



Role Of Rasayana And Vajikarana In Management Of Manasika Klaibya With Respect To Psychogenic Erectile Dysfunction

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Abstract: *Klaibya* is the disorder of Karmendriya which involves both Mana and Gnanendriya. The primary factors that contribute to the pathophysiology are aggravated Vata Dosha, Shukrakshaya in particular, Shukravaha srotodusti, and Mano Dosha, which is very closely related to Psychogenic Erectile Dysfunction (PED). It is characterized by erectile difficulties arising due to psychological causes including stress, anxiety, depression, relationship issues or trauma, rather than physical abnormalities. Acharya Sushruta was the first person who described the Psycho-Neuro-vascular mechanism of erection. Yogaratnakara and Bhavaprakasha also accepted the importance of Manasika bhavas by describing *Manasika Klaibya*, but Acharya Charaka did not explain about Manasika Klaibya, as Charaka mentioned the manasika nidanas like chinta, shoka, bhaya in bijopaghata and shukrakshayaja Klaibya. The combined application of Rasayana and Vajikarana offers a holistic approach, addressing both the physiological and psychological factors contributing to psychogenic Erectile Dysfunction along with sexual health and stress management. This integrated therapeutic model not only enhances sexual health but also supports long-term emotional well-being.

Key words - Psychogenic erectile dysfunction, Mansika Klaibya, Rasayana, Vajikarana, sexual health, stress management.

I. INTRODUCTION

Erectile dysfunction, a male sexual health disorder, refers to the inability to achieve or maintain an erection sufficient for satisfactory sexual activity. While Erectile dysfunction has traditionally been understood in terms of physiological causes such as vascular, hormonal, or neurological dysfunctions, there is growing recognition that psychological factors play a significant role in its onset and progression. Psychogenic Erectile Dysfunction (PED) is characterized by erectile difficulties arising due to psychological causes, including stress, anxiety, depression, relationship issues, or trauma, rather than physical abnormalities. Manasika Klaibya refers to mental or emotional disturbances that result in bodily dysfunction. This term embodies the understanding that emotional and psychological imbalances can manifest in physical ailments, including sexual dysfunctions such as erectile problems. According to Ayurveda, disturbances in the mind lead to a depletion of *ojas*, which ultimately impairs the body's physical functions, including sexual health.

यज्जराव्याधिविध्वंसि वयः स्तम्भकरं तथा ।

चक्षुष्यं बृंहणं वृष्यं भेषजं तद्रसायनम् ॥ भा. प्र. उ. ७३/१ [1]

Rasayana and Vajikarana play pivotal roles in the management. Rasayana is the branch of Ayurveda focused on rejuvenation, vitality, and longevity, designed to restore the body and mind to their optimal state. It includes katha ausadhi and lifestyle changes aimed at enhancing ojas and promoting mental and physical well-being. Vajikarana, on the other hand, is specifically concerned with enhancing

sexual health, vitality, and reproductive function. It uses therapeutic herbs, dietary modifications, and specific practices to improve virility, sexual potency, and overall vitality. Psychogenic Erectile Dysfunction, being intricately linked to psychological factors, necessitates an approach that addresses both mental and physical aspects of the disorder. Rasayana and Vajikarana offer a comprehensive solution by restoring mental clarity, reducing stress, improving emotional balance, and enhancing sexual health.

AIMS AND OBJECTIVES

Aim:

To explore the role of Rasayana and Vajikarana in managing Manasika Klaibya and its specific manifestation in Psychogenic Erectile Dysfunction (PED), using principles of Ayurveda to provide a holistic treatment approach.

Objectives:

1. To explore the concept of Manasika Klaibya in Ayurveda.
2. To understand the psychological factors leading to psychogenic erectile dysfunction.
3. To investigate the therapeutic potential of Rasayana in treating psychogenic erectile dysfunction.
4. To examine the role of Vajikarana in enhancing sexual health.
5. To identify the holistic approach to managing psychogenic erectile dysfunction.
6. To propose recommendations for integrating Ayurvedic therapies into contemporary treatment practices.

