

CONCEPT OF BASTI IN TIMIRA: A REVIEW

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ABSTRACT

Timira is a grave disease presenting challenge to the vision. It hampers the visual perception and even results in blindness. *Timira* starts with *Avayakta Darshana* and its consequence is *Linganasha*. The role of systemic *Panchkarma* in eye diseases is a potent field to explore. More often local therapeutic procedures are preferred. *Vamana* is contraindicated in almost all eye diseases. Application of *Virechana*, *Nasya* and *Raktamokshana* in *Netra Rogas* is well established. However, role of *Basti* is not yet fully studied. The *Basti* preparations that are *Chakshushya* are mentioned in different ancient texts. The aim of this study is to re-establish the concept of *Basti* in *Timira*. A critical review was made by studying *Basti Yogas* present in *ayurvedic* texts that are indicated for curing eye ailments and stabilising the vision. *Basti* therapy can play a significant role in the treatment of *Timira* and other ophthalmic diseases causing visual impairment in current

scenario prevailing at high rates and are hard to treat. This paper attempts to encourage the use of *Basti* therapy in *Timira*.

KEYWORDS: Basti, Timira, Panchkarma, Niruha Basti, Chakshushya Basti.

INTRODUCTION TO BASTI

Basti is the *Pradhan-tama Karma* mentioned in *Ayurveda* because it possesses a wide range of therapeutic effects in various disorders.^[1] It is mentioned as *Ardha-chikitsa* (half of the treatment) according to the *Acharyas*.^[2]

Basti originally means an organ where the urine is stored in the body, i.e., urinary bladder. *Basti* in *Ayurveda* refers to a procedure in which the specific drugs are administered into the body through the anorectal route (the name is given as the instrument used earlier for the administration of drugs was the *basti* i.e. bladder). The drugs stay in the body for some time, produce the desired action and get eliminated along with the doshas out of the body through the same route. It primarily targets vitiated *Vata dosha* and also helps in detoxifying other *doshas*.

Definition of Basti

नाभिप्रदेशं कटिपार्श्वकुक्षिं गत्वा शकृद् दोषचयं विलोडय।

संस्नेह्य कायम् सपुत्रीषदोषः सम्यक् सुखेनैति च य स बस्तिः॥ (च. सि. 1/40)

Acharya Charaka has explained the *Basti* as the procedure in which the prepared formulation is administered through anal canal. It reaches up to the *Nabhi-pradesha*, *Kati*, *Parshva* and *Kukshi-pradesh*, whips and churns the accumulated *Purisha* and *Doshas*. It spreads the effects of the drugs all over the body from there and is easily evacuated along with the mixed *Purisha* and *Doshas*.

Classification of Basti

According to ancient classical texts, *Basti* is classified into many varieties on different basis. It is generally classified into two types by the ancient scholars that is *Anuvasana Basti* and *Asthapana Basti*.

1. Anuvasana Basti: In this type of *Basti*, the *Sneha* dravya is administered through the anorectal route into the gut.

2. Asthapana Basti: It is also called as *Niruha Basti*. In this type of *Basti*, *Kwatha* (decoction) is the main component along with *Madhu* (honey), *Saindhava* (rock salt), *Kalka* (paste of drugs) and *Sneha* (taila/ghrita). In place of *Kwatha*, *Ksheera* (milk), *Mamsarasa* (decoction of meat), *Amla-kanji*, *Gomutra* (cow urine), *Dadhimastu* (upper watery layer of curd) etc. are also used, according to the *Dosha* and *Vyadhi*.

In this article we have reviewed the use of *Niruha Basti* in *Timira*.

Indications of *Niruha Basti* related to eye diseases

Acharya sushruta mentioned use of basti in timira and adhimantha.^[3]

Contraindications of *Niruha Basti*^[4]

Ati-snigdha, *Snehapeeta*, *Ati-krisha*, *Ati-durbala*, *Aamatisara*, *Nirantara vama*, After *Vamana*, *Virechana* and *Nasya*, *Shwasa*, *Kasa*, *Nishthivika*, *Hikka*, *Aadhmana*, *Mandagni*, hungry, thirsty, immediately after taking food or water, *Baddha-gudodara*, *Chhidrodara*, *Jalodara*, *Kushtha*, *Madhumeha*, *Sutika*, *Utklishta Dosha*, *Alsaka*, *Visuchika*, angry, fearful, *Matta*, unconscious, *Aama-dosha*, fatigue from travelling through vehicle.

