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Kḷeda: a theoretical exploration
Prasad M.

ABSTRACT: Kḷeda is a word that we meet with very frequently in āyurveda literature. But as a technical term, it is not properly defined or explained. It's positioning among the entities like doṣa, dhātu and mala is also a grey zone. In this note it is tried to understand the term in a descriptive manner taking sufficient leads from the literature and by generating additional inferential inputs from them.

Key words: Kḷeda, Sneha, Rasa

Introduction
The word 'kḷeda' originates from the root 'kḷid' which means 'to make wet'. So, kḷeda is something which makes things wet. The word is not always used to mean a dravya. It can be a state as well. It is observed that snigdha (sneha) is the property which makes things wet and anything with snigdha property may be called as a sneha. So kḷeda is a representation of sneha. Sneha is the property of jalabhūta. That way, kḷeda is attributable to jala.

Initial understanding
Human body is said to be 'snehasāra' which means that the essence of the body is sneha. It is also known that the doṣa, dhātu and mala constitute body. Unlike dhātu and the mala, the doṣa lack perfect physical and perceivable forms. Taking the dhātu, which are responsible for the sustenance of the body, into consideration, it is observed that they exist in two forms: the poṣya and the poṣaka. The poṣya form of a dhātu is that which is determined by factors like prakṛti, sāra, etc. and is fully formed as the individual edges past his adolescence. The dhātu are continuously getting consumed for the sustenance of the body. As a result of this, a deficit of dhātu may set in. Prompt replenishment is needed to address this issue. Otherwise, a stage of dhātuṣṭaya evolves, which shall lead to the destruction of body. This 'topping up' of dhātu is achieved through food. This form of the dhātu made out of the food is understood as the 'poṣaka' form. Though the major responsibility of transforming the food into the dhātu is attributed to agni, the contributory roles played by other factors (Samāna vāyu, kḷedakakapha, etc.) have been well acknowledged. Continuous transformation from one form to the other is the key process all over here. Digging a little deeper, the statement that the life is an outcome of the paramount process of continuous transformation of 'food into body', may seem aggrandized, but is an undeniable truth. In this transformation process, the consumption of food, division of the consumed into 'sāra and kiṭṭa', assimilation of sāra and expulsion of kiṭṭa, form the different phases. The kiṭṭa form, which is produced as a derivative of the transformation process, is termed as mala. The mala are expelled in succession to their formation. These mala, through specific duties performed in the time span between their formation and expulsion, contribute significantly to the sustenance of the body. Thus, the dhātu and mala constitute the physical and perceivable form of the body.

All kāryadravya are made out of the five bhūta. It is proposed that in the making of a kāryadravya, the basic material contributed by prthvi is held together by jala, arranged in the space provided by ākāśa, in the specific shape as decided by vāyu and then subjected to pāka by agni. Āśā, as a kāryadravya, does not make any exemption in this regard. Prthvi is the material cause and jala is the binding principle.
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