

PRASRAMSINI YONIVYAPADA: A CRITICAL REVIEW

[Swati Kimothi](#)¹, [Pravesh Tomar](#)², [Kapil Yadav](#)³

¹Assistant Professor Department of Prasuti tantra & Stree Roga, MLR Ayurvedic College & Hospital, Charkhi-Dadri Haryana, India

²Professor, Department of Prasuti Tantra & Stree Roga, Rishikul Ayurvedic College & hospital Haridwar, Uttarakhand, India

³Assistant Professor Department of Kriya Sharira, FIMS SGT university, Gurugram, Haryana, India

Corresponding Author: dr.swati.kimothi@gmail.com

<https://doi.org/10.46607/iamj1409032021>

(Published online: March 2021)

Open Access

© International Ayurvedic Medical Journal, India 2021

Article Received: 10/02/2021 - **Peer Reviewed:** 14/02/2021 - **Accepted for Publication:** 17/02/2021

**ABSTRACT**

Prasramsini is one of the 20 *Yonivyapada* mentioned in Ayurveda classics. It was first explained as a *Yonivyapada* by *Acharya Sushruta* in *Sushruta Samhita Uttartantra* 38th chapter “*Yonivyapada Pratishedha Adhyaya*”. It is a condition in which there is displacement of *Yoni* from its place, excessive vaginal discharges, and difficult labor due to abnormality of passage along with features of *Pitta* vitiation. On the basis of its description, it can be correlated with 1st and 2nd degree utero-vaginal prolapse. Historical aspect, *Nidana*, *Purvaroop*, *Roopa*, *Saapeksha Nidana* (with *Mahayoni*, *Andini*, *Anatarmukhi*, *Vatiki yonivyapada*) and *Chikitsa* (*Shamana & Shodhana*) of *Prasramsini Yonivyapada* is explained in detail in this article along with its possible contemporary correlation.

Keywords: *Prasramsini*; *Yonivyapada*; *Yoni Bhransa*, *Mahayoni*; *Andini*; Utero-Vaginal Prolapse

INTRODUCTION

Prasramsini Yonivyapada is one of the 20 *Yonivyapada* and placed under *Pittaja Yonivyapada* but as no *Yonivyapada* can occur without the in-

volvement of *Vata* so it can be considered as *Vata Pradhana Pittaja Yonivyapada*.

According to *Acharya Sushruta Prasamsini Yonivyapada* is one in which there is displacement of *Yoni* from its place with excessive vaginal discharges because of any irritative conditions due to which labor is also difficult¹.

Etymology

Prasamsini is derived from word “*Sransi*” literal meaning of which is to fall down from its place. Meaning of *Sransi* given in different dictionaries is as follows² -

<i>Shabdakalpadruma</i>	<i>Vachaspatya</i>	<i>Shabdasagara</i>
1- <i>Adhah Patansheelee</i>	1- <i>Adhah Patansheelee</i>	1. Falling or hanging down
		2. Pendulous, depending
		3. Being loosened

Historical Aspect

Following is the short description of past literature on *Prasamsini Yonivyapada* to explain its historical aspect.

Ayurveda classics like *Charaka Samhita*, *Ashtanga Sangraha*, *Ashtanga Hridaya* have not mentioned *Prasamsini* as separate disease entity but as a symptom like *Yonishula*, *Yonikarkashta*, *Yonistabhdhata* etc. which can be found either as a separate symptom or as a symptom or sign under other *Yonivyapada*.

They have used the term *Sransta*³/*Prasrasta*⁴/*Duhashthita Yoni/Nisrata Yoni/Vivrita Yoni/ Sthanapvrta Yoni*⁵ etc., for the same condition. *Acharya Charaka* and *Vagbhatta* have given treatment for *Prasransta/Sransta* or *Sransa*, condition of *Yoni* randomly in chapters where they have explained other *Yonivyapada*. *Acharya Vagbhatta* has given *Sransta* also as a sign of *Mahayoni* but not as a separate disease entity.⁶

First of all, it was explained as a *Yonivyapada* by *Acharya Sushruta* in *Sushruta Samhita Uttartantra* 38th chapter “*Yonivyapada Pratishedha Adhyaya*.” It was placed under *Pittaja Yonivyapada* by *Acharya Sushruta*.⁷ Later on *Madhava Nidana*⁸, *Bhavaprakasha*⁹ and *Yogaratanakara*¹⁰ have followed *Sushruta* and described *Prasamsini Yonivyapada* as separate disease and placed it under *Pittaja Yonivyapada*.

