

# An Ayurvedic Perspective of Prathama Patalagata Timira W.S.R. to Simple Myopia

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## ABSTRACT

Sushruta Samhita given a wide range of description about the diseases related to Udrwajatru rogas in Uttaratantra. Sushruta had given more importance to ophthalmology as is evident from the fact that the Uttaratantra of SushrutaSamhita starts from eye diseases and out of 26 chapters of Shalaky tantra, 20 are devoted to eye diseases only.

Among them “Drishtigata rogas” are responsible for visual impairment either it may be partial or complete visual disturbance. These Visual disturbances at early stages of life are correlated with Myopia. Especially the Symptoms of Prathama patalagata timira can be correlated with simple Myopia. As like most of the symptoms of Timira simulate with myopia though are so many factors which affects the vision. Generally, myopia occurs in school-age children. Because the eye continues to grow during childhood, it typically progresses until about the age of 20. However myopia may also develop in adults due to visual stress or health conditions such as diabetes. It affects nearly 25-30 % of young population of India and developed countries, so myopia is one of the three major visual refractive errors, and so common today that it is estimated to affect one third of the population in the world. This is why the present work is an effort to understand prathama patalagata Timira with special reference to myopia, which is an error of refraction.

**KEYWORDS:** *Pathamapatalagata timira, Drishti, Myopia, Refraction*

## INTRODUCTION

Patala is one of the structures told by Sushruta in Netra Shareera. Various authors have described and interpreted the concept of Patalas in their own way and yet no consensus has reached upon among them on this subject. The outermost first patala is supported by Tejas & Jala; the second one consists of Mamsa, the third Patala is described as ‘Medoashrita’ and the fourth Patala is ‘Asthyashrita’. Their thickness is equal to one-fifth of the Drishti<sup>1</sup>. Dalhana has described the first or outermost Patala as “Tejojalashrita”. According to Dalhana, the word Teja means Alochaka Pitta and so Siragata Rakta can be taken as Teja. Jala, according to him implies Rasa Dhatu. So it can be considered that the first Patala is the Ashraya for Rasa and Rakta Dhatu.

According to some scholars, the Prathama Patalas can be taken as Cornea and Aqueous humour; as they are the seat of Tejas and Jala. Only one clinical feature of

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the Prathama patala has been described by Acharya Vagbhatta is blurred/indistinct vision, which becomes clear sometimes without any reason. As the disease vitiates the superficial Dhatus only, the prognosis is good. Prathama Patala, among the four Akshi Patalas, is known as Bahya or outer; this means that the other three are relatively inner to the former.

## Concept of Timira:

1. The term Timira is derived from root ‘Tim’ (meaning the increase of watery substance in the eye or loss of light perception) with ‘Unadi’ suffix ‘Kirach’ to form the Timira<sup>2</sup>.
2. In Amarakosha, the meaning of Timira is given as darkness.
3. In Halayudha Kosha, Timira means darkness whose enemy is sun.

**Nirukti/Definition:**

Sushruta has described Timira as a Ghora Roga that produce visual disturbance due to accumulation of Doshas in various Patalas of the eye<sup>3</sup>

Charaka has included Timira in the Nanathmja Vata Vyadhis, Chakrapani clarifies that Vata has an important role to play in Timira though there is association of other Doshas.

**CONCEPT OF PATALAGATA DOSHAS:**

In Ayurvedic ophthalmology, the progression of pathogenesis of Drishtigata Rogas is explained as vitiated Doshas produces various clinical pictures, when they are situated in different Patalas. The symptoms, which are produced when the Doshas are vitiated in separate Patalas, are as follows:

**Doshas in 1st Patala:** The only symptom produced when the Doshas are vitiated in the first Patala is Avyakta Darshana<sup>4</sup>. The patient is not able to appreciate the exact nature of the object and there is slight blurring of vision. Here, the commentary given by Dalhana is little different and he considers the innermost Patala as the first Patala.

**Timira Nidana**

Timira Roga varies from a symptom to full – established disease. The specific aetiology of Timira 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 etiological factors responsible for eye diseases, which are also meant for Timira Roga are as follows –

Acharya Charaka has broadly classified the causes as misuse, overuse and disuse of the senses and has regarded as “Volitional transgression”. i.e. excessive gazing at the bright object is excessive use, avoiding looking altogether is disuse and seeing too near, too distant, fierce, frightful, wonderful, disliked, disgusting, deformed and terrifying objects is perverted use of objects. Diwaswapna, Vegavarodha or Veganigraha, Atimaithuna, Virudhahara are the other causes mentioned by Acharya Charaka. These have bad effect on all senses so on Chakshuindriya.

Acharya Sushruta and others have described following Nidanas for eye diseases, which can be categorized into general and specific causes<sup>5</sup>

- Usnabitaptasya jalapraveshath
- Doorekshanath
- Swapna viparyaya
- Prasaktha samrodhana
- Kopa, Shoka, Klesha
- Shuktaaranala amla kulatha masha nishevanath

- Bashpagrahath
- Sookshmanirekshnath

**SAMPRAPT<sup>6</sup>:**

The pathological events of Timira begin with Swasthana vriddi of Doshas at their respective sites. In reference to Samprapti of Timira, Sushruta has clearly stated that when Doshas get excessively vitiated internally, pervades the Siras (vessels) and gets lodged in the first Patala of Drishti, than the patient sees all the objects as blurred. While commenting on this Dalhana opines that the word ‘Sira’ denotes here ‘Rupavaha Sira’ and Drishti indicates inner part of the Drishti. The lodgement of Doshas in Patalas further prevents the functional capacity of Patalas and lead to Avyakta Darshana or blurred vision. It further inhibits the nutritional supply by obstructing the channels responsible for it. The further involvement of second and third Patalas leads to further deterioration of Drishti; i.e Vihwala Darshana due to the involvement of Pishitashrita and Medoashrita Patalas.

**Discussion****TIMIRA AS MYOPIA (REFRACTIVE ERROR):**

The progress of the disease Timira has been mentioned in Uttartantra, in terms of involvement of successive Patalas. The symptoms when Timira invades each Patala are given in detail; and critical analysis of these symptoms may establish an exact correlation for the clinical condition. When the vitiated Doshas invade first Patala, the patient complains of difficulty in seeing objects distinctly. Similarly, Myopia is the commonest eye defect affecting the young eyes & also called near- or short-sightedness. It is a refractive defect of the eye in which Parallel rays of light coming from infinity are focused in front of the retina when accommodation is at rest. Those with myopia see nearby objects clearly but distant objects appear blurred. This is the common complaint of myopia<sup>7</sup>, So the Timira of first Patala can be correlated to refractive errors easily.

**Conclusion:**

- Cardinal symptom of simple myopia i.e. difficulty in distant vision is present in Prathama Patalagata Timira when the vitiated Doshas are lodged in the upper part of the Drishti.
- To conclude, Timira is a disease when the vitiated Doshas are situated in the first and second Patala. The disease progresses to Kacha and Lingnasha when the Doshas involve third and fourth Patala respectively<sup>8</sup>. The clinical picture of vitiated Doshas in first and second Patalas, which are analyzed here, simulates very much with refractive errors including myopia.

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