

A PHYSIOLOGICAL STUDY OF SHUKRA DHATU W.S.R. SEXUAL HORMONESPrakash Choudhary¹, Rajesh Kumar Sharma², Dinesh Chandra Sharma³, Mukesh Saini⁴¹P.G. Scholar, P.G. Department of *KriyaSharir*, DSRRAU, Jodhpur, Rajasthan, India²Professor and H.O.D., P.G. Department of *KriyaSharir*, DSRRAU, Jodhpur, Rajasthan, India³Associate Professor, P.G. Department of *KriyaSharir*, DSRRAU, Jodhpur, Rajasthan, India⁴P.G. Scholar, P.G. Department of *KriyaSharir*, DSRRAU, Jodhpur, Rajasthan, IndiaCorresponding Author: drmukeshsaini8255@gmail.com<https://doi.org/10.46607/iamj3809092021>

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**ABSTRACT**

Ayurveda has described three basic physiological constituents of the human body, viz., *Dosha*, *Dhatu* and *Mala*. In *Ayurvedic Science*, the one who has balanced *Doshas*, balanced *Agni*, properly formed *Dhatu*s, proper elimination of *Malas*, well-functioning of bodily processes and whose mind, soul, senses are full of bliss is called a healthy person¹. So, the formation of *Dhatu* is also a good indicator of good health there are seven *Dhatu*s explained in *Samhitas*, those are *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Ashti*, *Majja* and *Shukra* among all *Dhatu*s, *Shukra* is considered as the sara of all other *Dhatu*s². *Shukra Dhatu* is one of the seven *Dhatu*s in the body and *Shukra* is white, pure, excellent *Dhatu*, which is considered as best among all seven *Dhatu*s. According to many *Acharyas* of *Ayurveda*, *Garbhotpadana* (reproduction) is the chief function of *Shukra Dhatu*, and the important fact is *Shukra Dhatu* also shows its effect all over the body in the form of *Shukradhatu sarata* because *Shukradhatu*s located in the entire body. Sperm along with spermatid fluid and male sex hormones are also one part of *Shukra Dhatu*. *Anu Shukra Dhatu* (primordial germ cell) is essential for the *Shukra Dhatu* (Testosterone, Estrogen). Vitiating of *Shukra dhatu* shows *Shukra dhatu dusti* (pathology) in the form of *Vridhhi* (hyper state) or *Kshaya* (waning). This vitiating may lead to main infertility and many other physical as well as psychological disorders. All *Dhatu*s have their definite locations in the body; they are present in every cell in subtle form. Every cell possesses

the capacity to divide or reproduce itself. Thus, one has to interpret the *Garbhotpadana* (reproduction) function of *Shukra Dhatu*. In future, it may be achievable that with the development of the facts; we will discover any content in the cell which possesses a definite role in cell division. Sperms along with spermatid fluid and male sex hormones are also one *Partofshukra*, parallel to which females possess *Artava*. *Stri-Shukra* excreted during coitus is nothing but the secretions of Bartholin's, cervical and endometrial glands emergence at the end of orgasm.

Keywords: Ayurveda, Stree-Shukra, Shukra Dhatu, Artava, hormones.

INTRODUCTION

According to *Ayurveda*, *Shukra* is the terminal tissue element of the body. It is considered as the *Sara* of all other *Dhatus*. As every *Dhatu* is located in the entire part of the body, *Shukra Dhatu* also occupies the whole body. A fragrance is not manifested in a flower bud, but the same is found after it blossoms, similarly to the *Shukra*. This means, in childhood, *Shukra* is present in the body in *Avyakta Roopa*, but as young stage is achieved, functions of *Shukra* appear in the body³. According to *Charak Acharya* *Shukra* is pervaded all over the sentient body such as juice in sugarcane, ghee in curd and oil in sesame seed⁴. *Ayurveda* has described three basic physiological constituents of the human body, viz., *dosha*, *dhatu* and *mala*. They are compared with roots of trees, as tree roots are important for its health; same as that these three constituents are necessary for human's health⁵. The human body is composed of *Dhatus* i.e. basic forms of body tissues. *Dhatus* are seven in number, hence called '*Saptadhatu*'. They are *Rasa* (plasma), *Rakta* (formed blood cells), *Mamsa* (muscle tissues), *Meda* (fatty tissues), *Asthi* (bone tissue), *Majja* (bone marrow and nervous tissues) and *Shukra* (reproductive tissues). *Shukra Dhatu* (reproductive tissues) is present in the whole body, but its location is described around the bladder opening according to *Sushruta*⁶. *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*, *Aapaa* and *Prithvi* with all six *Rasa*. *Shuddha-Shukra* *Lakshanas* resembles the physical properties of the seminal fluid. *Garbhotpadana* i.e., fertilization is a prime function

of *Shukra*. *Garbha* is formed by the fusion of *Shukra* and *Artava*⁸.