Composition of *Niruha Basti*

It is prepared with following ingredients: *Madhu*, *Saindhava*, *Sneha*, *Kalka*, *Kwatha*.

- **Madhu**

It is stated as the best ingredient to prepare the base of *Basti*, due to its drug carrying capacity and drug enhancing property. Its *Sukshma Guna* helps the drug to reach up to the *Srotas* level and deliver the drug potency and properties there. In return, it brings the drug and doshas in to the *koshtha* for them to be expelled through the anal route. It helps in maintaining electrolyte balance along with the *saindhava*, thus prevents dehydration.

- **Saindhava (Rock salt)**

It has properties like *Vishyandi*, *Sukshma*, *Teekshna*, *Ushna* and *Vataghna*. It promotes the evacuation of doshas from bladder and rectum. It helps in absorption of the active drugs from the colon. The *Sukshma* property helps the drug to penetrate into the micro-channels. *Saindhava* when mixed with honey, is able to liquify the viscous *Kapha* for its easy evacuation through anus. Apart from this, *Saindhava* destroys the *Kashaya*, *Picchila* and *Bahula* properties of *Madhu* (honey), and forms a homogeneous mixture.

- **Sneha**

It is an important part of *Basti* preparation. As the medicine is administered into the native place of *Vata Dosha*, lubrication is necessary. *Taila* is *Vatakaphahara*, *Mrudukara* while *Ghrita* is *Vatapittahara* in nature. *Sneha* breaks the compact *Mala* and removes the

obstruction produced by that *Mala*. It protects the intestinal mucosa from the irritation caused by the drugs in the *Basti Dravya*.

- **Kalka**

It serves the main action of *Utkleshana* or *Doshaharana* or *Samshamana* on the morbid doshas depending on the drugs used. It gives the desired thickness to the *Basti* preparation so that the *Basti* can stay for required time in the colon and provides time for action of the ingredients.

- **Kwatha**

It is the *Drava Dravya* used in *Basti*. As per the requirement *Mamsarasa*, *Amlakanji*, *Gomutra*, *Ksheera*, *Dadhimastu* etc. can also be used in place of *Kwatha* (decoction). It maintains the main bulk of the *Basti Dravya*. It maintains the potency of the preparation as the formulation can be made *Teekshana* or *Mridu* with the alteration of drugs in the *Kwatha* or using other *Drava Dravyas*.

INTRODUCTION TO TIMIRA

Timira is included under *Drishtigata Rogas* by all authors. The number of *Drishtigata Rogas* is 12 according to *Acharya Sushruta* and 27 according to *Acharya Vagbhata*. This difference in the number is because according to *Acharya Sushruta*, *Timira* and *Kacha* are the progressive stages of the disease *Linganasha*. But according to *Acharya Vagbhata* *Timira*, *Kacha* and *Linganasha* are separate clinical entities. So, there are 6 *Timira*, 6 *Kacha* and 6 *Linganasha* according to *Vagbhata*; while *Sushruta* considers 6 *Linganasha* only as diseases.

The disease *Timira* or the *Timira* stage of the disease *Linganasha* occurs when the vitiated *Doshas* are situated in the 1st and 2nd *Patala*. When these *Doshas* involve the 3rd *Patala*, it is termed as *Kacha* and when they affect the 4th *Patala*, the condition is called as *Linganasha*. The literal meaning of *Timira* is darkness. There is blurred vision and associated symptoms in *Timira*. But when the *Doshas* are in the 4th *Patala*, there is absolute darkness.

Nidana Panchaka of Timira

1. **Nidana:** No specific etiological factors have been mentioned for *Timira* in *Ayurvedic* texts. Etiological factors in general mentioned by different authors for eye diseases can be considered as the causes of *Timira*.^[5]

2. **Purvarupa:** No specific *Purvarupa* are mentioned for this disease, so it can be said that *Purvarupa* for *Timira* is 'Avyakta'.

3. **Rupa:** In context of *Timira*, the signs and symptoms have been mentioned in two ways:

- According to involvement of *Patala*
- According to vitiation of *Dosha*.

