A Literary Review of Paapkarm / Sinful Deeds with Special Reference to Ayurveda

Smita Dhurde1*, Yogita Shrotriya2, Sujata Jadhav3

1. Dept. of Samhita Siddhant, C.S.M.S.S Ayurved College, Kanchanwadi, Aurangabad, Maharashtra, India.
2. Dept. of Kriya Sharir, C.S.M.S.S Ayurved College, Kanchanwadi, Aurangabad, Maharashtra, India.

*Corresponding Author: smitaswar6@gmail.com

Abstract: Immoral acts conducted by humans are considered to be Paapkarma / Sinful deeds. Pradhnyaparadh causes Paapkarma. Paapkarma is said to be an Adrushtahetu for various disorders. If human beings conduct is unrighteous, it affects the environment. This leads to seasonal disturbances which causes the deformation of medicine, water and air, and causes various diseases. It spreads negativity in the environment which has a harmful impact on human body. This is an example of ‘Lok Purush Samya Siddhant’. Paapkarma or sinful deeds lead to reduction of immunity, increase in diseases and shortening of average life expectancy. To avoid this, it is necessary to understand Paapkarma which is described in Ayurveda. Satvavajayachikitsa is the main chikitsa to prevent Paapkarma as well as to cure diseases occurred by it. This article provides information and solution about Paapkarma.

Keywords: Paapkarma, Pradhnyaparadh, Satvavajayachikitsa.

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Introduction

According to Acharya Sushrut, a person is called a healthy person or Swastha in whom doshas must be in equilibrium, Agni must be in a balanced state, Dhatu-Malamust work in a normal state, the Indriya (sensory and motor organs), mind and Atma must be in a pleasant state [1] It is essential to protect health for staying healthy which is the first purpose of Ayurveda. There are many measures described in Ayurveda for the protection of health as well as to cure the diseases when they occurred.

For Example

• To follow Dincharya (Daily regimen)
• To follow Rutucharya (Seasonal Regimen)
• To follow Achar Rasayan
• To follow Rasayanchikitsa
• To follow Sadvrutta
• To follow Aahar vidhi vidhan

Panchakarma chikitsa (Yuktivavyapashraychikitsa)
Daivavyapashraychikitsa etc.

While describing the Dincharya, AcharyaVaghbata has mentioned the Paapkarma (ImmoralActs or sinful deeds) occurred by the body, speech and mind. These Paapkarma are troublesome. Therefore, it is said that they should be renounced from body, speech and mind [2]. Actions that are against Dharma are called Adharma. Dharma produces virtue and Adharma produces sins. Both are related to body, speech and mind [3].
Undesirable deeds cause Paapkarma. Therefore, intellect and thoughts are also corrupted. As a result, bad deeds and various ailments also arise. While mentioning Dharianiya Vega, Acharya Charak says that, one desires of his well-being during his lifetime and after should suppress urges relating to rashness and evil deeds mentally, orally and physically [4].

The threefold alternative of Karma (i.e. Ayog, Atiyog and mithiyog) is called Pradhnyaparadh (Intellectual error) [5]. Dashvidha Paapkarma described by Acharya Vagbhata and wrong utilisation with regards to body, mind and speech (i.e. Mithiyog of body, mind and speech) described by Acharya Charak seems to be similar. At present, the entire world is living under the threat of Covid-19 pandemic. This situation is emerging and spreading due to Pradhnyaparadh.

To eradicate it, one has to follow the code of conduct along with medical plans mentioned in Ayurveda. Pradhnyaparadh is the root cause of sharirik, manasik and agantujdisorders. Therefore, it is necessary to study Pradhnyaparadh, Paapkarma and the line of treatment for diseases occurred due to them.

**Aim**

To review Paapkarma from Ayurvedic samhitas.

**Material and Methods**

- Charak, Sushrut and Vagbhat Samhitas have been reviewed.
- Online references have been reviewed.

