Concept of Kleda in accordance to Kriya Sharir - A Review Article

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ABSTRACT

Concept of Kleda may not yet have any recognized clinical value as it is not specifically addressed in any Ayurvedic texts. Our Classical text doesn’t particularly mention it in any of its quotations. However, we are all aware that the term "Kleda" appears throughout Bruhatrayi. Kleda is an integral bhava in human body with physiological, pathological and therapeutic importance. It has different meaning in different context. Acharya Charaka identified this as one among the Six Ahara Parinamakara Bhava, factors essential for biotransformation of diet, thus helping in the digestion and metabolism process. It also helps in other vital functions of the body i.e., circulation, respiration, excretion, and protection of the skin through sweating as well. It is a factor responsible for moisture, thus it may be considered as water in the body, present in various forms. Generally, water (Udaka) is moisturizing agent. Kleda and Udaka may be synonymous but Udaka when performs a specific function of Kledana (moistening, wetting or liquifying) then it is known as Kleda. The amount of Kleda is balanced by removal of excess Kleda in the form of Sweda and Mutra.

Key words: Kleda, Udaka, Kledana, Sweda, Mutra.

INTRODUCTION

The word ‘Kleda' originates from the root 'Klid' which means ‘to make wet’. So, Kleda is something which makes things wet. Kleda is a Dravya with certain properties and functions. Kleda is described as representative of Jala Mahābhūta in the body and causing softening and loosening of solid materials on an account of its Drava, Snigdha and Mrudu properties. So, Kleda is nothing but Udaka with some modifications.

AIM AND OBJECTIVES

1. To clarify the concept of Kleda in accordance with Sharir Kriya.
2. To establish Kleda’s function and role in relation to the core Ayurvedic principles.

MATERIALS AND METHODS

All the Ayurvedic classics and modern text along with journals and modern databases has been thoroughly searched.

Relation of Kleda and Dosha

Prakruti Kleda is directly related to Kapha Dosha due to similarities in properties and Jaliya Dharma.² It is related to Kledaka Kapha which resides in Amashaya and does the function of Anna Kledana.

Relation between Kleda and Mala

Prakruti Kleda is responsible for softening the solid elements in the body because of its Drava, Snigdha,
Picchila, Mrudu Gunas. According to Acharya Sushrut, Sweda is responsible for making Twak Sukaumaryatwa by doing Dharan of Kleda.

Whenever the normal liquid portions (Ārdratā) increase in Dhātu as a result of metabolism or in some pathological conditions, it is to be eliminated mainly through Mūtra.[4]

i.e., मूत्रस्यक्लेदवाहनम् | (A.H.Su. 11/5)
बस्स्िपूरणववक्लेदकृन्मूत्रं | (Su. Su. 15/2)

Sweda also helps in the controlled elimination of Kleda.

i.e., स्वेदस्यक्लेदववध्रुति | (A.H.Su. 11/5)
स्वेद क्लेदत्वक्सौकुमाययकृि् |(Su.Su.15/2)

According to Ayurveda, Mutra and Sweda are the Malas, Kleda is eliminated through Mutra[7] while Sweda holds it in the body tissues. Thus, the status of Kleda, Sweda and Mutra are interdependent. If Kleda is water portion, then consider Sweda as solute part in sweat and Mutra as solute part in the urine. Sweda retain Kleda while Mutra eliminates it from body. This concept is applied practically during treatment of diseases.

Role in Ahara Parinamkara Bhava

Prakrut Kleda plays vital role in Anna Pachana with normal functioning of Dosha, Dhatu, Mala and Agni, ultimately maintaining normal physiological process in the body.

Ushma, Vayu, Kleda, Sneha, Kala, and Samyoga are necessary for correct Ahara Pachana.[10] Here Kleda should be seen as Jalabhaga existing within the body, particularly the Kledaka Kapha in Amashaya that performs the Annasanghata (breaking down the dietary material into a mucilaginous state).

Role in Digestion

It is regarded as one of the prerequisites necessary for healthy food digestion. Kleda is the moisture needed to keep the mild digestion at the point of Dhatus running smoothly. The stomach’s mucous membrane is shielded by the gastric mucin (Kleda + Sneha).

Chymification (Kledana) is the process by which food breaks down into tiny particles in the stomach, and the resulting food is known as chyme. Here, the Kaphaja Bhava is Kleda. Thus, in Sareera, Kapha bears responsibility for Kledana.[13]

In addition to supplying a liquid medium for the digestion process, mucus secreted by the mucus neck cells of gastric glands is crucial in protecting the mucous membrane of the stomach. Additionally, the gut’s associated lymphoid tissue contributes to protection by blocking the entry of any bacteria. Kledaka Kapha is able to describe each of these mechanisms.

