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LITERATURE REVIEW ON KAALAKAAL MRITYU IN AYURVEDA AND IT'S APPLIED ASPECT

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ABSTRACT:

Both Kaal and Akaal are inherent to creation. Creation is governed by certain laws , everything in creation is bound by these laws. Kaalakaal law is one of them. For the annihilation of old age and to avoid death Brahma ,Indra had invented Amrit. Amrit is such a rasa through which all kinds of death could have been avoided. Dhanvantari had mentioned 100 types of death in their texts. In which there are 18 major types. Same in all Kaal is only one death and the rest is considered as Akaal Mrityu (premature death). Meaning of Kaal Mrityu is that when the body completes its life and Akaal Mrityu means to die of some disease, accident, murder, suicide etc. Ayurveda diagnosis and treatment are efforts to prevent premature death. when the person dies prematurely . If it does happen, what are its symptoms? knowing the symptoms ways to avoid death can be found. According to Ayurveda the treatment of serious illness is very short, simple and accessible provided that we are aware of it and we are alert ahead of time. Present study enlightens *Kaalakaal Mrityu* in Ayurvedic literature through which we can achieve the main goal of Ayurveda that is long life.

Key words : Kaalakaal Mrityu, Dhanwantari , kaal , Akaal.

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INTRODUCTION :

As per *Swabhavoparamvada* , the resolution/ destruction of the existing always happens naturally in their course of time.⁽¹⁾ This way Everyone born on this earth has to die one day.No one is immortal on this earth. Difference is that,some people die at the age of 100 and above are considered as natural death that is *Kaala Mrityu* which is happened by '*Sheeryate anen iti shariram*' principle. But on the other hand , some people are dying in early age or in middle age which is not natural is called *Akaal Mrityu*.⁽²⁾ There are four types of *Yuga* described in Vedas and in Geeta.These are *Krityuga*, *Tretayuga* , *Dwaparyuga* and *Kaliyuga* . Human life span for all that *yugas* are respectively 400 years ,300 years , 200 years and 100 years.⁽³⁾ In that *yugas* behaviour of humans were so kind.Holistic approach was everywhere in the society and they approaches towards *Chatushta Purushartha* (*Dharma, Artha,Kama , Moksha*).There was great spirituality.If life span is fix and death is *swabhavik roga* then why there is need of Ayurved Shastra.Charakacharya had explained it with example of vehicle. In spite of having all qualities and strongness as long as it has been going on and after some time,it gets destroyed by grinding , same way Having *Pravara Desh ,Rutu, satmya , aahara* every individual have death.⁽⁴⁾By ayurvedic *swasthavrutta , sadvrittapalan , sadhya vyadhi* (curable diseases) *chikitsa* person can avoid *Akaala Mrityu*.

Aims And Objective :

To study *kaala Akaala mrutyu* from Ayurvedic text and to study its applied aspect.

Materials and Method :

Definition :

1) *Kaal Mrityu* :

When a person have *Pravar Prakruti*,follows *Sadavruttapalan* , also follows *Dincharyaa, Rutucharyaa, Aahar vidhi vidhan* . Even after consuming wholesome food , it gradually decays, so this type of death is called *Kaalmrityu*.

For Example : Just as the axle of vehicle (bullock cart) with all the necessary qualities,yet due to wear and tear in nature,it has been going on for so long and after some time gets destroyed.⁽⁵⁾

2) *Akaala Mrityu* :

The death that occurs in contrast to *Kaalmrityu* is called *Akaala Mrityu*. *Akaala Mrityu* is unnatural death. Here the meaning of unnatural is that if the body is capable for its physiological action but if there is death due to any other reason or such diet and *vihara* should be consumed so that the *sharir dhatu* get depleted before time,due to which the body's ability to function of the body ends.This condition is unnatural and called *Akaala Mrityu* (Premature death).