**Review of Literature**

**Review of Paap/Paapkarma**

**Etymology (Nirukti)**

पातिरक्षतिअस्मातादत्मानमिति (इत्यमः)

Sin is what we want to protect ourselves from. Paapakarma means behaviour that produces evil karma, action that results in misery, conduct that is harmful to the individual and society. Misconduct, iniquity means Paapkarma (sinful deeds). The Karma that degrades spiritual and social values as well as destroys economic and natural resources is Paap/ sinful Karma.

A person who commits in is called a Sinner or a criminal. Just as it is also a sin to do irresponsible deeds, it is also a sin not to do obligatory deeds [6].

**Synonyms (Paryaya)**

- पड़कम्, पाप्मा,किलिवषम्, कलुषम्, दुष्कृतम् (इत्यमः)
- गापकम्, पापकम्, शल्यम् (शदवर्तनावली)

Acharya Vagbhata has described ten Paapkarma.

**Hिन्सास्त्रया यथाकालैव पैठ्यन्यं परमान्त्रेवते|| सम्भिन्निनाल्यं व्यापदां भक्तिवत्त्यम्यम् पाप्म्प्रेरिता दशधा निविद्ययाम्|| पाप्मं कर्मो दशधा कायावशयनसैस्तथ्येते|| A.H.s.a.2| 21,22 ; A.S.s.a.3/54

Hinsa, Steya, Anyathakama, Paishunya, Parush, Anrut, Sambhinnalap, Vyapad, Abhidhya and Drukviparyay are the ten Paapkarma. One should avoid these physically, orally and mentally. Acharya Arundatta in his ‘Sarvanga Sundara’ commentary mentioned that, out of ten Paapakarma Hinsa, Steya and Anyathakama are Kayik Paapkarma (physical sinful deeds) Paishunya, Parush, Anrut, Sambhinnalap are Vachik Paapkarma (sinful deeds by speech), Vyapad, Abhidhya and Drukviparya are Manasik Paapkarma (sinful deeds by mind) [7]. Acharya Gangadhar Roy in his ‘Jalpakalpataru’ commentary also mentioned Vachik, Kayik and Manasik Paapkarma [8].

References of Paapkarma are also found in some ancient texts.

- कायेनिति विद्यं कायावशयं चित्तचित्तविद्यम्|
- मनस्तिविद्येवदशकम् यथायत्वैः|| येपापमूत्तिकुत्सनिवृत्तिकामवेदुद्दिः||
- तेतपन्नित्तित्तिमहत्तितान्तिशरीरस्माणम्||

E. g., in Mahabharat Explanation about Dashvidha Paapkarma is stated [9].

**Hinsa**

It means violence, causing injury to others, killing, hurting or torturing animals, and human beings against the law, hurting others through body, speech and mind.

**Steya**

It means stealing, robbing, taking or abducting another’s substances.
Anyathakam
It means unlawful sex activity. Desire of perceiving objects of senses by improper way is also anyathakam.

Paishunyavachan
It means to slander another person or to say bad things about another person.

Parushavachan
It means to speak harsh or unpleasant word.

Anrut vachan
Lying is anrut Vachan.

Sambhinnalap
It means irrelevant, inadequate speech or speaking at improper time.

Vyapad
Thinking of someone's evil is Vyapad.

Abhidhya
It means not tolerating the good things of others or wishing to grab money etc. of others.

Dhrukviparyay
It means non-belief in the Aptavakya or non-belief in principles stated in the treaties.