A. According to involvement of *Patala*

a) *Prathama Patalagata Timira*

प्रथमे पटले दोषो यस्य दृष्टौ व्यवस्थितः ।।

अव्यक्तानि स रूपाणि सर्वाण्येव प्रपश्यति । (सु. उ. 7/6-7)

When the *Doshas* are present in the first *Patala*, patient observes everything blur.

Vagbhatta states that blurring goes away occasionally but *Arundutta* clarified that there is mild blurring but sometimes the vision is clear without any reason. (A. H. U. 12/1)

b) *Dwitiya patalagata timira*

The vision becomes hazier than before. Patient perceives the objects that are not present such as flies, mosquitoes, hairs, net, circles, flags, ear rings etc. He also sees bright dots (like stars), rain, clouds and darkness in their absence. The objects kept near seems far away while the objects situated away appears near. Due to the disease, he is unable to see the eye of the needle even with the maximum accommodative effort. (Su. Utt. 7/7-10)

Vagbhatta explains the same in a concised way. He also added the symptoms due to specific locations of *Doshas* in *Drishti* in *Dwitiya Patalagata Timira*. (A. H. U. 12/2-5)

c) *Tritiya Patalagata Timira*

Patient can see the things situated above but is unable to see the things kept below. He observes large objects as covered with a layer of cloth. He sees every face devoid of ears, nose and eyes. The colouration of *Drishti* starts where the *Doshas* are seated. *Sushruta* explains the specific symptoms according to location of doshas in *Tritiya Patalagata Timira*. (Su. Utt. 7/11-15)

Vagbhatta mentioned this condition as '*Kacha*'. He said that if patient sees downwards he sees the objects covered with a thin cloth. He added that the colour of *Drishti* will be according to the *Dosha* involved.

d) Chaturtha Patalagata Dosha

The vision is obstructed from all sides. This condition is called as '*Linganasha*'. Even in this condition if the doshas are not chronic and severe, then the patient can see bright objects like moon, sun, constellations, sky lightning, etc. This condition is also termed as '*Neelika*' or '*Kacha*'. (Su. Utt. 7/15-17)

Vagbhatta says that ignorance of *Tritiya Patalagata Timira* results in *Dosha* travelling to *Chaturtha Patala* and causes *Linganasha*.

B. According to involvement of Doshas**a) Vataja Timira**

The patient sees objects as if they are moving, hazy, reddish in colour and tortuous (irregular) in shape. (Su. Utt. 7/18)

The patient sometimes sees the objects as if they are covered with thin cloth, unsteady, dirty, slightly red and some other times they appear as clear and clean. He sees webs, hairs, mosquitoes and rays of light in front of his eyes. (A. H. U. 12/8-9)

b) Pittaja Timira

The patient sees flashes of sun, glow-worm, rainbow and lightning. He sees bluish and blackish colours as variegated like the feathers of peacock. (Su. Utt. 7/19)

The patient sees lightning (flashes of light), glow-worm and burning lamp etc., objects seem to be deep blue in colour like the feather of the peacock and *Tittira* (partridge). (A. H. U. 12/13)

c) Kaphaja Timira

The patient views all the objects glossy and white like the colours of white '*Chamara*' or white clouds. The patient observes small objects as large and visualises moving clouds in the cloudless sky. All still objects appear as if they are dipped in water. (Su. Utt. 7/20-21)

The patient sees the objects as greasy, white in colour as that of a conch shell, moon, flower of *Kunda* and as though covered with *Kumuda*. (A. H. U. 12/16)

d) Raktaja Timira

The patient sees all objects in variegated colours such as reddish, dark, greenish, greyish or blackish and smoky all around. (Su. Utt. 7/22)

The *Drishti* and eye are red and the person views objects as if they are in darkness. (A. H. U. 12/20)

e) Sannipataja Timira

The patient sees all objects as of variegated colours, distorted and divided into double or manifold images all around. All objects seem to possess less or more than normal parts or are luminous. (Su. Utt. 7/23-24)

