

A Critical Review on Aashraya-Aashrayi Bhava with Special Reference to Shukra Dhatu and Yuvan Pitika

Dr.Yogesh Tukaram Teli¹, Dr. Pradeep S. Pawar², Dr Deepak S. Kathawate³,

Dr. Shivaji A. Ramane⁴ Vd Sheela B. Datal⁵.

¹PG Samhita Siddhant Scholar,

²Guide & M.D. Samhita, Ph.D. (Sch.), M. A. Sanskrit,

³Associate Professor, MD Samhita Ph.D. (Sch.) MA Sanskrit.

⁴PG Samhita Siddhant Scholar,

⁵Associate Professor Agad Tantra

Pravara Medical Trust Ayurved Mahavidyalaya & Eknath Rugnalaya, Shevgaon, Maharashtra

Abstract : *Ayurveda is founded upon several fundamental principles (Moola Siddhantas) that explain the physiological, pathological, and therapeutic aspects of the human body. Among these, Aashraya-Aashrayi Bhava represents a unique concept describing the intimate interrelationship between Dosha and Dhatu, wherein one serves as the substratum (Aashraya) and the other as the resident (Aashrayi). This relationship governs the normal functioning of the body and plays a pivotal role in disease manifestation as well as treatment planning. Although the Aashraya-Aashrayi relationship has been extensively described in the context of Vata–Asthi, Pitta–Rakta, and Kapha–Rasa, the association of Shukra Dhatu with Twak and its clinical significance in dermatological disorders remains inadequately explored.*

Yuvan Pitika, a Kshudra Roga described in Ayurvedic classics, is characterized by Shalmali Kantaka Sadrusha Pitika occurring predominantly on the face during youth. Contemporary medicine correlates this condition with Acne vulgaris, a chronic inflammatory disorder of the pilosebaceous unit. While the classical Samprapti of Yuvan Pitika primarily involves Kapha, Vata, Rakta, and Meda, emerging evidence suggests that Shukra Dhatu, owing to its developmental, hormonal, and reproductive functions, may influence the pathogenesis of this disease through the principle of Aashraya-Aashrayi Bhava.

The present review critically evaluates the classical description of Aashraya-Aashrayi Bhava from Bruhatrayi, examines the physiological attributes of Shukra Dhatu, and explores its possible association with Twak and Yuvan Pitika. Furthermore, an attempt has been made to integrate classical Ayurvedic concepts with contemporary understanding of acne pathogenesis, endocrine physiology, and sebaceous gland activity. This review highlights the need to reconsider the role of Shukra Dhatu in skin disorders and provides a conceptual foundation for future clinical and translational research..

Keywords: Aashraya-Aashrayi Bhava; Shukra Dhatu; Yuvan Pitika; Acne vulgaris; Twak; Ayurveda; Samhita Siddhanta; Dosha-Dhatu Relationship..

I. INTRODUCTION

Ayurveda is a holistic system of medicine that emphasizes the maintenance of health and the prevention of disease through the equilibrium of Dosha, Dhatu, Mala, and Agni. The fundamental principles (Moola Siddhantas) described in the classical texts provide the basis for understanding normal physiology, disease pathogenesis, and therapeutic



interventions. Among these principles, Aashraya–Aashrayi Bhava occupies a significant position, as it explains the intimate relationship between structural components (Dhatu) and functional entities (Dosha).¹

The term Aashraya denotes the substratum or supporting structure, whereas Aashrayi refers to the entity that resides within or depends upon that support. In Ayurvedic physiology, Dhatus generally act as the Aashraya, while Doshas function as the Aashrayi. Acharya Vagbhata has clearly described this relationship by explaining that Vata resides in Asthi, Pitta in Rakta and Sweda, and Kapha in the remaining Dhatus, thereby highlighting the mutual dependence between Doshas and their supporting tissues.² This concept forms an important foundation for understanding disease development and planning rational therapeutic strategies.³

