

## Concept of “Stree Shukra” in Ayurvedic Classics-Views and Reviews

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## Abstract

There are many concepts in Ayurvedic science which are not yet fully understood & *stree shukra* is one of these concepts. There is very little description of *stree shukra* in classics. As there are seven *dhatu*s in female *sharir* the exact role and physiology of *stree shukra* is essential to understand. An attempt is made to interpret the concept of *stree shukra* & understand the same.

## Keywords

*stree shukra, ayurveda, dhatu*

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## INTRODUCTION

While studying & understanding different Ayurvedic concepts, there are various terminologies which are not still fully explored or not clearly understood. The concept of “*STREE SHUKRA*” is one among these. Therefore there is a need to explore this concept. There is very less description regarding *stree shukra* as compared to “*Purish Shukra*”<sup>[1]</sup> It is said that there are seven *dhatu*s (constituents) of human body.<sup>[2]</sup> Females contain *shukra* as *majja dhatu* & *shukra* is formed from *poshak aansha* of *majja dhatu*<sup>[3]</sup>.

### Stree Shukra and Aartya

*Sharir* means something which is made up of *Dosh, Dhatu and Mala*<sup>[4]</sup> and the function of *shukra* is *garbhoutpadan*<sup>[5]</sup>, which is referenced as *Aartva* having *garbhoutpadan* function<sup>[6]</sup>. *Garbha* is outcome of union of *shukra* & *Aartva*<sup>[7]</sup>. That means without *shukra* or without *aartva*, there is no *garbha*

formation. In classics, *stree shukra* is called fluid that secretes from female genitalia at the time of orgasm & it is not capable of producing fetus<sup>[8]</sup>. *Garbhoutpadan* is the main function of *shukra dhatu* & it is said that *stree shukra* is not capable of *garbhoutpadan* but *aartva* plays important role in producing *garbha*<sup>[9]</sup>. This has raised one query whether *aartva* is *stree shukra* or not?

*Raja* or *aartva* is said to be *upadhatu* of *Rasa*<sup>[10]</sup>. But *shukra* is essence of all the *dhatu*s<sup>[11]</sup>. This *raja* or *aartva* is *bahirgami* & flows 3-4 days from female genital tract every month.<sup>[12]</sup> After this passage of *ashuddha aartva* or *raja*, *stree* is said to become *shuddha*. That means it is clear that this secretion or *aartva* are waste products or not useful to body. But for production of *garbha*, *aartva* is utmost important. If *aartva* is waste product then how it take part in fertilization process? That means “*garbhoutpadakar aartva*” is entirely

different entity from *bahiniragamanshil drushya aartva*. If it is considered that, there are two different elements in the female body i.e. – *stree shukra & aartva*, then there are eight *dhatu*s in female body which is against basic *siddhanta*.

For fertilization, there must be union of *shukra & shonita (aartva)* in *garbhaashya*.<sup>[13]</sup> *Purush shukra* have to make long journey from male body up to *garbhaashya* to meet *aartva*, so it has *bahinirgamanshil swabhava*<sup>[14]</sup>. But *stree shukra* as it resides at *garbhaashya* it does not have *bahinirgamanshil swabhava*. There are more description of *drushya bahinirgamanshil aartva* (visible *aartva*) as compare with *adrushya aartva*.<sup>[15]</sup> Also, instead of using term *stree shukra*, there is term known as *aartva* term which then creates more confusion<sup>[16]</sup>.

*Stree Shukra* does not have *chavyan karma* as that of *purush shukra* but it has *sarvadheik karma* such as *preeti, bala etc.*<sup>[17]</sup> According to *Shushurata*, when two females involves in indulgence, then *Anasthigarbha* is formed<sup>[18]</sup>. This *Anasthigarbha* means, *asthirahit* or undeveloped *asthiyukta garbha*. *Asthi* or *kathin bhava* is produced in *garbha* because of *Patrik bhava*.<sup>[19]</sup> In this condition there is no involvement of *Purush bhava*, and hence

*anasthi garbha* is formed. The condition described above is very difficult to interpret. It is said that when there is *shukra* dominance male child is born & when there is *aartva* dominance female child is born<sup>[20]</sup>. This *aartva* dominance is nothing but the *stree shukra* dominance. In modern science it is clear that when there is union of XY chromosome then male child will born & for female XX chromosome is essential. In a similar manner when *stree shukra* dominates there is XX combination giving birth to female child. Further, extensive research is required regarding this theory.

### Theories of Ayurveda

In Ayurvedic classics, whenever there is description of *shukra*, it is related with *Purush shukra*<sup>[21]</sup> but to understand concept of *stree shukra* we have to consider few examples:

1) In *Rajayakshma*, there is description of *Prtilom Rajayakshma*<sup>[22]</sup>. In *Prtilom Rajayakshma*, because of excessive involvement in indulgence, there is depletion of *shukra dhatu* which furthermore causes *kshya* of other *dhatu*s<sup>[23]</sup>. But question arises *rajayakshma* is not exclusively male dominated disorder. Can such *prtilom samprapti* occur in female? There may be depletion of *stree shukra* which causes *Prtilom Rajayakshma* in females, as seen in our society where

prostitutes and other sex workers are prone to T.B., H.I.V. like infection and having reduced immune response.

