

# Conceptual study of Shukra Dhatu mala in relation to Mukhadushika

Neha Yashpal Singh Mahar<sup>1\*</sup>, Shital R Rasane<sup>2</sup>

<sup>1</sup>PG Student, <sup>2</sup>Associate Professor, Department of Ayurved Samhita Siddhant, D. Y. Patil college of Ayurved and Research Centre, Pimpri Pune-18, Maharashtra, INDIA.

Email: [neha14m@gmail.com](mailto:neha14m@gmail.com), [shitalrasane@gmail.com](mailto:shitalrasane@gmail.com)

## Abstract

**Introductin:** Healthy state of life along with healthy, clear and beautiful skin is the wish of every one. Beautiful and clear skin is the concern of females as well as males. Mukhadushika (acne) is a major factor which affects the aforesaid things by causing depression, low self esteem, social avoidance or withdrawal. There are several reasons causing Mukhadushika (acne). Few of them are Dandruff, Cosmetics, Rasa dushti, Rakta dusti and Mala avstambh(constipation). In Ayurveda, concept of Sapta Dhatu and its mala has been explained. Prasad (nourishing material) and kitta(waste product), these two categories of products arise out of paka (metamorphosis) of the dhatus. Shukra is the 7th and the final dhatu in the dhatu formation cycle which is considered as the Sara (essence) of all other tissue elements. The specific function of Shukra is garbhotpadana (reproduction–fertilisation). In Ayurveda, Acharya Sharangdhara has explained that Shukra dhatu mala is the reason behind Mukhdushika (acne).<sup>1</sup> Individuals with Mukhdushika are treated keeping various factors in mind and sometimes results are not that satisfying. What if the cause of Mukhadushika is dushti in shukra dhatu which leads to more formation of shukra mala. so,any deformity in shukra dhatu can lead to increased shukra mala resulting in Mukhadushika. Also, Mukhadushika is commonly observed with Shukra Abhivyakti and Rajodarshan kala (Menstrual Cycle) in females. And it is virtually universal in adolescents. Therefore there must be a relation of Shukra dhatu and Mukhadushika. Below are the two factors showing the relation of shukra mala and Mukhdushika.1) Shukra can be directly related to Mukhadushika i.e. over indulgence in sexual thoughts indicates shukra Vrudhhi leading to produce more mala causing Mukhadushika. As said, When shukra is increased in body, it results in shukrashmari, increased production and discharge of shukra<sup>2</sup>, stri kamata (increased libido).<sup>3</sup> 2) Intake of causative factors of Shukra dhatu. **Conclusion:** The ancient Ayurvedic literature described the one more reason of Mukhadushika. So, Shukra dhatu mala can also cause the Mukhdushika which should be kept in mind while treating Mukhadushika. In addition, future research could evaluate the effect of shukra shodhan Gana on Mukhadushika.

**Keywords:**Shukra dhatu, shukra dhatu-mala, Mukhadushika, Sharngdhara Samhita, Artava.

## \*Address for Correspondence:

Dr. Neha Yashpal Singh Mahar, A-11, Shivdarshan Bungalows, b/h Sakar English School, New C.G Road, Chandkheda, Ahmedabad, Gujarat, INDIA.

Email: [neha14m@gmail.com](mailto:neha14m@gmail.com)

Received Date: 12/10/2016 Revised Date: 23/11/2016 Accepted Date: 10/12/2016

## Access this article online

Quick Response Code:



Website:

[www.statperson.com](http://www.statperson.com)