This main function of *Shukra* is attributed to spermatozoa. While enumerating *Shukra-Pradoshajavikara*, it has been stated that the vitiation of *Shukra* hampers one's fertilizing capacity. *Sushrut Acharya* also has some kind of opinion he said that the seventh one *Kala* is *Shukra Dhara Kala*, which pervades the whole body of all persons, as ghee in milk and juice in sugarcane are invisibly pervasive, *Shukra* should also be known, means *Shukra* is present in the entire body of persons⁷. These all references as cited above, reveal that *Shukra Dhatu* is present in every cell of the body. Every cell can divide itself, thus we can interpret the *Garbhotpadana* function of *Shukra Dhatu*. So, it is necessary to study the basic principles and physiological concepts of *Shukra Dhatu*. Various scholars have quoted *Vrishana* or *Mushka* (testis), *Shepha* (penis), *Stana* (breast) and *Majja* (bone marrow) as *Moola-Sthana* (origin) of *Shukravaha-Srotasa* (system related to reproductive tissue). These all references as cited above reveal that *Shukra Dhatu* is present in every cell of the body, but it is present predominantly in reproductive organs.

Shukra is *Saumya* which is derived from *Jala Mahabhuta* but *Charak Acharya* consider that *Shukra* contains all the *Bhutas* except *Akash*. All the four *Bhutas* (*Vayu*, *Agni*, *Prithvi* and *Ambu*) individually share one-fourth of the attributes of each of the *Mahabhutas*. *Shukra* is *Pittrija Bhava* *Shukra Dhatu* is counted as a *Kapha Vargiya Dravya* according to *Harivansha Purana*⁴ and also *Acharya Vagbhata* stated *Shukra* as *Ashraya Sthana* of *Kapha Dosha*. *Shukra Dhatu* possesses *Shadrasa*⁶ and one of *Pranayatanas* of *Sharira*. *Shukra* is one and ultimate *Dhatu* of the body.

Shukra is produced as a result of successive evaluative metamorphosis of *Ahara Rasa*. The quantity of the *Shukra Dhatu* is *Ardha* (½) *Anjali* in the human body as per *Acharya Charaka*⁸ but *Acharya Bhela* stated that the quantity of *Shukra* is *Eka* (1) *Anjali*.

MATERIAL AND METHODS

ETYMOLOGICAL DERIVATION

From the *Dhatu* "Shuch" the word "Shukra" is derived which means cleanliness or *Kledana*. Then it is joining with "ran" *Pratyaya* with the use of Sutra "Rijendragravcceti" and makes the word "Shukra". "Shukramkli (*Shuchklete + Rijendragravcceti Una Iti Ran Pratyeyan Sadhu*)." ⁹

The derived word *Shukra* is having multiple meanings. They include Bright, White, and Resplendent.

SYNONYMS

Pumsatvam (Manliness), *Paurusam* (Vitality) *Beejam* (Sperm), *Retas* (Semen), *Veeryam* (Potency), *Tejah* (Resplendent), *Anand Samudhbhav* (Born out of pleasure), *Majjasamudbhava* (Derived from the marrow), *Kittavarjitam* (contains no waste materials), *Majjarasa* (Essence of Marrow), *Balam* (Strength) *Dhaturasa*, *Roopadravya*.

DEFINITION

One of the seven fundamental *Tissues* (*Saptadhatu*) —Sucre is the last *Dhatu* and is considered to be the quintessential sap of all the preceding *Dhatus*. It is strongly promoting and the most powerful among all *Dhatus*. Its main function is to help in Procreation, Patience, courage, fearlessness, attraction towards the opposite sex, enthusiasm, excitement, sturdiness, sexual impulse, easy secretion and ejaculation of seminal fluid during intercourse are governed by *Sukra-Dhatu*.

Various definitions of word "Shukra" according to different contexts,

1. A name of fire.
2. The planet Venus (*Shukragraha*).
3. Preceptor of *Daityas*.
4. A disease of the eye.
5. Silvery white substance that is ejaculated
6. The substance is white and potent.
7. A very pure and taintless substance.
8. Seventh *Dhatu* of the body.