Among the seven Dhatus, Shukra Dhatu represents the final and most refined product of tissue metabolism. Although traditionally associated with reproduction, classical Ayurvedic literature attributes broader physiological functions to Shukra, including maintenance of vitality, strength (Bala), enthusiasm (Harsha), and tissue nourishment. Charaka further describes Shukra as a subtle entity that pervades the entire body, indicating that its physiological influence extends beyond the reproductive system.⁴

Yuvan Pitika, described under Kshudra Roga in the Ayurvedic classics, is characterized by Shalmali Kantaka Sadrusha Pitika occurring predominantly on the face during adolescence. Acharya Sushruta attributes its pathogenesis mainly to the vitiation of Kapha, Vata, and Rakta, with Meda serving as an important Dushya.⁵ The disease closely resembles Acne vulgaris, a chronic inflammatory disorder of the pilosebaceous unit, in terms of age of onset, morphology, and clinical presentation. Modern dermatology recognizes androgen-mediated sebaceous gland activity as a key factor in acne pathogenesis, suggesting a possible conceptual association with the physiological maturation of Shukra during adolescence.⁶

Despite the clinical importance of Yuvan Pitika, the possible relationship between Shukra Dhatu and Twak through the principle of Aashraya–Aashrayi Bhava has not been adequately explored. Therefore, the present review critically examines the concept of Aashraya–Aashrayi Bhava, evaluates the physiological significance of Shukra Dhatu, and explores its probable conceptual role in the pathogenesis of Yuvan Pitika by integrating classical Ayurvedic literature with contemporary biomedical evidence.

2. Classical Concept of Aashraya–Aashrayi Bhava

Aashraya–Aashrayi Bhava is one of the fundamental physiological principles of Ayurveda that explains the intimate relationship between Dosha and Dhatu. The term Aashraya denotes the substratum, abode, or supporting structure, whereas Aashrayi refers to the entity that resides within or depends upon that support. In the human body, Dhatus act as the structural substratum, while Doshas function as dynamic physiological entities responsible for maintaining normal biological activities. The coordinated interaction between these two components is essential for preserving homeostasis, and any disturbance in either invariably affects the other, leading to disease.⁷

Acharya Vagbhata has systematically described the concept of Aashraya–Aashrayi Bhava in Ashtanga Hridaya (Sutra Sthana 11) through the following verses:

तत्रास्थि स्थितो वायुः पित्तं तु स्वेदरक्तयोः।

श्लेष्मा शेषेषु तेनैषामाश्रयाश्रयिणां मिथः॥⁸

(Aṣṭāṅga Hṛdaya, Sūtra Sthāna 11/25)

This verse explains that Vata resides in Asthi, Pitta resides in Rakta and Sweda, while Kapha resides in the remaining Dhatus and Malas. Thus, the Doshas depend upon their respective structural substrata for the manifestation of their physiological and pathological functions. This relationship forms the basis for understanding Dosha–Dhatu interactions in both health and disease.⁸

Acharya Vagbhata further elaborates the therapeutic significance of this principle in the subsequent verse:



यदेकस्य तदन्यस्य वर्धनक्षपणौषधम्।

अस्थिमारुतयोर्नैवं प्रायो वृद्धिर्हि तर्पणात्॥⁹

(Aṣṭāṅga Hṛdaya, Sūtra Sthāna 11/26)

The verse states that substances or therapeutic measures that increase or decrease the Aashraya generally produce a similar effect on its corresponding Aashrayi. However, Vata and Asthi constitute a unique exception. Aggravation of Vata leads to depletion of Asthi Dhatu, whereas therapies that nourish Asthi help alleviate Vata. This inverse relationship provides the theoretical basis for the Ayurvedic management of degenerative disorders affecting bones and joints.⁹

The concept of Aashraya–Aashrayi Bhava is closely associated with the principle of Samanya–Vishesha Siddhanta, according to which substances possessing similar qualities promote increase (Vridhhi), whereas those with opposite qualities produce decrease (Kshaya). Since Doshas and their corresponding Dhatus possess similar Panchamahabhuta composition, Guna, and Karma, alterations in one component are reflected in the other. Consequently, correction of an altered Dhatu often restores the equilibrium of the associated Dosha, making this principle highly relevant in Ayurvedic therapeutics.¹⁰

Although the terminology Aashraya–Aashrayi Bhava is explicitly described by Acharya Vagbhata, its underlying concept is consistently reflected throughout Charaka Samhita and Sushruta Samhita. The doctrines of Dhatu Poshana, Dhatu Kshaya–Vridhhi, and Dosha–Dushya Sammurchhana collectively indicate that structural tissues and functional Doshas are interdependent, and pathological changes in one inevitably influence the other.^{11, 12} This concept therefore provides a comprehensive framework for understanding disease pathogenesis, tissue involvement, prognosis, and rational treatment planning.

