



A PHYSIOLOGICAL STUDY OF *SHUKRA DHATU SARATA*: A LITERARY REVIEW

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ABSTRACT

There are various types of *Rogi Pariksha* as described in *Ayurveda* which is mentioned for healthy persons too. *Dhatu* is very important, which is the stabilizing pillar of the body. The term *Dhatu* represents an element that is responsible for the formation of the basic structure of the body and because of their supporting properties they are called *Dhatu*. *Sara* is described in *Dashvidh Aatur Pariksha* by *Acharaya Charaka*. *Sara* is the purest part of *Dhatu* and the purest part of *Shukra Dhatu* is called *Shukra Sara*. It is almost the best *Sara* among all the *Sara*. *Shukra Dhatu Sara* provides maximum strength and stability to the individual in comparison to the essence of other *Dhatu*. In this study, we know about *Shukra Dhatu*, *Shukravaha Srotas*, *Shukravah Kala* and a detailed study about *Shukra Sarata*.

KEYWORDS: Sara, Shukra Sara, Shukra Dhatu, Shukravaha Srotas, Dhatu.

INTRODUCTION

Ayurveda is an ancient science of life and medicine. There are various types of *Rogi Pariksha* as described in *Ayurveda* which is mentioned for healthy persons too. These examinations provide many parameters to know how healthy individuals and what type of lifestyle they should follow are. The main components of the human body are *Dosha-Dhatu-Mala*. Among these objects, *Dhatu* is very important, which is the stabilizing pillars of the body. The term *Dhatu* represents an element that is responsible for the formation of the basic structure of the body and because of their supporting properties they are called *Dhatu*. They provide both support and nourishment to various parts of the body. To assess the strength of these *Dhatu*, *Ayurveda* text has mentioned the *Sara* examination of an individual. Tissue excellence or *Dhatu Sarata* is a quality assessment of seven *Dhatu* which offers a certain kind of specific physical strength of these individuals. There are eight types of *Sara* i.e. *Twaka Sara*, *Rakta Sara*, *Mams Sara*, *Meda Sara*, *Asthi Sara*, *Majja Sara*, *Shukra Sara*, *Sattva Sara*. *Kashyapa* has also added *Ojas Sara* to the above types.^[1] *Shukra* is the seventh *Dhatu* and the purest part of *Shukra Dhatu* is called *Shukra Dhatu Sara*.

AIM AND OBJECTIVE

To determine more clear vision on *Shukra Sarata*.

MATERIAL AND METHOD

Conceptual Study Materials are Books, the internet, *Ayurveda* text, journals & advice from the learned experts.

DHATU SARATA

Sara can be defined as the essence or excellence of *Dhatu* that provides strength and stability to the body. The term essence or excellence signifies the good quality of *Dhatu* with its presence in good quantity. Every individual contains *Sara* of all the seven *Dhatu* in more or less amount. Based on predominance, they are classified into various types of *Sara*. *Sara* can be defined as a typology of biophysical nature to type the persons based on the predominance of essence or excellence of particular *Dhatu* that provides maximum strength and stability to the individual in comparison to the essence of other *Dhatu*. Based on the predominance of *Sara* of particular *Dhatu* in the body as follows: -
Twaka Sarata, *Rakta Sarata*, *Mams Sarata*, *Meda Sarata*, *Asthi Sarata*, *Majja Sarata*, *Shukra Sarata*, *Sattva Sarata*.

By *Charaka*, *Sushruta*, and *Vagbhata*, *Kashyapa* has also added *Ojas Sara* to the above types.^[2] presence in the body, there are three types of *Sara* *Pravar*, *Madhyam*, and *Avar Sara*.

SHUKRA SARA

Shukra Sara is the purest part of *Shukra Dhatu*. *Shukra Dhatu* is the seventh *Dhatu* in the human body. It is almost the best *Sara* among all the *Sara*. In the *Shukra Sara Purusha* qualities are *Saumya* (Very calm), *Saamyaprekshina* (Pleasant look), *Ksheerpoornalochano* (Lustrous whitish conjunctiva), *Praharshabahulah* (Extremely exhilarated) *Snigdha* (Unctuous), *Vrit* (Rounded), *Sara* (Firm), *Sam* (Ordered), *Samhat* (Compact), *Shikhirdashana* (Beautiful teeth), *Prasannasnigdhaswara* (Pleasant, unctuous and dazzling complex), *Prasannasnigdhaswara* (Attractive and melodious voice), *Mahasphik* (Prominent buttocks), *Stripraya* (Attracted by the opposite sex), *Priyopbhoga* (Luxurious life), *Balwant* (Very strong), *Sukh* (Happiness), *Aishwarya* (Supremacy), *Arogya* (Health), *Vitta* (Wealth), *Sanman* (Honour), *Apatyabhaj* (Progeny).^[3] *Shukra Sara Purusha* is having a good quality of teeth, nails, eyes & the development of secondary sexual characters.