Vikrut Kleda Utpatti in Dhatu

Kleda is the moisture required for the smooth functioning of the subtle digestion at the point of Dhatus (tissues). Every Dhatu has specific shape and structure. Rasa and Rakta are liquid. The rest have specific physicality and shape. For smooth functioning of them, there is always a need for something to help replenish them. Kleda is the moisture created for replenishment and nourishment of every Dhatu and is used by that tissue and the next tissue as well.

The amount of Kleda produced is due to the Jala Mahabhuta in the body. As, a result, if you drink a lot of water, the generated Aahar Rasa will also contain a lot of water and Kleda. This Kleda which is generated at every level, has to be removed from the body otherwise it can cause Srotorodha, vitiation of Jala Mahabhuta and other issues and diseases.

Frequent consumption of Kledakara Aahar Vihar.

↓

Abnormally higher amount of Kleda in Strotas.

↓

Excess Kleda formation in Dhatu.

↓

Excessive formation of Kleda in Body.

↓

Inhibition of normal physiological function of body.
In normal physiological condition, **Kleda** should typically migrate from one **Dhatu** to another, but in case of excess **Kleda**, it will remain in the **Dhatus**.

1. In **Rasa** - Due to excess **Kleda** - **Rasa** fails to replenish the **Rakta Dhatu** and hence it causes **Pandu/Anemia**.

2. **Kleda** that becomes stagnant in **Rakta and Mamsa Dhatu** can cause skin disorder.

3. **Asthi** - No particular diseases of **Asthi Dhatu** that shows **Kleda**, but there are diseases like osteomalacia and greenstick fractures where the **Dhatu** becomes weak because of depletion of **Prithvi Mahabhuta** and its **Sthira Guna**.

4. **Majja** - **Atyadhiikka Kleda** in **Majja Dhatu** leads to fogginess of mind specifically in psychological disorders like schizophrenia.

5. When **Shukra Dhatu** gets affected can cause congenital issues - for example juvenile diabetes.

**Kleda as a Dusya**

**Dosha Dushya Sammurchana**, **Agnimandya** or disturbed **Sara-Kitta Vibhajana** produces **Vikrut Kleda** that can cause or become a vital entity in disease manifestation. This can be justified from certain **Vyadhi Utpattis** explained in **Samhitas** such as **Kushtha, Prameha, Prameha Pidaka**, **Vrana** etc.

In classical text, word “**Kleda**” also used for secretion or oozing from wound (**Vrana**) or skin lesions as a symptom in various disorders. Exudates which are inflammatory products are common in skin diseases, for example in **Kushta and Visarpa, Kleda** is considered as **Dusya** in these clinical conditions too.

**Kleda in Prameha**

In Diabetes, excessive of **Kleda** suppresses the **Agni** (factor responsible for digestion and metabolism), obstructs the **Strotas** and produces various disorders. Among the vitiating factors responsible for causation of **Prameha, Vikruta Kleda** is one among the important factors responsible for the pathogenesis of the ailment. In **Samprapti of Prameha**, **Kleda** becomes seriously vitiates due to hampered process of digestion and mixes with urine to produce turbid and frequent urination, which is cardinal feature of **Prameha**.[5]

**Kleda in Obesity**

In general, **Kleda** should travel from one **Dhatu** to another; nevertheless, if there is excess **Kleda**, it will remain in the **Dhatus**. In obesity, **Kleda** becomes stagnant in **Medovaha Srotas**. There will be flabbier adipose tissue. Although **Meda Dhatu** is present in every body, it manifests differently in thin people than in fat people. Therefore because of presence of **Jala Mahabhuta**, the fat in obese person will be flabbier.

**DISCUSSION AND CONCLUSION**

According to Ayurveda, **Kleda** is a substance where the water element (**Jala Mahabhoota**) predominates at the most basic level (the **Mahabhoota** level). Furthermore, in terms of **Tridoshas**, **Kleda** is regulated and contributed by both **Pitta and Kapha**. In case the **Apya Bhava** of **Kapha** is disrupted, the body might experience an increase in **Kleda**; or if, **Ushna** (heat) and/or **Drava** (**Jala**) **Bhava** gets rise. Next comes a disruption of **Pitta**, which therefore causes a disturbance of **Kleda**.

**Kleda** is the fundamental collection of **Sneha** in the body that sustains life by maintaining the homeostasis. In our classics, **Kleda** is used in two forms; one as a normal constituent needed for the body, for digestion, keeps the entire body moistened and holds all the elements together.

When this **Kleda** exceeds a particular limit, attains another form i.e., **Malarupa**, and it should be eliminated through **Mutra, Sweda** etc. If there is no proper elimination of **Kleda** which leads to **Malasanchaya** in **Dhatus** which disturbs the overall system and leads to **Kleda Pradhana Vyadhis**, some are mentioned above.

Any derangement in **Kleda** can cause its deterioration, thus all measures should be taken to keep the **Snehabhava of Shareera** in optimum level. An assessment of this is of utmost importance for a clear diagnosis of a condition in a patient. This can be carried out by the thorough examinations of the **Malas**, especially **Mutra**.
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