



Role of Kleda in Triskandha (Hetu, Liṅga, Auśadha) Manifestation of Prameha from Bṛhatrayī - A Conceptual Review

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ABSTRACT:

Kleda is an integral *bhāva* in human body playing significant role in the physiology and pathology of the human body. *Carakācārya* identified this as one among the six *āhāra pariṇāmakara bhāva*, 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. *Jala mahābhūta*, *madhur-amlā-lavaṇa rasa* and *drava*, *snigdha*, *picchila*, *sāndra gunas* show dominance of *kleda*. Any alteration in its quality renders it as *dūṣya* or *mala* as in *prameha*, *kuṣṭha* etc. According to the current study involving the literal review from *bṛhatrayī*, it is observed that *kleda* is having approximately 70-90% contribution in various aspects like *hetu*, *liṅga* and *auśadha* of *prameha*. Considering one of the main *hetu* of *prameha* i.e. *atiambupāna*- impairs the digestion and disturbs the *teja mahābhūta* in *dhātvagni* leading to excess formation of *kleda*. *Kleda* being *drava* in nature and with *jala mahābhūta* predominance, it affects all the *drava* or *kapha pradhāna dhātu* in the body. Thus, only *asthi dhātu* is spared in the pathology of *prameha*. By observing *hetu* and *lakṣaṇa* of *prameha*, it is being seen the maximum involvement of *kleda*. The management of *prameha* involves *saṁśodhana*, *laṁghana*, *katu-tikta-kaṣāya rasa pradhāna dravya*, *laghu-rūkṣa guṇa dravya*, so the management involved in *prameha*, majorly balances the *kleda*. There is a prime role of *kleda* in cause, symptomatology and management of *prameha*. This conceptual study is based on the comprehensive review of *kleda* in *prameha* from *bṛhatrayī* and its main commentaries. *Kleda* which is an unavoidable factor involved in various aspects of *prameha*, understanding it thoroughly will be helpful in prevention and cure of this disease.

KEYWORDS- *Kleda*, *Prameha*, *Udaka*, *Triskandha*

AIM- To understand the role of *kleda* in *triskandha* manifestation (*hetu*, *liṅga*, *auśadha*) of *prameha* from *bṛhatrayī*

OBJECTIVES-

- Theoretically exploring the concept of *kleda*.
- Understanding the *samprapti* of *prameha* from *bṛhatrayī*
- Understanding *hetu*, *liṅga*, *auśadha* of *prameha* from *bṛhatrayī*
- Establishing the role of *kleda* in *triskandha* manifestation (*hetu*, *liṅga*, *auśadha*) of *prameha* from *bṛhatrayī*.

MATERIAL & METHODS-

SOURCE OF DATA—

- *Carakasamhitā*
- *Suśrutasamhitā*
- *Aṣṭāṅgahṛdyam*
- *Bhāvaprakāśa*
- *Mādhavanidāna*
- *Śāraṅgadharaśamhitā*
- *Kośa* and *nighaṇṭu*

- Main Commentaries of *bṛhatrayī*
- Reputed Journals and books on the subject.
- The available PG and PhD dissertations.
- The other relevant material

