

**CONCEPTUAL STUDY OF IMPORTANCE OF LOCAL TREATMENT
METHODOLOGIES IN SHALAKYATANTRA WITH SPECIAL REFERENCE TO
ANJANA**

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ABSTRACT

Local treatment methodologies in shalakyatantra refers to the Kriyakalpa, where kriya means unique therapeutic method and Kalpa means medicinal formulation such as Swaras, Kwatha, Kalka used in the treatment. Among the various contributions of Ayurveda, Netra kriyakalpa Anjana holds the specific status in special local treatment done for eye disorders. Anjana is a medicinal preparation which is applied on lower palpebral conjunctiva or cul-de-sac with the help special applicator known as Shalaka for specific time as mentioned in samhitas. There are various types of anjanas based on the formulation or medicinal form and detailed explanation such as indication, contraindication, selection of drug according to dosha, the main procedure, paschatkarma are seen in the samhitas. They are modulated to suit the structural peculiarities and different disease conditions.

KEYWORDS: Kriyakalpa, Anjana, Shalaka.

INTRODUCTION

Shalaky Tantra is one of the eight specialties of Ashtanga Ayurveda which deals with diseases which occur above the clavicle specially the sensory organs i.e. Eyes, Nose, Ears and Throat. Eyes hold special status among all the sense organs because good vision is crucial for social and intellectual development of human beings and the knowledge from direct observation (Pratyaksha pramana) can be achieved only by eyes. Other sense organs also depend on the eye sight for their accuracy as quoted by ancient sage Vagbhata.^[1] Netrakriyakalpa are various methods of application of medicines in the eyes.^[2]

An honest attempt has been made to review the detailed explanation of anjana such as indication, contraindication, selection of drug according to dosha, the main procedure, paschatkarma as mentioned in Samhitas.

There are seven Netra Kriyakalpas namely Akshi Tarpana, Putapaka, Seka, Aschyotana, Anjana, Bidalaka and Pindi. The first 5 procedures were mentioned in

Susruta Samhitha^[3] and last two were prescribed only in Sharangadhara Samhitha^[4] along with other 5 procedures.

Aim

To review Anjana therapy according to the Ayurvedic point of view.

Types of Anjana^[5,6,7,8]

According to Sushrut Anjana are of 3 types according to Karma

1. Lekhana Anjanas mentions in Kapha dominant rogas. e.g. Lagan, Pothki, Pishtak, Abhishyand, Adhimanth etc.
2. Ropan Anjana for Pitta related diseases. e.g. Aamladhyushit, Pittawidagdha drishti etc.
3. Prasadananjan for Vata related vyadhies. e.g. Shushkakshipaka, Vataparyay, Anyatovata etc.

The Lekhana Anjana are made of dravyas having Kashaya, Amla, Lavana and Katu in Rasa.

The Prasadananjan with Madhur, Sheetdravyas.

According to Sushrut, 3 types of Anjana according to Swarupa

1. Gutika- Mention in strong Doshabala.
2. Rasa (Rasakriya)- Mention in medium Doshabala.
3. Churna- Mention in low doshabala.

INDICATIONS OF ANJANA^[9]

Anjana should be performed when symptoms of doshas are manifested and located only in the eyes and after the purification of body. Body should be purified by Panchakarma procedures i.e. Nasya, Virechana, Vasti, Raktamokshana.

Contraindications for Anjana^[10,11,12]

Anjana process is contraindicated in those suffering from fatigue, Udavarta, excessive lacrimation, alcoholic, anger, fear, fever (especially early stage of fever), disorders of head as it causes redness-discomfort-diminish of vision-discharge-pain in eyes. Also it should not be applied during the period of less sleep (causes incapability in function), in windy days (damage the visual acuity), on exposure to dust and smoke (causes redness of eyes), in the presence of eye discharge and Adhimantha-defective vision with pain (produces congestion and pain), just after the Nasya, Vamana and Virechana procedures (produces congestion and pain), in headache (causes disorders in the head), after a head bath, in excessive cold days and before sunrise (due to firmness of Doshas),

Table 1: Anjana Dosage as Per the Susruta Samhitha.^[18]

| Type of Anjana | Lekhana | Prasadhana | Ropana |
|----------------|-----------|-------------|-----------|
| Gutika | 1 Harenu | 1 1/2Harenu | 2 Harenu |
| Raskriya | 1 Harenu | 1 1/2Harenu | 2 Harenu |
| Churna | 2 Shalaka | 3Shalaka | 4 Shalaka |

Note – Hareṇu is a Sanskrit technical word translating to “black cardamom”. It is also known by the name Hareṇuka. The botanical name is Vitex agnus-castu, and is commonly known in English as “vitex”, “chaste tree”, “chasteberry”.^[19] As per the Sharangadhara Samhitha.^[20]

1. Gutikanjana – According to the potency of raw materials

Tikshna (high in potency) - 1 Harenu

Madhyama (moderate in potency) - 1 1/2 Harenu

Mruḍu (mild in potency)- 2 Harenu

2. Rasakriyanjana – According to the quantity of drug

Uttama matra - 3 Vidanga

Madhyama matra - 2 Vidanga

Heena matra - 1 Vidanga

Note: The meaning of Vidanga is a seed of Embelia ribes which is also known as false black pepper.

3. Churnanjanana – According to the action of drug

Virechana Karma - 2 Shalakas

Mruḍu Karma - 3 Shalakas

Snehana Karma - 4 Shalakas

during indigestion (obstructs the channels-Srotas) and beginning of impulse of Dosha. Especially these contraindications are recommended for Lekhana Anjana.

