

MANAGEMENT OF TIMIRA (PRESBYOPIA) IN AYURVEDA- A REVIEW

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ABSTRACT:

Acharya Sushruta has mentioned that prevention of eye diseases should be the utmost aim rather than its curative aspect. *Timira* is considered as a disease affecting the *Drishti* characterized by progressive painless loss of near vision (Presbyopia). Due to excessive near work like use of VDUs (Visual Display Units), tailoring profession, working on microscope and other professionals requiring more near work develop presbyopia in early age. There is no any satisfactory method in modern science except prescribing glasses for preventing Presbyopia. Ayurveda treatment modalities play a great role with much more efficacy in the management of *Timira* such as Presbyopia. *Acharyas* explained the various treatment i.e. Topical as well as Systemic. So an Ayurvedic approach towards this illness is

discussed here.

KEYWORDS: *Timira*, Presbyopia, *Patala*, *Krichhrasadhya*.

INTRODUCTION

One important branch of *Ashtanga Ayurveda* is *Shalakya Tantra*. It deals with supra clavicular diseases (Diseases of eye, ear, nose, throat and head). *Shaalakya Tantra* It is highly knowledge full and most advancing subject having great scope.

Nature is a good wellbeing for all human beings but current life style is away from the nature. Actually, so many changes in healthy Life style, Food habits, Meditation, Different types of pollution and Different Occupational hazards. The person who indulged more near work e.g. working on VDUs (Visual Display Units), tailoring profession, working on microscope and

other professionals requiring keen work develop presbyopia in early age. That's why the condition is increasing day by day in present time.

This condition comes under the '*Drishtigata Rogas*' are responsible for visual disturbance. As per *Acharya Sushruta Timira, Kacha* and *Linganasha* are the progressive stages of the disease.

In *Sushruta Samhita* much more attention is take to the refractive errors and it's treatment. In *Dristigata Rogas* he clearly described the *Patalas* and disorders which leads to presbyopia and different refractive errors. The theory of the *Patala* and its consideration in the *Dristigata Roga* are also described in a systematic way.

Each and every person is running for success in current scenario. So anyone having no time to think for healthy life and not able to obey the systematic *Dincharya, Ritucharya*, Principles of *Aahar*. It may lead to visual disorders.

Some ocular conditions like Refractive errors, Accommodative errors, Progressive cataracts, Vitreous degeneration, Iritis, Cyclitis, Retinopathy and different allergic ocular conditions where modern science has very limited scope. Ayurveda can do some effective in these conditions. Presbyopia is a physiological insufficiency of accommodation, which is very common and almost occurs to all persons around and above 40 year of age. The patients do not accommodate the near object distinctly due to loss of plasticity of the lens due to aging process. The concept of presbyopia belongs to modern ophthalmology but it is a matter of great surprise that it broadly resembles and almost is parallel to the concept of some Ayurvedic conditions described in the chapter of *Drishtigata Rogas* by *Acharya Sushruta* and different authors.

Over 65% of the Indian suffering from presbyopia, or long-sightedness are in their early 30s and are heavy users of electronic gadgets like mobile, laptop and I pad.^[1]

Presbyopia is "A visual condition which becomes apparent especially in middle age and in which loss of elasticity of the lens of the eye causes defective accommodation an in ability to focus sharply for near vision."^[2]

Eyestrain, difficulty to seen in dim light, problem focusing on small object for near are first sign of presbyopia noticed between the age 40 to 50. Persons, who do more near work, develop presbyopic error before 40years.

It is difficult to compare the presbyopia with a particular disease in Ayurveda, but “*Suchipasham Na Pashyanti*” this symptom is found in 2nd *Patala Gata Timira*, which is the chief complaint in Presbyopia.^[3] Use of *Nasya*, *Ghritapana*, *Virechana*, *Anjana* etc. as for treatment of *Timira* are described in Ayurveda classics. *Jivantyadi Ghrita* is best medicine for *Timira* used as Topical and Systemic because *Jivanti* is a best *Shaka*.

AIM AND OBJECTIVES

- To explore the Ayurvedic management of *Timira* (Presbyopia) in detail.

NIDANA (AETIOLOGY) of TIMIRA

Each and every disease is the effect of some root cause i.e. *Nidana*. No separate *Nidana* of *Timira* has mentioned in any of Ayurveda texts. This disease has been mentioned as a symptom or sequel of many diseases. Thus *Timira Roga* varies from a mere symptom to a fully established disease. The aetiological factors responsible for eye diseases, which are also meant for *Timira* as per different *Acharya* are as follows.

A) SAMANYA NIDANAS Ac. to VARIOUS ACHARYAS

<i>Nidanas</i>	SS	MN	BP	AH
Entry into water immediately after exposure to heat	+	+	+	+
Excessive looking at distant objects	+	+	+	+
Sleeping during day/ awakening at night	+	+	+	+
Excessive weeping	+	+	+	+
Anger	+	+	+	+
Injury to head	+	+	+	+
Excessive use of sour and vinegar	+	-	+	-
Suppression of natural urges	+	+	+	+
Excessive perspiration	+	+	+	+
Smoking or working in smoke	+	+	+	+
Suppression of / or excessive vomiting	+	+	+	+
Suppressing tears	+	+	+	+

B) VISHESHA NIDANAS

1. *Grahani Roga*^[4]

Acharya Charaka specifies *Grahani* if not treated then it will result in *Timira*.

2. *Marmaghata*

Injury to two *Marmas* of eye i.e. *Apanga* and *Avarta* leads to decreasing of vision.

