

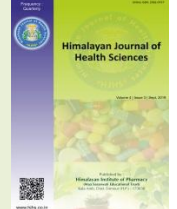


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Review Article

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### Ayurvedic Perspective of *Naisthiki Chikitsa* and its Clinical Significance

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#### Abstract

Ayurveda is considered as Upanga of *Atharvaveda*. The *Vedas* focuses on *Karma* and *Moksha* while *Ayurveda* guides the path by which one can achieve the *Moksha*, as *Moksha* is said to ultimate peace and happiness. *Acharya charaka* explains *Naisthiki Chikitsa* which is *Mokshadayini*. All the diseases arise from *Updha/Trishna* or greed in *Tretayuga*. *Naisthiki chikitsa* helps to deal with this *Updha* or greed. Four *Purusharth* are described in *Dharma shastra* as well as in *Ayurveda* which are *Dharma*, *Artha*, *Kama* and *Moksha*. These four can be achieved only by disease free body which can be achieved through *Ayurveda* the holistic science. The ultimate goal of life is *Moksha prapti* that's why *Ayurveda* expands its area up to the *Naisthiki chikitsa*. *Ayurveda* not only helps to maintain the health of human being but also describes the *Karma*, causes of miseries and happiness which are the *Pravritti* and *Nivratti* respectively. In the present time when the emphasis is on materialistic comfort not inner happiness, when the supremacy is exerted by wealth not health, when the success is determined by competitiveness not ability to co-operate, when individual success is given higher rating over community success; need to pay attention towards the means to getting inner peace is extremely important.

**Keywords:** *Karma*, *Moksha*, *Naisthiki*, *Nivratti*, *Inner Peace*

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#### 1. Introduction

While explaining the health *Ayurveda* says the health is in balance when all three *Doshas* and *Agni* are in balance and excretions are in proper order. Complete health is achieved when *Atman*, *Indriyas* and *Manah* are in harmony with internal peace. As per WHO health is a state of complete physical, mental and social well-being and not merely the absence of diseases or infirmity. Physical and mental health is interlinked. In the present

world people are very aware towards their physical fitness but they left mental, social and spiritual health neglected which is the leading cause of many burning problems in society i.e. depression, hypertension etc. Stress has become a common problem in today's hectic life. Stress originates from excessive desires; when a person found himself unable to fulfill his desires he started to get stressed. Hence, the *Naisthiki chikitsa* can play an important role in present scenario which will help us to get satisfied and to achieve eternal peace. (1-3)

अन्तिमोपसंहारकं उच्चतमं निरन्तरत्यागमयशुद्धपवित्रजीवनवितानप्रज्ञाकरं व्रतम्।

(च.शा. १/९४)

*Updha* is the greatest cause of misery and the abode of miseries and renunciation of all allurements eliminates all miseries. As a silkworm brings forth threads leading to its death, the ignorant and ever-ill person creates allurements from the sense objects. One who is wise enough to identify the fire like sense objects and readily withdraws from them, is not attacked by miseries due to absence of initiation and conjunction. (4-6)

*Trishna* as the main cause of *Rogotpatti*, in ancient time too no undesirable consequence arose except from *Adharma* (unrighteousness). At the declining of the *Kritayuga*, due to over receiving there arose heaviness in bodies of these wealthy persons; heaviness in the body led to fatigue, lassitude, hoarding, holding and greed in successive order. Therefore, in *Treta yuga* diseases arose due to greed in the following order as mentioned in **Figure 1** (7,8)

## 2. Origin of the word:

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।  
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥  
( भगवद्गीता 16/21)