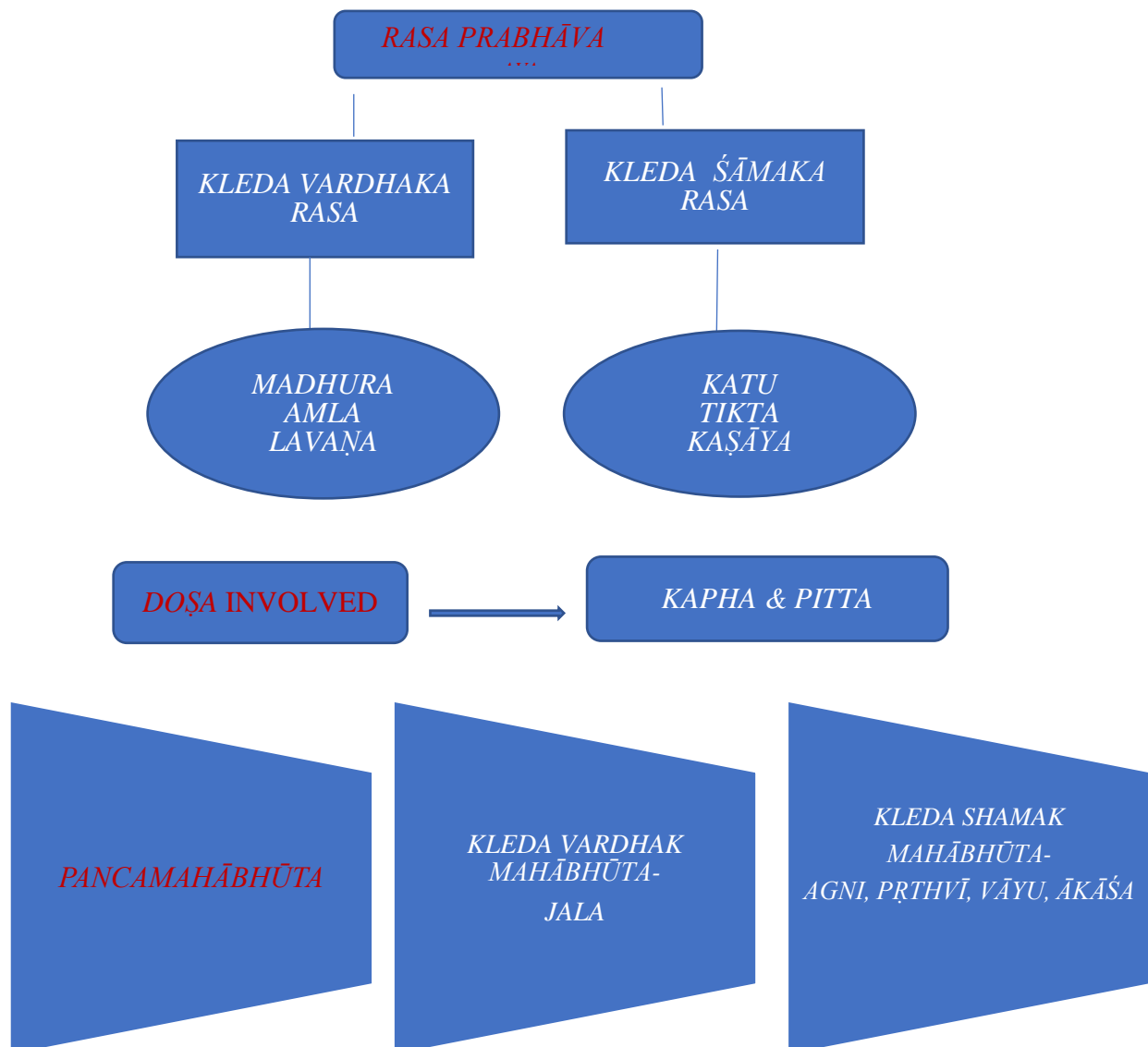
METHODS:

The following methodology is adopted to justify the title and to fulfill the aims and objectives.

- ❖ For the present review, detailed literary study performed.
- ❖ The detailed content and references are analyzed from *bṛhatrayī*
- ❖ Some other *ayurvedic* books also referred.

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.



Prameha is one of the most common non-communicable diseases (NCD's) and Diabetes is the fourth leading cause of global death by disease. It appears to be a global epidemic due to present era of stress as a result of competitive life style and a change in dietary habits.

The prevalence of diabetes is increasing rapidly day by day. India has become the Diabetic Capital of the world. Globally, over 311 million people suffer from Diabetes Mellitus. It is estimated that global prevalence would exceed 470 million by 2030. Diabetes has long term potential effects on almost all systems of body.

