



A CONCEPTUAL STUDY: AYURVEDIC MANAGEMENT AND PREVENTION OF TIMIRA

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ABSTRACT

Refractive errors or visual disturbances are described in Ayurveda under the terms Timira, Kacha, and Linganasha. Timira is a condition which begins with Avyakta Darshana and progresses to complete vision loss. Timira is characterized by Sushruta as Ghora Roga, which causes visual disturbances due to the accumulation of Doshas in various Patalas of the eye. Timira is a disorder of the Drusti Mandala that begins with impaired vision and progresses to full blindness if left untreated. The entire globe is looking for alternative management to avoid surgical problems, as well as preventative ophthalmology to improve and retain eyesight. In this situation, having a thorough understanding of the Timira is critical for appropriate management of the illness. While considering the sign and symptoms it can be correlated with Cataract, Myopia, Keratoconus etc. Regarding similarity with modern; different author has different opinions. A review of Timira from various sources has been compiled here, with a focus on cataract and myopia.

KEYWORDS: Avyakta, Timira, Cataract, Myopia.

INTRODUCTION

Vagbhata told every individual should make sincere attempts to retain his or her eyesight until the last breath of life, because for a blind person, day and night are the same, and this lovely world is of no value to him, even though he is wealthy.^[1] The term Timira is derived from root 'Tim' (meaning the increase of watery substance in the eye or loss of light perception) with 'Unadi' suffix 'Kirach' to form the Timira.^[2] Eye illness is far more important than any other physical condition because once a person's eyesight is lost, they are unable to perform any of their routine; day and night are the same for those persons. Vision-related illnesses are investigated under the wide category of "Drushtigatarogas" by Acharya Sushruta, who has elucidated 76 Netravayadhis. Sushruta explains 12 Drushtigataroga, whereas Vagbhata explains 27. Timira is one of them, having been afflicted by the four Abhyantara Patalas. It's called "Parama Daruna Vyadhi" because it's gradual and irreversible nature, and if left untreated, it can lead to partial or total blindness. Timira lakshanas are "Avyktani sa roopani sarvanyeva prapashyati," or vision blurring, which is a key sign of refractive error. Shortsightedness or myopia, is the most common eye illness in the world, with significant social, educational, and economic consequences. The prevalence of myopia is 8.5% (95% CI, 7.1–9.9%) in urban and 6.1% (95% CI, 4.5–7.7%) in rural children,

with highest prevalence in urban 11-15-year age group (15.0% in last decade). Myopia is caused by genetic factors acting in many biochemical ways; a weak or deteriorated sclera and cornea are important contributors in the development of myopia. According to one recent study, students who do a lot of 'near work' are more likely to acquire myopia. Stress is thought to play a role in the development of myopia. Nutritional variables are also important in the development of myopia.^[3] Cataract is the most common cause of bilateral blindness in India, where blindness is defined as vision of less than 20/200 in the better eye on presentation.^[4] In India, cataract is said to be accountable for 50-80% of the country's bilaterally blind people. Global agencies working to eliminate avoidable blindness have committed their support for the "Vision 2020: The Right to Sight" effort in operationalizing initiatives to minimize the burden of cataract blindness.^[5] A cataract is a condition that causes a loss of vision owing to opacity in the crystalline lens of the eye. Fading colours, fuzzy vision, halos surrounding light, difficulty with bright lights, and difficulty seeing at night are all possible symptoms.^[6] This can make it difficult to drive, read, or recognise faces. Cataract can cause blurring of vision, which might raise the risk of falling and depression. Kaphaja Timira is a Drusti Mandala illness that begins with hazy vision and progresses to disorders such as Kacha and Linganasha,

which are linked with complete loss of eyesight and have the characteristics of cataract if left untreated.^[7]

MATERIAL AND METHOD

Charaka Samhita, Sushruta Samhita, Ashtanga Sangraha, Ashtanga Hridayam etc. and their respective commentaries, where the Timira is mentioned in different way. The relevance of Timira in modern context, its prevention and treatment aspect is also researched using articles from different websites. For the discussion, all of the gathered information has been reorganized and critically reviewed, and an attempt has been made to draw certain useful insights.

Conceptual study According to Acharya Sushruta, Krishna Mandala is originated from Vayu Mahabhuta^[8] When Vayu in Garbhavastha gets vitiated due to Dauhrida Vamana leads to Vikrutakshi.^[9] Acharya Vagbhata has taken outer part of cornea as Twak while describing Sadhyasadhyata of Kshata Shukra.^[10] So, Timira should be taken as Twagata Vata (Rasa / Indriyatavata) described by Acharya Charaka which may be Beejajanya.^[11] Patala and Timira are two words in the Dristirogas idea that demand special attention. In the course of the illness, the Patalas are the Ashraya sthana and the Patalas are restricted to Dhatus. Dosh extends from the first to the second Patala and up to the fourth Patala, becoming more severe as it spreads to the next Patala. Timira is characterised as a condition that begins mildly and progresses to severe blindness if left untreated. Timira causes a painless eyesight loss that might be abrupt or gradual. Adhimantha in an acute stage, such as acute angle, causes the most painful visual loss. Although visual field loss owing to pre existing glaucomatous optic atrophy can be associated with Timira, closer glaucoma with substantial visual field loss does occur. Charaka includes Timira in Vata Nanatmaja Vyadhi because Pranavayu, i.e. Indriyatha Sannikarsha, is the final point of vision. Despite the fact that Patalas are Panchabhutika in nature, they are more prevalent in Agni Mahabhoota. All three Doshas are involved in the process of vision as well as vision defects. Alochaka Pitta is divided into two types: Chakshyuvaisesika, which participates in picture production and Buddhivaisesika, which analyses and retains the image using the mind. Pranavayu carry the visual impulse to the visual centre in the brain. Tarpaka Kapha is meant for scotopic vision and form sense and Alochaka Pitta for photopic vision and light sense. Vision defects occur according to the vitiated Dosha and affected Dhatu or Patala. Thus Patalas are explained on the basis of severity of the diseases. Visual field defects are also related to the affected parts of Dristi Kacha or lens, Dristipatala or retina, Dristinadi or optic nerve and Dristimarga or visual pathway. Because Mana, or mind, and Buddhi, or intellect, are both responsible for vision, disruptions in either of these can cause vision problems such as visual hallucinations in fever, migraine, and so on.^[12] Dristigata Roga's symptoms are simply complementary to the disorders discussed in Modern

