

A Conceptual Study on Prathama Patalagata Timira W.S.R. to Myopia

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ABSTRACT:

Timira is a drushtigata roga. Drushti as per traditional reference indicates pupil and internal organelles. In describing drushtigata rogas the aspects of drushti in mind are like visual acuity (Darshanshakti), Lens (Drustimani), retina (dru shtipatala), Pupil (Taraka). Out of six patala described by Sushruta 2 patals are outer and 4 patals are inner one. Out of 4 inner patals 1st and 2nd patal cause doshadusti i.e. six types of Timira. As per Sushruta after reaching dosha in internal orbital organs through sira and generate pathology there. As per Dalhana, Timira arambhaka dosha causes mild blurring of vision. As per Vagbhatt Clear objects appear blurred without any reason. Sushruta has detail described about the netra rogas as per dosha involvement and affected site.

Key words: Prathama patalagata timira, Drushtigata netra rogas, Myopia, Refraction

I. INTRODUCTION:

Tirahutadhipati Nimi is the creator of Shalakyta tantra. He has described about the application of srotanjana and triphala in Timira. Sushruta had described diseases related to oral cavity, head, ear, nose, eyes. Sushruta has divided the eye diseases as per dosha involvement, roga adhisthana and chikitsa¹. The 4 inner patals of eye are Tejojalasrita, 2nd patala is mansashrita, 3rd patala is medoasrita, 4th patala is asthyasrita. The feature of affliction of 1st and 2nd patala are collectively called as Timira. According to Dalhana, Features of affliction of 1st and 2nd patala clubbed with 6 types of timira. Dalhana described, Tejojalashrita patala Teja means alochaka pitta situated in siragata

rakta, jala means twachagata rasadhatu i.e. lymph. Tejojala can be compared with Aqueous humor originated from blood². Vagbhatt has described only symptom of appearance of blurred vision without any reason. Sushruta said, timir causing dosha when reach internal orbital organs through sira and occupies first patala, occupy there. Dalhana said timira arambhaka dosha causes mild blurring of vision. As the prathama patalagata timira vitates the superficial dhatu only the prognosis is good³.

Brief idea of Timira:

Timira means darkness. There are six types of timira as per dosha involvement. They show different symptoms as per the characteristics of concerned dosha involved in the manipulation of disease. The six types timira are vataja, pittaja, kaphaja, Raktaja, sansargaja, sannipatik a, parimlayee timira as per sushruta⁴.

Definition:

Timira as per Sushruta is a symptom complex comprising of blurring of vision, seeing non existing objects of various sizes, shapes with changed color perception, diplopia, polyplia etc. All five types of Timira are sadhya except kaphaja Timira. As per Dalhan non-coloured parimlayee is Timira. Charak has included timira in nanatmaja vatavyadhi. Chakrapani has clarified that vata has an important role to play in timira though there is association of other dosha.

Ayurvedic clinical features of Patalagata doshadushti:

1. Prathamapatalagata (Tejajalasrita) doshadushti- Timira due to dosha affects internal orbital organs through sira and occupies prathama patala⁵.

2. Dwitiyapatalagata (Mansasrita) doshadushti- Hallucination like objects seen in the form of flies, mosquitoes, hair, cobwebs, decorations, mrugajal a, earrings, rainfall, clouds, darkness. Person can't pass thread through the needle⁶. A.H. Said When dosha reach dwitiyapatala abhuta objects like flies, mosquitoes, hair are seen but bhuta objects seen with difficulty. If dosha arranged in circular manner all objects look circular. If dosha in center diplopia develops. If pathology reaches deeper, large object look smaller and small object looks larger. As per location of dosha difficulty in vision produced. This complex is called Timira⁹.

3. Trutiyapatalagata (Medosrita) doshadushti- In this upper quadrant objects are seen but lower quadrant objects are not seen. Big objects look like wrapped in cloth. Face felt like not having ears, nose and eyes⁸.