Synonyms

Sanskrit – *Sransta*, *Prasransta*, *Duhashthita Yoni*, *Nisrata Yoni*, *Vivrita Yoni*, *Sthanapvrta Yoni*

Hindi – *Yoni Bhransa*

English –Utero-Vaginal Prolapse

According to *Madhukosha* commentary it is a condition in which after compression or massage the *Yoni* is prolapsed. On the basis of its description it can be correlated with 1st and 2nd degree utero-vaginal prolapse.

Nidana

Hetu or *Nidana* are the causative factors which are responsible for vitiation of *Doshas* further on leading to the disease-causing pathologies. Though there are no detailed etiological factors explained by *Acharyas* specifically for *Prasamsini Yonivyapada*, there is a common detailed description of *Nidana* of all *Yonivyapada* including *Prasamsini Yonivyapada*. So we can divide *Nidana* or causative factors of *Prasamsini Yonivyapada* as follows –

Samanya Nidana

- These are common for all *Yonivyapada*

1. **Mithya Achara** (Abnormal diet and habits) which includes

Mithya Ahara like - Inadequate diet, unhygienic food etc.

Mithya Vihara like

- Coitus in abnormal position

- Use of *Apadravya* or abnormal substances for sexual pleasures

- Excessive exercises

Mithya Vihara followed by women at the time of *Prasava* (for example bearing down efforts without presence of contraction)

Improper diet may result in weakness in body and a weak body is more liable to any disease including deficiency and infectious disorders. Improper diet results in deficiency of various essential nutrients in body like minerals and vitamins which are essential for collagen tissue repair and for maintaining natural tone of ligaments and muscles supporting genital organs at

place. Thus, their deficiency is an important factor for Utero-vaginal Prolapse. *Mithya Vihara* as mentioned above may cause direct injury to the genital organs further resulting in weakness of genital organs and their supporting structures.

2. *Pradusta Artava*

This may include prolapse due to Estrogen deficient state of body as in post-menopausal women.

With advancement of age, when menopause sets in, estradiol level comes down to basal 20pg/ml. As estradiol is main hormone for maintaining the elasticity and tone of ligaments and muscles of genital organs, deficiency of estrogen results in atrophic changes to these organs. This post - menopausal atrophy and poor collagen tissue repair with age act as an aggravating factor for prolapse. Decrease vascularity of genital organs, atrophic epithelial changes in lining of genital organs make the organs prone to repeated vaginal infections and UTI which further worsen the condition.

4. *Beeja Dosha* (Congenital abnormality)

Whenever a woman does *Mithya Ahara Vihara*, *Vatadi Dosha* in her body gets vitiated. These vitiated *Dosha* move on to *Rakta* and *Garbhashaya* as a result, when this woman conceives, the *Matraja Pitraja Bhava* of developing fetus get *Dushita* leading to *Vikriti* in *Beeja* and *Beeja Bhaga Avayava* which may lead to defective formation of particular organ (*Garbhashaya*) and its supporting system along with nerve supply.

Any abnormality of development may cause congenital weakness or absence of ligaments and muscles supporting genital organs. Defective nerve innervation is also a major cause of congenitally weakened support of genital system.

4. *Daiva* (Due to curses from God)

This may include Utero-vaginal Prolapse of unknown etiology.

Vishesha Nidana

- These are specific for *Prasamsini Yonivyapada*.

1. *Yoni Kshobhana / Yoni Vimardana*

Acharya Sushruta while describing symptoms of *Prasamsini Yonivyapada* has described “*Kshobhana*” as single *Nidana* for *Prasamsini Yonivyapada*. According to him in this condition any *Kshobhana* of *Yoni* can cause *Yoni Sransana*.

Madhukosha commentary has taken meaning of *Kshobhana* as “*Vimardana*” considering it as etiological factor for *Prasamsini Yonivyapada*.

*Madhava Nidana*¹¹ and *Bhavaprakasha*¹² and *Yogaratanakara*¹³ have followed *Sushruta*.