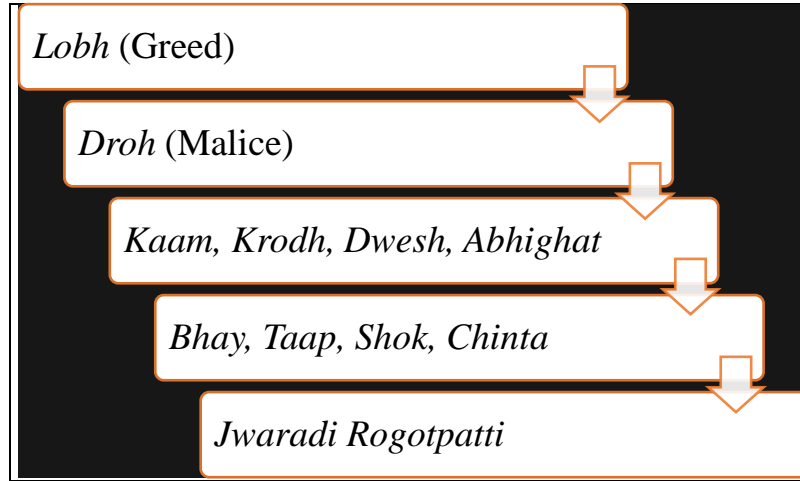


Figure 1. Diseases arises due to greed as per Treta yuga

## 3. Cessation of sensations:

योगे मोक्षे च सर्वासां वेदनानामवर्तनम्।  
मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः॥  
( च. शा. 1/137)

All sensations cease to exist in the state of *Yoga* and *Moksha*. In *Moksha* cessation is complete while *Yoga* leads to that.

### 3.1 Moksha/salvation-

*Moksha* is possible by absence of *Rajas* and *Tamas*, destruction of the potent past deeds and detachment from all the conjunctions. It is also said as absence of rebirth. Source of all miseries is the conjunction of the body and mind. When the connection of body and mind is lost, salvation is attained and the sadness lasts forever.

### 3.2 Miseries and happiness:

The entire universe is the aggregate of six constituents. It has got a *Hetu* and stages of transformation such as *Utpatti*, *Vridhhi*, *Upaplava* and *Viyoga*. The root cause of the universe as well as the advent of all miseries is *Pravritti* or inclination to worldly affairs while going away from them leads to their cessation.

### 3.3 Pravritti or inclination–Pravritti is misery:

Sources of *Pravritti* (inclination) as per *Acharya charaka* the sources of inclination are ignorance, desire, aversion and action. *Pravritti* (inclination) gives rise to *Ahankara*, *Sanga*, *Samshaya*, *Abhisamplava*, *Abhyavapata*, *Vipratyaya*, *Avisesa* and *Anupaya*.

### 3.4 Nivritti (Disinclination)–Nivritti(disinclination) is happiness:

*Nivritti* is *Apavarga* / *Moksha* (emancipation), this is also known as the supreme, highest bliss, identity with the unchangeable *Brahman* and freedom from bondage. *Nivritti* from all sensations can be achieve by exist in the

state of *Yoga* (union with self) and *Moksha* (emancipation). In *Moksha*, the cessation is complete while *Yoga* leads to that. (7,8)

## 4. Way to Moksha/emancipation:

*Bhagwad Gita* refers to four *Yogas*; *Karmayoga*, *Dhyanayoga*, *Bhaktiyoga* and *Gyanayoga*.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।  
अयुक्तः कामकारेण फले सक्तो निबध्यते॥  
( भगवद्गीता 5/12)

It means, offering the results of all activities to God, the *Karma Yog* is attain everlasting peace; Whereas those who, being impelled by their desires, work with a selfish motive become entangled because they are attached to the fruits of their actions. *Karma yoga* is not mere activity; it is activity with right intention. *Karma yoga* is defined as activity without desire for the fruits of activities.

*Karma yoga* is the most basic of the four *Yogas* mentioned in *Gita*. All people can practice *Karma yoga* since it is the simplest of all *Yogas*, *Karma yoga* has been given high regards because of its wider application in the society. All people can practice *Karma yoga*.