In *āyurveda*, *prameha* is the condition caused by impairment of *kapha doṣa* and *jala mahabhoot* i.e. disturbed metabolism of water compartment in the body giving laxity in the body tissues especially in fat, muscle tissues giving them *abaddha* (lax or hypotonic) and *asamhata* (not compact or loose) consistency. *Kapha doṣa* vitiation mainly hampers fat or lipid metabolism leading to formation of *Kleda*. *Nidāna*, *doṣa*, *dūṣya* are the three factors responsible for the manifestation of every disease. *Anukūlatva* of these factors is important in *Prameha*. All *ācārya* narrated *dūṣya saṁgrahaṇa* and their involvement in the pathogenesis, but *Caraka* specially enumerated a group and named it as *dūṣya viśeṣa* (Ch. Ni. 4/7), again he mentioned them in *cikitsāsthāna*. *Suśruta* also narrated the *dūṣya* but he typically mentioned them along with the *doṣa* type (Su. Ni. 6/9). Only *vāgbhaṭṭa* mentioned *sveda* as a *dūṣya* along with above *dūṣya* (A.H.Ni. 10/14).

Kleda vitiation is common and dominant *dūṣya* in the pathogenesis of *Prameha*. Ten *dūṣya* are involved in the *saṁprāpti* of *prameha*.

Samprāpti Ghataka of Prameha-

1	<i>Doṣa</i>	<i>Vata, Pitta, Kapha</i>
2	<i>Dūṣya</i>	<i>Meda, Māmsa, Kleda, Rakta, Vasā, Majjā, Lasikā, Rasa, Shukra and Oja</i>
3	<i>Srotas</i>	<i>Mūtravaha</i>
4	<i>Srotoduṣṭi</i>	<i>Atipravṛtti</i>
5	<i>Agni</i>	Diminished (<i>manda</i>) <i>Medodhātvaṅni</i>

Kapha and *kleda* have close resemblance in regard to function as well as qualitative parameters. Both get vitiated by more or less by some etiological factors. *Kleda* is the dominant *dūṣya* in all types of *prameha*. In *āyurveda* texts, the *kleda* is not defined in a specific quotation. But in deep knowledge, we have seen the “*kleda*” word is used in various places in *brhatrayi*. Regarding the concept of *kleda*, it is necessary to remember its association with physiological and pathological state of the body. *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 *mṛdu* properties. So, *kleda* is nothing but *udaka* with some modifications. Whenever the normal liquid portions (*ādratā*) increase in *dhātu* as a result of metabolism or in some pathological conditions, it is to be eliminated mainly through *mūtra*

i.e. मूत्रस्य क्लेदवाहनम् (A.H.Su. 11/5)

बस्तिपूरणविक्लेदकृन्मूत्रं (Su. Su. 15/2)

Sveda also helps in the controlled elimination of *kleda* i.e. स्वेदस्य क्लेदविधृतिः (A.H.Su. 11/5)

स्वेदः क्लेदत्वक्सौकुमार्यकृत् (Su.Su.15/2)

To understand any disease, it is very important to know three cardinal factors of a disease i.e. its *hetu* (etiological factors) - the factors which lead to the disease to occur; *liṅga* (clinical manifestations)- factors which represent the disease and *auśadha* (treatment)- factors responsible for managing the disease.

After reviewing *triskandha* (*hetu*, *liṅga*, *auśadha*) of *prameha* from *brhatrayi* it is observed that *kleda* is the prime factor responsible for *prameha* manifestation. Intake of dietary and other regimens having *kleda* predominance, for some period and in certain amount, leads to *prameha roga*. Symptoms appearing in the *pramehī* are mostly due to *kleda* excess in the body. And the management given to *pramehī* by all *ācārya*, whether it is management through diet, medicines or lifestyle changes; all is majorly focusing to balance the excessive *kleda* inside the body.

IMPORTANCE OF KLEDA IN PRAMEHA HETU-

Various *prameh hetu* are described in the *brhatrayi*

Aaharaj Hetu- Consumption of starchy, heavy and fatty food, consumption of milk and sugarcane products, newly cultivated grains, newly made wine, meat of domestic, aquatic and marshy land animals, sweet taste predominance etc. increases *kapha* dosh and having *jala mahābhūta* in it, leading to excess *kleda* production inside the body.

Viharaj hetu- inactivity, daysleep, lack of exercise etc. are characteristic features of sedentary lifestyle, dampen *agni* and aggravates *kapha* and *kleda* formation.