Need of the Study

1. Increasing Prevalence of Psychogenic Erectile Dysfunction.
2. Limitations of Conventional Treatments.
3. Holistic Nature of Ayurveda.
4. Potential of Ayurvedic Medicine.
5. Need for Integrated Treatment Models.

Review of literature

S. No	BHEDA	CHARAK	SUSRUTA	MADHAVANIDAN	BHAVPRAKASH	BHAISAJYARATNAVALI	YOGARATNAKAR	VANGASEN SAMHITA
1.	Beejopaghataja	✓	--	✓	--	--	--	--
2.	Dwajopaghataja	✓	--	✓	--	--	--	--
3.	Jarasambhaja	✓	--	✓	--	--	--	--
4.	Shukra kshayaja	✓	--	✓	--	--	--	--
5.	Manasika	--	✓	--	✓	✓	✓	✓
6.	Aharaja	--	✓	--	--	--	--	--
7.	Shukra kshayaja	--	✓	--	✓	✓	✓	✓
8.	Pumsatva Upaghataja	--	✓	--	--	--	--	--
9.	Brahmacharya janita	--	✓	--	--	--	--	--
10.	Sahaja/garbhaja	--	✓	✓	✓	✓	✓	✓
11.	Pittaja	--	--	--	✓	✓	✓	✓
12.	Veeryavahi Nadi cheda	--	--	--	✓	✓	✓	✓
13.	Shukra nirodaja	--	--	--	✓	✓	✓	✓
14.	Medraroga janita	--	--	--	✓	✓	✓	✓

Vajikarana is one of the eight branches of Ayurveda and vividly explained under separate chapters in classical literature of Ayurveda, apart from the scattered references which indicate its specialty as an individual medical branch existing in practice in those ancient days. The word Vajikarana consists of Vaji and Karana. Here Vaji stands for Ashva (Stallion/ Horse), Shukra (Semen androgens, etc), Pumsatva (Potency), and Maithuna (copulation). The word "Karana" denotes the instrument or mean of an action. Hence literally Vajikarana refers to the means of producing sexual Vigor of that of Stallion. As per Acharya Charaka by proper use of vajikarana yogas one becomes endowed with a good physique, potency, strength, and complexion and sexually exhilarated and sexually potent. This in turn is helpful in many common sexual dysfunctions, including infertility, premature ejaculation, and erectile dysfunction.

Vajikarana is that which produces lineage of progeny, quick sexual stimulation, enables one to perform sexual act with the women uninterruptedly and vigorously like a horse, makes one charming for women, promotes corpulence and infallible and indestructible semen even in the old persons, renders one great having a number of offsprings like a sacred tree branched profusely and commanding respect and popularity in the society. By this one attains eternity based on filial tradition here and hereafter along with fame, fortune, strength, and corpulence. [2] Vrddha vagbhata considered it as the treatment which is meant for the management of sukradoshas as well as enhancing the performance capacity in sex. Vagbhata mentioned it as the measure which increases the sexual functioning of the male and is also useful in infertility conditions

Chakrapani mentioned it as the drug which makes avaji as vaji i.e., the fellow who does not have the capacity to perform will become potent to perform well in the sexual act. Yogendranath sen restricts the word bala to sexual potency. In Vaidya bhagavn das bala here denotes physical strength. Aphrodisiac promotes all three viz. , physical strength, sexual potency, and virility. Indukara reiterates the concept of vajikarana as delineated by earlier classics. Arunadatta commented that the treatment which makes an impotent simile to an (equestrian) vaji is called vajikarana. Chakrapani informs about the variants vyajyate and vyajyat in place of vrajet. These denote the sexual potency by which a male goes frequently to women and expresses his manhood.

Bhaisajya ratnavali explains the drug which will generate the strength of performance in sexual acts and provides orgasm is known as vajikarana. [3] It may also be defined as the drug which helps in increasing the semen quantity. This gives us the clue about the knowledge of acharya who knows that without semen even if erection is attained there is no use.

