



ISSN 2456-3110

Vol 7 · Issue 4

May 2022

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Maharshi Charaka
Ayurveda

Indexed

Shukra Dhatu - A Conceptual Study from Modern Perspective

Rajani D. Balwani¹, Vinod M. Choudhari², Shilpa A. Varade³, Minakshi S. Patil⁴

¹Associate Professor, Dept. of Rachana Sharir, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.

²Professor & HOD, Dept. of Rachana Sharir, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.

³Associate Professor, Dept. of Rachana Sharir, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.

⁴Assistant Professor, Dept. of Rachana Sharir, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.

ABSTRACT

Ayurveda suggests one with balanced *Agni*, perfect *Dhatu*s, proper excretion of all *Malas* and whose mind, soul and senses are full of bliss is called a healthy person. There are seven *Dhatu*s explained in Ayurveda texts. According to Ayurveda, *Shukra* is considered as seventh *Dhatu* in the body. It is the terminal tissue element of the body. From words such, the word *shuka* is derived. The word *Shukra* has multiple meanings like bright, white, and resplendent. Refined *Majja Dhatu* was processed further by *Shukraagni* to form *Shukra Dhatu*. Thus, it is the most elegant and evolved product of all *Dhatu*s. *Shukra* is the substance that controls all entire body systems, including metabolic activities, and is released during sexual activity.

Key words: *Shukra, Dhatu, Shukraagni, Sperm, Ayurveda.*

INTRODUCTION

Acharya Charaka stated that *Shukra* is composed of all *Bhuta* except *Akash Mahabhuta*, i.e., *Vayu, Jala, Agni,* and *Prithvi*. However, Acharya Chakrapani emphasizes that while *Akash Mahabhoot* is present in *Shukra*, it is not present in *Shukra* due to its ubiquitous nature during ejaculation, supporting Acharya Charak.^[1] According to Acharya Sushrut, *Shukra* contains all *Mahabhut*, but it is principally *Soumya*.^[2]

Embryological origin

According to Acharya Charaka, *Shukra* originated from

Pitruj Bhava.^[3]

Rasa of Shukra

According to Acharya Charaka, *Shukra* includes all *Shadrasa*.^[4]

Dosha predominance

Acharya Vagbhata rightly said *Shukra* as *Ashray Sthan* of *Kapha Dosha*.^[5]

Location of Shukra Dhatu

Ayurveda considers *Shukra* situated all over the body as entire sugarcane is pervaded with its juice. The whole curd consists of ghee which is visible after churning it, and oil is present in all parts of the sesame seed, which can be extracted.^[6]

Functions of Shukra

The main function of *Shukra Dhatu* is reproduction; besides, many other functional characteristics are also attributed.^[7]

These can be classified as under:

1. *Sarvadaihika*, i.e., systemic function.
2. *Maithunagata*, i.e., related to the sexual act.

Address for correspondence:

Dr. Rajani D. Balwani

Associate Professor, Dept. of Rachana Sharir, Shri Ayurved Mahavidyalaya, Nagpur, Maharashtra, India.

E-mail: rajanibalwani87@gmail.com

Submission Date: 17/03/2022 Accepted Date: 25/04/2022

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka
Ayurveda Organization, Vijayapur,
Karnataka (Regd) under the license
CC-by-NC-SA

3. *Roopa Dravyagata*, i.e., functions related to seminal fluid.
4. Other functions Specific function of *Shukra* is to maintain generations by producing healthy progeny. *Sushruta Acharya* says that the primary part of *Shukra* is *Beejatha*, which means for production of offspring.

DISCUSSION

A view on infertility and Ayurveda

The biological incapacity of a person to participate in conception is referred to as infertility. The diagnosis of infertility can cause stress, concern, and melancholy. Infertility is linked to various medical, physiological, mental, psychological, financial, societal, and marital situations. Individuals are sometimes driven to suicidality by the solitude and depression that this challenge brings. The *Shukra Dhatu* (reproductive tissue) in men and *Artava Dhatu* (usually referred to as *Shukra*) in women is essential for healthy conception, according to this ancient literature. Physical and mental illnesses, as well as catastrophic diseases, can impact this tissue. The *Shukra Dhatu* is formed via a long chain of metabolic processes that begin with digestion and culminate with the synthesis of blood, muscle, fat, bone, bone marrow, and finally, the *Shukra Dhatu*. Male and female reproductive systems should function normally. However, aberrations of this function are one of nature's quirks. While fertility is necessary for a species' survival and continuation, not all partners are capable of expanding their families. As a result, the issue of infertility can be traced back to ancient civilizations.

Shukra Dhatu and Spermatogenesis

Shukra Dhatu derives from the *Prasad Bhag* of *Majja Dhatu* by the action of *Shukra Dhatvagni*.^[8] *Shukra* seeps out like water from a fresh clay pot, spreading all throughout the body, owing to *Akash* and *Vayu* creating pores in *Asthidhatu*.^[9] Similarly, during embryo development, germ cells migrate to the testis and become spermatogonia, which remains present on the inner surface of the testis, which further undergoes mitosis during puberty and differentiates into sperm.

Mental health and Shukra

The first and most important is that almost all hormonal imbalance results from a deficiency in the seventh tissue level, i.e., *Shukra*, as *Shukra* gradually develops from the other six tissues. By evolutionary metamorphosis, any vitiation in *Shukra* will signify the chronic deficiency in the previous *Dhatus*. *Shukra* can also be affected by the mind, which will also hamper its byproduct *Ojas*. A mental disturbance can destroy the last tissue level and, subsequently, *Ojas*. *Majja* is the analysis on *Sushrut Mastihka* or *Mastulunga* by *Acharya Dalhana*.^[10] The brain and pituitary gland can be taken as functional representatives of *Majja* as *Shukra* is produced from *Majja Dhatu*, so any disturbance at the site of *Majja Dhatu* will disturb its metamorphosis into *Shukra* and further will affect its byproduct *Ojas*. Thus, a balanced mind is required for the proper formation of *Shukra*.

