



**CONCEPT OF KLEDA IN AYURVEDA LITERATURE – A REVIEW
ARTICLE**

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ABSTRACT

In Ayurveda texts directly clinical utility of the knowledge of *Kleda* have not been established yet. So, we need to understand it with differential conditions explained for the pathophysiology of the diseases in association with *Kleda*. Hence *Kleda* association with *Rasavaha*, *Raktavaha*, *Udakavaha*, *Lasikavaha Srotas* in the form of waste of *Kapha Dosha*. As well some incidence association with especially *Mootra* and *Sweda* in *Trimala*. The biggest power source for all *Kapha* is *Kledak Kapha* which is located in *Aamashaya* in association with *Pachak Pitta* and *saman vayu*. *Kledan*, *Vilodan*, *Vidravibhavan* are the function of *Kledak Kapha* with *Dhatvagni* metabolism as a by-product as *Kledanaat* to remove waste material is a *Karma of Kleda* which changes situationally. *Kledak Kapha* is responsible for the formation of first *Ahariya Rasa* with the help of *Kledan Karma*. It reflects in the functionality and *Guna* and *Karma* of *Kleda*. The end results of *Vikrut Kleda* ends in *Aam-nirmiti* with formation of *Ajeerna*. Also its responsible for arising a disease like *Kushtha*, *Pidika*, *Prameha* etc.

Aim: To elaborate the concept of *Kleda* according to *Bruhadtrayi*.

Objectives: To establish role and functional utility of *Kleda* with basic fundamental principle of *Ayurveda*.

Material and Methods: We used *Charak Samhita*, *Sushrut Samhita* and *Astang Hradaya*, which all are based literature of *Ayurveda* for understand and justification of this concept of *Kleda*.

Keywords : *Prakruta Kleda, Vikruta Kleda, Kledak Kapha, Mootra, Sweda, Dhatu (Rasa, Mamsa, Meda), Agni, Annapachan, Inflammatory diseases, Non inflammatory diseases, C-reactive Protien, Micro and Macro urine albumin*

INTRODUCTION

Success of any science depends on its fundamental principles and basic concepts. *Siddhanta* is an *Ayurvedic* term, which denotes basic or fundamental principles. These principles will remind us everlasting laws, for thousands of years. In *Ayurveda* the basic principles are *Dosha*, *Dhatu* and *Mala*. Other entities are also included. They are *Agni*, *Dravya*, *Kala*, *Panchamahabhoota* etc. *Dosha* (bio-energies), *Dhatu* (tissue-elements) and *Mala*(waste product) they are responsible for the maintenance of health as well as for the disease conditions.

Ayurveda is one of the most ancient systems of life, health and care. The first intent of *Ayurveda* is to maintain the healthy status of the community with the prevention of unborn diseases (*swasthasya swaasthysya rakshanm*) and second one is to treat the already existing diseases (*aaturasya vikaar prashaman*).⁽¹⁾ In *Ayurveda* texts, the *Kleda* is not defined in a specific quotation. But in deep knowledge, we have seen the “*Kleda*” word is used in various place in

Bruhadtrayi (*Charak Samhita, Sushrut Samhita and Astang Hradaya*). But a single word is associated with several diseases condition. Hence, the word *kleda* is associated with several meanings. So, *Kleda* needs special conditional study in *Bruhadtrayi*. *Ayurveda* is divided into eight branches i.e. *Astang Ayurveda*⁽³⁾ i.e. *Kaya, Bala, Graha, Urdhvang, Shalya* etc. *Kleda* is word which found in all these branches of *Ayurveda*.

In *Ayurveda* texts, *Kleda* word which is seen in the relation of *Dosha, Dhatu, Agni, Mala* as well as in *Guna* of *Dravya* etc. Regarding the concept of *Kleda* it is necessary to remember its association with a *Prakruta Avastha* of a person and *Vikruta Avastha* of the disease. *Prakruta Avastha*⁽²⁾ means *Swastha Avastha* (healthy situation), in which person has balanced or equilibrium condition of *Dosha, Dhatu, Mala, Agni* and happy and balanced state of soul, sense organs and mind. *Vikruti*⁽²⁾ means the study of changes taking place at the level of fundamental factors of the disease i.e.

change may be in the form of either *Vruddhi* (exacerbation) or *Kshaya* (depletion) or *Vruddhi* (exacerbation) and *Kshaya* (depletion) together. *Vikruti Vijnana* deals with the fundamental factors essential to understand the disease process as well as to diagnose the disease. The explanation about this *Kleda* knowledge has been done by *Acharya* elaborately. The following is a short comparative description of *Kleda* and its relation to basic fundamental science of *Ayurveda* – *Dosha*, *Dhatu* and *Mala* etc.

