



A CRITICAL REVIEW OF NASYA THERAPY IN DOSHAJA TIMIRA WITH ITS MODERN CORRELATION ACCORDING TO SUSHRUTA SAMHITA.

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Abstract: Timira is an important Drishtigata Roga described in Ayurvedic classics and is characterized by progressive impairment of visual perception. Acharya Sushruta has described various Doshaja varieties of Timira with distinct clinical manifestations and therapeutic approaches. Nasya Karma, being an important treatment modality for Urdhvajatrugata Rogas, has been advocated for disorders affecting the visual apparatus. The classical principle of “Nasa Hi Shiraso Dwaram” provides the conceptual basis for the therapeutic application of Nasya in ocular diseases.

Keywords - Timira; Drishtigata Roga; Nasya Karma; Doshaja Timira; Sushruta Samhita; Drishti Prasadana; Urdhvajatrugata Roga; Intranasal Drug Delivery.

INTRODUCTION

Vision (Rupa Grahaṇa) is one of the most important sensory functions, and visual disorders remain a major public health concern worldwide.³⁻⁵ In Ayurveda, diseases affecting vision are described under Drishtigata Rogas, among which Timira is a significant disorder that can progress to severe visual impairment if left untreated.¹ Acharya Sushruta has elaborately described the etiology, pathogenesis, clinical features, prognosis, and management of Drishtigata Rogas, classifying them according to their curability. Early-stage Doshaja Timira is considered Sadhya and therefore offers an important opportunity for timely therapeutic intervention to preserve visual function.¹

Nasya Karma is regarded as a principal treatment modality for Urdhvajatrugata Rogas, based on the concept of “Nāsā hi Śiraso Dvāram” (the nose is the gateway to the head).² Various Nasya formulations have been prescribed in Sushruta Samhita and Ashtanga Hridaya for the management of Timira and other Drishtigata Rogas.^{1,2} Several clinical features of Doshaja Timira show similarities with modern ophthalmological conditions such as refractive errors, night blindness, cataract, and disorders of visual perception.³⁻⁵ Therefore, the present review aims to critically analyze the Nasya therapies indicated in Doshaja Timira according to Sushruta Samhita and explore their possible correlations with contemporary ophthalmological entities.

AIM:

To compile and critically analyze Nasya Chikitsa described in Doshaja Timira according to Sushruta Samhita and explore their contemporary ophthalmological correlations.

OBJECTIVES:

1. To compile all Nasya formulations indicated in doshaja timira.
2. To analyze the therapeutic utility of Nasya in timira.
3. To correlate the clinical features of Sādhya Drishtigata Rogas with modern ophthalmological entities.

MATERIALS AND METHODS:

1. Sushruta Samhita with its Dalhana Tika.
2. Ophthalmology Textbook of A.K.Khurana and Kanski.
3. Research Articles.

METHODOLOGY:

1. Literature review study
2. Collection of all Nasya references from Sādhya Drishtigata Rogas
3. Compilation in tabular form and Comparative analysis
4. Modern ophthalmological correlation based on symptomatology

CONCEPTUAL STUDY:

1. Concept of Netra and Drishti

The eye is described as a complex structure composed of various Mandalas, Sandhis, Patalas, and Drishti. Among these, Drishti is the principal structure responsible for visual perception.¹

Maintenance of normal vision depends upon the equilibrium of Doshas, Dhatus, and ocular structures. Alochaka Pitta is responsible for visual perception.^{1,2}

2. Concept of Timira

Timira is one of the major Drishtigata Rogas described in Ayurveda. The term "Timira" literally denotes darkness, obscurity, or indistinct perception. Clinically, it refers to a condition in which visual perception becomes impaired due to Dosha vitiation affecting the visual apparatus.¹

Acharyas have described Timira as a progressive disease. If untreated, it may advance to Kacha and ultimately Linganasha. Therefore, Timira is regarded as an important stage in the natural history of visual disorders.¹

Timira is characterized by:

- Blurring of vision
- Distortion of visual perception
- Colour perception abnormalities
- Altered appreciation of size, shape, and distance
- Progressive visual deterioration
- The specific manifestations vary according to the predominant Dosha involved.

