



## AYURVEDIC ASPECT OF DHEE DHRIRI SMRITI W.S.R. TO MILD COGNITIVE IMPAIRMENT

**Dr. Pooja Sharma**, Assistant Prof., Department of Swasthavritta and Yoga, JVWU University, Mahala, Jaipur, Rajasthan, India, [poojasharma12990@gmail.com](mailto:poojasharma12990@gmail.com)

**Dr. Anshu Sharma**, Assistant Prof., Deptt. Roga Nidana Evam Vikriti Vigyana, (SGCAS&H, Tantiya University, Sri Ganganagar, Rajasthan, India, [anshusharma6668@gmail.com](mailto:anshusharma6668@gmail.com)

**ABSTRACT-** In Ayurveda Dhee means intelligence, ability to correct judgement, discriminative power etc. Dhriti means-Self-control, patience, will power. Smriti means recalling the past experience or retention of memory. In this study it was concluded that nidana, the foremost component of Nidana Panchaka, not only gives the knowledge of causative factors of a disease but also helps in treatment by avoiding them.<sup>i</sup> Acharya Shushruta mentioned that Nidana Parivarjana (avoidance of causative factors) is the basis of Cikitsa<sup>ii</sup>. Since, the prevention of occurrence of disease is simple rather than treating the patient after developing disease.

**KEY WORDS:** - Dhee Dhriti smriti vibhransha, Nidana, manas vyadhi etc.

### I. INTRODUCTION-

As per Ayurveda main causative factor for the psycho or somatic or psychosomatic disease are: vibhransha (vitiation) of Dhee (understanding, intelligence), Dhriti (control of mind) and Smriti (Memory) are recognized as intrinsic dimension of manas (mind), which is one of the psychological disorders described by Acharya Charaka. Dhee dhriti smriti vibhransha is called Pragyaparadha. The word Pragyaparadha derived from two words Pragya and Aparadha, Pragya means knowledge and Aparadha means to offend against. Pragya means correct understanding, improper understanding and ignorance will bring Pragyaparadha. The word Buddhi is synonymous to Pragya, hence it is called as Budhyapardha or Budhi mithyaa yoga roopa. Pragya include three factors Dhee Dhriti Smriti, vibhransha of these factors is called Pragyaparadha. A person whose intellect, patience and memory are impaired subjects himself to Pragyaparadha as his actions which aggravate all the Doshas<sup>iii</sup>.

### II. CAUSE-

The causative factors of dhee dhriti smriti vibhransha can be categorized as – Aharaja Nidana, Viharaja Nidana, mansika nidana & Other Nidana. This is a very important factor and has been mentioned by all the Acharyas.

Mild cognitive impairment is the stage between the expected cognitive decline of normal aging and the more serious decline of dementia. It can involve problems with memory, language, thinking and judgement that are greater than normal age related. Assess cognitive impairment with a brief test such as the mini mental state examination (MMSE)<sup>iv</sup>.

### III. DISCUSSION:-

In this study it was concluded that *nidana*, the foremost component of *Nidana Panchaka*, not only gives the knowledge of causative factors of a disease but also helps in treatment by avoiding them.<sup>v</sup> Acharya Shushruta mentioned that *Nidana Parivarjana* (avoidance of causative factors) is the basis of *Cikitsa*<sup>vi</sup>. Since, the prevention of occurrence of disease is simple rather than treating the patient after developing disease. Virudha Ahara, vidahi usana tiksna ahara, puti paryusit bhojan, dusta, ashuchi, ruksha ahara, katu amla lavana rasa, chinta, shoka, moha, kama, krodha, lobha, irshya bhav were found as important nidana of manas roga in the current Nidanatmaka studies.

### IV. CONCLUSION:

Virudha Ahara, one of the most important Nidana of manasa roga<sup>vii</sup> as well as mild cognitive impairment.

Vidahi usana tiksna ahara, puti paryusit bhojan, dusta, ashuchi, ruksha ahara, katu amla lavana rasa are important nidana of manas roga<sup>viii</sup>. Bhaya chinta<sup>ix</sup>, shoka, moha, kama, krodha, lobha, irshya bhava are the general nidana<sup>x</sup> of manasa vyadhi they vitiate rajas and tamas. And vitiation of rasa dhatu, manovaha strotas get vitiate due to nidana.

#### REFERENCE

1. Mona Bajpai et.al, Role of *Nidana Pamcaka* in various Ayurvedic aspects, International Journal of Ayurveda and Pharma Research 4(5), 2016.
2. Acarya Susruta, Susruta Samhita, Ayurveda Tatvasandipika Hindi Commentary by Kaviraja Ambika Datta Sastri, Chaukhambha Sanskrit Sansthan, Varanasi. Reprint; 2012, Uttara tantra , Aupadravika Adhyaya,1/25. Pg: 14.
3. *Acharya Agnivesha, Charaka* Samhita edited by shree satya Narayan shastri,Chaukhambha bharati academy , Varanasi reprint 2009, sharir sthana 1/102.
4. <https://www.mayoclinic.org>.
5. Mona Bajpai et.al, Role of *Nidana Pamcaka* in various Ayurvedic aspects, International Journal of Ayurveda and Pharma Research 4(5), 2016.
6. Acarya Susruta, Susruta Samhita, Ayurveda Tatvasandipika Hindi Commentary by Kaviraja Ambika Datta Sastri, Chaukhambha Sanskrit Sansthan, Varanasi. Reprint; 2012, Uttara tantra , Aupadravika Adhyaya,1/25. Pg: 14.
7. *Acharya Agnivesha, Charaka* Samhita edited by shree satya Narayan shastri, Chaukhambha bharati academy , Varanasi reprint 2009, chikitsasthana 9/5.
8. Shree madbhagvat geeta geetapress Gorakhpur hindi vyakhya reprint 2017 chapter 17/10
9. *Acharya Agnivesha, Charaka* Samhita edited by shree satya Narayan shastri, Chaukhambha bharati academy , Varanasi reprint 2009, sutra sthana 17/76.
10. *Acharya Agnivesha, Charaka* Samhita edited by shree satya Narayan shastri, Chaukhambha bharati academy , Varanasi reprint 2009, sharira sthana 1/107.