



A CRITICAL STUDY ON SHKURA DHATU – THE ESSENCE PART OF ALL DHATU’S

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ABSTRACT

Seven Dhatus make up the human body (seven categories of tissues). Shukra Dhatu is spread throughout the body. The greatest of the seven Dhatus, Shukra is a white, pure, and magnificent Dhatu. Shukra is a term derived from Shucha Dhatu, which signifies good or pure. Indriyam, Teja, Reta, Bijam, Virayam, and Shukra Dhatu are a few of the synonyms for this name. Shukra implies dazzling, bright, and pure. The seventh and last Dhatu in the cycle of Dhatus production is Shukra. Shukuradhatwagni digests nutrients necessary for Shukra Dhatu throughout its metabolism, resulting in the formation of Shukra Dhatu. One month is crucial for the establishment of Shukra Dhatu. Shukra Dhatu-excellent individuals exhibit certain physical and psychological traits. Ayurvedic literature claim that Shukra Dhatu permeates the entire body. As a result, it is essential for maintaining both physical and mental health as well as reproduction. It exists in our bodies in an undetectable form, much like the ghee in milk. It is the result of the development of Dhatus, or Dhatu Parinama. As a result, it is regarded as the essence of all Dhatus. Both Charak Samhita and Sushrut Samhita have not discussed its Mala since it is the essence of all other Dhatus (waste).

KEYWORDS - Shukra Dhatu, Shukra vaha Srotas, Shonita, etc.

INTRODUCTION

Dosha, Dhatu, and Mala are the three fundamental physiological components of the human body that Ayurveda has identified. They are likened to tree roots because tree roots are crucial to a tree's health, much as these three components are critical for human health. The main types of bodily tissues, or Dhatus, make up the human body. As there are seven Dhatus, they are referred to as "Saptadhatu." Asthi (bone tissue), Majja (bone marrow and nerve tissues), Mamsa (muscular tissues), Rakta (formed blood cells), Rasa (plasma), Meda (fatty tissues), and

(reproductive tissues). The Dhatu known as Shukra is mostly in charge of the body's reproductive organs. Among the seven Dhatus, it is the most purified product or essence.¹

While reproductive tissues (shukra dhatu) are distributed throughout the body, Sushruta describes where they are located as being around the bladder entrance. As the Moola-sthana (origins) of Shukravaha srotasa, many scholars have cited Vrishana (testis), Shepha (penis), Stana (breast), and Majja (bone marrow) (system related with reproductive tissue). All of the aforementioned sources show that Shukra Dhatu is present in every bodily cell, although it is more prevalent in the reproductive organs. The Shukradhara Kala, which occupies the entire body, is a significant structure. Shukuradhatwagni digests nutrients necessary for Shukra Dhatu throughout its metabolism, resulting in the formation of Shukra Dhatu.²

One month is crucial for the establishment of Shukra Dhatu. Shukra Dhatu-excellent individuals exhibit certain physical and psychological traits. Ayurvedic literature claim that Shukra Dhatu permeates the entire body. An individual gains bravery as a result. It makes the mind more malleable. It is in charge of determining a person's strength. Shukra Dhatu's vitiation reveals the pathology of Shukra Dhatu in the form of hyper-states like Vriddhi or Kshaya (waning). Infertility and several other medical and mental diseases may result from this vitiation. As a result, it is essential for sustaining both physical and mental health as well as for sustenance, feeding, and reproduction. Like ghee in milk, it is present in our bodies but is unseen.³

ETYMOLOGY

The final Dhatu is Shukra Dhatu. It gets created in intra uterine life. Like every other Dhatu, food is the primary means of sustenance and growth. After being consumed, food is converted into Rasa dhatu, which nourishes Rakta and eventually results in Shukra Dhatu. It takes around a month to finish this process. These two examples demonstrate the significance of nutrition in the development of strong Shukra Dhatu.⁴

Majjadhatwagni reacts on nutrients from Ahararasa and AsthivahaSrotas while Majjadhatu derives its genesis from MajjavahaSrotas. Majjadhatu is made at MajjavahaSrotas, where it also contributes to the creation of Shukra Dhatu. Shukradhatwagni transforms nutrients from Majjavaha Srotas and Ahararasa into Shukra Dhatu through nutrient metabolism. Ahararasa's excel component produces Shukra Dhatu. Food that was consumed was split in two after digestion. One is an excreted portion, while the other is an essence part. In their own Srotas, every sort of Dhatu is born from the essence portion (channels).⁵

