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## Review on Utpatti of Shukra Dhatu as per Ayurveda

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### ABSTRACT

*Shukra Dhatu* is present throughout the body, but according to *Sushruta*, it is most prominent at the Bladder opening. *Moola-Sthana* (origin) of *Shukravaha Srotasa* (system related with reproductive tissue) has been attributed to *Vrishana* (testis), *Shepha* (penis), *Stana* (breast), and *Majja* (bone marrow). *Shukradhara Kala* is a vital structure that spans the entire body. *Shukra Pramaana* is *Ardha Anjali* (1/2 handful), whereas typical semen volume is 2 ml according to WHO standards. *Dhairya* (sexual potency), *Chyavanam* (timely ejaculation), *Preeti* (love for partner), *Dehabalam* (physical strength), *Harshana* (sexual desire), and *Beejaratha* (to fulfil the purpose of *Beeja*, i.e., procreation) are considered to be the functions of the *Shukra*. When *Shukra*, which is prevalent throughout the body, is triggered by *Harsha*, *Darshana*, *Smarana*, hearing the voice, *Sparshana*, or performing sexual activities, *Shukra* travels to the testis and ejaculates it. Spermatogenesis is a highly structured, complicated series of mitotic and meiotic differentiation processes that result in genetically differentiated male gametes for fertilisation with the female ovum. It aids in the propagation of a species and adds to genetic diversity on a larger scale. Spermatogenesis is the process of turning spermatogonial germ cells into spermatids through cell proliferation and remodelling. Several inherent and external variables influence the process. Spermatozoa are discharged into the Epididymis via the seminiferous tubules, where they undergo post-testicular maturation and storage. At the time of ejaculation, the ejaculate, or semen, is freshly generated. Ejaculation usually follows a predictable pattern.

**Key words:** *Shukra Dhatu*, *Spermatogenesis*, *Shukra Dhatu Utpatti*, *Shukra Strava*

### INTRODUCTION

*Dhatu* is 'Dhu-Dharayati' which means *Dharana* - to support and *Poshana* - to nourish the body. The term *Dharana* denotes that these said to make the structural architecture of the body. *Dhatu*s are the body's supporting components. Well-nourished *Dhatu*s give strength to body and maintain health and immunity.

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*Dhatu* of weak quality are prone to disease. The *Sapta Dhatu*s exist, as concrete formed entities e.g., the circulating *Rasa* and *Rakta* (Plasma and blood), *Mansa* (muscular tissue), *Medas* (adipose tissue), *Asthi* (bone tissue), *Majja* (bone marrow) and *Shukra* (semen and other reproductive elements). These *Sapta Dhatu*s are being continuously formed with necessary materials derived from *Ahara* (nutrient materials). These *Dhatu* is of two kinds *Sthayee* or *Poshya* (stable or to be nourished) and *Asthayee* or *Poshaka* (unstable or which nourishes). *Sapta Dhatu* already existing as stable *dhatu*s and equal number of metabolically transformed precursor nutrient substances obtained from *Ahara* and are meant to be utilized for nourishment, synthesis and maintenance of *Sthayee Dhatu*s respectively. Nutrient substances undergo transformations under the influence of their own *Ushma* and thereafter transported to the *Dhatu*s through their specific transporting channels. The seven *Dhatu*s that support the body undergo two kinds of

