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CONCEPT OF SHUKRA DHATU: A REVIEW

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ABSTRACT

Ayurveda stands on some specific principles which are known as fundamental principles of Ayurveda. Two specific sites for disease are consider *Sharir & Manas*. *Manas* is *Anu* and single while *Sharir* or body is regarded with three root which are known as *Dosha, Dhatu, Mala*. In fact, *Doshas* are also regarded as dhatu but in common way dhatu one is convey the structural content i.e *Rasa, Rakta, Mamsa, Meda, Asthi, Majja and Shukra*. These seven are known as *sapta dhatu*.

There is a clear description of *Shukravaha srotas* and *artavavaha srotas*, *Charaka* has not mention *Artavavaha srotas* in reference of enumeration of different *srotas* but has consider in other places while *Acharya Sushruta* enumerated *Artavavaha*. The *mool* of *Shukravaha srotas* are *Vrishana* and *Medra*. The *Vrishana* is two in number and is consider source of seeds, in reference of *dhamani* it has been clearly stated that there are two types of *dhamani* one type is related to origin of *Shukra* and second one is related to *visarga*. The physical nature of *Shukra* and *Shonita* are quite different, one is *dhatu* while other is *Updhatu*. It is notable that *Shukra* is consider as dhatu which should be maintained by both male and female. There is no any clear concept about *Shukra dhatu* is exist in male and female both, these all description related to *Shukra dhatu* are present on the basis of male which is similar to semen. About in the reference of *garbha*, it has been mentioned for *Shukra* and *Shonita*. The *Shonita* is different content which is known as *agneya* while *shukra* is *Soumya*. Keeping these views, it may be inferred that *Shonita* cannot be consider as *Shukra dhatu*. So, the concept of *Shukra* become controversial.

Keyword: Shukra, Dhatu, Srotas, ayurveda, sharir

INTRODUCTION

Ayurveda is not only a medical science but also it is a science of living being which gives a message of healthy and better life. As per Ayurvedic science *sharir* is made up of *Dosha, Dhatu, Mala*. A person is said to be healthy, when there is a balance state of *Dosha, Dhatu, Agni, mala*, all the physiological processes in the body are well functioning and whose soul, senses mind are full of bliss.

The concept of *sapta dhatu* is stabilised for each and every type of human body Male and Female. There is no any controversy and reference of previous six *dhatu Rasa, Rakta, Mamsa, Meda, Asthi, Majja*, while the seventh dhatu *Shukra* become controversial content in sense of gender. The characteristics of *Shukra*

dhātu is described on the basis of *Shukra* existing in male and have reproductive role. If this *Shukra* is considered in Ayurveda, then a question arises

naturally what is the *Shukra* dhātu in female, because the female's reproductive content is known as *Shonita*. Someone has considered *Shonit* or *Artava* as female *Shukra* but the characteristics of *Shukra* and *Shonit* are quite different. In this situation some questions arise i.e. *Shukra* and *Shonit* are same? If *Shonit* is different than in which form *Shukra* exist in female?

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If *Shukra dhātu* is consider on the basis of "*Virya*" (reproductive content), then it will be inferred that female has only six dhātu because *Artava* is not regarded as dhātu, while it is regarded as Updhātu.

A specific concept of these are also mentioned in Ayurvedic text, and the concept of these are stabilised for that factor which is responsible to develop the different factor in fetus and which has been claim to maintain the different part of which specify the different organs. We well know that *Shukra* is also regarded as *Beej* (seed), regarded as this *Beej* maintain by both male and female, from this point of view a specific concept may be generated the *Shukra* is describes as in the form of fluid is different content but what is the particular of *Beejbhaga* of *beej*. Of course, the total quantity of *Shukra dhātu* is regarded as cause of male and female, any commentator has not clarified the meaning of *Adhikyam* so commonly the meaning of *Adhikyam* is applied in sense of quantitative meaning and not in qualitative.

SHUKRA DHATU

Ayurveda has explained *Shukra* as the terminal tissue element of the body and has considered it as the *parama teja* of all other dhātus.

Shukra dhātu is described to be of two forms in Ayurveda textbooks:

1. The one that is ejaculated during the process of mating, which is responsible for fertilization of ovum and thus embryogenesis. This is semen in males.
2. The one that is formed from predecessor the tissue that fills the bony cavities (*majja dhātu*). This in turn circulates all over the body both in males and females.