Kleda is described in the classics of *Bhava Padarth* or representation of *Jala Mahabhoota* in the body, which are *Jala* predominant and causing softening and loosening of solid materials on an account of its *Drava*, *Snigdha* and *Mridu* properties. So, *Kleda* is nothing but *Udaka* with some modification. Whenever the normal liquid portions (*Ardrata*) increase in *Dhatu*s as a result of metabolism or in some pathological conditions, it is to be eliminated mainly through *Mootra*. *Sweda* also helps in the elimination, but it is mainly done by *Mootra* as its function is mainly *Kledavahan*.⁽¹³⁾

Kleda, being *Apya* is more related to *Kapha* among the *Tridoshas*. But formation of *Kleda* needs the involvement of *Pitta* also. The function of *Pitta* is said to be *Swedana*, *Kledasruti*⁽⁴⁾ etc and *Pitta* by

Asrayaashryi Bhava⁽¹¹⁾ relates to *Rakta*. So, we may say that excess *Drava Bhava* of the body are carried in the form of *Kleda* through *Rakta*. This shows the possibility of *Kleda* formation in all *Dhatu*s.

DISCUSSION

The relation of *Prakruta* and *Vikruta Kleda* with the basic fundamental principles are discussed here.

Prakruta Kleda and Dosha relation-

According to *Ayurveda*, there are three *Doshas* in the body- *Vata*, *Pitta* and *Kapha*⁽⁵⁾. Each of them have five subtypes. *Kapha* has five subtypes which are described in all *Bruhadtrayi*⁽⁶⁾. The subtypes of *Kapha Dosha* are *Avalambak*, *Kledak*, *Sleshak*, *Bodhak*, *Tarpak*⁽⁶⁾. Among them *Kledak Kapha* resides in *Amashaya*⁽⁷⁾ and its main function is to do *Kledan Karma* of *Anna*(food particles) that is *Vilodan Karma*.⁽⁷⁾ Here 'Karta' is *Kledak Kapha*, 'Karan' is *Kleda* and 'Karya' is *Anna kledan*. So, it can be said that the process of *Annakledan* is dependent on *Prakruta Kleda*. Hence, *Prakruta Kleda* is directly related to *Kapha Dosha*.

Prakruta Kleda and Agni relation

In *Ayurveda* science many types of *Agni* are mentioned by *Acharya*. But here main 3 types of *Agni* are described.

Jatharaagni is mainly present in *koshtha*.⁽⁸⁾ The *Antah Koshtha* is

Maha-Srotas (gastrointestinal tract) and which is *Aashraya* of *Aam-Pakwaashaya*⁽⁹⁾ (stomach and intestine). So, indirectly it can be said that *Jatharaagni* is present in *Aamaashaya* and *Pakwaashaya*. *Kledak Kapha* resides in *Amashaya*⁽⁷⁾ and its main function is to do *Kledan Karma* of *Anna* (food particles)⁽⁷⁾. So it can be said that *Prakruta Kleda* is directly related with *Jatharaagni*. As well as by *Aashrayashrayi bhava kledak kapha* is also related with *Dhatvagni* like *rasagni* etc. Our body comprises of *Jala mahabhootagni*, as well as *udakvaha srotas* related *udakagni* too. It is also one of the *Panchmahabhootagni*.

So here, *Prakrut Kleda* which directly or indirectly related to *Jatharaagni*, *Dhatvagni* and *Mahabhootagni* helps to maintain the *Kayagni* of the body.

Prakruta Kleda and Anna Pachan

According to *Ahara Parinamkara bhava*- six factors are mentioned which help in digestion of food. In which first *Ushma Pachati* (due to heat food is digested), *Vayurapakarshati* (vayu stimulates the mixing and propulsion of food), *Kledah Shaithilyam Aapadayati*⁽¹⁰⁾- provides watery content to ingested food, which helps to moisten, soften and unctuous the food. So we can say that *Prakruta Kleda* plays a vital role in the process of *Anna Pachan* (digestion of food).

