

ANALYSIS OF *SHUKRA* IN CONTEXT OF *SHARIRA RACHANA*Dr. Anil Kumar Joshi^{1*} and Dr. Saurabh Jain²¹PhD Scholar, Dept. of *Sharira Rachana*, NIA, Jaipur.²PG Scholar, Dept. of *Sharira Rachana*, NIA, Jaipur.Article Received on
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ABSTRACT

Sharira Rachana is not defined as separate subject so its description is found hither and thither in scattered form. Out of triad of *Samhita*, most of concepts of *Sharira* are found in the *Sushruta Samhita*. The proper understanding of terminology is vital for a systematic knowledge of any structure especially in context of *Sharira Rachana*. Whole Sphere of *Sharira Rachana* can be obtained only after getting the view of bird's eye and this requires study in definitive manner. In the subject of *Sharira Rachana* many contexts are being indistinguishable and not easy to understand at one time reading. Only improper understanding of meaning of terms is the main reason behind

this. To illustration of hidden meaning behind concepts is obtained only after the analysis of term. This type of arrangement provides a complete methodology for getting knowledge based on the basic structure of *Sharira*. The aim of present article is to compiled, critically analyze the terminology related to *Shukra* i.e. *Veerya* and *Retas* and elaborate the fundamental concepts behind those terminologies in various classics of *Ayurveda*. Presence of *Shukra* since childhood, concept of *Shukra*, character of *Shukra* and difference between *Shukra Beeja* and *Shukra Dhatu* are mentioned as reviewed literature. This article can be helpful to understand the various terminologies related to the *Shukra*.

KEYWORDS: terminology, *Shukra*, *Retas*, *Veerya*, *Beeja*, *Sharir Rachana*.

INTRODUCTION

Inquisitive power of mankind always promotes one to gain knowledge. The knowledge is quite poles apart from a phrase information. Reading is the source of obtaining the information only. The knowledge of the subject is very far from that information. It demands precise manner of study which called Analysis. Compilation along with recursively study is

necessary to fulfil above purpose. Beside this, Contemplation is must to recognize the deep facts regarding to any subject. For the deep understanding of facts of a subject, two things are most essential which forms foundation of subject. First one is the fundamental terms and second one is the concept. These two form pillar of subject. Regarding to original text of *Samhita*, many of us are often aware about words without having precise knowledge of what it entails. A term is many faceted, depending on the perspective from which it is approached. It is structured set of concepts and their designations in a specific field. In this context emphasis is especially on *Sharira Rachana*. *Sharira Rachana* is not defined as separate subject so its description is found hither and thither in scattered form. Out of triad of *Samhita*, most of concepts of *Shaarira* are found in the *Sushruta Samhita*. This is only subject which formulate podium for all subjects and clinical knowledge. A term is a structured set of concepts and their designations in a specific field. The proper terminology is concerned with relationship between the concepts and also makes a fundamental pillar. So it is necessary to add some thoughts for the further elaboration of *Sharira Rachana* in purview of terminologies. The aim of present article is to critically analyze the terminologies related to *Shukra* i.e. *Veerya*, *Retas*. To compiled the references regarding the terminologies of them and elaborate the fundamental concepts behind that terminologies in various classics of *Ayurveda* are the objectives of the article.

Concept and formation of Shukra

Shukra- According to *Sushruta*, *Shukra* formation complete in one month. *Rasad Raktam Tato Mamsam Mamsanmedah Prajayate, Medasosthi TatoMajja, Majja Shukrasya Sambhavah.*^[1] In order to origin of *Dhatu* it is last one *Dhatu* which is formed by *Majja*. Excellence of essence of *Snigdha* and *Saumya Amsa* is needed for its formation. When *Snigdha Amsa* of *Majja* is being condensed; it is transformed into *Shukra Dhatu*. Its formation is occurred in period of one month from *AharaRasa*.^[2] Being its presence all over the body, it makes as a main cause for the *Dehabala* and *Beeja* function. The wise call it as 'Shukra' which is implanted for the origin of *Garbha*. It is constituted of four quarters of *Vayu*, *Agni*, *Prithvi* and *Ap* (Four *Mahabhutas*) and is originated from six *Rasas*.^[3]

