



ROLE OF ANJANA KRIYA IN EYE CARE: A REVIEW ARTICLE

¹Dr.Yogendra nath sharma, ²Dr. Amandeep kaur

¹M.D Scholar Final Year, Dept. of Samhita and Maulik Siddhant, National Institute of Ayurveda, DU, Jaipur, India

²M.D Scholar Final Year, Dept. of Samhita and Maulik Siddhant, National Institute of Ayurveda, DU, Jaipur, India

ABSTRACT

Ayurveda has two aims i.e., prevention and promotion of health and secondly cure from the disease. To achieve above mentioned aims, *Ayurveda* keenly described *Dincharya* (daily routine) in detailed. Under this, as a part of *dincharya* to maintenance of eye health *Aanjana* Kriya (collyrium) is one of the *kriyakalpa* mentioned for prevention and treatment of various eye diseases. *Anjana* is a local measure for the treatment of eye diseases. Among all the *kriyakalpa* *Netra Anjana* is one of the special treatments done for eye disorders. It is the procedure in which medical Collyrium (*Anjanas*) is applied with the help of applicator for specified time. Therefore, in this review article an attempt has been made to describe importance of *Anjana Kriya* in detail as mentioned in *Ayurvedic* classics.

KEYWORDS: *Ayurveda*, *Dincharya*, *Netra*, *Kriyakalpa*, *Anjana*, collyrium.

INTRODUCTION

According to *Ayurveda*, “*sarvendriyanaam nayanam pradhanam*” i.e., eyes are the most important among all the sense organs. Thus, Acharya Vagbhata recommended that all efforts should be performed to protect the eyes throughout the life. Hence for the maintenance of positive health, *Ayurvedic* granthas prescribed various preventive and curative measures like application of collyrium to protect the eyes.ⁱ It's a popular method of application of medicine inside the eye. *Anjana* has special importance in healthy person as well as in diseases person. 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.

Anjana has unique therapeutic efficacy for various types of ophthalmic diseases and highly recommended as preventive measure of various eye disorders. *Anjana* is a procedure of applying medicine in the form of *Gutika*, *Raskriya* or *Churna* (powder) to the inner side of lower lid either by fingertip or by *Anjana shalaka*. Various ancient Acharyas described *Anjana* therapy as daily regimen especially *Sauvira Anjana* (Antimony sulphide) and *Rasanjana* (decoction of *Berberista aristata* – *Daruharidra*) mixed with bee honey as it

eliminates excessive *Kapha Dosha* from the eye because eyes have predominance of *Pitta Dosha* or *Teja Mahabhuta* for its proper functioning or clarity of vision.^{ii iii iv}

MATERIALS AND METHODS

This is conceptual type of study. All sorts of references have been collected and compiled from various available Ayurvedic texts like *Charak Samhita*, *Sushruta Samhita*, *Ashtanga Sangraha*, *Ashtanga Hridaya*, *Bhavaprakash* and *Yogratnakara* with available commentaries. Various scientific papers, research articles are also searched from various websites. Literature available regarding *Anjana Karma* (collyrium) from various journals and books are used as source materials to the topic. All matter is analyzed and attempt has been made to draw some fruitful conclusions.

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 and 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.

Nirukti 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 the help of fingertip or with *anjana shalaka*.

Application of *Anjana*

The appropriate time for application of *Anjana*, according to Acharya is after the administration of *shodhana* therapy and when the doshas localize only in the eye and the *Amavastha* is totally eliminated from the eye and the eye starts to exhibit *pakva lakshana* like reduced oedema, severe itching, lack of discharge etc. Implementing these methods of treatments without losing their priority in different doshik status deserve great attention, because the patient is benefited only if we indicate the particular method in correct time of application otherwise instead of pacifying the doshas in the eye, it may deteriorate the condition and results in complications.

classification of *Anjana*

Based on their Therapeutic effect	Sushruta has mentioned 3 types of <i>anjana</i> which are ^v (1) <i>Lekhana</i> (Scraping) (2) <i>Ropana</i> (Healing) (3) <i>Drishti prasadana</i> (Cosmetic). Vridha Vagbhata has described <i>snehana anjana</i> as fourth type. According to Sushruta; this <i>snehana</i> type is included in <i>drishti prasadana</i> variety.
Based on Karma (Potency of drug) ^{vi vii}	Vagbhatacharya has described 2 types of <i>anjana</i> - (1) <i>Teekshna</i> (2) <i>Mrudhu</i> <i>Lekhana</i> has been included in <i>teekshana</i> while <i>snehana</i> , <i>ropana</i> and <i>prasadana</i> in <i>mrudhu</i> type
Based on <i>Rasa</i> (Drug taste) ^{viii}	Vagbhata has described 6 types of <i>anjana</i> as follow: (1) <i>Madhura</i> (2) <i>Amla</i> (3) <i>Lavana</i> (4) <i>Tikta</i> (5) <i>Katu</i> (6) <i>Kashaya</i>
Based on <i>Rasa</i> Shastra classification ^{ix}	(1) <i>Souveeranjana</i> (2) <i>Srotoanjana</i> (3) <i>Rasanjana</i> (4) <i>Pusphanjana</i> (5) <i>Neelanjana</i>
Based on the form For use ^x	As per the form of <i>anjana</i> it will be described as (1) <i>Gutika (pinda)</i> (2) <i>Rasakriya</i> (3) <i>Choorna</i> Their strength increases in preceding order i.e., <i>gutikanjana</i> is stongest.

