

**A CRITICAL REVIEW ON TIMIR VYADHI WITH SPECIAL REFERENCE TO
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Article Received on 06/12/2021

Article Revised on 26/12/2021

Article Accepted on 16/01/2022

INTRODUCTION

The remarkable strides achieved by man during the days of evolution and his phenomenal growth in unfolding the mysteries of nature relied greatly on his capacity to react to the environment. He succeeded in mastering entire animal world due to his fully evolved senses; among them eye shares a greater role than the rest. To see clearly is poetry, prophecy and religion all in one, says Ruskin, because seeing is believing. As eyes are the gateways of external world, visual defects are equal to the obliteration of the world.

सर्वेन्द्रियानां नयनं प्रधानम् ॥

The eyes are said to be most important than all other Indriyas. Eyes are considered as the reflectors of the mind. Eyes are the most precisely developed portions of the brain seen outside the skull. Eye is a unique organ in the body where the course as well as patho-physiology of disease process is visible, effect of therapeutic agents can very well be assessed and if needed documented. Eyes are involved in 90% of our daily activities. We see, we learn, we enjoy and we proceed in life so eyes are the most important God's gift to human being.

Eye is a part and parcel of the body and it is not a separate entity, so we can call eye as a miniature body. Any derangement in the body is going to be reflected in the eye.

चक्षुरक्षायां सर्वकालं मनुष्यैर्यत्नः कर्तव्यो जीविते यावदिच्छा ।
व्यर्थो लोकेऽयं तुल्यरात्रिन्दिवानां पुंसामन्थानां विद्यमानेऽपि वित्ते ॥
(शा.उ. १३/१२५)

The world is useless for the day is as night for persons who are blind, so every person should try to protect his eyes throughout his life, though they possess plenty of wealth.

The anatomy, physiology and the principles of Ayurveda are the same from that period to till date. These are to be reviewed in context of modern life style. We are four thousand years away from the time when Ayurveda was practiced uniquely. We have to prove Ayurvedic principles from modern point of view. Science is changing continuously as constant change is a basic

principle of science. Maintenance of the health and treatment of the disease is the main objective.

The loss of vision completely disables the patient so the diseases of the eye are very important than any other physical disability. The most disastrous result of ocular disease is blindness. Of all the eye diseases, Timir is considered to be the important one, causing difficulty in vision. A good care is required with proper diagnosis and treatment.

Timir is included under Drishtigata Rogas by all Acharyas. Clinical features of Timir differs according to various patals i.e. first to fourth patal.

प्रथमे पटले दोषो यस्य दृष्टौ व्यवस्थितः ।
अव्यक्तानि स रूपाणि सर्वाण्येव प्रपश्यति ॥ ... सु.उ. ७
सिगानुसारिणि मले प्रथमं पटल श्रिते ।
अव्यक्तमीक्षते रूपं व्यक्तमप्यनिमित्ततः॥ (अ.ह.उ.१२/)

Clinical features related to visual disturbances are seen only in Drishtigata rogas. So all types of visual disturbances can be considered under the broad heading of Timir – Kacha - Langanasha complex. The part of initial feature of Timir (First & Second Patala) can be correlated with most important refractive error i.e. Myopia.

Myopia (shortsightedness) is the most common disease in the world with substantial social, educational, and economical impact. Myopia and uncorrected refractive error are the leading causes of blindness & vision impairment in the world. Myopia can be classified in two groups, those with low to moderate myopia ("simple" or "school" myopia, 0 to -6D) & those with high

or pathological myopia (greater than -6 D). Simple Myopia can be corrected with spectacles or contact lenses, whereas High or Pathological myopia is often associated with potentially blinding conditions such as retinal detachment, macular degeneration.

LITERARY REVIEW

TIMIR

Human body is affected by many diseases but any disease which starts in the form of simple symptom but ends in complete loss of natural physiological phenomenon invites special consideration.

Timir is one such disease, which starts from simple visual disturbance but ends in complete loss of vision. It is due to this reason that Acharyas paid special attention to this disease. Indian bio-scientists are making all efforts to fight against this disease, since the time they have recognized it; not only in the management but they have given their deep and conceptual thinking in understanding the pathology of Timir. A separate concept and consideration of Patalas especially in reference to Timir is the direct evidence met within Sushruta Samhita. (Su.Sam.Ut. 7/5-18).

Many of the clinical features described for Timir are having similarities with the refractive errors; hence an attempt has been made to understand the etiopathology of Timir in this context.

Etymology

Tim + Unadi suffix 'Kirach' (Shabdakalpadrum) which means:- The increase of watery substance in the eye, which is also followed by Siddhanta Kaumudi.

Loss of light perception

- In Amarkosha, the meaning of Timir is given as darkness.
- In Halayudha Kosha, Timir means darkness whose enemy is sun.

From this etymological derivation it is clear that Timir means loss of light perception or darkness or blindness; but this stage is last in Timir Roga. Thus the nomenclature of this disease was made on the basis of its grave sequelae, which follows improper treatment of the diseases.

