

A Review on NAISHTIKI CHIKITSA

Dr. Soumya Yalaburgi¹, Dr. Mahantesh Sajjanshetty², Dr. Chaitra Hiremath³

¹ Post Graduate Scholar, Department of Samhita and Siddhant, SVM Ayurvedic Medical and Hospital, Ilkal.

² Professor and HOD, Department of Samhita and Siddhant, SVM Ayurvedic Medical and Hospital, Ilkal.

³ Associate Professor, Department of Samhita and Siddhant, SVM Ayurvedic Medical and Hospital, Ilkal.

Abstract—Life according to Ayurveda is not only limited to body or physical symptoms (Shareerika) but also gives a comprehensive knowledge about mental (Manas), spiritual and social health (Indriya-Indriyarth-Atma). Ayurveda has unique approach to diagnosing and categorizing diseases, their wide range of treatment modalities which helps in curing broad spectrum of Diseases. Ayurveda has always emphasized the importance of treating the mental aspects for complete relief. Acharya Charak Explains “UPADHA” is one of the cause of disease, it makes person submerged in self made web of miseries which leads to cycle of Re-birth. “Naishtiki Chikitsa” helps in attaining Salvation/Moksha. Absolute eradication of miseries is called as Moksha. A Physician who practices Naishtiki Chikitsa is endowed with Brahma Satwa with help of Satya buddhi as per Acharya Charak. It provides absolute health which may be considered as Adhyatma Chikitsa.

Index Terms—Upadha, Naishtiki chikitsa, Moksha.

I. INTRODUCTION

Ayurveda has always emphasized the importance of treating the mental aspects for complete relief. Rajas

- उपधा: इच्छा, द्वेष, मोह, राग--(दुःख) प्रवृत्ति
१. अहङ्कार (Ego)
२. सङ्ग (Attachment)
३. संशय (Doubts)
४. अभिप्लव (Superiority)
५. अभ्यवपात (Selfishness)
६. विरत्याय (False concept)
७. अविशेष (Lack of ability to differentiate)

- उपधा (दुःखाश्रय)
उपधा हि परो हेतुर्दुःखदुःखाश्रयप्रदः ।
त्यागः सर्वोपधानां च सर्वदुःखव्यपोहकः ॥१५॥
कोषकारो यथा यंशुपादते वधप्रदान् [७] |

and Tamas are the Manasik Dosha among which one should aim at developing the Satwa guna as it can help to keep mind stable. Increased Rajas guna disturbs coordination of mind and body, Tamas causes negative thoughts. Naishtiki Chikitsa helps to increase good qualities of manas which is Satwa. Hence this treatment is also termed as Satwavajay Chikitsa.

Aim:

To understand the Moksha Marga termed as Naishtiki Chikitsa.

II. OBJECTIVES

1. Adopting Moksha marga through Satya buddhi, Tatwa smriti, Moksha Sadhak karma.

III. REVIEW OF LITERATURE

Literary Source: Charak Shareer Sthan 1st chapter – Kathithapurushiya Adhyaaya

Journals, Websites and other granthas.

निवृत्ति(सुख)²



उपादते तथाऽर्थेभ्यस्तृष्णामज्ञः सदाऽऽतुरः ॥१६॥

यस्त्वग्निक्ल्पानर्थाञ् जो ज्ञात्वा तेभ्यो निवर्तते ।

अनारम्भादसंयोगात्तं दुःखं नोपतिष्ठते ॥१७॥

- Upadha gives rise to Dukh which is primary cause to make individual dwell into web of Janana-Maran Chakra.
 - Desirous of materialistic world leads to anger, lust, hatred, enmity.
 - Ashtang Sangraha begins with Raagadi Roga.
- Example: ³ A silk worm produces and weaves around in silk threads which would cause death. Similarly ignorant person bound with wordly miseries provides for himself.

• नैष्टिकि चिकित्सा ⁴

युक्तिमेताम पुरस्कृत्य त्रिकाल वेदना भिषका
हन्तियुक्तम् चिकित्सा तु नैष्टिकि या विनोपाधाम ॥

- Absolute eradication of miseries.
- Elimination of Upadha is free from Roga's.
- Devoid of Raga, Dwesha, Trushna, Ichha, Moha.
- "Chikitsa which is devoid of Upadha is called as Naishtiki Chikitsa"
- It helps in relieving the pain of Past, Present and Future.
- A person keeps him out of desires and materialistic attachments.
- A wise person abstains from objects of senses, self detached from Rajas & Tamas.