On detailed study following reasons are found responsible for the condition of *Yoni sransa* -

Vyavaayam Ati Triptaaya

When a woman indulges in coitus in abnormal positioning after excessive intake of food her *Vayu* gets vitiated and causes *Antaramukhi Yonivyapada* which is a condition of abnormal positions of *Yonimukha*.

Vishama Dukha Saiyyaa Maithunata

- Coitus in troublesome bed also leads to vitiation of *Vata* which further leads to *Mahayoni* which is condition of proclivata

Atikaaya grahitaayas tarunyaa

- When a woman of very young age indulges in coitus it leads to *Andini Yonivyapada* in which prolapsed *Yoni* resembles an egg shape.

Purvarupa

Purvarupa is one which originates before the onset of a proper disease.¹⁴ As there is a very small description given about *Prasamsini Yonivyapada* in the *Ayurveda* classics, so there is no description of the *Purvarupa* for the disease in the classics. However, symptoms mentioned in *Antaramukhi Yonivyapada* can be taken as *Purvarupa* of *Prasamsini Yonivyapada*. *Antaramukhi Yonivyapada* can be considered as abnormal position of *Garbhasaya* which is most commonly found in retroverted position of uterus. Due to loosening of its support, uterus almost always undergoes some sort of retroversion before descending into vagina so *Antaramukhi* denotes previous stage of *Prasamsini Yonivyapada*. On this basis *Purvarupa* of *Prasamsini Yonivyapada* can be summarized as follows-

1. *Yoni Shula*
2. *Maithuna Asahinshnuta* (dyspareunia)

Rupa

When prodromal symptoms show their proper effect or symptoms, it is considered as *Rupa*.

Following are the *Lakshana* or *Rupa* of *Prasamsini Yonivyapada*

1. *Yoni Sransana/Syandana* – Prolapse or displacement of *Yoni* /excessive discharges

According to *Acharyas* in this condition any irritation causes displacement of *Yoni* along with excessive vaginal discharges.

Acharya Sushruta has mentioned *Yoni Syandana* while *Madhava Nidana*, *Yogaratanakara* and *Bhavaprakasha* have mentioned *Sransana* in place of *Syandana*. As *Yonivyapada* name is *Prasamsini* so *Yoni Sransana* seems more acceptable. Commentator *Madhukosha* have mentioned the ‘*Svasthanachyavate*’ term for this condition.

2. *Duhaprasushcha* – difficult labor

As *Prasamsini Yonivyapada* denotes descended position of *Yoni* so due to abnormality of passage labor is always difficult in *Prasamsini Yonivyapada*.

3. Features of *Pitta* vitiation

As *Prasamsini* is placed under *Pittaja Yonivyapada* so features of *Pitta* vitiation are found in this like *osha chosa* etc.

Differential Diagnosis

On detailed study of *Yonivyapada* it was found that there are also other *Yonivyapada* in Ayurveda where *Yoni Sransa* is a *Lakshana* including *Prasamsini*¹⁵. So, it’s necessary to differentiate *Prasamsini Yonivyapada* from these other *Yonivyapada* as management of all these *Yonivyapada* is different. On the basis of *Pradhana Dosha* involved, *Nidana* and *Lakshana* we can differentiate *Prasamsini* from these other *Yonivyapada*.

<i>Yonivyapada</i>	<i>Pradhana Dosha</i>	<i>Nidana</i>	<i>Lakshana</i>	Probable co-relation
<i>Prasamsini</i>	<i>Vata Pitta</i>	<i>Yoni Kshobhana</i>	1. <i>Yoni Sransana/Syandana</i> 2. <i>Duhaprasushcha</i> 3. features of <i>Pitta</i> vitiation	Utero-vaginal prolapse of 1 st & 2 nd degree
<i>Antaramukhi</i>	<i>Vata</i>	coitus in abnormal positioning after excessive intake of food	1. <i>Vakra Yoni</i> 2. <i>Maithuna Asahinsnuta</i> 3. features of <i>Vata</i> vitiation	Retroversion of uterus (can be taken as <i>Purva Awastha</i> of <i>Prasamsini</i>)
<i>Mahayoni</i>	<i>Tridosha</i>	Coitus in troublesome bed	1. <i>Vivrita Yoni</i> 2. <i>Parva Vakshana Shula</i> 3.Painful menstruation 5.Mix features of all three <i>Dosha</i>	Procidentia
<i>Andini</i>	<i>Tridosha</i>	vaginal tear due to coital activity at a very young age	1. <i>Anda samana Yoni</i> 2.Mix features of all three <i>Dosha</i>	Cystocele/rectocele
<i>Vatiki</i>	<i>Vata</i>	<i>Vata Prakopaka Ahara Vihara Sevana</i>	1. <i>Yoni Bhransa</i> 2.Features of <i>Vata</i> vitiation	Prolapse in menopausal women due to estrogen deficiency

