



A REVIEW OF DASHVIDH PAAPKARMA

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ABSTRACT

Ayurveda is not only medical practice but a science of life. In Ayurveda scriptures, along with getting rid of diseases, this subject has also been described many times to prevent the occurrence of diseases. Besides the above topics, Ayurveda describes civilised society, positive thoughts, good values, etc. Acharya Vagbhata, in the second chapter of the Sutrasthana in the Ashtanga Hridaya, describes the actions that are not done or abandoned by body, speech, and mind; their number is ten. These are called Dashavidha sinful.

These tenfold sinful acts are 1. Himsa (violence), 2. Steya (stealing), 3. Anyathakama (adultery), 4. Paishunya (Backbiting), 5. Parusha vachana, 6. Anrut vachana (Lying talk), 7. Sambhinna Aalapa (Double talk), 8. Vyapada (Malicious intent), 9. Abhidya, and 10. Drukviparyaya. These are categorised into three groups: Kaayika (Physical), Vaachika (Vocal), and Maanasika (Psychological).

Keywords: Sinful deeds, Ayurveda, Health.

INTRODUCTION

The efforts made to do any work are called karma.[1]
The result of every action is received. In spiritual

texts, karma is divided into two parts: 1. Sinful deeds and 2. virtuous deeds.

The actions that follow the scriptures and whose results are auspicious.

These are called virtuous deeds; on the contrary, lesser deeds are called sinful deeds. By abandoning these ten types of sinful deeds, not only the welfare of this body but the welfare of the whole society, or it can be said that the whole world is assured.

Awareness about the actions mentioned in these is necessary in the present context.

Table 1: Categories of Ten Sins[2]

Kaayika (Physical)	Vaachika (Vocal)	Maanasika (Psychological)
Himsa	Paishunya	Vyapada
Steya	Parushavachana	Abhidya
Anyathakama	Anrutvachana	Drukviparyaya
	Sambhinna Aalapa	

1)HIMSA (violence) - The tendency to kill and physically torture living beings, ambush, kill, murder, destruction, cause any harm to someone, cause harm or damage someone, violence, the act of killing or causing pain, the act of killing or torturing, uprooting, killing etc. such Tantric practices which cause harm to others, killing a living being or causing any kind of pain to it, which is considered a sin in almost all religions.

WHO's definition of violence?

“The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either result in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation.”

2)Steya (stealing) - To take the property of another wrongfully and especially as a habitual or regular practice or to come or go secretly, unobtrusively, gradually, or unexpectedly.^[3]

3)Anyathakama (adultery) - voluntary sexual intercourse between a married person and someone other than that person's current spouse or partner or unlawful sex activity.

4)Paishunya(Backbiting) - unpleas-
- ant and unkind words about someone
- who is not there^[4]

Due to these, man becomes physically and mentally ill, and the level of humanity also goes down.

MATERIALS AND METHODS

Classical texts of Ayurveda Charaka Samhita, Sushrut Samhita, Ashtanga Sangrah and Ashtanga Hridaya were explored for reference and understanding. These references were compiled, analysed, and discussed for in-depth knowledge of Sinful deeds.

5)Parusha vachana - Abusive or harsh speech.^[5]
Harsh speech only brings negative results.

6)Anrut vachana (Lying talk)^[6] - Marked by or containing untrue statements: false

7)Sambhinna Aalapa (Double talk) - language that appears to be earnest and meaningful but is a mixture of sense and nonsense or inflated, involved, and often deliberately ambiguous language.

8)Vyapada (Malicious intent) - To think I'll of someone, kill, ruin, destroy.

9) Abhidhya - Desire for another's goods or property.^[7] Desire for someone else's possessions. Desire, Wish, Greed.

10) Drukviparyaya – Not following the instructions of the scriptures, Misconception, Atheist, etc.^[8]

DISCUSSION

These ten sinful deeds have been described in Ash-tanga Hridaya. These deeds are to be abandoned by body, speech and mind.^[9]

KAAYIKA - If your body causes pain to anyone, then it comes under the category of physical sin. It is a physical sin to hurt any living creature. The harm caused by Kayika's sin can be physical, psychological, or both.

VAACHIKA - If we want to grow closer to Right Speech, we can cultivate patience. Patience is the

ideal antidote to harmful speech of any kind. Patience teaches us to absorb criticism instead of lashing out. We learn to tolerate blame and hear different perspectives. And when we're patient, we breathe and think before we respond, which is always a better idea. When we're patient enough to choose our words, the words we choose will more likely be wise and kind.

MANASIKA - Any wrong thoughts that come to mind fall under mental sin. Even if you do not execute the sin that has arisen in your mind, you become a part of sin by the mere thought of it. Therefore, avoid bringing such thoughts into your mind so that you do not become a part of mental sin. Yoga and meditation should be done to control the mind so that only pure thoughts grow in the mind.

In the current scenario, crime is happening all over the world; people are depressed, getting involved in immoral activities, being mentally disturbed, etc.

The reason for all this lies in these ten sinful deeds. According to Ayurveda, Prajnaparadha is also considered the leading cause of diseases. All these sinful acts are also born out of crimes against wisdom. Therefore, their effect falls directly on mental disorders. Apart from this, they also indirectly affect physical disorders because mental disorders turn into physical disorders after some time.

CONCLUSION

The human mind has mysterious powers. Its development is unlimited. It is up to us to develop or degrade our mind. The philosophy of Ayurveda stresses the importance of utilising the mind.

Ayurveda is a science that thinks about the welfare of both this world and the other world. Therefore, it has instructed us to balance Dharma, Artha and Kama in every sphere of life. The path to attain the ultimate goal of salvation has also been preached. One may get temporary worldly happiness by committing sin-

ful deeds, but that spiritual happiness is not the aim of Ayurveda.

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