

A CRITICAL REVIEW ON *TIMIRA* (MYOPIA)

Ashok Kumar¹

Kunal Ojha²

¹Assistant Professor, Dept. of Shalaky Tantra, Punjab Ayurved Medical College & Hospital, Morjanda Khari, Sri Ganganagar (Raj.) 335037

² Assistant Professor, Dept. of Basic Principles, Punjab Ayurved Medical College & Hospital, Morjanda Khari, Sri Ganganagar (Raj.) 335037

ABSTRACT

Visual disturbance are described in the context of *Timira*, *Kacha* and *Linganasha* in Ayurveda classics. Surgery is the main treatment for cataract. *Acharya Sushruta* has mentioned that prevention of eye diseases should be the utmost aim rather than its curative aspect. *Timira* is a *Drishtigata Vikara* characterized by progressive painless loss of vision. *Timira* can be compared with refractive errors. Myopia is a highly significant problem in current scenario. Ayurveda treatment modalities play a great role with much more efficacy in the management of refractive errors. The National Institutes of Health says there is no possible aspect of preventing myopia and the use of glasses or contact lenses does not prevent its progression. *Timira* is described according to involvement of *Patala*. So review on *Timira* from different classics is summarised here.

Key words: *Timira*, Myopia, *Patala*, *Drishti* (Visual acuity)

INTRODUCTION: Prevention of eye diseases should be the ultimate aim rather than its curative aspect as per *Sushruta Samhita*.¹ Eye diseases are more important than other systemic diseases since the visual loss so difficult to the patients and make patients completely disable.² The disease *Timira* (blurring of vision), a *Drishtigata Roga* according to *Ayurveda*, was explored based on the symptom of blurred vision. According to various clinical features of the disease, *Timira* can be considered as refractive errors for our understanding. Myopia can create visual sickness because it is a highly significant difficulty and more prevalence rate. 40% Prevalence in general population and 80% in student population of myopia in Asia.³ As per different surveys in India have found prevalence range from 6.9% to 19.7% of myopia.⁴ Myopia can be considered as 1st *Patalagata Timira* on the basis of its clinical features. If aggravated *Doshas* are situated in the 1st *Patala*,

clinical feature as “*Avaykatdarshana*”- distant vision difficulty.⁵ *Kacha* and *Linganasha* are the progressive stages of *Timira*. Management of the *Timira* is local and systemic both as described in *Samhitas*. *Chikitsa* such as *Snehan* (Oleation), *Raktamoksana* (bloodletting), *Virechana* (purgation), *Nasya* (nasal therapy), *Murdhabasti*, *Basti*, *Anjana* (eye-salve), *Lepa*, *Tarpana*, are indicated to be given according to *Doshik* involvement of *Timira*.⁶

Need for Review: Main clinical features range from mild diminution of vision to loss of vision, as the opacification proceeds further until the entire lens is involved. No any modern medicine is available to preserve the vision of myopic patient and to preserve the healthy state of eye. Corrective glasses neither cure nor prevention of the progress of disease pathogenesis.

Treatment modalities described in Ayurveda have a major role with high

efficacy in the treatment of refractive errors such as Myopia. According to *Sushruta*, *Timira* is a *Sadhya Vyadhi*. *Raktamokshana* is indicated as the foremost therapy followed by *Ghritapana* consisting of *Virechaka Yogas*.

AIMS AND OBJECTIVES:

- To explore the concepts of *Timira* (Myopia) in detail.
- To evaluate the archives of *Timira* (Myopia) in classical text of Ayurveda.

MATERIAL & METHODOLOGY:

MATERIALS:

- Different Ayurveda and Modern texts were referred for this review Article.

Concept of *Timira*: As per classics all *Timiras* are *Sadhya*, when its progress to the stage of *Kacha* is called *Yapya* and all types of *Linganasha* are *Asadhya* except *Kaphaja Linganasha*. *Timira* starts from *Avyaktadarshana* to complete visual loss i.e. *Linganasha*.

Etymology:

(1) *Tim* + *Unadi* suffix 'Kirach'(Shabdakalpadrum pg. 618) which means:

- More watery substance in the eye, which is also followed by *SiddhantaKaumudi*.

