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 dhatus 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

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”[1] It is said that there are seven dhatus (constituents) of human body.[2] Females contain shukra as majja dhatu & shukra is formed from poshak aansha of majja dhatu[3].

Stree Shukra and Aartya

Sharir means something which is made up of Dosh, Dhatu and Mala[4] and the function of shukra is garbhoutpadan[5], which is referenced as Aartva having garbhoutpadan function[6]. Garbha is outcome of union of shukra & Aartva[7]. That means without shukra or without aartva, there is no garbha formation. In classics, stree shukra is called fluid that secrets from female genitalia at the time of orgasm & it is not capable of producing fetus[8]. 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[9]. This has raised one query whether aartva is stree shukra or not?

Raja or aartva is said to be upadhatu of Rasa [10]. But shukra is essence of all the dhatus[11]. This raja or aartva is bahirgami & flows 3-4 days from female genital tract every month. [12] 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 bahinirgamanshil 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 *dhatus* in female body which is against basic *siddhanta*.

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

**Stree Shukra** does not have chavyan *karma* as that of *purush shukra* but it has sarvadheik *karma* such as preeti, bala etc.[17] According to *Shushurata*, when two females involves in indulgence, then *Anasthigarbha* is formed[18]. This *Anasthigarbha* means, asthirahit or undeveloped asthiyukta *garbha*. Asthi or kathin *bhava* is produced in *garbha* because of *Patrik bhava.*[19] 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[20]. 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*[21] but to understand concept of *stree shukra* we have to consider few examples:

1) In *Rajayakshma*, there is description of Prtilom Rajayakshma[22]. In Prtilom Rajayakshma, because of excessive involvement in indulgence, there is depletion of *shukra dhatu* which furthermore causes kshya of other dhatus [23]. 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.[24]. 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.[25]. 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 priyousphabhoga”. [26] 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.[27] 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.[28] 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”[29] So, stree shukra becomes stree “beeja”. According to other school of thought, internal secretion of ovary & pituitary glands can be taken as stree shukra.[30]

According to Vaghhbata, when (purush) shukra is vitiated by tridosha, then it becomes Abeeja[31].This abbeja 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
Such female with **abbeja 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**. Whenever there is vitiation of specific part of this **beejabhag** of **purush & stree shukra**, similar pathological conditions are seen in **garbha & new born baby**. This theory clearly indicates towards genital & 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 **avykta** form. In **youvan kal** this **shukra** produces secondary sex characters. In classics, **shukravrrudhi karak, shukrashodhak, shukal, shukastrutikarak** drugs were described. 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 **vajeekar** which is entirely dedicated to males or **purush shukra**. It is said that desired lovable **stree** is best **vrushya, vajieekarana**. This is because, male dominated aspect of our ancient Indian society. But still question remains what about best **vajieekaran** 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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[2] Ibid. Ashtāṅghārdaya; Sutrasthana 1/13


[4] Ibid. Ashtāṅghārdaya; Sutrasthana 11/1

[5] Ibid. ,”Caraka Sarṅhita”, Chikitsasthana, 15/16

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