

# A Conceptual Study of Presence of Shukra Dhatu in Both Sexes

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## Abstract

Ayurveda is the 'Science of Life' and its main aim is to maintain healthy status of healthy living being, i.e., prevention of disease and treatment of disease. As per Ayurvedic Science, Sharir is made up of Dosha, Dhatu and Mala. A person is said to be healthy, when there is a balance state of Doshas, Agni, Dhatus and Malas. All the physiological processes in the body are well functioning and whose soul, senses, mind are full of bliss. Human body is made up of Sapta Dhatus and Shukra Dhatu is seventh among Sapta Dhatu. Among Sapta Dhatu, Shukra Dhatu is considered as the Sara of all other Dhatus. As every Dhatu is located in the entire part of the body, Shukra Dhatu also occupies the whole body. All Dhatus have their definite location in the body without any sexual discrimination. So Shukra Dhatu being one among Sapta Dhatu is present in both the sexes. Therefore, this study was taken into consideration which has main objective to review the concept of presence of Shukra Dhatu in the body without any sexual discrimination and to understand different terminology explained in different Ayurvedic classical texts such as Shukra Dhatu, Shukra, Stree Shukra etc.

**Keywords:** Dosha, Dhatu, Mala, AgniVata, Pitta

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## INTRODUCTION

Ayurveda is the 'Science of Life' and its main aim is to maintain healthy status of healthy living being, i.e. prevention and treatment of disease [1]. As per Ayurvedic Science, Sharir is made up of Dosha, Dhatu and Mala [2]. A person is said to be healthy, when there is a balance state of Doshas, Agni, Dhatus and Malas. All the physiological processes in the body are well functioning and whose soul, senses, and mind are full of bliss [3].

Human body is made up of Sapta Dhatus and Shukra Dhatu is seventh among Sapta Dhatu. Among Sapta Dhatu, Shukra Dhatu is considered as the Sara of all other Dhatus. As every Dhatu is located in the entire part of the body, Shukra Dhatu also occupies the whole body. Various scholars have quoted different description about Shukra Dhatu sthana.

As fragrance is not manifested in a flower bud, but the same is found after it blossoms, similarly is the Shukra. Mean in childhood Shukra is present in body in Avyakta roopa

out as young stage is achieved, functions of Shukra appears in the body [4].

Shukra is pervaded all over the sentient body such as juice in sugarcane, ghee in curd and oil in sesame seed [5].

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 [6]. 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. Three terms are used in classical text in reference of Shukra viz., (i) Shukra Dhatu, (ii) Shukra, (iii) Stree Shukra.

So it is necessary to study the basic principles and physiological concept of Shukra Dhatu. Therefore, this study was taken into consideration which has main objective to

review conceptual study of Shukra Dhatu and its related different terminology used in different Ayurvedic Classical texts and to compare and evaluate data available on Shukra Dhatu.

### AIMS AND OBJECTIVES

To study the concept of Shukra Dhatu in detail and to compare, evaluate data available on Shukra Dhatu.

To compile description of Shukra Dhatu and different terminology related to Shukra Dhatu together as explained in different classical texts.

To understand the presence of Shukra Dhatu in both the sexes without any sexual discrimination.

### MATERIALS AND METHODS

#### Materials

Literary material, i.e., Ayurvedic classical texts (Charak Samhita, Sushruta Samhita Asthang Hridaya, Asthang Sangraha and Kashyapa Samhita) and commentaries along with Modern Ayurvedic texts and books of physiology were reviewed to collect the data during work.

#### Methods

Literary data collected were compared and analysed on classical background to find similarities, dissimilarities and its clinical approach in accordance to modern science.

#### Literary Review

Grammatically, the word 'Shukra' is derived as follows:

Sucha + Raka+Kram = Shukra.

The derived word 'Shukra' is having multiple meanings as Bright, White, Resplendent.

In Manusmriti, it is explained as,

**“Puman punsa adhike shukre stree bhabhatyadhike striya”** which means Semen. As every Dhatu is located in entire part of the body, Shukra Dhatu also occupies the whole body. Various scholars have quoted different description about Shukra Dhatu Sthana as:

As fragrance is not manifested in a flower bud, but the same is found after it blossoms,

similarly is the Shukra. Mean in childhood Shukra is present in body in Avyakta roopa out as young stage is achieved, functions of Shukra appears in the body [7].

Shukra is pervaded all over the sentient body such as juice in sugarcane, ghee in curd and oil in sesame seed [8].

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 entire body of persons. These all references as cited above reveal that Shukra Dhatu is present in every cell of the body. Every cell has capacity to divide itself, thus we can interpret the Garbhotpadana function of Shukra Dhatu.

Functions of Shukra Dhatu in the body are valor, feeling of orgasm during sexual intercourse after ejaculation, pleasure or love and affection towards opposite sex, physical strength, exhilaration and Shukra Dhatu is meant for seed, i.e., reproduction [9].

Acharya Dalhana comments here, Dhairyam, i.e., valor in the body is because of presence of Shukra Dhatu. Its absence in enunchs, make them coward. Physical strength is characterised by enthusiasm and good anabolism [10].

In brief, function of Shukra Dhatu can be described as follows: (1) Sarvadaihika, i.e., Systemic Function; (2) Maithunagata, i.e., related with sexual act; (3) Rupa Dravyagata, i.e., functions related to seminal fluid.