For Example : In Charak Samhita fact of *Akaala mrutyu* is explained by giving example of Axle of vehical (bullock cart) like *kaal mrutyu*, Just as the complete endowed with good qualities is also destroy due to hitting the cart very often or due to walking in an odd way of the car or due to running without any path, axle or wheel being separated while moving or due to the carelessness of the carrier or the arrogance of the oxen. Due to complete lack of oil,due to overturning or falling,the car gets destroyed in the middle of the time.In the same way , when the person having *uttam* (strong) *bala , varna* (color), *Aayu* (age) but doing more courageous work than one's own strength or by

taking unreasonable courageous actions , by eating more food without consideration of *Agnibala* (power of digestive fire),by eating more food than his *Aahar matra*, by taking incompatible food , by keeping body in asymmetrical form , *atimaithun* (copulation) or doing odd exercises,by holding non suppressible natural urges and not holding of suppressible urges, due to various types of *bhut* , *graha* , *vish* , *dushit vaayu* (poisonous air) or being traumatized by *Aagantuk* (weapons,fire etc) reason, death occurs due to improper medical treatment. If *Jwar* (fever) is not treated in its *sadhyavastha* (treatable condition) then it leads to *Akaala Mrutyu*.⁽⁵⁾

Death - *Swabhavik Rog*

Sushrutacharya had explained three types of diseases ,

1)*Aadhyatmika* 2) *Aadidaivika* and 3) *Adibhoutik* *Vyadhis*.⁽⁶⁾

Swabhaava bala pravritta is a type of *Aadidaivik vyadhi* . *Swabhava bala pravritta* means the diseases which get naturally manifested.

Example : Hunger, Thirst , Sleep , Death etc occur due to the nature of the body.

This again is of two types,

a) *Kaala Krita* – The *Swabhava bala pravritta vyadhis* which occur in proper time are called *Kaala Krita Vyadhis*. Example Feeling of hunger when it is time to have food , getting old when we cross 70 years of age,death when the time of death comes (After crossing 100 years of living) etc occur due to the effect and influence of time factor. All these diseases occur ,in proper time scheduled for them to occur. They are also called *Parirakshana Krita Vyadhis* . These diseases occur due to proper maintenance of selves by properly

following the rules and regulations of a systematic way of life and diet.

b) *Akaala Krita Vyadhi* : The *Swabhava bala pravritta vyadhis* which occur in improper time i.e. untimely occurrence,are called *Akaala krita Vyadhis*. They occur due to our negligence and improper maintenance of selves,when we follow erratic lifestyle and food practices . Since these diseases occur due to failed protection of ourselves, they are called *Aparirakshana krita vyadhis*.

Concept of *kaal Mrutyu* :

In Ayurvedic text Acharya has presented two facts regarding *kaal mrutyu* .

- 1) Natural destruction of *Prakruti* : *Prakruti laya*.
- 2) Natural destruction of *Sharir* , *Shiryate anen iti shariram* : *Sharir Vinash*

Charakacharya had explained above destruction by *Swabhavoparam vada* and Bouddha had explained it by *Kshanbhanguvada*. The causative factor for the destruction of beings can not be comprehended not because they are comprehensible but because such factors do not exist at all. This is an analogy of time.⁽⁷⁾ Acharya Chakrapani gives an example that, The flame of a lamp required a cause i.e, oil for its continuance but it does not need any cause as such for its extinction which is automatic.⁽⁸⁾ Also explain it in terms of *Nityaga Kaala* . Time is always moving and as such automatically destroying itself due to fickleness and it doesn't require any other cause as for its destruction.

Niyat Aniyat Aayu (**Definite and Indefinite age**)

(9) :

Although **accordingly**
Swabhavoparamvada **all have**

Kaal Mrutyu then why should we need to protect life?