According to Acharya Sushruta, *Anjana* is of 3 types according to their Karma (action).^{xi}

- (1) ***Lekhana Anjana***- mentioned for *Kapha* predominant conditions which are made of dravya having *kashaya*, *amla*, *lavana* and *Katu* in *rasa*.
Action- Drain out Doshas from eye lids, vessels, *Srotas* and *Sringataka Marma* through mouth, nostrils and eyes.
- (2) ***Ropana Anjana***- mentioned for pitta related diseases which are made of *tikta* dravya.
Action - Healing, improves the color and visual acuity.
- (3) ***Prasadana Anjana***- mentioned for *vataja vikaras* which are made of *madhura sheeta* dravyas.
Action - Pacify the doshas of vision.

These three varieties are of much significance while treatment of *Drishtigata roga*. In the management of cataract, it is having predominance to *kapha*, *lekhana Anjanas* are of great importance.

According to Acharya Sushruta, on the basis Swarupa (form) *Anjana* are of 3 types.^{xii}

1. **Gutika (Pills) Anjana** – Mention in strong *doshabala*
2. **Raskriya (Semi-solid) Anjana** - Mention in medium *doshabala*.
3. **Churna (Powder) Anjana** - Mention in low *doshabala*

Application time for *Anjana Karma*

According to *Doshadikya*^{xiii}

<i>Kaphaja Roga</i>	Poorvahna (Morning)
<i>Pittaja and raktaja Roga</i>	Madyahna (noon)
<i>Vataja Roga</i>	Aparahna (evening)

According to type of *Anjana*

<i>Snehana</i>	Aparahna (evening)
<i>Ropana</i>	Madyahna (noon)
<i>Lekhana</i>	Poorvahna (morning)

According to Ritu^{xiv}

Hemant	Madyahna
Sharada + Grisham	Aparahna and Poorvahna
Varsha	when there are no clouds i.e. During Sunlight
Basant	At any time

Dose of *Anjanas* Table No. 1 Showing Dose of *Anjanas*

Sr. No.	Type of <i>Anjana</i>	<i>Lekhana</i>	<i>Prasadana</i>	<i>Ropana</i>
1.	<i>Gutika</i>	1 <i>Harenu</i>	1 1/2 <i>Harenu</i>	2 <i>Harenu</i>
2.	<i>Raskriya</i>	1 <i>Harenu</i>	1 1/2 <i>Harenu</i>	2 <i>Harenu</i>
3.	<i>Churna</i>	2 <i>Shalaka</i>	3 <i>Shalaka</i>	4 <i>Shalaka</i>

Anjana poorvakarma

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

Method of application

After deciding the type and dose of *Anjana* the desired amount of it can be applied in the eye using the different *shalakas* mentioned for particular purpose i.e., if *lekhana* is the aim of treatment the *shalaka* made of *Tamra* (copper) is the best option and for *Ropana karma* a *kalalohaja* (iron) *shalaka* is better and if *prasadana* is the ultimate aim of treatment one can prefer a *shalaka* made of roopya (silver) suvarna (gold) and anguli (finger) is also mentioned for the application of *Anjana* in the eye. After applying the *Anjana* patient is

asked to move the eye ball after gently closing the eye, the patient is asked to move the eye so that *Anjana* may spread all over the surface of the eye, opening and closing of the eye spontaneously, rubbing of the lid forcefully and washing of eye should be avoided just after the application of *Anjana karma*. When the eye becomes free from the gritty feeling developed after the application of *Anjana netra prakshalana* (Eye wash) should be the performed with suitable decoction.

While preparing the decoction the factors like disease, dosha and season should be considered. After washing the eye, it should be cleaned with a piece of clean cloth. In conditions like severe vitiation of *kapha dhoomapana* can be advised after *Anjana*. *Tikshna Anjanas* are contraindicated for prolonged use, and praty *Anjanas* are advised for correcting the complications if developed during application of *tikshna Anjanas*.

