowledge or knowing to occur. It is divided into 2 steps:

The first step, the physical nerves, such as the eyes touching the form, creates a preliminary feeling called the visual feeling. (Visionary consciousness) This process (eye + object = visionary consciousness) is collectively called “contact”, the sensation of contact or the sensation of touch.

The second step is that the contact or feeling flows to the nerves, namely the mind, and the mind perceives that contact, and so it arises. The second step of perception is mental knowledge, called mano-viññāna, which is mental knowledge that is clear knowledge. It is a clear vision as knowledge through the eyes. In the case of other senses, it is similar by the process of working simultaneously as follows:

1. Visual contact or visual contact is the eye + form + visual consciousness = see form
2. Ear contact or auditory contact is the ear + sound + auditory consciousness = hear sound
3. Nose contact or olfactory contact is the nose + smell + olfactory consciousness = perceive smell
4. Tongue contact or tongue contact is the tongue + taste + tongue consciousness = perceive taste
5. Physical contact or physical contact is the body + tactile sensation + physical consciousness = perceive contact
6. Mental contact or mental contact is the mind + mental emotion + mental consciousness = perceive feelings and thoughts

The human thought process is a continuous process from the process of perceiving the physical senses or the period of contact when there is perception There will be feelings towards that emotion, such as happiness, comfort, suffering, discomfort or indifference, called “vedana”. At the same time, there will be the meaning of the emotion as this or that, this or that, called “saññā”. Then there will be thoughts, reflections and reflections called “vitakka”. The process of perception is the same, whether it is experiencing emotions through external experiences or thinking of and considering

various stories in the mind. This process of thinking (vitakka) is very important in determining the personality and way of life of individuals, as well as society. However, what the thoughts will be will depend on factors that determine and shape those thoughts. One factor that has a great influence on thoughts is the feeling of happiness and suffering (vedana). If you feel happy, you like it, want to get, want to consume, want to take (positive craving). If you feel suffering, you are dissatisfied, dislike it, want to avoid it or want to destroy it (negative craving). Then, various fabricated thoughts will focus on the emotion as the source of that feeling, using that thing as a place to hold the thought along with the memory, knowing that this or that thing is like this or that (saññā). Then the fabricated thoughts will proceed along the path of that liking and disliking. The ingredients of thought are inclinations, habits, defilements, and various mental habits that the mind has accumulated (Sankhara) and thinks within the framework, within the boundaries, and in the direction of those Sankhara. From thoughts, they may be expressed as actions, speech, and the performance of various roles.

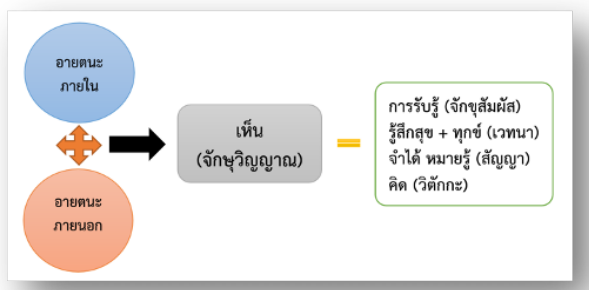


Figure 2 Shows an example of the process of thought formation (in Thai).

The Buddhist principle uses the word "eat" or "consume" not for enjoyment or to strengthen the body. Until it becomes strong, it does not create benefits or create benefits according to the Buddhist principle. Therefore, in the process that occurs, the heart or important mechanism is the search for knowledge through the tongue or the search for knowledge. As in the case of the famous Korean chef in the royal court, he used the tongue as a tool to search for knowledge until it became the consistency of the taste, as shown in the work of Sirirat Singhasanthi, Phra Maha Jiravat Kantawanno [6] studied on the study of the analysis of conception consciousness according to the principle of Dependent Origination. The results of the study are as follows:

Conception consciousness is conception consciousness. It is the first consciousness and the consciousness that functions to know the 6 emotions: (1) eye consciousness (2) ear consciousness (3) nose consciousness (4) tongue consciousness (5) body consciousness (6) mind consciousness. It is an important element that will make life, which is the 5 aggregates, grow completely. It has 8 main functions: (1) to perceive or know emotions through the mind door, called mano-viññāna; (2) to perceive or know emotions through the eyes, called cakku-viññāna; (3) to perceive or know emotions through the ears, called sota-viññāna; (4) to perceive or know emotions

through the nose, called ghāna-viññāna; (5) to perceive or know emotions through the tongue, called jīva-viññāna; (6) to perceive or know physical emotions, called kaya-viññāna; (7) to move from the old existence, called cuti-citta; and (8) to be born in the new existence, called patisandhi-citta. The aforementioned process is a phenomenon that crosses lifetimes according to the process of Dependent Origination and is subject to the law of the three characteristics: arising, existing, and ceasing in a cycle like a wheel until nirvana is attained, which is the complete cutting off of the wheel of Dependent Origination. Therefore, rebirth cannot occur because the cycle of samsara is cut off, and in Theravada Buddhism, there is no waiting for rebirth. Theravada Buddhism therefore places great importance on the mind. When the mind ceases and the mind of rebirth ceases, the mind of rebirth will immediately arise. Beings who have died will have to have a realm to support them and will be born immediately until the cycle of dependent origination is completely cut off.

From this study, it can be confirmed that Buddhism uses the physical elements, the six sense doors, as a tool to gain knowledge through the senses called Patisandhi Citta or Patisandhi Viññāna through things that come into contact. Therefore, the tongue is one tool for gaining knowledge through the tongue or taste from the tongue, which is called the function of perceiving or knowing emotions through the tongue, called the Chiva Viññāna, which is the function of perceiving or knowing emotions through the tongue, etc. [7] (Sirirat Singhsonthi, Phra Maha Jiravat Kantawanno, 2565)

In Buddhism, the word "tongue-chiva" is used as a tool to gain knowledge, which is called "taste tongue". If it is sour, it is known as sour. If it is sweet, it is known as hot. And when it is known as hot, other symptoms occur, such as blowing to cool it down, if it is too cold, if it is too sweet, which these processes are knowledge and lead to behavioral adjustments related to physical behavior or determination of attitude, which is also considered mindfulness in Buddhism. As has been studied by some people such as Phra Maha Phathon Aphatharo (Inthaphon) and his group, [8] the study and analysis of the importance of the senses in the Salayatana Vibhanga Sutta found that:

1) Salayatana Vibhanga Sutta is a medium-sized Sutta in the 12th volume of the Tipitaka, dealing with the classification of ayatana. It is a Sutta that the Lord Buddha taught to the monks who were practicing Dhamma at Jetavana Monastery in Savatthi. His intention was for the monks to have thorough knowledge of ayatana and be able to solve problems related to Dhamma practice. The gist of the topic of ayatana in Salayatana Vibhanga Sutta is: It is a matter of distinguishing the functioning of the internal and external sense bases and the mind. That is, when the six internal sense bases, namely the eye, ear, nose, tongue, body and mind, and the six external sense bases or emotions, namely, form, sound, smell, taste, touch and mental objects, come into contact, consciousness will arise. Then, contact and feeling will arise. The eighteen Manopvicara, the thirty-six

Sattavati, the two Upekkhas and the reliance on the higher level of Vipassana is Atma-yata, which is the teaching of the stages of destroying defilements through the process of the sense bases, enabling the attainment of Dhamma. 2) The analysis found that: The knowledge of the 12 senses in the Salayata Vibhanga Sutta is valuable because (1) it leads to training of the mind, (2) it leads to restraint in moral conduct, (3) it prevents defilements from entering the mind, (4) it leads to living with mindfulness, and (5) it leads to the end of all suffering.

Phra Pairob Lasasrila Wirot Khumkrong [9] In the research on The development of insight meditation in the Ajjhatthukha Sutta presents the results of the study that:

This article aims 1) to study the content and essence of the Ajjhatthukha Sutta, 2) to study the development of insight meditation in the Ajjhatthukha Sutta. It is a documentary research by studying information from the Theravada Buddhist scriptures and various related documents, summarizing, analyzing, organizing, and describing in a descriptive manner. The research results found that the development of insight meditation in the Ajjhatthukha Sutta is divided into 1) considering the first internal sense base, namely the eye and form, as suffering, unable to remain in the same state, impermanent. Whatever is impermanent is suffering. Whatever is suffering is not-self. Which is anatta, that is not ours, not us, not our self. 2) The second internal sense base, Sota, is the ear paired with sound, is suffering. Consider the same. 3) Ghana, is the nose paired with smell, is suffering. 4) Jiwaha, is the tongue paired with taste, is suffering. 5) The fifth sense base, the body, is the body paired with contact, is suffering. 6) The sixth sense base, Mano, is the mind paired with mental objects. By considering that Mano is impermanent, that is impermanent, that is suffering. That is suffering, that is anatta. That is anatta, that is not ours, not us, not our self. When something comes to contact with our eyes, ears, nose, tongue, body, and mind, the wisdom that arises from vipassana will lead to the development of the noble path, which eventually leads to the realization of nirvana.

Chinnawat Nilnet [10], An analytical study on the conception of consciousness in Theravada Buddhism, which was studied and found that

Patisandhi consciousness is the first consciousness and consciousness that has the duty to know the six objects of sense, namely (1) eye consciousness, (2) ear consciousness, (3) nose consciousness, (4) tongue consciousness, (5) body consciousness, (6) mind consciousness. It is an important element that will make life, the five aggregates, grow completely. It has 8 main functions: (1) to perceive or know emotions through the mind door, called mano-viññāna; (2) to perceive or know emotions through the eyes, called cakkhu-viññāna; (3) to perceive or know emotions through the ears, called sota-viññāna; (4) to perceive or know emotions through the nose, called ghāna-viññāna; (5) to perceive or know emotions through the

tongue, called jīva-viññāna; (6) to perceive or know physical emotions, called kāya-viññāna; (7) to move from the old existence, called cuti-citta; and (8) to be born in the new existence, called patisandhi-citta. The aforementioned process is a phenomenon that crosses lifetimes according to the process of dependent origination and is subject to the law of the three characteristics: arising, existing, and ceasing, in a cycle like a wheel until nirvana is attained, which is the complete cutting off of the wheel of dependent origination. Therefore, rebirth cannot occur because the cycle of samsara has been cut off. And in Theravada Buddhism, there is no waiting for rebirth. Theravada Buddhism therefore places great importance on the mind. When the mind of death ceases, the mind of conception will immediately arise. Beings who have died will have to have a realm to support them and will be born immediately until the cycle of dependent origination is completely cut off.

Therefore, from the information given, it is intended to convey that the tongue is a taste tool called “Jiwaha”. In Buddhism, it is defined as a tool for creating awareness or as a tool for seeking knowledge, including being used as a tool for determining the mindfulness of the practitioner, as in the process of mindfulness training using the term “taste bud”, causing awareness and using mental processes to determine that awareness, etc.

III. TONGUE TOUCHING TONGUE BECOMES DEATH

The story about tongue has been around since the time of Buddha, which has become a story about “karma” and doing karma, but the method is violence, as appears in the information in Buddhist beliefs that since the time of Buddha, there was a man who was a cruel alcoholic who made a living by killing cows to sell the meat. The villagers gave him the nickname “Mr. Cow Killer”. He was another occupation who “killed cows” and butchered the meat to sell, which he did every day for decades until he saw killing as normal and earned an income appropriate to his occupation. As for the merits and sins from killing, according to religious beliefs, there is no need to talk about it. He did not think or imagine it in any way.

This cow butcher had a habit. When he killed a cow and cut the meat to sell, he would keep a piece of beef for his wife to grill as a snack with alcohol every evening without fail. One evening, while Mr. Kokat had not yet returned home, a neighbor came to buy beef from his wife. Because they liked each other very much, she took the beef that her husband had kept for her neighbor. When Mr. Kokat returned home with a large jar of alcohol, he shouted for his wife to hurry and bring him some grilled beef to eat with alcohol. However, when he found out that she had already sold it, he became angry and stomped his feet and beat his wife in anger. Then the hungry cow butcher grabbed a knife and went straight to the cow pen. However, if he were to kill the cow in the evening like this, the remaining meat could not be sold at the market.

