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 Sushruta 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:

<table>
<thead>
<tr>
<th>Pindi or gutika</th>
<th>Prabala Dosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasakriya</td>
<td>Madhyama Dosha</td>
</tr>
<tr>
<td>Choorna</td>
<td>Durbala Dosha</td>
</tr>
</tbody>
</table>

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 Lakshanans:

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

Ati Yoga Lakshanans:

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 prickling sensation.

Hina Yoga Lakshanans:

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 lakshanans seen.

Amavasta Lakshanans:

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

Niramavasta Lakshanans:

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 tried, weeping, frightful, intoxicated with alcoholic drinks and suffering from early stage of fever, indigestion and during suppression of urges and during menstruation.

<table>
<thead>
<tr>
<th>Dose of Anjana According to Sushrutha</th>
<th>According to Sharangadhara</th>
</tr>
</thead>
</table>

Lekhananjana | 1 harenu | Gutikanjana with tikshina dravya | 1 harenu
---|---|---|---
Ropananjana | 11/2 harenu | madhyama | 11/2 harenu
Snehana | 2 harenu. | Mrudu | 2 harenu
Prasadananjana | 2 harenu. | Madhyama | 2 harenu

<table>
<thead>
<tr>
<th>Rasakriyanjana</th>
<th>Choornanjana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uttama matra</td>
<td>3 vidanga</td>
</tr>
<tr>
<td>Madhyama matra</td>
<td>2 vidanga</td>
</tr>
<tr>
<td>Heena matra</td>
<td>1 vidanga</td>
</tr>
</tbody>
</table>

**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.

**Kaphaja Vikara** | **Morning**
---|---
**Vataja Vikara** | **Evening**
**Pittaja Vikara** | **Night**

According to Sharangadhara:

<table>
<thead>
<tr>
<th>Ritu</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hemantha &amp; Sishira Ritu</td>
<td>Afternoon</td>
</tr>
<tr>
<td>Grishma Ritu</td>
<td>Morning Time</td>
</tr>
<tr>
<td>Sarat Ritu</td>
<td>Evening Time</td>
</tr>
<tr>
<td>Varsha Ritu</td>
<td>Time when it is neither too cold nor too hot</td>
</tr>
</tbody>
</table>

**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 srothosas, 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, udavarthar, rodana, madyapana, krodha, bhayaja jwara, shirodosa, 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 lekhanaanjana 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 srungatakar 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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