Traditionally, the clinical application of Aashraya–Aashrayi Bhava has been discussed mainly with reference to the relationships of Vata–Asthi, Pitta–Rakta, and Kapha–Rasa/Meda. However, considering the all-pervasive nature of Shukra Dhatu, its role in tissue nourishment, vitality, and maintenance of youthfulness, it is worthwhile to explore its possible conceptual relationship with Twak. Such an approach may provide a broader understanding of diseases occurring during adolescence, particularly Yuva Pitika, in which the physiological maturation of Shukra coincides with characteristic pathological changes in the skin.

3. Concept of Shukra Dhatu

Among the **Sapta Dhatus**, **Shukra Dhatu** occupies the final position in the sequential process of **Dhatu Parinama** and is regarded as the most refined and essential product of tissue metabolism. According to Ayurveda, each Dhatu is nourished successively from its predecessor, ultimately culminating in the formation of Shukra Dhatu, which represents the highest level of tissue excellence and vitality.¹³ Owing to its refined nature, Shukra is not merely responsible for reproduction but also plays a crucial role in maintaining physical strength, mental stability, enthusiasm, longevity, and overall well-being.

Nirukti (Etymology)

The word Shukra is derived from the Sanskrit root "Śuc" meaning *pure, bright, clear, or luminous*. Classical lexicons describe Shukra as that which is pure (Shuddha), radiant (Prakasha), and capable of producing progeny (Prajana Shakti).¹⁴ The term therefore denotes both the reproductive tissue and the subtle biological essence responsible for regeneration and continuation of life.

Definition of Shukra Dhatu

Ayurvedic classics describe Shukra as the final Dhatu formed after the proper nourishment and transformation of the preceding six Dhatus—Rasa, Rakta, Mamsa, Meda, Asthi, and Majja. Acharya Charaka explains that Shukra is the essence of all Dhatus and is indispensable for reproduction, vitality, and preservation of life.¹⁵ Unlike the gross reproductive fluid, Shukra is considered a systemic biological entity that exists throughout the body in a subtle form.



Sarvasharira Vyapakatva

One of the unique characteristics of Shukra described in Ayurveda is its **Sarvasharira Vyapakatva** (all-pervasive distribution). Acharya Charaka illustrates this concept through a classical analogy:

इक्षुरसे यथा गुडं तिले तैलमिव स्थितम्।

एवं हि सर्वदेहेषु शुक्रं तिष्ठति देहिनाम्॥¹⁶

(Charaka Samhita, Sharira Sthana 2)

Just as ghee is present in milk, oil in sesame seeds, and juice in sugarcane, Shukra exists throughout the body in a subtle and imperceptible form. It becomes manifest externally only during the process of reproduction. This description clearly indicates that Shukra should not be equated solely with semen but should be understood as a systemic Dhātu contributing to nourishment, regeneration, and maintenance of vitality.

Sthana (Sites of Shukra)

Although Shukra pervades the entire body, Ayurvedic texts describe Vrishana (testes), Medhra (penis), and the reproductive channels (Shukravaha Srotas) as its principal sites of manifestation.¹⁷ Charaka identifies the Vrishana and Shepha as the roots (*Moola*) of Shukravaha Srotas, while Sushruta also recognizes the reproductive organs as the primary anatomical seat of Shukra.¹⁸ Nevertheless, owing to its subtle nature, Shukra is considered functionally distributed throughout the body.