The four types of Yuga i.e. In *Satyayuga*, *Tretayuga*, *Dwapar yuga* and *Kaliyuga* human life span decreases gradually by 100 years. In *kaliyuga* peoples have *kaal mrityu* at the age of 100 years, that is also called *Niyat Aayu*. But the question is that if life span is fix for particular that yugas person then why need of *Rasayana karma*, *Hom- Havan* (life enhancing yagya), *Yama*, *Niyama*, *Bali*, *Mantra*, *Mani* and one should not save himself only from swaying, falling, horse, buffalo, inaccessible places, storm, reptiles, fire, snakes nor by the wrath of the king. Because there is a definite time proof of everyone's age and everyone should also not be afraid of *Akaala Mrutyu*. *Rasayan chikitsa* is of no use. Those who eat and do not eat the poison have the same age. From this it is also concluded that *Hitakara aahar*, *Vihar* and treatment is the basic fundamentals of life and *Ahitakara* (harmful) *aahar-vihaar* are the causes of death.

In this way aacharya had described *Niyat* and *Aniyat Aayu*. Those beings having *Niyat Aayu* they will definitely have *Kaal Mrutyu*. On the contrary those who having *Aniyat aayu* should be have *Kaal Mrutyu* as well as *Akaala Mrutyu*.

Factors for protection of Niyat Aayu :

A) **Aayu bala** (Age Determination) expects *Yukti*. Being strong or inferior in age depends on two factors,

- 1) *Daiva* (Deeds acquired in previous births) and
- 2) *Purushartha* (Deeds performed in this birth) ⁽¹⁰⁾

Daiva and *Purushartha* also have 3 types *Heena*, *Madhyama* and *Uttama*.

Uttam Daiva and *Purushartha* is the reason for longevity and happiness. *Heena daiva* and *Purushartha* is definitely a reason for short life and misery and *Madhyam Aayu* form by the *yoga* of *Madhyam Daiva* and *Purushartha*.

There is also another reason for Age Determination, *Prabala Purushartha* dominate *heena daiva* and when *Daiva* is strong it destroys all the efforts of *Purushartha* and gives its result.

B) Purushartha :

To achieve *Uttam ayu* Four *Purusharthas* i. e. *Dharma*, *Artha*, *Kama*, *Moksha* are essential and to achieve *Purushartha* health is essential.⁽¹¹⁾ In other words, we have to follow *Purusharthas* to reach to heaven.

- A) **Dharma** : The act which is beneficial for self, our family, our neighbour, our society, our nation and universe. *Dhairya* (Patience), Non-violence, non corruption, relation with good people, to respect others, to take care of others, always thinking about betterment of our nation, all these are the types of *dharmaacharan*.
- B) **Artha** : *Artha* is required to meet our basic needs. we have to select your interested field which will give satisfaction, money and also support our national development.
- C) **Kama** : It encompasses desires, wishes, passions, emotions, and pleasure of the senses. In other words, the aesthetic enjoyment of life, affection, and love- with or without sexual connotations comprise of *Kama*. *Kama* is "love" without violating *dharma*. *Kama* is an act performed for the betterment of self and society. Here anger,

greed , jealasy , ego are replaced by kindness , love , affection , honesty .

D) *Moksha* : Liberation from the cycle of death and rebirth by cultivating virtuous values through meditation, *pranayama* ,*dharmaachaaran* forms the basis of *Moksha*. In some schools of Hinduism, Gurukulas *Moksha* connotes freedom from *samsara* , The cycle of death and rebirth. In other schools , We have to drop ego,cool and calm in every situation, performing work without any expectations. Man without any desire will get *Moksha*.

We have to follow *Dharma*, *Arth* , *Kaam* and *Moksha* to achieve more healthy life to prevent *Akaala mrityu*.

Factors responsible for *Akaala Mrutyu* :

1) Acharya Charaka had explained *Janpadodhwansa* (Pandemic) which is main cause for *Akaala mrityu*. *Vikrut Vaayu* , *Vikrut Jala* , *Vikrut Desha* and *Vikrut Kaala* are the basic four factors responsible for *Janpadodhwansa* . *Adharma* (Iniquity) ⁽¹¹⁾ and *Pradnyaparadh* (Defective Judgement) is the root cause for *Janpadodhwansa*.

2) *Aahaar* , *Nidra* and *Brahmacharya* are basic pillars of human life. *Tryopsthambha* which maintain prolonged good health ⁽¹²⁾ and avoid *Akaala mrityu*.