Psychological (20%) Stress, anxiety, Psychiatric illness

Common Herbs which can be used as Rasayana for Psychogenic Erectile Dysfunction

1. *Ashwagandha* (*Withania somnifera*) : One of the most popular adaptogens, Ashwagandha helps reduce stress by modulating cortisol levels. It also enhances vitality and sexual function, making it particularly useful in the treatment of ED. Studies have shown that Ashwagandha can improve sexual performance by reducing anxiety and boosting testosterone levels, both of which are beneficial in treating psychogenic erectile dysfunction [5].

2. *Brahmi* (*Bacopa monnieri*) : Known for its cognitive-enhancing and anti-anxiety properties, Brahmi is an excellent herb for promoting mental clarity and reducing stress. It is particularly useful in calming the nervous system, which is crucial in the management of stress-induced Erectile Dysfunction [6].

3. *Shatavari* (*Asparagus racemosus*) : Shatavari is a powerful rejuvenator of the reproductive system and helps in restoring hormonal balance. It is particularly effective in treating sexual dysfunction due to its ability to nourish and rejuvenate the body's vital energies [7].

4. *Guduchi* (*Tinospora cordifolia*) : Guduchi is known for its immune-boosting and stress-reducing properties. It helps in balancing the doshas and revitalizing the body, which is important in addressing both the physical and psychological aspects of erectile dysfunction. [4]

5. *Turmeric* (*Curcuma longa*) : Turmeric is widely known for its anti-inflammatory properties, but it also helps in reducing mental stress and boosting overall vitality. It can improve blood circulation, which is crucial for erectile function [8].

By using these herbs, Rasayana therapy supports mental health, reduces stress, and enhances vitality, all of which contribute to restoring erectile function in cases of psychogenic erectile dysfunction.

Herbs Used in Vajikarana for Psychogenic Erectile Dysfunction

1. *Gokshura* (*Tribulus terrestris*) : Gokshura is known for its aphrodisiac properties, particularly in enhancing libido and sexual performance. It is commonly used to improve erectile function by increasing testosterone levels, which can be low in men suffering from psychogenic erectile dysfunction [9].

2. *Kapikacchu* (*Mucuna pruriens*) : Kapikacchu contains L-Dopa, which is a precursor to dopamine, a neurotransmitter critical for sexual arousal. It has been shown to improve mood and reduce anxiety, making it particularly beneficial in treating psychogenic ED [10].
3. *Vidarikanda* (*Pueraria tuberosa*) : This herb is used in Ayurveda to strengthen the reproductive system and enhance sexual stamina. It has rejuvenating properties that are especially useful for men who experience sexual weakness due to stress or emotional turmoil [11].
4. *Shilajit* (*Asphaltum*) : Shilajit is a potent rejuvenator that increases sexual vitality, energy, and stamina. It also supports the nervous system and helps reduce stress and anxiety, both of which contribute to psychogenic erectile dysfunction [12].
5. *Ashwagandha* (*Withania somnifera*): In addition to its role in Rasayana, Ashwagandha is also a key herb in Vajikarana therapy. It enhances sexual vigor, reduces anxiety, and increases overall vitality. By improving mental health and boosting testosterone levels, it addresses both the psychological and physiological causes of erectile dysfunction [5].

CLASSIFICATION: [13]

Erectile dysfunction has been classified as Organic and Psychogenic

- I. Organic:
 - a) Vasculogenic
 - b) Neurogenic
 - c) Endocrinologic
 - d) Drug-induced
 - e) Miscellaneous
 - f) Trauma
- II. Psychogenic

Soler et al. (2014) conducted a study indicating that psychological stress and anxiety are leading causes of erectile dysfunction, which can have a debilitating impact on an individual's sexual health. [14]

