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# Appraisal of *Kloma* in the light of *Pāli* literature

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## ABSTRACT

*Kloma* is one of the controversial subject in Ayurveda. There are numerous points in *Sharir Rachana* (Anatomy) which is in darken area and not explained till date. The ambiguity in some topics is due to their scattered and less descriptions. *Kloma* is explained as an internal organ. It is told as one of the place of *Kapha*. A difference of opinions is found in Ayurvedic content with respect to the *Kloma*. A few organs which are generally considered in context of *Kloma* are *Pittashaya* (gall bladder), *Agnayashaya* (Pancreas), *Yakrit* (Liver) and *Dakshin Phuphusa* (Right lung).<sup>[1]</sup> As per Pali literature *Kloma* is written as *Kilomaka*. It is the covering of the flesh, which is of two kinds, namely, the concealed (*Patichanna*) and the unconcealed (*Appatichanna*). Numerous creators and research scholars take a shot at subjects identified with *Kloma*. Yet the ambiguity about *Kloma* isn't resolved. We have tried to compile all the explanations pertaining to controversial organ *Kloma* in an objective manner and establish its relevancy by interpreting various classical text and *Pāli* literature in this paper.

**Key words:** *Kloma*, *Ayurveda*, *Sharir*, *Kapha*, *Patichanna*, *Appatichanna*, *Pāli Literature*.

## INTRODUCTION

*Sushruta* has rightly explained that the proficient learner must clear in all his doubts through learning theoretical as well as practical aspects of *Sharir Rachana* and should proceed for the treatment of patient so the study of *Sharir* is inevitable.<sup>[2]</sup>

*Srotasa* is also one of the prime concepts described by ancient *Acharyas* in their respective compendial. The *Srotasa* are well defined by *Acharya Sushruta* in *Dhamani vyakarana* Chapter of *Sharirsthana* while *Acharya Charak* has given separate fifth chapter

*Srotovimana* in *Vimanasthana*.<sup>[3]</sup>

Description of *Kloma* in various *Ayurvedic Samhitas* is different as it is said that *Kloma* is the *Moola* of *Udakvaha Srotasa*.<sup>[4-6]</sup> It is maternal organ (*Matruja Avayava*).

The term *Kloma* apart from *Srotasmoola* has come in different places in classic texts (*Samhitas*) as in *Charak Samhita* it is also described under the heading of *Koshthanga*.<sup>[7]</sup>

The role of *Udakvaha Srotasa* is to maintain body fluids. When it is interrupted by any internal or external trauma it leads to either *Pipasa* (thirst) or death.<sup>[8]</sup>

The root source *Talu* of *Udakvaha Srotasa* is well known and understood as hard and soft palate everywhere but still there is ambiguity about *Kloma*. A difference of opinion is found in Ayurvedic texts regarding the *Kloma*. Some organs which are usually considered in context of *Kloma* are *Pittashaya*, *Agnayashaya*, *Kanthanadi* and *Phupphusa*. Many authors and research scholars worked on topics related to *Kloma* but ambiguity about *Kloma* is not resolved

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## DISCUSSION

In *Adhyaya 19* and *Rucha 85* of *Yajurveda* while offering the *Varuna-Prarthana* it has been stated that *Ashwini Kumar* and *Devi Saraswati* formed the *Swaroop* of *Indra*. In that concern, *Hriday* and *Satya* are formed from *Purodashena*. *Yakrit*, *Kloma*, *Vayavya* (which is on both side of *Hridaya*) and *Pitta* are formed from *Varuna*.<sup>[9]</sup>

In *Charak Samhita Antar Vidradhi* of *Kloma* shows: *Pipasa* (thirst), *Mukha Shosha* (dryness of mouth),<sup>[10]</sup> and also for *Udakavaha Srotas*, the origin is *Talu* and *Kloma*. The symptoms of its affection are dryness of tongue, palate, lips, throat and *Kloma* and excessive thirst. By observing these symptoms one should know that the *Udakavaha Srotas* is affected.<sup>[11]</sup> This can be co-relate with subphrenic abscess. Its the accumulation of pus between diaphragm, liver and spleen.

*Kloma* is a *Kapha* organ or tissue. *Kloma* is one of the seats of *Kapha* predominance. It is one of the roots of *Udakavaha Srotas* channels of body carrying water from place to place. Water is present in every corner of the body. Hence *Udakavaha Srotas* present all over the body. They convey and transport water to all part of the body.

