



## KLEDA – TWO SIDES OF THE SAME COIN: A REVIEW

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### ABSTRACT:

The fluid which is formed in the body during the metabolism in *Dhatu* is considered as *Kleda*. *Kleda* is something which makes things wet, a fluid content which imparts *Ardrata* in various body parts<sup>[1]</sup>. In classics the term *Kleda* is used as the representation of *Jalamahabhuta*, to describe such elements in the body which are *Jala* predominant and having the *Gunas* like, *Drava*, *Snighda* and *Mrudu*. *Kleda* is being an *Aapya* bhava produced in the body is very much related to *Kapha*, but formation of *Kleda* needs the involvement of *Pitta* also. So with respect to *Tridoshas*, both *Kapha* and *Pitta* contribute and regulate *Kleda*. The amount of *Kleda* in the body is balanced by removal of excess *Kleda* in the form of *Mutra* and *Sweda*. If the excess *Kleda* which is not eliminated properly it can cause *Srotorodha* by vitiation of *Jalamahabhuta* which results in various abnormalities and diseases. The present article aims at exploration of concept of *Kleda*, its functions and role in diagnosis.

**Key words:** *Kleda*, *Mutra*, *Sweda*, *Sneha*, *Jalamahabhuta*

## INTRODUCTION:

The word *Kleda* originates from the root word "*Klid*" which means "to make wet". So *Kleda* is something which make things wet. It is observed that *Snigdha*(*Sneha*) is the *Guna* which makes things wet and anything with *Snigdha* property may be called as *Sneha* and it is a property of *Jalamahabhuta*. So *Kleda* is are presentation of *Sneha* and *Kleda* attributable to *Jala'AapahKledah*.<sup>[2]</sup> *Kleda* is formed inside the body during the process of digestion and metabolism. The terms such as *RasaKleda*, *ShonitaKleda*, *MamsaKleda*, *DhatuKleda*, *Sroto Kleda*<sup>[3]</sup> etc clearly suggests the formation of *Kleda* at different tissue level in the body. *UdakavahaSrotas* can be regarded as one, which transports *Kleda* in the body.

## Vipaka and Kleda

From *Ahararasa* three *Avasthapakas* are formed, they are *Madhura*, *Amla*, *Katu* also known as three *VipakaRasa*. These three *Rasa* show their manifestation in the *SareeraKleda* too. Accordingly, we can visualize three states of *Kleda*ie, *MadhuraKleda* ,*AmlaKleda* and *KatuKleda*<sup>[4]</sup>. Since these three *Rasa* represent the *Tridosha*, it can be stated that the proper and sound state of these three *Kleda* forms are responsible for health and any departure from this optimum leads to illness. These three *Kleda* forms ie., *Madhura*,*Amla* and *Katu*, endow the body with specific functions; *Madhura* by providing the structural stability and compactness,*Amla* by igniting and maintaining the *Agni*, and *Katu* by influencing the status of *Srotases*. In the first stage

of digestion, which is basically *Kapha* predominant, the *Kleda* shows an inclination towards *Madhura*. Similarly, it inclines *Amla* and *Katu* in the next two stages (*Pachyamana* and *Pakva*) of digestion respectively. Due to improper *Ahara* leads to improper digestion result in the permanence of *Doshadushti* in *Kleda*. This can further serve as a root cause for all sorts of diseases<sup>[5]</sup>.

## Relation between Kleda and Mala (*Mutra* and *Sweda*)

*Mutra* is one among the *Trividha Mala* and it is *Jaleeyarooopi Mala*. The functions of *Mutra* are *Kledavahana*, *Bastipoorana* and *Vikledana*. *Kleda Vahanam* refers to *Kleda Nirvahanai*.e it regulates the *Kleda*. It also refers to *Kledasyabahirnirgamanam*. It means excess of *Kleda* is eliminated out<sup>[6]</sup>. *Vikledana* refers to *KledaVivekajam*. *KledaVivekajam* is the process where in surplus *Kleda* is removed by maintaining the essential amount. The *Jaleeyadhatu* (*Kleda*) that is required for the *Shareera* is retained and the excess is eliminated out of the body in the form of *Mutra*.Liquefied waste or non-properly metabolized or *Ama/ Amadravyasare* excreted through *MutravahaSrotas*and its seat is *Vasti* and excreted in the form of *Mutra*<sup>[7]</sup>.

