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 considered 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 the 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 mentioned 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 massage 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...
dhatu is describes on the basis of Shukra existing in male and have reproductive role. If this Shukra is considered in Ayurveda, then a question arises

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Someone has considered Shonit or Artava as female Shukra but the characteristics of Shukra and Shonit are quite different. In this situation some questions are arises i.e Shukra and Shonit are same? If Shonit is different than in which form Shukra exist in female?

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 dhatu is describes 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 dhatu in female, because the female’s reproductive content is known as Shonita.

If Shukra dhatu is consider on the basis of “Virya” (reproductive content), then it will be inferred that female has only six dhatu because Artava is not regarded as dhatu, while it is regarded as Updhatu.

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 dhatu 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 dhatus.

Shukra dhatu 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 dhatu). 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 dhatu. It as follows-

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

Shukra dhatu takes its origins from unctuous portion Majja Dhatu.

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 penis [2].

**Grammatical Consideration:**

The word ‘Shukra’ is grammatically derived as follows:

“Shuc shoche” or “Shuc - Klede” applying the aphorism “Rajrendragravyartian” 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 *purvadhatu* produce the *uttaradhatu* i.e Rasa produces Rakta, Rakta produces mamsa and this process continues up to the production of *shukra dhatu* from majja dhatu. Acharya Charaka has also explained the same pathway in *dhatuparmpara*.[8]

FUNCTIONS OF SHUKRA DHATU

*Shukra dhatu* is present in both male and female. The function of *shukra dhatu* mentioned by Acharya Susruta; Dhairy (courage), Chayvanam (ejaculation), Priti (affection), Dehabala (body strength), Harsh (exhilaration), Beejarth (procreation). In modern medical science, *Shukra dhatu* 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.

Stukra dhatuvaha 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 dhatu & precipitant are the eight (*shukra* disorders) [11].

Existence of Shukra in old age

Function of *Shukra Dhatu* 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 Dhatu 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 Vitated Vyana and Apana Vayu is responsible for Shukra Dushti, it clears that the Shukra Dhatu 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. _Vagbhatta_ 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_, _pravnatwa_ _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.

REFERENCES