9. Gold.

10. Tree of *Ricinus communis*.

Among all of these, "seventh *Dhatu* of the body", "ejaculatory silvery-white substance" and "disease of the eye" are related to *Ayurveda*. But in the present context, the "Seventh *Dhatu* of the body" and "ejaculatory silvery-white substance" appears to be most relevant and acceptable. It is clarified from the following reference: 1)"*Aharasya Param Dhamamshukramtadrakshya Atmanam*."¹⁰

LOCATION OF SHUKRA

Shukra is present in the whole body in the form of *Shukradhara Kala*.¹⁵ Its specific location is *Majja Dhatu* (bone marrow) and *Vrishana* (scrotum).¹⁶ Various scholars have mentioned roots of *Shukravaha-Srotasa*, they are testes, penis, breasts and bone marrow.¹⁷⁻¹⁹ *shukra Dhara Kala* is spread in the whole body, it is mainly located at the lateral side of the urinary bladder and urethra.²⁰ In the process of coitus, *Shukra* which is excreted by man, enters within the female reproductive system and fertilization takes place.²¹ By reviewing these quotations it clarifies that *Shukra* maybe co-related with sperms including spermatic fluid and even testosterone etc. sex hormones in males. *Gananatha Sen* has explained similarly as *Antah-Shukra* and *Bahi-Shukra* (which is absent in females).¹¹

SHUKRA ABHIVYAKTI

The human body is made up of seven *Dhatus* (seven categories of tissues). *Shukra* is the seventh *Dhatu*. It is present in the whole body. It becomes active after the age of sixteen years, even though it is present since birth¹².

SHUKRADHATU IN CHILDREN

Children will have *Shukra* in a dormant stage. This is compared to buds of flowers, which have hidden fragrances in them. The visible appears when children reach adulthood¹³.

PANCHAMAHABHAUTIC COMPOSITION

Acharya Charaka considers that *Shukra* is composed of all the *Bhuta* except *Akasha Mahabhutai*.e. *Vayu*, *Agni*, *Jala* and *Pruthvi*⁵. *Chakrapani* clarifies that *Akasha Mahabhuta* also dwells in *Shukra* due to its pervasive nature but during the ejaculation, this *Ma-*

habhuta is absent in the *Shukra* and thus supports the *Charaka* statement. According to *Acharya Sushruta*, *Shukra* is principally *Saumya* (*Jala Mahabhuta*) as well as other *Mahabhuta* are also present in it, which can be proved by their function. *Pruthvi*, *Jala*, *Agni*, *Vayu* and *Akasha* perform the functions *Dharana* (to hold), *Samhanana* (binding), *Parinama* (metamorphosis), *Vyuha* (blow), *Avakasha* (spatial provision) respectively¹⁴.

SHUKRADHATU IN MALE AND FEMALE

The *Shukra* in women is secreted during sexual activity. However, it is not useful in *Garbhoptatti*. (Fertilization) *Shukra* (vaginal secretions) expressed during sexual activity is not capable of participating in the conjugation of sex gametes. *Artava* (ovum) functions for fertilization, not the secretion of female *Shukra*.

Charak commentator *Gangadhar* has explained that even females have seven *Dhatus* as in males. *Rasa* produced from *Ahara* serially goes through *Dhatu-parinaman* process, producing *Shukra*. *Sushruta* commentator *Dalhan Acharya* has considered *Artava* in females as *Shukra*, as it is meant for conception. Therefore, he has considered *Artava* as *Shukra* in females. *Vagbhata* clarified that *Shukra* secreted by a woman is useless for fertilization.¹⁵ It is worth noting that during *Shukra-Pradurbhav*, some changes in mind and body also start to appear like hair growth on pubic and axillary region, shyness etc. *Artava* is an essential factor for conception in females, gives strength to *Shukra* and is responsible for strength and complexion. This means that *Artava* and *Shukra* are different.