Management

Treatment given can be broadly classified as-

1. General
2. Specific

Churna	✓ <i>Pushyanuga Churna</i>
Sneha	✓ <i>Brihata Shatavari Ghrita, Phalaghrita, Laghuphalaghrita</i>
Kwatha	✓ <i>Nyagrodhadi Kwatha, Maharasnadi Kwatha</i>
Modaka	✓ <i>Jeerakadi Modaka</i>

Specific: Treatment given specifically for *Prasamsini Yonivyapada*

It can be further classified into

1. *Shamana Chikitsa*

1. **General** – which is common for all *Yonivyapada*

- *Ayurvedic* oral preparations mentioned for general management of *Yonivyapada*¹⁶

2. *Shodhana Chikitsa*

1. **Shamana Chikitsa.**

Oral-

- To consume meat soup of *Gramya*, *Anupa* and *Audaka animals*.
- Use of milk medicated with *Dashamula Kwatha*.
- Use of *Laghuphalaghrita*.¹⁷
- *Sneha* medicated with decoction and paste of *Dashamula* and *Trivrita*.¹⁸

Local – (for local application in yoni)

- Paste of Bitter gourd and Water.¹⁹
- Paste of *Indragopa* (a type of insect) with Water.²⁰
- Paste of Mango seed mix with equal amount of Camphor and Honey²¹
- Oleation (with *Trivrita Sneha*)
- Sudation (with Milk)
- Replacement of displaced *Yoni* – After oleation and sudation, prolapsed mass should be gently inserted inside vaginal canal with hand, a ball of *Vesawara* should be inserted in the canal and finally a bandage should be applied. ²²The bandage should be removed when patient has desire or feeling of micturition.

The oleation and sudation can be used alone or along with replacement of *Yoni*. It depends upon degree and condition of prolapse whether there is need of replacement or bandaging of *Yoni* or not.

Sodhana Chikitsa

Sodhana Chikitsa mentioned by *Acharyas* in *Prasamsini Yonivyapada* are-

1. *Uttara Basti*

2. *Anuvasana Basti*

Following are the drugs mentioned for *Uttara Basti* & *Anuvasana Basti* in *Prasamsini Yonivyapada*.

- *Trivrita Sneha*²³
- *Sneha* medicated with decoction and paste of *Dashamula* and *Trivrita Sneha*²⁴
- *Shatapaka* or *Sahastrapaka Vatahara Taila*, *Sukumara Taila*, *Bala Taila* or *Shirisha Taila*

Contemporary View of Prasamsini Yonivyapada

Considering all above facts *Prasamsini Yonivyapada* appears to be description of 1st and 2nd degree Utero-vaginal Prolapse. However, as the word *Yoni* refers to vaginal canal and uterus, thus prolapse of vaginal wall and uterus both can be considered. Utero-vaginal prolapse can be defined as descent of the anterior vaginal wall, posterior vaginal wall, uterus (cervix), the vaginal apex, alone or in combination.

Main etiological factors involved are trauma of vaginal delivery, congenital weakness and post-menopausal atrophy.

Pathophysiology: Pelvic organ support is maintained by complex interactions among the pelvic floor muscles, pelvic floor connective tissue, and vaginal wall. These work in concert to provide support and also maintain normal physiologic function of the vagina, urethra, bladder, and rectum. Following factors are implicated in failure of this support as a whole, but none fully explain its pathogenesis. These include-genetic predisposition, loss of pelvic floor striated muscle support, vaginal wall weakness, and loss of connective attachments between the vaginal wall and the pelvic floor muscles and pelvic viscera.

