

# Role of Anjana Kriya in Eye Care: A Review Article

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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 measures. The process in which herbomineral preparation (Gutika, Rasakriya & Churana) 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.*

**Index Terms**- *Kriyakalpa, Ocular pharmacology, Drug administration (Anjana), Eyes.*

## I. INTRODUCTION

Anjana (collyrium) is procedure of applying medicinal pastes/ powders to inner part of lower lid either from kaneenika sandhi (inner canthus) to apanga sandhi (outer canthus) or vice versa with anjana shalaka (applicator). Anjana word is derived from "Anakti anena iti anjanam" - mean the one which spreads in the eye [1]. Eye is predominantly composed of agni mahabhuta with suryadeva adhistana [2]. Darshana pariksha performed by eye alone is considered Istamong rogi pariksha [3]. Loha (metals) are born from stones; they derive sharpness from them itself and lose sharpness by them; so also is the eye with tejas [4]. So, every person need to protect the eyes by performing netra kriyakalpa, if vision is lost, night and day looks same [5] and the colourful world becomes dark [6]. By

performing netra kriyakalpa, eyes will shine like moon in clear sky (nabasiinduvat) and as gold lustres when cleaned by different materials [7]. There are 5 netra kriyakalpa as per sushrutaacharya - Tarpana, Putapaka, Seka, Aschotana and Anjana [8]. According to Sharangdharaacharya there are 7 kriyakalpa - Tarpana, Putapaka, Seka, Aschotana, Anjana, Pindi and Bidalaka [9]. Acharya vavagbhata mentions 4 types, Aschotana, Anjana are told in aschotanajana vidhi adyaya [10] and Tarpana, Putapakain tarpanaputapaka adyaya [11]. Anjana is used in healthy for maintenance of health and in unhealthy persons in order to get rid of diseases. Anjana in healthy persons is described in Dinacharya and Rutucharya and in unhealthy persons in treatment of visha (poison) and netra rogachikitsa.

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.

#### Indications of Anjana

Anjana is indicated when doshas are fully manifested and are localized in the eye. The pre requisites to apply anjana are

Disease should be clearly manifested indicating dohsadushti and adhistana.

The body should be free from ama dosha lakshanas.

The features of dosa dushti are limited only to the eye.

Thus it is clearly stated as per Astanga sangraha that it should be done after the initial features of doshas are settled down, to be precise when there occurs complete absence of; Gana paichilyatha (thick and slimy exudates)

Kandudreka (scratching)

Svayadhu (swelling) Mlanatha (dullness)

Ragavicheda (redness or congestion)

If anjana is applied in any of the above conditions it may lead to aggravation of symptoms, suppuration of eye ball and blurriness of vision.

#### Contra Indications of Anjana

Anjana is contra indicated in the following conditions  
Shrama (Tiredness)

Udavarta (Upward movement of flatus)

Rudita (Grief)

Madya (While drunk)

Krodha (Anger)

Bhaya (Fear)

Jwara (Fever)

Vega vinigraha (Suppression of natural urges)

Shirodosa (Diseases of head).

According to Acharya Sushruta, Anjana is of 3 types according to their Karma (action).

(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

#### DISCUSSION

Mode of action According to Acharyas the lekha 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.

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. 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 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

Kriya-kalpasare well designed procedures to treat ocular disorders but among them Anjana is used for both ocular as well systemic diseases which

was outlined by our ancient medical scholars as they were aware of the mechanism of Blood aqueous barriers, and Blood Brain Barriers thus Anjanais mentioned in Netra Vikarasas well as in some of the Systemic disorders. Anjanais the simple therapeutic procedure among the Kriya-Kalpas for the daily usage which will acts as Chakshushyai.e., helps in maintaining good visual acuity. The purpose of above article is to popularize Anjanaand to create awareness in the society, so that to overcome the lack of practical utility of medicated Anjanain Clinical practice and offcus still more research work is needed to be done on the applied aspects of Anjanain both Ocular as well as Systemic diseases.

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