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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**

Ayurveda is a holistic system of medicine enriched with well-established principles and concepts. The fundamental doctrines of Ayurveda are so profound and scientifically sound that they remain unaffected by the passage of time. This ancient medical science, developed through experimental knowledge and continuous advancement over thousands of years, provides comprehensive guidance for health and disease management. Acharya Sushruta emphasized that the study of Rachana Sharir is essential for a sincere student, as it helps in understanding both the theoretical and practical aspects of the science and removes all doubts related to patient care.^[1] Among the many important concepts described by the ancient sages, the concept of *Srotasa* holds significant importance. Acharya Charaka has elaborated this concept in detail in the fifth chapter, *Srotovimana Adhyaya* of *Vimanasthana*, whereas Acharya Sushruta has provided a comprehensive description of *Srotasa* in the *Dhamanivyakarana Adhyaya* of *Sharirsthana*.^[2] According to Acharya Sushruta and Acharya Charaka, *Udakavaha Srotasa* is considered one of the principal *Srotasa* in the body. Its *Moolasthan* (root sources) are described as *Talu* and *Kloma*. The primary function of *Udakavaha Srotasa* is to maintain the balance and regulation of body fluids. Any internal or external injury affecting this *Srotasa* may lead

to excessive thirst (*Pipasa*) or even death.^[4] While *Talu*, one of the root structures of *Udakavaha Srotasa*, is commonly accepted as the palate, the concept of *Kloma* remains controversial and inadequately understood. Various interpretations of *Kloma* are mentioned in Ayurvedic literature, and organs such as *Pittashaya*, *Agnayashaya*, *Kanthanadi*, and *Phupphusa* have often been correlated with it. Although several scholars and researchers have explored topics related to *Kloma*, considerable ambiguity and uncertainty regarding its exact nature still persist.^[3]

METHODOLOGY

The present review study was conducted through an extensive literary survey of classical Ayurvedic compendia along with their commentaries, including the texts of Acharya Charaka, Acharya Sushruta, Acharya Vagbhatta, and other relevant Ayurvedic literature. In addition, data were collected from published journal articles and authentic information available on relevant websites for comprehensive analysis and interpretation of the subject.

KLOMA

According to *Adhyaya* 19 and *Rucha* 85 of the *Yajurveda*, when Ashwini Kumar and devi Saraswati performed the *Varuna-Prarthana*, the *Swaroopa* of Indra

was manifested. In this context, *Purodasha* is considered the origin of *Hridaya* and *Satya*. It is further described that Varuna gives rise to *Yakrit*, *Kloma*, *Vayavya* (situated on both sides of the *Hridaya*), and *Pitta*.^[4]

In the *Yajurveda*, *Kloma* is mentioned as one among the thirty-six body parts offered during *Yagya*. Furthermore, in the description of *Yakshma-Nivarana* in *Atharvaveda*, *Kanda 9* and *Sukta 8*, it is stated: "I remove the *Visha* of *Kshaya Roga*, which produces *Shula* in the *Udara* and *Kloma*, and which vitiates the *Nabhi* and *Hridaya* by making them *Dosha-Yukta*."^[5]

In the *Apastamba Shrauta Sutra*, *Yakrita* is referred to as *Kalakhanda*, and *Kloma* is described as resembling *Yakrita* in appearance and possessing the nature of *Tila-Mamsa*.^[7] Furthermore, according to the *Pashubandha Prakarana* of the *Varaha Shrauta Sutra*, clarified butter (*Ghrita*) should be poured over the *Kloma* in a gradually increasing manner during animal sacrifice, so that it may be offered to the deities, particularly Varuna.^[6]

The *Pashubandha Prakarana* of the *Bharadwaja Shrauta Sutra* provides detailed instructions regarding animal sacrifice. It is mentioned that after completing the sacrifice, the performer should place the right buttock (*Dakshina Shroni*), the testes along with the penis, the *Kloma*, and the spleen (*Pleeha*) into a vessel or pan, followed by pouring clarified butter (*Ghrita*) over them.^[7]

In the *Charaka Samhita*, *Antar Vidradhi* involving the *Kloma* is associated with symptoms such as *Pipasa* (excessive thirst) and *Mukha Shosha* (dryness of the mouth). *Talu* and *Kloma* are described as the *Moolasthanas* of *Udakavaha Srotasa*. Affliction of this *Srotasa* produces manifestations including dryness of the tongue, palate, lips, throat, and *Kloma*, along with intense thirst. These clinical features are considered important indicators for identifying the involvement of *Udakavaha Srotasa*.^[8]