- Loss of light perception

(2) In *HalayudhaKosha*, *Timira* means darkness whose enemy is sun.

(3) *Amarakosha*, the meaning of *Timira* is given as darkness.

“Because the ultimate fate of *Timira* is blindness-darkness, that’s why named as *Timira*”.

Nidana: In any Ayurveda texts, No separate *Nidana* of *Timira* has described. It has been mentioned as a symptom of so many diseases.

VisheshNidana:

- *Pratishyaya*⁷:

Andhya and severe eye diseases (may be *Timira*) as a complication of *Pratishyaya*.

- **Excessive blood-letting**⁸:

Blurring of vision and refractive error due to Excessive blood loss.

- **Injury to *Marmas***⁹-

Injury to *Avarta* and *Apanga Marma* has lead to loss of vision.

Samprapti: In reference to *Timira Samprapti*, *Sushruta* has been clearly stated that when *Dosha* get so vitiated internally, enters into the *Siras* and gets lodged in the first *Patala* of, the patient see blurry objects.¹⁰

The lodgement of *Dosha* in *Patalas* further prevented the functional capacity of *Patalas* and lead to *AvyaktaDarshana*.¹¹

The further consideration of second and third *Patalas* leads to further damaging to *Drishti*; whereas in 4th *Patala* occurs *Linganasha* or complete loss of vision.

Samprapti Ghatakas-

- *Dosha* - *Vatapradhana Tridosha*.
- *Dushya*- *Rasa, Rakta and Mamsa*.
- *Agni*- *Mandagni* leads to *Aama* formation.
- *Srotas*- *Rupavaha Sira*.
- *Srotodushti*-*Vimaargagamana* and *Sanga*.
- *Rogamarga* - *Madhyama*.

Rupa: Diagnosis of the any disease mainly depends upon the signs and symptoms. In *Timira*, the sign and symptoms have been mentioned in two ways-

1. According to vitiation of *Dosha*.
2. According to *Patala* involvement.

1. According to vitiation of *Dosha*-

Dominance of the particular *Doshain* the pathogenesis of *Timira* also cast particular symptom complex in this disease. The symptoms according to predominant *Dosha* are as follows –

Vataja Timira:The patients suffering from *VatajaTimira* see objects as if they are moving/ unsteady, hazy like covered with thin cloth, dirty, reddish in colour and appear tortuous in shape (*VyavidhhaDarshana*). Sometimes blurred and some other times as clear and clean; sees webs, hairs, mosquitoes and rays of light in front of his eyes.

PittajaTimira:In *PittajaTimira*, the patient sees flashes of sun, glow worm, rainbow and the lightening. He views bluish and blackish color as variegated as the feathers of peacock.

In *Timira*, born from *Pitta*, the person sees lightening (flashes of light), glow warm and burning lamp etc. objects appear as deep blue in color like the feather of the peacock, *Tittiri*.

KaphajaTimira:

In *KaphajaTimira*, the person views all the objects glossy and white like the colors of white ‘*Chamara*’ or white clouds. The patient can see objects, which are not

excessively small and visualizes moving clouds in the cloudless sky. All still objects appear as if inundated in water.

RaktajaTimira:A patient of *Rakataja Timira* views all objects to be variegated colours such as dark greenish, greyish or blackish and smoky all around.

In *Timira* caused by blood, the organ of vision is red and the person sees objects as blurry.

SannipatajaTimira:In *Timira* due to vitiation of all *Dosha* together, the person views all objects as of variegated colors, scattered (spread out images) and as having double or manifold images all around. All objects appear to possess less or more than normal parts or as luminous.

ParimlayiTimira:*Pitta*, when associated with *Tejasa* of *Shonita*, produces the *Timira* called *Parimalayi*, the patient sees the landscape as yellow and visualizes as if the sun is rising. All trees appear to be interspersed with glow worms and flashes of light.