Classification of Timira¹

- Vataja Timira
- Pittaja Timira
- Kaphaja Timira
- Raktaja Timira
- Sannipataja Timira

3. Samprapti of Timira

The pathogenesis of Timira begins with exposure to Nidanas such as:

1. Aharaja Nidanas
 - Excessive intake of Dosha-provoking foods
 - Improper dietary habits
2. Viharaja Nidanas
 - Excessive visual strain
 - Suppression of natural urges
 - Night awakening
 - Excessive exposure to bright light
3. Kalaja Factors
 - Aging
 - Degenerative changes

These factors lead to Dosha Prakopa. The aggravated Doshas circulate through the body and eventually localize in the structures responsible for vision. Subsequent impairment of visual perception results in the manifestations of Timira.¹

4. Concept of Nasya Karma

Nasya Karma is one of the Panchakarma procedures specifically indicated for diseases of the Urdhvajatrugata region.² It involves administration of medicinal substances through the nasal route with the objective of producing local and systemic therapeutic effects.

The importance of Nasya is highlighted by the classical principle:

"नासा हि शिरसो द्वारम्" Meaning: "The nose is the gateway to the head."

Since the eyes, ears, nose, brain, and other sensory organs are situated in the Shiras², medicines administered through the nasal route are believed to influence these structures.

Types of Nasya:

- Navana Nasya: Administration of medicated oils or ghee for therapeutic purposes.
- Sneha Nasya: Primarily indicated in Vata-predominant disorders and degenerative conditions.
- Marsha Nasya: Administration of larger doses for therapeutic action.
- Pratimarsha Nasya: Daily administration of small quantities for maintenance and prevention.
- Avapeeda Nasya: Administration of expressed herbal juices.
- Pradhamana Nasya: Administration of medicinal powders for elimination of Doshas.

5. Rationale of Nasya in Timira^{1,2,6}

Nasya is advocated in Timira because:

- It acts directly on the Urdhvajatrugata region.
- It facilitates Dosha Shamana.
- It nourishes sensory organs.
- It promotes Drishti Prasadana.
- It helps prevent progression of visual impairment.

Many Nasya formulations used in Timira contain Ghrita, Taila, and Chakshushya drugs possessing:

- Brimhana action
- Rasayana properties
- Vata-Pitta Shamana effects
- Ocular nourishing activity

6. Contemporary Perspective⁷⁻¹¹:

Modern research has demonstrated direct communication between the nasal cavity and the central nervous system through olfactory and trigeminal pathways. Intranasal drug delivery allows transport of therapeutic substances to cranial structures while bypassing the blood-brain barrier.

These findings provide a possible scientific explanation for the classical use of Nasya in disorders affecting the eyes and other organs of the head. Although further research is required, the traditional concept of Nasya appears compatible with modern understanding of intranasal therapeutic delivery.

Detailed Description of Timira:**1. Vataja Timira¹:**

तत्र वातेन रूपाणि भ्रमन्तीव स पश्यति ।

आविलान्यरुणाभानि व्याविद्धानि च मानवः ॥

Sr.No.	Lakshana	Artha	Probable Correlation
1.	भ्रमन्तीव रूपाणि	Objects appear moving	Oscillopsia, Vitreous Disturbances, Metamorphopsia.
2.	आविलानि	Hazy or indistinct vision	Refractive Error, Vitreous haze.
3.	अरुणाभानि	Reddish appearance of objects	Chromatopsia, Altered color perception.
4.	व्याविद्धानि	Objects appears broken, split or fragmented.	Metamorphopsia, Retinal Distortion

Nasya Chikitsa in Vataja Timira According to Sushruta¹

सहाश्वगन्धातिबलावरीशृतं हितं च नस्ये त्रिवृतं यदीरितम् ।

जलोद्भवानूपजमांससंस्कृताद्धृतं विधेयं पयसो यदुत्थितम् ॥३४॥

Sr.No.	Formulations	Main Ingredients	Guna
1.	Taila Yoga	Saha, Ashwagandha, Atibala, Shatavari siddha Trivruta Taila	Bruhana, Balya, Vatashamana, Chakshushya
2.	Ghrita Yoga	Jalodbhava/Anupa Mansarasa siddha ksheera ghrita	Snigdha, Guru, Rasayana, Vatashamana.