transformation (*Paka*) i.e., *Prasad* and *Kitta*, under the influence of its own *Agni Prasada Bhaga* of *Ahara Rasa* nourished seven *Dhatu*s including *Ojas*. *Kitta Bhaga* nourishes *Sweda*, *Mutra*, *Purisha*, *Vata*, *Pitta*, *Kapha* and *Malas* of eye, ear, nose, throat, mouth, hair follicle and external genitalias *Dhatu* means *Rasa-Raktadi* seven *Dhatu* but in certain condition some other substances are also present which can be considered as *Dhatu*. The nutrient portion of food which gives rise to *Prasadakhya Dhatu*, which are seven *Dhatu*, five *Indriya Dravyas*, parts of the joints and related structures. *Malakhya Dhatu* are the product of *Kitta Bhaga* of *Ahara Rasa*, these are *Vata*, *Pitta*, *Kapha*, *Sweda*, *Karnamala*, *Nasikamala*, *Mukhamala*, *Romakupamala*, *Prajanannmala*, *Kasha*, *Nakhas* And other excretions are also considered as *Malas*. The seven *Dhatu*s of the body are formed one after the other i.e., from *Rasa Rakta* is formed, from *Rakta Mamsa* is formed and so on. In the end from *Majja Shukra* is formed. The two words *Guru* and *Laghu* are mentioned by *Acharya Charaka* in connection with *Dhatu*s. He believes that if *Dhatu*s are numbered from *Rasa* to *Shukra*, they would continue to become *Guru* in character, but the reverse is true for *Laghu*. As a result, the *Rasa* and *Shukra* are referred to as *Laghutam* and *Gurutam*. *Dhatvagni*, *Vayu*, and *Strotasa* all play a part in ensuring that *Dhatu*s are properly nourished. *Vayu* is in charge of transporting a specified amount of nutrition to each *Dhatu*. *Strotas* is *Dhatvagni*'s site since he is the one who processed and transformed *Posaka Dhatu* into *Posya Dhatu*. *Strotasa* are the transportation and transformation channels. *Agni* is necessary for all transformations. As a result, it is inferred that each *Dhatu*'s *Dhatvagni* lives at *Strotasa*, which is accountable for *Dhatu*'s *Parinamana* from one state to another.

### AIMS AND OBJECTIVES

1. Comparative study of *Shukra* with contemporary Science
2. To analyze the concepts of *Shukra Utpatti* given in Ayurvedic Literature with special reference to the concept of spermatogenesis in modern anatomy.

3. To give an appropriate and elaborative description of *Shukra*, it's property etc

### MATERIALS AND METHODS

Literary and conceptual study will be undertaken by data compiled from

1. *Brihatrayee*
2. *Laghutrayee* and other classical texts
3. Journals and presented papers
4. Previous research work
5. Reliable websites

### REVIEW OF LITERATURE

The term '*Shukra*' is derived grammatically as: *Sucha* + *Raka* + *Kram* = *Shukra*. The Derived term "*Shukra*" has various meanings, including "bright," "white," and "resplendent." "*Puman Punsu Adhike Shukre Stree Bhabhatyadhike Striya*" is how it is stated in *Manusmriti*.

### Production/Formation of Shukra

*Shukra*'s *Bhautik* origin is thought to be *Jalamahabhuta*, as previously stated. The major fundamental Element from which *Kapha* is derived is *Jala Mahabhuta*. As a result, *Shukra* may be traced back to *Jala Mahabhuta*. From *Ahara Rasa* All of the *Dhatu* are created in a gradual evolutionary transformation from *Rasa Dhatu* to *Shukra*. This Indicates that *Rasa Dhatu* is made mostly from *Ahara Rasa*, which is absorbed via *Jatharagni*'s activity. *Rasa Dhatu*, for example, is transformed into *Rakta Dhatu*, and so on. The preceding *Dhatu*'s action of the associated *Dhatvagni* serves as a precursor to the next and higher *Dhatu*s. *Majja Dhatu* is used to make *Shukra Dhatu*. These hypotheses, which describe the mode of conversion of *Ahara Rasa* into *Shukra*, are as follows:

1. *Ksira-Dadhi Nyaya*,
2. *Khale-Kapota Nyaya*,
3. *Kedari-Kulya Nyaya*
4. *Eka-Kaal Dhatuposhana Nyaya*

After *Jatharagni* and *Bhutagni* operate on the swallowed *Chaturvidha Ahara*, it transforms into

*Ahararasa*. The action of *Dhatwagni* then begins. *Dhatwagni's* action converts the old *Dhatu* and divides it into two pieces. They are *Prasada Bhaga* and *Kitta Bhaga*, respectively.