2. According to Patala involvement-

Table 1 Patalagata according to various acharyas

<i>Patala</i>	<i>Patala symptoms</i>	Su. Utt.	B.P.	A.S.	A.H.
1 st 12	Blurring of vision	+	+	+	+
2 nd 13	Cloudiness of vision	+	+	+	+
	Visualization of false images such as hairs, circles, flags and ear rings	+	-	-	+
	Distant objects appears to be near and near appears to be far away	+	+	+	+
	False movements like rain, cloud and darkness are visualized	+	-	-	+

2. According to vitiation of Dosha: *Dosha* predominance in the pathogenesis of *Timira* also affect particular symptom in the disease. According to *Dosha* predominant features are as below –

Vataja Timira: Objects are seen moving, hazy like covered with thin cloth, dirty,

Aruna in colour and appear *Vyavidhha Darshana*.

Pittaja Timira: Patient sees flashes of sun, rainbow and the lightening. He sees bluish and blackish colour as the feathers of peacock.

Kaphaja Timira: Patient sees objects glossy and white like the colours of white

'Chamara'. He can see moving clouds in the cloudless sky.

Raktaja Timira: Patient views objects such as dark greenish, greyish or blackish and smoky all around.

Sannipataja Timira: Patient views all objects as mixed colors.

Parimlayi Timira: Association of Pitta with Tejasa of Shonita, called Parimalayi. Patient sees as sun is rising.

Chikitsa: In brief, the management essentially consists of the avoidance of etiological factors. Timira treatment depending upon the predominant of Dosha. In the initial stage of Timira, Nasya and Anjana can be used.

Preventive measures:¹⁴ Regular habit of taking Purana Ghrita, Triphala, Shatavari, Patola, Punarnava, Mudga and Amalaki can prevent from severe form of Timira.

Karavellaka, Tarkari and Shigru vegetables prepared with Ghrita promote visual capacity.

Sadhyasadyata¹⁵:

Kaphaja Timira is a Sadhya Vyadhi by medicines and therapeutic procedures. Kaphaja Kacha is Yapy and Kaphaja Linganasha as Shastra Sadhya Vyadhi.

Samanya Chikitsa:

Nasya, Virechana, Anjana, MurdhaBasti, Basti, Seka, Tarpana, Aschyotana and Anjana can be used as treatment modality.

Shodhan Therapy: Anulomana can be given for vitiated Pitta, as eye is the Pitta predominant site.

Castor oil mixed with milk is given in Vataja Timira; Triphla Ghrita is used in Rakta and Pitta; and Trivrita Ghrita is advised in Kaphaja Timira.

Shaman Therapy: Triphla Ghrita and Ghrita prepared with Mesasringyadi are beneficiary. Triphala is the main drug of Timira with different Anupanas. In Pittaja

used with Ghee; In Vataja with oil and in Kaphaja with honey simultaneously.

DISCUSSION: Stage of lamellar separation can be considered as Kaphaja Timira. Kaphaja Timira in Dvitiya Patala can be compared with immature cataract where patient receives luminance. Thus understanding of immature cataract can be taken as cortical and nuclear site.

Implimentation of new principle is carried out by discussion. All points should be discussed with proper logic.

According to National Institutes of Health there are no any proper method to preventing myopia and use of glasses does not prevent its progression.¹⁶ Myopia cannot be prevented by any universal tool.¹⁷

Timira is a disease of Drishti which presents with blurring of vision initially and leads to complete loss of vision if left untreated. Timira is a Vata Pradhana Tridoshaja Vyadhi.

CONCLUSION: Timira mentioned in Ayurveda texts can be considered with myopia. It is more common in school going children and computer users. Symptoms of Kaphaja Timira can be considered as immature cataract, Kacha can be understand as mature cataract while Linganasha can be considered as hyper mature cataract. This concept supports the theory which states that excessive use of accommodation will lead to the development of myopia. Detail description of Timira in the Ayurveda classics is given according to Patala involvement.

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Corresponding Author: Dr. Ashok Kumar Assistant Professor, Dept. of Shalaky Tantra, Punjab Ayurved Medical College & Hospital, Morjanda Khari, Sri Ganganagar (Raj.) 335037
Email: ashokkumar17061989@gmail.com

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