*Sweda* is another *Jaleeyaroopimala* which is excreted over the *Twak*. The function of *Sweda* is mainly *KledaVidhruti*. The root of the word *Vidhruti* is *Vidru* and gives the meaning as clean or devoid of impurity. *Vidhruti* refers to organized or arranged. Excess *Kleda* is removed and the required amount is always maintained. *Sweda* which gives *Klinnata*, *Ardrata* of *Twak* and

*Sukumarata*. Maintain the temperature of the body by moisture. *Sweda* nourishes *Twak* and *Roma*. Arunadatta opines that in the conditions of *Kleda Abhava*, *Sweda Shoshana* takes place in the body<sup>[8]</sup>. The disturbances in *Sweda Pravartana* are suggestive of *Kleda Dushti*. If *Sweda Pravartana* is absent, this shows that *TwakgataSnehais Dushita*. This indicates *Dushita Kleda* directly disturb *Twak Sneha* representing *Lakshanas* like *Kandu* and *Rukshata*<sup>[9]</sup>.

#### **Role in Aharaparinamakrabhava**

For proper *Ahara Pachana*; *Ushma*, *Vayu*, *Kleda*, *Sneha*, *Kala* and *Samyoga* are needed. It is to be considered as *Jalabhaga* present in the body specially the *Kledaka Kapha* present in *Amashaya* which does the *Annasanghata*. Disintegrate the food mass to form a mucilaginous substance<sup>[10]</sup>.

#### **Role in Digestion**

It is considered as one among the essential requirements for proper digestion of food. *Kleda* is the moisture required for the smooth functioning of the subtle digestion at the point of *dhatus*. The gastric mucin (*Kleda+Sneha*) protects the mucous membrane of stomach. Disintegration of food into fine particles by the churning movement of the stomach (chymification) and the food thus formed is called chyme. *Kleda* is a *Kaphajabhava*. So *Kapha* is responsible for *Kledana* in *Sareera*. Mucous secreted in stomach plays important role in offering protection to mucous membrane of the stomach along with providing liquid medium for digestive process. Also, Gut Associated Lymphoid Tissue helps in providing protection by preventing the entry of any microbes through gut. All these

mechanisms can be explained through *Kledaka Kapha*<sup>[11]</sup>.

#### **Role of Kleda in Roga Samprapti**

A proper understanding of *Kleda* may help a clinician to understand even the subtlest elements involved in the *Samprapti* of a disease and the best tool for the same could be *Mutrpariksha*. We should not forget that a thorough assessment of *Mutra* indirectly gives us a picture of the nature of *Kleda* in the body, thereby rendering us with the knowledge about the inner niche of the body<sup>[12]</sup>. *Mutrasya Kleda Vahanam – Kleda Vahanam* is the *Malarupa Kleda Vahanam*. Whereas an optimum level of *Kleda* at the pool of *Sneha* will be maintained in the system all the time. *Mutra* which is coming out from *Kleda* carrying the mala generated within the system. If the *Mutra* is properly evaluated, that will give you the most precise picture about the *Sneha* of the system. *Mutrpariksha* stands out as an important tool for the assessment of *Kleda* in the body. Different observations have been recorded in the texts regarding *Mutra* with respect to its quantity, colour, odor, turbidity etc.

Eg. If *Kleda* get stagnated in the *Medovaha Srotas* may leads to *Sthoulya*, in *Raktadhatu* and *Mamsadhatu* can cause *Twakgatarogas*, in *Rasadhatu* cause *Pandu* (fails to replenish the *Raktadhatu*)<sup>[13]</sup> etc.

#### **Role of Kleda in Prameha Samprapti**

Among the vitiating factors responsible for causation of *Prameha*, *Vikruta Kleda* is one among the factors which yield to pathogenesis of the ailment<sup>[14]</sup>. In *Samprapti* of *Prameha*,

*Kleda* becomes seriously vitiated due to hampered process of digestion and mixes with urine to produce turbid and frequent urination, which is cardinal feature of *Prameha*<sup>[15]</sup>.

The normal renal functions are disturbed by *Vikruta Kleda*, which results in pathological differences in the quality and quantity of urine.

*Kleda* is also responsible for manifestation of *Pidaka* in *Prameha* patient. *Medas* vitiated by *Kapha* and gets mixed with the *Kleda* and *Mamsa*. This vitiated *Kleda* along with *Mamsa* increases the *Klinnata* in the muscle tissue resulting in genesis of *Pidaka*<sup>[16]</sup>.

