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Nidanatmaka (Epidemiological) Study in Patients Suffering From Impairment of *Dhee Dhruti Smriti* w.s.r. to Mild Cognitive Impairment

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ABSTRACT:

Introduction: In Ayurveda *Dhee* means intelligence, Ability to correct judgement, Discriminative power etc *Dhruti* means–Self-control, patience, will power. *Smriti* means recalling the past experience or retention of memory.

Aim: Present study was intended to assess the causative factor of *dhee dhruti smriti vibhransha*.

Methods: A *Nidanatmaka* study was conducted at NIA Jaipur in which 500 subjects of both sex and age above 18 years were included after informed consent and the data were collected to assess the causative factors of *dhee dhruti smriti vibhransha*.

Results: *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* are important *nidana* of *manas roga* in the current *Nidanatmaka* survey.

Discussion: In this study it was concluded that there *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. *Acharya Shushrut* mentioned that *Nidana Parivarjana* (avoidance of causative factors) is the basis of *Cikitsa*. Since, the prevention of occurrence of disease is simple rather than treating the patient after developing disease.

Key words: - *Dhee Dhruti smriti vibhransha, Nidana, manas vyadhi* etc.

INTRODUCTION

As per *Ayurveda* main causative factor for the psycho or somatic or psychosomatic disease are: *vibhransha* (vitiation) of *Dhee* (understanding, intelligence), *Dhruti* (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 dhruti smriti vibhransha*¹ is called *Pragyaparadha*.

The word *Pragyaparadha*² 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*³ is synonymous to *Pragya* hence it is called as *Budhyaparadha* or *Budhimithyaayogaroopa* *Pragya* include three factors



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Dhee Dhriti Smriti, Vibhransha of these factors is called *Pragyaparadha*⁴. A person whose intellect, patience and memory are impaired subjects himself to *Pragyaparadha* as his actions. which aggravate all the *Doshas*⁵ The causative factors of *dhee dhriti vibhransha* can be categorized as – *Aharaja Nidana, Viharaja Nidana, mansik 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).⁶

AIMS AND OBJECTIVE

The aims and objectives of the survey study was-

To conduct a *Nidanatmaka* (Epidemiological) survey of impairment of *dhee dhriti smriti* (mild cognitive impairment).

Selection Criteria:-

Inclusion criteria:- The Individuals having the all age group more than 18 years with impairment of *Dhee, Dhriti* and *Smriti*.

Exclusion Criteria-

Schizophrenia, Parkinsonism, Dementia, Alzheimer, Uremia, Encephalopathy pregnant women, lactating mother and any major systemic disorder.

MATERIALS & METHOD-

To conduct a survey to gather the data in the pathogenesis of *dhee dhriti smriti vibransha* patients, a duly prepared proforma was made. A survey study was conducted at NIA, O.P.D., I.P.D., and various camps in Jaipur, Rajasthan for this survey total 500 manas rog patients were screened on the basis of prepared questionnaires.

OBSERVATIONS(Table 1-28)

DISCUSSION

Age: In survey study, it was found that out of 500 manas roga subjects, majority of the subjects i.e 33.6% belonged to the age group of 31-40 years followed by age group of 21-30 years which was 26.8%, 21% of patients were from age group of 41-50 years, 9.6% % belonged to the age

group 51-60 yrs , 6% belonged to the age group 18-20yrs and remaining 3% of age above 60yrs. The reason for maximum incidence in 31-40 yrs age group might be due to higher level of stress in this age group whether it be the challenges of its personal life, official targets, social status etc. Faulty food habits (*virudha ahara*), excess intake of junk food are the other causes. according to acharya sharnrdha *medha* decreases in 4 th decade.⁷

Sex: Out of 500 subjects, majority of the subjects i.e. 57.6 % patients were female here as only 42.4% were males. Females usually live stressful life with load of family, job and many other activities. Increased stress level might have caused *dhee dhriti smriti vibhransha*.

Marital Status: Among 500 subjects, maximum i.e 50.6% were married and 49.4% were unmarried. According to Indian social set up, most of the people get married in this age, so maximum patients registered in study were in their 3rd and 4th decade of life.

Desha: Out of 500 subjects, majority of the subjects i.e. 98.8% belonged to *jangala* and 0.8% was *Sadharana* and remain 0.4% *Anupa*. Incidence was higher in *Jangala Desha* as study was done in Jaipur, which is a *Jangala Desha*.