3. *Nasya Karma*^[5]

If a person suffering from fever, grief or has consumed alcohol if given *Nasya Karma* can suffer from *Timira Roga* as per *Acharya Charaka*.

4. *Pinasa*^[6]

As per *Acharya Sushruta*, *Andhatva* (Blindness) and many more ocular conditions are mentioned as complications of *Pratishyaya*.

5. *Raktasrava*^[7]: Excessive haemorrhage leads to *Timira*.

RUPA of TIMIRA

Diagnosis of the disease mainly depends upon the signs and symptoms. When the clinical features i.e. signs and symptoms become ample conspicuous and vivid then this particular stage of pathogenesis is termed as *Rupa*.^[8] *Rupa* is helpful for prognosis of a disease.

According to *DOSHA* involvement^[9]

Predominance of particular *Dosha* governs the clinical features of *Timira* to a great extent. The signs and symptoms of *Timira* according to *Doshas* are as below.

1. *Vataja Timira*

Objects appear as if they were moving, hazy, reddish in colour and tortuous in shape.

2. *Pittaja Timira*

Visualization of false flashes of the light, glow worm, rainbow and the lightening. Bluish and blackish shades appear as variegated like the feathers of a peacock.

3. *Kaphaja Timira*

Patient sees all the objects as glossy white like the colours of clouds. The patients can see objects which are not excessively small and visualize moving clouds in the cloudless sky. All the objects appear as if inundated in water. *Acharya Vagbhatta* described that objects are seen dim or dark.

4. *Raktaja Timira*

Objects appear to be in various colours such as dark greenish, greyish, or blackish and smoky all around.

5. *Sannipataja Timira*

In *Timira* due to vitiation of all *Doshas* together, objects appear to be in various colours, scattered and as having double or manifold images all around. Images appear to be luminous and are seen to possess more or less than normal parts.

6. *Parimlayi Timira*

Pitta when associated with *Tejas* of *Shonita* produces the *Timira* called *Parimlayi*. In this variety of *Timira*, the patient sees all sides as yellow and visualizes as if the sun is rising. All trees appeared to be interspersed with glow worms and flashes of the light.

SADHYA-ASADHYATA^[10]

Timira is easily curable when the *Doshas* are limited to 1st and 2nd *Patala*; it gets the stage of chronicity and becomes *Yapya* by the *Dushti* of third *Patala*. 2nd *Patalagata Timira* is *Krichhrasadhya* as per classics.

MANAGEMENT as per AYURVEDIC PRINCIPLES

Systematically 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 *Timira roga*.

- Patients of *Timira Roga* must use *Ghee* with *Triphala* daily.
- Washing the eyes with *Triphla quath* (decoction of *Triphala*) definitely cures all the eye disorders and also prevents the occurrence of eye disorders.

CHIKITSA VIDHI

Timira is a disease of *Drishti Mandala* which starts from simple visual disturbances. Pathology of *Timira* in different *Patala* explains the disturbance in vision due to different organic and physiological causes. It can be divided into 2 parts.

A. *Sthanika*

Acharya Sushruta has given a very beautiful and unique description of local application of drugs in several eye diseases by the name of '*Kriyakalpa*'. *Kriyakalpa* which includes *Putapaka*, *Anjana*, *Tarpana*, *Shirovasti* etc.

B. *Sarvadaihika*

The systemic treatment of *Timira* begins with *Siramokshana* to relieve *Rakta Dushti*. *Virechana* is said to be ideal for *Anulomana* of *Doshas* specially vitiated *Pitta*, as eye is the

sight of *Pitta* predominance for which *Eranda Taila* (*Vataja Timira*), *Triphala Ghrita* (*Pittaja Timira*) and *Trivrita Ghrita* (*Kaphaja Timira*) are indicated. A number of *Nasya Prayogas* are also described for *Timira*, as nose is a gateway of drug administration in case of *Urdhvajatrugata Rogas*.^[11]

Ghrita indicated in *Timira Roga*

- *Phalatrikadi Ghrita*
- *Patoladi Ghrita*.
- *Triphaladi Ghrita*
- *Maha Triphaladya Ghrita*

PREVENTION

Preventive measures of *Timira* include: Nutritional supplements and lifestyle alterations. This is a very common problem now a days and can result in different ocular complications. So one should follow *Pathya Aahara* as *Chakshushya Dravyas*.

As per *Acharya Sushruta*, The person who is regularly in habit of taking old preserved *Ghrita*, *Triphala*, *Shatavari*, *Patola*, *Mudga*, *Amalaki* and *Yava* has no reason to fear from even the severest form of *Timira*. *Jivanti*, *Sunnishanaka*, *Tanduliyaka*, *Vastuka* and *Moolkapotika* are beneficial for eyesight. *Patola*, *Karkotaka*, *Karavellaka*, *Vartaraka*, *Tarkari*, *Karira* fruits, *Shigru* and *Aartagala* – all these vegetables cooked with *Ghrita* also promote eye sight.^[12]

CONCLUSION

Timira, *Kacha* and *Linganasha* are the progressive stages of a disease. When *Timira* is limited up to second *Patala* involvement (Presbyopia), it is *Krichhrasadhya*. Here *Timira* is correlated with Presbyopia. Regular intake of *Ghrita*, *Triphala*, *Shatavari*, *Patola*, *Mudga*, *Amalaki*, *Yava*, *Payasa* prepared from *Shatavari* or else barley meal cooked with sufficient quantity of *Ghrita* and the decoction of *Triphala* is said to prevent *Timira*. So Ayurvedic treatment should be preferred in case of *Timira* which not only reduce symptoms but prevent further adverse effects also.

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