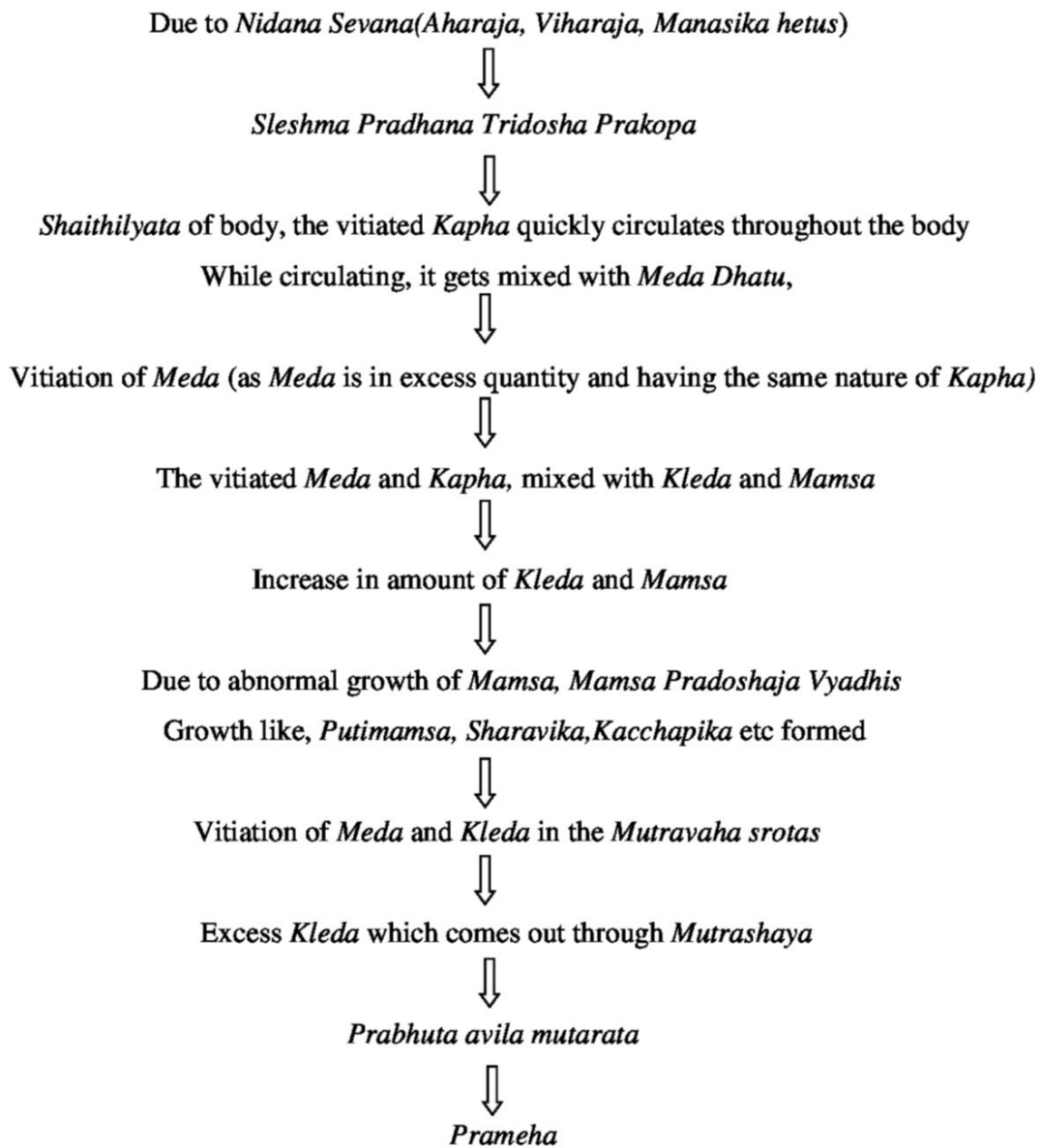


Fig 1: Samprapti of Prameha

### Role of Kleda in Kushta Samprapti

*DushitaKleda* in *Kushta* draws *Krimi* into the body which destroy the hair, skin, tendon, vasculature and even bone resulting in deformity and non-healing wound<sup>[17]</sup>. It spreads to entire body resulting into ugly look because of the deformity in various

tissues. It favors the development of moisture inside the *Dhatus* leading to the flow of *Sweda, Kleda* etc. Favors the growth of *Krimi* and destroys hairs, skin, tendons, arteries, veins etc<sup>[18]</sup>.