DISCUSSION

To understand the *Shukra Sara* we should understand all principles related to *Shukra* like *Shukra Dhatu*, *Shukravaha Srotas*, *Shukradhara Kala*, etc.

SHUKRAVAHA SROTASA

Ayurveda – the science of life with a holistic approach has given a unique concept of *Srotasa* which is a very important part of *Ayurveda* physiology and philosophy. *Srotasa* are minute hollow pathways or channels or passages through which *Parinamita Dhatu* is transported into the body (transportation of body tissue). Moola of *ShukraVaha Srotasa* are shown in table no-1.

Table No. 1: - Moola of the Shukravaha Srotasa.^[4,5,6]

Charaka	Sushruta	Ashtanga
Vrishana	Stana	Mushka
Shepha	Vrishana	Stana
		Majja

SHUKRA PRADOSHAJ VIKAR

- 1) Impotent
- 2) Unable to penetration
- 3) His progeny will sick, sterile, short-lived and disfigured
- 4) Either there is no conception or there will be abortion or miscarriage.
- 5) Vitiating of *Shukra* brings misery for the individual as well as his wife and pregnancy. (*Cha.Su.* 28/18-19)

SHUKRA DHARA KALA

As per *Sushruta*, the seventh number of *Kala* i.e. *Shukra Dhara Kala* which represents *Shukra Dhatu* is present in all the body. Like the *Ghee* is present in all the milk, the sugar cane juice present in the whole sugar cane, also the *Shukra* is present in the whole body. We cannot directly see its presence in the body. This is discharged from its seat during the union of men and women due to sexual pressure, action, and determination like the water is

discharged from the wet cloth. *Harsha*, *Tarsha*, *Sara*, *Pichhila*, *Anutwat*, *Pravanabhava*, and *Drutatvanmarutasya* these eight factors lead to the discharge of the *Shukra* from the body. (*Su.Sha.* 4/20-21)

CONCEPT OF SHUKRA DHATU

For the physiological study of *Shukra Sarata*. It is necessary to understand the perfect meaning of *Shukra*. The term "*Shukra*" is derived from the *Dhatu* (root word) "*Shuch*", "*Shuch Klede*"^[7] which means pure, clear. It also means Bright, Pure, White, Shining, Radiant etc.^[8] but in respect to medicine, it is stated as '*Majjajate*'^[9] which means it is the product of *Majja Dhatu*.

DEFINITION OF SHUKRA

Shukra is the substance that is responsible for all systemic body activities including metabolic functions and part of which comes out of the body at the time of the sexual act and performs specific functions of reproduction. It is the product of four proto elements, *Vayu*, *Agni*, *Aapa*, and *Prithvi* with all six *Rasa*.^[10]

SYNONYMS

The various synonyms of *Shukra*, which are used in different *Ayurveda* text, are as follows:

- 1) *Reta*^[11]
- 2) *Teja*^[12]
- 3) *Beej*^[13]
- 4) *Veerya*^[14]
- 5) *Indriyam*^[15]
- 6) *Pumsatva*^[16]
- 7) *Paurusham*^[17]
- 8) *Annavikarah*^[18]
- 9) *Majjarasah*^[19]
- 10) *Harshan*^[20]
- 11) *Bala*^[21]
- 12) *Uttama*^[22]
- 13) *Garbhabeejam*^[23]
- 14) *VapuSara*^[24]
- 15) *Jivasya aashraya*^[25]
- 16) *Retan*^[26]
- 17) *Rohan*^[27]
- 18) *Kittavarjitam*^[28]
- 19) *Anandaprabhavam*^[29]
- 20) *Majjasamudbhavam*^[30]
- 21) *Dhaturajak*^[31]
- 22) *Balyam*^[32]
- 23) *Shuchauryam*^[33]
- 24) *Charam Dhatu*^[34]
- 25) *Majjajate*^[35]
- 26) *Amara*^[36]

ANATOMICAL CONSIDERATION OF SHUKRA**Panchbhautic composition**

Shukra is *Saumya*, which is derived from *Jala Mahabhuta* but *Charakacharya* considers that *Shukra* contains all the *Mahabhuta* except *Akash*. All the four *Mahabhuta* (*Vayu*, *Agni*, *Prithvi*, and *Ambu*) individually share one-fourth of the attributes of each of the *Mahabhuta*.