Kloma is described under the categories of *Matrija Ayavya* and *Panchadasha Koshtanga*. According to Acharya Kashyapa, *Kloma* is included among the *Koshthangas*. In the *Ashtanga Hridaya*, the *Koshthangas* mentioned include *Yakrit*, *Hridaya*, *Kloma*, *Phupphusa*, *Pleeha*, *Vrukka*, *Unduka*, *Antra* (intestines), *Nabhi*, *Dimba*, and *Basti*. In addition, *Kloma* has been discussed in contexts such as *Trimarma*, the causative factors and pathogenesis (*Karana* and *Samprapti*) of *Jalodara* and *Trishna Roga*, as well as in the *Kshudra Hikka Prakarana*.^[9]

Acharya Sushruta described organogenesis on the basis of *Dosha* and *Dhatu*. While explaining *Hridaya*, he emphasized its vital role in sustaining life and also described the surrounding *Koshthangas*. According to him, *Hridaya* originates from the essence of *Shonita* and *Kapha* and is associated with the eleven *Nadis* that carry

Prana (vital energy). *Pleeha* and *Phupphusa* are situated on the left and lower sides of the *Hridaya*, whereas *Yakrita* and *Kloma* are located on its right side. This description reflects the remarkable understanding of the ancient sages regarding the anatomical and functional relationships of vital organs.^[10]

According to classical Ayurvedic texts, *Kloma* is considered an important site for pathological conditions such as *Trushna* and *Antar Vidradhi*. Internal abscesses developing within the body may form elevated masses resembling *Gulma* and gradually enlarge like anthills at the regions of the urinary bladder, umbilicus, *Kukshi*, inguinal region, kidney, liver, spleen, heart, and *Kloma*. The involvement of *Kloma* in such internal abscesses is specifically associated with the manifestation of intense thirst.^[11]

Acharya Sushruta described eight different categories in the structural classification of *Sandhi*. Among them, *Mandala Sandhi* is mainly related to ligaments and joints. *Mandala Sandhis* are said to be present in structures such as the *Kantha*, *Klomanadi*, *Netra*, and *Hridaya*. Acharya Sharangadhara also referred to *Tila* while describing the *Ashayas*. He mentioned that the *Shleshmashaya* (the seat of *Kapha*) is located in the chest region, while the *Aamashaya* lies immediately below it.^[12]

The *Agnyashaya* is described as being situated above and to one side of the *Nabhi* (umbilicus), with *Tila* located superiorly and *Pawanashaya* inferiorly. The concept of *Tila Agnyashaya* has created considerable confusion regarding the identification of *Kloma*. Commentator Aaddhamalla clarified that *Tila* is formed from *Shonita-Kitta* and is situated on the right side near the *Yakrita*, which is also referred to as *Kloma*. During the process of digestion of *Dehoshma*, *Samanavayu* acts upon *Rakta*, transforming it into a structure darker in colour than *Rakta*, known as *Kloma*. Acharya Arundatta has also elaborated upon the organogenesis of *Kloma* in his commentary.^[13]

DISCUSSION HISTORICAL REVIEW OF KLOMA

The term *Kloma* can be traced back to the Vedic period. References to *Yakrita*, *Kloma*, and *Pittasthana* created by Lord Varuna are found in the *Vajasaneyi Samhita*. Similarly, in the seventh chapter of *Sharirsthana* of the *Charaka Samhita*, fifteen *Koshthangas* are described, among which *Kloma* is included. However, no direct reference to *Kloma* is found in the *Sushruta Samhita*, which is considered one of the earliest Vedic medical texts to specifically mention *Phupphusa* as a *Koshthanga*. It appears unlikely that the ancient *Charaka Samhita* would omit *Phupphusa* from the *Koshthangas* if it were distinctly recognised during that period.

Furthermore, in the *Aitareya Brahmana*, among the organs separated during animal sacrifice, *Kloma* is

mentioned as one of the forfeited body parts. Numerous references to *Kloma* are also available in Vedic literature such as the *Atharvaveda*, *Vajasaneyi Samhita*, *Shatapatha Brahmana*, *Katyayana Shrauta Sutra*, *Gobhila Sutra*, *Bruhadaranyaka*, and the *Upanishads*. Over the course of centuries, linguistic and philological variations may have altered the meanings of several terms; therefore, it is possible that the structure presently known as *Phupphusa* was referred to as *Kloma* during that era.^[14]

KLOMA AS A KOSHTANGA

According to Acharya Charaka, Vagbhata, Kashyapa, and Bhela, *Kloma* is considered a part of the *Antaradhi* (trunk) and is described as an organ situated within the body cavity. Acharyas such as Charaka, Bhela, and Kashyapa classified *Kloma* among the *Koshtangas*, whereas Acharya Sushruta included *Phupphusa* as a *Koshtanga*. While describing surface anatomy, Sushruta explained the relative positions of these organs and mentioned that *Phupphusa* is situated above and to the left side (*Vamataha*) of the *Hridaya*, whereas *Pleeha* is located below and to the left of the *Hridaya*. Based on these descriptions, it has been interpreted that Sushruta may not have considered the right lung separately as *Phupphusa*.^[15]

While describing surface anatomy, Acharya Sushruta explained the relative position of *Kloma* and other thoraco-abdominal organs. He mentioned that *Phupphusa* is situated above and to the left side (*Vamataha*) of the *Hridaya*, whereas *Pleeha* is located below and to the left of the heart. Based on this description, it has been interpreted that Sushruta may not have regarded the right lung separately as *Phupphusa*.

