



KLEDKARAK EFFECT OF ABHYANTAR SNEHAPAAAN

A CONCEPTUAL STUDY

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ABSTRACT :

Snehan means Oleation which is one of the basic principles described in Ayurveda. It is of two types – external oleation i.e. *sneha abhyang* and internal oleation i.e. *snehapaaan*. According to Charakacharya, *snehan* is the process in which snehan – unctuousness, vishyandan – fluidity, *mardavata*, softness, *kledkarkam* – moistness are brought about. According to Sushruta , well unctuous and soft skin, loose feces, ignited digestive, soft body parts , malaise, lightness in the body, appearance of sneha downwards and aversion to *sneha*, these are signs of proper unction. These signs are observed all over the body but skin is the organ that reflects the moistness of the body. Adequate moisture content of skin is the most important factor in maintaining skin elasticity which results in young and healthy looking skin and prevents dryness of skin. Thus *snehapaaan* may increase the skin moisture content also. *Snehan* is a word to denote a therapy which promotes mainly *snigdha guna* in the body. *kleda* is the liquidity or moistness and it also denotes the *Aap Mahabhoot*. It is the liquid parts in the body which is due to *Aap Mahabhoot*. *Kledana* is the action which is due to the dominance of *Aap Mahabhoot*. *Aap Mahabhoot* has *Drava*, *Stimta*, *Snigdha* and *Sheet Guna*. Due to these attributes, *Aap Mahabhoot* increases *aardrabhav* i.e. moistness. This is called *Kledana Karma*. *Sneha* has dominance of *Aap Mahabhoot* , hence action of *Aap Mahabhoot* is also the action of *Sneha*. Thus *Sneha* also causes *Kledana Karma* in the body. According to Acharya Charak *Snehan* produces *Kleda* in the body also causes *Snigdha* and *Mruduta* in the body.

Key words: *Sneha*, *Snehan*, *Abhyantar Snehapaaan*, *Kled*.

INTRODUCTION: As the prevention is better than cure, *Ayurveda* has given the basic concept of *Snehana* which has very important effect in maintaining skin moisture level along with other benefits. *Snehan* can be done by *Sneha* as internal oleation that is by taking *Snehapaaan* orally as *Poorvakarma* prior any of the five *Pradhaan Karma*. External oleation means *Sneha Abhyang* in which *Sneha* is applied externally on body. In *Ayurvedic* texts, *Sneha* is often used for the internal administration of *Sneha*. *Sneha* means *Snigdha*¹ and process which gives

Snigdha, (unctuousness), oiliness soothing and gentle appearing is called as *Sneha*. According to *Acharya Charak* the process by which *Snehan*, *Vishyandan*, *Mruduta* and *Kledan* is carried out in body is called as *Snehan*². The definition itself elaborates the effects of *Snehan* on body as *Snehan*-unctuousness, *Vishyand* – fluidity, *Mardavata* – moistness. *Snehan* has *Kledkarak* effect on body. *Snehan* produces softness in the skin, increases body moisture content and prevents dry skin disorders in the body. According to *Sushrutacharya*, *Sneha* has predominance

of *Aap Mahabhoota* and *Prithvi Mahabhoota*³. *Sneha* has *Drava*, *Sookshma*, *Sar*, *Snigdha*, *Picchil*, *Guru*, *Sheetal*, *Mand*, *Mrudu Guna*⁴. All these attributes of *Sneha* which help to maintain skin moisture and thus prevents skin diseases those are caused due to dry skin. *Sneha* is *Aapya dravya* and the most of our body parts also contain the *Aap Mahabhoot*. As they have similar characteristics, they have affinity to each other and they ultimately provides oleation to those concerned body parts. Due to the *Guna* of *Sneha Dravya*, they produces *aardrata* in body and that is nothing but *Kleda*. So *Snehan* is not only the *Poorvakarma* but also has the importance as like *Pradhana karma*. Due to the above Characteristics of the *Sneha Dravya* it balances the *Vatadosha*, gives *Mardayata* to *Doshas* and body parts, enhances the *Jatharagni*, purifies the *Koshtha*, breaks down the *Malasanghat* and accelerates promotes the new *Dhatu* production continuously⁵.

AIM:

To study the *Kledkarak* effect of *Abhyantar Snehapaan*.

OBJECTIVES:

1. To study the literature of *Kled*.
2. To study the *Kledkarak* effect of *Abhyantar Snehapaan*.
3. To evaluate the relationship between *Kledkarak* effect of *Abhyantar Snehapaan* and characteristics of *Snehan*.

MATERIALS AND METHODS: All related classical texts available in the library of Government Ayurved College, Nanded has been reviewed. Database available after net surfing was also reviewed as per the title. Basically this paper is conceptual so review of various *Ayurvedic* classical texts & contemporary science is done. Materials related to *Sneha*,

Snehapaan and *Kleda* in *Ayurveda* and other related topics of *Kledkarak* effect of *Sneha* have been collected from various *Ayurvedic* classical texts and modern science. The references were compiled, analyzed and discussed for a thorough and in-depth understanding of the concept of *Abhyantar Snehapaan* and its *Kledkarak* effect on body.

REVIEW OF LITERATURE:

Sneha Dravya: The substance which provides the *Snigdhatata* to body and which compositions are mainly *Prithvi* and *Ambu* is called as *Sneha*. *Acharya Charak* states that the substance which promotes *Snehan*, *Vishyandan*, *Mardavan* and *kledkarak* effect on body is called as *Sneha*.

Snehapaan : It is the process by which oleation of body is purposefully carried out with *Sneha Dravyas*. It may be external by applying *Sneha Dravya* externally or it may be internally by taking *Sneha Dravya* orally. During these procedures specific regime must be also followed.