Prakruta kleda and dhatu relation

Acharya Vagbhat has described as in *Ashrayashryi bhava*.⁽¹¹⁾ *Doshas* prevails all over the body. But Each *Dosha* acts with specific media of *Dhatu* i.e. concerned *Dhatu's srotas*. This media is called as '*Ashraya*' i.e. shelter. *Doshas* are the shelter-users and called '*Ashrayi*'.⁽²⁾ So according to *Acharya Vagbhat Kapha Dosha* is *Ashrayi* which shows its activity through its *ashraya* (shelter) i.e. *Rasa*, *Mamsa*, *Meda*, *Majja* and *Shukradi Abb-dhatu*.⁽¹¹⁾ *Prakruta Kleda* is directly related to *Kledak Kapha*. The function of *Ashrayi* and *Ashraya* is the same i.e. to keep the union at molecular level to provide nourishment, stability and support. Thus, *Prakruta Kleda* is indirectly related to above said *Abb-Dhatu*.

Prakruta Kleda and Mala relation

There are three types of *Mala* mentioned in *Ayurveda- Mootra*, *Shakrud* and *Sweda*.⁽¹²⁾ Among them action of *Mootra* is *Kledavahan* which means to circulate *Kleda* in specific direction.⁽¹³⁾ *Sweda*, its main function *Kleda-vidhruti* which means to hold *Kleda* for a specific time.⁽¹³⁾ According to *Acharya Sushrut*, *Sweda* is responsible for *Twak-sukaumaryatva* with the help of *Kleda*.⁽¹⁴⁾ So, here *Prakruta Kleda* is directly related to *Mootra* and *Sweda Mala*

to remove waste of the body by the means of *Kleda-vidhruti*.

Vikruta Kleda and Dosha relation

Prakruta Kleda is directly related *Kapha Dosha*.⁽⁷⁾ When the *Kleda* is *Vikrut* it is not able to do proper function of *Kledana Karma* and results in disturbance in the process of *Anna Kledana* and *Anna Vilodan*. So here, *Vikruta Kleda* is disturbing the normal action of *Kledak Kapha*. Thus, the *Vikruta Kleda* directly affects the action of *Prakruta Kapha Dosha*.

Vikruta Kleda and Agni relation

When the *Kleda* increases or decreases from its *Prakruta Avastha* and becomes *Vikruta*, then it will disturbs the normal functioning of *Agni*. For instance, aggravation of *Kapha* in *Mandagni*.⁽¹⁵⁾

Vikruta Kleda and Anna Pachan

Due to vitiation of *Kledak Kapha* there is formation of *Vikruta Kleda*. It results in decreased function of *Pachak Pitta*. Thus it causes *Agnimandya* and further leads to production of *Aam*.⁽¹⁶⁾ Due to this *Aam*, it produces *Ajeerna*.⁽¹⁷⁾ This is how, it can be said that *Vikruta Kleda* is affecting *Anna-pachan kriya* i.e. hampers the normal digestion process.

Vikruta Kleda and Dhatu relation

There is a close relationship in between *Ashraya (Dhatu)* and *Ashrayi (Dosha)*. They both will affect to each

other.⁽²⁾ If *Dosha* gets disturbed, it will attacks on *Ashraya (Dhatu)*.⁽²⁾ *Ashraya* and *Ashrayi* gets disturbed simultaneously.⁽²⁾ For instance, if *Pitta Dosha* increases, *Rakta* and *Sweda* also increase and if *Rasa* increases then *Kapha* will also increase.⁽²⁾

As per the *Ashray- Ashrayi Bhava*, *Vikruta Kleda* vitiates *Mamsa Dhatu* resulting in *Pidika Utapaati*.⁽¹⁸⁾ As for example in *Sharavika Pididka* there occurs symptoms like *Antonata* (the edges of *pidika* are raised), *Madhyanimna* (middle part is depressed), *Shyava* (dusky-red), *Kleda* (slough) and *Ruja* (pain) will be there. As its shape is like an earthen saucer (*Sharavika*), so it is given the name *Sharavika*.⁽¹⁹⁾

It can be understood by another example as, when *Vikruta Kleda* affects the *Mamsa* and *Meda* which then goes in to *Basti* and hampers the function of *Mootra*.⁽²⁰⁾ There occurs symptoms like *Praboota Aavila Mootrata*. Also in this condition, the color of the urine is changed to *Swetadi varna* etc.⁽²¹⁾

Vikruta Kleda and Mala relation

When this *Vikruta Kleda* affects the *Meda* and reaches towards the *Basti*, it will produces *Prameha*. As well as it results in *Prabhoota Aavila Mootrata* (discoloration and excess production of urine).⁽²¹⁾

When this *Vikruta Kleda* affects the *Sweda*. It occurs *Aswedan* and *Atiswedan* as a *Poorvarupa lakshan* of *Kushtha vyadhi*.⁽²²⁾ It also hampers *Kleda-vidhruti Karma* of *Sweda Mala*. The normal *Twak- Saukumaryata* also gets affected.⁽²²⁾

Vikruta Kleda in Modern Science

In the *non-inflammatory* diseases, like Diabetes mellitus, Artherosclerosis, Autoimmune disease, Hypertension, complication of D.M. like Carbuncles there ESR will never rise. Thus, it is associated with sudden acute rise in C-RP.