Panchabhautika Composition and Guna

Shukra Dhātu is predominantly composed of Jala Mahabhūta, although all five Mahabhūtas contribute to its formation. The predominance of Jala imparts characteristic qualities such as Snigdha (unctuous), Drava (fluid), Mridu (soft), Bahala (dense), Picchila (slimy), and Shukla (white).¹⁹ These properties are responsible for lubrication, nourishment, fertility, tissue regeneration, and maintenance of physiological stability. Because of these qualities, Shukra shares certain similarities with Kapha while maintaining its own distinct physiological identity.

Karma (Functions) of Shukra

The functions of Shukra extend far beyond reproduction. Classical Ayurvedic texts attribute several important physiological functions to this Dhātu, including:

Garbhotpadana (procreation)

Dehabala (physical strength)

Dhairya (mental stability)

Harsha (enthusiasm and emotional well-being)

Priti (sense of satisfaction)

Ojas Poshana (supporting vitality and immunity)

Maintenance of youthfulness and tissue regeneration²⁰

These functions indicate that Shukra is essential not only for reproductive health but also for systemic nourishment, tissue repair, and preservation of normal physiological functions.

Clinical Significance of Shukra Dhātu

Ayurveda recognizes that the quality of Shukra reflects the overall nutritional status of all Dhātus. Individuals possessing Shukra Sara exhibit smooth, soft, unctuous skin, radiant complexion, lustrous eyes, well-developed body tissues, enthusiasm, courage, and excellent reproductive capacity.²¹ These characteristics suggest that Shukra contributes significantly to the maintenance of healthy skin and overall vitality. Conversely, impairment of Shukra may manifest as reduced strength, infertility, diminished enthusiasm, poor tissue nourishment, and deterioration of complexion.

Considering its all-pervasive distribution, regenerative functions, and association with youthfulness, Shukra may exert physiological effects beyond the reproductive system. This broader understanding provides a conceptual basis for exploring its possible role in maintaining Twak and in the pathogenesis of Yuva Pitika, particularly during adolescence when Shukra attains physiological maturity.



4. Shukra and Twak: A Conceptual Basis

The classical Ayurvedic texts do not explicitly describe Twak (skin) as the Aashraya of Shukra Dhatu. Nevertheless, several indirect references indicate a close physiological association between Shukra and the health of the skin. Ayurveda considers Shukra as the most refined essence of all Dhatus, responsible not only for reproduction but also for vitality, nourishment, tissue regeneration, and preservation of youthfulness. These systemic attributes suggest that Shukra exerts a broader influence on the body, including the maintenance of healthy skin.²²

Among the Sapta Sara, individuals possessing Shukra Sara exhibit distinctive physical characteristics such as Snigdha (unctuous), Mridu (soft), Prasanna (clear), Sukumara (delicate), and Kanti Yukta Twak (radiant complexion). They also possess lustrous eyes, attractive appearance, well-developed body tissues, enthusiasm, courage, and excellent reproductive capacity.²³ These features indicate that the quality of Shukra is reflected externally through the complexion, texture, and vitality of the skin. Although these descriptions do not establish a direct Aashraya–Aashrayi relationship, they strongly support the physiological influence of Shukra on Twak.

Acharya Charaka further explains that Shukra is Sarvasharira Vyapi (present throughout the body in a subtle form).²⁴ Since Twak is nourished through the sequential process of Dhatu Poshana, the excellence of Shukra reflects the proper nourishment and integrity of all preceding Dhatus. Therefore, deterioration of Shukra may indirectly influence tissue nutrition, regenerative capacity, and cutaneous health. This concept provides a rational explanation for the classical observation that individuals with superior Shukra Sara possess healthy, radiant, and youthful skin.

The relationship between Shukra and Twak becomes particularly relevant during Yauvana (adolescence). Ayurveda recognizes this stage of life as the period during which Shukra Dhatu attains complete physiological maturity.²⁵ Simultaneously, the skin undergoes significant physiological changes, including increased oiliness, enhanced sweat gland activity, and greater susceptibility to disorders such as Yuvan Pitika. The concurrence of these events suggests that physiological changes occurring in Shukra during adolescence may influence the functional status of the skin.