Table 1: *Shukra*:- Quantity, *Upadhatu*, *Mala*, *Sara*:-

QUANTITY OF SHUKRA	UPADHATU OF SHUKRA DHATU	SHUKRA MALA	SHUKRADHATU SARA
The quantity of <i>Shukra</i> in the human body is half <i>Anjali</i> ¹⁶ .	<i>Sharangadhara</i> has mentioned <i>Ojas</i> as <i>Upadhatu</i> of <i>Shukra</i> ¹⁷ .	<i>Ojas</i> ¹⁸	<ol style="list-style-type: none"> 1. <i>Saumya</i> (Gentleman) 2. <i>Saumyapreksinaha</i> (Gentle look) 3. <i>Ksirapurnalochana</i> (eyes appearing filled with milk) 4. <i>Praharshabahula</i> (cheerfulness) 5. <i>Snigdha-Vrittasamhata- Dasanaha</i> (teeth which are unctuous, round, strong, dense, even) 6. <i>Prasanna - Snigdha-Varnasara</i> (pleasant - unctuous voice and complexion) 7. <i>Bhrajishnuta</i> (dazzling appearance) 8. <i>Mahaspica</i> (large buttocks) 9. <i>Stripriya</i> (loved by women) 10. <i>Upabhogabalavana</i> (virile) 11. <i>Sukha</i> (endowed with happiness) 12. <i>Aishwarya</i> (prosperity) 13. <i>Arogya</i> (health) 14. <i>Vitta</i> (money) 15. <i>Sammana</i> (honour) 16. <i>Apatyabahula</i> (many offspring)¹⁹ 17. <i>Dhairya</i> and <i>Dehabala</i> 18. <i>Ojoposhaka</i>

Table 2: Shukravaha Strotas

Charaka	Sushruta	AstangaSamgraha
Vrishna	Sthana	Mushka
Shepha	Vrishna	Sthana,majja

PROPERTIES OF SHUKRA DHATU

The *Shukra* which is unctuous, dense, slimy, sweet, nonirritating & white (transparent) like a crystal is to be known as pure or normal²¹.

1. The smell of pure *Shukra* is like honey²².

2. The Colour of *Shukra* is like oil or honey²³.

3. It is liquid.

4. The physiological measure of *Shukra Dhatu* is half *Anjali*²⁴.

Table 3: Characteristics Of Shukra:-

Characteristics	Charaka	Sushruta	Astanga Sangraha	Astang Hrdaya
A. Colour	1. <i>Shukla</i> (white)	1. <i>Tailanibham</i> 2. <i>Kshaudranibham</i> (resembling oil or Honey)	1. <i>Shuklam</i> white) 2. <i>Ghrita Tailakshoudraan-yatamavarna</i> (resembling ghee, oil or honey etc.)	1. <i>Shuklam</i> (white) 2. <i>Ghritamakshikatailabham</i> (resembling ghee, honey or oil)
B. Taste	2. <i>Madhuram</i> (Sweet)	3. <i>Madhuram</i>	3. <i>Madhuram</i>	3. <i>Madhuram</i>
C. Smell	3. <i>Avisram</i> (not having a bad odour)	4. <i>Madhugandhi</i> (Smell of honey)	4. <i>Madhungadhi</i>	-----
D.Consistency	4. <i>Bahalam</i> -(thick) 5. <i>Snigdham</i> (unctuous)	5. <i>Dravam</i> (fluid) 6. <i>Snigdham</i> (unctuous) 7. <i>Sphatikabham</i> (Crystalloid in	5. <i>Saumyam</i> (Jala predominant) 6. <i>Snigdham</i> (unctuous)	4. <i>Guru</i> (heavy) 5. <i>Snigdham</i> (unctuous) 6. <i>Bahalam</i> (thick) ²⁰

FUNCTIONS OF SHUKRA

Different classics have described functions of *Shukra* which are as follows –

- It nourishes sub sequent *Dhatu* i.e. *Ojas*²⁵
- It forms foetus¹⁰anditssex²⁶
- It can produce here dietary defects²⁷
- It is responsible for the better men of skin texture, strength, attraction towards opposite sex and erection of penis²⁸
- If it is vitiated by *Dosha*(s), it is not useful for fertilization²⁹

STREE SHUKRA

Seven *Dhatu*s are present in human beings irrespective of sex. *Acharya Susruta* and *Vagbhata* have explained the concept of *Stree Shukra*³⁰. *Shukra* is the

seventh *Dhatu*. It is present in the whole body. It becomes active after the age of sixteen years, even though it is present since birth in a dormant state. The concept of *Stree-Shukra* is discussed in classics, *Susruta* has mentioned that when sexual activities happen in two sexually excited women, they secrete *Shukra* within each other, due to which there is the formation of foetus without bones. *Acharya Vagbhata* has clarified that even though women secrete *Shukra* during coitus, it doesn't participate in fertilization³¹ and embryo formation. All *Dhatu*s have their definite locations in the body; they are present in every cell in subtle form. *Stree-Shukra* secreted during coitus is nothing but the secretions of Bartholin's, cervical and endometrial glands emergence at

the end of orgasm³². Therefore, the female *Shukra* have a role in the sexual act rather than conception.