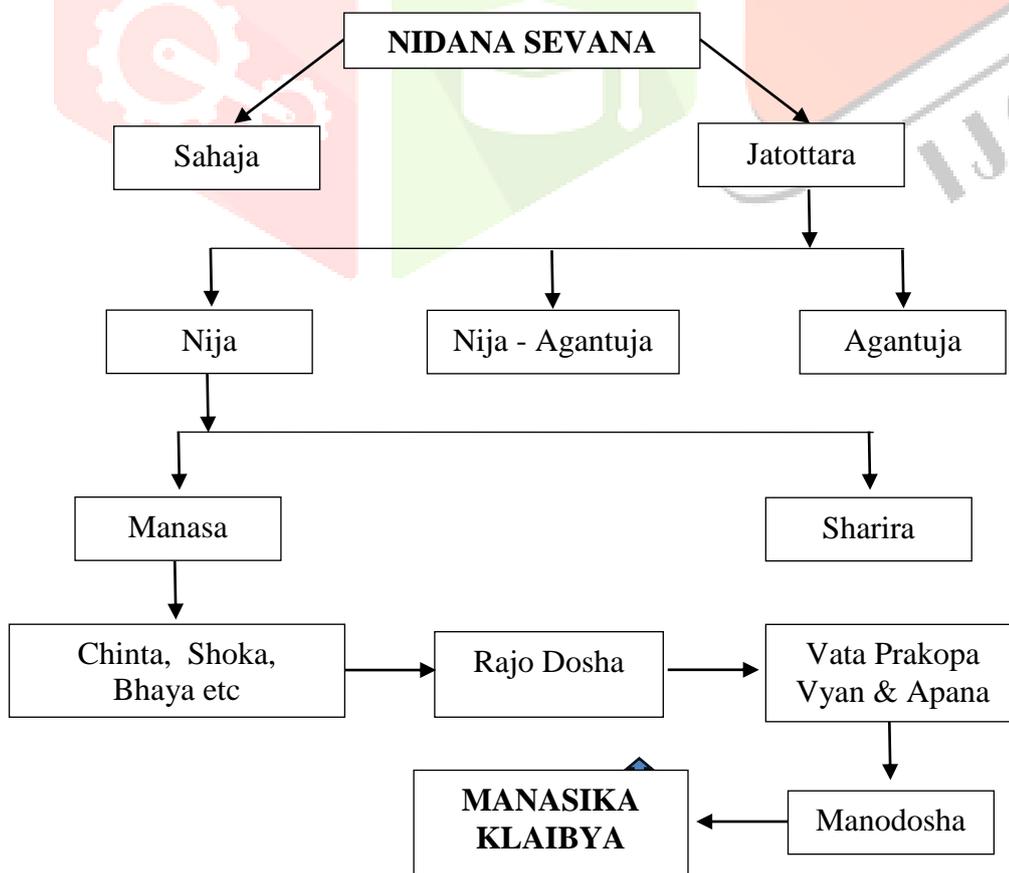
Ziegelmann et al. (2017) found that 30-40% of erectile dysfunction cases have psychological origins, with stress and emotional disturbances being significant contributors. [15]

The happy state of mind as a pre-requisite for a man's virility and sexual interest has been mentioned by Charaka. [16] Sushruta emphasizes a happy state of mind which leads to shukra pravartana. Therefore, shoka being the opposite guna of harsha leads to a decrease in sexual desire. Krodha, Shoka, and Bhaya cause pitta prakopa which further leads to the rakta dusti this vidahi rakta and Prakupiat pitta when it gets lodged in Shukravaha srotas causes Shukravaha Sroto dushti and ultimately leads to Klaibya. [17] Chinta and Udvega distract the mind as a previous failure at sex will increase chinta and Udvega. Interpersonal relationships between the partners i. e. , lack of communication and partner conflicts play a vital role in the development of manasika klaibya. It is mentioned as the causes of Bijopaghataj and Shukra Kshayaja Klaibya. [18]