This Excel component is distributed throughout the body via Vyanvayu. Shukra Dhatu is generated when nutrients required for its creation, which are synthesised during Majjadhatu's metabolism, come into touch with Shukradhatwagni in Shukravaha Srotas. About Shukra Dhatu's sustenance, Charak Samhita had a totally different perspective. Shukra Dhatu is thereafter born from the unctuous essence of that Majja (bone marrow). Vayu, Akash, etc. cause the bone to be porous, and Shukra exudes via these porous holes.⁶

Seven Dhatus make up the human body (seven categories of tissues). The seventh Dhatu is Shukra. It is found throughout the body. Although being present from birth, it only becomes active after the age of sixteen. During intercourse, women's Shukra's produce hormones. It is useless in Garbhotpatti, though. (Fertilization) Sexually expressed Shukra (vaginal secretions) are incapable of assisting in the conjugation of sex gametes. Instead of the female Shukra secretion, the Artava (ovum) is responsible for conception. According to Charak commentator Gangadhar, even girls have seven Dhatus, same like males do. Shukra is created when Rasa, which is made from Ahara, through the Dhatuparinaman procedure in serial. Dalhanacharya, a commentator on the Sushruta, saw Artava in females as Shukra since it is intended for conception. He has therefore regarded Artava as Shukra in ladies. Vagbhata made it clear that the Shukra that women secrete is worthless for conception.⁷

It's important to note that during Shukrapradurbhav, several physical and mental changes like as shyness and the beginning of pubic and axillary hair development also start to manifest. Female fertility depends on Artava, which also provides Shukra power and is in charge of a person's strength and complexion. Artava and Shukra are therefore distinct from one another.⁸

STREE-SHUKRA

Shukra dhatu and Stri-Shukra are quite unlike. As Stri-Shukra is ineffective for reproduction, Shukra dhatu is in charge of fertilization. Bhavamishra proposed the idea of a female eighth Dhatu. Shukra is the eighth Dhatu, according to his explanation, while Artava is the seventh. He also omitted to specify its characteristics, location, etc.⁹

Few educated people, according to Chakrapani, who quotes the opinions of others, recognize the formation of a moustache as the Result of Shukra. Even ladies would grow a moustache owing to the presence of Shukra, although Charak does not agree with this. Moreover, the female Shukra does not participate in fertilization.¹⁰

Moolasthan of the Shukravaha Srotas is referred to by Sushrutacharya as Stana and Vrishana. At puberty, female breasts begin to form. Whereas it is rudimentary in men. The psychological level is where Shukra Pravartan and Stanya Pravartan Hetu primarily operate. The relationship between Stana and Shukra is obvious when taking Dalhanacharya's assertion that Artava is Shukra into account. According to ancient sources, the Artava is blocked during pregnancy and climbs upward before splitting into two sections, one of which creates the placenta and the other of which feeds the breasts.¹¹

PROPERTIES

Shukra is to be recognized as pure or normal if it is unctuous, viscous, slimy, delicious, non-irritating, and white (transparent) like a crystal.

- Pure Shukra has a honey-like aroma.
- Shukra's colour resembles oil or honey.

- Its nature is liquid.
- Shukra Dhatu's physiological measurement is half Anjali.

FUNCTION

Shukra Dhatu's primary duty is to support and nourish the body during reproducing. Smooth ejaculation occurs. It makes the mind more malleable. The body gains strength from it. It encourages a man to procreate. Reproduction is not just the function of the sperm-producing testes and the erection of the penis during sexual activity and ejaculation. The entire body, mind, and purpose must operate in support of the sexual act. As a result, the body's support for this Dhatu Shukradhara kala is distributed throughout. It creates the fetus and its sex, it might result in inherited abnormalities, and it improves the texture of the skin. Shukra Dhatu boosts a man's strength and amateness while fostering courage and valor. It also provides men an amorous disposition towards women.¹²

UPDHATU

The only compendium to mention Upadhatu of Shukra Dhatu was Sharangadhara. He believes Oja to be Shukra Dhatu's Upadhatu

MALA

Due to its purity, the Mala of Shukra Dhatu is not accepted by Charak-Samhita and Sushrut-Samhita. Oja is identified as the Mala of Shukra Dhatu by Asatang Hridaya.¹³

CHARACTERISTIC OF SHUKRA DHATU

Those who possess the perfection of Shukra Dhatu have a gentle, pleasing appearance; their eyes appear to be full with milk and are perpetually cheerful; their teeth are evenly spaced, unctuous, and round; and their voice and skin tone are pleasing. They are brave to females and have a wide pelvic area. They like women. They enjoy progeny, riches, power, and position; they are highly handsome, strong, and healthy. Women adore these people because they are powerful, happy, powerful, honorable, and have children. These people have white, finely spaced teeth and nails. They are prolific and have powerful urges.¹⁴

SHUKRA DHATU DISORDERS

- Semen hardening
- Low sperm content and excessive semen flow with elevated prostatic secretions
- An early ejaculation
- Premature erection
- Mouth dryness
- Muscle pain
- Infertility

- Problems ejaculating semen.
- Testicular and penile pain
- After a severe coitus, just a small amount of semen is ejaculated.