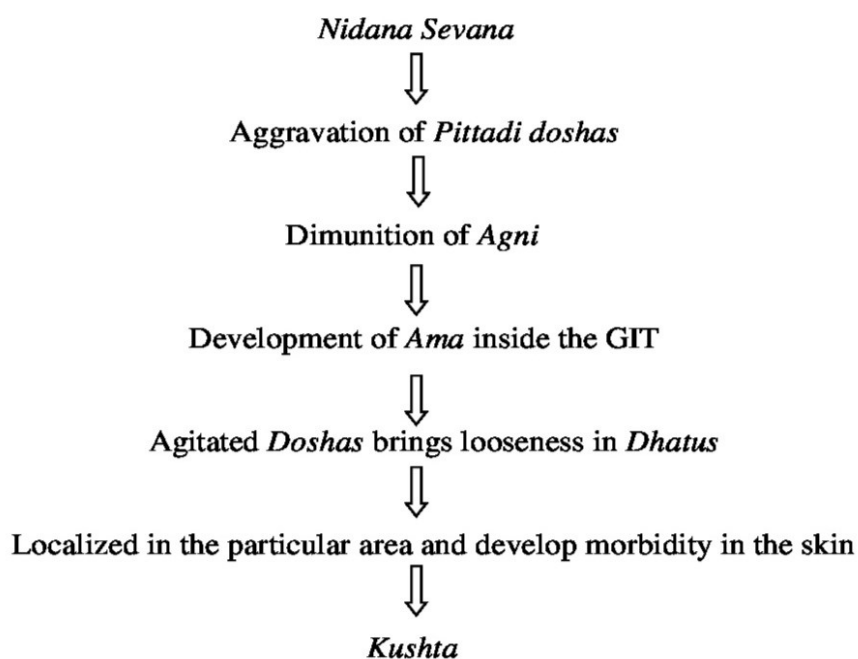


Fig 2: Samprapti of Kushta

### Impact of Kleda in Vrana

Optimum amount of moisture is essential for healing, especially in chronic wounds. Maintenance of moist environment is must but should not exceed the favorable level. Excessive moisture results in improper healing by virtue of infection. *Kleda* is a prime impending factor which hampers the healing process and it is responsible for various complications in *Vrana* and also in diverse elements of the body<sup>[19]</sup>. *Kleda* influence the migration of microbes into the

wound. Excessive moisture influences the access of microbes into the wound which is due course initiates the spread of ulcer through inflammatory response and destruction of normal tissues<sup>[20]</sup>. Any wound which is aged, emaciated, low physical stamina and apprehensive, decreased *Agni* and in whose body amount of *Kleda* is elevated along with the *Kleda* of environment, heals with difficulty<sup>[21]</sup>.

### DISCUSSION:

The basic tool of *Sneha* which contains both pure *Rasa* as well as the *Malas* are known as *Kleda*. Any *Ahara* what we consume are ending up with three *Vipakaie*; *Madhura*, *Amla* and *Katu*. The *SareeraKleda* acts as of three subtypes *MadhuraKleda*, *AmlaKleda* and *KatuKleda*. *Amla Kleda* is intended for the sustenance of the body and promotes *Agni*, *KatuKleda* is to make *Srotasshuddhi* and *MadhuraKleda* is one which gives the *Sthiratha*. What are all the things which are getting from *Jatragribhava* is going to reflect the entire *Kleda* of the system. So, if there is depletion of *Kleda* which affect the formation of *Poshya Dhatu*. In another way, If *Jala bhava* of *Kapha* is disturbed, it may lead to increase of *Kleda*, and Increase of *Ushna* or *Dravabhava*, which vitiates *Pitta* in turns leads to *Kledadikya* and vitiating *Vata* also supports the excess production of *Kleda* as both *Samana* and *Apana Vayu* has got vitiating. In this case *Kleda* itself changed to *Malarupa* and which results in various disorders.

#### CONCLUSION:

*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 the another form ie; *Malarupa*, and it should be eliminated through *Mutra*, *Sweda* etc. If there is no proper elimination of *Kleda* which leads to *Malasanchaya* in *Dhatu*s which disturbs the overall system and leads to *KledaPradhanaVyadhis* like

*Prameha*, *Kushta* etc. So, proper understanding of *Kleda* may help a clinician to understand the *Samprapti* of a disease and formulating the treatment plan to avoid potent causes which enhances *Kleda*.

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**CITE THIS ARTICLE AS**

Chaithanya P R. Kleda – two sides of the same coin: A Review. *J of Ayurveda and Hol Med (JAHM)*.

2023;11(7):47-54

**Conflict of interest:** None

**Source of support:** None