KLEDKARAK EFFECT OF ABHYANTAR SNEHAPAAN
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. snehapaan. According to Charakacharya, snehan is the process in which snehan –unctuousness, vishyandan – fluidity, mardavata, softness, kledkarkam – moistness are brought about. According to Sushruta, well unctuos 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 snehapaan may increase the skin moisture content also. Sneha 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, Stimita, 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 Mahabhoota 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 Snigdhata and Mruduta in the body.

Key words: Sneha, Snehan, Abhyantar Snehapaan, 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 Snehapaan 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 and process which gives Snigdhata, (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. The definition itself elaborates the effects of Snehan on body as Snehan-unctousness, 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. Sneha has Drava, Sookshma, Sar, Snigdha, Picchil, Guru, Sheetal, Mand, Mrudu Guna. 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 Pradhaan karma. Due to the above Characteristics of the Sneha Dravya it balances the Vatadosha, gives Mardavata to Doshas and body parts, enhances the Jatharagni, purifies the Koshtha, breaks down the Malasanghat and accelerates promotes the new Dhatu production continuously.

AIM: To study the Kledkarak effect of Abhyantar Snehapaaan.

OBJECTIVES:
1. To study the literature of Kled.
2. To study the Kledkarak effect of Abhyantar Snehapaaan.
3. To evaluate the relationship between Kledkarak effect of Abhyantar Snehapaaan and characteristics of Snehan.

MATERIALS AND METHODS: All related classical texts available in the library of Goverment 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, Snehapaaan 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 Snehapaaan and its Kledkarak effect on body.

REVIEW OF LITERATURE:
Sneha Dravya: The substance which provides the Snigdhata 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 Snehapaaan 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 Snehapaaan. According to the Koshtha, Snehapaaan 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 days. The signs of successful oleation are –Vata Dosha becomes regulated, fire becomes activated, the stools becomes soft and smooth. All these are the results of
Guna and Mahabhhotadhikya 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 Mahabhoot. Acharya Sushruta has described the Kleda as moistness or the moisture. Thus Kleda means moistness or the body. Acharya Vagbhat has described that liquid part which comes out of the body is nothing but the Kleda. 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 Ardrabhava 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 Snigdhata and Mruduta in the body. Udaka Karma is the function of Kleda which keeps the adequate moisture, softness, Mruduta in the body.

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, 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 drayas 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 Sneha is having Kledkarak effect on the body. As Sneha is Aap Mahabhhoot Pradhan and most of the Dhatus and body parts have presence of Aap Mahabhoot. Sneha gives luster, oiliness, unctuousness, smoothness, softness, fluidity, moistness to body. Ayurveda believes that whole universe is the creation of Panchmahabhoota. These Mahabhhoota 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 Kleda i.e. aardrabhav is produced and Sneha Karma is done by Aap Mahabhoot in human body. Agni, Koshtha and Prakruti are the factors which can give varied presentation on Kledkarak effect of Abhyantar Snehaapana. Development of Snehaapana Lakshana also depends upon Prakruti of the individual. Koshtha and Prakruti are interrelated; hence Snehaapana Kaal also varies according to Prakruti. For Vata Pradhan Prakruti it takes 7 days to develop Samyak Snehaapana Lakshana may be due to Visham Agni and Krura Koshtha. Pitta Pradhan Prakruti develops Samyak Snehaapana Lakshana within 3 days due to Tiksha Agni and Mrudu Koshtha. Kapha Pradhan Prakruti develops Samyak Snehaapana Lakshana within 5 days due to Manda Agni and Madhyam Koshtha.

CONCLUSION: Abhyantar Snehaapana has effects like moisture, Mruduta,
Snigdhata 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 Dosha. 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 prkruti, pittapradhan prkruti and kaphapradhan prkruti respectively. Abhyantar Snehapaan also improves jatharagni (agnisandhukshan).

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