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***Naishthiki Chikitsa* in Ayurveda- Ideal Way to Achieve Ultimate Happiness in Life**

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Abstract: There are various treatment modalities described in *Ayurveda*. *Ayurveda* has relatively convergent approach for diagnosing and categorising the diseases. *Tridosha* (*vaayu*, *pitta* and *kapha*) are (considered) mostly responsible for developing almost all the diseases. These diseases are managed holistically by implementing measures like *nidana parivarjana* (removing the cause or causative agent/ behaviour), co-prescription of *pathya* and *apathya* (to consume or not to consume or to do or not to a particular thing/ activity) along with *aushadhi* (drugs and formulations). Together, this helps in better and faster recovery from the illness. *Santarpana-apatarpana*, *shamana-shodhana* and other forms or methods of treatment are adopted on case to base basis and depending on the nature of illness. Majority of these modalities can be classified under *trividha chikitsa* comprising *daivavyapashraya*, *yuktivyapashraya* and *satvavajaya chikitsa*. Even though these *laukika chikitsa* modalities are effective, they cannot ensure that a person being treated will remain healthy and happy, forever, in true sense. Among innumerable causes for disease, *Acharya Charaka* has emphasized on 'the desire' as the root cause for all miseries (desires blended with greed). Sacrifice of all the desires is the (only) remedy. This is because consistent/ constant indulgence in unhealthy practices causes *dukha* leads to *dukha* (diseases) and consistent/ constant indulgence in healthy practices causing *sukha* leads to health. The *chikitsa* advised for this is known as *Naishthiki Chikitsa*.

Keywords: *Trividha Chikitsa*, *Naishthiki Chikitsa*, *Upadha*, *Moksha*, *Upaplava*, *Pradnyaparadha*

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Introduction:

Health is the best source of virtue, wealth, gratification and emancipation; while diseases are destroyers of this (source), welfare and life itself. [1] *Acharya Charaka* has mentioned *Moksha* as one of the tasks a human being has to achieve. Other three tasks (*dharma*, *artha* and *kama*) also can be performed and be fulfilled only if one stays healthy. Among these, to attain a *moksha* is the ultimate purpose. If the body (and mind) is diseased, this cannot be achieved.

Asatmyendriyarthasamyoga (unwholesome union) of the sense organs with their objects, *pradnyaparadha* (intellectual defect) and *parinama* (seasonal effects) along with three types (*atiyoga*, *ayoga* and *mithyayoga*) are the three causes of diseases. [2] These three have been mentioned as a cause for the diseases in the classics (*samhitas*). According to *Acharya Sushruta*, *uttama chikitsa* (the best treatment) is the *chikitsa* which cures the disease for which it is being administered, and at the same time, it does not cause (the development of) another disease. [3] *Acharya Charaka* has explained the concept of *naishthiki chikitsa*. This *naishthiki chikitsa* is mentioned separately and is not categorised under any of the *trividha chikitsa* already mentioned. This means that the methodology of this *chikitsa* must be altogether different from *trividha chikitsa*. *Acharya Charaka* has prescribed this *chikitsa* for *dukhanivritti*. He has considered desires having the component of greed (*upadha*) as root cause for all the diseases. [4] If we don't want to suffer, sacrifice of *upadha* is the

solution, as the absolute eradication of miseries is obtained by the elimination of desires. Liberation from the miseries is called as *nishtha*. It is a form of salvation-*moksha*. Thus, *Naishthiki Chikitsa* is the means of attaining salvation. In order to understand this, the applied aspect of knowledge of *purusha* (man/ individual) - an epitome or miniature of the *loka* (universe) is essential to realize that the Atman, or the self, alone is responsible for bliss and sorrow, and no one else.

Methods:

To understand *naishthiki chikitsa*- its basis, rationale and importance, relevant chapters of *Charaka Samhita* and other classics have been studied. How the *Atma* is the only consciousness and also the cause of consciousness (when in conjunction with the mind, objects of senses and sense organs) [5] was also studied. It is known that the physician treats the diseases pertaining to the past, present and future. The treatment that is devoid of desires (*upadha*) is called as complete treatment or supreme treatment (*naishthiki chikitsa*). [6] This also has been termed as *mokshada* (that which gives *moksha*). Concept of *lokapurusha-samyasiddhanta*, challenges associated with desire and achieving their fulfilment have also been studied.

