



VALIDATION OF AYURVEDIC DIAGNOSTIC SCALE TO ASSESS THE IMPAIRMENT OF DHEE DHRITI AND SMRITI W.S.R. TO MILD COGNITIVE IMPAIRMENT

Anshu Sharma¹, Surendra Kumar Sharma², Preeti Gawali³

1. Assistant professor, dept. of roga nidana evum vikriti Vigyana SSSB ayurveda college and hospital renewal Jaipur.
2. Professor, HOD dept. of roga nidana evum vikriti Vigyana at national institute of Ayurveda Jaipur.
3. Assistant professor dept. of roga nidana evum vikriti Vigyana at national institute of Ayurveda Jaipur.

Corresponding Author: anshusharma6668@gmail.com

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ABSTRACT

According to *Ayurveda*, a healthy person should have an equilibrium of doshas, good digestive power, the perfect combination of dhatu, good excretory system, the well-organized activity of different parts of the body along with a happy state of *Atma*, *Indriyas* and *Manas*. So, *Ayurveda* emphasises both physical and mental health. In this research work, an attempt has been made to focus on mental health. In the present era, everyone tries to fulfil all their physical desires; therefore, almost everyone appears to be stressed and confused in these lifestyles. *Acharya Charaka* has mentioned symptom *dhee dhriti Smriti vibhramsha* in Ch. Sha. 1/98-101, in which he told Rajas and Tamas that they are the main *doshas* involved in *dhee dhriti Smriti vibhramsha*. Modern science has many techniques or scales to diagnose the disease, but our *Ayurveda* science does not have such a diagnostic scale. The modern diagnostic scale is based on modern concepts. It does not entirely fulfil the *Ayurvedic* diagnostic view. Therefore, not all *Ayurvedic* principles are fully incorporated into these scales. *Ayurvedic* treatment is based on *Samprapti Vighatana*. So, there is a need to develop an *Ayurvedic* diagnostic scale as per *Ayurvedic* concepts of *dhee dhriti smriti vibhramsha Samprapti*. So, we have tried to develop an *Ayurvedic* diagnostic scale to diagnose the Dhee Dhriti Smriti Vibhramsha as per *Ayurvedic* pathogenesis of *dhee dhriti smriti vibhramsha*.

Keywords: Dhee Dhriti Smriti Vibhramsha Ayurvedic, Diagnosis

INTRODUCTION

At the psycho-physical plane, *Dhi*(intelligence, cognition), *Dhriti* (retention, patience) and *Smriti* (memory, recall) are three important mental faculties.¹ *Dhi* is the discriminative power of viewing things in reality, which decides the likeliness and unlikeliness and differentiates between correct and incorrect. *Dhriti* is the patience, *Niyamatmaka*, i.e. regulating and controlling power by which the mind restrains the body from indulging in worldly pleasures, excess desires and harmful objects. *Smriti*, i.e. memory, is the power to recall the knowledge of experienced things.

2. NEED OF STUDY: *Dhee dhriti smriti vibhramsha* as a separate disease is not explained in our *Ayurveda*. Our *acharyas*, like Acharya Charaka and Sushruta, highlighted the topic in various places, and commentators like Chakrapani and Dallhana elaborated on the terminologies. There are not many references about *Dhee dhriti smriti vibhramsha* given in *Samhitas*. So *nidana*, *poorvaroopa*, *Roopa*, *samprapti* and *chikitsa* of *Dhee dhriti smriti vibhramsha* are not explained separately. In *Charaka Vimana sthana* it is clearly described that if a disease is not having *nidana*, *poorvaroopa*, *Roopa*, *samprapti* etc. then these *pancha nidana* can be developed with the help of *prakopa*(provoking factor of the disease), *yoni*(*doshas* involved), *uthana*(mode of manifestation, nature of the disease), *adhithana*(location of the disease), symptoms, association with specific *Shabda*, *sparsha*, *Roopa*, *rasa*, *gandha* (sound, touch, colours,

tastes and smell,) etc. All the available references related to *Dhee dhriti smriti vibhramsha* are collected from the literature. On the basis of the involved *dosha*, the symptomatology is inferred and categorised. Description of specific diagnostic parameters of *Dhee dhriti smriti vibhramsha* is not available in classical texts. Still, it can be inferred according to the *dosha* predominance involved in pathophysiology and required to know the Ayurvedic diagnostic scale to diagnose the *impairment* of *dhee dhriti* and *smriti* and, Hence, for their treatment.