DOI: 02 January  
2017

## INTRODUCTION

There is strong relation between physical appearance and peer status in society. People with Mukhadushika (acne) can develop social phobia/withdrawal. So, it is necessary to treat Mukhadushika knowing its exact cause. As, Sharangdhar samhita has explained Shukra mala is the reason behind Mukhadushika while describing all the mala, Acharaya sharangdhar says vaktre Snigdhatwa (oiliness) and pitika (acne) on face are mala of shukra dhatu. It is essential to know shukra dhatu. Shukra Dhatu is the terminal tissue element of the body, which is considered as the Sara (essence) of all other tissue elements. The specific function of Shukra is garbhotpadana (reproduction–fertilisation). Beginning

from Rasa dhatu up to Shukra, all the dhatu are produced in a fashion of progressive evolutive metamorphosis. This means that Rasa dhatu is basically produced from Ahara rasa which is ingested by the action of Jatharagni. Rasa dhatu gets converted into Rakta dhatu and so on. Previous dhatu is precursor to next and higher by the action of respective dhatvagni in it. So from Majja dhatu, Shukra dhatu is produced.<sup>4</sup> MALA: Prasad and kitta, these two categories of products arise out of paka of the dhatus. Therefore, the process of successive transformation of the dhatus is mutually interwoven. Also, Mukhadhushika is commonly observed with Shukra Abhivyakti and Rajodarshan kala (Menstrual Cycle) in females. And it is virtually universal in adolescents. Therefore there must be a relation of Shukra dhatu and Mukhadhushika. Adolescence is in all respect, is a period of physical growth and development. As per Acharya Sushruta, Shukra is present in children also but due to subtleness, it is not manifested and when they come to maturity on age, Shukra is manifested and so is the secondary sex characters.<sup>5</sup> And it is observed that in the same time, Mukhadhushika starts developing on individual's face. Also, after menarche, Mukhadhushika is mainly seen in females. There are many reasons for causing deformity in this Shukra leading to Mukhadhushika and other diseases. Like, in this 21<sup>st</sup> century, with the globalization, sedentary life style has also increased and with that the production of adulterated food and artificial food (Oxytocin injection are used for increasing the size of vegetables, chicken and mutton) has also increased. Secondly, with the rapid growth of social media, teenagers/individuals are exposed to more than just television and print magazines. Online sites host videos, contents, blogs, forums and networks. People are exposed to everything as there are no filters in internet. Both violent and pornographic imagery can fundamentally alter a developing child/individual's perspectives. The wide reach of media prominently contributes towards the curiosity and premature appearance of sexual desire. All these factors affect the Shukra Dhatu and the onset of menstrual period. Now

days, late marriages are very common which affects the Shukra dhatu as the urge of congress is suppressed. If continuous thoughts of congress are appearing in mind, that can also increase the Shukra dhatu leading to increased shukra mala, which can cause mukhadushika. As said, When shukra is increased in body, it results in shukrashmari, increased production and discharge of shukra, stri kamatham (increased libido).

## MATERIAL AND METHODS

**DUSHTI OF SHUKRA** also takes place in following Way

I. Vriddhi of ShukraDhatu

II. Kshaya of ShukraDhatu

The two above mentioned factors cause dushti of Shukravaha Srotas and pathology of Shukra.

### Vriddhirupa Shukra dushti

In this condition, qualitative increase in ShukraDhatu takes place and results in Shukrasmari, increased production and discharge of Shukra, increased libido (Stri kamata)

### Kshayarupa Shukra dushti

There is qualitative as well as quantitative reduction in Shukra occurs. Clinically, it manifests with following lakshanas—Daurbalya (general debility), Klaibya (erectile dysfunction), Shukravisaraga (decreased quantity of semen production) and Panduta (pallor). All the above-mentioned things ultimately result in Shukra Dosha.

## RESULTS

### NIDANA OF SHUKRADUSHTI

In Sushruta samhita, Ashtanga Sangraha and Ashtanga Hrudya having detailed description of Shukra dushti is available but the causative factors are not discussed, only in Charaka Samhita and Madhav Nidana Parishishta Adhyaya, Nidana (etiological factors) are discussed in details.<sup>6</sup> The description of different etiological factors given in Ayurvedic treatise can be described as below in the table:

Table 1:

Aharaj Hetu	Viharaj hetu	Manasika Hetu	Vaidya krita Hetu	Vyadhi karshana Hetu
Asatmya Ahara sevana, Ruksha, Tikta, Kashaya, Lavan, Atiamla and ushna sevana, Ati sevana of lavaṇa, Katu, Tikta and Kaṣaya rasa	Ativyayama, Ativyaya, Akalyoni gaman, Ati maithun sevana, Ayonigaman, Jara gaman	Chinta Shoka, Bhaya, Krodha, Avisarga, Abhicara	Shastra, Kshara, Agni- vibhram	Vyadhikarsan and upadrava of any diseases Atisara Madhav nidana, parishisht 7. <sup>7</sup>

In females also shukra is present, and there are references where Artava represents Shukra. In Sushruta samhita, the

word Artava is used in the sense of Shukra and not Rajas as the later is formed on the seventh day. If Artava is not

meant to denote Shukra there may be incongruity of being six dhatus in women. Hence the word Artava is in the sense of Shukra.<sup>8</sup> Therefore, shukra dushtikar hetus also affects the female body.

### Mukhadushika

The Shalmali thorn like eruption on the face of a youth caused by Kapha, Vata and Rakta are known as Yuvan-Pidika. They are also known as Mukhadushika.<sup>9</sup>

### Nidan of mukhadushika

### Samprapti

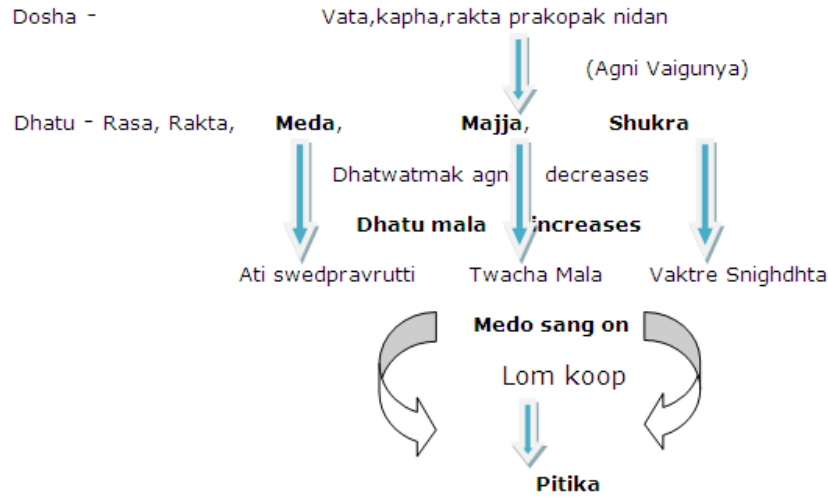


Figure 1:

### Dosha Dushya Adhistan

- Dosha - Kapha, pitta, Vata, rakta
- Dushya - Dhatu :Rasa, Rakta, Meda, shukra
- Mala - Sveda, Sneha
- Srotas–Rasa, Rakta, Meda, Svedavaha, Shukravaha
- Dushti Prakar - Sanga
- Adhishthana – Mukh pradeshe, Twak

### Scope of Study

There is strong relation between physical appearance and peer status in society. People with Mukhadushika can develop social phobia/withdrawal. So, it is necessary to know all the causitive factors behind Mukhadushika and treat it keeping exact cause in mind. In modern science, they use antibiotics, lotions and hormonal medicines to treat acnes. As we have the concept of dhatus and dhatu mala. We can provide exact treatment knowing the correct cause. So, from this topic we can provide proper treatment to patients with Mukhadushika by knowing the exact reason of it.

All the Samhitas have mentioned Kapha, Vata, Rakta, as the causitive factors of the disease. In Sarangdhara Samhita Vaktrasnigdhatta and Pidika have been mentioned as due to Shukradhatumala So it may be concluded that due to Svabhava of the particular age, there is excess production of Shukra Dhatu and its Mala, along with the imbalanced state of Kapha. Vata, Kapha and Rakta produce the disease 'Yuvan Pidika'.

