



A CRITICAL STUDY ON KLOMA -A REVIEW STUDY

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ABSTRACT

Several aspects of Sharir are still unclear and unresolved. Certain issues are ambiguous because of their sparse and dispersed descriptions. The Kloma, one of the roots of Udakvaha Srotas, is a further indeterminate organ. Ayurveda material has conflicting views about the Kloma. Pittashaya, Agnayashaya, and Phuphusa are a few organs that are frequently taken into consideration when discussing Kloma. Several authors and researchers explore topics related to Kloma. Yet the uncertainty around Kloma remains. It was discovered via research on literature on Kloma, in particular through Sushruta Sharirasthan, that there has not yet been a consensus on Kloma.

KEYWORDS- Kloma, Udakvaha Srotas, Sharirasthan etc.

INTRODUCTION

The holistic medical discipline known as ayurveda has well-established ideas and concepts. The foundational ideas of Ayurveda are so solid that time has no bearing on them. The extensive Ayurvedic medical system dates back thousands of years and is built on experimental knowledge and continually expanded upon. Sushruta is correct when he says that the study of Rachana Sharir is necessary for the adept student to proceed with patient care and to remove all of his doubts via understanding the theoretical and practical elements of the text.¹

One of the key ideas that the ancient Sages described in their various compendia is srotasa. While Acharya Charak has provided a separate fifth chapter Srotovimana in Vimanasthana, Acharya Sushruta has provided a detailed definition of the Srotasa in the Dhamanivyakaran Chapter of Sharirsthana.²

According to Sushruta and Charak, Udakvaha Srotasa is the primary Srotasa in the body. Talu & Kloma are its root sources (Moolsthan). Udakvaha Srotasa's job is to keep bodily fluids in check. Any internal or external trauma that interrupts it results in Pipasa or death.⁴ Although Talu, the Udakvaha Srotasa's root source, is universally recognised and accepted as the palate, there is still some uncertainty around Kloma. Several perspectives on the Kloma can be found in Ayurveda writings. Among the organs that are frequently taken into account when discussing Kloma are Pittashaya, Agnyashaya, Kanthanadi, and Phupphusa. Although many writers and academics have studied on themes linked to Kloma, there is still some uncertainty surrounding Kloma.³

METHODOLOGY

Ayurveda compendia with their commentary, including Charak, Sushruta, Vagbhatta, and other pertinent texts. Journal articles and information from pertinent websites were available.

KLOMA

When Ashiwini Kumar and Devi Saraswati offered the Varuna-Prarthana in Adhyaya 19 and Rucha 85 of the Yajurveda, it is said that they created the Swaroop of Indra. In this regard, Purodashena is the source of Hriday and Satya. Varuna gives rise to Yakrit, Kloma, Vayavya (which is on both sides of Hriday), and Pitta.⁴

Kloma is one of the 36 creature parts that are given up in Yagya as described in the Yajurveda. It has been said that "I eliminate the Visha of Kshya Roga which creates Shula in Udara, Kloma and which makes the Nabhi and Hriday as DoshaYukta" when describing the Yakshma- Nivarna in the Athravaveda Kanda- 9 and Sukta-8.⁵

In the Apstamba Shrauta Sutra, Yakrita is referred to as Kalakhanda, and it is stated that Kloma resembles Yakrita in appearance and is Tila-Mamsa.⁷ According to Pashubandha Prakarna in the Varaha Shrauta Sutra, one should pour clarified butter on the Kloma during animal sacrifice in an increasing pattern so that it is presented to the Dieties, most likely Varuna.⁶

Animal sacrifice instructions are given in Pashubandha Prakarna of the Bhardwaj Shrauta Sutra. It is stated that after performing an animal sacrifice, the performer should place the right buttock (Dakshina Shroni), the testis with penis, the Kloma, and the spleen (Pleeha) into the pan or vessel and pour clarified butter on them.⁷