Table 4: Ayurvedic And Modern Term Of *Shukra*:-

Ayurvedic term	Modern term
<i>Shukradhatwagni</i>	Gonadotropic releasing hormone (GnRH), Follicular stimulation hormone (FSH) and Luteinizing hormone (LH)
<i>Shukra Dhatu</i> in men	In Men: - Sperm, Testosterone, Phenylethylamine Dihydrotestosterone, and Androstenedione, adrenaline, dopamine, serotonin etc.
<i>Streeshukra</i> in Women	Secretions of Bartholin's, Cervical and Endometrial glands.
<i>Artava</i>	Menstrual blood.
After fertilization portion of <i>Artava</i> moving in the upward direction.	Estrogen, Progesterone, Oxytocin and human chorionic gonadotropic hormone.
<i>Streeshonita</i>	Ovum

CORRELATION BETWEEN SHUKRA AND HORMONES

As we know *Shukra Dhatu* is produced from *Majjadhatu* as well as according to *Ashtanga Sangraha*, *Moola Stana* of *Shukravaha-Strotas* is *Majja*. But *Dalhan-Acharya* used the *Majja* word also for (*Mastishka*) Brain. By this statement, *Majja* means Brain and according to modern science Hypothalamus is situated in the Brain which is the controller of the Pituitary Gland. According to this information, we can relate *Shukra Dhatu* with Hormones, detail is as follows-Hypothalamus secrete GnRH and Hypothalamo- hypophyseal portal. The system carries this to the Anterior Pituitary. Anterior Pituitary, in response to GnRH secretes FSH and LH into the bloodstream. These hormones then circulate all over the body and stimulate ovaries and testicles to secrete their Hormones. Oozing out of *Shukra* may just indicate the entry of Hormones from the general circulation³³. By considering all these things, it helps to know that there is relation between Hormones and *Shukra-Dhatu*, especially sex Hormones or we can say that both are the same, because the feature of *Sarvadehika Shukra* which are described by *Ayurvedic Garantha* and features of male and female sex Hormones which are described in Modern science, these two are almost same.

Tridosha and Hormones- As per the above information, *Shukra Dhatu* can be Compared to Hormones and from the point of view of *Ayurveda*, Hormones is *Tridosha*, this will be clear from the way they work.

The way *Tridosha* works is by spreading throughout the body, in the same way, Hormones works by spreading throughout the body. To confirm this, we have some proof from *Ayurvedic* text-

1. *Ashraya Sthana* of *Shukra* is *Kapha Dosha*³⁴
2. The *Shukra Dhatu* quality is *Soma*³⁵.
3. In the *Shukra Dhatu*- all *Mahabhuta* are present except the *Akasha Mahabhuta*³⁶.

From all this information, *Shukra Dhatu* is *Kaphapradhana* and *Jala Mahabhuta Pradhana*. Thus, the following comparison is clear.

1. *Shukra Dhatu* and Hormones
2. *Tridosha* and Hormones
3. *Shukra Dhatu* and *Tridosha*.

HORMONAL FACTORS THAT STIMULATE SPERMATOGENESIS

Several hormones play essential roles in spermatogenesis. Some of these are as follows:

1. Testosterone, secreted by the Leydig cells located in the interstitium of the testis, is indispensable for the growth and division of the testicular germinal cells, which is the first stage in forming sperm.
2. Luteinizing hormone, released by the anterior pituitary gland, stimulates the Leydig cells to release testosterone. Stimulates testosterone production by the testis.
3. Follicle-stimulating hormone, too secreted by the anterior pituitary gland, stimulates the Sertoli cells; without this stimulation, the conversion of the spermatids to sperm will not occur. Stimu-

lates development of ovarian follicles; regulates spermatogenesis in the testis.

4. Estrogens, formed from testosterone by the Sertoli cells when they are stimulated by follicle-stimulating hormone, are probably also important for spermiogenesis.
5. Growth hormone is essential for controlling the background metabolic functions of the testes. Growth hormone especially promotes initial division of the spermatogonia themselves; in its non-appearance, as in pituitary dwarfs, spermatogenesis is gravely lacking or absent, thus causing infertility.

