Review on Anjana – A Type of Kriyakalpa

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Abstract:
Kriyakalpa is the basic management of netraroga. Kriyakalpas are tissue targeted, fast acting, simple but innovative method of drug administration to various parts of eye. Kriyakalpas includes Tarpana, Putpaka, Aschchyotana, Anjana etc.

The process in which herbo mineral preparation (Gutika, Rasakriya, and Churna) mix with water and apply on the eye-lids with the help of shalaka is called Anjana karma. It is one among seven kriyakalpas which gives nourishment to the eyeball and cures the netravikaras. Thus, it has preventive as well as curative effects.

Because of easy administration, availability, affordable price anjana is the best option among kriyakalpa especially when a long term therapy is needed.

In this review article details about anjana, its indications, types, mode of action and its importance in netrarogachikitsa will be discussed.

Keywords: Ayurveda, NetraRoga, Kriyakalpa, Anjana.

Introduction:
Ayurveda has stated the importance of Netra in all sense organ as “Sarvindriyanam madhyenaysya pradhanatavata” i.e. eye is the prime sense organ among all the sense organs. Its very much needed organ for physical, social and intellectual development of a person. The knowledge from direct observation i.e. Pratyakshapramana can be achieved only by eyes. In Ayurveda, the local treatment procedures of netra are explained in the name of NetraKriyaKalpa.

Acharya Sushruta mentioned five kriyakalpas as Tarpana, Putapaka, Seka, Aschchyotana and Anjana.² Acharya Sharangdhara mentioned seven kriyakalpas among these five are same as Sushruta, two added Pindi and Bidalaka³. Acharya Charaka mentioned three in the form of Bidalaka, Aashyotana and Anjana⁴. Among this because of easy administration, availability, affordable price Anjana is the best option among kriyakalpa especially when a long term therapy is needed.

Anjana is a popular method of applicaation of medicine to the internal surface of lid margin from kaneenikasandhi to apangasandhi with anjanashalaka. In addition to its benefits in curing ailments related to the eye this particular prodecure is mentioned as a part of dincharya in order to protect the eye from various eye disorders and to maintain the equilbrium of doshas inside the eye. It is effective in lakshanas like vedana(pain), ragata(redness), Daha(burning) and shotha(oedema). A number of ancient Acharyas prescribed Anjana therapy as daily regimen, especially sauviranjana (antimony sulphide) and rasanjana mixed with honey as it eliminates kaphadosha from the eye because eyes have predominance of Alochaka pitta and TejāMahabhota for its proper functioning or clarity of vision.⁵,⁶,⁷ Thus, Anjana can be used as a prolonged therapy either in terms of care, prevention or for treatment.
Classification Of Anjana: Acharayas described Anjana classification based on –

<table>
<thead>
<tr>
<th>Therapeutic Effect</th>
<th>Akruthi</th>
<th>Action/Dravya Very</th>
<th>Rasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1)Lekhana</td>
<td>1)Gutika</td>
<td>1)Teekshna- Lekhana</td>
<td>1)Madhura</td>
</tr>
<tr>
<td>2)Ropana</td>
<td>2)Rasakriya</td>
<td>2)Mrudu- i)Snehana ii) Ropana iii) Prasadana</td>
<td>2) Amla</td>
</tr>
<tr>
<td>3)Prasadhana</td>
<td>3)Choorna</td>
<td>----</td>
<td>3)Lavana</td>
</tr>
</tbody>
</table>

1) Lekhananjana-11
Should be prepared with remaining “panch rasa dravyas” except madhura. It is used in kaphapredominant disordes.

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Rasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vataja eye disease</td>
<td>Amla and Lavana rasa dravyas</td>
</tr>
<tr>
<td>Pittaja eye disease</td>
<td>Tiktha and Kashaya rasa dravyas</td>
</tr>
<tr>
<td>Kaphajaeya disease</td>
<td>KatuTikthaKashaya rasa dravyas</td>
</tr>
<tr>
<td>Raktaja eye disease</td>
<td>Tiktha and Kashaya rasa dravyas</td>
</tr>
</tbody>
</table>

Lekhanajana scrapes and expels the doshas from NetraVartma, Sira, NetraKosha and Ashruvahasrotas through the mouth, nose and eye.

2) Ropananjana-12
The drug should be oily, with the predominance of tiktha and kashayarasa, it gives strength and complexion to the eyes.