Table 1: Meaning of all Paapakarma by some commentators

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Name of paap karna</th>
<th>Arundatta</th>
<th>Hemadri</th>
<th>Indu</th>
<th>Chakrapani</th>
<th>Dalhan</th>
<th>Gangadhar rai</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>paishunyavachan</td>
<td>पैशुंयंप्राणयुघात</td>
<td>पैशुंयंप्राणयुघात</td>
<td>पैशुंयंप्राणयुघात</td>
<td>पैशुंयंप्राणयुघात</td>
<td>पैशुंयंप्राणयुघात</td>
<td>पैशुंयंप्राणयुघात</td>
</tr>
<tr>
<td>8</td>
<td>vyapad</td>
<td>व्यायादिःप्राणयुघात</td>
<td>व्यायादिःप्राणयुघात</td>
<td>व्यायादिःप्राणयुघात</td>
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<td>--</td>
<td>--</td>
</tr>
<tr>
<td>9</td>
<td>abhidha</td>
<td>अभिद्विसत्यिचनं</td>
<td>अभिद्विसत्यिचनं</td>
<td>अभिद्विसत्यिचनं</td>
<td>अभिद्विसत्यिचनं</td>
<td>परस्परविचयस्य</td>
<td>ईश्वरसानम</td>
</tr>
</tbody>
</table>
Review of Dharaniya Vega (Suppressible Urges)

Acharya Charak has described Dharaniya Vega in SutrasathanaAdhyay 7/26. One desirous of his wellbeing during his lifetime and after, should suppress urges relating to rashness and evil deeds mentally, orally and physically.

Manasik Dharaniya Vega (Suppressible Urges Related to Mind)

A wise person should refrain from satisfying the urges relating to greed, grief, fear, vanity, shamelessness, jealousy, too much of attachment and malice [32].

Vachik Dharaniya Vega (Suppressible Urges Related to Speech)

One should also refrain from letting loose the urges of speaking extremely harsh words, back-biting, lying and use of untimely words [33].

Kayik Dharniya Vega (Suppressible Urges Related to Body)

Violence to others whatsoever, urges related to such physical actions including adultery, theft and persecution are to be restrained [34]. The physical restraint prescribed in the present verse also includes such careless insulting acts like stretching the legs before superiors, etc [35]. Acharya Vagbhata has stated Dharniyavega in Sutrasthan Adhyay 4. For the wellbeing and happiness in both the worlds (Ihalok- in this life and paraloka-life in the other world) one should always control the senses (mind and the five sense organs) and also should suppress the urges like greed, jealousy, hatred, envy, anger etc [36].

Review of Karma

Vocal, mental and physical action is the Karma. Acharya Charak has described excessive utilisation (Atiyog), non-utilisation (Ayog) and wrong utilisation (Mithyayog) of Karma [37]. Suppression of natural urges, their artificial manifestation, unbalanced slipping, falling and posture, excessive itching etc. of the body, bodily assault, excessive massage, excessive holding of breath and exposing oneself to excessive torture are the examples of wrong utilisation of the body [37]. Examples of wrong utilisation of the body with regard to speech are back-biting, lying, useless quarrels, unpleasant utterance, irrelevant unfavourable talks and harsh talk [37].

Wrong utilisation relating to mind are fear, anxiety, anger, greed, confusion, vanity, envy and misconceptions [37]. Apart from the non-utilisation and excessive utilisation of speech, mind and body, such as their actions which are not conductive to the maintenance of good health in this life nor even to happiness in the life beyond are all to be treated as cases of wrong utilisation. This shows those sinful deeds/Paapkarma are also the causes of diseases. Such sinful deeds are products of wrong utilisation of speech, mind and body and are in their turn causes of diseases [38].

Such wretched human beings, who are of sinful conduct, speech and mind, back-biters, who are quarrelsome by nature, those who indulge in sarcastic remarks about others, the greedy, those who envy the prosperity of others, the cruel, those who indulge in defaming others, the fickle minded, those who serve the enemy, those devoid of compassion and those who do not follow the virtuous course of life are to be boycotted [39]. The virtuous one, who is free from all vices relating to mind, speech and physical actions, is indeed happy and he alone enjoys the fruits of virtue, wealth and desire [40].
Review of Pradhnyaparadh: (Intelectual Error)

The unwholesome action performed by one whose intellect, restraint and memory are deranged is known as Pradhnyaparad. It vitiates all the doshasSharirik as well as Manasik [41]. Three fold actions i.e. relating to speech, mind and body further divided into three categories in the form of non-utilisation, excessive utilisation and wrong utilisation constitute intellectual errors. (Pradhnyaparad).