How can we judge and prove the relation of C-RP and *Abb-dhatu dushtijanit vyadhi* towards *Kleda*?

Mootravaha Srotas with complications of *Prameha*, cystacin-C⁽²³⁾ (mainly used as a biomarker of kidney function), micro albumin (>30 <299mg/dL) and macro albumin(>300mg/dL)⁽²⁴⁾ values are disturbed. Due to the *Vikruta Kleda*, the normal functions of the kidneys are affected which leads to hamper in the *Prakruta Karma* of *Mootra* i.e. *vikriti* in *Kledavahana*. So, there occurs pathological variations in the quality and quantity of the urine.

In Atherosclerosis, there is a loss in connective tissue elasticity with percolating action rigidity which occurs

due to building up of plaque (fats, cholesterol and other substances) in the arteries. So, we can say that due to *Karma* of *Vikruta Kleda* in arteries, the pathological process of lipid accumulation, scarring and inflammation occurs in the vascular wall. Particularly, the sub-endothelial spaces of arteries, leading to vascular wall thickening, luminal stenosis, calcification and in some cases thrombosis too.⁽²⁵⁾ In MI.(Myocardial Infraction), the same pathophysiology is evident as mentioned above in atherosclerosis. It is due to thrombotic occlusion of a vulnerable plaque.⁽²⁶⁾ In this process, the *Karma* of *Vikruta Kleda* is seen. The same pathophysiology is likely to be seen in ischemia where there is hampered blood supply to other organs.

Even its role in early senile diseases like hypertension, dementia, cancer, diabetes mellitus and osteoarthritis can be seen by the means of *Prakrut Kleda Kshaya* that needs the different kinds of treatments like *Rasayana – Vajikarana Chikitsa* for rejuvenation mentioned in *Ayurveda Science* by *Acharyas*.

In a Covid-19 patients, the clinical investigations like C-RP and D-dimer values are seen to be aggravated.⁽²⁷⁾ With sudden increase there is *Vikruta Kleda Nirmiti* in lungs. Alveolar space gets filled up due to

cytokine release syndrome (CRS). It may alter in blood constituent results in increased clotting and hence, sometimes the conditions like paralytic attack (Cerebral vascular arrest) are likely to be occurred due to *Vikruta Kleda Nirmiti*. It is the biggest symptom due to *Vikruta Kleda* production in *Vikruta Abb-dhatu Dushti* like – *Rasa, Rakta, Udak, Lasika* etc. It is responsible for early mortality in Covid-19 pandemic situation.

Kleda as Samprapti Ghatak

Kleda is nourishing and softening moisture of all *Dhatu*. Excess of *Kleda* is excreted through urine and sweat. Due to *Dhatwagnimandya* improper *Dhatu*s and *Khamal* are formed with loose and liquid consistency. All these metabolic waste of *Dhatu* is removed by *Kleda* through urine. *Kleda* plays important role in pathogenesis of *Vyadhi* having *Pakotpatti*. So it can be assessed by dominancy of *Abdhatu Srotodushti* symptoms of *Rasa, Rakta, Meda, Udak, Mootra* and *Sweda*.

CONCLUSION

Kleda is an important principle of *Ayurved*. From above said factors, it can be concluded that *Kleda* plays an important role in normal physiological process of the body. This *Kleda* is directly or indirectly related to *Dosha, Dhatu, Mala, Agni* etc. This *Prakruta Kleda* helps in normal functioning of *Dosha, Dhatu, Mala, Agni*

etc. and maintains normal physiological process of body. When it turns to the *Vikruta Avastha*, it will produce the disease by disturbing the normal functions of *Dosha, Dhatu, Mala* etc.

Concept of *Kleda* is significant in proper diagnosis of disease. Hence, we can come to the final conclusion that *Kleda* is used in *Ayurveda* as a normal constituent needed for the proper functioning of the body, helps in digestion, existing in all *Dhatu*s, softening them in normal amount. And when this *Vikruti of Kleda* exceeds a particular limit, it hampers the normal functions of *Dosha, Dhatu, Agni, Annapachan*, and *Mala kriya*. It leads to manifestation of various diseases like *Prameha, Prameha-pidika, Kushtha, Ajeerna, Aam* etc.

So, we can say that *Kleda* plays crucial role in *Ayurveda* science.

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