Diminution of vision according to the intensified dosha. On the basis of position of dosha if accumulated below near objects, accumulated above distant objects, if in parsva surrounding objects are not seen. When accumulated dosha encircles the drushti from all sides (2-3) objects are seen merging in each other. This stage is termed as timira by sushruta. Dalhana said, Timira acquiring colour should called kacha (ragaprapta timira). A.H. said, When dosha reaches trutiyapatala disease is called kacha. The patient is able to see upper quadrant objects but unable to see lower quadrant objects. Image are not clear and look masked. Kacha are of 6 types¹¹.

4. Chaturthapatalagata Timira (Asthyasrita doshadushti)- As per sushruta, Timira generating dosha invades the 4th patala and obscure drushti from all sides causing loss of vision. The power of eye by which the object are visualized are called as linga and is lost in this stage. This is linganasha. In linganasha patient can see celestial objects sun, moon, constellations, lightening.

Dosha in the first patala:

The only symptom produced when the vitiated dosha in the first patala is avyakta darshana¹⁰. The patient is unable to see the exact object and there is slight blurring of vision. The commentary of Dalhana is different and considered innermost patala is the first patala.

Etymology of Drishti:

As Timira is a drushtigata roga it is important to know drushti. Drish+Ktinkaranepatataya meaning the tool to see. Acharya sushruta described the concept of drishti as Masuradalamatra, Prasad part of panchamahabhoota, covered by the external patala, sparkle like glow worm, constantly irritated by cold aqueous, shape resembles a hole, benefited with cold things.

Aetiology of Timira:

Timira is a symptom or sequel of many diseases. Timira varies from symptom to full manifested disease. Charak said, the misuse, overuse, disuse of senses regarded as volitional regression. Divaswapna, vegavarodha, atimaitihuna, viruddha ahara are the other causes of timira. According to Hatrita, Intake of ushna, atikshara, katu ahara, injury and looking at fine object to have deleterious effect on eyes, abhighata to avarta and apanga marma lead to partial and complete loss of vision. As per Netra prakasika, excessive or deficient oil bath, drug addiction, heavy weightlifting, looking at illuminating objects like sun, gems, gold or hot iron. Bhavaprakash said, Expose to dust, smoke, quick walking, taking hot things in ushna ritu causes vitiation of pitta and taking cool things in sheeta causes vitiation of kapha. As per yogaratnakar, taking more liquid diet, excessive intake of alcoholic preparations cause timira. Dalhana says, Sleeping by putting the head in downward position from the body, due to high fever or sun stroke. As per Harita samhita, Intake of ushna, kshara, katu rasa food causes timira.

Specific causes of Timira:

Charak describes a person suffering from fever, grief or taking alcohol if given nasya can have Timiraroga. Charak said if Grahani is not treated can cause timira. Bhela said constipation and vegadharana cause timira. Suppression of tear, Injury to marma like apanga and avarta leads to vision impairment.

Pathogenesis of Timira:

Sushruta has clearly stated that when dosha get excessively vitiated internally pervades the sira and gets lodged in the first patala of drishti than the patient sees all objects as blurred. Dosha is Tridosha, Dushya is rasa, rakta, mamsa, Agni is mandagni leading to ama formation, srota is rupavaha sira, Srotodusti is sanga, vimargagamana, rogamarga is madhyama as sirah is the pradhan marma, adhisthana is drushti in general and patala in particular.

Prodromal sign and symptoms:

The general prodromal symptoms of eye diseases are considered as there is no specific prodromal sign for timira. They are cloudy/smoky appearance of the eye, oedematous look of the eye, frequent tear in the eyes, itching, profuse secretion from eye, heaviness, burning sensation, pricking pain, redness of eyes⁷.