With a heartless and merciless mind, the butcher pulled out the tongue of the cow and cut it off with a knife until it was stuck in his hand. When he got the meat he wanted, he hurried back into the house, not caring at all about the groans of sickness and extreme suffering of the poor cow. The butcher threw the freshly cut cow tongue and ordered his wife to quickly grill it for him. While waiting with hunger and thirst, he drank alcohol and shouted at her, urging her to finish quickly. After a long while, his wife quickly brought her husband the fragrant grilled cow tongue. Without hesitation, the butcher grabbed the freshly cut cow tongue and put it in his mouth, chewing hard, hoping to eat to his heart's content.

Immediately, the butcher had to shout out in pain. Alas! Because of the extreme hunger that made his eyes blurry and he was also intoxicated by the alcohol, the butcher chewed too quickly and bit his own tongue hard until it was torn off. Along with the grilled beef tongue that had not been chewed thoroughly, the cruel butcher lay in agony with blood all over his mouth, shouting loudly in agony. The butcher's cries were so loud that the nearby villagers ran to see. Some wondered why the butcher was killing cows in the evening today. But when they looked to see the source of the voice, it turned out to be the butcher struggling violently with blood flowing from his mouth and not stopping. The villagers who had gathered to watch could only stand and watch the pitiful and pitiful scene, unable to do anything to help. Until he finally died.

Those who saw it criticized that it must be a sin that had immediate consequences. The Tripitaka does not mention whether the villagers who came to watch and criticize also bought beef to eat. However, it is said at the end that due to the bad karma that he had committed throughout his life, when he died, the soul of the butcher fell into Avici Hell and suffered in that hell for hundreds of thousands of years. After he was freed from Avici Hell, he had to be reborn as a cow that had been killed by its horns countless times until all the sins he had committed were exhausted.

The stories that appear in the scriptures are the ones that are brought up to verify and confirm the information related to the scriptures in Buddhism. But the gist that must be presented is (1) The tongue of the animal in the story, that is, the beef tongue, is food, which is consistent with the incident where the author tasted the beef tongue that had been cooked as food. (2) The tongue touches the tongue, which is called delicious taste or delicious taste. The author tastes it, which is considered knowledge, which the cook will say is delicious, smooth, soft, not hard, but the author receives it as information normally. (3) The tongue is a soft point, meaning it touches all heat, cold, sour, sweet, salty, and the criteria for receiving taste are different. Therefore, the tongue in this sense is a tool for measuring what comes into contact with it. The tongue in this sense is a different receiving point, both similar and different. It is a tool for making different judgments and is not consistent with the alternating situations. As for the matter of the gossip, it is brought up to

compare that the tongue is turned into food in the case of the author who tasted it, but it is intended to convey that something like this has happened before regarding the matter of "consuming the tongue" or the tongue being turned into food. But in another sense, the tongue is also a taste receptor, attached to taste, and delighted in taste, as Mr. Gossip also delighted in eating meat every day, including the tongue. Because the tongue is the judge of taste, but on the other hand, consuming without mindfulness, without using judgment, eating without considering, leads to death or even death, etc.



Figure 3 Violence against life from 'Khokhat' according to the principle of 'Panatipada' as stated in Buddhist scriptures (Image source: Wasin Inthasara, 2021; Pink Fat Cat, 2015) [11] [12]

IV. ANALYSIS ISSUES

Literary stories about the tongue and the learning process through the senses from the tongue

In Buddhism, knowledge from the senses is used as a tool to determine, suppress, control, and be mindful according to the framework of education. But there is also a literary work called Ramakien that is related to the tongue or there is a character named "Chiva" who has a unique tongue, a big tongue, a long tongue, and at the same time uses the tongue as a weapon.

The character in the Ramayana literature is Chiwaha, the brother-in-law of Thotsakan, the husband of Nang Samnakkha. He has the appearance of a swan-like body, a round gourd-shaped head, crocodile eyes, a grinning mouth, and a sticking out tongue. At that time, Thotsakan went on a forest tour, so he asked his brother-in-law to guard the city. As for Chiwaha, when he received the duty, he did his duty well. Chiwaha was a powerful giant, that is, he had a long and large tongue that could be used in battle. When Chiwaha received the duty, he arranged the guards according to the fire to protect the city, he could not sleep. Until the 7th day,

Chiwaha could not stand the drowsiness, so he transformed himself into a large body, stuck his tongue out to block the city of Lanka, and fell asleep. As for Thotsakan, when he returned from the forest tour, he could not see Lanka, so he thought that it was a trick of the enemy to block the city. In anger, he threw his discus, his weapon, to cut Chiwaha's tongue off immediately. Chiwaha's tongue was cut off and he died. Nang Samnakkha was very sad, so she went to the forest and met Phra Ram, which was the beginning of this war in the end.