DISCUSSION

The seven Dhatus that make up the human body are composed of numerous tiny cells. All of these Dhatus have precise locations in the body, but each cell also has a faint version of each one. Shukra Dhatu cannot be restricted to the male reproductive system since Shukra is a Dhatu that is essential for bodily nourishment and gives nutrition for the subsequent factor, i.e., Ojas. The best Dhatu out of the seven Dhatus is Shukra. The word's etymology alone indicates the significance of this Dhatu.¹³ This Dhatu is a flawless, pure component of all Dhatus. Shucha Dhatu, which signifies white, pure, and wonderful, is where the term "shukra" first appeared. Shukra Dhatu can be compared to Tej, Ret, Bijam, Virayam, and Indriyam. Shukra Dhatu is found throughout the entire body. Testicles and the penis are Shukravaha Srotas' primary organs. As he experiences sexual desire, Shukra Dhatu, which is present throughout the body, is manifested.¹⁴ Human Shukra is hidden throughout the entire body and must be extruded by sexual urges, much as ghee is hidden and must be extracted in some manner. Shukra Dhatu is an essential component in fertilization and the production of the same species. Shukra and Shonita combine to create a new zygote. It is a crucial component in reproduction.¹⁵

Shukra Dhatu likewise occupies the entirety of the body, just as every other Dhatu does. Semen leaves the body through pores and enters the testicles when a person is stimulated due to a sexual drive, determination, or amorous mentality. The heat generated during the physical activity involved in sexual intercourse causes the ejaculation of semen to occur. The heat of the sun induces the melting of the semen. All the attributes listed in Shukrasara's characteristics are enjoyed by people who have the excellence of Shukra Dhatu.¹⁶

RASAYANA PRAYOJANA IN SHUKRA DHATU

From ancient times, Rasayana Chikitsa of Ayurveda has been popular. Ashwagandha, Shatawari, Shilajit, and other Rasayana medications have distinct effects that are acceptable at the Poshaka Rasa level (nutrient supplement), Agni level (metabolic appreciation), and Srotas level (tissue nutrition). Certain Rasayana medications may have a direct effect on certain Dhatus, such as Vrishya and Balya drugs, which have an immediate effect on the Shukra Dhatu and cause the formation of Shukra. Several Rasayana medications have immunomodulatory properties that can enhance or restore functioning immunity in response to defensive mechanisms. Moreover, the Rasayana medications have immunomodulatory effect that is tissue- and disease-specific. These Rasayana medications contribute to immunity as well as quality of life (QOL) enhancement through their anti-stress, inotropic, and antioxidant activities.¹⁷

These Rasayana medications not only boost immunity but also have anti-stress, inotropic, and antioxidant properties that improve patients' quality of life.¹⁸ Shukra is revered as the highest bodily tissue in Ashtanga

Ayurveda because of its capacity for regeneration. Thus, the Dhatu should be in good condition for sexual fulfilment and for healthier offspring. The Ashtanga Ayurvedic branch of Vajikaran tantra addresses all forms of physical and psychological sexual issues, including impotence, low libido, weak erection, early ejaculation, and sterility in men and frigidity in women.¹⁹ The Vajikaran medicines (Aswagandha, Kawach, Shatawari, etc.) aid in energizing the Dhatu and enhancing its capacity for reproduction. They never experience Shukradusti's issues (pathology of Shukra Dhatu). Infertility is more likely to develop in Shukrasara (persons lacking in Shukra Dhatu perfection) individuals. You should administer the Rasayana and Vajikarana Chikitsa to these people (Rejuvenation).²⁰

CONCLUSION

It is a significant organism since it directly contributes to reproduction. Shukra Dhatu's deficiencies or vitiations have a direct impact on reproduction; hence they should be avoided. The majority of people with aberrant Shukra Dhatus are seen as depressed in society since their Shukra Dhatus' functions aren't functioning properly. Shukra Dhatu is half anjali in size, hence it needs to be maintained with a healthy diet. Pure Shukra dhatu has a supple, gooey, and liquid character. This Dhatu has a honey-like aroma. It doesn't irritate either. Those with excellent Shukra Dhatu are well-liked by women and are strong physically and sexually. These people are blessed with progeny, riches, health, happiness, and honour.

CONFLICT OF INTEREST -NIL

SOURCE OF SUPPORT -NONE

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