Signs and symptoms:

According to dosha involvement in vataja timira, object appear as if they were moving, hazy, reddish in colour. In pittaja timira, Visualization of the false flashes of the sun, glowworm, brainbow, lightening. Appearance of bluish and blackish shade like feather of the peacock. In kaphaja timira, objects are seen gloomy and white like clouds. Moving clouds are seen in a cloudiness sky and stationary objects appear as if undated in water. In Raktaja timira, objects appear in various colours like dark greenish, greyish, blackish. In sannipataja timira, objects appear to be in various colours, scattered and double images all around. In parimlayee timira pitta associated with tejas of shonita produces the parimlayee timira. The patient sees all sides as yellow and visualizes as if the sun is rising. All trees appeared to be interspersed with glow worm.

Prognosis of Timira:

Timira is easily curable when the doshas are limited to first and second patala. It get the stage of chronicity and becomes yasya by dushti of third patala. Timira attains the incurability when the dosha reach the fourth patala where is surgical intervention is advocated in case of kaphaja linganasha.

Treatment of Timira:

Samanyachikitsa-
Oleation, bloodletting, virechana, nasya, anjana, murdha basti, tarpana, seka administered many times is the mode of treatment. Curative Treatment- Tarpana, putapaka, seka, pindi, bidalaka, aschyotana, anjana. These all are together known as netra kriyakalpas.

Systemic measures:

Shodhana chikitsa- Virechana is ideal for anulomana of dosha. Sushruta indicates nasya karma for timira. Samana chikitsa- Old ghee in iron container. Triphala ghrita processed with meshasringa. In vataja timira triphala with oil, in pittaja timira triphala with ghee, in kaphaja timira triphala with honey is given.

Preventive measures:

Take old ghee, triphala, madhu, padabhyanga, satavari, patola, mudga, amalaki.

Prophylactic measures:

Payasa of shatavari/amalaki/barley cooked with sufficient ghee and decoction of triphala. Medicated gargle (Gandusha) also helpful¹².

Healthy diet in Timira:

Puranayava, godhuma, shali, shastikashali, mudga, green vegetables with ghrita, jangalamamsa, dadimaphala, saindhav, triphala, drakshya, umbrella, foot wear, exercise..

Unhealthy diet in Timira:

Vegadhrana, krodha, ajirna, shoka, divaswapna, vidaha, ratrijagarana. In colorised timira raktamokshana is contraindicated.

II. DISCUSSION:

Timira as Myopia (Refractive error)- When the vitiated dosha invades the first patala the patient complains of difficulty in seeing object distinctly. This is the common complain of myopia, hypermetropia, presbyopia, astigmatism. The timira of first patala can be correlated to refractive errors only. When the vitiated dosha in second patala the confused visual perception and appearance of bees, flies, hairs are the characteristics of Astigmatism. In degenerative changes myopia these symptoms also seen. Appearance of distant objects as near and vice versa is mainly due to accommodative failures. The inability to put thread in a needle denotes presbyopic changes and is age related accommodation failures. Timira in the second patala involvement can be correlated to refractive errors including presbyopia. The vitiated dosha in the third patala produces symptoms that are simulate with segmental defects in the retina that included in the wide range of timira. Inability to see objects in the lower field due to upper cortical cataract. When the dosha in fourth patala there is absolute darkness before the eyes and this type of condition occurs in mature and hyper mature cataract and certain retinal degenerative conditions.

III. CONCLUSION:

The prevalence of myopia varies with age and other factors. In India myopia is only 6.9%. It increases in school age and young adult reaching (20-25)% in the mild to late teenage population and (25-35)% in young adults in developed countries. Cardinal symptoms of myopia is present in prathama patalagata Timira when the vitiated

dosha are lodged in upper part of the drushti. Timira is a disease when the vitiated doshas are situated in the first and second patala. Except kaphaja other five types are associated with some complications. All the six type non- discolored timira of first and second patala are mentioned as curable and curable with difficulty for discolouredtimira of third patala.A.H. quotes all timira are sadhya .This shows there is great potential of ayurvedic treatment and formulations in reversing the opacification of lens. Degeneration of lens is a very complex and complicated process. This can be controlled by establishing someayurvedic procedure in a scientific process then mankind will be benefited at large.

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