Results

Desires move us to action, give us urges, incline us to joy at their satisfaction, and incline us to sorrow at their frustration. [7] Not all desires lead to happiness. Desires can and do result in pain and frustration. However, according to the ancient tradition, attachment to the desire, and not desire

itself, is the underlying cause of practically all of our pain and suffering. [8] Addiction is an age-old problem with desire pitted against self-control and will-power. In modern day substances (including food) and experiences (e.g. social media, internet gaming) are being increasingly engineered to get individuals 'hooked'. [9] Naturalistic work on desire has focused on distinguishing which of these phenomena is part of the nature of desire, and which are merely normal consequences of desiring. Three main answers have been proposed. The first holds that the central necessary fact about desires is that they lead to action. The second makes pleasure the essence of desire, and the third holds that the central necessary fact about desires is that they open us to reward-based learning. [10] Importantly, awareness and mindfulness in particular may be paramount to unlocking the power of reward-based learning to change addictive habit patterns. [11] 'The root cause of the universe and all *upaplava* (beginning of miseries) is *pravritti* (action/attachment). *Nivritti* (inaction/detachment from worldly affairs) leads to its destruction (of all miseries). It is the attachment which is the cause of miseries and detachment is a way to bliss. This is the ultimate and the only truth and the realization of this fact is pure knowledge. [12] 'When one reaches the stage of salvation, there is detachment of *sharira*, *manas*, *indriya* and *atma*. *Moksha* is an absolute detachment of all contacts by virtue of absence of *rajas* and *tama* in the mind and extermination of effects of potent past actions/deeds. [13]

Acharya Charka gives us a scheme of life in which he traces the springs of all our actions on the three fundamental motives or the biological instincts of [14]

- Preservation of life

- Worldly desires for acquiring riches for enjoyment
- Worldly aspiration of self-realization

His is a scheme of a well-balanced life which is guided by the harmonious play of these three fundamental desires and directed by perfect wisdom and unerring judgement. At the same time, he says that it is the phenomenal self (*bhutatmana* or *samyogapurusha*) that feels pleasure and pain. [15] It is the duty of a physician to remove and (help the patient to remove) all physical (and mental) sufferings produced by diseases. The definitive healing method for all pain is *naishthiki* (removal of pain by the deletion of greed or grasping). With the cessation of all actions (*anarambha*), and dissociation from sense objects, there is no more fear of being affected with sorrows.

Acharya Charaka, while explaining *lokapurusha-samyak siddhanta* (principle) has explained that there are *hetu*- the cause of manifestation, *utpatti*- germination or birth, *vriddhi*- growth, *upaplava*- advent of miseries and departure of soul, cessation of vital breath, disruption, dissolution of the six constituents and the reverting to the primordial state, for both for *purusha* (man-individual) and *loka* (universe). Attachment leads to miseries and detachment to bliss. Realization of this fact is truth (pure knowledge). Imparting this knowledge is the purpose of describing this principle. Disinclination/ detachment from worldly affairs is *apavarga* (salvation). It is the *para* (the supreme), *prashanta* (the serene), *akshara* (the immutable), the

Brahmana (the super-consciousness), and the *moksha* (emancipation).^[16]

Materialistic activities are always mixed with three kinds of miserable conditions: *adhyatmika*, *adhidaivika* and *adhibautika*. Therefore, even if one achieves some success by performing such activities, what is the benefit of this success? One is still subjected to birth, death, old age, disease and the reactions of his fruitive activities. Therefore, a sane and sensible man never desires to work hard under the conditions of threefold misery, only to die in disappointment.^[17]

Discussion:

Desire and achieving their fulfilment have their challenges.^[18] There is a challenge of what you want, which for some of us is less than clear. There is a challenge of trying to decipher whether or not what you want is really in your best interest. What you want is really coming from your “higher self” or from a less desirable place. Challenge to get what you want. Above all, there is issue of how to live with the expectations or attachments that invariably accompany our desires and which the ancient tradition makes clear are the root of our major suffering.^[19] We observe that *sukha* and *dukha* give rise to longing and hatred (for subjects and objects) respectively. This very form of desire (longing and hatred) is *upadha*. This *upadha* in turn causes happiness and sorrow. If we want to live free from all the problems in life, it is advised to give up this *upadha* forever.

If one recognizes himself as extended across the entire cosmos and vice versa (i.e., identifies his true Self with the *Brahman*), he

is said to possess transcendental and worldly vision and his serenity of mind based on this wisdom never fades away. When a person realizes the presence of everything in all situations, he becomes one with *Brahman*, the pure. He no longer has any connection with the forces of attachment, which is the cause of misery.^[20]

Conclusion:

Apart from *vedic* literature and texts like *Patanjali Yogasutra*, from *Charaka Samhita* also, the fact that no happiness or misery can be caused without the soul, the sense organs, mind, intellect and objects of sense organs. The absolute eradication of sensation can only be attained through *moksha*. Modern medical science studies anatomy and functioning of the human mind in isolation. There is no emphasis on the connect or linkage with the universe. Such linkage (*loka-purush samya*) is the basis to ensure that life is disease free, fruitful and long. Philosophical and holistic approach toward life helps us to understand a life with connection to the source (consciousness), control of senses and conduciveness to the seasons. This can be attained and refined by practicing yoga. The *pradnyaparadha* plays an important role in controlling and regulating the senses and mind (as well). These variables can be very powerful means to check at which level the derangement or deviation has taken place (*dhi*, *dhriti* and *smriti vibramsha*) and what is the nature of proximity between the cause and effect.

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