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## Concept and application of shukravaha Srotas

Dr. Aqeeb Javeed<sup>1</sup>, Dr. Chate vasudev<sup>2</sup>, Dr. Shreevathsa<sup>3</sup>

<sup>1</sup>PG Scholar, <sup>2</sup>Reader, <sup>3</sup>Professor and H.O.D.

Department of PG Studies in Ayurveda samhitha and Siddhanta, GAMC, MYSORE

### Abstract:

Physiology of Ayurveda is based on *dosha, saptadhatudhatu, mala, agni, triguna, ama, ojas* and *Srotas*. *Srotases* are the channels (pores), which are present throughout the visible body as well as at the "invisible" or subtle level of the cells, molecules, atoms, and subatomic strata. It is through these channels that nutrients and other substances are transported in and out of our physiologies. Among these, the channels carrying nutrients to the reproductive system is called *Shukra vaha Srotas*. Sexuality has fascinated the people in all walks of life from ancient times to present. Healthy functioning of *shukravaha Srotas* plays pivotal role in maintaining the harmony and happiness in marital life. But if the functions of *shukravaha Srotas* are deranged due to causes like malnutrition diet, behaviors, psychological factors, injuries and iatrogenic factor it will affect the *beeja, beejabhaga, beejayavayava* factors producing the diseases like *vandhya, klaibya, dhvajabhanga, shanda, etc.* Therefore it is the need to study the fundamental and applied aspect of *shukravaha Srotas* in order to understand the ayurvedic physiology and the disease process of *shukravaha Srotas* in depth.

**Key words;** *shukra, shukravaha Srotas, shukramala, shukradushti chikitsa*

### Introduction

Ayurveda being the science of life not only deals with the health and illness of human beings but also throws considerable light on the socio religious and philosophical aspects such as *dharma, artha, kama, and*

*moksha*. *Kama* means not only materialistic desires of human beings but also includes sexual life through which healthy progeny can be obtained. According to Manu, the origin of human sect, one cannot attain the final attitude in *moksha*

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without getting an offspring which was cleared by charakas' words i.e. the man alone without offspring's looks like a single tree having only one branch shade less, fruitless and with foul smell. People are leading a mechanical life in the present century under stress and strain due to the tremendous change occurred in the lifestyle.

Ayurveda advises regulated sexual congress to get good, healthy, intellectual offspring's. Recent studies showed that nearly eleven million pairs in country are suffering from inability to achieve conception. Hence a sincere effort is made by a conceptual study on *shukravaha* Srotas and its application to find out the culprit of the *shukravasrotas* pathology.

This is conceptual type of research. All sorts of references has been collected and compiled from various available Ayurvedic classics texts like *Charak samhita*, *sushruta samhitha*, *Ashtanga Hrudaya* and *sangraha*. Research article is also searched from various websites related to the title. All matter is analyzed for the discussion and attempt has been made to draw some conclusions.

### Concept of *shukravaha Srotas*;

*Srotas* are the Channels which carry the *Dhatu poshaka bhaga* to different destinations through their mesh of network to nourish the cells and tissues<sup>1</sup>. Among such Srotas one is *shukravaha Srotas*. This Shukra dhatu is produced from its purva dhatu – *majja*<sup>2</sup>. The *shukradhatu* is produced from the *snehamsha* of *majjadhatu*<sup>3</sup>. The porosity in the bones is constituted by the *vayu* and *akasha mahabhutas*. *Shukra* percolates /exudates from the inner *majja* through fine pores of the *asthi* just as water exudates from a new earthen pot filled with water.<sup>4</sup>

During *streepurushasamyoga* due to *cheshta*, *sankalpa* and *pidana*, *shukra* moves out through the *mutramarga*<sup>5</sup>. *Shukra* which moves through whole body in *shukravahasrotas* gets propelled with force due to *harsha*, *sankalpa* and *manobhavas*. It becomes *vileena* like ghee and is displaced due to the *ushma* caused by *vyayama* and comes out of the *vasti* just like water flowing towards a lower surface under the mesh of network of *shukravaha srotas*.<sup>6</sup>This *Shukra* is constituted of 4

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*bhootagunas* i.e. *vayu*, *agni*, *jala* and *pruthvi* and it originates from *madhuradi shad rasas*<sup>7</sup>.

This shukra helps in production of progeny<sup>8</sup>. It develops *dhairya*(confidence), *chyavana*(youth), *preethi*(passion), *dehabala*(promotes physical strength), *harsha*(pleasure)

<sup>9</sup>and the *pramana* of this *shukra* is half *anjali*<sup>10</sup>. This *shukra* has its own respective *mala* as per the opinion of different Acharyas as *ojas*, *youvanapidaka*, *twaksneha* as per the opinion of *vagbhatta*, *Sharangadhara*, and *bhavaprakasha* respectively.

### Moola of shukravaha Srotas

MOOLA	CS(cha vim 5/9)	Su sha (9/12)	AS
VRISHNAU(BOTH TESTICLES)	+	+	-
SEPHA (PENIS)	+	+	+
STANAOU (BOTH BREAST)	-	-	+
MUSHKOU(BOTH TESTICLES)	-	-	+
MAJJI (BONE MARROW)	-	-	+

### Shukravaha Sroto dushti karanas

SLNO	AHARAJA KARANA	CHA	SUS	VAG	YOG
1	DOSHA GUNA SAMA SHAREERA	+		+	
2	DHATU VAIGUNYA KARA AHARA	+		+	
<b>VIHARAJA KARANA</b>					
3	AKALA YONI GAMANA	+			
4	ATI MAITHUNA	+			
5	VEGA NIGRAHA	+			
6	SHASTRA KARMA	+	+		+
7	AGNI KARMA	+	+		
8	KSHARA KARMA	+	+		
9	VIDHA		+		+
10	AYONI GAMANA	+			