Shukra Abhivyakti (Presence of Shukra since childhood)

Human body is composed of seven *Dhatu*, *Shukra* is seventh and it is situated in whole body,^[4] though explicit only after sixteen year of age, it is present from childhood. Based on specificity of time and age,^[5] *Shukra Dhatu* is present in two forms *Avyakta* and *Vyakta*. In

the dormant stage, the formation of *Shukra* takes place but its appearance cannot be identified. Arrival of some specific symptoms gives only indication of its presence in the specific time period of age which differs in both male and female.

Appearance of *Shukra*

Shukra is *Shukla* (white) in *Varna*, *Sphatika* (crystal) like appearance, *Madhura* (sweet) in taste, *Madhu* in *Gandha*, *Snighda*, *Picchila*, *Sandra*, *Guru* in consistency^[6] and overall appearance like *Taila* and *Kshoudra*. *Shukra* possessing these characters, only called as *Shuddha Shukra* and capable to produce *Garbha*.^[7]

Pramana and swaroop of *Shukra*

Quantity of the *Shukra Dhatu* is *Ardha* ($\frac{1}{2}$) *Anjali* in human body as per *Acharya Charaka*,^[8] but *Acharya Bhela* stated that quantity of *Shukra* is *Eka* (1) *Anjali*.^[9]

Shukra is *Saumya* in nature (predominant of *Ap Mahabhut*).^[10]

Location of *Shukra*

Shukra is situated in whole body in the form of *Shukra Dhara Kala*. Just as ghee is present in milk and jiggery in sugarcane juice in the same way *Shukra* is understood as being present in the human body.^[11] *Shukra Dhara Kala* spread out in whole body but its specific location is from a distance of two *Angula* beneath the orifice of the urinary bladder on the right side.^[12] *Shukra* comes out through the urinary passage of man when man indulges in copulation with the woman, in a happy mind.

Shukra as a Beeja- It means the main cause of *Utpatti Beejam* (seed), which has the capacity to induce new growth/generation.^[13] *Beeja* indicates both *Shukra* and *Artava* in male and female respectively.^[14] *Beeja* is that substance which is responsible for reproduction.

Function of *Shukra*

Shukra, from its pure essence, produces *Garbha*.^[15]

1. Nourishment of subsequent *Dhatu* or *Ojas*.
2. Formation of *Garbha* and its sex.
3. It can produce *Garbhaja Vikrati*.
4. Betterment of complexion and strength along with affection and penile erection.
5. When vitiated by *Dosas* it cannot be effective for fertilization.

Synonyms of *Shukra*

Three words are mainly used *Shukra*, *Veerya* and *Retas* to denote male reproductive factor in Vedas. Though the word *Shukra* is occasionally used to denote male factor for reproduction it is generally used to denote qualities such as *Deepta* (bright); *Nirmala* (pure) *Shubhra*, *Sveta* and *Shukla* (white). *Retas* is considered as *Sara* (extract) of all *Dhatu*s.

The word *Retas* has been widely used in the Vedic literature and it generally meant for reproduction. The word *Veerya* is used in multiple references to implicate meaning as manliness strength, energy and power. In the first chapter of 6th and 9th chapter of *Atharvaveda*, *Veerya* has been used as a synonym of *Retas*.^[16]

DISCUSSION

Garbha is formed by fusion of *Shukra*, *Shonita* which grows up with the help of nutrition received by *Ahar Ras* of mother throughout the gestational period.^[17] The creation of *Garbha* confines to the pure form of *Shukra* and *Shonita* so description of *Garbha* is started from some therapeutic measure, to restore the *Beejartha* quality of *Shukra* and *Shonita*.^[18] When purity has been gained then after grouping of four essential things (*Ritu*, *Kshetra*, *Ambu*, *Beeja*) leads to formation of *Garbha*.^[19]