Forcible stimulation of natural urges and suppression of manifested ones, exhibition of undue strength, over indulgence in sexual act, negligence of the time of treatment, initiation of action in improper time (i.e. non-utilisation, excessive utilisation and impaired utilisation of therapies), loss of modesty and good conduct, disrespect for respectable ones, enjoyment of harmful objects, resorting to the factors which are responsible for the causation of Madness, moments without any regard for temporal or local propriety, friendship with persons of bad actions, avoidance of the healthy activities (described in su.10/19-28), malice, vanity, fear anger, greed, ignorance, intoxication and be wilful or ill mend actions arising out of any of them or other physical evil acts arising out of rajas and tamas constitute intellectual blasphemy/error leading to the causation of various ailments [42].

Intellectual pseudo-conception and improper conduct represent intellectual blasphemy / error. All this falls under the purview of the mind [43].

The sense faculties (Indriya) are capable of perceiving their respective objects (Arth) only when they are motivated by the mind [44].

Principle of Psycho Pathogenesis

The sense faculties get vitiated due to the excessive utilisation, non-utilisation, and wrong utilisation of their respective objects. The vitiated sense faculties, in their turn also vitiate the mind. However, they come to normalcy if the objects are properly utilised and then the perception of various objects are properly regulated [45]. Thinking constitutes the object of the mind. So, the proper utilisation or excessive, on and wrong utilisation of mind or mental faculty is responsible for normal or abnormal mental conditions respectively [46].

It is essential to have a healthy mind for a healthy and happy life. For that Sharirik and Manasik both doshas should be in balanced state. Balanced manasik doshas means backing of raja and tama and increase of satvaguna. In short vitiation of Manasdosha causes Kama, Krodh, Lobha, Irsha etc. which result into Paapkarma.

Review of Disorders Caused By Non-Suppression of Dharniya Vega/Paapkarma

In Charak Samhita, Acharya Charak described Kayik, Vachik and Manasikdharniya Vega. He didn’t describe all effects caused by non-suppression of dharniya Vega in detail. After referring the Samhita, it is observed that Dharniya Vega is the hetus for various disorders.

Table 2: Showing Dharniya Vega and disorders caused by non-suppression of Dharniya Vega/ Paapkarma

<table>
<thead>
<tr>
<th>S. n</th>
<th>Dharniya Vega</th>
<th>Disorders caused by non-suppression of Dharniya Vega/ Paapkarma</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bhaya (Fear)</td>
<td>Raktadushti,Udakvahsrotodushti, [47],pittajvika,Swedovahsrotodushti [48],Vatavyadhi, Unmad, [49] Apsmar, Hrudro, Klaibya, Trushna, Pandu, Shukra&amp;Ojakshay [50],VatajChhardi, [51]Urustambha,Arochak,Atisar [52], etc.</td>
</tr>
<tr>
<td>2</td>
<td>Chinta (Anxiety)</td>
<td>Rasvahsrotodushti [53],Klaibya, Hrudro, Vatavyadhi, Pandu, [54]Stanyarog [55],Ojakshayetc.</td>
</tr>
<tr>
<td>4</td>
<td>Shok (Grief)</td>
<td>Raktadushti,Swedovahsrotodushti, vaataj and pittajvika, VatajGulma [59],Apsmar,Vatavyadhi,Trushna,Pandu,VatajChhardi,Shukra-Ojakshay,Arochak, Karsha,VatayPrameh, VatajJwar [60],Trushna,Atisar,Mudhagarbha [61], Tandra [62],etc.</td>
</tr>
<tr>
<td>5</td>
<td>Lobha (Greed)</td>
<td>Raktadushti,Mansasheithiya,Shukra-Ojakshay,Arochak,Unmad, Apsmar [63], Aampradoshak [64], tridoshvajjika [65], etc.</td>
</tr>
<tr>
<td>6</td>
<td>Irsha (Jealousy)</td>
<td>Vajjika,Shukra-Ojakshay, Atisar,Klaibya [66],etc.</td>
</tr>
<tr>
<td>7</td>
<td>Maan (Vanity)</td>
<td>Klaibya,vaat- pittajvikaar</td>
</tr>
<tr>
<td>8</td>
<td>Dvesha (Hatred)</td>
<td>DwishtharthajChhardi [67],vajjikaarak</td>
</tr>
</tbody>
</table>