**Roopa-** Shalmali kantikantak, Pitika, Saruja, Ghan, Medogarbhi, Yuna Mukhe.

### CONCLUSION

Along with the Rasa dushti and Rakta dushti, shukra dushti is also the reason for causing Mukhadushika. As shukra dhatu dushti leads to increased shukra mala resulting in Mukhadushika so, shukra shodhan gana should be used to treat the Mukhadushika.

### REFERENCES

1. Dr. Brahmanand Tripathi, editor, Commentary: 'Dipika' Hindi Commentary on Sharangadhara Samhita of Pandita Sharangadhara Acharaya, Edition 28, Poorva khand, chapter 5, verse no.25-26, Varanasi: Chaukhambha Surbharati Prakashan; 2008; p.57
2. Kaviraja Ambikadutta Shashtri, editor, commentary: Ayurveda Tattva Sandipika on Sushruta-Samhita of Maharshi Sushruta, Sutra Sthan, chapter 15, verse no.19, Varanasi: Chaukhambha Sanskrit Sansthan; 2007; p.60
3. Dr. Brahmanand Tripathi, editor, Ashtang Hrudayam of Shrimad Vagbhata, Sutra Sthan, chapter 11, verse no.12, Delhi: Chaukhambha Sanskrit Pratistha; 2009; p.162
4. Vd. Harish Chandra Singh Kushwaha, editor, commentary: Ayurveddipika's Ayushi hindi commentary on the Charakasamhita of Agnivesh revised by Charak and Drudhabala, Chikitsa sthan, chapter 15, verse no.16, Varanasi: Chaukhambha Oreintalia, Varanasi; 2012; p.383.

5. Kaviraja Ambikadutta Shashtri, editor, commentary: Ayurveda Tattva Sandipika on Sushruta-Samhita of Maharshi Sushruta, Sutra Sthan, chapter 14, verse no.10, Varanasi: Chaukhambha Sanskrit Sansthan; 2007; p.49
6. Dr. Brahmanand Tripathi, editor, Ashtang Hrudayam of Shrimad Vagbhata, Sharir Sthan, chapter 3, verse no.62-63, Delhi : Chaukhambha Sanskrit Pratistha; 2009; p.378
7. Kaviraja Ambikadutta Shashtri, editor, commentary: Ayurveda Tattva Sandipika on Sushruta-Samhita of Maharshi Sushruta, Sutra Sthan, chapter 14, verse no.18, Varanasi: Chaukhambha Sanskrit Sansthan; 2007; p.52
8. Vd. Harish Chandra Singh Kushwaha, editor, commentary: Ayurveddipika's Ayushi hindi commentary on the Charakasamhita of Agnivesh revised by Charak and Drudhabala, Chikitsa sthan, chapter 30, verse no.135-138, Varanasi: Chaukhambha Oreintalia; 2012; p.819
9. Prof. Yadunandana Upadhyaya, editor, commentary: Madhukosh Sanskrit commentary of Shri Vijayarakshit and Shri Kanthadatta on Madhava Nidanam of Shri Madhavakara, parishishta 7 Varanasi: Chaukhambha Sanskrit Sansthan; 2005; p.477
10. Kaviraja Ambikadutta Shashtri, editor, commentary: Ayurveda Tattva Sandipika on Sushruta-Samhita of Maharshi Sushruta, Sutra Sthan, chapter 14, verse no.14-15, Varanasi: Chaukhambha Sanskrit Sansthan; 2007; p.50.
11. Vaidya Yadavji Trikamji, editor, commentary: the Nibandha Sangraha commentary of Shri Dalhanacharya on Acharya Sushruta-Samhita of Sushruta, Sutra Sthan, chapter 14, verse no.14-15, Varanasi Chaukhambha Sanskrit Sansthan, 2010; p.62
12. Prof. Yadunandana Upadhyaya, editor, commentary: Madhukosh Sanskrit commentary of Shri Vijayarakshit and Shri Kanthadatta on Madhava Nidanam of Shri Madhavakara, uttarardh, chapter 55, verse no.33, Varanasi: Chaukhambha Sanskrit Sansthan; 2005; p.208

Source of Support: None Declared  
Conflict of Interest: None Declared