This formulation is predominantly composed of Brimhana (nourishing), Balya (strength-promoting), and Vatahara (Vata-pacifying) substances. The selection of ingredients indicates that the objective of therapy is to restore the functional integrity of the visual apparatus affected by Vata predominance^{1,6}.

The ingredients such as Ashwagandha and Atibala are renowned for their nourishing and rejuvenating properties. They help counteract the Ruksha (dry), Laghu (light), and Chala (mobile) qualities of aggravated Vata, which are responsible for distorted and unstable visual perception in Vataja Timira.

The use of Ghrita serves multiple purposes:

- Acts as a Chakshushya (beneficial for vision)
- Facilitates delivery of active principles
- Provides nourishment to ocular tissues
- Pacifies Vata and Pitta

2. Pittaja Timira¹:

पित्तेनादित्यखद्योतशक्रचापतडिद्गुणान् ॥१९॥
शिखिबर्हविचित्राणि नीलकृष्णानि पश्यति ॥२०॥

Sr. No.	Lakshana	Artha	Probable Correlation
1.	आदित्य दर्शन	Seeing sun-like bright images	Excessive brightness/glare Photophobia, glare phenomena
2.	खद्योत दर्शन	Seeing firefly-like lights	Tiny moving lights Photopsia
3.	शक्रचाप दर्शन	Rainbow-like colours	Multicoloured visual perception, Chromatopsia, Diffraction Phenomena
4.	तडित् दर्शन	Lightning flashes	Sudden flashes of light Photopsia, retinal traction symptoms
5.	शिखिबर्हविचित्र दर्शन	Peacock-feather-like colours	Iridescent coloured patterns Chromatopsia
6.	नीलकृष्ण दर्शन	Blue-black visual phenomena	Altered color perception, Cyanopsia, Dyschromatopsia.

Nasya Chikitsa in Pittaja Timira According to Sushruta¹
हितं घृतं केवल एव पैत्तिके ह्यजाविकं यन्मधुरैर्विपाचितम्।

Sr.No.	Formulation	Guna
1.	Kevala Ghrita Nasya	Chakshushya, Medhya, Pittashamana
2.	Kakolyadi Gana Siddha Ghrita	Sheeta, Bruhana, Pittashamana
3.	Aja/Avika Ksheera-derived Ghrita	Balya, Bruhana

The Nasya formulation recommended for Pittaja Timira consists of Ghrita processed with Madhura Dravyas and derived from Aja/Avika sources. The predominance of Madhura Rasa and Ghrita suggests a therapeutic strategy aimed at pacifying aggravated Pitta and preserving visual function. Since Pittaja Timira manifests with abnormalities of colour perception, photic phenomena, and excessive luminosity, the use of Sheeta and Pitta-Shamaka substances appears rational. Ghrita, being Chakshushya and Drishti-Prasadana, may help maintain the integrity of the visual apparatus and prevent further deterioration. The formulation reflects the Ayurvedic principle of treating Pitta disorders with cooling, nourishing, and stabilizing therapies¹.

3. Kaphaja Timira:

कफेन पश्येद्रूपाणि स्निग्धानि च सितानि च ॥२०॥
गौरचामरगौराणि श्वेताभ्रप्रतिमानि च ।
पश्येदसूक्ष्माण्यत्यर्थं व्यभ्रे चैवाभ्रसम्लवम् ॥२१॥
सलिलप्लावितानीव परिजाड्यानि मानवः ॥२२॥

Sr. No.	Lakshana	Artha	Probable Correlation
1.	स्निग्धानि	Glossy/Oily appearance	Media opacity
2.	सितानि	White Appearance	Cataract
3.	गौरचामरगौराणि	Whitish appearance	Lens opacity
4.	श्वेताभ्रप्रतिमानि	Cloudy appearance	Cataract, Corneal opacity
5.	पश्येदसूक्ष्माण्यत्यर्थं	Inability to see fine details	Cataract, Refractive Error
6.	चैवाभ्रसम्प्लवम्	Seeing clouds	Media opacity
7.	सलिलप्लावितानीव	Vision as if through water	Corneal Edema, Cataract
8.	परिजाड्यानि	Dull and sluggish vision	Progressive visual impairment.