TABLE NO-2 : SHOWING LIST OF NIDANAS ACCORDING TO ACHARYAS

KLAIBYA	AHARAJA NIDANA	VIHARAJA NIDANA	MANASA NIDANA	ANYA NIDANA
Bija Upagataja	Shita, Ruksha, Alpa, Sanklishta, Anashana, Viruddha, Ajirna-bhojana	AtistriSevana, Shrama, Abhicara	Avishvasa, Shoka, Chinta, Bhaya, Trasa, Narinamarasajnata	RasadiKshaya Vatadi - Vaishamya Pancakarmapacara
Shukra Kshayaja	Ruksa Anna-PanaRuksaAushadha Nirahara Asatmyabhojana	Ativyavaya	Cinta, Krodha, Shoka, Irsya, Bhaya, Utkantha, Udvega-in excess	Ashurasadi DhatuKsaya Raktadi Ksaya Krusata
Pittaja	Katuatisevana Amlaatisevana Lavanaatisevana			
Jaraja	AvrusyaSevana Anahara	Shrama	Klama	Rasadiksaya BalaViriyaksaya Indriyaksaya Ayusakarsana
Sthira Shukraja		Brahmacarya Shukravega Nirodha Ksubdha Mana		

FLOW CHART 1: SHOWING SAMPRAPTI OF MANASIKA KLAIBYA



Counseling for Manasaja Klaibya:

Psychotherapy: Cognitive Behavioral Therapy (CBT) and other forms of psychotherapy can be especially helpful. These approaches aim to address the underlying psychological causes such as anxiety, depression, relationship stress, or trauma. The therapist can help the individual develop coping strategies, challenge negative beliefs about sexuality, and improve emotional well-being.

Sex Therapy: Sex therapy, which is often part of counseling, focuses specifically on the psychological factors affecting sexual function. It can help individuals and couples understand how mental and emotional issues, such as stress or performance anxiety, are influencing sexual health.

Mindfulness and Relaxation Techniques: Counseling may also incorporate mindfulness, relaxation exercises, or guided imagery to reduce anxiety and promote relaxation, which can be crucial for overcoming performance anxiety or stress.

Yoga for Manasaja Klaibya:

Yoga can be an excellent complementary treatment for psychological erectile dysfunction, especially from the Ayurvedic perspective. Yoga focuses on both the body and mind, helping to release tension, improve circulation, and increase mental clarity.

Breathing Techniques (Pranayama): Yoga encourages deep, mindful breathing, which can help reduce stress and anxiety. Breathing exercises like Anulom Vilom (alternate nostril breathing) or Bhastrika (bellows breath) are particularly beneficial in calming the nervous system and improving mental focus.

Asanas (Physical Postures): Certain yoga poses can help improve circulation, reduce physical tension, and enhance overall body awareness. Poses like Viparita Karani (legs-up-the-wall), Setu Bandhasana (bridge pose), and Supta Baddha Konasana (reclining bound angle pose) can help increase blood flow to the pelvic area, which can have a positive impact on erectile function.

Meditation and Mindfulness: Regular meditation practice can help manage the psychological factors contributing to ED. Meditation can reduce stress and anxiety, help the individual become more connected to their body, and promote relaxation.

Self-awareness and Emotional Release: Yoga encourages self-awareness, helping individuals better understand their emotional blocks or unresolved traumas. The practice fosters an open, non-judgmental connection with oneself, which can be healing in cases where psychological barriers are contributing to erectile dysfunction.

Combining Counseling and Yoga:

When combined, counseling and yoga can address both the mental and physical components of Manasaja Klaibya. Counseling can help identify and resolve the psychological root causes, while yoga offers physical and mental tools to alleviate stress, improve circulation, and enhance emotional well-being. Both practices emphasize mindfulness, self-awareness, and relaxation, helping the individual regain confidence and sexual function.

PATHYA AHARA:

Madhura, snigdha, guru gunatmaka, Narikelodaka, dugdha, mahisha dadhi, navaneeta, kilata, piyusha, Morata, Ghrita, taila, madhu, Ikshu, guda, madya, Shali, Masha, Godhuma, Mamsa, Amalaki, draksha, amra, priyala, kharjura, dadima, Pippali, ardraka, patola, lashuna, palandu, Shatavari, vidarikanda, Tamboola sevana

PATHYA VIHARA:

Sukha nidra, sukha shayya, Moon light (Chandramsu), Pleasant Music, Wearing beautiful garments, Mitra mandali, Dhara graha sevana, Kamini youvana

APATHYA AHARA:

Katu, Lavana ahara, Takra, mastu, Atimadya, Chanaka, Lakucha, Kshara, Guggulu (aushadhi) in excess

APATHYA VIHARA:

Ratri jagarana, Ativyayama, shrama, vegadharana (Shukra), Brahmacharya (Forced celibery), Ativyavaya, Chinta. Bhaya, Dvesha, Shoka, Avishvasa.

