A Comparative Study of Existing Crimes and Dashavidha Paapakarma (Ten Sins) Described in Ayurveda

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Abstract: In world of technology term ‘Paapa’ comes in context of either misbelieve or part of spirituality. Crime involving people adds greatly to the costs of health and welfare services. It reduces productivity, decreases the value of property, and disrupts a range of essential services of society. Hence study was carried out to compare existing crimes and Dashavidha Paapa Karma (ten sins) described in Ayurveda. Bruhattrayee of Ayurvedic compendia have been reviewed. Online resources have been reviewed. Hinsa, Steya, Anyathakama, Paishunya, Parushavachana, Anrutvachana, Sambhinna Aalapa, Vyapada, Abhidya, Drukviparyaya are ten sins described in Ayurveda. These are categorized in three groups, Kaayika (Physical) Vaachika (Vocal) and Maansika (Psychological). Various crimes are comes under the Violent crimes like Murder, Kidnapping, Assaults, Crime against women like Rape, Domestic violence, Dowry etc. It was observed that regular practice of Ashtanga Yoga, Satavajaya Chikitsa, Manonigraha control the sense from doing unlawful acts. It can be attained by controlling Dharaniya Vega of Mind. This study shows that exciting crimes are described in the form of Dashavidha Paapakarma in Ayurveda. Without considering role of mind in curative or preventive principals of treatment are impartial as per Ayurveda.

Keywords: Ashtangayoga, Crimes, DashavidhaPaapa, Sadvrutta, Sins

1. Introduction

In world of technology term ‘Paapa’ comes in context of either misbelieve or part of spirituality. Rather in Ayurveda, it is referred as an immoral action of Kaayika (Physical) Vaachika (Vocal) and Maansika (Psychological) of an individual. Such types of acts are harmful to individual or a community.

In modern era the term crime does not have any universally accepted definition but it is an act which not only harmful to an individual but to a community. Crime involving people adds greatly to the costs of health and welfare services. It reduces productivity, decreases the value of property, and disrupts a range of essential services of society.

Cognizable crime rate of 723.2 (per 100, 000 persons) as of 2015 with 50.9% of the cases filed under "Causing Injuries under Rash Driving/ Road Rage", while Nagaland recorded lowest rates of 55.1 (per 100, 000 persons). This shows that due to lack of quality of decreasing mental state leads to physical and mental harm to others in the form of assault, murder, rape, theft, property crimes etc.[1]

Ayurveda considers an act is not merely means the physical activity but state of mind is equally responsible for moral or immoral actions. Hence study was carried out to compare existing crimes and DashavidhaPaapa Karma (ten sins) described in Ayurveda.

2. Aim

To compare existing crimes and DashavidhaPaapa Karma (ten sins) described in Ayurveda.

3. Material and Method

Bruhattrayee of Ayurvedic compendia have been reviewed. Online resources have been reviewed.

4. Literary Review

Ten Sins

In Ashtanga Hridayaya ten sins are described as follows. [2]
1) Hinsa-causing injury, torture etc. It is a violent behaviour which is intended to hurt or to kill people.
2) Steya-stealing, robbing. It means taking secretly what is not given though knowing that an object belongs to another.
3) Anyathakama-unlawful sex activity. It is forcing abnormal, physical sexual activity irrespective of gender. It also includes forcible sexual act with animals, Wife of Guru (Guide).
4) Paishunya-showing others fault, scolding others
5) Parushavachana-Abusive or harsh speech
6) Anrutvachana-speaking untruth
7) SambhinnaAalapa- Speech causing dissension, separation, breaking of company.

Further these are categorized in Kaayika (Physical) Vaachika (Vocal) and Maansika (Psychological). Among these Sins, first three pertains to the body next four to the speech and last three to the mind.