Occupation: Out of 500 subjects, that maximum i.e. 37.2% of patients were employers, 27.2% were housewives, 26.2% were student, 8.4% were labour and 0.6% were retired persons. Employed people undergo more mental strain compared to the unemployed due to stress at the work place. Students undergo more mental stress regarding their future. House wives are prone to stress due to excessive family responsibilities, child care and other family problems

Education: Out of 500 subjects, majority of the subjects i.e. 35.0% were Graduated followed by 31.4% upto high school level. 13.4% educated up to post graduation and 10 % were illiterate and 8.2% up to primary educated. The graduates are always in stress and anxious about the maintenance of social status and future plans. Moreover, day to day job stress, exertion etc. are other factors that may contribute towards the stress which leads to *dhee dhriti smriti vibhransha*.

Socio-economic status: Out of 500 subjects, majority of the subjects i.e 49.4% were from middle class, 21.4% were from lower-middle, 16.6 % patients from upper-middle class, 10% lower and remaining 2.2% upper class family. This may be due to lack of awareness of dietary

habits, stress about earning money which leads to *dhee dhriti smriti vibhransha*.

Habitat: Among 500 subjects, majority of the subjects i.e 67.0% were from urban area and 33.0% were from rural area. Higher incidence in urban population may be due to the fact that they live in a hectic schedule and have less time to follow healthy food habits. Unhealthy food practice and modern life style may lead to disease development.

Nidra: Among 500 subjects, majority of the subjects i.e 35% were found to have *asamyaka Nidra* followed by 32.2% of patients with *ati nidra* and 20% patients with *alpa nidra* were noted in the study. Subjects who were physically as well as mentally stable had regular sleep and subjects with some psychological problems had disturbed sleep.

Nidanatmaka Survey Study

Viruddh ahara: Table no 1 to 10 showing that out of 500 patients, maximum number of patients were taking *viruddh ahara*. Patients taking milk shakes (sometimes 34%), banana with milk (sometimes 34%), hot water with honey (sometimes 22%), curd rice with milk (sometimes 26%), sweet with milk(sometimes 26.4%), radish with milk (sometimes 42%), garlic with milk (sometimes 31%), *dahi-kadi*(sometimes 36.6% it is *sanskar viruddh*), taking *raita* with pineapple, tomato and cucumber , milk / curd with green leafy vegetables in diet (sometimes 38.2%), *namkeen* with milk(sometimes 34.4%). These food items are *sanskar* and *samyog viruddh*. In rajasthan, these food items are most predominantly taken by people which gradually results in *tridosha prakopa* with time duration and act like *gara visha* and also *rajas, tamas dosha* gradually increase and directly act on *manovaha strotas*.

Vidahi Annapana

Patients taking dominant vidahi, usna and teeksna ahara (spicy food): Table no-11 shows, among total 500 patients, 38.2% were taking *vidahi, usna* and *teeksna ahara* oftenly, 31.8% subjects sometimes, 21% subjects rarely, 7% subjects constantly and remaining 2% subjects had never taken it. Due to dominancy of *vidahi, usna, teeksna ahara* increase *rajas* and *tamas dosha* and vitiated *pitta dosha* it disturbs *manovaha strotas*.

Dominant rasa in daily food intake: Table no. 12-13 shows, that maximum patients were taking *katu rasa* oftenly (40.6%), *amla rasa* sometimes (49%) and *lavana rasa* oftenly (36.6%) in their daily diet. These rasas when taken as predominantly in diet acts as *prakopa* of *pitta*

dosha, rajas and tamas ultimately leading to many types of *manovaha strotas vyadi*.

Patients taking Gatras & Puti, paryusit bhaksana, dusta ashuchi ahara:

Table no. 15 shows, that among total 500 patients, 43.8% were sometimes taking *gatras & puti, paryusit bhaksana, dusta ashuchi* ahara. In our study, mostly female are involved and females usually take *basi bhojan*. It vitiates *tridosha* and *raja & tama doshas* which leads to *manas roga*

Viharaja Nidana:

Patients found to retain vega vidharan (retain natural urges): Table no-16 shows, that among total 500 subjects, 36.8% had habit of *vega vidharan* sometimes, 30.8 % rarely, 20.8 % often, 10.4% never and remaining 1.2% constantly retained natural urges.

Patients taking diva swapna (Day sleep): Table no-17 shows, that among total 500 subjects, 29.4% were found with habit of sometimes having *diva swapna*, 24.4 % often , 22.2 % never, 13% rarely and remaining 10.8% constantly taking *diva swapna*. *Divaswapna* increases *kapha dosha* which leads to *stroto-avrodha* that causes *dhee dhriti smriti vibhransha*.