**Yoga in Yoga darshan:** *Yoga darshan* is a practice to get rid of unnecessary thought waves, which are obstacle in the path of true knowledge. *Yoga darshan* mentions *Chitta* as carrier of thought waves, and removal of thought wave form *Chitta* is *Yoga*. Which describes 8 limbs of *Yoga* to get the *Kevalya* (*Moksha*) which are called *Ashtanga yoga*.

**Ashtang yoga:** Eight limbs of *Yoga* which cleanse the components of *Chitta* are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahar*, *Dharna*, *Dhyaan* and *Samadhi*.

**Way to Moksha as per different Darshanas:** The most primitive source of knowledge is believed as ‘*Vedas*’ which were divided into different *Darshana*.

Most of the concept of *Darshanas* is found similar to Ayurveda. *Darshanas* focus on the knowledge of universe and *Mokshaprapiti*. *Darshanas* are dedicated to solve the ultimate problem of miseries in the life. *Darshanas* have stressed on acquisition of true knowledge as a tool to the salvation.

**Nyaya darshan:** *Nyaya darshan* discusses the different means to acquire the true knowledge. Main feature of the *Nyaya darshan* is 16 *Padarths*. Liberation is the ultimate motive of the *Nyaya darshan*, as it includes as last object in the *Prameyas*.

**Vaisheshik darshan:** *Vaisheshik darshan* mainly holds six categories. As per *Vaisheshik darshan* by getting the complete knowledge of *Shadpadartha* one can achieve the *Nihshreyasa* (salvation).

**Sankhya darshan:** *Sankhya darshan* explains *Shristi utpatti karma*. Right knowledge consists of the ability of *Purusha* to distinguish itself from *Prakriti* which ultimately leads *Purush* to the *Moksha*.

**Mimansa or Purva Mimansa:** The scope of *Mimansa* is to interpret the actions enjoined in the *Vedas*, leading to liberation. *Mimansa* suggests that liberation cannot be achieved by right knowledge alone.

**Vedant darshan - Vedant darshan** discusses beyond the worldly knowledge. According to *Vedanta darshan*, *Brahma* is everything and the only real. Every other thing is illusion. Knowledge of real *Brahma* is the only method of liberation.

**Need of Naisthiki chikitsa in present scenario:** In the present world people are very aware towards their physical fitness but they left mental, social and spiritual health neglected which is the leading cause of many burning problems in society i.e. depression, hypertension etc. Stress has become a common problem in today's hectic life. State of stress occurs when we start taking pressure on every little thing. This problem is physically debilitating as well as emotionally hurting. The person suffering from this is neither able to work properly nor is able to enjoy his life freely. Stress originates from excessive desires; when a person found himself unable to fulfill desires he started to get stressed. Hence, the *Naisthiki chikitsa* can play an important role in present scenario which will help us to get satisfied and to achieve eternal peace. (9-12)

## 5. Conclusion

Unfettered greed is compared to an addiction, like drugs, sex, food or gambling. Furthermore, as greed encourages people to only focus on what's important to them at the expense of social conventions and values it can be associated with dysfunctional patterns such as megalomania, callousness, arrogance, and unethical and immoral behavior. Greed may even lead to criminal activities that harm others. Many diseases like depression, anxiety arise due to over desires. Desire or *Updha* is the root cause of all miseries and diseases. Greedy people need to pay attention to their inner thoughts, feelings, impulses, perceptions and needs; to learn that life is not merely about acquiring and holding onto things (which are merely substitutes for what life is

all about). *Naisthiki chikitsa* helps to cop up with these desires. *Naisthiki chikitsa* is said to be *Mokshadayini* but this not only navigate the path towards the *Moksha* but also helps in maintaining the disease free body and mind. Hence one should have control over the desires to gain the supreme happiness. From the entry of the soul into the *Garbha* to the *Moksha* (salvation) Ayurveda explains every part of the life very minutely. Ayurveda gave the concept of *Naisthiki chikitsa* to achieve the eternal peace and ultimate happiness.

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## Conflict of Interest

The author declares that there is no conflict of interest regarding the publication of this article.

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