Furthermore, in the statement “*Hridayasya Dakshinato (Adho) Yakrita, Dakshinato (Upari) Kloma*,” it is indicated that *Yakrita* (liver) is situated below and to the right side of the *Hridaya*, similar to the position of *Pleeha*, while *Kloma* is located above it on the right side. According to the commentary on *Ashtanga Hridaya*, Chapter 12, Verse 3, *Kloma* is described as a large mass of muscular tissue situated on the right side of the heart.^[16]

Similarly, in the commentary of *Madhukosha* on *Madhava Nidana*, Shrikanthadatta mentioned that *Kloma* is situated superior to the *Vrukka* (kidney). Correlating this with modern anatomical relations, the upper pole of the kidney lies approximately at the level of the upper border of the 12th thoracic vertebra, while the lower border of the lungs extends up to the 6th rib in the mid-clavicular line and the 8th rib in the mid-axillary line. Structures such as the lungs, pleural cavity, and diaphragm are located above the level of the T11 vertebra. Based on these anatomical correlations, it may be inferred that *Kloma* is an organ situated within the thoracic region.^[17]

DESCRIPTION OF MARMA ABOUT TO EXPLAIN THE KLOMA

Injury to the *Udakavaha Srotasa* results in *Pipasa* (excessive thirst), which may arise due to disturbance in the body's water balance, and may also lead to *Sadyamarana* (sudden death). These manifestations indicate either persistent severe pathology or diseases with grave prognosis.^[18] Damage to an essential organ structure such as the *Moolasthanas* can produce intense thirst and rapid death, even though it is not specifically included under the *Marma* structures. The concept of *Sadyapranahara Marma* may also signify severe dehydration and shock caused by excessive bleeding and fluid loss.^[19] Therefore, *Kloma* may be closely associated with the *Marma* region, particularly near the *Hridaya* and its adjoining structure, *Phupphusa*, where the sole *Sadyapranahara Marma* of the *Kaphasthana* is located.^[20]

DESCRIPTION OF KAPHA ABOUT TO EXPLAIN THE KLOMA

Acharya Vagbhata has explicitly described *Kloma* as a *Kaphasthana* in the *Ashtanga Hridaya*. Based on this description, the identification of *Kloma* with organs such as the pancreas, gall bladder, or caecum becomes less convincing, as these structures do not predominantly exhibit the qualities associated with *Kapha*. Since *Kapha* is considered a reflection of the body's water element and is nourished by water (“*Ken Jalen Phalati*”), both are regarded as closely interrelated within the physiological framework of the body.^[21]

Kapha is sustained by water of appropriate quality and quantity, and its functions are governed through *Ambu-Karma* (water-related activity). This indicates the close functional relationship between *Kapha* and the regulation of body fluids. *Kloma* is therefore considered an important component of the *Kapha*-dominant system, responsible for sensing water depletion and signalling the body to restore fluid balance. Disturbance or depletion of body water may significantly affect both *Kloma* and the signals perceived at *Talu*.^[22] Since *Kapha* represents the water element within the human body, *Kloma* may be interpreted as one of the organs involved in the regulation and maintenance of body fluids, as well as in indicating states of fluid depletion or imbalance.^[23]

From a physiological perspective, atmospheric air contains approximately 0.5% water vapour, whereas exhaled air from the human lungs contains nearly 5% water vapour along with trace gases. The comparatively higher water vapour content in expired air suggests that the lungs play a significant role in maintaining fluid balance within the body.^[24]

CONCLUSION

Various commentators have interpreted *Kloma* differently according to their own perspectives. Damodar Sharma Gaud identified *Kloma* as the *Agnyashaya* (pancreas), while Pandit Hariprapanna correlated it with

the gall bladder. P. K. Warriar described *Kloma* as the *Annanalika* (oesophagus). However, based on the present literary review, it may be concluded that since *Kloma* is described as one of the *Kaphasthanas*, it is more likely to be situated within the thoracic region, as the principal site of *Kapha* is *Uraha Pradesh* (thorax). The major organ of the thoracic cavity is the *Phupphusa* (lungs). Therefore, from the overall analysis of classical references and anatomical correlations, *Kloma* may reasonably be correlated with *Phupphusa*, i.e., the lungs.

CONFLICT OF INTEREST – NIL

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