



CONCEPTUAL STUDY OF *SHUKRAVAHA SROTAS* WITH ITS *MULASTHANA*

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Abstract-

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A healthy life with equally healthy and strong progeny has been the cherished wish of man since antiquity. It will be relevant to know now the basic concept of *vajikarana* and male infertility. The branch of *Ayurveda* which deals with management of defective semen and spermatogenesis along with sexual potentification is called *vajikarana tantra*. Of the two aspects of *vajikarana* procreation and recreation one or other has been receiving emphasis from time to time according to sociological condition.

On the level of anatomical consideration of *shukravaha srotas*, *Charak* as well as *Susruta* and *Vagbhata* displays different views. Other authorities of *Ayurveda* have given no addition as new and the subject stands as controversial. Some of the commentator of *ayurvedic* classics like *Chakrapanidatta* and *Dalahana* have envisage different aspect of *shukravaha sraotas*. Some of which are specific in their outlook but detail

description are not available. However the identification in the body which answers to the available description of *shukravaha srotas* should not be difficult and will not be out of place. Broadly speaking the nervous, the hormonal and the reproductive elements all three form the part of *shukravaha srotas*. Hence the study is under taken to understand the views of different acharays.

Key words: *Srotas ,srotomula, srotas, shukra, vrushna, sthana,majja dhatu ,male reproductive organs*

INTRODUCTION:

Kama means not only the materialistic desire of human beings but also includes sexual life. But in this context sex and sexual relations are having out most importance. Sex and sexual desire is the natural phenomenon in human beings as well as in animals. Multiplication of living beings, animals or plants for existences and propagation of the species is the biological phenomenon.

The branch of *ayurveda* with deals with management of defective semen and spermatogenesis along with sexual potencification is called *vajikarana tantra*. Of the two aspects of *vajikarana* procreation and recreation one or other has been receiving emphasis from time to time according to sociological condition.

Hence it is necessary to keep *shukra vaha srotas* in good order. The health of *shukravaha srotas* as a whole depends upon harmonious working of its component parts. So it is important to understand the anatomy and physiology of *shukravaha srotas*.

On the level of anatomical consideration of *shukravaha srotas*, Sushruta as well as *Charak and Vagbhata* displays different views. Other authorities of *Ayurveda* have given no addition as new and the subject stands as controversial. Some of the commentators of *Ayurvedic* classics like *Chakrapanidatta and Dalahana* have envisage different aspect of *shukravaha sraotas*. Broadly speaking the nervous, the

hormonal and the reproductive elements all three form the part of *shukravaha srotas*.

AYURVEDIC VIEW:

In *Samhita* period there is more explanation about *Shukravaha srotas, Shukradhatu, Shukra* and its defect along with treatment is available.

DEFINATION

The *srotas* which caries *shukra* is called as *Shukra Vaha Srotas*.

Moola

Where *mula* means the place of origin .According to *Charaka* the *Vrushna* and *Shepha* are the *moola of shukravaha srotas*.¹

According to *Sushruta* the *Stana* and *Vrushna* are the *moola* for the *shukra vaha srotas*.²

And according to *Vagbhata* the *Stana, Vrushana* and *Majja dhatu* are the *moola* for the *shukravaha srotas*.³

According to *Sharangdhara* *Vrushna* are the root of *viryavahini sira* and through them *Paurush (shukra)* is discharge.⁴

Sharangdhara proceeds further to note that *linga* is a primary organ responsible for the creation of the *garbha* and through it passes *shukra and mutra*.

In the *Charka's* view there is a discrepancy in the statement because the human body is constituted by seven *dhatu*s and women also should posses the *Shukradhatu* in their body. But since the *Vrushna and Medra* are absent in women their *shukravaha srotas* also should not be present in women, but there is no such

indication in *Ayurveda*. The ovary and clitoris replaces the testis and penis so *shukra dhatu* would not be misunderstood as semen that is ejaculated during sexual intercourse but as the productive capacity of the human being spermatozoon and ovum are only the external means for the continuation of progeny.

