

Conceptual and Descriptive study of *Netra Anjana*

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Abstract

Kriyakalpa is the basis of the ophthalmic disorders, as *Panchakarma* is the basis of *Kayachikitsa*. When we refer to our classics for the therapeutic measures adopted in the management of eye diseases, we find that the management includes many of the topical treatments along with systemic ones. The reason might be that the drugs administered systematically may not cross the blood aqueous, blood-vitreous and blood-retinal barriers. Now the topical measures came into play and these are called as '*Kriya Kalpa*'. No specific definition of *Kriyakalpa* has been given by the ancient scholars except the commentator *Dalhana* who opines that *Kriyakalpa* includes various preparations like *Tarpana*, *Putapaka*, *Seka*, *Ashchyotana*, *Anjana* etc. for the treatment of eye diseases, as a local measure. The process in which herbo mineral preparation (*Gutika*, *Rasakriya* & *Churna*) mix with water and apply on the eyelids with the help of *Shalaka* is called *Anjana Karma*. An *Ayurvedic* review & probable mode of action of *Anjana Karma* discussed in present article.

Key words: *Kriyakalpa*, *Anjana*, *Putapaka*

Introduction

Anjana (collyrium) is a popular method of application of medicine inside the eye. In addition to its benefits in curing ailments related to the eye this particular procedure is mentioned as a daily routine in order to protect the eye from various eye disorders and to maintain the equilibrium of *doshas* inside the eye. Though there are indications of *Anjana* everywhere in different contexts of *Netrarogas*, *Acharya* explore vast varieties of *Anjana* for the management of *Drishtigatarogas*. It may be due to the fact that compared to other methods it can be advised for long period and *Drishtigataroga* needs prolonged therapy either in terms of care, prevention or for treatment.

Anjana Kriya Kalpa:

The practice of *Anjana* was prevalent during Indus valley civilization for prevention of diseases as well as cosmetic purposes. *Anjana* is also mentioned in *Atharvaveda*. Detailed description of *Anjana* is found in *Sushrutha Samhita*, *Ashtanga Hridaya*, *Ashtanga Sangraha* and *Sharangadhara Samhita*.

The above classics describe their classification, form, dosage, method of application, time of applications etc.

Nirukthi of the word *Anjana*:

"*Anathi thi Anjanam*" *Anjana* is called so because in this procedure a lepa (ointment) is applied to the inner part of the lower eye lid from *Kaneenika Sandhi* to *Apanga Sandhi* with *anjana shalaka*.

Types of *Anjana*:

A.Akruthi Bhedha:- According to the form they can be made into 3 types:

<i>Pindi or gutika</i>	<i>Prabala Dosha</i>
<i>Rasakriya</i>	<i>Madhyama Dosha</i>
<i>Choorna</i>	<i>Durbala Dosha</i>

B . Karma *Bhedha*: - According to the action:

- *Lekhana Anjana*
- *Ropana Anjana*
- *Snehana / Prasadana Anjana*

Anjana prepared with *tikita, kashaya, amla, katu, lavana* and *kshara dravyas* are used as *lekhana anjana*.

Anjana prepared from *kashaya, tikta dravyas* and oil or ghee is used as *ropana anjana*. *Anjana* prepared with *madhura dravyas, oil and ghee*, is used as *snehana / prasadana anjana*. *Samyak Yoga Lakshanas*:

It was considered when the eyes became clear or *nirmala*, feeling of lightness, *srava* was reduced and visual acuity improved.

***Ati Yoga Lakshanas*:**

It was noticed when the eyes became *kathina* (hard). The colour of the eyes becomes *vikrutha* and the eyes become *shithila*. There were signs of dryness and pricking sensation.

***Hina Yoga Lakshanas*:**

In case *anjana* is applied in less quantity, then the *doshas* will be vitiated in excess with the symptoms of *kandu* and foreign body sensation. Dosage and time of retention of *anjana* was a little bit altered according to *lakshanas* seen.

***Amavasta Lakshanas*:**

There will be severe pain, excessive redness, inflammation, *netra gharshana, shoola* and *atisrava*.

***Niramavasta Lakshanas*:**

When the *doshas* have attained *pakwa* stage, there will be reduction in the severity of the pain. The *kandu* also reduces. There will be no sign of inflammation or *shopha* and the colour of sclera will be devoid of redness.

Contra – Indications for *Anjana* Application:

Anjana should not be applied to persons who are tired, weeping, frightful, intoxicated with alcoholic drinks and suffering from early stage of fever, indigestion and during suppression of urges and during menstruation.