The term *Kloma* apart from *Srotasmool* has come in different places in classic texts (*Samhitas*) as in *Charak Samhita* it is also described under the heading of *Koshthanga*, but exact anatomical correlation of *Kloma* is still controversial. In *Charaka Samhita Chikitsasthana*, *Kloma* has been mentioned in context with *Jalodar*.<sup>[12]</sup>

Here while describing the pathogenesis (*Samprapti*) of *Jalodar* (ascites), it is said that due to the etiological factors like consuming large amount of water after taking fatty substances or by persons with *Mandagni* (metabolic factors) or by weak/lean persons, harm is caused to *Jathragni* (impaired metabolism) which leads to vitiation in the *Vatadosha* in *Kloma* and this interferes/obstructs the *Srotas* in related to *Kloma*, leading to disturbance in natural flow of *Kapha* and *Jala* (watery part) which increases the *Jala* in *Udara*

(abdominal cavity) and ultimately formation of *Jalodara* (Ascitis). Here *Kloma* is a subject of discussion as pathology in this part or *Srotas* related to this part (*Klomavahinadi*) is causing *Jalodara*.

According to *Chakrapani*, *Kloma* is seat of thirst. Here, important organ like *Phuphusa* is not mentioned while enlisting *Koshthanga*. *Yadnyavalkya Smriti* and *Bhela* have said *Avahanan* organ in the place of *Pakwashaya*. In such a condition some people say that in *Charak Samhita Pakwashya* should be read as *Avahanan* and *Avahanan* should be considered as *Phuphusa*. It is here only that, *Gangadhar* has considered *Kloma* as *Phuphusa* and *Unduka*.<sup>[13]</sup>

The damage to the *Udakavaha Srotasa* resulted in to *Pipasa* (this might be occurred due to imbalance of water fluid in the body) and *Sadhyomarana* might be the consequence of thirst which may be chronic feature or associated with serious pathology, complicated diseases with bad prognosis.<sup>[14]</sup> *Sadyapranhara Marma* also reflects severe dehydration because of shock especially due to severe hemorrhage and fluid loss, when vital organ structure i.e. *Mualsthana* injured causes severe thirst and immediate death despite not included in *Marma*.<sup>[15]</sup> Hence, *Kloma* may be close organ to the *Marma* point, where in *Kaphasthan*, *Hridaya* is one and only *Sadyapranhara Marma* situated and its nearby region *Phuphusa* is located.

The *Visuddhimagga* (*Pali*; English: The Path of Purification), is the 'great treatise' on *Theravada Buddhist* doctrine written by *Buddhaghosa* approximately in the 5<sup>th</sup> Century in Sri Lanka. It is a manual condensing and systematizing the 5<sup>th</sup> century understanding and interpretation of the Buddhist path as maintained by the elders of the *Mahavihara* Monastery in Anuradhapura, Sri Lanka.

It is considered the most important Theravada text outside of the *Tipitaka* canon of scriptures and is described as "the hub of a complete and coherent method of exegesis of the *Tipitaka*, but it has also been criticized for its non-canonical departures, and its interpretation of *Dhyana* as concentration-meditation.

The combination of Insight and Tranquility developed in this particular meditation can be quite effective for achieving success on the spiritual path. There is a story in the *Visuddhimagga* about how an elder monk was walking down the road while meditating upon the 32 parts of the body, when the sound of laughter from a beautiful young lady caused him to break away from his meditation object. When he looked up towards the lady, the source of sound that had caught his attention, the perception of her teeth acted as a catalyst plunging him into *Jhana*. The monk immediately emerged from the *Jhana* and upon reviewing the *Jhana* went through the four successive stages of Insight breakthroughs culminating in full *Arahatship*. What an incredible story of perfection powerful enough to propel a meditator to full spiritual realization. Experience and *Karma* aside, the vehicle that set up the monk for such a momentous spiritual development was meditation upon the 32 Parts of the Body. In many *Suttas* these 32 parts are described in *Pali* literature.

"In this , body from the soles of the feet up, from the crown of the head down, surrounded by skin, full of these various mean impurities, he reviews thus: *Punacaparaṃ, bhikkhave, bhikkhuimamevakāyaṃ, uddhaṃpādatalāadhokesamatthakā, tacapariyantaṃpūraṃnānappakārassaasucinopaccav ekkhati: 'Atthiimasmiṃkāyakesālomānakhādantā taco maṃsamhāruaṭṭhiatṭhimiñjaṃvakkamaṃhadayaṃyaka naṃkilomakaṃpihakaṃpapphāsaṃantaṃantaguṇa ṃudariyaṃkarīsaṃpittaṃsemhaṃpubbolahitaṃsedo medoassuvasākheḷosiṅghāṇikālasikāmuttaṃ' ti.*<sup>[16]</sup>

"There are 32 parts in this body:

<i>Kesa</i>	(head-hair)
<i>Loma</i>	(body-hair)
<i>Nakha</i>	(Nails)
<i>Danta</i>	(Teeth)
<i>Taco</i>	(Skin)
<i>Mamsam</i>	(Flesh)