Sneha Guna: The characteristics of *Sneha Dravyas* are *Drava*, *Sukshma*, *Snigdha*, *Picchil*, *Guru*, *Sheetal*, *Mand* and *Mrudu*.

Sneha Karya: *Snehana* increases viscosity, fluidity, softness and moisture in the body. *Abhyantar Snehapaan* cannot be randomly given to patients or volunteers, first they have to be assessed for their *Prakruti*, *Koshtha*, *Agni* etc because these factors plays major role in producing the effects of *Abhyantar Snehapaan*. According to the *Koshtha*, *Snehapaan* should be given for 3 to 7 days. For *Mrudu Kostha* it should be given for 3 days and for *Krura Kostha* it should be given for 7 days⁶. The signs of successful oleation are –*Vata Dosha* becomes regulated, fire becomes activated, the stools becomes soft and smooth⁷. All these are the results of

Guna and Mahabbhotadhikya of Sneha Dravya. According to Acharya Charak, *Kleda* is the liquid part in the body which is due to *Aap Mahabhoot*. The word *Kleda* refers to the liquidity or moistness and the first letter in the word *Kleda* denotes the *Aap Mahabhoota*⁸. Acharya Sushruta has described the *Kleda* as moistness or the moisture. Thus *Kleda* means moistness or the body.⁹ Acharya Vagbhat has described that liquid part which comes out of the body is nothing but the *Kleda*¹⁰. *Kledan* is the action which is due to the dominance of *Aap Mahabhoot*. *Aap Mahabhoot* has characteristics like *Drava*, *Stimita*, *Snigdha* and *Sheet*. Due to these attributes, *Aap Mahabhoot* increases *Aardrabhava* i.e. moistness. This is called *Kledana Karma*. *Sneha* has dominance of *Aap Mahabhoot* hence action of *Aap Mahabhoot* is also the action of *Sneha*. Thus *Sneha* also cause *Kledana Karma* in the body. According to Acharya Charak, *Sneha* produces *Kleda* in the body which further produces *Snigdha* and *Mruduta* in the body. *Udaka Karma* is the function of *Kleda* which keeps the adequate moisture, softness, *Mruduta* in the body¹¹. *Aapya Dravya* also produces *Snehan*, *Tarpan* and *Aardrata*¹².

Kled definition: *Kledan* means *Aardrabhav*. It means presence of moisture due to the dominance of *Aap Mahabhoot*. Though the entire universe and each part of it is made up of *Panch Mahabhoot*¹³, *Kled* has dominance of *Aap Mahabhoot*. Due to the specific characteristics of *Aap Mahabhoot*, the *Kledkarak* effect is observed.

Characteristics of Kledkarak Dravya:

- *Kledkarak Dravya* is with dominance of *Aap Mahabhoot*.

- Due to dominance of *Aap Mahabhoot* *Kledkarak dravyas* become *Drav*, *Snigdha*, *Sheet*, *Manda*, *Mrudu*, *Picchil*.
- *Utkled*, *Sneh*, *Bandh*, *Vishyand*, *Mardav*, *Pralhaad* are the *Karma* offered by this *Kledkarak Dravya*.

DISCUSSION: The review of Ayurvedic literature reveals that the *Snehapaan* is having *Kledkarak* effect on the body. As *Sneha* is *Aap Mahabhoot Pradhan* and most of the *Dhatu*s and body parts have presence of *Aap Mahabhoot*. *Snehapaan* gives luster, oiliness, unctuousness, smoothness, softness, fluidity, moistness to body. *Ayurveda* believes that whole universe is the creation of *Panchmahabhoota*. These *Mahabbhoot* combine together in varying proportion to create materialistic elements. *Sneha* has predominance of *Aap Mahabhoot*. *Aap Mahabhoot* has *Drava*, *Stimit*, *Sheet* and *Snigdha guna*. Due to these attributes *Kledan* i. e. *aardrabhav* is produced and *Sneha Karma* is done by *Aap Mahabhoot* in human body¹⁴. *Agni*, *Koshtha* and *Prakruti* are the factors which can give varied presentation on *Kledkarak* effect of *Abhyantar Snehapaan*. Development of *Snehapaan Lakshana* also depends upon *Prakruti* of the individual. *Koshtha* and *Prakruti* are interrelated; hence *Snehapaan Kaal* also varies according to *Prakruti*. For *Vata Pradhan Prakruti* it takes 7 days to develop *Samyak Snehapaan Lakshana* may be due to *Visham Agni* and *Krura Koshtha*. *Pitta Pradhan Prakruti* develops *Samyak Snehapaan Lakshana* within 3 days due to *Tiksha Agni* and *Mrudu Koshtha*. *Kapha Pradhan Prakruti* develops *Samyak Snehapaan Lakshana* within 5 days due to *Manda Agni* and *Madhyam Koshtha*¹⁵.

CONCLUSION: *Abhyantar Snehapaan* has effects like moistness, *Mruduta*,

Snigdhatta on skin which is due to its *Kledkarak* effect. It also has effect on stool. Stool becomes *Asamhatam* It also enhances the digestive fire. Due to its characteristics *Sneha*, *Abhyantar Snehapaan* it regulates *Vata Dosh*. Duration of appearance of *Kledakarak* effect of *Abhyantar Snehapaan* is depend upon the *Prakruti* and *Agni*. This effect is observed in 7 days, 5 days and 3 days in *vatapradhan prakruti*, *pittapradhan prakruti* and *kaphapradhan prakruti* respectively. *Abhyantar Snehapaan* also improves *jatharagni (agnisandhukshan)*.

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