Patients taking ratri jagran: Table no-18 shows, that among total 500 subjects, 31.4% were found with habit of having sometimes *ratri jagran*, 27% never, 20% often, 14.8 % rarely and remaining 6.8% were constantly taking *ratri jagran*. *Ratri jagran* increases *vata dosha* which in turn disturbs *pitta* and *kapha doshas*, also increases *manas doshas* and hence leads to *dhee dhriti smriti vibhransha*.

Mansik Nidana:

Bhaya (Fear) - Table no-19 shows, among total 500 subjects, 31.4% were found with feeling of fear sometimes, 27% never, 20% often, 14.8 % rarely and remaining 6.8% were constantly feared.

Chinta (worried about with their surrounding): Table no-20 shows, that among total 500 subjects, 41.4% were found with feeling of tension sometimes, 27% constantly, 22.6% often, 7.6 % rarely, and remaining 1.4% never get tension.

Patients feels Shoka(Sadness): Table no-21 shows, that among total 500 subjects, 40.4% were found feeling of *shoka*(Sadness) often, 38.6% sometimes, 10.4% rarely, 9.8 % constantly, and remaining 0.8% never get *shoka*(Sadness).

Patients feels *Moha*(Attachment)/involving themselves excessively in anything:

Table no-22 shows, that among total 500 subjects, 50.6% were found habit of *moha* often, 27% sometimes, 11.8% rarely, 7.4 % constantly, and remaining 2.4% never get involving themselves excessively in anything.

Patients feels *Kama*(desire): Table no-23 shows, that among total 500 subjects, 43.4% were found habit of *kama* (desire) often, 41.4% sometimes, 10.4% rarely, 4.8 % constantly, and remaining 0% never get feel *kama*(desire).

Patients feels *Krodha*(getting anger easily): Table no-24 shows, that among total 500 subjects, 52.6% were found habit of *krodha*(getting anger easily) sometimes, 28.2% often, were 13% rarely, 5 % constantly, and remaining 1.2% never get anger easily.

Patients feels *Lobha*(Greediness): Table no-25 shows, that among total 500 subjects, 38.6% sometimes were found feeling of *greediness*, 30.8% never, 26.4% often, 11 % rarely, and remaining 0.6% never get *greediness*.

Patients feels *Irshya bhav*(Jealousy): Table no-26 shows, that among total 500 subjects, 33.8% were found feeling of jealousy often, 29% sometimes, 27.4.4% rarely, 8.2 % never, and remaining 1.6% never feel jealousy *Shoka*.

Vishesh Nidana:

Asatya vachana: Table no-27 shows, Among total 500 subjects, 38.6% were found with habit of *asatya vachan* sometimes, 21.2% never, 12.4% rarely, 12.8% often and remaining 12% were constantly involved in speaking of *asatya vachan*.⁸

Deva ninda: Table no-28 shows, Among total 500 subjects, 38.4% were found with habit of *dev ninda* sometimes, 26% never, 14.6% often, 10.6 % rarely and remaining 10.4% were constantly involved in *deva ninda*.

CONCLUSION

Virudha Ahara, one of the most important *Nidana* of *manas roga* as well as mild cognitive impairment. *Vidahi usana tikсна ahara, puti paryusit bhojan, dusta, ashuchi, ruksha ahara katu amla lavana rasa* are important *nidan* of *manas roga* *Bhaya chinta, shoka, moha, kama,*

krodha, lobha, irshya bhav are the general *nidan* of *manas vyadhi* they vitiate *rajas* and *tamas*. And vitiation of *rasa dhatu. manovaha strotas* get vitiate due to *nidan*.

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Table-1: Subjects taking milk shakes in diet:

S.No.	Milk shakes	Total no. of subjects	Percentage
1.	Never	50	10%
2.	Rarely	60	12%
3.	Sometimes	70	14%
4.	Often	150	30%
5.	Constantly	170	34%
	Total	500	100%

Table-2: Subjects taking banana with milk in diet:

S.No.	Banana with milk	Total no. of subjects	Percentage
1.	Never	70	14%
2.	Rarely	90	18%
3.	Sometimes	100	20%
4.	Often	115	23%
5.	Constantly	120	24%
	Total	500	100%

Table-3: Subjects taking hot water with honey in diet:

S.No.	Hot water with honey	Total no. of subjects	Percentage
1.	Never	150	30%
2.	Rarely	90	18%
3.	Sometimes	65	13%
4.	Often	85	17%
5.	Constantly	110	22%
Total		500	100%