Concept of Timir

There are differences in opinion regarding the disease Timir among different Ayurvedic texts. Timir is a disease, which is included under Drishtigata rogas by all Acharyas. The number of Drishtigata Rogas is 12 according to Sushruta; while it is 27 as per the opinion of Vagbhata. This difference in the number may be because according to Sushruta, Timir, Kacha and Lingnasha are the progressive stages of the disease Lingnasha. But Vagbhata considers Timir, Kacha and Lingnashas as separate clinical entities. So there are six Timir, six Kacha and six Lingnasha according to

Vagbhata; while Sushruta considers six Lingnasha only as diseases. The disease Timir or the Timir stage of the disease Lingnasha is produced when the vitiated Doshas are situated in the first and second Patala. When the vitiated Dosha affects the third Patala, it is termed as Kacha; and when it involves the fourth Patala, it is Lingnasha. The word meaning of Timir is darkness. There is hindrance in the vision of the patient by darkness. But when the Doshas are in the 4th Patala, there is absolute darkness. There is one other opinion also. In subjective view, the disease is described by the patient as Timir. In objective view, it is called as Kacha. When the blindness occurs, it is called as Lingnasha. The disease is a warning to the physician as well as to the patient as far as the treatment part is concerned.

Etiology of Timir

Every disease in this universe is the effect of some root cause i.e. Nidana. The specific etiology of Timir is not mentioned in the classics. However, certain general causes of the disease of the Indriyas in general and Chakshurindriya in particular are described here. The disease also has been mentioned as a symptom or sequelae of some diseases in few Ayurvedic classics. Thus Timir Roga varies from a symptom to a fully established disease. Even other Urdhvajatrugata rogas can also be the cause of this disease as many Nidanans for other diseases are same as of eye disorders. The etiological factors responsible for eye diseases, which are also meant for Timir as per different Acharya are as follows

Acharya Harita mentioned intake of Ushna, Atikshara and Katu Ahara, injury and looking at fine object to have deleterious effect on eyes (Harita 45/5). Abhighata to Avarta and Apanga Marmas may lead to the loss of vision both partial and complete (Su. Sam. Sha. 6/28).

Netra Prakashika has enlisted the causes of eye diseases in detail, which include, excessive or deficient oil bath, working with shaking hands, drug addiction, heavy weight lifting, looking at illuminating objects like sun, gems, gold, or hot iron etc. Pujiyapada Muni, the preacher of this text has observed eye diseases as a complication of Meha Roga.

Acharya Sushruta and others have described following Nidanans for eye diseases, which can be categorized into general and specific Nidanans.

1. General Causative Factors

उष्णाभितप्तस्य जलप्रवेशाद् दूरेक्षणात् स्वप्नविपर्याच्चा
प्रसक्तसंरोदनकोपशोक क्लेशाभिघातादतिमैथूनाच्च ॥
शुकारनालाम्लकुलत्थमाष निषेवणाद्वेगविनिग्रहाच्च ।
स्वेदादथो धूमनिशेवणाच्च छर्देविघाताद्दमनातियोगात् ।
बाष्पग्रहात् सूक्ष्मनिरीक्षणाच्च नेत्रे विकाराञ्जनयन्ति दोषाः ॥ (सु.
उ. १/२६-२७)

Additional Points by Bhavamishra

- Exposing to dust, smoke causes foreign body sensation in the eyes.
- Quick walking - it causes discomfort and strain to the body and also eyes.
- Taking hot things in Ushna ritu causes vitiation of Pitta & Taking cool things in Sheetha ritu causes vitiation of Kapha.

Additional points by Yogaratnakara:

- Taking more liquid diet-causes hypo vitaminosis leads to eye disorders.
- Excessive intake of alcoholic preparations causes Ojo kshaya and visual disorders.

Additional Points by Dalhana

- Sleeping by putting the head in the downward position than body. (Cervical, Brachial neuralgia)
- Sleeping by putting the head in the upward position than body. (Cervical, Brachial neuralgia)
- Due to high fever or sun stroke, head including eyes are affected and causes the eye diseases

B. Specific Causes of Disease Timir

- Grahani Roga: Acharya Charaka specifies that Grahani if not treated will result in Timir (Ch. Chi. 15/61).
- Nasya Karma: Acharya Charaka described that a person suffering from fever, grief or has consumed alcohol if given Nasya Karma can suffer from Timir roga (Ch. Si. 9/115).
- Pinasa: Andhatva (blindness) and severe eye ailments are mentioned as complications of Pratishtyaya by Sushruta (Su. Sam. Ut. 24/17).
- Raktasrava: Excessive haemorrhage can leads to Timir (Su.Sam.Su. 14/30).
- Constipation: Constipation and Vega nigraha can leads to Timir as mentioned by Acharya Bhela (Bh. Su. 6/6).
- Shiro Abhitapa: Head exposed to heat produces Raktaja and Pittaja eye ailments (Bhavamishra).
- Marmaghata: Injury to two Marmas of eye i.e. Apanga and Avarta can leads to loss of vision.
- Arsha: According to Acharya Charaka, Timir is a common Lakshana of Sahaja Arsha and Acharya Vagbhatta also describes it as a common symptom of Arsha.