ophthalmology. Because the Murdha or Shirah (head) is the seat of Pranavayu and the eye is the seat of Alochaka Pitta, most Dristi disorders may be treated with Vata Shaman Chikitsa for the head and Pitta Shaman Chikitsa for the eye.^[13]

Prevention and treatment of eye diseases:- Triphala Purana ghrita, Yava ,green gram Shatavari, Aamalaki, Patol, and other herbs, according to Sushruta, are beneficial in preventing Timira. The Chakradatta introduced Padabhynga (oil massage in foot) to this. Padabhynga is good for eye, Vagabhata identifies 4 major nerves in the feet that connect to the eyes. These transmit the effect of the medicine applied over the feet in the form of massage.^[14] Timira may be avoided by taking Shatavari, Aamalaki, Triphaladi and Yavadi Payasa (milk) on a daily basis. Nasya^[15], Tarpan^[16] Pindi^[17] are the preventive and treatment measurement of all eye disease. According to Acharya Chakrdata, consuming Triphala Kwatha, Kalka or Churna with Ghrita, Madhu (Honey) on a regular basis helps to heal all sorts of Timira. All eye problems can be treated with Netradhawana (washing of eye) and Triphala Kwatha. Aside from Gandusha, Panitala Gharshna (rubbing of hands) after lunch is also beneficial in preventing visual problems.^[18] Timira can also be deranged by using Vachadi, Madhuka-Amalakadi, and Krishna Tila Kalka on the head region before bathing^[19], Cooked vegetables of Jeevanti, Changeri, Tanduliyaka, Vastuka, Chilli, Mulakapotika, Patol, Karwellak, Vartaka, Jangala & Shakuna Mamsa etc. are beneficial for Eyes.

DISCUSSION

Timira was believed by Sushruta to be "Paramdarun Vyadhi," which means that if left untreated, it will eventually lead to blindness. Patalgata Timira symptoms have been linked to refractive error. Vision issues are caused by refractive error, which is a serious public health issue. There is no pharmaceutical therapy for refractive error accessible in modern medicine, and the treatments that are available have considerable drawbacks. As a result, Ayurvedic science can be investigated to find a better way to manage this ailment. In Ayurveda, Acharyas presented a variety of therapy options such as Netrakarma, Kriyakalpa, Panchkarma, Chakshushya Dravya (medicines), Pathyakara Aahara-Vihara (beneficial diet) and Rasayana Yoga (Rejuvenate combinations), among others. In the case of acute eye problems, Sushruta recommends doing Langhna (light diet), Snehana (Oleation), Nasya (Medication with nasal route), and Virechana (Purgation) for three days for Dehashudhi (Purification of body), followed by Abhishyandokta Tarpana etc Kriyakalpa (Procedure). As we all know, Netra (Eye) is the home of Alochaka Pitta, which is fed by Pachaka Pitta. Since Koshta shudhi (Purification of abdomen) is advised for three days to break down Timira's Samprapti. Timira's main line of therapy is Snehanottara Virechana, followed by Raktmokshna. Snehana & Swedana are recommended before Virechana because they aid in the breakdown of

Doshagnata, Strotoavarodha (obstruction of channels) and their opening, softening, dissolving Shleshma, producing vasodilation, and so on. All of these aid in the regular flow of Vatadi Dosha, medication penetration to the cellular level, improved blood circulation, and the elimination of harmful materials from the body. Virechana is beneficial not only for the removal of Pitta Dosha, but also for the elimination of Vata and Kapha Doshas. It aids in the removal of Vata-kapha Awarana and the opening of the body's channels.

CONCLUSION

Timira is a Drusti Mandala illness that begins with hazy vision and can progress to severe vision loss if left untreated. In various phases of immature cataract, all of the signs of Kaphaja Timira might be seen. Kaphaja Timira is a kind of Sadhya Vyadhi that can be treated with medications and surgeries. As a result, cataract cannot be considered a disease in Ayurveda; it is a collection of symptoms caused by many Doshas in various Patalas (Layers of eye). The majority of the symptoms of Kaphaja Timira may be related to immature cataract, Kacha to mature cataract, and Linganasha to super mature cataract among the Timira Rogas. Patalgata Timira can be correlated with refractive error in symptoms point of view. Thus we can conclude that Timira can be correlated with refractive error, cataract and keratoconus.^[20] Based on the signs and symptoms keratoconus considered as Vataja Timira.^[21] Treatment modalities described in Ayurvedic text helps to prevent vision disorder and to maintain the visual acuity.

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