Reproduction is the function of this second form of *shukra* too. Therefore, on careful examination, it seems that the first form of *shukra* stands for the semen in general and for sperms in particular; and, the second form of *shukra* stands for hypothalamic-pituitary-gonadal axis of hormones that circulate all over the body [1].

Charaka Samhita offers very different reference regarding nourishment of *Shukra dhātu*. It as follows-

When *vata* makes *Asthi dhātu* porous *Meda* fills this porosity by means of its unctuousness. This finally is *Majja dhātu*.

Shukra dhātu takes its origins from unctuous portion *Majja Dhātu*.

Asthi gets porosity due to actions of *Vayu* and *Akash*. Unctuous portion of *Majja* exudes out of *Asthi* and is now called *Shukra*.

When a man feels sexual need or he intends to enjoy sex or he gets stimulated for sex. Shukra, which is dispersed out in the entire body is melted by the heat produced due to sexual desires and is excreted through bladder means through penis [2].

Grammatical Consideration:

The word 'Shukra' is grammatically derived as follows:

"Shuc shoche" or "Shuc - Klede" applying the aphorism "Rajrendragavyartian" to the dhatu "Suc" which implies the meaning of purity.

Adding the suffix "ran" results in both derivations. The derived word shukra is having numerous meanings.

1. Bright
2. Resplendent
3. White

Site/Location of Shukra

Shukra is located in entire body, is expressed when he gets sexual desire. Naked eye can visualize this after is excreted through its channels, through penis outside. This channel is included in locations. This is the reason these organs are thought of as principle organs of *shukravaha srotas*

Location of *shukra dhatu* is in its *srotas* as well as in all body organs directed in *shukra Sara* individual. Various scholars have mentioned roots of *Shukravaha-Srotasa*, they are testes, penis, breasts and bone marrow [3].

MAHABHAUTIC COMPOSITION OF SHUKRA

Acharya Charaka considers that *Shukra* is composed of all the *Bhuta* except *Akasha Mahabhuta*. *Akasha Mahabhuta* also stay in *Shukra* due to its spread throughout body but during the ejaculation this *Mahabhuta* is absent in the *Shukra* [4].

DOSHIKA CONFIGURATION OF SHUKRA

Acharyas, includes *shukra* in *Kaphavargiya dravya*, since it belongs to *Kapha varga* [5].

SHUKRA – THE ULTIMATE DHATU

According to Ayurveda, body elements (tissues) are seven in number. First dhatu is Rasa and the *shukra* last. Since *shukra* is the last dhatu produced by dhatus, it is considered as the *teja* or the essence of all the dhatus [6].

Channels of transportation, transformation of shukra dhatu (shukravahasrotas)

The Channels of transportation and transformation of *shukra dhatu (shukravahasrotas)* has its roots in testicles and penis. *Sushruta* opines that they originate from breast and testicles. There are two vessels to carry Shukra dhatu. These can be included in the transport and transformation system of *shukra dhatu (shukravaha srotas)* [7].

PRODUCTION OF SHUKRA FROM AHARA RASA

Ayurveda explains *shukra* as the sara of all the dhatus. The process of *shukrotpatti* is explained by Acharya *Sushruta*. According to him *purvadhātu* produce the *uttardhātu* i.e *Rasa* produces *Rakta*, *Rakta* produces *mamsa* and this process continues up to the production of *shukra dhātu* from *majja dhātu*. Acharya *Charaka* has also explained the same pathway in *dhatuparmpara*. [8]

FUNCTIONS OF SHUKRA DHATU

Shukra dhātu is present in both male and female. The function of *shukra dhātu* mentioned by Acharya *Sushruta*; *Dhairya* (courage), *Chayvanam* (ejaculation), *Priti* (affection), *Dehabala* (body strength), *Harsh* (exhilaration), *Beejarth* (procreation). In modern medical science, *Shukra dhātu* cannot be correlated with a single entity, however on the basis of its functions described in ayurveda, few structure and chemicals (hormone) can be correlated on the basis of similar functions. In intra uterine life, primordial cells are formed and migrate into the testes and become immature germ cells called spermatogonia. At puberty, these spermatogonia undergo meiotic division and develop to form sperm. Ayurveda is a science based on the functional understanding of body, by considering its functions, the entities in the body representing same functions can be correlated with *shukra* [9].