Or there is a study in the story of Siew Samnakkha: Creating Contemporary Drama from Thai Literature [13] who proposed the study that

Nang Samnakkha is an important character in the Ramakien story. She has a husband named Chiwa who was killed by Thotsakan. Nang Samnakkha is very sad. So she asks Thotsakan to go play in the forest to relieve her suffering. This makes her meet Phra Ram and fall in love with Phra Ram with all her heart. She wants Phra Ram to be her husband, but Phra Ram refuses. This makes Nang Samnakkha very sad and angry at Phra Ram.

In another sense, the tongue is used to classify the types or species of animals, as the word “twichiwaha” or animals with forked tongues appears in the study “Nantopannad Sutta Kham Luang: Specialness, Meaning, Belief in the Names of Nagas” [14] which studies Nagas and studies the names of Nagas, which have 48 names. In all, “twichiwaha” is a word for Nagas, using the tongue as a means of distinguishing between animals with one tongue and animals with two tongues, for example, “Phaya Nantopananda Naga Raja”, which reflects the beliefs or attitudes about Nagas in the Ayutthaya period, has 4 important characteristics that are clear: (a) being great, (b) being an animal with a forked tongue, (c) being the king of Nagas, being great in the underworld, which appears in the study cited. [15] Therefore, in the issue of the tongue having the meaning of a taste receptor and being a method of seeking knowledge according to the Buddhist framework, as presented in the previous issue But on the other hand, the tongue has been presented in the literature of Ramakien as a tool to protect the country, such as the case of the giant named Chiwaha, who is described as having a swan-like body, a round gourd-shaped head, crocodile eyes, a grinning mouth, and a protruding tongue. In addition, Chiwaha is a giant with great power, that is, having a long and large tongue that can be used in battle. He also served as a city protector by using his power to transform himself into a large body and stick out his tongue to block the city of Lanka to protect it from enemies. When Thotsakan returned and did not see the city, he thought that it was an enemy trick to cover up and block the city. In his anger, he immediately threw his discus, his weapon, to cut Chiwaha's tongue. Chiwaha's tongue was cut off and he died. In this case of the giant Chiwaha, which is a distinctive or unique characteristic, but on the other hand, the tongue also leads to death or death. As for the characteristics of the Naga, the tongue is used as a distinguishing device, which is Dvi Chiwaha, so it is another name for the Naga, which in one

sense is a distinctive characteristic, as appears in the study results that have been presented.



Figure 4 Giant with tongue as weapon, Giant Chiwaha and Naga with Twin Chiwaha as name, which have tongue as identity (Image source: Thai art. (2566; Vector stock, 2566) [16])

V. CONCLUSION

In writing this article, the tongue is used as a basis for study. The tongue in physical form is a taste receptor or the tongue is used to eat food and distinguish tastes. However, in Buddhism, there is a story about the tongue being used as food, but it explains the severity and the law of karma from the severity of the case of killing. However, the main meaning of Buddhism uses the components of the tongue as a receptor and seeks knowledge. It is a detailed and deep study in order to control and control the mind so that it does not cling, to be mindful of the body, so that it does not become addicted to tastes until it becomes ignorant of the nutritious food or knowing the amount of consumption. In other words, when the tongue seeks knowledge, it can be used as a career or tool for making a living, such as the case of the tongue and the qualities of being a taster, a cook, or a food preparer. Therefore, the tongue in the dimension of being a means of making a living can be operated or made to be able to do so. And the meaning of the tongue and the creation of literature as seen in the character in the Ramayana, the giant who has a prominent characteristic of the tongue using the tongue as a weapon named Yak Chivaha or the Naga, which is also called in Buddhist scriptures as "Dvichivaha" which means the Naga. Therefore, this study explains the tongue as food. The tongue explains the law of karma from violence. And the tongue has the meaning of being an ability and quality as shown in the study.

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