- *Aahaar* : Diet should not be too more or to less.it should be as per the requirement of our body. Heavy diet and lack of exercise later on leads to obesity, impotence , diabetes , hypertension. Less diet, fast ,starvation leads to malnutrition , marasmus. Persistence of excess or less diet leads to *akaala mrityu*.

- *Nidra* : Usually 7 to 8 hours sound sleep is essential to maintain good health. Persistence of Less or excess sleep may lead to *Akaala Mrutyu*.

- *Brahmacharya* : We have to perform daily routine activities in such a way considering yourself a *Brahma*. Our activity should be just like to that of *brahma*. *Vat*, *pitta*, *kapha*, biological humors of human body and *satva* , *raj* , *tam mansik gunas* regulating activities of body and mind. *Aahaar* , *nidra* and *brahmacharya* are essential to promote healthy life.

3) In this materialistic world, peoples become lazier and more lethargic. Overeating of sweet, meat, dairy product and lack of physical exercise leads to *sthaulya* (obesity). Persistence of above said etiology diseases like obesity, diabetes,hypertension, coronary artery syndrome, heart disease, stroke , cancer of colon.these diseases are also considered as contributory factors for *akaala mrityu*.

4) ***Jarjarikaranaam Suraa*** - In *charka Samhita* ⁽¹³⁾ described that consumption of alcohol beyond once capacity for prolonged duration leads to liver cirrhosis, pancreatitis, esophageal varices, ascites and hence leads to *Akaala Mrutyu* .

5) Acharya Charka has explained eight stigmatized bodies under the heading of *ashta nindit* including obesity, marasmus , gigantism , dwarfism , albinism etc.⁽¹⁴⁾ *Ashtou Nindit* may have *Akaala Mrutyu* .

6) Acharya charka has also explained eight powerful disease such as diabetes,leprosy *Udar* , Tuberculosis , *Grahani* , Epilepsy those are very difficult to treat. Hence, life span is reduced due to above said diseases.⁽¹⁵⁾

Applied Aspect of *Kaalakaal Mrutyuvaada* :

1) Charakacharya had explained applied aspect of *kaalakaal mrutyuvada* with the popular example which can easily be made available to the general public and its benefit should be available to the human society.. The basic spirit for practical appliances of Ayurvedic *Siddhanta* by Ayurvedic Maharshis is to achieve healthy life so that human beings can make their human life meaningful by doing only on the achievement of *Purushartha*. In presenting the example of the axle of a vehicle (bullock cart) specified by Acharya Charaka for comparison with human life, the implication of Acharya was that this description should be easily comprehensible to the general public, such as the protection of the axle of the vehicle , in the same way, if life is protected by proper adherence to healthy habits, consumption of *hitakar aahar* , *sadavruttapalan* (observance of virtues), not holding of non suppressible urges , holding of suppressible urges and taking *Rasayana therapy* etc. If done with, then the decay of life does not happen in untimely; A person can make good use of his full life while remaining healthy.

2) By giving the example of the axle of the vehicle, Acharya has indicated this fact to the general public that without relying only on *Daiva* (fatalism), make the whole life healthy and happy with your effort by *Purusharth chatushtay*. Just as axle is protected for a long time by all kinds of protective measures, in the same way life can also be protected for a long time.

3) On the contrary, if protective measures are not followed, then the vehicle's shaft is soon destroyed in untimely, in the same way, human life is also destroyed by not following the

swasthviritta properly, consuming *Ahitakara aahaar* (non-healthy food), holds non suppressible urges and non holding of suppressible urges , not following *Sadviritta* and not taking *Rasaayan* therapy etc. In this way, with the knowledge of *Kalakaalmrityuvaad*, a person is motivated for effort by not relying only on *Daiva* (fatalism), and Accordingly, by following Ayurvedic principles one can attain a healthy, happy and long life.