Modern biomedical science provides an interesting parallel to this Ayurvedic concept. During puberty, increased secretion of androgenic hormones stimulates sebaceous gland activity, promotes sebum production, influences keratinocyte proliferation, and contributes to follicular hyperkeratinization, ultimately leading to the development of Acne vulgaris.²⁶ Although Shukra Dhatu should not be equated directly with reproductive hormones, both concepts are closely associated with adolescence, reproductive maturity, and maintenance of physiological vitality. Therefore, androgen-mediated changes in the skin may be considered a modern physiological correlate that helps explain the broader systemic functions attributed to Shukra in Ayurveda.

From the perspective of Aashraya–Aashrayi Bhava, the close association between Shukra and Twak can be interpreted as a functional and conceptual relationship rather than an explicitly described classical pair. Healthy Shukra contributes to tissue nourishment, regeneration, complexion, and youthful appearance, while disturbances in Shukra during adolescence may influence the susceptibility of the skin to pathological changes. This interpretation does not contradict classical Ayurvedic literature but extends its application by integrating fundamental Siddhantas with contemporary knowledge of skin physiology.

Thus, Shukra should be viewed as an important systemic Dhatu whose physiological excellence is reflected in the quality of Twak. Understanding this conceptual relationship provides a stronger theoretical basis for exploring the role of Shukrashodhana therapies in Yuvan Pitika and supports future clinical studies aimed at validating this hypothesis through evidence-based Ayurvedic research.

5. Yuvan Pitika in Ayurveda: Definition, Synonyms and Nidana

Yuvan Pitika is one of the Kshudra Rogas described in the Ayurvedic classics. The term Yuvan denotes adolescence or youth, while Pitika refers to small elevated eruptions over the skin. Thus, Yuvan Pitika literally signifies papular eruptions appearing during adolescence. Owing to its characteristic age of onset, morphology, distribution, and clinical course, Yuvan Pitika is widely correlated with Acne vulgaris in contemporary dermatology.²⁷



Acharya Sushruta has described Yuvan Pitika as:

शाल्मलीकण्टकसदृशीः पिटिका मुखमाश्रिताः।

मेदोगर्भाः कफवातप्रकोपाद् यौवने विशेषतः॥²⁸

(Sushruta Samhita, Nidana Sthana/Kshudra Roga)

This description indicates that the lesions resemble the thorns of the Shalmali (Bombax ceiba) tree, occur predominantly on the face, contain Meda within them, and develop during adolescence due to the vitiation of Kapha and Vata. The classical description closely resembles the papules, pustules, and nodules observed in Acne vulgaris.

Although Charaka Samhita does not describe Yuvan Pitika as an independent disease entity, its pathogenesis can be understood through the concepts of Kapha Dushti, Rakta Dushti, Medovaha Srotodushti, and Twak Vikara described in various sections of the text.²⁹ Likewise, Ashtanga Hridaya includes Yuvan Pitika among the Kshudra Rogas, supporting the view that it is primarily a disorder involving the skin with predominant participation of Kapha, Vata, Rakta, and Meda.³⁰

Nidana (Etiological Factors)

Ayurveda considers Nidana as the primary factor responsible for the initiation of disease. Although no separate chapter exclusively describing the Nidana of Yuvan Pitika is available in the Brihatrayi, the causative factors can be understood from the general etiological factors responsible for Kapha, Rakta, and Meda vitiation.

Aharaja Nidana

Dietary indiscretions play a major role in the development of Yuvan Pitika. Excessive consumption of Guru (heavy), Snigdha (unctuous), Madhura (sweet), Abhishyandi (channel-blocking), Navanna (newly harvested grains), Dadhi (curd), excessive milk preparations, fried foods, bakery products, refined sugars, and oily foods aggravates Kapha and Meda, leading to excessive unctuousness, impaired tissue metabolism, and obstruction of microchannels (*Srotorodha*).³¹