#### From Majja Dhatu

The semen is the highest stage at which food may progress. *Shukra* is the seventh and last *Dhatu*, and It is generated by a progressive evolutionary transformation as a *Sara* (essence) of all *Dhatu*s. *Shukra Dhatu* is derived from *Majja Dhatu's Prasada Bhaga* by *Shukra Dhatvagni's* activity. In *Asthi Dhatu*, *Vayu* and *Akasha Mahabhuta* generate porosity. *Shukra* pours out of these pores like water from a fresh clay pot and Spreads throughout the body. According to *Dalhana Acharya's* commentary on *Sushruta*, *Mastiska* or *Mastulunga* is *Majja*. Prof. V.J. Thaker believes that the brain and pituitary gland are functional representatives Of *Majja*. In this method, the creation of *Shukra* and secondary hair development at a specific age may be Understood. (*Purushvichaya*)

#### Time required for production of Shukra

According to *Acharya Sushruta*, the transformation of *Ahara Rasa* into *Shukra Dhatu* takes about a Month. However, according to *Parashara*, those eight days are sufficient for *Shukra Nirmana* from the *Ahara Rasa*. Finally, *Acharya Vagbhata* cited all points of view from many authors, which may take up to twenty four hours, six days, or a month. All of the afore mentioned viewpoints have been linked by *Acharya Chakrapani*, who has raised the notion to the rank of *Dhatvagni*. According to *Acharya Chakrapani*, if *Dhatvagni* is at its peak, *Shukra* creation takes place at the pace of '*Archi*' (Fire) and takes eight days. *Shukra Nirmana* occurs at the pace of '*Shabda*' (Sound) and generates *Shukra Dhatu* in two to three weeks if *Dhatvagni* is moderate. When *Dhatvagni* is at a low level, the *Shukra* manufacturing process moves at the speed of '*Jala*' (water).

#### Mechanism of Shukra Visarga/Strava (Ejaculation)

In the *Shukradhara Kala*, the *Shukra Dhatu* produced via evolutionary transformation penetrates all Over the body, and the *Kala* performs the following functions:

1. Abode for the all-pervading *Shukra Dhatu*: it contains and offers a abode for *Shukra's Sarvadaihika* (wholebody) activities.
2. Assists *Shukra Dhatu's* metamorphosis into *Roopa Dravya*.

The ejaculated component of *Shukra*, which is the only visible element of the *Shukra Dhatu*, is referred To as *Roopa Dravya*. The *Roopa Dravya* is generated in the *Vrishana*, the *Mula* of the *Shukravaha Srotasa*. With the following example, the process of its metamorphosis is discussed metamorphosically in classics - *Shukra* comes out of man, out of its site during copulation between man and woman, due to *Chesta*, *Sankalpa*, and *Pidana*, in a similar way to water flowing out of a wet towel when pressed.

#### Physical characters representing semen

*Shukra's* characteristics have been mentioned by *Acharyas*. The characteristics are mentioned as *Shuddha Shukra Lakshanas*. *Sphatikabha* (crystalline), *Ghrita-Ksaudra-Taila-Nibha* (colour that of ghee, honey, oil), *Madhugandhi* (smelling like honey), *Drava* (liquid), *Picchilabahu* (abundant), *Bahala* (thick), *Avisra* (no bad smell), *Shukla* (white), *Kaphavarga Madhura* (sweet), *Snigdha* (unctuous), *Rupadravya*, *Shukra*, and Semen are represented by *Sara* (mobile), *Sandra* (dense), and *Ambasi Kinchitmajjati* (which dips in water).

1. *Sphatikabha* refers to the white and transparent colour of sperm.
2. The usual  $\frac{1}{2}$  *Anjali Pramana* indicates the quantity of semen represented by *Bahu / Bahala*.
3. *Madhugandha* is the distinct odour provided to sperm by its many components.
4. The *Madhura* flavour of *Shukra* comes from the seminal plasma's fructose.
5. The PH of the sperm is known to as *Avidahi*, which means that it does not cause a burning sensation after ejaculation, showing that it is neither acidic nor extremely alkaline.
6. Due to diverse components of seminal plasma, characteristics like *Drava* (liquid), *Picchila*

(viscous), *Snigdha* (unctuous), and *Sara* (fluid) show normal consistency of semen. The semen that is released During great pleasure of coitus is also indicated by the tendency to flow out (*Pravana Bhava*).