Clinical features of utero-vaginal prolapse consists - Feeling of something coming down per vaginum, Backache or dragging pain in pelvis, Dyspareunia, Urinary symptoms (in presence of cystocele-difficulty in passing urine, urgency and frequency), Bowel symptoms (in presence of rectocele-difficulty in passing stool), excessive white or blood stained discharge per vaginum is due to associated vaginitis or decubitus ulcer.

Treatment option available is oestrogen replacement therapy, pessary application and surgical repairs.

CONCLUSION

Prasamsini is *Vata Pradhana Pittaja Yonivyapada* first of all explained by *Acharya Sushrut*. General etiological factor consists of *Mithya Ahara Vihar*, *Pradusta Artava*, *Beeja Dosha* and *Daiva Prakopa*. Main etiological factor involved is *Yoni Kshobhan* due to any reason, resulting in *Yoni Srans* (utero-vaginal displacement) and *Duhprasoosha* (difficult labour). Differential diagnosis can be made with *Antarmukhi*, *Mahayoni*, *Andini* and *Vatiki Yonivyapada* due to different way of management given for each one. Treatment options described in Ayurveda are many from systemic to local in form of *shamana* and *shodhana chikitsa*. On reviewing its description *Prasamsini Yonivyapada* seems a description of utero-vaginal prolapse of 1st and 2nd degree.

REFERENCES

1. Kaviraj Ambika Dutta Shastri, Susrut Samhita Of Maharsi Susruta, Edited with Ayurveda Tattva Sansandipika, Part 2, Chaukhamba Sanskrit Sansthan Varanasi Edition: Reprint, 2006 Uttartantra Chapter 38 Shloka 13, Page 158.
2. Srijan Jha, E-Book of Amarkosha, Shabdakalpadruma, William, Apte. Mumbai, Rastriya Sanskrit Sansthan.
3. Dr.Gangasahaya Pandeya The Charaka Samhita Of Agnivesa, Revised By Charaka And Drdhabala With The Ayurveda –Dipika Commentary Of Cakrapanidatta And With Vidyotini Hindi Commentary By Pt. Kasinatha Sastri, Foreword By Vaidya Yadavji Trikamji Acharya, Introduction By Acharya Priyavrata Sharma, Part 2, Published By Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2006, Chikitsa Sthan Chapter 30, Shloka No.111, Page No.766
4. Dr. Gangasahaya Pandeya The Charaka Samhita Of Agnivesa, Revised By Caraka And Drdhabala With The Ayurveda –Dipika Commentary Of Cakrapanidatta And With Vidyotini Hindi Commentary By Pt. Kasinatha Sastri ,Foreword By Vaidya Yadavji Trikamji Acarya ,Introduction By Acarya Priyavrata Sharma, Part 2,Published By Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2006, Chikitsa Sthan Chapter 30, Shloka No.113 Pageno.766
5. Vaidya Yadunananda Upadhyaya Ashtangaahrdayam Of Vagbhata Edited with Vidyotini Hindi Commentary by Kaviraja Atrideva Gupta, Edited By, Published By Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2006 Uttar Sthan Chapter 34 Shloka 25, 26 Page 572
6. Vaidya Yadunananda Upadhyaya, Ashtanga Hrdayam Of Vagbhata Edited With Vidyotini Hindi Commentary By Kaviraja Atrideva Gupta, Published By Chaukhamba Sanskrit Sansthan,Varanasi, Reprint Edition 2006 Uttar Sthan Chapter 33 Shloka 40, 41page 569
7. Kaviraj Ambika Dutta Shastri Susrut Samhita Of Maharsi Susruta, Edited with Ayurveda Tattva Sansandipika By, Part 2, Chaukhamba Sanskrit Sansthan Varanasi Edition: Reprint, 2006 Uttartantra Chapter 38 Shloka 6,7.
8. Shri Madhavakara, Madhava Nidana With Madhukosa Sanskrit Commentary by Shri Vijayarakshita And Shri Kanthadatta With Vidyotini Hindi Commentary by Shri Sudarshan Sastri Chaukhamba Publicasion Varanasi. 62/6 ,7
9. Shri Bhavmisra, Bhava Prakasha. Voume 2 Chaukhamba Publication Varanasi Chikitsa 70/8.
10. Vaidya Laxmipati Shastri, Yoga Ratnakara With Vidyotini Hindi Commentary, Published By Chaukhamba Prakashan,Reprinted 2017 Yoniroga.
11. Shri Madhavakara, Madhava Nidana With Madhukosa Sanskrit Commentary by Srivijayarakshita And Shri Kanthadatta With Vidyotini Hindi Commentary By Sri Sudarshan Sastri Chaukhamba Publicasion Varanasi.
12. Shri Bhavmisra, Bhava Prakasha. Voume 2 Chaukhamba Publication Varanasi. Chikitsa 70/8
13. Vaidya Laxmipati Shastri, Yoga Ratnakara With Vidyotini Hindi Commentary, Published by Chaukhamba Prakashan, Reprinted 2017 Yoniroga Shloka 9 Page 404
14. Dr. Gangasahaya Pandeya. The Charaka Samhita Of Agnivesa, Revised By Caraka And Drdhabala With The Ayurveda –Dipika Commentary Of Cakrapanidatta And With Vidyotini Hindi Commentary By Pt. Kasinatha Sastri, Foreword By Vaidya Yadavji Trikamji Acarya, Introduction By Acarya Priyavrata Sharma, Part 2, Published By Chaukhamba Sanskrit Sansthan, Varanasi, Reprint Edition 2006, Nidana Sthan Chapter 1, Shloka No.8, Pageno.467.
15. Trivedi Bharvi Bansilal. Uttar Basti - A Therapeutic Measure In Yonivyapada. J Ayurveda Integr Med Sci 2017; 2:220-223. [Http://Dx.Doi.Org/10.21760/Jaims.V2i2.7732](http://Dx.Doi.Org/10.21760/Jaims.V2i2.7732)
16. Prof (Km.) Premvati Tewari, Ayurvediya Prasuti Tantra Evam Stri Roga Part 2, Stri Rog, Published By Chaukhamba Orientalia Varanasi Second Edition 2000 Reprint 2005, Chapter 1 Page 74- 81
17. Dr. Smt. Shailajasrivastava, Sharngadhar Samhita Of Acharya Sharngdhar, “Jiwanprada” Hindi Commentary Fourth Edition, Chaukhamba Orientalia Publication, Madhya Khand, 9th Chapter, Shloka No.88-91, Page 227.
18. Kavirajaatrideva Gupta, Ashtanga Sangraha Of Vagbhatacharya With Hindi Commentary, Published by Chaukhamba Krishndas Academy, Varanasi. Uttar Tantra Chapter39, Page No.336, Shloke 42
19. Dr. Indra Dev Tripathi, Rasaratna Samuchchaya Of Vagbhatacharya Translated with Rasprabha Hindi Commentary, Published by Chaukhamba Sanskrit Bhawan Varanasi. Chapter 22 Shloka 124, Page 299.
20. Dr. Indra Dev Tripathi Rasaratna Samuchchaya Of Vagbhatacharya Translated with Rasprabha Hindi Commentary, Published by Chaukhamba Sanskrit Bhawan Varanasi. Chapter 22shloka 125, Page 299.