Shuddha Shukra and semen

Shuddha Shukra Lakshanas refers to the attributes of *Shuddha Shukra*.

- *Sphatikabha* (crystalline), *Ghrita- Ksaudra-Taila-Nibha* (colour that of ghee, honey, oil)
 - *Madhugandhi* (smelling like honey)
 - *Drava* (liquid), *Picchila*
 - *Bahu* (abundant), *Bahala* (thick)
 - *Avisra* (no bad smell), *Shukla* (white)
 - *Kaphavarga*
 - *Madhura* (sweet), *Snigdha* (unctuous).^[11]
1. *Sphatikabha* refers to the white and transparent nature of sperm.
 2. The amount of sperm represented by *Bahu* / *Bahala* is the standard 1/2 *Anjali Pramana*.
 3. The scent imparted to sperm by its various components is known as *Madhugandha*.
 4. *Madhura* taste of *Shukra* is due to fructose in the seminal plasma.
 5. The term *Avidahi* refers to the pH of the sperm, which is defined as not creating a burning

sensation after ejaculation, showing neither an acidic nor a strongly alkaline pH.

6. Characters such as *Drava* (fluid), *Picchila* (swelling), *Snigdha* (unctuous), and *Sara* (liquid) show normal viscosity of semen according to varied elements of seminal plasma.
7. The semen discharged during the extreme pleasure of copulation is often indicated by the tendency to flow out (*Pravana Bhava*).

CONCLUSION

Shukra is the utmost *Sara* of *Ahara Rasa*. *Shukra* is a molecule that is released after ejaculation and is accountable for all systemic bodily functions, particularly metabolic activities. It is considered the essence of all *Dhatu*s. It is situated in the whole body, and both *Shukra* and semen function is reproduction. A healthy mindset is required for the proper formation of *Shukra Dhatu*.

REFERENCES

1. Charaka Samhita of Agnivesha, by Vaidya Yadavji Trikamji Acharya Edited with Ayurveda Deepika, Hindi Commentary by Sri Cakrapanidatta, Chaukhamba Surbharati Prakashana, Varanasi. Shareer sthana 2nd chapter, shloka no.4, pp 301.
2. Sushruta Samhita, Dr Anant Ram Sharma, Susruta Vimarsini Hindi commentary Varanasi Chaukhamba Surbharati Prakashana Varanasi 2nd volume Shareera sthana chapter no 3rd, sloka no 3, pp 29.
3. Charaka Samhita of Agnivesha, by Vaidya H.C. Kushwaha Edited with Ayurveda Deepika, Hindi Commentary, 1st volume, Chaukhamba Orientalia, Varanasi, 2016 Shareer sthana 3rd chapter, shloka no.7, pp 772.
4. Charaka Samhita of Agnivesha, by Vaidya H.C. Kushwaha Edited with Ayurveda Deepika, Hindi Commentary, 1st volume, Chaukhamba Orientalia, Varanasi, 2012 chikitsasthan 15th chapter, shloka no.15 pp 382.
5. Astanga Hrudaya Sutrasthana, by Dr T. Sreekumar English translation & Commentary 1st volume chapter No 11 sloka no 26 pp 297.
6. Charaka Samhita of Agnivesha, by Vaidya Yadavji Trikamji Acharya Edited with Ayurveda Deepika, Hindi Commentary by Sri Cakrapanidatta, Chaukhamba Surbharati Prakashana, Varanasi, 2004. Shareer sthana 9th chapter, shloka no.07, pp 301.
7. Sushruta Samhita, Dr Anant Ram Sharma, Susruta Vimarsini Hindi commentary Varanasi Chaukhamba Surbharati Prakashana, Varanasi 1st volume sutra sthana chapter no 5th sloka no 347, pp 130.
8. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala with Ayurveda Deepika, commentary, by Chakrapani, edited by Vd. Jadavaji Trikamaji Acharya, Chaukhambha Surabharati Publications, Varanasi - 221001, (India), reprint 2004, Charak Samhita Chikitsa Sthana 15/15-16.
9. Agnivesha, Charaka Samhita, revised by Charaka and Dridhbala with Ayurveda Deepika, commentary, by Chakrapani, edited by Vd. Jadavaji Trikamaji Acharya, Chaukhambha Surabharati Publications, Varanasi - 221001, (India), reprint 2004, Charak Samhita Chikitsa Sthana 15/32-33.
10. Sushruta Samhita, Ayurveda tatvasandipika Hindi vyakhya by Ambikadatta Shashtri Published by Chaukhambha Orientalia, Varanasi, 2010, Sushruta Samhita Shareera Sthana10/42 and Sushruta Samhita Sutra Sthan 14/15,17.
11. Charak Samhita Chikitsa Sthana 2/4/50, Sushruta Samhita' Shareera Sthana 2/11.

How to cite this article: Rajani D. Balwani, Vinod M. Choudhari, Shilpa A. Varade, Minakshi S. Patil. Shukra Dhatu - A Conceptual Study from Modern Perspective. J Ayurveda Integr Med Sci 2022;4:53-55.

Source of Support: Nil, **Conflict of Interest:** None declared.