Similarly, frequent intake of Amla (sour), Lavana (salty), Katu (pungent), Ushna (hot), Vidahi Ahara (irritant foods), fermented foods, preserved foods, incompatible food combinations (*Viruddha Ahara*), and irregular dietary habits contributes to vitiation of Rakta and Pitta, thereby promoting inflammatory changes within the skin.³²

Viharaja Nidana

Improper lifestyle practices also contribute significantly to the pathogenesis of Yuvan Pitika. Divaswapna (day sleep), Ratrijagarana (night awakening), sedentary lifestyle, lack of physical exercise, suppression of natural urges, excessive exposure to heat, poor facial hygiene, and mental overexertion disturb the equilibrium of Doshas.³³ Divaswapna predominantly aggravates Kapha and Meda, whereas Ratrijagarana increases Vata, thereby facilitating follicular obstruction and inflammatory lesion formation.

Manasika Nidana

Ayurveda recognizes that psychological factors influence both physical and physiological health. Excessive Chinta (worry), Krodha (anger), Shoka (grief), Bhaya (fear), and chronic mental stress impair normal physiological functioning through Dosha imbalance and Agni disturbance.³⁴ Contemporary studies have similarly demonstrated that psychological stress aggravates acne by increasing neuroendocrine activity, inflammatory mediators, and sebaceous gland secretion, thereby worsening the severity of lesions.³⁵

Thus, Yuvan Pitika should be understood as a multifactorial disorder resulting from the interaction of improper diet, unhealthy lifestyle, psychological stress, Dosha vitiation, and tissue susceptibility. These etiological factors initiate the pathological process involving Kapha, Vata, Rakta, Meda, and Twak, ultimately leading to the characteristic clinical manifestations of the disease.

6. Samprapti (Pathogenesis), Dosha–Dushya Involvement, Srotasa, Lakshana and Age Predominance

According to Ayurveda, Samprapti refers to the sequential development of a disease resulting from the interaction of Nidana, Dosha, Dushya, Agni, Srotasa, and Adhithana. Although the classical texts do not describe a separate



Samprapti for Yuvan Pitika, its pathogenesis can be understood on the basis of the vitiation of Kapha, Vata, Rakta, and Meda, affecting Twak and associated Srotasa.³⁶ Continuous indulgence in Kapha- and Meda-promoting diet and lifestyle, together with psychological stress and irregular habits, impairs Jatharagni and Dhatvagni, leading to the formation of Ama. This Ama combines with vitiated Doshas and obstructs the microchannels (Srotorodha), resulting in defective nourishment of the skin and the development of characteristic eruptions.³⁷

Dosha Involvement

Among the three Doshas, Kapha plays the predominant role in the initiation of Yuvan Pitika. The inherent qualities of Kapha, such as Snigdha (unctuous), Guru (heavy), Manda (slow), and Picchila (slimy), correspond to excessive oiliness of the skin, increased sebum production, and blockage of hair follicles.³⁸

Vata Dosha contributes by producing obstruction, pain, roughness, and the progression of lesions. It also facilitates the spread of pathological changes within the follicles and is involved in post-inflammatory scarring. Rakta, owing to its association with Pitta, is responsible for inflammatory manifestations such as Raga (erythema), Daha (burning sensation), and Shotha (swelling). Therefore, Yuvan Pitika is best understood as a Tridoshaja disorder with predominant Kapha involvement, accompanied by Rakta Dushti and secondary Vata participation.³⁹

Dushya Involvement

The principal Dushyas involved in Yuvan Pitika are Twak, Rakta, Meda, and Lasika. Twak serves as the primary site of lesion manifestation, while Rakta is responsible for inflammatory changes and discoloration. Meda, because of its Sneha-dominant properties, contributes to excessive sebaceous secretion and follicular blockage. Lasika participates in local exudation, oedema, and tissue swelling observed in inflamed lesions.⁴⁰ The simultaneous vitiation of these Dushyas results in the formation of papules, pustules, nodules, and residual scars.