In the *Timira* caused by combination of two and three *Doshas*, the symptoms depend on the *Doshas* involved. The objects are sometimes seen clear and sometimes as covered. (A. H. U. 12/22)

f) Parimlayi Timira

Pitta, when associated with *Sara-bhaga (teja)* of *Shonita*, produces the *Parimalayi Timira*, the patient observes yellow everywhere and visualizes as if the sun is rising. All trees appear to be sprinkled with glow-worms and flashes of light. (Su. Utt. 7/24-25)

4. Upashaya

Therapies: *Aschyotana, Langhana, Anjana, Swedana, Virechana, Pratisarana, Tarpana, Nasya, Raktamokshana, Shastra-kriya, Lepana, Ghritapana, Seka, Upanaha.*

Ahara: *Mudga, Yava, Rakta Shali, Yusha of Kulatha, Peya, Vilepi* prepared with *Kaumbha Ghrita, Surana, Patola, Vartaka, Karkotaka, Karvellaka, Naveen Mocha, Naveen Mulaka, Shali, Godhuma, Saindhava, Go-ghrita, Go-dugdha, Sita, Madhu, Jeevanti, Vastu.*

Aushadha: *Punarnava, Kakamachi, Pattura, Kumarika, Draksha, Kustumburu, Rodhra, Vara, Madhu, Nari-dugdha, Chandana, Karpura, all Tikta and Laghu Dravyas.*

Vihara: Worship of elders.

Anupashaya

Ahara: Excessive water intake, *Madhuka* flowers, curd, leafy vegetables, *Viroodha Anna* (sprouts), *Matsaya* (fish), *Sura* (wine), *Tambula*, *Dravyas* that are *Amla*, *Lavana*, *Vidahi*, *Teekshna*, *Katu*, *Ushna*, *Guru*, *Masha*, *Aarnala*, *Katu Taila*, *Phanita*, *Vesvara*.

Vihara: *Krodha*, *Shoka*, *Maithuna*, *Avagahana*, *Ashru*, suppression of *Vata-Mala-Mutra-Nidra-Vamana Vega*, watching minute objects, *Danta Vigharshana*, *Snana* and *Bhojana* at night time, *Aatapa Sewana*, irrelevant talking, *Ati Chhardi*, looking at sun, staying awake at night.

5. Samprapti

The *Vimarga-gamana* of *Prakupita Doshas (Tridosha)* towards *Drishti* through *Siras* is said to be the *Samprapti* of *Timira*. They get seated in the first *Patala* and the patient sees all the objects as blurred. (Su. Utt. 7/6)

The pathogenesis advances further and involve successive *Patalas*. The *Doshas* further inhibit the nutritional supply by obstructing the *Srotas*. This leads to *Vihwala Darshana* due to the involvement of *Dwitiya* and *Tritiya Patalas*. The disease eventually terminates into *Linganasha*.

SADHYASADHYATA^[6]

Prathama (Araagi) Patalagata Timira: Sadhya

Dwitiya Patalagata Timira: Krichha Sadhya

Tritiya Patalagata Timira: Yapy

Chaturtha Patalagata Dosha (Linganasha): Yapy.

MANAGEMENT OF TIMIRA

The management necessarily in brief consists of the avoidance of etiological factors and in detail, it follows the principle of counteracting the vitiated *Vata* etc. *Doshas*. (Su. Utt. 1/25)

The treatment of the *Timira* depends on the stage and dominance of particular *Dosha*. The disease should be managed with preventive measures and *Pathyapathya* in early as well as later stages of *Timira*.

The *Timira* has to be treated as early as possible as if it is not treated it will progress into *Kacha* and further *Linganasha*. (A. H. Utt. 13/1)

The disease can be managed with *Raktamokshana* (1st and 2nd *Patalagata*), *Virechana*, *Basti*, *Nasya*, *Kriyakalpa*, oral medications including *Triphla*, *Ghrita* formulations, *Rasaushadhis* and *Kwatha Yogas*. *Yoga Ratnakara* also added *Shirodhavana* and *Netradhavana*.

TIMIRA AS A REFRACTIVE ERROR

The clinical features when *Dosha* invades each *Patala* are given and analysis of these symptoms may validate a probable correlation in modern medical science.

When the vitiated *Doshas* are in first *Patala*, the patient complains of difficulty in seeing objects distinctly i.e. blurred vision & sometimes sees the object clearly without any cause.