Samprapti

Samprapti can be explained as the pathological changes evoked by the etiological factors, leading to the manifestation of signs and symptoms of diseases. In other words Samprapti is the action of Doshas in the Dhatus via Srotas, which in turn manifests signs and symptoms. The pathological events of Timir began with the increment of Doshas at their respective sites.

सिगानुसारभिदोषैर्विगुणैरूर्ध्वमागतैः।

जायन्ते नेत्रभागेषु रोगाः परमदारूणाः॥ (सु. उ. १/२०)

The Vimarga Gamana of these increased Doshas towards Drushti through Siras is said to be the Samprapti of Timir.

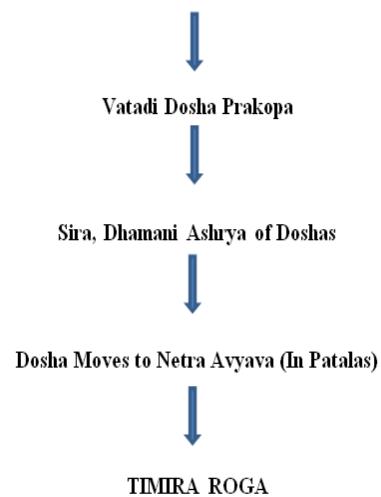
Samprapti Ghatakas

- Dosha: Tridosha
- Dushya: Rasa, Rakta, Mamsa
- Agni: Mandagni leading to Ama formation
- Srotas: Rupavaha Siras mainly
- Srotodushti: Sanga and Vimarga Gamana
- Rogamarga: Madhyama as Shirah is the Pradhana marma
- Adhishthana: Drushti in general and Patalas in particular
- Vyadhi swabhava: Chirakari.

Acharya Sushruta says that when Doshas get excessively vitiated, they travel through Siras and get lodged in the first Patala and give rise to symptoms of 1st Patalagata Timir (Su. Ut. 7/6-7). So from above description we can understand the same aetiopathogenesis for 2nd, 3rd and 4th Patalagata Timir.

Same Samprapti has been mentioned by Vagbhatta and Yogaratnakara. But commentator Indu described that Doshas first affect Patalas and cause blurring of vision and also affect Siras. Doshas further affect Patalas by obstructing Sira and soon this vicious cycle goes on leading to 2nd, 3rd and 4th Patala involvement.

Nidana Sevana of Netra Roga (Aharaja, Viharaja and Abhighataja)

**Rupa**

The actual diagnosis of the disease mainly depends upon the signs and symptoms. Full manifestation of the disease is indicated by Rupavastha. The signs and symptoms of Timir are described on the basis of Patala affliction and Dosha Dushti. According to Patala Involvement: The clinical picture of Timir, when the Doshas are vitiated in successive Patalas (Su. Sam. Ut. 7/6-17) has already been described earlier. The clinical

features of Timir according to the location of dosha in Drushti can be summarized as shown in table.

Sadhya / Asadhyata of Timir

Timir is easily curable when the Doshas are limited to first and second Patala; it gets the stage of chronicity and becomes Yasya by the involvement of Dushti in third Patala. Timir attains the incurability when the Doshas reach fourth Patala wherein surgical intervention is advocated in case of Kaphaja Linganasha.

- 1st Patalagata Timir - Sadhya
- 2nd Patalagata Timir - Krichhasadhya
- 3rd Patalagata Timir - Yasya (Su. Ut. 17/53)

Management of Timir

The management of Timir essentially consists of the avoidance of etiological factors; and specifically, it implies counteracting the increased vata and other Doshas. It is well explained by Acharya Sushruta that 'Nidana Parivarjana' is the foremost principle for any disease and then Pratighata of Vatadi Doshas is required. Chakradatta has also given very important chikitsa sutra for Timir roga:

- 1) Patients of Timir Roga must use Ghee with Triphala daily.
- 2) Washing the eyes with Triphala quath (decoction of Triphala) definitely cures all the eye disorders, and also prevents the occurrence of eye disorders.

Samanya chikitsa

दोषानुरोधेन च नेकशस्तं स्नेहास्त्रविस्त्रावणरेकनस्येः ।
उपाचरेदाजंमूर्धवस्ति वस्तिक्रियातर्पणलेपसेके ॥ (अ. ऋ. र. १३/४७)

Oleation, Blood Letting, Virechana, Nasya, Anjana, Murdha Basti, Basti, Tarpana, Lepa and Seka – these therapies administered many times, suitable to the Doshas is the mode of treatment.

Preventive measures

घृतं पुराणं त्रिफलां शतावरी पटोलमुद्गामलकं यवानपि
निषेवमाणस्य नरस्य यन्ततो भयं सुघोरात्तिमिरान्निविद्यते॥
(सु.उ.१७/४८)

The person who is regularly in habit of taking old preserved Ghrita, Triphala, Shatawari, Patola, Mudga, Amalaki, and Yava (barley) has no reason to fear from even the severest form of Timir.

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