### Shukravaha Srotodushti laxanas

SL NO	LAXANA	CHARAKA	SUSHRUTA
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1	<i>KLAIBYA</i>	+	+
2	<i>AHARSHANA</i>	+	+
3	<i>ROGAYUKTA SNATANA</i>	+	
4	<i>KLIBYA SNATANA</i>	+	
5	<i>VIKRITARUPAYUKTA SANTANA</i>	+	
6	<i>GARBHA NASHANJAYATE</i>	+	
7	<i>GARBHA SRAVA</i>	+	
8	<i>GARBHA PATA</i>	+	
9	<i>SHUKRA CHIRAT PRASEKA</i>		+
10	<i>RAKTAYUKTASHUKRA PRAVRATI</i>		+
11	<i>SHUKRASHMARI</i>		+
12	<i>SHUKRAMEHA</i>		+

In the following diseases morbidity of *shukravaha Srotas* is scene;

1. *Shukragata jwara*<sup>11</sup>
2. *Pratiloma kshaya* (M N 10/2)
3. *Shukra nigrahaja udavartha* (SU U 55/15)
4. *Mootra kruchara*<sup>12</sup>
5. *Mootra shukra* (SU U 58/20,21)
- 6) *Prameha*<sup>13</sup>
- 7) *Andavrudhi* (M.N37/1)
- 8) *Upadamsha* (Su ni.12/7)
- 9) *Kusta* (SU Ni 28)
- 10) *Shukragata masurika* (M n 54/20,21,22)
- 11) *Medro roga* (Su Su 15/32)
- 12) *sleepada* (M ni 39/1)

### DUSHITASHUKRA CHIKITSA

According to *Acharya Charaka*, *Shukradushti* is to be treated with –

*Vajeekaranayogas*, *Raktapittaharayogas* and *Yonivyapad Chikitsa*.<sup>14</sup>

According to *Acharya Susruta* and *Acharya Vagbhata*, the patients suffering from *shukradushti* should be treated with proper application of *uttaravasti* after he has undergone *snehana*, *vamana*, *virechana*, *anuvasana* & *niruhavasti* properly. *Asht.Hru.SA. 1/97*

### DISCUSSION:

*Charaka* explains *vrushna* and *medra* are the moolas where as *sushrutha* explained *vrushna* and *sthana* and *vagbhata* said *vrushna*, *sthana* and *majja* dhatus are the *moola* of *shukravaha srotas*. *Vrushna*, *medra*, *sthana*, & *majja dhatus* are the *moola*

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of *shukravaha srotas*, this can be justified by following explanations.

“*Vrushna* is considered as *moola* because there spermatogenesis occurs”

“*Medra* because it helps in the *vahana* of *shukra*”

“*Majja dhatu* because in *dhatu parinama* it is stated that from *snehamsha* of *majja* the *shukra dhatu uttpatti* takesplace”

“*sthana* because after conception the *raja* will go upwards and from the *stana* in the *stanya* region ,so they both are interlinked with one another. This process is only seen in females, and in males *sthana* becomes the rudimentary organs”

Further the causative factors explained in the classics are having the root cause for Depression / Anxiety ,Unhealthy relationships; loss of health, status or prestige, self-esteem, self-confidence, security, a fantasy or the hope of fulfilling an important fantasy and something or someone of great symbolic value etc. in adulthood are the causative factors for depression. Stress affects the quality of a man`s sperm. The stress that comes from emotional disturbances such as divorce, separation or a death

in a family may inhibit the cells ability to travel swiftly, through the vaginal tract leading to the *dushti* of *shukravaha srotas*.

Moving on to the *laxanas* of *shukravaha srotas* explained by charaka and sushruta has maximum resemblance.

According to *AcharyaSharangadhara*, *mala* of *shukra* is *Youvanapidaka* and according to *AcharyaBhavamisra*, *mala* of *shukra* is *twaksneha*. Testosterone enhances the secretory activity of the sebaceous glands. At the time of puberty when the body is exposed to the sudden increase of testosterone secretion, it leads to excessive secretion of sebum (*twaksneha*) and development of acne (*Youvanapidaka*).

When we see the treatment there it has been told *Swadutikta rasa yuktaushadha&anna*- the drugs and food having *madhura&tikta rasa* are to be administered in *shukrapradoshajavikaras*. *Shukra* is *snigdha* and *madhura* in *rasa*. Hence drugs having *madhura rasa* will cause its *vriddhi*, while *tikta rasa* helps for *pachana* and will not be agonist for *shukradhatu*. Another reason for selecting this line of treatment is understood in the following way- the

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*swadu&tikta* rasa acts as *pitta hara* & *raktaprasadana*. *Raktapittaharayogas* are explained in *Shukradushtichiktsa* by *AcharyaCharaka*.

### CONCLUSION

*Shukra* and *Shukravahasrotas* pervades all over the body. The *moolas* of *Shukravaha srotas* are *vrushna*, *medra*, *sthana* & *majja dhatu* and the *laxanas* explained by various authors has a maximum resemblance. The *malas* of *shukra* are *ojas*, *twaksneha* and *youvana pidaka* and the selected of line of treatment such as using *raktapittahara yogas* is very effective because of the tendencies of *swadu tikta rasa* in treating the morbidity.

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#### Corresponding Author

**Dr. Aqeeb Javeed**

PG scholar

Dept of Samhita and Siddhanta

Government Ayurveda Medical

College Mysuru

Email: [Javeedbidar07@gmail.com](mailto:Javeedbidar07@gmail.com)