Shukra Pradoshaj Vikara

Due to vitiation of *shukra* or semen the individual becomes impotent (no erection of the male genital organ) and there will be *aharsana* (even if there is erection of the male genital organ there is no power of penetration). His progeny (if any) will be sick, sterile, short lived and disfigured. Either there is no conception or there will be abortion or miscarriage. Thus the vitiation of *shukra* (semen) brings misery for the individual as well as to his wife and progeny.

Shukra dhātuvaha srotamsi are affected due to sexual acts at inappropriate hours and through non-vaginal tract, suppression of discharge of semen, excessive coitus, and faulty surgical procedures, or if *kshara* and *agni* karma procedures are administered for cauterization. [10]

Asta Shukra Dosha (Eight abnormalities in semen)

It is (The disorders of *shukra*) being described discretely.

Fenilam (frothy), *tanu* (slender), *ruksham* (arid), *vivarnam* (discolored),

pooti (putrid), *pichhilam* (slimy), afflicted with other dhātu & precipitant are the eight (*shukra* disorders) [11].

Existence of Shukra in old age

Function of *Shukra Dhātu* is progressively decreasing during old age. Serum free and total testosterone also progressively decreasing after 70 -80 years of age [12].

THE WAY SHUKRA DHATU WORKS IN THE BODY ACCORDING TO AYURVEDA

Shukra Dhātu Spreads from the heart to the rest of the body through the *Vyanavayu* and its effect is seen throughout the body, as *Sarvadehika Shukra Sara Lakshana*. *Apanavayu* is useful for the functions related with Sexual act. According to *Sushrutacharya* Vitiated *Vyana* and *Apana Vayu* is responsible for *Shukra Dushti*, it clears that the *Shukra Dhātu* works with the help of *Vyana* and *Apana Vayu*.

DISCUSSION

Shukra is the last dhatu originated from *Majja dhatu* and responsible for *Ojas*. The term *Shukra* is derived from ‘*Such*’ which have meaning of brightness, clearness, light, glow etc. Here the ‘*Such*’ word denote is ‘*Pure*’ and clear meaning but its identification is described as *Shukla* (white) in colour, *Madhur* in taste, smell like honey or without bad odour, *Snigdha*, *Ghana* (dense), *Bahalam*, *Picchila*. Its looks like *Sphatika* which denotes colour and light, maximum ayurvedic seers has follow the same fact some acharya have described it colour like ghee, honey etc. which convey different colours according to situation in body because this *Shukra* exist in all over body. *Vagbhata* has noticed its colour like ‘*ghrita*’ it is notable that colour of *Ojas* (upper) is also same *Sarpi varnam* means in some reference the colour of *shukra dhatu* as *ojas* are similar along with its *guna* in some seers it colour may be oily or honey but the word *sphatikabham* and *shukra* colour may be same for specific state of *shukra dhatu* which takes specific parts in reproduction or releases at time of ejaculation.

The *gunas* and physical identity etc are described similar to *upper Ojas* or *Ojas*.

While *Ojas* has not been consider as dhatu or *updhatu* accept above *gunas*, *anubhava*, *pravratwa garbhakartwa* etc. have been also consider its *guna* or identification, of course the *avidahi* *guna* has also mention which may be regarded as chemical quality. The chief function of *shukra dhatu* related to reproductive phenomena. Defining the *garbha acharya Charaka* have applied the term *shukra* for male and *shonita* for female and he has applied the term “*kukshigatou*” means the *shukra* and *shonita* become in fuse form in uterus.

CONCLUSION

1. The *shukra* consider as seventh and last dhatu for human being. It has been not differentiated about male and female.
2. According to principle of *sapta dhatu*, *dhatu rupa shukra* exist in both male and female.
3. Body sustaining contents *shukra dhatu* exist in all over body in both male and female, but has different features because it has been example as honey in a flower.
4. *Shukra dhatu* as contents of embryo is related with *vrishana* and *medra* in male while *dhatu rupa shukra* in all over body.

One thing has been clear that there is two form of *shukra dhatu* first which sustain the body and second one is which take part in reproduction.

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