<i>Naharu</i>	(Sinews)
<i>Atthi</i>	(Bones)
<i>Atthimiñjam</i>	(bone-marrow)
<i>Vakkam</i>	(Kidneys)
<i>Hadayam</i>	(Heart)
<i>Yakanam</i>	(Liver)
<i>Kilomakam</i>	(Membranes)
<i>Pihakam</i>	(Spleen)
<i>Papphasam</i>	(Lungs)
<i>Antam</i>	(Gut)
<i>Antagunam</i>	Gut
<i>Udariyam</i>	Gorge
<i>Karisam</i>	Stool
<i>Pittam</i>	Bile
<i>Semham</i>	Phlegm
<i>Pubbo</i>	Pus
<i>Lohitam</i>	Blood
<i>Sedo</i>	Sweat
<i>Medo</i>	Fat
<i>Assu</i>	Tears
<i>Vasa</i>	Grease/ internal fat
<i>Khelo</i>	Spit
<i>Singhanika</i>	Snot
<i>Lasika</i>	Lymph
<i>Muttam</i>	Urine



(To which is added "brain in the skull" to make up 32 parts)"M.10, *Satipatthana Sutta*, trans. Ven. Ñanamoli)

The 32 Parts of the Body Meditation - It helps one see that there is no self, eradicating the erroneous view of self. It is a healing meditation that can one help cure illness. It is the Conqueror of Boredom and Delight. It is the Conqueror of Fear and Dread. It allows one to bear both cold and heat. It enables deep concentration, making one more intelligent. It aids in the attainment of *Jhana*. It aids in the attainment of *Nibbana*.<sup>[17]</sup>

Pancrease and omentum are two large body parts missing while enlisting 32 body parts. *Kilokam* is always listed near *Yakkum* means liver so the *Kloma* may be nearby liver, phuphus, spleen. In relation to that we can consider it as a pancreas, in Ayurved also many researchers considered same. But it is described *Kilomaka* as a covering of the flesh, which is of two kinds, namely, the concealed and the unconcealed. As to colour, both kinds are white, the colour of *Dukūla* (muslin) rags. As to shape, it is the shape of its location. As to direction, the concealed midriff lies in the upper direction, the other in both directions. As to location, the concealed midriff is to be found concealing the heart and kidney; the unconcealed is to be found covering the flesh under the inner skin throughout the whole body. As to delimitation, it is bounded below by the flesh, above by the inner skin, and all round by what appertains to midriff.<sup>[18]</sup> By the above description it found that *Kloma* may be the Omentum (it called *Vapavahan* in Ayurved). Omentum is a sheet of fatty tissues, it is a layer of peritoneum that surrounded abdominal organs. It is one of the human body's largest organs. It can be co relate with the concealed midriff.

As omentum is layer of fatty tissue and similar to that other fatty tissues are found at all over the body tissues that is adipose tissue, it locate beneath the skin, around the internal organ, it may be co relate with unconcealed midriff. This can found more closed to the description of *Pali* literature.

Author says that *Kilomaka* - "midriff": the rendering is obviously quite inadequate for what is described here, but there is no appropriate English word.

## CONCLUSION

All the medical sciences are from different time periods and the knowledge given by them are influenced by then, resources and perspectives. So we can't fully co-relate each and everthings. So for understanding of the things, we should think about the time, perspectives, context etc. Modern medicine science is totally based on actual research and findings which are seen by direct perception eyes or microscope. So they can differentiate each small things, cell or tissues and as the new things innovated they make the changes in their literature which unanimously accepted by all so there are fewer differences of opinions and always updated. Whereas our ancient medicine science Ayurveda is told by *Aptopadesh* (Rational) start from Brahma who had the knowledge spontaneous by his enlightenment) and the knowledge transferred by *Guru-Shisha Parampara* to next generation as it was there is no changes, it taught as it is. So it is totally eternal science and it has some differences of opinions as the understandings of the persons.

The other ancient literature than medical science that is spiritual knowledge, in *Tripitika* (*Pali* literature) we found some references of body parts, its knowledge of Buddhist period, which is gained by the self-enlighten. Buddha and many *Arhant* people could see and observed their own body parts and it is written as they have seen by their *Divyachakshu* (divine eye).

So we can't be concluding one thing by different perspectives for understanding of that always should aware of the circumstances.

Various commenters have described *Kloma* by their point of views. *Damodar Sharma Gaud* has considered it as *Agyashaya* (pancrease). *Pandit Hariprapanna* has quoted it as gall bladder. *P.K. Warrior* has told *Kloma* as *Annalika*. Well known *Pali* researcher T.W.RhysDavids has considered *Kilomaka* as the right lung or the pleura,<sup>[19]</sup> *Butas* per our literary research,

we can conclude that according to *Pali* literature as There are two types of *Kilomak* so we can consider that Omentum is layer of fatty tissue and similar to that other fatty tissues are found at all over the body tissues that is adipose tissue, it locate beneath the skin, around the internal organ, it may be co relate with unconcealed midriff. It found more closed to the description of *Pali* literature. Water is present all over the body hence *Udakovahasrotas* also present all over the body.

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