#### Feature of *Sarvasariragata Shukra*

*Sarvasariragata Shukra* is a term used to describe a person who is *Shukra Sara*.

- a. *Saumya* - Gentleman
- b. *Saumyapreksinaha* - Gentle look
- c. *Ksirapurnalochana* - Eyes appearing filled with milk
- d. *Praharshabahula* - Cheerfulness
- e. *Snigdha-Vrittisamhata* - *Dasanaha* - Teeth which are unctuous, round, strong, dense & even
- f. *Prasanna Snigdha Varnasara* - Pleasant unctuous voice and appearance
- g. *Bhrajisnuta* - Dazzling appearance
- h. *Mahaspica* - Large buttocks
- i. *Stripriya* - Loved by women
- j. *Upabhoga Balavana* - Virile
- k. *Sukha* - Endowed with happiness
- l. *Aishwarya* - Prosperity
- m. *Arogya* - Health
- n. *Vitta* - Money
- o. *Samma* - Honor
- p. *Apatyabahula* - Many offspring

#### DISCUSSION

*Shukra's* characters allude to sperm, which is a component of *Retas*.

1. The vitality, motility, count, and proper morphology of sperms may all be linked to *Phalavata*. All of these Sperm have the ability to fertilise the ovum, which is *Garbhakara*.
2. *Anutva* denotes insignificance, whereas sperm is a tiny structure.

*Shukra's* density includes characters like *Guru* and *Ghana*, which may be used to refer to both sperm and semen. *Shukra Dhatu* also occupies the whole body, as each *Dhatu* is situated in every region of the body. *Shukra Dhatu Sthana* has been described in many ways by various academics, including: similarly, to how fragrance is not present in a flower bud but is discovered when it blooms, the *Shukra* is the same. *Shukra* is present in the body in *Avyakta Roopa* in childhood, however when the young stage is reached, *Shukra* functions arise in the body. *Shukra* is found in all parts of the sentient body, including sugarcane juice, curd ghee, and sesame seed oil. *Shukra Dhara Kala* is the seventh *Kala*, and it penetrates everyone's whole body. *Shukra*, like ghee in Milk and sugarcane juice, is invisibly ubiquitous, which implies *Shukra* is present throughout a person's body. *Shukra Dhatu* is found in every cell of the body, according to the sources listed above. Because every cell has the ability to divide, we may deduce *Shukra Dhatu's* *Garbhotpadana* function. *Shukra Dhatu* is associated with valour, orgasm during sexual intercourse following ejaculation, pleasure or love and affection for the other sex, physical strength, and exhilaration. *Shukra Dhatu* is also associated with seed, or reproduction. *Acharya Dalhana* comments here, the presence of *Shukra Dhatu* causes *Dhairyam*, or heroism in the body

#### CONCLUSION

*Shukra Dhatu* is the most superior of the seven *Dhatu*s. Because it is the result of *Dhatu Parinamana*, it is regarded as the essence of all *Dhatu*s. When he feels sexual desire, he expresses *Shukradhara Kala*, which is Present throughout his entire body. Every cell has the ability to duplicate and understand the *Garbhotpadana*. *Shukradhatu* is a *Jala Mahabhuta Pradhana* that is generated from *Aahar Rasa* via *Majjadhatu*. It is found in every cell of the body and plays an important role in reproduction; it is comparable to prostaglandins. *Shukra's* *Abhivyakti* suggests that, despite its inconspicuous presence since birth, its full expression happens only after A particular period, i.e., puberty. *Dhairya* (sexual potency), *Chyavanam* (timely ejaculation), *Preeti* (love for

Partner), *Dehabalam* (physical strength), *Harshana* (sexual desire), and *Beejaratha* are the functions of the *Shukra* (to serve the function of *Beeja* i.e., procreation). *Harsha*, *Darshana*, *Smarana*, hearing the voice, *Sparshana*, or performing sexual activities activates *Shukra*, which then travels to the testis and ejaculates it. In this study, all concepts related to *Shukra Dhatu Utpatti* (Formation) and *Strava* (Ejaculation) stated in *Ayurved* are summarised and simplified, making it easier for future readers and researchers to locate and comprehend the information in a quick and efficient manner.

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