Table-4: Subjects taking curdrice with milk in diet:

S.No.	Curdrice with milk	Total no. of subjects	Percentage
1.	Never	220	44%
2.	Rarely	85	17%
3.	Sometimes	133	26%
4.	Often	53	10.6%
5.	Constantly	9	1.8%
Total		500	100%

Table-5: Subjects taking sweets with milk in diet:

S.No.	Sweets with milk	Total no. of subjects	Percentage
1.	Never	78	15.6%
2.	Rarely	98	19.6%
3.	Sometimes	132	26.4%
4.	Often	125	25%
5.	Constantly	67	13.4%
Total		500	100%

Table-6: Subjects taking raddish with milk in diet:

S.No.	Raddish with milk	Total no. of subjects	Percentage
1.	Never	135	27%
2.	Rarely	83	16.6%
3.	Sometimes	210	42%
4.	Often	132	26.4%
5.	Constantly	15	3%
Total		500	100%

Table-7: Subjects taking garlic with milk in diet:

S.No.	Garlic with milk	Total no. of subjects	Percentage
1.	Never	147	29.4%
2.	Rarely	87	17.4%
3.	Sometimes	155	31%
4.	Often	37	7.4%
5.	Constantly	74	14.8%
Total		500	100%

Table-8: Subjects taking dahi-kadi in diet:

S.No.	<i>Dahikadi</i>	Total no. of subjects	Percentage
1.	Never	63	12.6%
2.	Rarely	90	18%
3.	Sometimes	153	30.6%
4.	Often	88	17.6%
5.	Constantly	106	21.2%
Total		500	100%

Table-9:Subjects taking raita + pinapple, tomato cucumber, milk/curd + green leafy vegetables in diet:

S.No	Raita+ Pinapple, tomato cucumber, milk / Curd + Green Leafy Vegetables	Total no. of subjects	Percentage
1.	Never	61	12.2%
2.	Rarely	66	13.2%
3.	Sometimes	191	38.2%
4.	Often	100	20%
5.	Constantly	82	16.4%
Total		500	100%

Table-10: Subjects taking namkeen with milk in diet:

S.No.	Milk with namkeen	Total no. of subjects	Percentage
1.	Never	74	14.8%
2.	Rarely	53	10.6%
3.	Sometimes	187	37.4%
4.	Often	106	21.2%
5.	Constantly	80	16%
Total		500	100%

VIDAHI ANNAPANA

Table-11: Subjects taking Vidahi, Usan And Tiksna Ahar

S.No.	Vidahi, Usan And Tiksna Ahar	Total no. of subjects	Percentage
1.	Never	10	2%
2.	Rarely	105	21%
3.	Sometimes	159	31.8%
4.	Often	191	38.2%
5.	Constantly	35	7%
Total		500	100%

Table-12: Subjects taking Katu Rasa in Ahara Rasa

S.No.	Katu Rasa	Total no. of subjects	Percentage
1.	Never	7	1.4%
2.	Rarely	73	14.6%
3.	Sometimes	127	25.4%
4.	Often	203	40.6%
5.	Constantly	90	18%
Total		200	100

Table-13: Subjects taking *Amla Rasa* in *Ahar*:

S.No.	<i>Amla Rasa</i>	Total no. of subjects	Percentage
1.	Never	19	3.8%
2.	Rarely	106	21.2%
3.	Sometimes	245	49%
4.	Often	107	21.4%
5.	Constantly	23	4.6%
Total		200	100%

Table-14: Subjects taking *Lavan Rasa* in *Ahar*:

S.No.	<i>Lavan Rasa</i>	Total no. of subjects	Percentage
1.	Never	6	1.2%
2.	Rarely	57	11.4%
3.	Sometimes	183	36.6%
4.	Often	209	41.8%
5.	Constantly	45	9%
Total		500	100%

Table-15: Subjects taking *Gatras & Puti, paryusit bhaksana, dusta ashuchi* *Aahar* :

S.No.	<i>Gatras & Puti, Paryusit Bhaksana, Dusta Ashuchi Aahar</i>	Total no. of subjects	Percentage
1.	Never	31	6.2%
2.	Rarely	153	30.6%
3.	Sometimes	219	43.8%
4.	Often	91	18.2%
5.	Constantly	6	1.2%
Total		500	100%

2. *Viharaja nidana*:

Table-16: Subjects found to retain *vega vidharna* (retain natural urges):