#### Sarvadaihika, i.e., Systemic Function

The Shura Dhatu is said to be present in whole body just as ghee in milk, jaggery in sugarcane juice. This Shukra Dhatu performs certain function such as Dhairyam (Dalhana describes it as capacity to fight against any condition, i.e., valor). Its absence in enunchs, make them coward.

Dehabalam (Dalhana opines that Dehabalam includes both deha upachaya as well as utsaha, i.e., physical fitness and enthusiasm. Physical strength is characterised by enthusiasm and good anabolism).

Ojaposaka (Essence of all dhatus, i.e., Ojas gets nourished by the Shukra Dhatu) [11], etc.

### **Maithunagata, i.e., related to Sexual Function**

The functions of Shukra pertaining to the sexual act are not par independent to the Sarvadahika Shukra Dhatu and these are:

**Priti** (The love and affection towards opposite sex);

**Chyavan** (The word meaning is “to secrete” or “come out” also has been described by Dalhana as timely ejaculation), i.e., orgasm during ejaculation;

**Harsha** (Deriving curiosity and pleasure about repeated sexual acts has been mentioned as a function of Shukra Dhatu), i.e., exhilaration etc. [12].

### **Rupa Dravyagata, i.e., Function Related to Seminal Fluid**

Shukra, which is ejaculated out of the body, is termed as Roopadravya or Semen. It is only visible part of Shukra Dhatu. The formation of the Rupadravya takes place in the Vrishana, the Moolsthana of Shukravaha Srotas.

Shukra, which is undoubtedly fruitful, is viscous, sweet, unctuous, devoid of unpleasant smell, heavy, slimy and profuse in amount [13].

Shuddha Shukra is unctuous, viscous, slimy, sweet, nonburning and white like rock crystal [14].

Shuddha Shukra is like quartz in color, liquid and unctuous in nature, sweet in taste and smell like honey, while some authors mention it, as resembling with oil in consistency and honey in color [15].

Shuddha Shukra is white in color, heavy, unctuous in nature, sweet in taste, thick in consistency, more in quantity, resembling with ghee, honey and oil. Shuddha Shukra is suitable for producing the embryo [16].

The above said systemic and sexual act related functions or sarvadahika shukra can be correlated to the functions of androgens especially testosterone. The Rupadravyagata function can be correlated to semen in general and the spermatozoa in specific.

Three terms are used in classical text in reference of Shukra viz., Shukra Dhatu, Shukra, Stree Shukra.

Shukra Dhatu is not limited with reproductive system in male, because being a Dhatu it is vital for sustenance of body. Considering the significance of Shukra Dhatu for sustenance of life it seems like a description of endocrine group. As Shukra Dhatu is present in each cell of the body as well as it plays imperative function in reproduction, it has similarity with prostaglandins.

Shukra, as explained in classics, it becomes active after the age of 16 years, even though it is present since birth. It can be compared with semen.

**Stree Shukra:** Unlike Shukra Dhatu, Stree Shukra is not responsible for Garbhotpadana. Stree Shukra excreted during coitus is nothing but the secretion of batholins, cervical and endometrial glands emergence at the end of orgasm. Acharya Susruta has described the possibility of formation of foetus without bones after sexual act of two female; does not have any scientific support.

Ashtang Ayurveda honors Shukra as the supreme body tissue because of its generative property. Therefore, for intimate satisfaction and for better progeny the Dhatu should be in good state.

Children will have Shukra in dormant stage. This is compared to buds of flowers which have hidden fragrance in them. The visible signs appear when children reach adulthood.

It is pure Dhatu; it does not have any waste product. Therefore, it is important entity for the sustenance, nourishment and specially for reproduction.

### **DISCUSSION AND RESULT**

Human body is composed of seven Dhatus and it is made up of various microscopic cells. Despite the fact that all these Dhatus have their exact locations in the body, they are present in subtle form in every cell. One can not confine Shukra Dhatu to reproductive system in any sex, because Shukra is a Dhatu

which is vital for sustenance of life. Shukra Dhatu is the end product of Dhatu parinama, so it is considered as an essence of all Dhatus.

The performance of sexual act depends upon physical and psychological excitement, which is proportional to the strength of body and mind [17].

Acharya Susruta said that ejaculation of Shukra occurs when the mind is happy and pleasurable and the body is engaged in sexually stimulating phenomena with desirable woman. He has described the complex psycho-neurovascular mechanism of erection. Same principle is accepted in modern psychology [18].

Stree Shukra and Shukra both are very different because Shukra is responsible for fertilization but Stree Shukra is useless for it as quoted by Acharya Vagbhata in Astanga Sangraha [19]. Susrutacharya describes Moola sthana of Shukra vaha srotus as Stanya and Vrishana. Here term stanya can be considered as Ejaculatory duct having ejection function same as that of breast [20].

## CONCLUSION

Shukra Dhatu is the Dhatu which is best among all seven Dhatus. Shukradhara kala is located in entire body is expressed when he gets sexual desire. Every cell has capacity to reproduce itself, can interpret the Garbhotpadana.

Sarvadahika and Maithunagata function of Shukra Dhatu occurs in both sexes without any difference. So we can prove presence of Shukra Dhatu in both the sexes.

All the terminology, mentioned in Ayurveda can be compared as Shukra Dhatu with Endocrine hormone, Shukra with Semen and Stree Shukra with different secretion in female genital tract during intercourse.

Shukra is the substance which is responsible for all systemic body activities including metabolic functions and part of which comes out of the body during sexual intercourse and performs specific function of reproduction.

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