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Table 1: Categories of Ten Sins

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Kaayika (Physical)</th>
<th>Vaachika (Vocal)</th>
<th>Maansika (Psychological)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Himsa</td>
<td>Paishanya</td>
<td>Vyapada</td>
</tr>
<tr>
<td>2</td>
<td>Steya</td>
<td>Parushavachana</td>
<td>Abhidya</td>
</tr>
<tr>
<td>3</td>
<td>Anvayakama</td>
<td>Anrutvachana</td>
<td>Drukviparyaya</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Types of Crimes as per the National Crime Records:
A crime is an illegal action or activity for which a person can be punished by law.[3] Various crimes are comes under the Violent crimes like Murder, Kidnapping, Assaults, Crime against women like Rape, Domestic violence, Dowry etc. comes under the kayikavega, Crime against Children, Crime against Senior Citizens, Economic offences, Corruption, Cyber crimes, Crime against Foreigners, Crime in Railways, Missing persons.[4] Illegal liquor production, store and sale, speaking harsh & bad words which harm others. These all crimes are the crimes related with Kaya (body), Vacha (speech) and Manasa (mind).

5. Discussion

Ten Sins are Crimes
Himsa means causing injury, torture leads to crime like murder, domestic violence etc. Stevaais stealing, robbing leads to crime against Senior Citizens, Economic offences, Crime against Foreigners, Crime in Railways etc. Anvayakama results unlawful sex activity leads crime against women like Rape, unnatural sex, child abusement. Paishanya showing others fault or scolding is particular form of nuisance and it is punishable offence by law. Parushavachana means abusive or harsh speech which intended to brutalised others. Anrutvachanal untruth speaking leads crime against Domestic violence, Dowry. Corruption, Cyber crimes, kidnapping etc. Sambhinna Aalapat means speech causing disputes among personal relationships or with the society shows crimes in the form of murder, acid attack, assault etc due to separation, breaking of company, love patterns like love triangle, love break, one sided love. Vyapadas quarrel, intention of harming any form of offensive violence which harms to living being omon living things. Abhidya is jealousy not tolerating good of others leads the disequilibrium in mind which turns into Pradnyaparadha ultimately violent crimes. One should stay away from the ten sins and observed the Ashtanga Yoga along with Sadvritta described in Ayurveda and Yoga Darshan.

Management of Crime with Ayurvedic perspective
Regular practice of Ashtanga Yoga, scientific adaptation of lifestyle described in ayurveda in form of Sadavritta (Good conduct). Satavayaya Chikitsa is one of the conventional method of treatment of Ayurveda. Manonigrahais a state of mind which controls the sense from doing unlawful acts. It can be attained by controlling Dharaniya Vega of Mind. These includes greed envy hatred, jealousy, love, etc. All human beings should adopt Dharma (right moral conduct or law) righteousness always.[5]

6. Conclusion

This study shows that exciting crimes are described in the form of Dashavidha Papakarma in Ayurveda. Without considering role of mind in curative or preventive principals of treatment are impartial as per Ayurveda. Imbalance state of mind leads to harmful act like crime. However helpful mind is the one sign of Health it also helps to prevent the crimes. Healthy life style maintains the Psychological Health. Happiness is based on one should follow the path of peace.

References

Author Profile

Dr. Manisha Dungav has completed her UG (BAMS) from BSAM, Sawantwadi, Dist-Sindhudurga, Mumbai University, and P.G. (M.D.-Ayurved Samhita & Sidhidant) from KGMP Ayurved Medical College, Mumbai University. She has completed her M. A. in Sanskrit Grammar from Mumbai University. She rendered her service as Assistant Professor in YMT Ayurved Medical College, Kharghar Navimumbai and SNK’S Ayurved Medical College, Nalasopara, Dist. Thane.She worked as Associate Professor in Department of Basic Principles at Dr. D. Y. Patil college of Ayurveda and research Institute and hospital, Nerul, Navimumbai. Three books are authored on her name. Her research articles have been published in peer reviewed and indexed National & International Journals. Research articles are presented in National and International conferences. Her contribution for the society is remarkable. Her articles are published on health, social awareness, mind health etc. in magazines. She involves in social activities like conducting medical camps, health awareness programs in schools & colleges. She has invited as examiner for UG, PG and Ph. D. from various Universities of India. Presently she is working as Academic In-charge, Professor and HOD Department of Ayurveda Samhita & Siddhanta, Parul Institute of Ayurveda & Research, Parul University, Ishwarpuara, Vadodara- Gujarat. She enthusiastically involves in guiding UG, PG and Ph. D students.

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