



### A review of *Anjana* with special reference to *Sarpavishveg Chikitsa*

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#### ABSTRACT:

*Ayurveda* has mentioned eight branches, *Agad Tantra* being the sixth branch deals with the study of *Jangam* and *Sthavara* (inanimate) *visha*, their symptoms and management accordingly. *Jangam visha* (animate) includes snakes, insects, scorpion, rat, etc. *Brihatrayi*, has mentioned symptoms according to *Sarpavisha*, *Vega* (stages) and its management respectively in *Sarpadashtavishchikitsa*. A general principle of treatment of poison is explained in *Ayurvedic* classics. Charakacharya has mentioned twenty-four *upakramas* to be used in poisoning. Modern sciences have also mentioned the basic principles of poisoning treatment like removal of unabsorbed poison, use of antidote, resuscitation and symptomatic treatment which are already described by our *Aacharyas*. All the therapies mentioned in the management of poisoning, *Anjana* is the symptomatic treatment described by *Acharyas*. Objective of the review is to study comprehensive concept of *Anjana* in

*Vishvega* accordingly. There is a need to understand the concept behind the mentioned therapy in particular *Vega*. Present review is an attempt to express the hidden gems of *Vishachikitsa* in *Agad Tantra* with special reference to *Vishavega*. This article has been made to describe the importance of *Anjana* to protect and cure the ailments of eyes when a person is poisoned.

#### KEYWORDS:

*Brihatrayi*, *Agad Tantra*, Poison, *Jangam*, *Sarpavisha*, *Vishvega*, *Anjana*.

#### INTRODUCTION:

*Brihatrayi* i.e., *Charak Samhita*, *Sushrutsamhita*, *Ashtang Hriday* and *Ashtang Samgraha Samhita* are the authentic resources of *Ayurvedic* principles. As we are aware of the ancient lifestyles, the areas most affected by snake poisoning are forests. There are ten properties of poisons explained in the *Samhitas*. The illustration of these *gunas* is precise and understandable. So, to counteract the snake poisoning, *Acharyas*

have observed the signs, symptoms and focuses on the aspect of treatment respectively to the type of *Sarpa* and *vishvegas* (impulse). Action of poison is manifested in eight virulent stages. Snakes are the most desired animals on the globe. In Indian culture worshipping the Snakes is still prevalent. In India around 50,000 people were dying annually from snakebites. India shows half of all global deaths, so need to explore the era of effective management therapies against this tropical hazard. India has around 250 species of snakes among 52 are more fatal. Modern Science includes snake poisoning under irritant category. *Sushrutacharya* has mentioned 88 species of snake. Further classification is done on the basis of area (*Divya* 8 and *Bhaumya* 80), *varna* (appearance or caste system of ancient India), gender and characteristics. Further *Acharya* have mentioned symptoms of the different stages of poisoning of different types of snakes which is described under the term *Vega*. *Vega* is the stage of subsequent invasion of the *Kalaa* i.e., *Dhatu* (*Rasa*, *Raktadi* 7 building components) by poison. *Vayu* is the main etiologic agent to spread poison into the *Kalaa*s one after another with manifesting particular signs and symptoms. These *vegantara* interval guides manifestations and the exact treatment which should be carried out during the various *Vegas*. The effect of *visha* in humans can be assessed clinically in eight stages. The poisonous effect depends upon site of bite, affected *dosha*, *prakriti* of patient and nature of poison. *Ayurveda* is the ancient science which has described all the basic principles behind the use of therapies in a very advanced ways. In order to cure the

poisoning, the twenty four therapeutic intervention to be adopted are mentioned. *Anjana* (application of collyrium) is the fourteenth *kriyakalpa* among those twenty-four *upakrama* described by *Charakacharya*.