This is the common symptom of myopia, hypermetropia and astigmatism. So, the *Timira* of first *Patala* can be correlated to refractive errors with ease.

The following symptoms are observed by the patient, when the vitiated *Doshas* involve the second *Patala*:

1. Confused and decreased vision
2. Appearance of mosquitoes, flies, hairs, etc.
3. Appearance of distant objects as near
4. Appearance of near objects as distant
5. Inability to see the eye of a needle

The confused visual perception and appearance of bees, flies, hair etc. symptoms are present in high myopia too, when degenerative changes are there. Appearance of distant objects as near and vice versa is mainly due to accommodative failures. The inability to see a needle's eye denotes presbyopic changes and this is an age-related accommodative deficiency. So, considering these points, it can be concluded that *Dwitiya Patalagata Timira* can be correlated to errors of refraction including Myopia.

The vitiated *Doshas* will produce following symptoms when they reach the third *Patala*:

1. Unable to see objects in lower field.
2. Absence of parts of objects

Both these two symptoms match with segmental defects in the retina or lenticular opacity.

When the disorder progresses to the fourth *Patala*, vision is obstructed completely, it is called as '*Linganasha*'.

This type of condition occurs in mature and hyper-mature cataract and certain degenerative retinal conditions.

To wrap up, the clinical scenario of vitiated *Doshas* in first and second *Patalas*, which are scrutinized here, simulates very much with refractive errors including myopia.

Timira is said to be *Sadhya*, when *Doshas* are limited to 1st and 2nd *Patala*. Various oral medications as well as local and systemic measures are advocated for the management of *Timira*.

So, the disease myopia was selected as *Timira* for the study and the analysis was made accordingly.

BASTI IN CONTEXT OF EYE DISEASES AND TIMIRA

Various *Basti* preparations are mentioned in classical texts by different scholars that are beneficial for eyes and vision. *Acharya Vagbhatta* has stated *Baladi Niruha Basti* as '*Chakshurbalam*', *Panchatikta Basti* in *Abhishyanda* and *Chakshushya Madhu-tailika Basti*.^[7] *Acharya Sushruta* has quoted *Mustadi Yapana Basti* as *Chakshushya*.^[8] *Acharya Charaka* has indicated *Sthiradi Niruha Basti* as '*Chakshurbalam*'.^[9]

BALADI NIRUHA BASTI^[10]

Ingredients: (Same as *Sthiradi Niruha Basti* given in *Charaka Samhita*)

1. *Madhu*
2. *Saindhava*
3. *Sneha* (*Ghrita* + *Taila*)
4. *Kalka* (*Priyangu* + *Pippali* + *Nagarmotha*)
5. *Drava Dravya* (*Kwath* of *Balamula* + *Patola* + *Laghu Panchmoola* + *Trayamana* + *Eranda* + *Yava*) + *Aja Mamsarasa*

Benefits: *Deepana*, increases muscle strength, immediately gives strength to eyes and vision.

CHAKSHUSHYA BASTI^[11]

It is prescribed by *Acharya Vagbhatta* under the context of *Siddha Basti*.

Ingredients

1. *Madhu*
2. *Saindhava*
3. *Taila (Tila)*
4. *Kalka (Shatpushpa + Yashtimadhu)*
5. *Drava Dravya (Erandmoola Kwatha)*

The *Madhu* and *Taila* are taken in equal quantities, that's why it is also called as *Madhutailika Basti*.

Benefits: *Rasayana*, indicated in *Prameha*, *Arsha*, *Krimi Roga*, *Gulma*, *Aantravidhi*, *Raktapitta* and is *Chakshushya* (good for eyes and vision).

MUSTADI YAPANA BASTI^[12]**Ingredients**

1. *Madhu*
2. *Saindhava*
3. *Ghrita*
4. *Kalka (Shatpushpa + Priyangu + Yashti + Indrayava + Rasanjana)*
5. *Drava Dravya (Ksheerpaka of Musta + Patha + Guduchi + Kutki + Bala + Rasna + Punarnava + Manjishtha + Aaragvadha + Usheera + Trayamana + Gokshura + Laghu Panchmoola + Madanaphala) + Jangala Mamsarasa.*

Benefits: It is indicated in *Vatarakta*, *Prameha*, *Shotha*, *Arsha*, *Gulma*, *Mutravrodha*, *Visarpa*, *Jwara*, *Malabheda*, *Raktapitta*. It is best in all *Yapana Basti*. It provides strength and vitality. It is *Vrishya* (aphrodisiac), *Chakshushya* (good for eyes and vision) and *Shoolanashaka*.

