

A Review on the Concept of Shukradhatu W.S.R. To Shukradushti Mentioned In Brihatrayee

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ABSTRACT:-

Ayurveda has described three basic physiological constituents of human body that are doshaDhatumala. Out of seven Dhatus, one of them is ShukraDhatu. AcharyaCharaka described Shukra as a pitrajaBhava, Vagbhata considered Shukra as aAshrayasthana of Kapha. The quantity of Shukra is half Anjali in our body. The examination of Shukra has been explained by Charaka under eight factors, whereas Sushruta has described different types of pathological conditions, all the Dushtilaxanas help us in analysis of semen. A complete knowledge of ShukraDushti is necessary for recognizing the pathology with its involved Dosha.

Key words :-ShukraDushti, ShukraDhatu

I. INTRODUCTION :-

Tridosasaptdhatu and trimala are the basic concepts of Ayurveda. The word "Dhatu" comes from a verb "Dha" which is having the meaning to support (Dharan) and to nourish (poshan). Shukra is the seventh and last (ending) Dhatu in the Dhatu formation cycle. The pathological condition of Shukra is known as ShukraDushti. The word Shukra derived from Sanskrit "Shucha" which means pure. The Dhatu which exists in body in its purest form is called Shukra Dhatu.¹ Shukra is best Dhatu amongst of all the Seven Dhatu. Synonyms of ShukraDhatu are Teja, Retah, Bija, Virya, Indriya.² AcharyaCharak has said that fragrance is not manifested in a flowerbud but the same is found after it blossoms, similarly is the semen.³ According to AcharyaSushrutaShukra is present all over the body, As Shukra (Semen) will not be seen even when the body is cut because of being present throughout the body.⁴

AIM AND OBJECTIVE:-

- To compile the contents of ShukraDhatu and its Dushti according to brihatrayee.

- To Analysis the ShukraDosha involved in ShukraDushti.

MATERIAL AND METHODS:-

The Ayurvedic classical reference books CharakaSamhita, SushrutaSamhita, AstangHridaya with their commentaries.

II. OBSERVATION :-

According to Acharyacharaka, Shukra(Semen) is implanted for the origin of embryo. It consists of four elements that is Vayu, Agni, Prithvi, Aap (four mahabhuta) and originated from six Ras.⁴ In this way Shukra (semen) is saumya (predominant of Aapmahabhuta) and artava (menstrual blood, ovum) is agneya (predominant of tejomahabhuta) these two, along with other mahabhuta (prithvivayu and akasamahabhuta) specially in their atomic/minute form, combine together to help one another and merge into one another (to form the embryo).⁵ The embryo formed from the causative and subtle Mahabhutas (Prithvi, Aap, Tejas, Vayu and Akash), followed by (later associated with) satva(soul) grows gradually (slowly) in the abdomen (mother), nourished by the essence of the food of the mother.⁶ According to AcharyaCharaka, Shukra is half Anjali in pramana (1/2 handful).⁷ According to AcharyaBhel, Shukra is one Anjali in pramana.⁸ Shukra is Bahala, Madhura, Snigdha, Avisra, Guru, Pichchila, Shukla in Vrana, BahuSravha (excessive secretion) and definitely gives results.⁹

SHUKRADUSHTI :-

Like all other Dhatus, ShukraDhatu also get affected by Dosha to undergo various pathogenesis. According to Charaka Phenila, Tanu, Ruksha, Vivarna, Pootipichila, Avasadi and Anya Dhatusanshrushta are the clinical features of ShukraDushti by vitiation of VatadiDoshas.¹⁰ Sushruta mentioned 11 type of

ShukraDushti, which are Vataj, Pitaj, Kaphaj, Raktaj, Kunapagandhi, granthibhuta, pootipuyayukta, Ksheerna, Mutrapurisha Gandhi and sannipataja.¹¹ In AshtangaHridaya, it has told about ShukraDosha in ShaarirSthan that

VataDosha, Pitta Dosha, KaphaDosha, Kunapagandhi, Granthi, Puya, kshina, Malahvayam, and BijaAsamarthaShukra with these symptoms are notcapable of producing the embryo.¹¹

CharakaSamhita		SushrutaSamhita	
Dosha	ShukraDushti	Dosha	ShukraDushti
Vata	Phenila, Tanu, Ruksha	Vata	Vataja
Pitta	Vivarna, Puti pichhila	Pitta	Pittaja
		Kapha	Kaphaja
Kapha	Pichhila	Rakta	Kunapagandhi
RaktadiDhatu	Respective Dhatusamesrushta	Sleshma-vata	Granthibhuta
		Pitta Sleshma	Putipuya
		Pitta Vata	Ksheena
Vata-kapha	Avasadi	Sannipata	MutraPurish

III. DISCUSSION :-

Dosha, Dhatu and mala are the root of life. Dhatus and malas are the structural units and the Doshas are the functional units. Shukra is the Seventh Dhatu, Rasa Dhatu takes about one month to synthesize ShukraDhatu in men or the ovum in women. AcharyaCharaka has explained the sneha portion of majja produces Shukra. The porosity in Asthi is Produced because of Vata and Akasha. Shukra comes out of Asthi through this Pores Just as water comes out of a new earthen vessel. Shukra becomes active after the of sixteen years, even though it is present since birth in dormant state. AcharyaVagbhatahas clarified that even though women secrete Shukra during Coitus but it does not participate in fertilization and embryo formation. According to him female Shukra have role in sexual act rather than conception. AcharyaCharaka has mentioned 8 types of ShukraDushti while AcharyaSushrutalisted 11 types of ShukraDushti and AstangHridya is same description as AcharyaSushruta is given according to AcharyaCharakaShukraDosha has been described by looking at external form of Shukra and AcharyaSushruta has said that defective ShukraDosha under the involvement of Dosha and AcharyaDalhan has saidthat ShukraDosha as same Sushruta but Putipuya word has been replaced to puya. These ShukraDushti may not directly cause any defect in sexual performance, but such long standing disorders can make a man mentally disturbed and ultimately lead to sexual dysfunctions.

IV. CONCLUSION :-

According to AcharyaCharakaShukra Defect is due to Sawroop(Morphology) Vikriti and according to AcharyaSushruta defect is due to internal composition of his Shukra. On the basis of ShukraDushti specific drug selection for the involved Dosha is our prime work this will helpful in the management of infertility as well as ShukraDhatu related disorders.

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