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Review of Paapkarma Chikitsa

Pradhnyaparadh is the main cause of Paapkarma/ Sinful deeds. The actions created by the pradhnyaparadh aggravate the shaririktridoshas as well as Manasik raja and tamadosha to create sharirikandmanasikvyadhdhies respectively.

Preventive and Curative Measures for the Paapkarma are as Follows

Nidan Parivarjan (Avoidance of Causative Factors)

Paapkarma should be avoided by body, speech and mind. It means pradhnyaparadh should be avoided. For that one should follow the principles mentioned in the texts regarding Dincharya, Rutucharya, Aahar-Vihari, Aacher rasayan, Sadvritta, Yoga, Satavavajay chikitsa, Daivavyapashraychikitsa, Dharniya vega.

These also help to prevent from Paapkarma and to cure the diseases occurred due to them. Mental disorders occurred if one become a victim of impulses like greed, grief, fear, anger, jealousy etc. To prevent and to protect mental health one has to follow the above principles regarding Dincharya etc.

To Follow Sadvrutta

Sad means ‘good’ and Vritta means ‘behaviour’ or ‘conduct’. Sadvrutta means good behaviour or code of right behaviour. Sadvrutta mentioned in Ayurveda classical texts highlights the importance of socio-cultural factors in the maintenance of mental and social health [78].

To maintain health and to prevent disease one should follow Sadvrutta. Asmatmendriyarthasanyog and Pradhnyaparadh cause various physical and mental diseases and also some sinful deeds.

To avoid these, in classical texts Sadvrutta is mentioned. In Charak Samhita Sutrasthana Adhyaya 8 Acharya Charak stated many types of Sadvrutta e.g. sharririk, mansik, Samajik, Dharmik, vyavaharik Sadvруттaaetc. Sushruthacharya explained Sadvrutta in

chikitsa sthanaadhyayay24. In Dincharya adhyay of sutrasthan, Acharya Vagbhata described Sadvrutta. All the activities of the human beings are meant for happiness only. Such happiness will not be happened without Dharma i.e. right conduct. Therefore, one must always pursue right conduct [79].

To Follow Achar Rasayana

Achar means the ethical and moral activities described in Shastra. Achar Rasayan is the means to acquire rasayan effect through social and personal conducts [80]. It provides excellent mental, physical, social and spiritual health without having any medicine. Acharya Charak has mentioned it in Chikitsa Sthana adhyay1.

To Follow Satavavajayachikitsa

The word ‘Satva’ refers to Mana i.e. mind and ‘Avajay’refers to conquering or win over [54] Hence Satavavajay means to have control over the mind and thus abstaining from things that are not good for the health. Satavavajaychikitsa not only prevents the impairments of Dheer, Dhruti and Smruti but also brings them back to the normal state, playing a significant role in the maintenance of harmonious state between these three factors ultimately leading to happy, healthy state of individual [81].

Satavavajaychikitsa specially described by Acharya Charak for the Manas Vikar. The best approaches to achieve the goal of satavavajayis by developing the Jnana, Vigyana, Dhaarya, Smruti and Samadhi (meditation) Acharya Charak and Vagbhata stated that manasikdoshacan be reconciled only by taking recourse to spiritual and scriptural knowledge, patience, memory and meditation [82-83].

