



CONCEPT OF SHUKRADHATU



vd. Kanchan Yashvantrao Dahake *1✉, Dr. Vineeta Deshmukh ²

*1 P.G student of Samhita and Siddhanta, BSDTs Ayurveda Mahavidyalaya Wagholi, Pune, Maharashtra, India

² Guide and HOD, BSDTs Ayurveda Mahavidyalaya Wagholi, Pune, Maharashtra, India



DOI: <https://doi.org/10.29121/granthaalayah.v8.i9.2020.1582>

Article Type: Research Article

Article Citation: vd. Kanchan Yashvantrao Dahake, and Dr. Vineeta Deshmukh. (2020). CONCEPT OF SHUKRADHATU. International Journal of Research - GRANTHAALAYAH, 8(9), 183-187. <https://doi.org/10.29121/granthaalayah.v8.i9.2020.1582>

Received Date: 14 September 2020

Accepted Date: 30 September 2020

Keywords:

Concept
Shukradhatu

ABSTRACT

Shukra Dhatu is one of the seven Dhatus in the body and Shukra is white, pure, excellent Dhatu, which is considered as best among all seven Dhatus. According to many Acharyas of Ayurveda, Garbhotpadana (reproduction) is chief function of Shukra Dhatu and important fact is Shukra Dhatu also shows its effect all over body in the form of Shukradhatu Sarata because Shukradhatu is located in entire body. Shukra Sara person is known to possess unctuous (Snigdha), compact (Samhat) and white (Shweta) bones (Asthi), teeth (Danta), nails (Nakha), and children (Bahula Kamapraja). Shukra Dhatu is one of Pranayatanas of Sharira, from this information we can understand the importance of Shukradhatu. Therefore, this study was taken into consideration which has main objectives to review the concept of presence of Shukra Dhatu in the body without any sexual discrimination and its functions all over body.

1. INTRODUCTION

As every Dhatu is located in the entire part of the body, Shukra Dhatu also occupies the whole body. As fragrance is not manifested in a flower bud, but the same is found after it blossoms, similarly about the Shukra. Means, in childhood Shukra is present in body in Avyakta roopa, out as young stage is achieved, functions of Shukra appears in the body [1]. According to Charakacharya Shukra is pervaded all over the sentient body such as juice in sugarcane, ghee in curd and oil in sesame seed [2]. Sushrutacharya also has same kind of opinion he said that the seventh one kala is Shukra Dhara Kala, which pervades the whole body of all persons, as ghee in milk and juice in sugarcane are invisibly pervasive, Shukra should also be known, means Shukra is present in the entire body of persons [3]. These all references as cited above, reveal that Shukra Dhatu is present in every cell of the body. Every cell has the capacity to divide itself, thus we can interpret the Garbhotpadana function of Shukra Dhatu. So it is necessary to study the basic principles and physiological concept of Shukra Dhatu.

2. MATERIAL AND METHOD

The materials were collected from the classical Ayurvedic literatures, magazines and research journals.

NIRUKTI: -

- It is made of two words i.e. Shukra and Dhatu.
- Shukra- Is a Sanskrit word that means "lucid, clear, bright"

- Dhatu – It means supporting tissues and entities.

3. DEFINITION

One of the seven fundamental tissues (Saptadhatu). —Sucre is the last Dhatu and is considered to be the quintessential sap of all the preceding Dhatus. It is strength promoting and the most powerful among all Dhatus. Its main function is to help in Procreation, Patience, courage, fearlessness, attraction towards the opposite sex, enthusiasm, excitement, sturdiness, sexual impulse, easy secretion and ejaculation of seminal fluid during intercourse are governed by Sukra-Dhatu.

3.1. SHUKRADHATU NIRMITI (PRODUCTION)

Shukravaha strotas Moola Sthana- Various scholars have quoted different description about Shukra Dhatu sthana.

- 1) According to Acharya Charak- Vrushan and Shepha4.
- 2) According to Acharya Sushruta –Stana and Vrushan5.
- 3) Ashanga Sangraha- Mushka, Stana, Majja6.

3.2. CORRELATION BETWEEN SHUKRA AND HORMONES

As we know Shukra dhatu is produced from Majjadhatu as well as according to Ashtanga Sangraha, Moola Stana of Shukravaha Strotas is Majja. But Dalhanacharya used the Majja word also for (Mastishka) Brain. By this statement, Majja means Brain and according to modern science Hypothalamus is situated in Brain which is the controller of Pituitary Gland. According to this information we can relate Shukra Dhatu with Hormones, detail is as follows-

Hypothalamus secrete GnRH and Hypthalamo- hypophyseal portal. System carries this to the Anterior Pituitary. Anterior Pituitary, in response to GnRH secrete FSH and LH into the blood stream. These hormones then circulates all over the body and stimulate ovaries and testicle to secrete their own Hormones. Oozing out of Shukra may just indicates the entry of Hormones from the general circulation [7]. By considering all these things, it helps to know that, there is some kind of relation between Hormones and Shukradhatu, especially sex Hormones or we can say that both are same, because feature of Sarvadehika Shukra which are described by Ayurvedic Garantha and features of male and female sex Hormones which are described in Modern science, these two are almost same.