Mode of action

According to Acharyas the *lekshana Anjana* because of its *tikshna* property, eliminate the *doshas* from the *siras* pertained to *vartma* & eye and from the tissue, from related *srotas* and also from the *sringataka marma* through mouth, nose and eye. 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 field 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.

DISCUSSION

Gold ornaments are cleaned by means of oil, cloth and hair brush, similarly application of collyrium cleans the human eyes which makes them shine like bright moon in clear sky^{xv}. It nourishes tired, dry, rough and injured eyes and strengthens the nerves and muscles of the eyes. Increases the circulation of the facial muscles and facial nerves along with that it gives the freshness to the eyes. *Anjana Kriya* is traditional therapy for eye and it has unique efficacy for several types of ophthalmic disorders. It has promotive, protective and curative effect on the body. Its regular and judicious use is having a prime role in maintaining of the eye health. In the end we can say that *Anjana* is an ideal remedy for various types of ophthalmic disorders; which can be used as preventive as well as curative measure.

CONCLUSION

As in *Ayurveda*, we are applying ophthalmic therapeutic either in the form of local therapy i.e. *Anjana* or in the form of systemic use i.e., oral Chakshushya dravyas. *Anjana Kriya* is traditional therapy for eye and it has unique efficacy for several types of ophthalmic disorders. It has promotive, protective and curative effect on the body. Its regular and judicious use is having a prime role in maintaining of the eye health. Because of easy administration, availability and affordable price, *Anjana* is the best option especially when a long-term therapy is needed. In the end we can say that *anjana* is an ideal remedy for various types of ophthalmic disorders; which can be used as preventive as well as curative measure.

REFERENCES

- ⁱ Charaka Samhita, Dr Brahmanand Tripathi and Dr Pandey Ganga Sahay, Sutra Sthana Chapter 5, Verse No. 14 Chaukhamba Bharti academy, Varanasi, 2009; 114.
- ⁱⁱ Srikantha Murthy K.R., Ashtanga Hridaya (English Translation), Sutra sthana Chp. 2/5, Chaukhamba Krishnadas Academy, Varanasi, 2013; I: 23.
- ⁱⁱⁱ Sharma R.K., Bhagavan Dash, Charaka Samhita (English Translation), Sutra sthana Chp. 5/15-17, Chaukhamba Sanskrit Series office, Varanasi, 2014; I: 111.
- ^{iv} Sharma P.V., Sushruta samhita (English Translation), Chikitsa sthana Chp. 24/18-20, Chaukhambha Vishvabharati, Varanasi, 2010; II: 492.
- ^v Sushruta. Sushruta Samhita Dalhana Comm. Nibandhasangraha, Gayadasacharya comm. Nyayachandrika Panjika on Nidanasthana. In: Jadavaji T, Narayana R, editors. ChaukhambaSurbharati Prakashana; Sushruta Samhita Uttar tantra. 18 / 52.]
- ^{vi} Vagbhatta. Ashtanga Hridaya Sarvanga Sundari Comm. Arunadatta & Ayurveda-Rasayana comm. In: Hemadri D, Sadashiva SP, editors. Chaukhamba Surbharati Prakashana; Sutra Sthana 23/10,15
- ^{vii} Vagbhatta. Chaukhamba Surbharati Prakashana; Ashtanga Sangraha Sutra Sthana 32/8
- ^{viii} Vagbhatta. Chaukhamba Surbharati Prakashana; Ashtanga Sangraha Sutra Sthana 32/8
- ^{ix} Ras Ratan Samuchya 3
- ^x Sushruta. Sushruta Samhita Dalhana Comm. Nibandhasangraha, Gayadasacharya comm. Nyayachandrika Panjika on Nidanasthana. In: Jadavaji T, Narayana R, editors. Chaukhamba Surbharati Prakashana; Sushruta Samhita Uttar tantra 18/58.
- ^{xi} Acharya Priyawart Sharma, Su. Uttar tantra 18-52, Chaukhamba Orientalia, Varanasi, 1997; 636
- ^{xii} Acharya Priyawat Sharma, Su.Uttar tantra 18-58, Chaukhamba Orientalia, Varanasi, 1997; 637
- ^{xiii} Sushruta. Sushruta Samhita Dalhana Comm. Nibandhasangraha, Gayadasacharya comm. Nyayachandrika Panjika on Nidanasthana. In: Jadavaji T, Narayana R, editors. Chaukhamba Surbharati Prakashana; Sushruta Samhita Uttar tantra 18/57.
- ^{xiv} Sharangdhara Samhita Ud. 13/62-63
- ^{xv} Charaka Samhita, Dr Brahmanand Tripathi and Dr Pandey Ganga Sahay, Sutra Sthana Chapter 5, Verse No. 18-19 Chaukhamba Bharti academy, Varanasi, 2009; 114.