Nasya Chikitsa in Kaphaja Timira According to Sushruta:

गवां शकृत्काथविपक्वमुत्तमं हितं तु तैलं तिमिरेषु नावनम् ॥३२॥

उशीरलोध्रत्रिफलाप्रियङ्गुभिः पचेत्तु नस्यं कफरोगशान्तये ॥४१॥

Sr. No.	Formulations	Ingrediants	Guna
1.	Usheeradi Taila Nasya	Usheera, Lodhra, Triphala, Priyangu Siddha Nasya	Lekhana, Chakshushya, Kaphashamana
2.	Navana Nasya	Gomaya kwatha siddha taila	Shodhana, Kaphashamana

The Nasya formulations prescribed for Kaphaja Timira predominantly contain Kapha-Shamaka and Lekhana drugs such as Usheera, Lodhra, Triphala, and Priyangu. These drugs are known for their ability to reduce turbidity, remove obstruction, and promote clarity. The use of Triphala is particularly significant because of its established Chakshushya and Rasayana properties.

The recommendation of Gomaya-Kwatha Siddha Taila as Navana Nasya further suggests an emphasis on Shodhana and Kapha elimination. Since Kaphaja Timira is characterized by cloudiness, dullness, and obscuration of vision, these formulations appear specifically designed to counteract the Guru, Snigdha, and Picchila qualities of aggravated Kapha and restore normal visual perception.

4. Raktaja Timira:

तथा रक्तेन रक्तानि तमांसि विविधानि च ॥२२॥

हरितश्यावकृष्णानि धूमधूमाणि चेक्षते ॥२३॥

Sr. No.	Lakshana	Artha	Probable Correlation
1.	रक्तानि पश्यति	Red visual phenomena	Red discoloration of vision Erythropsia
2.	तमांसि विविधानि	Various dark shadows	Scotomas, dark spots Retinal pathology, vitreous opacities
3.	हरित दर्शन	Green vision	Colour vision disturbance Chromatopsia
4.	श्याव दर्शन	Dusky/dark appearance	Altered colour perception Dyschromatopsia
5.	कृष्ण दर्शन	Black spots or black vision	Floaters, scotomas Retinal/vitreous disorders
6.	धूम दर्शन	Smoke-like appearance	Hazy vision Vitreous haze

7.	धूम्र दर्शन	Misty vision	Clouded vision Media opacity, vitreous pathology
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Nasya Chikitsa in Raktaja Timira According to Sushruta:

क्रियाश्च सर्वाः, क्षतजोद्धवे हितः क्रमः परिम्लायिनि चापि पित्तहृत् [४६]

Unlike Vataja, Pittaja, and Kaphaja Timira, where specific Nasya formulations are mentioned, Raktaja Timira is managed according to the principles of:

- Rakta Prasadana
- Pitta Shamana
- Chakshushya Chikitsa
- Drishti Rakshana

The verse indicates that treatment should not be restricted to a single procedure but should employ all suitable therapeutic measures according to the clinical condition.

Unlike the other Doshaja varieties of Timira, the classical texts do not prescribe a single specific Nasya formulation for Raktaja Timira. Instead, emphasis is placed on the overall therapeutic approach, particularly therapies capable of alleviating Pitta and correcting Rakta Dushti. The recommendation of "Pittahrit" measures reflects the close physiological relationship between Rakta and Pitta described in Ayurveda.

5. Sannipataja Timira:

सन्निपातेन चित्राणि विप्लुतानि च पश्यति [२३]

बहुधा वा द्विधा वाऽपि सर्वाण्येव समन्ततः ।

हीनाधिकाङ्गान्यथवा ज्योतीष्यपि च पश्यति [१२] [२४]

Sr. No.	Lakshana	Artha	Probable Correlation
1.	चित्राणि पश्यति	Multiform appearances	Variable visual distortion Complex visual disturbances
2.	विप्लुतानि पश्यति	Distorted/confused images	Marked image distortion Metamorphopsia
3.	बहुधा पश्यति	Multiple images	Polyopia Polyopia
4.	द्विधा पश्यति	Double images	Diplopia Diplopia
5.	हीनाङ्गानि पश्यति	Objects appear incomplete	Partial image perception Scotomatous defects, visual field abnormalities
6.	अधिकाङ्गानि पश्यति	Objects appear with extra parts	Image duplication/distortion Polyopia, visual perceptual disorders
7.	ज्योतीषि पश्यति	Luminous phenomena	Flashes, lights Photopsia