2) When a vasectomy is done, male is unable to copulate. That means apart from many functions of *shukra*, only *garbhoutpadan karma* is hampered. But *purush shukra* is performing its other different functions in those conditions also. Similarly, when tubectomy is done, *garbhoutpadan karma* of woman is also vanished. Even though that female shows other *shukra aastitva rupak lakshanas* such as libido, menstrual cycle etc<sup>[24]</sup>. These symptoms are because of *aadrushya aartva* i.e. *stree shukra*.

3) In classics there are symptoms of *shuka vruddhi* in male such as excessive libido, *shukrashmri* etc<sup>[25]</sup>. The term *shukrashmri* is not yet clear. But excessive libido like symptoms can be seen in female patients. Therefore, there may be *stree shukra dhatu vruddhi* in female.

4) While describing *Shukrasaar* personalities, one of the characters is “*Stree priyoubhabhoga*”.<sup>[26]</sup> But this character is for the ideal male *shukrasaar* personalities. What about female *shukrasaar* personalities? There is no such description regarding female *shukrasaar* personalities in the Ayurvedic classics.

The concept i.e. *stree shukra* which is a visible fluid secretion occurring from female

genital tract at the time of orgasm is not fully acceptable. *Stree shukra* is a broad concept having different functions; out of which causing secretion from genital tract is the one. *Stree shukra* also ignites *kam bhavana* in female. According to some scholars, *Stree shukra* is secretion from Bartholian glands and cervical glands at the time of orgasm.

*Shukradhatu* is present all over the body by virtue of *shukradhara kala*.<sup>[27]</sup> This *shukradhara kala* is present in females also. *Stree shukra* resides in female body with help of *shukradhara kala*. *Vrushan* is said to be *strotomul* of *shukra dhatu*.<sup>[28]</sup> Female does not have *vrushan*. But there is *dimbgranthi* in female. In *Ayurved*, *vrushan* is called “*Fala*”, so *shukra* becomes “*Beeja*”. Similarly, *dimbgranthi* is called “*aanthargat fala*”<sup>[29]</sup> So, *stree shukra* becomes *stree “beeja*”. According to other school of thought, internal secretion of ovary & pituitary glands can be taken as *stree shukra*.<sup>[30]</sup>

According to *Vagbhata*, when (*purush*) *shukra* is vitiated by *tridosha*, then it becomes *Abeeja*.<sup>[31]</sup> This *abeeja* concept is very important because there are many patients having normal seminal parameters except no sperma i.e. azoospermia. In female also when *aartva (stree shukra)* is vitiated by *tridosha* it also becomes

*abeeja*.<sup>[32]</sup> Such female with *abeeja stree shukra* is also unable to produce *garbha*. This means that *garbha* is not only union of (*purush*) *shukra* & *stree shukra (aartva)* but union of *beejabhag* of both *shukra* & *aartva*. This means *stree shukra (beeja)* is entirely different from *aartva (raja)*.

In *Charak*, there is term *manushya beeja* which is applicable to both *Purush beeja* & *stree beeja*<sup>[33]</sup>. Whenever there is vitiation of specific part of this *beejabhag* of *purush* & *stree shukra*, similar pathological conditions are seen in *garbha* & new born baby<sup>[34]</sup>. This theory clearly indicates towards genetical & congenital disorders. So, *stree shukra* is also responsible for different congenital disorders. So, while treating different congenital disorders, emphasis on *stree shukra* should be given. Therefore concept of *stree shukra* is important in *chikitsa* point of view.

### Secondary Sex Character

For development of secondary sex characters (*streekar* & *purushkar bhav*) *prakrut shukra* is responsible. Female having irregularities in development of secondary sexual characters such as – precocious puberty, late puberty, hirsutism etc. there is *stree shukra vikruti*. *Shukra* is present in human body since childhood but at childhood it is in *avyakta* form<sup>[35]</sup>. In *yuvan kal* this *shukra* produces secondary

sex characters<sup>[36]</sup>. In classics, *shukravrrudhi karak*, *shukrashodhak*, *shukal*, *shukastrutikarak* drugs were described<sup>[37]</sup>. These drugs produce a definite action on *purush shukra*. Whether these drugs or other drugs have action on *stree shukra* particularly or not?

In *Charak*, there is a chapter *vajeekarn*<sup>[38]</sup> which is entirely dedicated to males or *purush shukra*. It is said that desired lovable *stree* is best *vrushya*, *vajeekarana*<sup>[39]</sup>. This is because, male dominated aspect of our ancient Indian society. But still question remains what about best *vajeekaran* drugs for females? And we doesn't find any description regarding this in the Ayurvedic classics.

## CONCLUSION

- 1) *Stree shukra* is still unexplored somewhat neglected subject.
- 2) *Stree shukra* is in *adrushya* form and it is entirely different from *drushya stree aartva*.
- 3) *Stree shukra* does not have *chavyan karma* but it has *sarvadehik shukra karma*.
- 4) According to some scholars *stree shukra* is a secretion from Bartholian & Cervical glands at the time of orgasm.

5) According to other school of thoughts, *stree shukra* is the internal secretion from ovary & pituitary glands.

6) *Stree shukra* dominance at the time of fertilization causes XX pattern giving birth to female child.

7) Any *vikruti* in *Beejabhag* of *stree shukra* produces defects in fetus also.

8) This *stree shukra* containing *prakrut beejabhag* is essential for production of normal & healthy child.

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