Tridosha and Hormones- As per the above information, Shukra Dhatu can be Compared to Hormones and from the point of view of Ayurveda, Hormones is Tridosha, this will be clear from the way they works. The way Tridosha works by spreading throughout the body, in the same way Hormones works by spreading throughout the body. To confirm this we have some proof from Ayurvedic text-

- Ashraya Sthana of Shukra is Kapha Dosha [8].
- The Shukra Dhatu quality is Soma [9].
- In the Shukra Dhatu- all Mahabhuta are present except the Akasha Mahabhuta10.

From all this information, it is clear that, Shukra Dhatu is Kaphapradhana and Jalamahabhuta Pradhana. Thus, the following comparison are clear.

- Shukra Dhatu and Hormones
- Tridosha and Hormones
- Shukra Dhatu and Tridosha.

Features of Shukra Sara all over body [11]-

- 1) Saumya (Gentleman)
- 2) Saumyapreksinaha (Gentle look)
- 3) Ksirapurnalochana (eyes appearing filled with milk)
- 4) Praharsabahula (cheerfulness)
- 5) Snigdha-vrittasamhata- Dasanaha (teeth which are unctuous, round, strong, dense, even)
- 6) Prasanna - Snigdha-varnasara (pleasant - unctuous voice and complexion)

- 7) Bhrajishnuta (dazzling appearance)
 - 8) Mahaspica (large buttocks)
 - 9) Stripriya (loved by women)
 - 10) Upabhoga balavana (virile)
 - 11) Sukha (endowed with happiness)
 - 12) Aishwarya (prosperity)
 - 13) Arogya (health)
 - 14) Vitta (money)
 - 15) Sammana (honour)
 - 16) Apatyabahula (many offspring)
- Dhairya and Dehabala [12]
 - Ojoposhaka [13]

3.3. STREE SHUKRA ACCORDING TO MODERN SCIENCE AS WELL AS AYURVEDA

Stree Shukra is not responsible for fertilization as quoted by Acharya Vagbhata in Astanga Sangraha [14]. Stree Shukra excreted during coitus is nothing but the secretion of batholins, cervical and endometrial glands emergence at the end of orgasm.

Dalhanacharya has said that, Artava in females is Shukra and as mentioned earlier, Susrutacharya describes Moola Sthana of Shukra vaha srotus is Stanya and Vrishana. To confirm this, we have another proof – Sushrutacharya said that the Artava formation stops after pregnancy and it goes to the upper parts of the body. In that place it does two important things – one is Apari Nirmana and another is Stanya Pushti [15]. As well as according to Sushrutacharya, the quality of Artava is hot, he further said that Virya and Artava combine to form the foetus, according to subject of this statement, here the meaning of Artava is as Ovum [16]. Another opinion of the Sushrutacharya about Stree Shukra is – Menstrual blood is the Upadhatu of Rasadhatu, in this statement, he mentioned to menstrual blood as Raja [17].

As per the above information, it turns out that, in various Ayurveda Grantha, menstrual blood and ovum these two are mentioned by many names, such as Raja, Shonita, Artava, Bija etc. This alternative name appears to have been used when referring to the above two factors, but that means we have to take it according to its respective subject.

Stanya according to Sushruta- According to him Stanya is also Upadhatu of Rasadhatu [18]. As the Shukra spreads throughout the body and it is emitted for some reasons like Priti (Love for spouse), Sparsha (touch of spouse) etc. in the same way Stanya is present in the whole body however, it is emitted by Darshana and Sparshana (Touch) of baby [19]. In this manner Sushrutacharya compare Stanya with Shukra.

3.4. 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 [20]. According to Sushrutacharya Vitiated Vyana and Apana Vayu is responsible for Shukra Dushti [21], it clears that the Shukra Dhatu works with the help of Vyana and Apana Vayu.

4. CONCLUSION

Shukra Dhatu is made from Majja Dhatu as its Sara Bhaga and it is in Kaphapradhana form. It starts working from brain and then it is spread all over the body through Vyana vayu from heart. After that its effect is seen all over the body such as Sarvadaihika Shukra Sara Lakshan and Maithungat Lakshan (Related with sexual act), especially changes in Adolescence such as-

Excretions of Brtholines, Cervical gland secretions, Sperm with seminal fluid, growth of genital organs, development of breast, growth of hair in pubic region and axilla and development of other sexual characters. According to Ayurveda Bala, Varna, Upachaya in both sexes and besides this the most important work of Shukra Dhatu is Garbhotpadana and Nourishment of Oja Dhatu because according to Sharangdharacharya Oja is the

Upadhatu of Shukra Dhatu [22]. Oja is known as pure Sara Bhaga of all seven Dhatu especially Shukra Dhatu. According to Some Acharyas, Oja is work as Immunity power of body. If the Shukra Dhatu becomes vitiated for some reason, then Oja production will also be hampered. Shukra Dhatu is one of the Dashapranayatana [23]. This all above informations shows the importance of Shukra Dhatu.