Nasya Chikitsa in Sannipataja Timira According to Sushruta:

All appropriate therapeutic measures should be employed. In degenerative conditions, Pitta-alleviating treatment is beneficial. Anti-Abhishyanda (Kapha-reducing) therapies should also be administered after careful assessment of the Dosha predominance

Predominant Dosha	Preferred Nasya
Vata Dominance	Sneha nasya, Ghrita nasya
Pitta Dominance	Madhura, sheeta, Ghrita nasya
Kapha Dominance	Lekhana, Shodhana, Kaphashamak nasya
Rakta-Pitta Dominance	Sheeta, shamana, Rakta prasada nasya.

6. Parimlayi Timira:

पित्तं कुर्यात् परिम्लायि मूर्च्छितं रक्ततेजसा ।
पीता दिशस्तथोद्यन्तमादित्यमिव पश्यति ॥२५॥
विकीर्यमाणान् खद्योतैर्वृक्षांस्तेजोभिरेव च ॥२६॥

Sr. No.	Lakshana	Artha	Probable Correlation
1.	पीता दिशः	Yellow appearance of surroundings	Yellow discoloration of vision Xanthopsia
2.	उद्यन्तमादित्यमिव	Vision resembling a rising sun	Excessive brightness/glare Photophobia, glare phenomena
3.	विकीर्यमाणान् खद्योतान्	Scattered firefly-like lights	Flashes/sparkles of light Photopsia
4.	तेजोभिरेव	Luminous visual phenomena	Abnormal light perception

Nasya Chikitsa in Parimlayi Timira According to Sushruta:

क्रियाश्च सर्वाः, क्षतजोद्धवे हितः क्रमः परिम्लायिनि चापि पित्तहृत् ।
क्रमो हितः स्यन्दहरः प्रयोजितः समीक्ष्य दोषेषु यथास्वमेव च ॥४६॥

All appropriate therapeutic measures should be employed. In Parimlayi Timira, Pittahara treatment is beneficial. Kapha-reducing measures should also be used after assessing the Dosha predominance.

Parimlayi Timira is primarily Pitta-Rakta dominant. Therefore, Pittahara therapy forms the main line of treatment. If Kapha-associated manifestations are present, Syandahara (Kapha-reducing) measures should be added. Treatment should ultimately be individualized according to the Dosha predominance.

The management of Parimlayi Timira is specifically directed toward Pitta alleviation, as indicated by the phrase "परिम्लायिनि चापि पित्तहृत्". The clinical features of the disease—yellow vision, excessive brightness, and luminous phenomena—suggest predominant involvement of Pitta and Rakta. Therefore, cooling, nourishing, and Chakshushya Nasya formulations appear most appropriate. The verse also emphasizes assessment of associated Doshas before treatment, indicating an individualized therapeutic approach. This demonstrates the Ayurvedic principle that even within a single disease entity, therapy should be guided by the prevailing pathogenic factors.

DISCUSSION

Doshaja Timira described in Sushruta Samhita represents an important group of Drishtigata Rogas characterized by progressive visual disturbances. The clinical features of various types of Timira show similarities with several modern ophthalmological conditions such as refractive errors, night blindness, cataract, and disorders of image perception. Nasya Karma, being the principal therapy for Urdhwajatrugata Rogas, has been extensively recommended in the management of these conditions. The Nasya formulations described by Acharya Sushruta are aimed at Dosha Shamana, nourishment of ocular structures, and preservation of visual function.

CONCLUSION

The classical literature highlights the significant role of Nasya Karma in the management of Doshaja Timira and other Sadhya Drishtigata Rogas. A review of the available references suggests that many clinical manifestations of Timira can be correlated with contemporary ophthalmological disorders. Understanding these correlations may help integrate Ayurvedic concepts with modern ophthalmic knowledge and provide a basis for further clinical research on the therapeutic potential of Nasya in visual disorders.

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