Satavavajaychikitsa (psychotherapy) is aimed at regaining the normal mental activity by conducting practice of Yama, Niyam, Asan and Pranayam. These remedies ensure free circulation of PranVayu (oxygen) throughout the body resulting in removal of
blockage of channels of circulation linked to mind [84].

**Yuktivyapashraychikitsa**

If physical ailments occur by sinful deeds, then Yuiktivyapashraychikitsa should do accordingly. Shirodharas, shirobasti help to lower down stress and strain of the person.

**Daivavyapashraychikitsa**

Prayachitta is a part of Daivavyapashraychikitsa. It means cleansing of thoughts through chanting of divine mantras, fasting, and manidharan etc. Daivavyapashraya methods create confidence and remove the fear and negative thoughts. It works at the level of mind and thereby influences the body [85].

**Yogabhyas**

Happiness and miseries are felt due to the contact of soul, the sense organs, mind and object of senses. Both these types of sensations disappear when the mind is concentrated and contained in the soul and the supernatural power in the mind and the body is attained. This state is known as Yoga [86]. Those who are practicing yoga, attained eight supernatural powers (entering others body, thought reading, doing things at will, supernatural vision, supernatural audition, miraculous memory, uncommon brilliance and invisibility when so desired).

All these are achieved through the purity of the mind that means free from rajas and tamas [87]. According to Patanjali yoga Sutra, yoga is the restraint of the mind. To remain free from physical and mental ailments one should follow Ashtang yoga i.e., Yam, Niyam, Asan, Pranayam, Pratyahar, Dharna, Dhyana and Samadhi described in Patanjali yoga Sutra.

**Discussion**

**Hinsa**

Physical, verbal and mental misconduct is Hinsa(violence). According to Acharya Arundattahinsa comes under Kayikpaapkarmaphysical sinful deeds). There are different types of violence. It can include bullying, child maltreatment, community violence, domestic violence, sexual violence, psychological violence etc. To hurt someone verbally is also violence and to have bad thoughts about someone in one’s mind is also considered as violence.

Suicidal tendencies increase due to stress, strain, frustration.

It is a kind of Hinsa. Violent tendency is based on mind filled with greed, anger, jealousy, frustration, stress-strain etc. This is why violence is on the rise all over the world and it arises under the influence of raja and tamaguna of mind.

Due to anger Pitta get aggravated and many pittajvyadhis are also occur. Non-violence i.e. Ahinsa is possible under the influence of satvaguna. One should adopt the path of nonviolence so the feelings of greed, anger and hatred etc. do not arise. Non-violence means not committing violence, not hurting any living being physically, mentally and verbally. Non-violence is the supreme religion.

Dharm means Punya(good deeds). Only by good deeds keep the mind remain pure. Ahinsa is mentioned in Acharrasayan by Acharya Charak [88]. Adopting ahinsa brings benefits of rasayana. Even though Hinsa is a sinful deed, it is not so in all cases. In the treatment of many diseases, Ayurvedic texts have described the use of Mansa ras, Mansa. E.g. Rajyakshma, Raktapitta [89]. As per the disease, Ayurveda stated the benefits and drawbacks of consuming meat.

It does not state violence as its result. When a person cannot survive without the use of meat and is committing violence for the same then he should do whatever it takes to protect his life. According to the Vedic verse“सर्वत्रआत्मांसत्संगलोपयोगितम्”| if violence is conducted in order to protect one’s life, it is not considered asin. However, if violence is conducted despite availability of other means of survival, it is considered a sin [90].