Analysis of *Shukra*

Word *Shukra* comprises the two meaning, one is regarding to proper *Dhatu* (7th one) while other is related to *Beeja* form as it has already mentioned that *Shukra* performs its function in both forms.^[20] In *Dhatu form* it is responsible for maintenance of *Dehabala* of an individual where as *Beeja* form of *Shukra* specifically accountable for creation of *Garbha*. *Ahar* is only source for the formation of either forms of *Shukra as Dhatu or as Beeja*.^[3] *Snigdha Amsa* of *Ahar* is responsible for the formation of these above and afterwards it is holded by the *Rachanatmaka* entity that is *Shukradharakala*.

Shukra as Beeja (in males)

Shukra in the *Beeja* form is the specific and definitive expression of *Shukra Dhatu*. This form of *Shukra* represent as *Retas*, has the capacity of *Garbhajanana*. The word *Retas* is used as synonym for *Shukra Beeja* according to opinion of *Dalhana*. It is also used in reference of liquid substance to represent the moving state of *Shukra Dhatu*, *Retas* due to mobility and liquidity facilitates transportation of *Shukra Beeja*.

After specific time period of age or after the manifestation of *Shukra Dhatu*, two phenomena take place. Firstly the perceptibility of some specific physical characteristics is proceeding. While another one is related with visibility of *Retas* substance (through the *Medhra*) within some specific conditions like *Harṣa* which confirm the moving state of *Shukra Dhatu*, as represents its *Beejartha* function.^[22]

Through the characteristics of *Retas*, perspicacity of optimum features of *Shukra Dhatu* (increase or decay state also) can be identified. In the chapter of “*Shukrashonitashuddhishariram*” *acharya* has confirmed this fact that purity of *Shukra Beeja* is only achieved when the *Retas* have its own characteristics in pure form as mentioned in *sharira sthana* second chapter that it is viscous fluid which appears like crystal. After treating the impurity, natural state of purity of *Shukra Beeja* can be procured. This is only preferable for the production of *Garbha*.

Sushutra has explained that *Stanya* (breast milk) is present in whole female body similarly like *Shukra* in male, but *Stanya* is product or *Updhatu* of *Rasadhatu*, while *Shukra* is *Dhatu* and formed after *Majja*.

Feeling of *Harṣa* (Happiness) causes its *Cyavana* (led down) from one place to another. It means the *Shukra Dhatu* is not specific only in males. As a *Dhatu*, it present in both but for its *Beejarth* function, it is presents in specific form. In males it represents the *Shukra as Beeja* in form of *Retas* but in females represented as *Stanya* form as *Beejartha* function is not needed in female because of its *Saumya* nature.

CONCLUSION

Out of seven *Dhatu* only *Shukra Dhatu* is performing the functions of *Beejartha* in male as the essence of *Saumya Amsa* is needed for the production of *Garbha*. *Shukra* is coming out form of the *Retas* from the passes of *Mutravaha Srotas* which is located in relation to the *Bastimukha*. Specifically *Saumya* nature is described for the *Shukra Beeja* or *Retas* because it is only source to transfer the *Saumya Tatva* in *Garbha*. The quantity or quality of *Saumya Tatva* (in *Shukra Beeja* or *Retas*) is responsible for the male progeny. So *Bahulyata* of *Shukra* may be considered as the *Bahulyata* of *Saumya Tatva* in *Shukra*. So there is provision of taking the *Shitavirya Ahara* including *Sarpi* in *Garbhadhansamskara* especially for the male individual. *Apan Vayu* has an important role to drag *Shukra* downwards. In addition, *Harṣa* is also responsible for motility of *Shukra*.

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