## MATERIAL AND METHODS:

*Charakacharya* has described *Sarpavishchikitsa* in twenty third chapter of *Chikitsa sthana* of *Charaka Samhita*. *Sushrutacharya* has described *Sarpavisha lakshan* and *Sarpavisha chikitsa* in fourth and fifth chapters of *Kalpa sthana* respectively. *Vagbhatacharya* has dedicated thirty sixth chapter of *Uttarsthan* to *Sarpavishchikitsa*. *Ayurvedic* classics describes various types of *Visha* such as *Sthavara* (inanimate) and *Jangam* (animate) *Visha*. When these types of *Visha* enter in to the body, it passes through the body and according to that, different types of signs and symptoms occur in the body. *Jangam visha* (animate) includes snake, insects, scorpion, rat,<sup>i</sup> etc. Websites, Google, media, past studies and research works regarding the topic also been viewed. In human beings, the effects of snake poison are manifested in different stages (*vega*) by *Sushrutacharya*, *Vagbhatacharya* and *Charakacharya*, seven and eight respectively. The *Visha* after entering into the body passes from one *Kala* to other *Kala* in between the *Dhatu*, gives rise to stages or impulse of *Vega*. It means that *Kala* is a septal membrane that is located between *dhatu* (tissue) and *aashaya* (hollow organ). *Ayurveda* has developed several purification modalities; among them local treatments are very specific unique and effective in eye disorders and are called as *Netra Kriyakalpa*<sup>ii</sup>. *Anjana kriya* is one of

the traditional therapies having unique experiences, mentioned for prevention and treatment of various ophthalmic conditions. *Anjana* is the therapy of applying medicinal formulation (*Gutika*- strong *doshabala*, herbal *churna*- low *doshabala*, *rasakalpa*-medium *doshabala*) to the inner side of lower lid from *kannika sandhi* to *Apanga sandhi* to either by fingertip or *shalaka* (metal rod probably of gold, silver or copper). *Anjana* is of three types<sup>iii</sup> *Lekhana* (scraping), *Ropana* (healing) and *Prasadana* (purifying). Dose of *Anjana* depends on tolerance and *prakriti*, affected *dosha*, quality (*Tikshana* and *Mridu*) of herb and type of *Anjana*. *Anjana* should be performed only after body purification by *panchakarma*. After application of *anjana* the eyes should be close and rotates eyeball so that the medicine should be spread perfectly.<sup>iv</sup> The poison drains and comes out with lacrimation before its absorption proving its prevention characteristic. After lacrimation, *Netra prakshalana* (eye wash) should be carried out with medicated decoction and cleaned with the soft clothes. Local actions like itching, swelling, discoloration of eye and systemic complaints like loss of vision, unconsciousness can be treated with *Anjana*. In *Visha chikitsa*, *Anjana* used are mostly *Teekshnaanajana* or *Lekhanaanajana*. Ocular absorption of *Gutikaanajana* is easy because of its nano particle consistency, when compared to other forms of *anjana*.<sup>v</sup> These nanoparticles are deposited in cul-de-sac and there by increases the bioavailability to enhance the ocular absorption. The ocular absorption of *Anjana* may initiate through the conjunctiva and cornea. Once it crosses the conjunctiva,

the sclerosis is more permeable and it allows the drug to penetrate other interior structure of eye i.e., ciliary body, iris, considerable amount of drug enters into the systemic circulation again.<sup>vi</sup>

### ***Sushrut Samhita***<sup>vii</sup>

*Darvikara Sarpavisha*- Third *Vega lakshan* mentioned is *Chakshugrahan* (loss of movement of eyeball). *Anjana* is recommended in third and seventh *vega*.

*Mandali Sarpavisha*- Third *Vishvega lakshana* shows *Chakshugrahan*.

*Rajiman Sarpavisha*- Third *Vishvega lakshana* shows *Chakshugrahan* and *Akshistrava*. *Anjana* is recommended in sixth *vega*.