S.No.	<i>Vega vidharana</i>	Total no. of subjects	Percentage
1.	Never	52	10.4%
2.	Rarely	154	30.8%
3.	Sometimes	184	36.8%
4.	Often	104	20.8%
5.	Constantly	6	1.2%
Total		500	100%

Table-17: Subjects habit of *diva svapna*(Day sleep):

S.No.	<i>Divapna</i> (Day sleep)	Total no. of subjects	Percentage
1.	Never	111	22.2%
2.	Rarely	65	13%
3.	Sometimes	147	29.4%
4.	Often	123	24.6%
5.	Constantly	54	10.8%
Total		500	100%

Table-18: Subjects habit of *Ratri jagran*:

S.No.	<i>Ratri jagran</i>	Total no. of subjects	Percentage
1.	Never	135	27%
2.	Rarely	74	14.8%
3.	Sometimes	157	31.4%
4.	Often	100	20%
5.	Constantly	34	6.8%
Total		500	100%

3. MANSIK NIDANA:

Table-19: Subjects feels *Bhaya* (Fear) with their surrounding :

S.No.	<i>Bhaya</i> (Fear)	Total no. of subjects	Percentage
1.	Never	23	4.6%
2.	Rarely	95	19%
3.	Sometimes	179	35.8%
4.	Often	147	29.4%
5.	Constantly	56	11.2%
Total		500	100%

Table-20: Subjects feels *Chinta* (worried about with their surrounding :

S.No.	<i>Chinta</i> (Tension)	Total no. of subjects	Percentage
1.	Never	7	1.4%
2.	Rarely	38	7.6%
3.	Sometimes	207	41.4%
4.	Often	113	22.6%
5.	Constantly	135	27%
Total		500	100%

Table-21: Subjects feels *Shoka*(Sadness):

S.No.	<i>Shoka</i> (Sadness)	Total no. of subjects	Percentage
1.	Never	4	0.8%
2.	Rarely	52	10.4%
3.	Sometimes	193	38.6%
4.	Often	202	40.4%
5.	Constantly	49	9.8%
Total		500	100%

Table-22: Subjects feels *Moha*/involving themselves excessively in anything :

S.No.	<i>Moha</i> (attachment)	Total no. of subjects	Percentage
1.	Never	12	2.4%
2.	Rarely	59	11.8%
3.	Sometimes	139	27.8%
4.	Often	253	50.6%
5.	Constantly	37	7.4%
Total		500	100%

Table-23: Subjects feels *Kama*(desire):

S.No.	<i>Kama</i> (desire)	Total no. of subjects	Percentage
1.	Never	0	0%
2.	Rarely	52	10.4%
3.	Sometimes	207	41.4%
4.	Often	217	43.4%
5.	Constantly	24	4.8%
Total		500	100%

Table-24: Subjects feels *Krodha*(getting anger easily):

S.No.	<i>Krodha</i> (Anger)	Total no. of subjects	Percentage
1.	Never	6	1.2%
2.	Rarely	65	13%
3.	Sometimes	263	52.6%
4.	Often	141	28.2%
5.	Constantly	25	5%
Total		500	100%

Table-25: Subjects feels *Lobha* (Greediness):

S.No.	<i>Lobha</i> (Greediness)	Total no. of subjects	Percentage
1.	Never	154	30.8%
2.	Rarely	55	11%
3.	Sometimes	156	31.2%
4.	Often	132	26.4%
5.	Constantly	156 3	0.6%
Total		500	100%

Table-26: Subjects feels *Irshya bhav*(Jealousy):

S.No.	<i>Irshya bhav</i> (Jealousy)	Total no. of subjects	Percentage
1.	Never	41	8.2%
2.	Rarely	137	27.4%
3.	Sometimes	145	29%
4.	Often	169	33.8%
5.	Constantly	8	1.6%
Total		500	100%

4. VISHESH NIDANA:

Table-27: Subjects feels *Asatya vachana*:

S.No.	<i>Asatya vachana</i>	Total no. of subjects	Percentage
1.	Never	106	21.2%
2.	Rarely	77	15.4%
3.	Sometimes	193	38.6%
4.	Often	64	12.8%
5.	Constantly	60	12%
Total		500	100%

Table-28: Subjects feels *Deva ninda*:

S.No.	<i>Deva ninda</i>	Total no. of subjects	Percentage
1.	Never	130	26%
2.	Rarely	53	10.6%
3.	Sometimes	192	38.4%
4.	Often	73	14.6%
5.	Constantly	52	10.4%
Total		500	100%