Hetu of *prameha roga* can be categorised as *kapha* and *pitta prakopaka hetu*. Most of the *hetu* described under *prameha* in *bṛhatrayī* lead to *agnivikṛti*, *medodhātu duṣṭi*, excessive *kledaupatti* and *kledavahana*, collectively recognized as *prameha*.

KAPHA PRAKOPAKA HETU:	PITTA PRAKOPAKA HETU:
<p>➤ <i>Āhāraja hetu-</i> Sweet, fatty and cold food, newly cultivated grains, aquatic animals flesh, jiggery, milk, fat rich liquid diet, processed food, curd, soup etc.</p> <p>➤ <i>Vihāraja hetu-</i> Irregular sleeping habits, daysleep, inactivity, lassitude, one who always indulge in thinking, who does not undergo regular <i>vamana</i>, <i>virecana</i> or any kind of <i>śodhana</i> etc.</p>	<p>➤ <i>Āhāraja hetu-</i> Sour and salty taste dominant diet, liquor, curd etc.</p> <p>➤ <i>Vihāraja hetu-</i> Daysleeping</p>

Here we can observe that few factors like curd, daysleep etc. aggravate both *kapha* & *pitta*.

Rasapañcaka of some of the *prameha hetu* mentioned in *bṛhatrayī* is listed below-

DRAVYA(hetu)	RASA	GUNA	VĪRYA	VIPĀKA	DOṢA PRABHĀVA
<i>Ikṣu</i>	<i>Madhura</i>	<i>Sara, Snigdha, Guru</i>	Śīta	<i>Madhura</i>	<i>Vāta-pittahara</i>
<i>Māṣa</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	Uṣṇa	<i>Madhura</i>	<i>Vātahara, Pittakaphakara</i>
<i>Dadhi</i>	<i>Amla</i>	<i>Guru</i>	Uṣṇa	<i>Amla</i>	<i>Kaphavardhak</i>
<i>Yavaka</i>	<i>Madhura</i>	<i>Guru, Snigdha</i>	Uṣṇa	<i>Amla</i>	<i>Kaphapittakara</i>

IMPORTANCE OF KLEDA IN PRAMEHA LINGA -

Sweetness in mouth, sliminess and heaviness in the body, tangled hair, profuse cloudy urine, laziness, excessive sleep, laxness, sweet-white urine, breathing difficulty, clogging of body orifices with slough, foul smell etc. show the increase of *Kapha dosha* and *Jala mahabhoot* in the body, leading to the production of *Aama* and *Kleda*. So, it is observed that most of symptoms mentioned in *bṛhatrayī* have *Kleda* predominance.

IMPORTANCE OF KLEDA IN PRAMEHA AUSHADHA-

The *Ayurvedic* concept of management of *prameha* emphasizes on dietary and lifestyle modifications for its prophylaxis and treatment. Treatment for this disease is based on an entire change in the lifestyle of the person. Along with medication and diet, the patient is also advised to lead a healthy lifestyle and live an active life. Even mental aspects of the disease are stressed upon in *Ayurveda*. The medicines that are administered are therefore meant to keep the brain in its right manner of functioning. As most of the etiological factors and symptoms of *prameha roga* are having the *kleda* predominance, so the management is aimed to reduce the *kleda* excess in the body. The herbal drugs used in the management of *prameha* are bitter, astringent and pungent in taste

DIET- Easily digestible food, meat of wild animals, green gram soup, leafy vegetables with bitter and astringent taste, bittergourd, old cultivated grains and rice, honey, barley, mustard, black pepper, garlic, turmeric, jamun etc. are recommended.

LIFESTYLE- dry powder massage, exercise, awakening in the night, walking 100 miles¹ etc. are dos.

SPECIAL THERAPIES- *Samshodhana* (purification), *vamana* (emesis), *virechana* (purgation), *langhana* (fasting).