Although violence in Ayurveda is directed towards health (life protection) and disease alleviation, it is still wrong. According to Acharya Chakrapani, the rituals described in Ayurveda do not only teach the rituals of Dharma Sadhana but also the rituals of Arogya Sadhana. Therefore the principle of Ayurveda is that all creatures should be friendly when there is no special purpose. To give another example, the Killing of terrorists or people with evil tendencies, enemies of the country is not violence. It cannot be a sin as it protects the country from undesirable things [91].
These should be considered as good deeds. Satvavajayachikitsa should be practiced for becoming free from anger, greed, jealousy etc. Yama is a part of Ashtang yoga [92]. It means detachment, restraint of body and mind. In order to increase Satvagna in the mind, Yama describes us how to deal with society and other creatures. Ahimsa deals under Yama.

Following this keeps one away from diseases. Anger is the root cause of hinsa and various pittaj diseases. So to avoid this, Ahimsa should be practiced.

**Steya**
Steya means to steal. To take thing which belongs to someone else and is not one's own through mind, speech and body is known as stealing. This Paapkarma is committed out of jealousy and greed. Today looting/stealing is rampant in our society. We came across many thefts like theft of money, theft of various materials, theft of organs, theft of literature etc. A thing earned in an unjust manner is theft.

This not only lowers a person's mental state but also creates fear in his mind which can lead to many mental disorders. Therefore one should follow Astey. Astey means no stealing. Instead of stealing things, make a sincere effort to earn them. To stay away from Steya, one should follow satvavajayachikitsa (psychological therapy) which is restraint of mind from the unwholesome objects and follow the principles of Sadvruttatentionedin Ayurveda texts.

**Anyathakam**
Due to Intense libido, sometimes unlawful sex activity happens. Its side effects are seen on body as well as on mind. It causes illusion, mental fatigue, and saptadhatukshayandindriyakshay.

Nowadays this type of sexual activity is becoming more and more prevalent in the world which has led to increased incidence of incurable diseases like AIDS as well as other mental disorders, diseases of Vata.

This way Anyathakam is a Paapkarma. Brahmacharya must be practiced to avoid Anyathakam. Brahmacharya means restraint of the senses and acceptance of good feelings [93]. Adherence to proper brahmacharya brings memory, intellect, health, strength, protection of Shukra Dhatu, symptoms of aging are slowed down and immunity increases.

The other meaning of Anyathakam is desire of perceiving objects of senses by improper way. It affects one's mind and causes many mental and physical ailments. Wrong utilisation of all sense organs i.e. indriyas causes disorders of the senses, e.g. Visual impairment, deafness, indigestion, acidity etc. In such cases if mind is controlled by Satvavajaychikitsa, the senses can be controlled. Following of Sadvrutta also helps to control senses.

**Paishunya Vachan**
Paishunya means to slander another person or to say bad things about another person related to him due to jealousy, hatred, fear, and feeling of insecurity. This creates distance between individuals. The relationship between them deteriorates. Slandering words are used in politics. Divorce rate in society seems to be on the rise often because of this type of use of Paishunyavachan.

So this is a kind of sin/Paapkarma. One should avoid such words for one's own momentary pleasure. Bitter words are like weapons. Just as a weapon strikes the body and harms it, in the same way the mind is wounded by bitter words. So avoid bitter language. Control the mind by following Sadvrutta and Satvavajaychikitsa.

**Parush Vachan**
Due to anger, hatred, jealousy, ego etc. one uses harsh or unpleasant word to hurt someone. This creates dissatisfaction in individuals. Sharirik and manasikdoshas get vitiated and cause various diseases. The words one speaks to others can leave a huge impact and create a lasting memory either good or bad. The Parushvachan creates bad lasting memory. So always be careful when speaking or handling the words. Parushvachanis the wrong utilisation of shrotrendriya. Thus it is a Paapkarm. So avoid it by following Sadvrutta.

**Anrut Vachan**
Lying is Anrutvachan. If one is constantly lying for one’s own interest then it becomes a habit to lie. One lie creates a chain of many lies. Lies are used because of false knowledge as well as due to anger and hatred despite
having proper knowledge. Untruth are also spoken because of the feelings of desire of having something which is not possible, anger and greed that arise in the mind.