3) Prasadananjana-13
It is prepared with Madhura and Sneha predominance medicines. It is used for improvement of vision and to remove the roughness of drushti.

Materials Used In Anjana Karma:
1) Anjanapaatra. 2) Anjanashalaka.

1) Anjana Paatra-14
It is used to store anjana.
2) Anjana Shalaka: It is used for the application of anjanadravyas into the eye. AnjanaShalaka is a metallic cylindrical rod with 8 angulas long and 1.5mm in diameter. Its both ends are slightly enlarged and bluntly pointed like a flower bud.

<table>
<thead>
<tr>
<th>Type of Anjana</th>
<th>Type of shalaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madhura rasa anjana</td>
<td>Gold shalaka</td>
</tr>
<tr>
<td>Lekhanaanjana</td>
<td>Tamrashalaka</td>
</tr>
<tr>
<td>Ropanaanjana</td>
<td>Lohashalaka</td>
</tr>
<tr>
<td>Prasadanaanjana</td>
<td>Suvarnashalaka</td>
</tr>
</tbody>
</table>

It should be easy for handling and should not be rough, thin, hard and breakable.

Anjana Matra: Anjana can be applied into two categories.

**Table 1** – As per Sushrutasamhita.

<table>
<thead>
<tr>
<th>Types of anjana</th>
<th>Lekhananjana</th>
<th>Ropanajana</th>
<th>Prasadhanajana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gutika</td>
<td>1 Harenu</td>
<td>11/2 Harenu</td>
<td>2 Harenu</td>
</tr>
<tr>
<td>Rasakriya</td>
<td>1 Harenu</td>
<td>11/2 Harenu</td>
<td>2 Harenu</td>
</tr>
<tr>
<td>Choorna</td>
<td>2 Shalaka</td>
<td>3 shalaka</td>
<td>4 shalaka</td>
</tr>
</tbody>
</table>

Gutika, rasakriya and choorna are indicated in guru, madhyama and laghudoshas respectively.

**Table 2** – As per Sharangadhar Samhita.

<table>
<thead>
<tr>
<th>Types of anjana</th>
<th>TeekshaDravya</th>
<th>MruduDravya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pindanjana</td>
<td>Harenumatra</td>
<td>2 Harenumatra</td>
</tr>
<tr>
<td>Rasakriya</td>
<td>Vellamatra</td>
<td>2 Vellamatra</td>
</tr>
<tr>
<td>Choorna</td>
<td>2 shalaka</td>
<td>3 shalaka</td>
</tr>
</tbody>
</table>

[Harenumatra – 40mg, Vellamatra – 20mg]

Though Acharayas advise the above mentioned dosage for application of anjana, practically the individual response of eye and patient may vary which depends on various factors like the tolerance capacity of the patient, the prakruti of patient, type of anjana used, the amount applied etc., so it is better to apply least quantity of anjana when it is applied for the first time, especially teekshnaanjana and gradually the amount can be increased to a maximum for e.g. of Gutikaanjana.

Anjana Kaal: According to acharya Sushruta the appropriate time for application of anjana is –

<table>
<thead>
<tr>
<th>Dosha</th>
<th>Anjanakaal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaphadoshas</td>
<td>Morning</td>
</tr>
<tr>
<td>Vaatadoshas</td>
<td>Evening</td>
</tr>
<tr>
<td>Pitta, Raktadoshas</td>
<td>Night</td>
</tr>
</tbody>
</table>
Anjana Indication –
1) After the administration of shodhana therapy.
2) When the doshas localize only in the eye.
3) When amavastha is totally eliminated from the eye.
4) When eye starts to exhibit pakwalakshana like reduced oedema, severe itching, lack of discharge etc.

Anjana Nishedha  (Contra–Indication) –
Anjanaviddhi is not advisable for the following conditions or diseases like shrama, vegavarodha, udavartha, rodan, madhyapan, krodha, bhayajwara, shirodosa, shirasnana, netraagathatha sunstroke, pipasa, vomiting, jagara, nasya, rechana, dhomapana. If anjana has given in above states causes netraraga (hyperaemia), strava(exudation), shoola(pain), shotha(oedema), timir(dim vision) and difficulty in opening and closing the eye lids.

Anjana Vidhi:

1]Poorvakarma :
According to sushrutasamhita, before selecting the anjana karma we have to consider,
1) The vitiated doshas must be in pakwavastha, this can be assessed by these symptoms.
   a) Decreased pain.
   b) Mild oedema, lacrimation and redness.
   c) Presence of itching sensation in the eyes.
2) Patients must undergo samshodhana and aschyotana.