Srotasa Involvement

The disease primarily affects the Rasavaha, Raktavaha, Medovaha, and Swedavaha Srotasa. Vitiated Kapha and Meda produce Srotorodha, leading to defective circulation of nutrients and accumulation of metabolic waste within the skin. Impaired Swedavaha Srotasa further contributes to obstruction of pilosebaceous channels, whereas involvement of Raktavaha Srotasa results in erythema and inflammatory changes.⁴¹ Thus, the pathological process represents a combined disturbance of Dosha, Dhatu, and Srotasa, ultimately manifesting in Twak.

Clinical Features (Lakshana)

Acharya Sushruta has described the characteristic features of Yuvan Pitika as Shalmali Kantaka Sadrusha Pitika, predominantly occurring on the Mukha (face) during Yauvana.⁴² Clinically, patients present with multiple papules, pustules, nodules, erythematous lesions, tenderness, oily skin, and, in chronic cases, post-inflammatory pigmentation and scarring. The lesions may also involve the chest, shoulders, and upper back, corresponding closely to the distribution of Acne vulgaris described in modern dermatology.⁴³

Age Predominance

A distinctive feature of Yuvan Pitika is its occurrence during Yauvana (adolescence), the period of rapid physical growth and complete maturation of Shukra Dhatu. Ayurveda considers this stage to be characterized by maximum Dhatu Bala, increased metabolic activity, and physiological excellence.⁴⁴ Simultaneously, modern endocrinology recognizes adolescence as the period of increased androgen secretion, enhanced sebaceous gland activity, follicular hyperkeratinization, and greater susceptibility to Acne vulgaris.⁴⁵

The temporal association between the maturation of Shukra Dhatu and the onset of Yuvan Pitika provides a conceptual basis for exploring the disease through the principle of Aashraya–Aashrayi Bhava. Although Twak is not explicitly described as the Aashraya of Shukra in the classical texts, the influence of Shukra on tissue nourishment, complexion, vitality, and youthfulness suggests an indirect physiological relationship. Therefore, Yuvan Pitika may be viewed not merely as a localized skin disorder but as a manifestation of systemic Dosha–Dhatu imbalance occurring during a physiologically dynamic stage of life.



7. Discussion

Aashraya–Aashrayi Bhava is one of the fundamental physiological principles of Ayurveda that explains the interdependence between Dosha and Dhatu. This principle serves as a conceptual framework for understanding both physiological equilibrium and pathological alterations within the body. Acharya Vagbhata has explicitly described the classical relationships of Vata–Asthi, Pitta–Rakta, and Kapha–Rasa/Meda, emphasizing that structural tissues and functional entities are inseparable in maintaining normal bodily functions.⁴⁶ The present review extends this principle to explore the probable relationship between Shukra Dhatu and Twak, particularly in the context of Yuva Pitika.

Classical Ayurvedic literature identifies Shukra Dhatu as the final and most refined product of Dhatu metabolism. Although primarily associated with reproduction, Shukra is also described as the source of Bala (strength), Harsha (enthusiasm), Dhairya (mental stability), and the maintenance of vitality.⁴⁷ Charaka further explains that Shukra is Sarvasharira Vyapi, existing in a subtle form throughout the body. This all-pervasive nature suggests that Shukra contributes to the nourishment and maintenance of multiple tissues rather than functioning exclusively within the reproductive system. Consequently, any disturbance in Shukra may influence tissue integrity and physiological functions beyond reproduction.

The concept of Shukra Sara provides additional support for this interpretation. Individuals possessing excellent Shukra Sara are described as having Snigdha, Mridu, Prasanna, and Kanti Yukta Twak, indicating that the quality of Shukra is reflected in the complexion, texture, and health of the skin.⁴⁸ Although the classical texts do not explicitly identify Twak as the Aashraya of Shukra, these descriptions indicate a close physiological association between the two. Therefore, Shukra may be considered an important systemic factor influencing cutaneous nourishment and tissue regeneration.

Yuva Pitika develops predominantly during Yauvana, the stage of life when Shukra attains complete physiological maturity. Simultaneously, classical texts describe increased activity of Kapha, Rakta, and Meda, all of which participate in the pathogenesis of Yuva Pitika.⁴⁹ The concurrence of Shukra maturation with the onset of Yuva Pitika suggests that alterations in Shukra may indirectly influence the susceptibility of Twak to Dosha vitiation. This observation provides a logical basis for examining Yuva Pitika through the principle of Aashraya–Aashrayi Bhava.

