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Conceptual Study of Utklesha

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Abstract -

In Ayurveda there are many terms which are not well understood by everyone. Or there may be confusion about them. To use Ayurveda properly in our clinical practice we should understand each and every term detail. Utklesha is a term come across many times in shodhana chikitsa as prerequisite, as lakshana of different vyadhis. This is a specific dosha avastha. This study is a literary study of concept of utklesha.

Key words: Utklesha ; dosha avastha

Introduction :

Ayurveda is now available to us in the form of Samhitas or sangraha granthas in sanskrita. Ayurveda has its own terminology. To understand Ayurveda we have to understand its terminology thoroughly. Utklesha is a term which comes across many times while studying Ayurveda as dosha avastha or as a shodhana prerequisite or symptom of many diseases. In this article we will review the references of utklesha and concept of utklesha. Sometimes we get confuse about prasaravastha and utklesha. Both are different entities.

Now we see some definitions of उत्कलेश.

Defination:

- ❖ उत्कलेश दोषाणां स्थानाच्चलनं। (सर्वान्ग सुन्दर)¹
Dosha get mobilize in its own sthan.
- ❖ उत्कलेश दोष कोपयन् स्थानाच्चलयति। (सर्वान्ग सुन्दर)²
Dosha get aggravated in its own sthan.
- ❖ उत्कलेश वमनोन्मुखत्वमिव। (आयुर्वेद रसायन)³
Prone to emesis.
- ❖ उत्कलेश उत्क्लिष्टान् इति हल्लासादिना बहिर्गमनोन्मुखान्। (चक्रपाणि)⁴
Expel doshas causing nausea.

The definition of utklesha itself says that due to hetusevan dosha get aggravated and they having specific mobilizing property in its own sthan. This mobilizing property we use in purvkarma of panchkarma.

The purpose of panchkarma is to expel imbalanced dosha out of the body. But dosha are stick to the body so we need to aggravate that. So in shodhana we purposefully cause utklesha of dosha. Vagbhatacharya gives example of dirty cloth to tell the importance of snehan, swedan before panchkarma. The utkleshit dosh will easily remove from the body.

In *purvakarma* of *Vaman* we have to give *kaphvardhak* and *dravaguna bhuishtha aahar* which cause *kaphotklesha*. Here we purposely cause *utklesha*; so these *doshas* are not harmful to the body.5 (च.सि.६/१८). In *Jwara* when the *kapha dosha* is in *utkleshtavastha* in *aamashaya* then the first line of treatment is *Vamana*.6 (च.चि.३/१४६)

We get the ref. of *utklesha* in *vaman ,virechan vyapad*. If there is no *utklesh* of *dosha* then *dosha* couldn't expel out thoroughly which causes *vyadhi*.7 (अ.ह.क.३/५) *chakrapani* uses निर्हर्तु word for thoroughly. निर्हर्तु इति निःशेषेण हर्तु । In *बस्तिव्यापद् सिद्धि* *adhyaya* of *Charak Samhita* another ref. is there. In *bahudoshavastha* after *snehan ,swedan* if *mrudu gunatmak basti* is given to the patient due to less *utklesh* of *dosha*; less *dosha* expelled out which may cause *Pravahika*.

There is another condition that if the *utkleshit dosh* doesn't expel out then it causes *vibhramsha, shwaythu, hikkadi* disease.8 (अ.ह.क.३/८) same condition occurs in *Vireshan ayoga lakshana*. In this *pitta* and *kapha* (having mobilizing property) doesn't expel out causes *utklesh lakshana*.9 (अ.ह.सू.१३/३१)

In *Snehan mithyayoga*10 (अ.ह.सू.१६/३२) *utklesha* is mention as *lakshna.Mithyayoga* in the form of *amatra, ahita, akale, mithya aahar vihar*. So we come to know that these are the causes of *utklesha* too.

Utklesha is mentioned as *lakshana* in many *vyadhi*. These are *kaphaj Vidhradhi, kaphaj udar, kaphaj madatyaya, kaphaj ajirna, kaphaj atisar, kaphaj mukhrog, Pachyaman jwar, chardi purvrupa*. From the ref. we will come to know that in all *vyadhi Kapha aadhikya* is there. So the *kaphaj guna snigdha, guru, shlakshna, mrutsna guna* may help to increase *utklesha*.

Vagbhatacharya mentioned *Shalan (Haritak) drvya* like *shigru, jambir* are दोषोत्क्लेशकारक11 (अ.ह.सू.६/१०६) In *Shwitra chikitsa*, patient should be given *krumi utkleshit aahar* before *shodhan karma*. The *utkleshit aahar* will easily remove *dosha* from the body. Pathogenesis of *udar*.

Charkacharya in *udar chikitsa* explains the pathogenesis of *udar*12 (च.चि.१३/२९ ३०); this pathogenesis helps us to learn the pathogenesis of *utklesha* too.

Hetu- avyayam, divaswapna, atiswadu, atisnigdha, atipicchila, dadhi, audak, anup mans atisevana.

Hetusevan

Shleshma dushti

Strotorodha

Utklesha

This pathogenesis happens to develop *utklesh lakshana*.

Vagbhatachatya mentioned types of *Basti* according to *Parinam* .

१. उत्क्लेशन २. शुद्धिकर ३. शमन13 (अ.ह.सू.१९/६१)

उत्क्लेशन बस्ति – This *basti* we can use when there is *Leen doshavastha*, *jirna vyadhi* or in *unutklishta dosha*.

In *yog Basti upakrama niruha* and *anuvasan Basti* should be given alternate. Because if *sneha Basti* is given continuously it cause *doshotklesh*.

Discussion :

Utklesha is a specific *avastha* of *doshas*. In this *avastha dosh* get aggravated in its own *sthan* and they can mobilize. In *uttklesha*, *pitta & kaphas drava* and *Sandra guna* increases and *chal guna* of *vata dosha*. Some *hetu* also helps *doshas* to move further in प्रसरावस्था leads to व्याधि निर्मिती.

Utklesha has come as *lakshana* of different *vyadhis* where it mostly denotes *kaphadhikya*. *Utklesha* is purposefully done in the treatment of *lin dosha* and also for *shodhana*.

Conclusion:

- *Dosha* get aggravated and they having specific mobilizing property in its own *sthan* is called *uttklesha*.
- *Utklesha* seen as symptoms in many *vyadhi*.
- *Utklesha* as a *lakshana* denotes *kaphadhikya*.
- In *shodhana* we purposefully cause *uttklesha* of *dosha*. So they can easily remove from the body.
- If *utkleshit dosha* doesn't expel out through body it causes many disease.

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