4. AIMS AND OBJECTIVES:

To validate the Ayurvedic diagnostic scale to assess the impairment of *dhee dhriti* and *smriti*.

5. Diagnostic Criteria- The diagnostic scale for *dhee dhriti* and *smriti* impairment:

Subjective parameters:

- *Medha-Grahanena* (Grasping power)
- *Sangya namagrahanena* (Attentive)
- *Dhi Bhramsha*(Intelligence)
- *Dhrti Bhramsha*(Control Capacity, patience)
- *Smriti Bhramsha*(Memory)
- *Vignyanam vyavasayena*(Functions capacity)
- *Ati chintan/ Abhikshnam Dhyayati* Tension)
- *Viryam- Utthanena Dhairyam*(Work Capacity)
- *Avasthan - Avibhramena* i.e. "Sthiramativam" (Chakrapani) (Stability)
- *Nidra bhramsha*(Sleep disturbance)

Scoring pattern of diagnostic scale:

1. *Medha-Grahanena* (Grasping power) - *Grahanena* i.e." *Granthadidharanena*²"

1.	Always grasps the events at an instance	0
2.	He grasps the event but is confused	1
3.	Delayed in grasping the events with confusion	2
4.	Unable to grasp or understand	3

2. *Sangya namagrahanena*³ (Attentive)

1.	Completely attentive on all occasions	0
2.	Attentive occasionally	1

3.	Attentive rarely	2
4.	Absolutely no attentiveness	3

3. Dhi vibhramsha⁴(Intelligence)

1.	Perceive the things generally as they are	0
2.	Sometimes, he does not perceive things as they are	1
3.	Most of the time they do not perceive things as they are	2
4.	Perceive eternal things as ephemeral	3

4. Dhrti vibhramsha⁵ (Control Capacity)

1.	Maintain patience according to the situation; good capacity for decision-making	0
2.	Lose the patience sometimes, Delay in decision-making sometimes	1
3.	Lose patience occasionally, Delay in decision-making occasionally	2
4.	Always in a hurry, can't wait for a moment to accomplish work, lose patience all the time, cannot make decisions, always	3

5. Smriti vibhramsha⁶(Memory)

1.	Very good at recalling and remembering	0
2.	Recalls and remembers with little effort,	1
3.	Delayed recall and remember even the recent event with much difficulty,	2
4.	I cannot remember even the recent event, if at all remember, remember with confusion	3

6. Vignyanam vyavasayena⁷ (Functions capacity)

1.	Normal functioning in routine	0
2.	Gradual hampered performance in functioning	1
3.	Impaired motivation towards functioning often	2
4.	Loss of pace and motivation in functioning	3

7. Ati chintan/ Abhikshnam Dhyayati⁸(Tension)

1.	Do not think unnecessarily; think in reasonable situations	0
2.	Think while watching TV, reading newspapers, reading books, etc.	1
3.	Most of the time, excessive thinking while performing daily routine activities	2
4.	Think unnecessarily all the time, in all situations, the ability to do routine work is affected	3

8. Viryam- Utthanena⁹ i.e. "Kriyarambhena"(chakrapani)(Work Capacity)

1.	It starts and works very quickly	0
2.	Works with less interest	1
3.	Delayed and decreased working capacity	2
4.	Not able to start any work	3

9. Avasthan – Avibhramena¹⁰ i.e. "Sthiramativam" (Chakrapani) (Stability)

1.	Always confident and stable in perception	0
2.	Often stable in knowledge perception	1
3.	Rarely confident and stable in perception	2
4.	Not stability or confidence in perception	3

10. Nidra bhramsha¹¹ (Sleep disturbance)

1.	It feels no difficulty to fall asleep	0
2.	It feels challenging to sleep and gets disturbed sleep in the night/the early morning	1
3.	It doesn't feel easy to sleep; once awake, I cannot sleep again, sleep for a few hours	2
4.	Can not sleep without medication	3

Scoring for knowing the degree of *dhee dhriti smriti* functions-

- Normal 0
- Mild disruption 1
- Moderately disturbed 2
- Severely disturbed 3

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