So according to modern we can correlate *Vrushana* and *Shepha* with testis and penis in males, so that the spermatogenesis and carrying of semen takes place in these organ **VRUSHANA**

Derivation

The *Vrushana* word is derived from *Vrish* means raining or sprinkling.

Definition

The organ, which produces *veerya*, is called as a *vrushana*.

Vrushanas are the *beeja koshikas*

Synonyms:

Vrushana, Mushka, Phala, Andakosha, Kosha, Vrushanavatiak

Vrushana Sthana

In *Astang Hrudaya nidana stana* in the context of organ present in *Gudasti Vivara* explained that *vrushnas* are the organs, which are present in *Gudasti vivara*

And also *Sushruta samhita* explained that *Basti* is present in between *Nabhi Prusta, Kati, Mushka, Guda, vrushana* and *Shepha*

EMBRYOLOGY OF VRUSHNA

Shshruta in shareera stana explained that *vrushnas* origins from *prasadamasha* (essence) part of *Mamsa, Rakta, Kapha* and *Meda*(Su.Sha.5/30)

ANATOMICAL RELATION

According to *Sushruta: Nabhi, Kati, Mushka, Guda, Vrushana* and *Shepha* are situated around the *basti*.

Muscles : Each *vrushanas* are made up of 2 muscles (Su. Sha 5/47)

Dhamani : Two *Dhamanis*, which helps in the *vahana* of *Shukra*.

PHYSIOLOGY OF VRUSHNA (VRUSHNA KARYA):

1. *Shukra Utpatti*
2. It helps in love making
3. It creates *pourushatva* in males

SHUKRA VAHI SIRA AND DHAMANIES

In *Sushruta sharira sthana* explained that there are 6 *dhamanies*, (*Urdhgava 2* and *Adhoga 4*) The *urdhgava* two are lactation pair this lactation pair is represented in male by seminal flow⁵, Where as 4 *adhoga* are meant for produce *shukra* (semen) and *shukra visarga*. Where in females they help in menstruation⁶ And also in *Sharangadhara samhita* explained that There are 2 *siras*, which are attached to the *vrushna* these helps in *Shukra vahana karma* (Sha Pru 7/7). These 2 can be correlated with seminiferous tubules and vas deference, which helps in transformation of sperm.

Medra:

Derivation:

Medra word is derived from *mih + tra*

Definition:

The organ which carries the sperm to the vagina of stree and which carries and excretes urine out of the body is called as *Linga* or *Medra*

Synonyms (Paryaya)

Medra, Upastha, Shepha, Linga, Dhawaja, Nala, Purushendriya, Shishna, Sadhana, Meha, Bhaga.

Stana

The *stanas* are formed both in males and females, but in females they become active, hypertrophic and enlarged as they attain puberty. But in males they are left only as a rudimentary impression.

Anatomical descriptin of stana (Prakruta Stana Parimana)

The *stana* should not be *Ati lamba, Ati vrudha* *Ati krusha, Ati Vistruta, Stanamandala* should there in their *pramana* and infant should feed easily and comfortably. And *stana* should possess *chuchuka*. *Stana* with above properties is considered as a *prakruta*.⁷

In *Sushruta shareera stana* in the contest of *garba Vyakarna sharer* explained that; After conception *Raja* will go up words and increases. *Apara and Stanya*.⁸

Stanyavahi Sira

Two *stanyavahi siras* helps in *vahana of stanya* (Su, Sha 5)

SHUKRAVAHA SROTO DUSTHI LAKSHANAS:
Klibya, Aharshana, Rogayoukta Santana, Klibya Santana, Vikrita Rupayoukta Santana, Grabha Nsahanjayate Garbha Srava, Garbha Pata, Shukra Chirat Praseka, Raktayoukta Shukra Pravratati, Shukrashmari, Shukrameha

SHUKRA DHATU:

Ayurveda explained that *dosha dhatu* malas are the *moola* for the *shareera* among them *dhatu*s are meant for *shareera dharan* and *poshan karma* these are seven in number i.e. *Rasa, Rakta, Mamsa, Meda, Asti, Majja, Shukra* among them *shukra* is the seventh and important *dhatu* which is meant for the reproduction. *Charaka* explained that this is one of the *dashapranayatana* where *prana* is present.