Materials Used in Anjana Karma

1. Anjana shalaka
2. Drugs are the essential materials for Anjana Karma.

Anjana Shalaka^[13,14,15]

Anjana Shalaka or collyrium probe is a cylindrical rod with 8 Angulas in length which is made of metals, stones or horns of animals and ends should be bluntly pointed like a flower bud.

Time of Anjana

In Sharangadhara samhitha^[16] and Bhavaprakasha^[17] recommended that the time of Anjana procedure according to the seasons.

In afternoon – Hemanta and Shishira

In morning –Grishma

In evening – Sarath

Any time – Vasanta

In rainy season - Anjana should not be too much of cold or too much of hot.

Anjana Matra

Dosage of Anjana.

How to Perform Anjana Therapy^[21,22]

Almost all the Acharyas prescribed it should be applied from the inner canthus to the outer canthus and vice-versa on the inner part of the eye lid or on the palpebral conjunctiva by using an Anjana Shalaka or physician's finger. But here they have not mentioned the exact eye lid i.e. upper or lower. Hence it can be taken as lower palpebral conjunctiva or cul-de-sac because it provided enough space to application and easy to perform. Susruta and Vagbhata described the procedure in detailed. Physician should hold the two eye lids separately with his left hand (with the thumb and index finger) and hold the Anjana Shalaka by his right hand. Patient is asked to move the eyeballs upwards and rotate slowly which allows the medicine to spread over the eye. Also eyelids be moved slightly by eye massaging this might be helpful for increase absorption by enhancing blood circulation around the eyes. But blinking, squeezing or washing of the lids should not be done till the properly performed Anjana features appeared. Eye wash with water or suitable medicines for the respective disease, Doshas or season is recommended as Paschat Karma. Otherwise remaining medicines may vitiate the Doshas and give rise to the disease and caused itching sensation.

To control these Dhumpana (medicinal smoking) can be performed. Pratyjanjana (restorative collyrium) can be applied to control the irritation as well.

Probable Action of Anjana

Its active principles may be transferred to the interior of the eye according to their hydrophilicity and lipophilicity mainly through the conjunctiva and cornea by paracellular and transcellular pathways respectively. pH, viscosity, tonicity, molecular size and molecular weight of the active ingredients are highly responsible for the absorption of Anjana. The ocular absorption of Anjana may initiate through the conjunctiva and cornea. Mainly lipophilic active ingredients may absorb through the cornea by transcellular pathway and hydrophilic from the conjunctiva by paracellular pathway.

Importance

Among all these Kriyakalpas Anjana has unique therapeutic efficacy for several types of ophthalmic disorders and highly recommended as preventive measure of eye diseases in the Ayurvedic system of medicine. A number of ancient Acharyas prescribed Anjana therapy as daily regimen especially Sauvira Anjana (Animony sulphide) and Rasanjana (decoction of *Berberista aristata* –*Daruharidra*) mixed with bee honey as it eliminates Kapha Dosha from the eye because eyes have predominance of Pitta Dosha or Teja Mahabhoota for its proper functioning or clarity of vision^[23-24]. Although all Kriyakalpa are not only useful to treat the disease but also for better functioning of indriyas. Healthy person can also follow the local treatment methodologies for swasthayaarakshana. It is not only diagnosed and treats symptomatically but also eradicates the root cause of the disease. Co morbidities of the condition as well as co existing metabolic/systemic diseases can be diagnosed and treated. Freedom from steroids and unnecessary over use of antibiotics. Only medicines of natural origin are used. Especially due to local (application) or procedure the medicine have direct effect on tissue. All the samhitas explain the importance of Anjana not only in diseased but also in Swastha i.e. healthy person. Anjana is also explained in the Dinacharya as well as Ritucharya.^[25]

Some of the Anjanas used in various diseases-

1. Kusumika varti anjana in the management of pratham patalgata timira (simple myopia)
2. Shankhadi rasakriya anjana in the management of Avrana shkla (corneal opacity)
3. Guduchyadi anjana in the management of Arma (Pterygium)
4. Marichyadi anjana in the management of Arma (Pterygium)
5. Nayansukhavarti anjana in the management of Abhishyanda (Simple allergic conjunctivitis)

DISCUSSION

Considering all of above discussed factors Anjanatherapy is a holistic, well developed method of

topical ocular drug administration which is described in detail with its indications, contraindications, application method, pre and post procedure measures, dosage forms and even proper storage advices in authentic texts. Not only that ancient Acharyas advised some processes to overcome some practical difficulties of Anjana therapy too such as Anjana should be applied from medial canthus to lateral canthus and vice-versa; which increases bioavailability, just after the application the patient is asked to move the eyeballs upwards and rotate slowly which allows the medicine to spread over the eye, eyelids should be moved slightly by eye massaging with close eyes this might be helpful for increase absorption by limiting nasolacrimal drainage. However the exact mode of action of the Anjana therapy is still not proved by any experimental studies.

CONCLUSION

Considering all these factors it can be said that Anjana therapy may be highly activated in the anterior segment of the eye because of the presence of several anatomical, biological and physiological ocular barriers. But in the system of Ayurveda pharmacological actions of a drug may explain according to its pharmacological properties which are included Rasa, Guna, Virya, Vipaka and Prabhava. These qualitative qualities are still not explained and interpreted in accordance to the modern science. Hence as per the view of Ayurveda these qualitative measures may act on the posterior segment of the eye

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