In the Charak Samhita, Kloma's Antar Vidradhi displays: Pipasa, thirst, and Mukha Shosha, dry mouth. Talu and Kloma are the source of Udakavaha strotas. Dryness of the tongue, palate, lips, throat, and Kloma, as well as extreme thirst, are signs of its affliction. One should be able to identify the Udakavaha Storats as being impacted by these symptoms.⁸

Matrij Avaya, another name for Kloma, and Panchadasha Koshtangas both explain Kloma. As of Kashyap, there are Koshtangs. The Koshtangas represented in Ashtang-Hridaya are Yakrit Hridaya Kloma Phupphusa. Pleeha.

Vrukka Unduker. Antra (Intestine), Nabhi, Dimba, and Basti. Moreover, Kloma is discussed in Trimarma, Jalodar-Karan and Samprapti, Trishna Roga- Karan and Samprapti, and Shhudra Hikka Prakarana.⁹

The organogenesis described by Sushruta is based on Dosha and Dhatu. He referenced Hridaya's overall life systems and looked at nearby Koshtanga when speaking about it. Hridaya is derived from the embodiment of Shonita and Kapha. It is connected to the eleven Nadis that surround Prana (basic energy). Pleeha and Phuphphusa are positioned on the bottom and left side of Hridava, while Yakrita and Kloma are positioned on the right side. This energy reference is outstanding.¹⁰

It is a location of pathology like Trushna and Antar vidradhi, according to classical Ayurveda texts. Internal abscesses develop in the body and take the shape of bumps called gulmas and enlarge like ant colonies at the openings of the bladder, umbilicus, kukshi, inguinal region, kidney, liver, spleen, heart, and klomas. Extreme thirst is produced in Kloma if an internal abscess is present.¹¹

Eight different categories are outlined in the Sandhi structural arrangement by Sushruta. One of these, Mandala Sandhi, is mostly associated with ligaments and joints. Kantha has mandala sandhis for sale. Klomanadi, Netra, and Hridaya. Sharangdhar made a reference to "Tila" while playing Ashaya. The Shleshmashaya (seat of Kapha) resides in the chest, and the Aamashaya is just below it.¹²

The Agnyashaya is located above and on one side of the Nabhi (umbilicus). Tila is on top, while Pawanashaya is below. About Kloma, the Tila Agnyashaya concept caused considerable confusion. Aaddhamalla, the commentator, makes it apparent that Tila is framed from Shonita-Kitta and is available on the right side near to Yakrita, also known as Kloma. As Dehoshma is digested, Samanavayu insufflates into Rakta, turning it into the darker-than-Rakta organ known as Kloma. Arundatta depicts Kloma's organogenesis in his remark.¹³

DISCUSSION

HISTORICAL REVIEW OF KLOMA

Basically, the word Kloma identified from the era of Vedic period. The reference regarding Yakrita, Kloma and Pittasthana found in Vajasneya Samhita created by God Varuna. Even in Charaka Samhita, in Sharirsthana 7th chapter, fifteen Koshtanga explained and Kloma is one of them. But not a single reference found regarding Kloma in Sushrut Samhita and Sushruta Samhita is the first Vedik literature which given the Phuphphusa one of the organs specified in the Koshtanga. However, it is impossible that the a very ancient context Charaka Samhita couldn't include the Phuphphusa in Koshtanga. Similarly, in the Eitareya Bramhana disunion parts of animal sacrificed and among Koshtanga 'Kloma' is mentioned as a part of forfeited. So many references are to be found in the Vedik literature since Atharvaveda, Vajasneyi Samhita, Shatapatha Brahman, KatyayanaKshrouta-sutra, Gobhila sutra, Bruhadaranyaka and Upanishada. By the way of century's overhangs, the philological diversity changes the meaning of various things, as a result in this scenario Phuphphusa may be called as Kloma in that era.¹⁴

