ANALYSIS OF SHUKRA IN CONTEXT OF SHARIRA RACHANA

Dr. Anil Kumar Joshi¹* and Dr. Saurabh Jain²

¹PhD Scholar, Dept. of Sharira Rachana, NIA, Jaipur.
²PG Scholar, Dept. of Sharira Rachana, NIA, Jaipur.

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 Mamsamedah Prajayate, Medasosthi Tato Majja, 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 (½) 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 Dhatus.

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.\textsuperscript{[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.\textsuperscript{[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.\textsuperscript{[18]} When purity has been gained then after grouping of four essential things (Ritu, Kshetra, Ambu, Beeja) leads to formation of Garbha.\textsuperscript{[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.\textsuperscript{[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.\textsuperscript{[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 “Shukrashoṇitashuddhishariram” 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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