Embryological origin

Shukra is *Pittrija Bhava*^[37] mean *Shukra* originated from paternal *bhava*.

Doshik configuration

Shukra Dhatu is counted as a *Kapha Vargiya Dravya* according to *Harivansha Purana* and also *Acharya Vagbhata* stated *Shukra* as *Ashraya Sthana* of *Kapha Dosh*.^[38]

Rasa of Shukra

Shukra Dhatu possesses *Shadrasa*^[39] i.e. *Madhur, Amla, Lavan, Katu, Tikta, Kashaya*.

Shukra is one of the vital spots of life

Shukra Dhatu is one of the *Pranayatana* of *Sharira*^[40] because if *Shukra Dhatu* has a loss then difficult to survive. *Shukra* is one and the ultimate *Dhatu* of the body. *Shukra* is seventh in order of *Sapta Dhatu* and quintessence of all *Dhatu*s. *Shukra* is produced as a result of the successive evaluative metamorphosis of *Ahara Rasa*.^[41]

Quantity of Shukra

Quantity of the *Shukra Dhatu* is *Ardha* (half) *Anjali* in the human body as per *Acharya Charaka*^[42], but *Acharya Bhela* stated that the quantity of *Shukra* is *Eka* (one) *Anjali*.^[43]

PHYSIOLOGICAL CONSIDERATION OF SHUKRA**Production of Shukra from Soma**

As described earlier *Panchbhautic* origin of *Shukra* is considered to be *Soma* or *Jalamahabhuta*.^[44] As *Soma* or *Jala Mahabhuta* is the predominant basic element from which *Kapha* is derived. So, it can be said that *Shukra* has originated from *Jala* or *Soma Mahabhuta*.

Production of Shukra from Ahara Rasa

Beginning from *Rasa Dhatu* up to *Shukra* all the *Dhatu* are produced in a fashion of progressive evolutive metamorphosis. This means that *Rasa Dhatu* is produced from *Ahara Rasa* which is ingested by the action of *Jatharagni*. *Rasa Dhatu* gets converted into *Rakta Dhatu* and so on. Previous *Dhatu* is a precursor to the next and higher by the action of respective *Dhatvagni* in it. So, from *Majja Dhatu*, *Shukra Dhatu* is produced.^[45,46,47]

Shukra Sara Purusha qualities are the following: -

1. *Saumya* (Very calm)
2. *Saumyaprekshina* (Pleasant look)
3. *Ksheerpoornalochano* (Lustrous whitish conjunctiva)
4. *Praharshabahulah* (Extremely exhilarated)
5. *SnigdhavritSarasamsamhatshikhirdashana* (Unctuous, Rounded, Firm, Ordered, Compact, Beautiful teeth)
6. *Prasannasnigdhasvarna Bhrajishnava* (Pleasant, unctuous and dazzling complexion)
7. *Prasannasnigdhaswara* (Attractive and melodious voice)
8. *Mahasphik* (Prominent buttocks)

9. *Stripraya* (Attracted by the opposite sex)
10. *Priyopbhoga* (Luxurious life)
11. *Balwant* (Very strong)
12. *Sukh* (Happiness)
13. *Aishwarya* (Supremacy)
14. *Arogya* (Health)
15. *Vitta* (Wealth)
16. *Sanman* (Honour)
17. *Apatyabhaj* (Progeny).^[48]

In the *Shukra Sara Purusha* qualities are glossy, compact, white, and close-set teeth, bones and nails, marked amative tendency, and are prolific in their reproductive power.^[49]

Shukra Sara Purusha has usually a dense and large quantity of semen, happiness, sharp intellect, and a bright complexion.^[50]

Some measurements can do to assess *Shukra Sararta* which is as follows:

- Hip/Pelvic circumference
- Secondary sexual character
- Harvard step test
- Semen Analysis of the male individuals.

CONCLUSION

Shukra Sara is the purest part of *Shukra Dhatu*, to assess the immunity of *Shukra Dhatu* we can measure *Shukra Sarata*. Both Physical and Socio-Psychological characters play an important role in the understanding of *Shukra Sara*.

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