RESULT :

In *Kritiyuga*, *Tretayuga* and in *Dwaparyuga* most of the peoples were with *Uttam Daiva* and *Purushartha*. All the senses they have in control. They were free from anger, greed ,ego and possessiveness . There was purity and honesty. Their approach was holistic towards society and giving more concentration to achieve spiritual knowledge. Of course they were looking young with great power of bless and live long life. But due to *Adharm* our intellect does not think in a straight direction. Because of *Adharm* life span began to decline.⁽¹⁶⁾ Acharya Charaka had explain that person those who seek their good in this world and in the hereafter should try to fulfill three *eshanaaye* (wishes) which are , *Praaneshanaa* (Life Expectancy), *Dhaneshanaa* (Money Expectancy) and *Parlokeshanaa* (Heaven Expectancy). Person with fulfilling all these wishes live long life.⁽¹⁷⁾ Also *Aahaar*, *Nidra*, *Bramhacharya* are the basic three pillars of good health to attain *Uttam Ayu*. *Uttam Daiva* and *Purusharth* are the basic things for *Uttam aayu* . Acharya Charaka had give a very simple example of vehicle to explain the *kaalaakaal Mrityu*. Person can prolong his *Niyat aayu* by *Hitkar aahaar-vihaar*, *sadvrittapalan* , *Rasayan* therapy etc.

DISCUSSION :

Ayurved shastra not only told about *Kaalakaal mrityu* but it explain how we should avoid *Akaal Mrutyu*. No doubt every person have *niyat aayu* and definitely have *kaal Mrutyu* but now a days *adharmacharan* raised at pick level and *Adharm* is the main reason for *Janpadodhwansa* (Pandemic) which is the main factor for *Akaala Mrutyu*. To overcome on *akaala mrityu* you have to follow *Dharma*. Good behaviour with others ,not be harmful to others and to live violence free is a *dharma*. Also truth is *dharma*. Through *Dharmacharan* we can live longtime healthy life as well as can achieve *Moksha*.Now a days by the influence of *Pradnyaparadh* people becomes more possessive and easily get attracted towards material things. Honesty and purity is put aside by them, Lost of control on all the senses. Due to *Pradnyaparadh* (cant differentiate between good and bad) takes *ahitkaraahar*, optains wrong lifestyle which is not suitable for one's constitution leads to indulgence in a variety of causative factors resulting in occurance as well as recurrence of disease. *Pradnyaparadh* results in addictions such as tobacco chewing, smoking, alcohol consumption supposed to be the contributory factors for *akaala mrutyu*. *Yuga* by *Yuga* because of *Pradnyaparadh* and *Adharm daiva* and *Purusharth* becomes *heen* , gradually *Ayurmaryada* (life span)reduces. Hence *kaalakaal mrityu* study explains us how to overcome on *Pradnyaparadh* and *adharm* and live long , healthy life. *Prabala daiva* and *Purusharth* are the most important for *Uttam Ayu*. *Heenbal daiva* and *Purusharth* are the main reason for *heena Ayu*. Ayurveda explains

Dincharyaa, *Rutucharyaa* , *Sadvrittapan* , *Adharneey Vega* (Non suppressible urges) , *Dharneey Vega* (Suppressible urges) , also explains about *trividh eshnaa* (three wishes) , told about basic piller of health i.e. *Tray Upstambha* .To attain *uttam Daiva* and *Purusharth* explains above things so that person can live long and healthy life .

CONCLUSION :

In present article, Study about *Kaalakaal mrityu* had done from ayurvedic texts. *Aatma (Jivatma)* is seated in a chariot in the form of body. *Kaala mrityu* and *akaala mrityu* also has to happen in this chariot. If Ayurvedic principles are followed with restraint then it can get the benefit of *Kaal mrityu*. Otherwise there is *Akaala mrityu* , this is the philosophical principle of Charakacharya. Human life is destroyed by not following the *swasthviritta* properly, consuming *Ahitakara aahaar* (non-healthy food), holding non suppressible urges and non holding of suppressible urges , not following *Sadvritta* and not taking *Rasaayan* therapy etc. In this way, with the knowledge of *Kalakaalmrityuwaad* , a person is motivated for effort by not relying only on *Daiva* (fatalism), and accordingly, by following ayurvedic principles one can attain a healthy, happy and long life.

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