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 gentalia 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 gential 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
“garbhourpadakar 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 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 bahinirgamsahil swabhava\[^{[14]}\]. But stree shukra as it resides at garbhaashya it does not have bahinirgamsahil swabhava. There are more description of drushya bahinirgamsahil 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 priyoushabhoga_”.\(^{[26]}\) 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 female 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 Vagbhata, 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 abeeja.\textsuperscript{32} 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\textsuperscript{33}. Whenever there is vitiation of specific part of this beejabhag of purush & stree shukra, similar pathological conditions are seen in garbha & new born baby\textsuperscript{34}. This theory clearly indicates towards gentical & 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\textsuperscript{35}. In youvan kal this shukra produces secondary sex characters\textsuperscript{36}. In classics, shukravrrudhi karak, shukrashodhak, shukal, shukastrutikarak drugs were described \textsuperscript{37}. 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\textsuperscript{38} which is entirely dedicated to males or purush shukra. It is said that desired lovable stree is best vrushya, vajieekarana\textsuperscript{39}. 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 sneglected 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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