DISCUSSION

Dosha, *Dhatu* and *mala* are the roots of life. These are the biological forces that work through the medium of *Dhatu*s and *Malas*. *Dhatu*s and *Malas* are the structural units and the *Doshas* are the functional unit. Hence the *Doshas* are called *Asrayees* and *Dhatu*s are called *Asrayaas* of *Dosha*. *Anushukra Dhatu* (primordial germ cell) is essential for the *Shukra Dhatu* (Testosterone, Estrogen and sperm) formation. *Shukra* is the seventh *Dhatu*. *Shukra Dhatu* is present in both males and females. *Rasa Dhatu* takes about one month to synthesize *Shukra Dhatu* in men or the ovum in women. *Shukra* of male and *Shonita* of the female is essential for conception. Thus, the *Shonit* and *Shukra* are responsible for *Garbhotapatti* and *Prakriti* determination.

Likewise, the entire sugar cane plant is full of its juice within it; ghee is present in all parts of the curd, oil in sesame seed. Similarly, *Shukra Dhatu* pervades in the entire body which has the sensation of touch. *Shukra Dhatu* is not present in Hair, Nail, *Mala*, *Mutra* etc where blood supply is absent. Since *Majja Dhatu* is present in the large bones (*Mahatasthisu*). *Acharya Charak* has explained the *Sneha* (fatty) portion of *Majja* produces *Shukra*. The porosity in the *Asthi* is produced because of the factors such as *Vata* and *Akasha*. *Shukra* comes out of *Asthi* through these pores just as the water comes out of a new earthen vessel. Through the channels known as *Shukrava-hasrotamsi*, this channel spreads *Shukra* all over the

body and remain present all over the body. *Shukra dhatu* is responsible for spermatogenesis and oogenesis and the expression of both primary and secondary sexual characteristics. *Shukra* becomes active after the age of sixteen years, even though it is present since birth in a dormant state. *Acharya Vagbhata* has clarified that even though women secrete *Shukra* during coitus, it doesn't participate in fertilization and embryo formation. All *Dhatu*s have their definite locations in the body; they are present in every cell in subtle form. *Stree-Shukra* secreted during coitus is nothing but the secretions of Bartholin's, cervical and endometrial glands emergence at the end of orgasm. Therefore, the female *Shukra* have a role in the sexual act rather than conception.

Artava (menstrual blood) is *Upa Dhatu* of *rasa Dhatu*, this *Artava* do not participate in fertilization. *Shonita* is responsible for fertilization and embryo formation. This *Shonita* is considered as ovum. *Acharyas* believe after fertilization *Artava* (menstrual cycle) becomes stopped due to obstruction in *Artava-Srotas*. Because even though the *Artavavaha-Srotas* are present, these get obstructed by the presence of *Garbha*. Due to obstruction *Artava* goes up and form the *Apara* (placenta) and a residual portion of *Artava* going up and nourish the breast and prepare for milk production. This *Artava* is responsible for the maintenance of conception, organogenesis and development of the breast. The functions of estrogen, progesterone and prolactin come under the function of *Artava* formed after fertilization. The semen, which is thick, sweet, unctuous, without any putrid smell, heavy, viscid, white in colour, and abundant in quantity, invariably helps in procreation. The function of *Shukra Dhatu* mentioned by *Acharya Susruta*; *Dhairya* (courage), *Chayvanam* (ejaculation), *Priti* (affection), *Dehabala* (body strength), *Harsh* (exhilaration), *Bijarth* (procreation).

CONCLUSION

Shukra Dhatu is made from *Majja Dhatu* as its *Sara Bhaga* and it is in *Kapha Pradhana* form. It starts working from the brain and then it is spread all over the body through *Vyana Vayu* from the heart. After

that its effect is seen all over the body such as *Sarvadaihika Shukra Sara Lakshan* and *Maithungat Lakshan* (Related with the sexual act), especially changes in Adolescence such as Excretions of Brtholines, Cervical gland secretions, Sperm with seminal fluid, growth of genital organs, development of breast, growth of hair in pubic region and axilla and development of other sexual characters. According to *Ayurveda Bala, Varna, Upachaya* in both sexes and besides this the most important work of *Shukra Dhatu* is *Garbhotpadana* and Nourishment of *Oja Dhatu* because according to *Sharangdhar Acharya oja* is the *Upadhatu* of *Shukra Dhatu*. *Oja* is known as pure *Sara Bhaga* of all seven *Dhatu* especially *Shukra Dhatu*. According to Some *Acharyas*, *Oja* is working as the Immunity power of the body. If the *Shukra Dhatu* becomes vitiated for some reason, then *Oja* production will also be hampered. *Shukra Dhatu* is one of the *Dashapran-Ayatana*. The above pieces of information show the importance of *Shukra Dhatu*.

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