

CONCEPTUAL STUDY OF PAAPA KARMA AS AN ETIOLOGICAL FACTOR OF SHVITRA

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ABSTRACT

Ayurveda is the traditional Indian science of medicine. It has both preventive and curative aspect. In the context of prevention, Swasthvrit is mentioned. Achara Rasayan is the part of swasthvritta. If a person follows the rules of swasthvrit as well as achar rasayan, he will remain always healthy. In Ayurvedic treatises, Acharyas has mentioned three types of Aishana and these are Pran aishana, Dhan aishana and parlok aishana. If Person's Satva-Buddhi, Paurush and Parakram is un-upahata (Normal), He will be Swasthya (healthy). If a Person's satva-buddhi-paurush and parakram gets upahata (ab-normal), he will consume a nidan (predisposing factors) like Asatmay indriya arth samyog-Prgyaparadh and Parinam. Among them Pragyaparadh is Predominant factor. Paapa karma is considered as a pragnaparadha

which is main cause of shvitra.

KEYWORDS: Paapa karma(causes), Shonit dusti, Rakt Pradoshaj vikar & Kusht, Shvitra.

INTRODUCTION

In text of ayurveda, *Kusth*(skin disease) was describe very detail. *Kusth* is mostly a disease of *vruti dusti*(worst intensiveness). *Paapa karma* is one of predominant factor of *kusth* and *shvitra*. Acharya charak was mention about shvitra,

^[1]**darunam charunam shvitraam kilasam nambhistribhi,
Vigyeyam trividham tatcha tridosham prayanshancha tat.**

In text book of ayurveda, Acharya Charaka mention three types of *kilasa*, according to it's places of *Dhatu*. These are *Daruna*, *charuna* And *Shvitra* which is *rakta dhatu*, *Mansa dhatu* and *Medo dhatu* asthrit (place of disease) kilas. *Shvitra* is a type of *kilasa*. *Shvitra* is one type of white patches which develop over skin without any type of discharge.

In present times, all the human beings live their life on base of three basic things. These are eat, drink and sleep. A person doesn't care about qualities and quantities of Ahar, Nidra and Bramcharya (food, Sleep And thought), due to that develop im-proper through(vruti) & lead to a person to do pragya-paradh. Paapa karma is a one type of pragya-paradh. Following by a paapa karma a person will be suffer a disease like shvitra.

AIM AND OBJECTIVES

To study role of *Paapa karma* as an aetiological factor of *shvitra*.

MATERIALS AND MATHODS

CHARAK SAMHITA, SUSHRUT SAMHITA, MADHAV NIDAN are referred for collection and compilation of the role of Pap karma as an aetiological factors of *shvitra*.

DISCUSSION

^[2]***Paapa:-pati rakshthi asmatatmanmiti***

A person which do worse work(Adharma) and who can't protect his Atma(soul) of doing this type of activities. It is call as a Paapa Karma.

In Vedic literature of Indian and Ayurvedic literature also mention three types of paapa karma. these are Kayik, Vachik And Manasik.

Acharya Vaghabhat mention in sutra sthan:^[3] ***kayvakchittbhedan karmapi vibhjettriha.***

In text book of ayurveda, Acharya mention of nidan of Shvitra,

^[4]***Vachansyatathyani krutagnabhavo ninda suranam gurugharshanam cha,
Paapakriya poovakritam cha karma hetuhu kilasasya virodhi channam.***

In these all types of nidana of kilas, Acharya mention mainly Pragyaparadh predominate nidana,

Vacha atthyani: When a person speak untruth, his man (mind) convert to *Rajasik bhava*. Start the Pathogenesis a level of *satva*. A person lead to do *pragya paradh* direct effect on ^[5]*Asthda vikar prakruti*. *Satva* is mainly combination of *Atma, Budhhi, Ahamkar (ego) and Man*.

That type of *pragya paradh* mainly involve ayatan as ^[6]*anha rog-marga(kosth)*.

Krutghn-bhava: When a person got help from other person and he is ungrateful of them. He do worst of him, His manas will convert in predominant *Rajas* and less *Tamas bhava*. Due to that a Person do *pragyaparadh* and *Asatamy andri arth samyog* also. It's direct effect *antah* and *bahya* rogmarg (kosth+shakha).

Ninda suranam guru gharsana: When a Person can't useful for a family and social environment but he will disturb and distract them, it's time condition his *manas* is both predominant *Rajsik and Tamsik bhava*. In this condition a person will do these three types of nidana like *asatamy indriaya arthsamyoga, Pragyaparadh and Parinam*. It's direct affect *trividh rog marg (anth, Madhyam and Bahya)*.

All types of this activities included in Paapa karma because in all of them affect mainly *atma* (route of *satva*).

Acharya also mention purv janmakrut Paapa karma which as an etiological factor of Kilan and Shvitra.

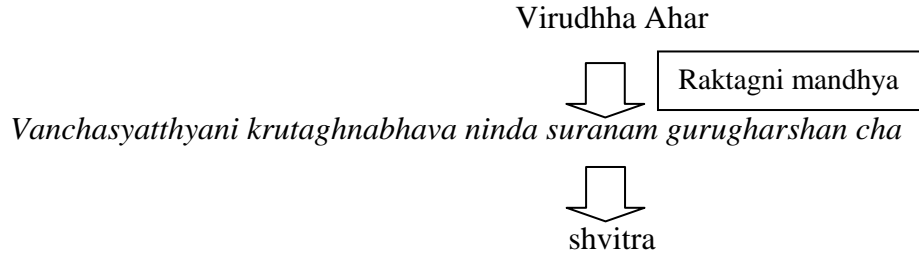
Trividh paap karma

In trividh papa karma first a person do *mansik paapa karma (Pragya-paradh)*. Second if a person continue do *mansik paap* it's conver in *Vachik papa(Asatamy-indriya arth samyog)* and last a person do *kayik paapa* karma. Which developed disease like *parinam(changes in structure of panch-mahabhut-structure of body)* & develop Shvitra.

In the nidanic process of Shvitra

A Person consume Aharaj Nidana (dietary etiological factors) it will be develop as a kusth.

When a person consume special nidana like *Virodhini Anna*, it lead to mainly *Raktagni mandhyata*. When in A Person consume the Special nidan with Virudh ahar like *Vacha atthyani* (Untruthfulness), *Krutghnabhava* (Ungreatfulness) And *Ninda Surana and guru Gharshna*(disrespect for the gods And insult of the Preceptors, Paapa karma(Sinful acts) and Purvakrut(misdeeds of part lives), it's leed to kilas and Shvitra.



^[7]*shuddhaya shonitmokshairvirukshanaicha saktunam,*
Shvitra kasyachiden pranashyati kshinpaapasya.

In treating protocol of shvitra, Acharya mention reduction of paapa karma in treatment of shvitra.

CONCLUSION

When a Person Consumption a food like spicy, heavy, excessive diet and his indigested food transfer and mixed with blood (*Rakta dhatu*). Then developed all types of Kusth (Skin diseases) But in shvitra mostly causative factors Aharaj nidan with predominantly *mansik nidan*(mantle factor) in stages of *rajas and tamas bhava*, So it's convert im-proper behaviour & effect on this a Person do Paapa karm. So Paapa karma is main an etiological factors of shvitra.

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