Shukra Dhatu Utpatti

The formation of *dhatu* takes place in the following order – *Rasa, Rakta, Mamsa, Meda, Asti, Majja, and Shukra* the *uttarottar dhatu* will form by the previous *dhatu* (Cha. Chi. 15/ 16)

Regarding the origin of *dhatu* there are four views explained by commentators

- 1) *Ksheera dhadhinyaya*
- 2) *Kedara kulyanyaya*
- 3) *Khalekapotanyaya*
- 4) *Ekkala dhatu poshana karma*

Detail explanation is available in *Charaka Chikitsa sthana* 15th chapter.

Shukra dhatu is formed by the *snehamsha of majja dhatu* with help of *majja dhatvagni vayu and akash bhutas* during *asti dhatupaka* creates porosity in the bones, *shukra dhatu* oozes out from the inner *majja*

through fine pores of the *asti* just as a water leaks out from the new earthen pot and *sukra* melts just like a *ghee* on heating 1) *kamavachanajanya harsha* (desire on sex resulting in physical and mental rage) 2) *Sankalpa* (Sexy thoughts) etc. and comes down to the *basti* region through *shukra vaha srotas* from here due to the *maithunjanya vyayama* flows down to *vagina* or outside through the *medra* as water flows from above downwards.

Shukra Utpattikala

Some say that *Rasa dhatu* takes six days in its conversion into *shukra dhatu* while in *Sushruta* view this period is one month.

Charaka explained that this process of transformation of *dhatu*s is moving on constantly like a wheel and as such there can be no fixation of time which may vary according to condition of *agni*, if it is strong the process may take less time otherwise it may be prolonged.

DISCUSSION : *Srotases* are one of the basic concepts explained by *Ayurveda*, so the study of *srotas* is essential for maintenance of *swasthya* as well as to evaluate the pathogenesis of disease and to treat the disease. *Acharya Charaka* has explained 13 types of *srotases* and *Acharya Sushruta*; 11 pairs of *Srotases*. This difference is only because of their respective departments.

Shukravaha srotas is one of the *dhatuvah asrotas*, which is pertaining to the reproductions. In present work the study is undertaken to provide the views and ideas of different *acharyas* on *shukravaha srotas* and its *mula* for further clinical advancement.

Discussion On Moola Of Shukra Vaha Srotas

The literary meaning of *Mula* is *Utpatti or Karana*. So the word *mula* is used for the production of a *dhatu* as well as for

the *vahana* of it. In the description of *mula* of *shukravaha srotas* there is difference of opinion is observed i.e. *Charaka* explains the *Vrushana and Medra are the mulas* where as *Sushruta* explained *Vrushana and Sthana and Vagbhata said Vrushan, Sthana and Majja dhatu are the mula for the shukravaha srotas*. So by compelling above statements. *Vrushana Medra and Majja dhatu* becomes the *moola for shukra vaha srotas*, this can be justified by following explanation.

1. **The Vrushana** is considered as a *mula* because, there spermatogenesis occurs
2. **Medra** is considered as a *mula* because it helps in the *vahana of shukra* for attainment of the purpose of the *shukra*.
3. **Sthana** is considered as a *mula* because after conception; *raja* will go up words and forms the *stanya* in the *sthana* region, so they both are interlinked by one another (Su.Sha). But this process is seen only in females, in male's *sthana* become rudimentary organs.
4. **Majja Dhatu** is considered as a *mula* because, in *dhatu parinama* it is stated that from the *snehamsha of majja* the *shukra dhatu utpatti* takes place.

In Modern Medical Science, it is stated that testis are the main organs which produces spermatozoa and the penis is an external sex organ. In females testes are replaced by ovary where the production of ovum takes place and penis is replaced by vagina.