Dose of <i>Anjana</i> According to <i>Sushruta</i>	According to <i>Sharangadhara</i>
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<i>Lekhananjana</i>	<i>1 harenu</i>	<i>Gutikanjana with tikshna dravya</i>	<i>1 harenu</i>
<i>Ropananjana</i>	<i>11/2 harenu</i>	<i>madhyama</i>	<i>11/2 harenu</i>
<i>Snehana / Prasadananjana</i>	<i>2 harenu.</i>	<i>Mrudu</i>	<i>2 harenu</i>

<i>Rasakriyanjana</i>	<i>Choornanjana</i>		
<i>Uttama matra</i>	<i>3 vidanga</i>	<i>virechana karma</i>	<i>2 shalakas</i>
<i>Madhyama matra</i>	<i>2 vidanga</i>	<i>mrudu karma</i>	<i>3 shalakas</i>
<i>Heena matra</i>	<i>1 vidanga</i>	<i>snehana karma</i>	<i>4 shalakas.</i>

Time for Application of Anjana:

Anjana is applied to the eyes when the *doshas* have become *pakwa*.

According to *Sushrutha*, *anjana* should be applied in the morning, noon and night according to the *dosha* vitiated.

<i>Kaphaja Vikara</i>	Morning
<i>Vataja Vikara</i>	Evening
<i>Pittaja Vikara</i>	Night

According to *Sharangadhara*:

Hemantha & Sishira Ritu	Afternoon
Grishma Ritu	Morning Time
Sarat Ritu	Evening Time
Varsha Ritu	Time when it is neither too cold nor too hot

Lekhana Anjana:

Lekhana Anjana has prepared by katu, tikta, kasaya, amla, lavana, and kshara dravyas, which have ushna properties.

The mode of action of lekhana anjana has an effect on the sirasas of netra palakas, netra strotos, and the Shringataka marmas. It brings out the vitiated doshas accumulated in the eye and hence improves the vision. The varti pramana used is about one hareenu matra which is kept in a patra having the same gunas as that of the Anjana e.g. Tamra or loha patra. The shalaka used was of the same character. Thus the shalaka, patra and the Anjana used had all the same properties.

Shalaka:

Shalaka is an instrument by which *anjana* is applied to the eye. The two sides of the *shalaka* used resemble the *mukula* or *mallikadi kusuma*. It should be 8 *angulas* in length and devoid of *karkashata*. The *shalaka* should be of copper (*tamra*) for *lekhanakarma*.

Anjana Nishedha (contra indications of anjana)

Anjana vidhi is not advisable for the following conditions for diseases like *shrama*, *vegavarodha*, *udavartha*, *rodana*, *madyapana*, *krodha*, *bhayaja jwara*, *shirodosha*, *shira snana*, *netra – aaghata*, sunstroke, *pipasa*, vomiting, *jagara*, *nasya*, *rechana* & *dhooimapana*. If *anjana* is given in the above states; it causes *netra raga*, *srava*, *shoola*, *shotha*, *timira* and difficulty in opening and closing the eye .

Anjana poorvakarma

- When dosha vitiation is limited to eyes alone
- After Sodhana and Nasyakarma
- After observing Pakwalinga Lakshanas

Anjana procedure

Patient is made to lie in supine position or sit then Eye is opened with the left thumb and index finger and lower lid is pulled downwards .Then by using *Shalaka* in the right hand *anjana* is applied from *Kaneenika* to *Apanga* and vice versa in upper and lower eyelid margins. After that Lids closed and eyeballs are gently rotated. When lacrimation / irritation stops *Kshalana* is done and eyes are cleaned with a cloth tied to the thumb.

Mode of action-

According to acharya the *lekhananjana* because of its *theekshna* property, eliminate the doshas from the *siras* pertained to *varthma* and eye and from the tissue and from related *srotas* and also from the *srungataka marma* and through mouth, nose and eye.[14] We get this much reference regarding the action of drug .Because of the complexity of the combinations applied during this procedure researches regarding the mode of action of ayurvedic drug still remains as a challenge .Any way there is no doubt that the drug administered in the eye surely penetrate the different medias and reach the proposed site, this is the inference that we get from the clinical trial. We need more research in this fields especially to understand the differentiation of the drug towards different site, its absorption, mode of action so that it will be accepted by the scientific world.

CONCLUSION

As in Ayurveda, we are applying ophthalmic therapeutic either in the form of local therapy i.e. *Kriyakalpa* or in the form of systemic use i.e. oral *Chakshushya dravyas*. The main aim of any pharmaco therapeutics is the attainment of an effective concentration at the site of action for a sufficient period of time to elicit the response. In practice, therapeutic effect is found in all types of *kriyakalpa*. It is up to the science to correlate the observations with their scientific explanation. Here in present review article, it is tried to correlate the Ayurvedic ocular therapeutic i.e. *kriyakalpa* (*Anjana*) on the basis of modern basic principles of Ocular pharmacology. Various drugs can be selected according to the stage and types of the disease and can be used in

various Kriyakalpa procedures according to need. In the light of above fundamentals of modern pharmacology, all the Ayurvedic ocular therapeutic procedures are relevant as such. . Today current methods of drug delivery exhibit specific problems that scientists are attempting to address.

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