KLOMA AS A KOSHTANGA

The Kloma is a part of the Antaradhi (Trunk), an organ located in the human cavity, according to Acharya Charaka, Vagbhata, Kashyapa, and Bhela. All of the Acharyas, including Charak, Bhel, and Kashyapa, classified Kloma as a Koshtanga, whereas Sushruta classified "Phupphusa" as a Koshtanga. As a component of surface anatomy, Shushruta described the relative location of Kloma, one of the structures that is situated above and to the left of the heart (Vamataha, or by the left side of the heart), i.e., Phupphusa, and below and to the left of Hridaya, i.e., Pleeha (left lung). As a result, Sushruta did not see the right lung as an a Phupphusa.¹⁵

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Similar to this, a commentary on Madhukoshon Madhavidan by Shrikanthadatta stated that the Kloma is located in the superior aspect of Vrukka (the kidney), and that the relative anatomy shows that the upper pole of the kidney is at the level of the upper border of the 12th thoracic vertebra, and the lower border of each lung crosses the 6th rib in the mid-clavicular line, the 8th rib in the mid-auxiliary line, and Lungs, the pleural cavity, and the diaphragm are all present above the level of the T11 vertebrae. Hence, it is possible that the Kloma is the organ found in the thoracic area.¹⁷

DESCRIPTION OF MARMA ABOUT TO EXPLAIN THE KLOMA –

Damage to the Udakvaha Srotasa led to Pipasa (perhaps brought on by an imbalance of water fluid in the body) and Sadhyomarana, which may be a persistent symptom or linked to significant pathology, difficult illnesses with poor prognoses.¹⁸ When a crucial organ structure, such as the Mulsthana, is damaged, it causes extreme thirst and quick death despite not being reflected in the Marma. Sadyapranhara Marma also represents severe dehydration as a result of shock, particularly owing to significant bleeding and fluid loss in these cases.¹⁹ Kloma may therefore be close to the Marma point, where the lone Sadyapranhara Marma in Kaphasthan is located in Hridaya and its neighbouring region Phupphusa.²⁰

DESCRIPTION OF KAPHA ABOUT TO EXPAIN THE KLOMA

Vagbhata explicitly refers to "Kloma" as a Kaphasthana in Ashtanga Hridaya. As none possesses qualities like Kapha, the claims of other organs like the pancreas, gall bladder, and caecum immediately stand rejected. Since Kapha is a mirror of the water in the body, or "Ken Jalen Phalati," it is fed by the presence of water. If the body's

makeup is involved, these entities stand in for one another.²¹ Water that is the right types and amounts feeds the Kapha. Water activity, or "Ambukarmana," is how Kapha is manipulated. This demonstrates how the functions of the Kapha are similar to water lines. Kloma is one of the components of the Kapha predominant system, which detects water loss and alerts the body to make up for it. The Kloma and the signal seen at Talu may be considerably damaged by water loss or imbalance.²² As the human body's water element is represented by Kapha, Kloma may be considered one of the organs that regulate water and can either signify water loss or water imbalance.²³ According to the water level balance, there are around 0.5% water vapours in the atmosphere and close to 5% vapours and trace gases in the air that has been expelled from human lungs, meaning that the amount of water vapours is greater in the expelled air. This suggests that the lungs also play a significant role in maintaining bodily fluids at a critical stage.²⁴

CONCLUSION

Various commenters have described Kloma by their point of view. Damodar Sharma Gaud has considered it as Agnyashaya (pancreas). Pandit Hariprapanna has quoted it as gall bladder. P.K. Warrior has told Kloma as Annalika. But as per our literary research, we can conclude that as Kloma is one of the Kaphasthana, it should be present in thorax because the main site of Kapha is given as Uraha Pradesh which is considered as Thorax. The main thoracic organ is lung that is Phupphus. From this overall review, Kloma can be correlated with Phupphusa that is lung.

CONFLICT OF INTEREST – NIL

SOURCE OF SUPPORT -NONE

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