Today, we often see examples of people lying to achieve things they can’t achieve on their own. This causes injustice to other people. So lying is a Paapkarma. By speaking untruth, raja, tamadosha of mana become strong and Satvaguna decreases. Due to false knowledge, anger and hatred only when the said word is free from raja-tama and the satvaguna flourishes, there is proper knowledge. Speaking the truth purifies the mind. Truth is the worshipping of Dharma, so it is acceptable but untruth is the worshipping of Adharma, so it is unacceptable.

Truth alone wins, not untruth. The one who is truthful gets the benefits of Rasayanchikitsa. According to Acharya Chakrapani, telling a lie is prohibited only when this causes some harm to otherwise if one can save the life of another living being by telling a lie, this cannot be treated as a sinful deed [94].

Sambhinnalap

It means irrelevant speech or speaking at inappropriate time. Speaking irrelevantly and at inappropriate time does not achieve the desired work of the person, instead it is a loss. Others also suffer. If there is such a constant irrelevant talk, Udavayu gets vitiated and does not work properly. Tendency to speak is not proper, produces weakness, immunity decreases and various physical and mental disorders occur.

E.g. Urdhwajatragatvyadhi, Unmad, Apsmar. Sambhinnalap can occur due to stress and strain. To become free from stress and strain, activities should be planned to increase satvaguna and quality of life. These include observance of silence, God providence, chanting of Mantra etc. By adopting these methods mind becomes pure, while the voice also becomes pure. One must speak at appropriate time with descent words and in brief true and in a pleasing manner.

Vyapad

Comparing and competing with the person cause jealousy and temptation. As a result enmity arises and out of it undesirable thoughts of others are created. This is called Vyapad. Feelings of insecurity also lead to criticism out of which again undesirable thoughts of others are created.

If jealousy, attachment, prevails, it has an adverse effect on the mind. Vitiation of raja, tamaguna accrue. So avoid comparing yourself to others. Acompany a good person. Follow the code of conduct. Definitely mind will free from jealousy, Attachmnetetc.

Abhidhya

Intolerance of another’s virtues due to jealousy, greed, hatred etc. or the desire to seize anothers property means Abhidhya. This is happening due to sensual greed. So it is important to have control on mind. This is possible by practising Sadvrutta, Acharrasayan and by refraining dharniyavega.

Drukviparyay

It means non-belief in the Aptavakya or non-belief in the principles stated in the classical texts by respectable Acharya. This happens due to ego, hatred, thoughtlessness etc. Principles of Ayurveda are eternal. To fulfil the purpose of Ayurveda, it is necessary to have faith on these principles. One should follow the principles stated by Acharya regarding dinacharya, ritucharya, Raganutpadan, Annapanvidhi in the Ayurveda classic texts. It will promote physical as well as mental health and prevent physical and mental disorders.

Otherwise, if drukviparyaya is observed then many Lifestyle disorders like Prameh, Sthauiya, Unmad, Apsmar, Twakvicar will occur. So, ego, hatred, thoughtlessness etc. should be abandoned from the mind by practicing the principles stated by authoritative persons. These all Paapkarma are Adharma. It affects the environment causing seasonal disturbances. Due to this there will be deformation of water, medicine, air. These cause various diseases or pandemic condition.

Conclusion

Evil deeds by body, mind and speech are the Paapkarma/sinful deeds. The root cause of Paapkarma is pradhnyaparadh. It causes vitiation of Sharirik and Manasikdoshas.
which are responsible for doing Paapkarma. It can be prevented and cured by adopting following measures.

- Nidanparivarjan
- Refrain from suppressible natural urges
- Sadvrutta and Achar Rasayan
- Satvavajayachikitsa
- Daiva and Yuktyayapashraya chikitsa
- Aptomdesha
- Ashtang yoga

Doing so, leads to detachment from sinful deeds, attains health and senses are conquered through restraint of mind.

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