१. सत्यबुद्धि

सर्व कारणवद दुख स्वं च अनित्यमेव च । न च आत्मकृतकं तद्धि तत्र च उत्पद्यते स्वता ॥

यावन्नोत्पद्यते सत्यबुद्धि ततदहं यथा । नैतन्ममेति विग्यायग्याः सर्वमतिवर्तते ॥

- Anything that cause misery, it is strange and ephemeral.
- It is not produced by Atma but one has got real feeling of its ownership until one has got real knowledge to effect.
- As soon as one knows it, person get rid of all miseries.

❖ Benefits of Satyabuddhi in Naishtiki Chikitsa:

- Eliminates psychological symptoms like kama, krodha, lobha.
- Helps to explore the knowledge of Satya, Nitya, Vishaya.
- Imparts Samyaka Gyan, Aids in attaining Moksha.

२. तत्त्वस्मृति

- तत्त्व -Darshan or Shastra responsible for Purush Utpatti
- स्मृति -अनुभव
- स्मृति कारणः ⁵
वक्षन्ते कारण्यष्टौ स्मृतिरुपजायते। निमित्त रूप ग्रहणात् सादृश्यात् सविपर्ययात् ॥
सत्वानुबन्धाद् अभ्यसाद् ज्ञान योगात् पुनः श्रुतात् सादृश्यात् श्रुत अनुभूतानं स्मरणं स्मृतिरुच्यते ॥
- Nimitta Grahana (Reaction to Caused effects)
- Roopagrahana (Perception of Similar shape and objects)
- Sadrushya (Similarity)
- Saviparyayata (Contract)
- Satwanubandha (Attention)
- Abhyasa (Repetition)
- Drushta (Visible)
- Shruta (Heard)
- Anubhuta (Experience)

४. मोक्ष – वेदना निवृत्ति

- योगोन् मोक्षे च सर्वासं वेदनामवर्तनाम्। मोक्षो निवृत्ति निःशेष योगो मोक्ष प्रवर्तकः॥
- आध्यात्म ज्ञान
- सद्वृत्त
- आचार रसायन
- योग
- सम धि, धृति, स्मृति
- वेदना निवृत्ति
- काम, क्रोध वर्जित्
- सत्सङ्ग, सेव
- ज्ञान, मेध्या, प्रज्ञा. सिद्धि
- आत्म शुद्धि
- ब्रह्मचर्य
- विज्ञे

IV. CONCLUSION

Ayurveda is regarded as the "Science of life" rather than a mere system of medicine, and the practice involves the care of the physical, mental and spiritual health of human beings. The norms of Ayurveda are based on Hitaayu and Sukhaayu. Naishtiki Chikitsa provides absolute health which may be considered Adhyatma chikitsa. A new approach to explore three-dimensional health education in preventive, promotive, and health has been done and there is a role

of Adhyatma jnana in strata of preventive health in the form of Sadvritta, promotive in the form of Achara Rasayana, Yoga absolute through Moksha marga via Naishtiki chikitsa. The definitive healing method for all pains is Naishtiki (removal of pains by the deletion of greed or grasping). This can be achieved through various simple lifestyle modalities which we can inculcate in our day-to-day life.

REFERENCES

- [1] Vd. Yadavji Trikamji Acharya, editor. Charaka Samhitha by Agnivesha with Ayurveda Deepika Teeka of Chakrapanidutta, edited by Published by Chaukhambha surabharati prakashan, Varanasi; 2019, Sutra Sthana, 1st chapter, Shloka no:15, Page no:6.
- [2] A REVIEW ON NAISHTIKI CHIKITSA Aarathi Hariharan1 , K Venkat Sivudu2 , Pallavi G3 , V Gopalakrishnaiah4 1 Post Graduate Scholar, 2Associate Professor & HOD, 3Associate Professors, 4 Senior Lecturer, Department of PG Studies in Ayurveda Samhita & Siddhanta, Sri Venkateswara Ayurveda Medical College, Tirupati, Andhra Pradesh.
- [3] Vd. Yadavji Trikamji Acharya, editor. Charaka Samhitha by Agnivesha with Ayurveda Deepika Teeka of Chakrapanidutta, Published by Chaukhambha surabharati prakashan, Varanasi; 2019, Sharirasthana Chapter no:1, verse no:95-96, page no:296
- [4] Vd. Yadavji Trikamji Acharya, editor. Charaka Samhitha by Agnivesha with Ayurveda Deepika Teeka of Chakrapanidutta, Published by Chaukhambha surabharati prakashan, Varanasi; 2019, Sharirasthana, Chapter no:1, verse no: 94, page no: 296
- [5] Vd. Yadavji Trikamji Acharya, editor. Charaka Samhitha by Agnivesha with Ayurveda Deepika Teeka of Chakrapanidutta, Published by Chaukhambha surabharati prakashan, Varanasi; 2019, Sharirasthana, Chapter no:1, Chakrapani Commentry, verse no:94, page no:296