21. Dr. Indra Dev Tripathi Rasaratna Samuchchaya Of Vagbhatacharya Translated with Rasprabha Hindi Commentary, Published by Chaukhamba Sanskrit Bhawan Varanasi. Chapter 22shloka 126, Page 299.
22. Kaviraj Ambika Dutta Shastri, Susrut Samhita Of Maharsi Susruta, Edited With Ayurveda Tattva Sansandipika, Part 2, Chaukhamba Sanskrit Sansthan Varanasi Edition: Reprint, 2006 Uttartantra Chapter 38, Shloka 28,29
23. Shri Madhavakara, Madhava Nidana With Madhukosa Sanskrit Commentary by Shri Vijayarakshita And Shri Kanthadatta With Vidyotini Hindi Commentary by Shri Sudarshan Sastri Chaukhamba Publicasion Varanasi. Chapter 62 Shloka 6,7
24. Shri Bhavmisra, Bhava Prakasha. Voume 2 Chaukhamba Publication Varanasi Chikitsha Sthaan Chapter 70, Shloka No. 8.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Swati Kimothi et al: Prasamsini Yonivyapada: A Critical Review. International Ayurvedic Medical Journal {online} 2021 {cited March, 2021} Available from: http://www.iamj.in/posts/images/upload/601_607.pdf