SOURCES OF FUNDING

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

CONFLICT OF INTEREST

The author have declared that no competing interests exist.

ACKNOWLEDGMENT

None.

REFERENCES

- [1] Acharya Vidyadhar Shukla and prof. Ravi Dutt Tripathi, Charak samhita, chikitsathana Chapter 2/4 pada verse 39 page 67, Chaukhamba prakashan Varanasi edition 2011
- [2] Acharya Vidyadhar Shukla and prof. Ravi Dutt Tripathi, Charak samhita, chikitsathana, Chapter 2/4 pada verse 46 page 67, Chaukhamba prakashan Varanasi edition 2011
- [3] Kaviraj Ambikadutt Shastri, Sushrut Samhita, sharirsthana 4/20-21 page 40-41, chaukhamba prakashan Varanasi, edition 2016
- [4] Acharya Vidyadhar Shukla and prof. Ravi Dutt Tripathi, Charak samhita, Vimanasthana Chapter 5 verse 6 page 588, Chaukhamba prakashan Varanasi edition 2011
- [5] Kaviraj Ambikadutt Shastri, Sushrut Samhita, sharirsthana 9/11 page 97, chaukhamba prakashan Varanasi, edition 2016
- [6] Shri Athavale, Ashtang Sangraha, Indu tika, Sharirsthana 1/4 page 260, Atreya Prakashan Pune. Edition 1980
- [7] Dr. Kishor Patvardhana ed, Human Physiology in Ayurveda, Pg 5865 PP74, 1st edition 2005, Chaukhambha Oriantelia Varanasi.
- [8] Vriddha Vagbhata, Ashtanga Samgraha, Sutrasthana 19/13
- [9] Kaviraj Ambikadutt Shastri, Sushrut Samhita, sharirsthana 3/2 page 25, chaukhamba prakashan Varanasi, edition 2016
- [10] Acharya Vidyadhar Shukla and prof. Ravi Dutt Tripathi, Charak samhita, sharirasathana, Chapter 2 verse 4 page 703, Chaukhamba prakashan Varanasi edition 2011
- [11] Acharya Vidyadhar Shukla and prof. Ravi Dutt Tripathi, Charak samhita, vimanasathana, Chapter 8 verse 109 page 647, Chaukhamba prakashan Varanasi edition 2011
- [12] Kaviraj Ambikadutt Shastri, Sushrut Samhita, sutrasthana 15/7 page 75, chaukhamba prakashan Varanasi, edition 2016
- [13] Dr. Bramhananda Tripathi, Ashtanga Hridaya, Sharirsthana 3/63 page 378, Chaukhambha Sanskrit Pratishthana, Delhi, edition 2017.
- [14] Gupta A (Ed), Ashtanga Sangraha Samhita With Hindi Commentary, Sutrasthana, 1/33 Varanasi, India: Krishna das Academy; 1993
- [15] Kaviraj Ambikadutt Shastri, Sushrut Samhita, sharirsthana 4/24 page 41, chaukhamba prakashan Varanasi, edition 2016
- [16] Kaviraj Ambikadutt Shastri, Sushrut Samhita, sharirsthana 3/3 page 26, chaukhamba prakashan Varanasi, edition 2016
- [17] Kaviraj Ambikadutt Shastri, Sushrut Samhita, Sutrasthana 14/7 page 65, chaukhamba prakashan Varanasi, edition 2016

- [18] Kaviraj Ambikadutt Shastri, Sushrut Samhita, Nidanasthana 10/18-19 page 349, chaukhamba prakashan Varanasi, edition 2016
- [19] Kaviraj Ambikadutt Shastri, Sushrut Samhita, sharirsthana 10/19-22 page 349, chaukhamba prakashan Varanasi, edition 2016
- [20] Dr. Bramhananda Tripathi, Ashtanga Hridaya, Sutrasthana 12/7-9 page 172, Chaukhambha Sanskrit Pratishthana, Delhi, edition 2017.
- [21] Kaviraj Ambikadutt Shastri, Sushrut Samhita, Nidanasthana 1/20 page 298, chaukhamba prakashan Varanasi, edition 2016
- [22] Dr. Bramhananda Tripathi, Sharangadhara Samhita, Purvakhanda Chapter 5 verse 28, page 40, Chaukhamba Surabharati prakashana, Varanasi, edition 2019
- [23] Acharya Vidyadhar Shukla and prof. Ravi Dutt Tripathi, Charak samhita, Sharirsthana, Chapter 7 verse 9 page 766, Chaukhamba prakashan Varanasi edition 2011