From an Ayurvedic perspective, the Samprapti of Yuva Pitika involves Kapha, Vata, Rakta, Meda, and Twak, with Srotorodha and impaired Dhatu nourishment playing significant roles. Since Shukra represents the culmination of Dhatu Poshana, its proper formation reflects the integrity of the entire Dhatu system. Disturbance in Dhatu metabolism may therefore influence the quality of Shukra as well as the nourishment of Twak, predisposing susceptible individuals to disease. This interpretation remains consistent with the principles of Dhatu Poshana, Samanya–Vishesha Siddhanta, and Dosha–Dushya Sammurchhana described in the Brihatrayi.⁵⁰

The therapeutic implications of this concept are noteworthy. If Shukra contributes to maintaining tissue vitality and skin health, therapies directed towards Shukra Shodhana and Shukra Poshana, along with Kapha–Rakta Shamana and local Twak Prasadana measures, may provide a more comprehensive approach to the management of Yuva Pitika. Such an approach addresses not only the visible manifestations of the disease but also the underlying Dosha–Dhatu imbalance described in Ayurveda.

Thus, the available classical evidence suggests that, although a direct Aashraya–Aashrayi relationship between Shukra and Twak is not explicitly mentioned in the Ayurvedic texts, their physiological association can be reasonably interpreted through the principles of Dhatu Poshana, Shukra Sara, Sarvasharira Vyapakatva, and Yauvana Avastha. This conceptual understanding provides a strong Ayurvedic basis for future clinical studies evaluating the role of Shukra Shodhana Mahakashaya in the management of Yuva Pitika.

II. CONCLUSION

Aashraya–Aashrayi Bhava is one of the fundamental physiological principles of Ayurveda that explains the functional interdependence between Dosha and Dhatu. While the classical texts explicitly describe the relationships of Vata–Asthi, Pitta–Rakta, and Kapha with the remaining Dhatus, the broader physiological significance of Shukra Dhatu



extends beyond its reproductive role. As the final and most refined Dhātu, Shukra represents tissue excellence, vitality, nourishment, regeneration, and the preservation of youthfulness, indicating its systemic influence on the body.

The present review highlights that although a direct Aashraya–Aashrayi relationship between Shukra and Twak is not explicitly mentioned in the Ayurvedic classics, several classical concepts collectively suggest a close physiological association. The all-pervasive nature of Shukra, the characteristics of Shukra Sara individuals, and the attainment of Shukra maturity during Yauvana provide a logical basis for understanding its probable influence on skin health. Since Yuva Pitika predominantly manifests during adolescence, when Shukra undergoes physiological maturation, this temporal association offers a meaningful conceptual perspective for exploring its role in disease pathogenesis.

The Ayurvedic understanding of Yuva Pitika as a disorder involving Kapha, Vata, Rakta, Meda, and Twak further supports the importance of evaluating systemic factors rather than considering the disease as merely a localized cutaneous condition. Interpretation of Yuva Pitika through the principle of Aashraya–Aashrayi Bhava broadens the understanding of its pathogenesis and emphasizes the significance of maintaining Dhātu equilibrium in preserving skin health.

The concepts discussed in this review provide a theoretical foundation for considering Shukra Dhātu as an important factor in the comprehensive understanding of Yuva Pitika. This perspective also supports the rationale for therapeutic approaches that aim to restore systemic Dhātu balance along with local management of the disease. Such an approach is consistent with the holistic principles of Ayurveda, where treatment is directed not only towards the visible manifestations of disease but also towards correcting the underlying physiological imbalance.

Further well-designed clinical, pharmacological, and interdisciplinary studies are required to validate the proposed conceptual relationship between Shukra Dhātu, Twak, and Yuva Pitika. Scientific exploration of these classical principles may strengthen the evidence base of Ayurveda, enhance the understanding of Samhita Siddhanta, and contribute to the development of more rational and holistic therapeutic strategies for the management of Yuva Pitika.

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