STHIRADI NIRUHA BASTI^[13]

Ingredients: (Same as *Baladi Niruha Basti* of *Vagbhatta*)

1. *Madhu*
2. *Saindhava*
3. *Sneha (Ghrita + Taila)*
4. *Kalka (Priyangu + Pippali + Musta)*

5. *Drava Dravya* (*Kwatha* of *Sthiradi Panchmoola* + *Bala* + *Patola* + *Trayamana* + *Eranda* + *Yava*) + *Aja Mamsarasa*.

Benefits: *Deepana*, increases muscle strength, gives strength to eyes and vision.

DISCUSSION

While explaining the functions of *Vata*, *Acharya Charaka* mentioned that *Vata Dosha* is responsible for stimulation of all *Indriyas*.¹⁴ In *Charaka Sidhithana*¹⁵, it is given that none other than *Vata* is responsible for all diseases in *Shakha*, *Koshtha*, *Marma*, *Urdhva*, *Sarvavyava* and *Sarvanga*. When it gets highly aggravated there is no treatment other than *Basti* for its proper management. Therefore, *Basti* is considered to be the half of entire therapeutics by the *Acharya*. While giving the *Samyak Yoga* of *Basti*, *Acharya* emphasised the *Budhi-Indriya Samprasadana* function of *Basti Karma* which signifies the importance of *Basti* in maintaining the health of Special senses. It also influences *Brimhana* (nutrition) for *Krishna* (malnourished), *Karshana* (Depletion) for *Sthula* (obese), *Vajeekarana* (enhance virility) *Chakshu Preenanam* (satisfies the eyes) and *Valee-Palita Nashanam* (Destroys wrinkles and premature greying), *Vaya-sthapana* (Stabilise age), *Bala-Arogya* and *Ayu-sthapana* (stabilise strength, health and life). This context substantiates the systemic effect of *Basti* including *Jathrurdha* (upper parts of body).^[16] *Vagbhatta* mentioned *Basti* as one of the treatment procedures along with *Murdha-basti*, *Tarpana*, *Alepana* in *Samanya Drishtiroga Chikitsa*. All these facts clearly state that *Basti* can make therapeutic actions in *Timira* even in the presence of existing barriers.

Mode of action of *Basti* in *Timira*

According to *Charaka Samhita*, *Madhu* have *Yogvahi*, *Raktapittahara* and *Sandhana* properties. It is absorbed and assimilated by the body very easily. *Saindhava* due to its *Sukshma Guna* reaches up to *Srotas*, due to its *Teekshna Guna* break down morbid *Mala* and *Dosha Sanghata* and its *Snigdha Guna* liquefies the *Doshas*. Due to *Vyavayi*, *Ushna*, *Guru* and *Snigdha* properties *Taila* pacifies *Vata* and *Kapha*, increases permeability of cell membrane and helps in easy elimination of *Dosha* and *Mala*. Similarly, *Ghrita* have *Yogvahi*, *Deepana*, *Rasayana* and *Vata-pittahara* properties. *Kalka* and *Kwatha Dravya* serve the function of *Utkleshana* or *Dosha-harana* or *Shamana*. These drugs help to stabilize and reduce the refractive error occurring due to disturbance of *Dosha* and *Dhatu*. When *Basti* is given to patients of *Timira*, it acts on all three *Doshas*. It leads to the normal function of all the *Dhatus* of the body, thereby reducing the progression and severity of *Timira*.

CONCLUSION

Tridosha disturbance at the ocular level is the most precise explanation that fits this disease. Since *Doshas* gets aggravated at systemic level and later travel to the ocular sites through the *Sira*-route, they should be tackled at systemic level to remove their root cause. *Ayurveda* therapies like *Basti* are highly potent procedures that can help to reduce the refractive error as well as a check on the disease's further progression can be imposed. Clinical research should be carried out to see the results of *Basti* in *Timira* on modern scientific parameters.

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