***Mahagada***:<sup>viii</sup> Powder of *Trivrutta* (*Operculina turpethum*), *Kashthapatla* (*Sterospermum suaveolens*), *Madhuka* (*Glyceriza glabra*), *Haridra* (*Curcuma longa*), *Manjishtha* (*Rubia cordifolia*), *Aaragwadh* (*Cassia fistula*), *Lavan varga* (salts), *Trikatu* (*Piper longum*, *Piper nigrum*, *Ginnifer officinalis*) in equal quantity are mixed with honey and fill it in the horn of cow. This formulation can use for *Anjana* and application form on all over body. It counteracts the *Vega* of poison.

***Sanjeevanee Agada***:<sup>ix</sup> Powder of *Laksha* (*Laccifer lacca*), *Kamalnaal* (*Nelumbian nucifera*), *Musta* (*Cyperus rotundus*), *Priyangu* (*Callicarpa macrophylla*), *Shigrudvaya* (*Moringa oleifera*), *Madhuk* (*Glyceriza glabra*), *Ela* (*Elettaria caradamomum*), *Rajani* (*Curcuma longa*) in equal quantity mix with Honey and *Ghruta*. This mixture is to be fill in cow's horn. This

recipe is used for *Anjana* to give life to unconscious.

Powder of *Vanshaadra* (*Bambusa vulgaris*), *twak* (*Cinnamomum zeylanicum*), *Aamalaki* (*Emblica officinalis*), *Kapitthha* (*Feronia Elephantum*), *Trikatu* (*Piper longum*, *Piper nigrum*, *Ginnifer officinalis*), *Vacha* (*Acorus calamus*), *Koshtha* (*Saussurea costus*), *Karanjabeeja* (*Pongamia pinnata*), *Tagar* (*Valeriana wallichii*) and *Shirish* (*Albizia lebbek*) pushpa are mixed together with the cow's bile and again mixed with honey. This mixture is to be fill in cow's horn. This recipe is used for *Anjana* in *Sarpavisha chikitsa*.

### **Charak Samhita**

*Acharya Charaka* gives special contribution in *Sarpa visha chikitsa* as *Chaturvimshati upakrama* in *chikitsasthan*<sup>x</sup>. In the fifth *Vega* the symptoms mentioned are blue vision or dark vision. *Anjana* is administered with the juice of *Kakanda* (*Diospyros Montana* or *Srtrychnus nuxvomica*) and *Shireesha* (*Albizia procera*).<sup>xi</sup>

Collyrium prepared of *Devadaru* (*Cedrus deodara*), *Shunthi* (*Zinziber officinale*), *Pippali* (*Piper nigrum*), and *Maricha* (*Piper longa*), *Karavira* (*Nerium indicum*), *Karanja* (*Pongamia pinnata*), *Nimba* (*Azadiracta indica*), *Surasa* (*Ocimum sanctum*) by triturating with goat's urine should applied over the eyes.

**Gandhahasti Agada** comprises *Sveta* (*Clitoria ternatea*), *Vacha* (*Acorus calamus*), *Ashwagandha* (*Indian ginseng*), *Hingu*, *Amruta* (*Tinospora cordifolia*), *Kushtha* (*Saussurea lappa*), *Saindhava* (all types of

salts), *Lasuna* (Garlic), *Sarshapa* (*Brassica campestris*), Pulp of *Kapitthha* (*Feronia limonia*), *Tuntuk*, seeds of *Haridra* and *Vamsha locana* is taken in equal quantities, and impregnated as well as triturated with goat's urine and horse bile alternatively for seven day each. Its application as collyrium cures instantaneously to the poison which is located in the head.

**Mahagandhahastinama agada**<sup>xii</sup> comprises 60 ingredients are to be ground by adding cow's bile, which are having infallible effect. It can be applied in the form of collyrium in the eyes to achieve good results in all therapeutics.

*Pippali* (*Piper longa*), *Maricha* (*Piper nigrum*), *Yavakshar* (obtained by incinerating) is also used for collyrium.

### **Ashtanghridyam**

*Darvikara Sarpavisha -Anjana* is recommended in third and seventh *visha vega*.