2]Pradhanakarma:
- Mangalacharana.
- Devathaprarthana.
- To avoid the anxiety of the patient the procedure should be explained to them.
- The patient is advised to lie in supine position or sit comfortably on chair.
- By using the thumb and fingers of the left hand, patients eye lids are drawn apart.
- The anjanadravya is taken at the tip of the anjanas halaka and is applied with right hand along the inner aspect of the lower lid below the Krishna mandala from the kaneenakasandhi to apangasandhi and vice versa.
- This process should be repeated twice or thrice. So the drug is well deposited in the eye lids.
- After the application, the patient is asked to close his eyes and move the eyeball in all directions for uniform spread of anjana.
- He must not be allowed to open or rub the eyes.
- Vaidya should take all the precautions to prevent damage to eye while application.
- Anjana should not be more or less, hard or soft, teekshna or mrudu, sheeta or tapta, quick or delayed, if so causes injury to eye.

3] Paschatkarma :
   a) When the irritation in the eyes subsides, the doshas dissolves and come out in the form of tears, then the eyes should be washed with water or with suitable decoction/ kwath.
   b) While preparing the kwath, the factors like vyadhi, dosha, bala and kaal should be considered.
   c) After washing the eye, clean the eye with a piece of cotton.
   d) In conditions like severe vitiation of kapha, dhoomapana can be advised after anjana.
   e) If required according to the condition prathyanjana has to be given.
Mode of Action of Anjana Karma:

a) Action of anjana is well clarified in Sushrutasamhita. Anjana by its innate quality empties the doshas aggregated in the netra, vartma, sira, akshikosha and shringataka and are disposed off from the eye through distinctive channels. The nasolacrimal duct which opens underneath the inferior meatus empties the doshas from the mouth, nose and eye.23

b) It is well comprehended that anjana has extended variety of activity particular to eye. When snehadravyas are utilized as anjana medication, they could be having sustained nourishing impact on netra, vartma, akshikosha, shira, shringataka etc.

c) Different nerves pertaining to the eye may get stimulated through anjana karma.

d) While explaining the mode of action of anjana, Acharya has given immense importance to the term ‘Shringataka’ which is a sadyapranaharamarma, situated in sira, nourishing the indriyas.

e) Ocular absorption of anjana may initiate through the conjunctiva and cornea. Mainly lipophilic active ingredients may absorb through the cornea by transcellular pathway and hydrophilics from the conjunctiva by paracellular pathway.

f) Once it crosses the conjunctiva, the sclera is more permeable and it allows drugs to penetrate the other interior structures of the eye, i.e. ciliary body, iris, aqueous humour, lens, vitreous etc.

g) But due to high vascularisation of conjunctiva, ciliary body and iris considerable amount of drug may enter to the systemic circulation again.

h) The drug pass through the corneal epithelium directly goes to the aqueous humour and distribute to the other ocular tissues.

i) However some of the drugs coming to the aqueous humour either via cornea or conjunctiva undergo to metabolization by the enzymes present in the aqueous.

j) But in the system of ayurveda pharmacological action of a drug may explain according to its pharmacological vipaka and prabhava. These qualitative qualities are still to be explained and interpreted in accordance to the modern science.

Discussion:

Considering all of above discussed factors anjana therapy is a holistic, well developed method of topical ocular drug administration which is described in detail with its indications, contra-indications, application method, pre and post procedure measures, dosage forms. Most of the anjana contain Arsenic and Antimony compounds. The molecular size of these compounds are very high. They can’t cross blood aqueous barrier when they administered orally or systemically. Anjana form increase the bio availability of drug by increasing blood aqueous barrier can be overcome when we apply it topically in the form of anjana. Having the knowledge of these barriers our ancients advised to use such heavy drugs in the form of anjana.

Conclusion:

Eye being a vital organ of the body, the medications and therapies need to be delivered safely and at the same time they should be effective enough in reversing the pathology of the ophthalmic disorders. The therapy, Anjana which is mentioned in the ayurvedic literature has immense value, as it is not only intended for the treatment of the ophthalmic disorders but also as a preventive measure it is being employed. In the form of sauviranjana it is advised to get anjana therapy for the maintenance of normal health of the eyes.
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22) Agnivesha, Charaka Samhita, Rashrita Sanskrita Sansthana, New Delhi, Reprint 2006, Sutrasthana 13/64.