MAITHUNA SAMBHANDHI APATHYA

Not following seasonal sex- rule, Not maintaining personal hygiene. (Medra Adhavana), Rajasvala gamana, Dusta yoni gamana, One should not withhold urges before having sex, Kanya gamana, Kara maithuna, Abnormal sex postures.

DISCUSSION

Manas in ayurveda has been recognized as one of the three entities of life viz. Atma (soul), sattva (manas) and sharir (body). Manas being a substance possess two attributes within it. They are anutvam (atomicity) and ekatvam (oneness). Charaka has described the objects of mind very clearly. The sense faculties are capable of perceiving their respective object only when they are motivated by manas. Due to its quality of anutvam, it moves everywhere speedily and is agile. Charaka describes those things requiring chintyam (thoughts), vicharyam (consideration), uhyam (hypothesis), dhyeyam (attention), sankalpam (determination), or whatever can be known by means of the mind are regarded as objects. [19] the happy state of mind is very essential for a man's virility and sexual interest. So, the mind plays an important role in manasika klaibya. The mind free of conflicts will always support and enhance sexual potency. Central afferent stimulation (tactile from higher dermatomes), audiovisual or olfactory, and psychogenic (fantasy, emotion stimuli) can provoke erection (pelvic and nanc nerves). The psychogenic erection is suggested to be responsible for sustained erection during intercourse.

Further, the consideration of Vajikarana under the heading of Swasthasya - Urjaskara Chikitsa indicates its importance in the promotion of overall health apart from sexual health. Not only these, the beneficial effects like fame, prosperity, luster, strength, and corpulence are also attributed to Vajikarana. The kalibya is shukrapradoshaja vikara involving bahu doshavastha as a whole and in specific mamsa, shukra and shukravaha sroto dusti. Vrishya and Rasayana measures for the management of shukra dosha and sandatva. The vajikarana mainly deals with disorders of male sexual dysfunction. The drugs which are Kinchit Madhuram, Snigdham, Jeevanam, Bramhanam, Guru, Harashanam, which are Prasannata to Manas, are having the qualities of Vajikarana. Acharya charaka explains that Snehanam, Swedanam, Shareera shodhana, Basti, uttarbasti, Vrushyayogas, and rasayana yogas have to be used for the treating klaibya after assessing deha dosha agnibalam. He further explains that atimaithuna janya klaibya should be treated as hetuviparita, i. e. , by abstinence from sexual intercourse. In the case of klaibya caused due to beejopaghtaja various types of vajeekarana yogas have to be used. Dhvajabhanga janya klaibya should be treated by pradeha, parisheka, raktamokshana, snehayukta virechana, and also by using vranakriya. In case of jarajanya and dhatu kshaya janya snehayukta virechana after proper Snehana and swedana is indicated. [20] Acharya sushruta mentions in general the management of klaibya should be hetu viparyaya i. e. , measures against the cause of respective types. Psychogenic Erectile Dysfunction can be distinguished from organic Erectile Dysfunction because the erectile dysfunction is primarily a result of emotional or mental conditions rather than physiological issues. Traditional medicine often overlooks these psychological underpinnings, but Ayurveda has long recognized the profound connection between mental health and physical health.

CONCLUSION

Psychogenic erectile dysfunction is a complex condition that requires a comprehensive and holistic treatment approach. Ayurveda's Rasayana and Vajikarana therapies provide an effective solution by addressing both the physical and psychological causes of Mansika Klaibya. These therapies, by rejuvenating the body and calming the mind, restore sexual vitality and emotional balance, thus helping individuals overcome the challenges posed by psychogenic erectile dysfunction. By integrating herbal treatments, lifestyle modifications, and stress reduction techniques, Ayurveda offers a holistic, natural, and sustainable path to restoring sexual health and overall well-being.

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