MEDICATION-

Single drug- *Citraka*, *haridra*, *musta*, *shilajatu*, *paarijat*, *paatha*, *khadir*, *guduchi*, *shunthi*, *jambhu*

AUSHADHA DRAVYA	RASA	GUNA	VIRYA	VIPAKA	DOSHA PRABHAVA
<i>Khadir</i>	<i>Tikta, Kashyaya</i>	<i>Laghu, Ruksha</i>	Śīta	<i>Katu</i>	<i>Kaphapitta shamaka</i>
<i>Patha</i>	<i>Tikta</i>	<i>Laghu, Ruksha</i>	Śīta	<i>Katu</i>	<i>Vatakaphahara</i>

Yava	Kashyaya, Madhura	Ruksha, Guru	Śīta	Katu	Vatavardhaka, Pittakaphasrajit
Paarijat	Tikta	Ruksha, Laghu	Ūṣṇa	Katu	Kaphavatshamaka
Jambhu	Kashyaya, Madhura	Laghu, Ruksha	Śīta	Katu	Kaphapittaghna
Musta	Tikta, Katu, Kashaya	Laghu, Ruksha	Śīta	Katu	Pittakaphahara
Shunthi	Katu	Snigdha	Ūṣṇa	Madhura	Vatakaphahara
Shilajatu	Katu, Tikta	Chedi, Yogvahi, Rasayana	Ūṣṇa	Katu	Tridoshashamaka
Vibhitaki	Kashaya	Laghu, Ruksha	Ūṣṇa	Madhura	Kaphapittanut

Formulations- Triphala kashaya, lodra asava, madhvasava, dantyasava, bhallatakasava etc. most of these medicinal yog contain triphala as one of their important ingredients

- Triphala (त्वग्गदक्लेदमेदोमेहकफास्रजित्)
- Bhallatak (हन्ति कफवातव्रणोदरम्)

RESULT-

Prameha is *Tridoshaja Vyadhi*. If one can understand the *triskandh* of *prameha* rog, then he can treat the patient. Without having the understanding of *kleda* and its role in the manifestation of *prameha* rog, it's difficult to prevent and treat the *prameha* rog. So study of role of *kleda* in *triskandha* manifestation (*hetu, linga, aushadha*) of *prameha* is very important.

DISCUSSION-

Prameha occurs due to *Tridosha Dushti* but *Kaphakruta Hetu* and *Kaphadushti* are mainly responsible for *Dosha Dushya Samurcchana* i.e. *Samprapti*. So it is included in *Santarpanotha Vikara*. Ayurveda has explained specific *Samprapti* of *Prameha*. First *Kaphaja Prameha* is produced, then as the *Samprapti* progresses, the same turns to *Pittaja* and ultimately *Vataja*. Actually from every *Hetu* to manifestetation of *Prameha* the *Samprapti* should be seperately learnt and it may differ from patient to patient. *Kleda* is a word that we meet with very frequently in *ayurveda* literature. But as a technical term, it is not properly defined or explained. It's positioning among the entities like *dosha, dhatu* and *mala* is also a grey zone. In this note it is tried to understand the term *kleda* in relation to *prameha roga* in a descriptive manner taking sufficient leads from the literature and by generating additional inferential inputs from them. As per Ayurvedic understanding of the disease, it is said to be a "*Kleda pradhana vyadhi*" i.e, where there is a disturbance with the body fluid / water part of the body (*Kleda*).

Then a question arises, what are the components of this *kleda*, how it gets disturbed?

Here, Ayurveda says, at the very basic level (at *mahabhoota* level), *Kleda* is a material in which *Jala mahabhoota* (water element) is predominant. And with reference to *tridoshas*, both *Kapha* & *Pitta* contribute & regulate *kleda*.

If *Ap bhava* of *Kapha* is disturbed, it may lead to increase of *Kleda* in the body; otherwise either increase in *Ushna* (heat) & / or *Drava (jala) bhava*, then *Pitta* is disturbed, henceforth it leads to disturbance of *Kleda*.

We have seen some of the causative factors for this *Kapha* & *Pitta* imbalance (which lead to *Prameha*). If one can understand these factors and role of *kleda* in *triskandha* of *Prameha*, then he can treat the patient in a proper way and complication i.e. *upadrava* will be avoided.

CONCLUSION-

After reviewing the *triskandh* aspect of *prameha* and role of *kleda* in it from *brhatrayā*, it can be concluded that *prameha* is a *kleda praadhan vyadhi* and there is a prime role of *kleda*, which is an unavoidable factor involved in various aspects of *prameha*.

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