In females, after conception due to the hormonal changes there is a production of breast milk, this justifies the *Sushruta's* statement.⁹

Majja dhatu is responsible for *shukrotpatti* this can be justified by erythropoiesis, which takes places in the red bone marrow along with leucopoiesis; this is having some bearing on the *shukrotpatti*. The cell of the sartoli or sustentacular cells of seminiferous tubules may be getting some stimulus from the *majja dhatu*. Thus the later

may be responsible for the production of *shukra*.

Discussion On Shukradhara Kala

Shukradhara kala is 7th kala, which is present all over the body as like ghee is present in the milk. This can be explained with help of modern endocrinology that. The sex of the human being is dependent on the amount of sex hormones produced by the gonads. In general secretions of Testes are responsible for the distinguishing characteristics of the masculine body along with Adrenal androgens. These hormones circulates throughout the body through blood circulation.

Shukra Sarva Shareeragata

The *shukra* is present all over the body this can be justified by bellow explanation.

1. The potency of a man does not depend upon the semen, alone which is secreted by the testis.
2. The spermatogenetic power of the testes is dependent upon the gonodotropic hormones of the anterior pituitary. These hormones' circulating through out the body stimulates the tests to produce spermatozoa. Hence these hormones can be taken as *sarva shareeragata shukra in one since. (Shambulingam)*
3. The testosterone secreted by the interstitial cells of the testes will be in circulation through out the body and is responsible for the maintenance of masculine futures and thus the testosterone also can be considered as *sarva shareeragata shukra*. This hormone is also responsible for the development of bones and bone marrow.

Shukra In Children

Acharyas explained that *shukra* in children is existing but not functioning the same explanation is available in modern physiology that in childhood i.e. up to 10-12 years there is presence of secretion of

testosterone which regulates the spermatogenesis.

Shukra in old age:

The secretion of testosterone starts decreasing after 40 years and it becomes almost zero by the age of 80 years.

These 2 statements support the Charaka's view i.e. in *vajikarana* chapter explained that the *vajikarana dravya* should not be administered in *balyavasta and vrudhavasta* (Cha Chi 2).

Difference Between Shukra And Shukra Dhatu

An Ayurvedic scholar usually considers the *shukra and shukra dhatu* as synonymies. But it is not so, in *Sushruta Kusta roga nidana* clearly separated these two as two different status of functioning and it is to be clearly mentioned that all description and function ascribed to the *shukra* belonging to seminal fluid only but not to the *shukra dhatu*.

Following explanations will substantiate the difference.

Two major types of cell are recognized in body (1) somatic cell (2) gonadal cells. Somatic cells are diverse cells, which make up the somatic structure of the body. A somatic cell begins its span of life as one of the daughter cell of the mitotic division. Gonadal cells are gametes (i.e. spermatocytes and oocyte) capable of uniting sexually to form a new individual. A type of cell division known as meiosis produces both types of gametes. In which only 23 chromosomes are reproduced, therefore each parent makes an equal contribution to the heredity characteristics of the child.

Both the *shukra dhatu and shukra* represent the principle of reproduction in the

body. The former represents the reproduction of the somatic cells of the body and noticed throughout the living body. Whereas the latter is meant for sexual reproduction in multicellular organisms. Therefore it is justified to say that *shukra dhatu* pervades the entire sentient body.

The description with qualities and functions of *shukra* (semen) has been mentioned in *Ayurvedic* texts. But there is no detail about the *shukra dhatu*.

As per modern concept

Shukra / sperm is produced in testes within scrotal sac. Scrotum maintains the temperature, in testes there are two major functions,

1. Spermatogenesis
2. Production of male hormone

The accessory sex organs form passage for sperm i.e. epididymis, vas deferens, seminal vesicle, prostate and finally urethra.

CONCLUSION:

Both *shukra and shukra dhatu* are different they represent the principle of reproduction in body the former represent the reproduction of the somatic cells of the body whereas the latter is meant for sexual reproduction in multicellular organisms. The description with qualities and function of *Shukra* (semen) has been mentioned in *Ayurvedic* texts. In modern science formation of sperm in testis are responsible for male sex hormones if less amount of sperm is formed there may be chance of impotency. *Shukravaha srotas* can be correlated with human reproductive system

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