**Tanduliyakadi agada-** Grind *Tanduliyak* root, *Kashmarya* (*Gmelina arborea*) fruit, *Apamarga* (*Acaranthes aspera*) root, *Aparajita* (*Clitoria Ternatea*) root, *Matulungi* (*Citrus medica*) root, *Sita* (sugar), bark of *Shelu* (*Cordia dichotoma*) with water and filter it. This recipe is used for *Anjana*.

**Ashtang Agada-** Grind Bark of *Vansha* (*Bambusa Arundinacea*), *Beej*, *Kutki* (*Picrorhiza kurro*), seed of *Patala* (*Stereospermum suaveolens*), *Shunthi* (*Gingiber officinalis*), seed of *Shirisha* (*Albia lebbek*), *Ativisha* (*Aconitum heterophyllum*), root of *Gavedhuk* (*Trindhanya gana*), *Vacha* (*Acorns calamus*)

with cow's urine. This recipe is used for *Anjana* in *Sarpavisha chikitsa*.

**Karveeradi Agada-** Grind Root of *Karveera* (*Nerium indicum*) and *Arka* (*Calotropis procera*), *Langli* (*Gloriosa superba*), *Pipal* (*Ficus religiosa*), *Patha* (*Cissampelos pareira*), *Marich* (*Piper nigrum*) with *Kanji* (fermented medicated water). This recipe is used for *Anjana*.

**Shrishadi Agada-** White *Marich* (*Piper nigrum*) grind with Flowers of *Shrisha* (*Albizzia lebeck*) for one week.<sup>xiii</sup>

**Rajiman Sarpavisha-** Third *vishvega lakshana* shows *akshitrava* (lacrimation)<sup>xiv</sup>. *Anjana* is recommended in sixth and seventh *Vishvega*<sup>xv</sup>

**Bilwadi Agada-** *Bilva* root (*Aegle marmelos*), *Surasa* flower (*Ocimum sanctum*), *Karanja* (*Pongamia pinnata*), *Tagara* (*Valeriana wallichii*), *Devdaru* (*Cedrus deodara*), *Haritaki* (*Terminalia chebula*), *Vibhitaki* (*Terminalia bellerica*), *Amalaki* (*Emblica officinalis*), *Shunthi* (*Zingiber officinale*), *Maricha* (*Piper nigrum*), *Pippali* (*Piper longum*), *Haridra* (*Curcuma longa*), *Daruharidra* (*Berberis aristata*) triturating with Goat's urine.<sup>xvi</sup>

**Asadhya lakshan-** *Sitaasya akshata* (white discoloration of eye).<sup>xvii</sup>

Above are some formulations mentioned in *Brihatrayi*. Medicine as a single drug and as a combination are told as a remedial measures and also as symptomatic treatments as per the requirement of the conditions described.

## DISCUSSION:

When the channel of circulation of *Kapha* gets vitiated by poison, which causes obstacles to the *Vata* to move in channels. It is observed that all the symptoms appear during poisoning are mainly due to their impulse (*Vega*). As *Vega* progresses, their signs are symptoms gradually become more vulnerable. Ancient classics reveals the best way to improve your targeted treatment in symptoms according. *Anjana* act as a foreign body to the ocular surface, eyes get reflex secretion in response to foreign particles in cornea and conjunctiva. Considerable quantity of drug drain out from the eye through lacrimation, another major portion gets drained into the nasolacrimal duct, which can be absorbed into the systemic circulation by nasolaryngeal and oral mucosa, some portion gets metabolized by tear enzyme.

## CONCLUSION:

This study can be concluded that *Aacharyas* has described various stages (*Vega*) of *Sarpavisha*. So, as per the impulse, treatment criteria are also changes. *Anjana kriya* is a traditional unique therapy for eye disorders. It has promotional, protective, curative, characteristic effects on the body. The primary goal of poisoning therapy is to eliminate these poisons or toxins from the body as quickly as possible. The intelligent physician who studies and knows the objectives and application of these therapies over *Vishavega* can overcome this poison by the application of knowledge and experience. Further research on this will

definitely open up a list of diseases that can

be cured by *Anjana Karma*.

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