

## SATWAVJAYA CHIKITSA: A BETTER WAY FOR MENTAL HEALTH

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## ABSTRACT

*Ayurveda* is a traditional system of healing. In *Ayurveda* different type of treatment method is described for *Tridanda Satva*, *Atama*, *Sharir*. The aim of *Ayurveda* is to care of healthy and ill person by approaching preventive as well as curative measures. *Acharya Charaka* described *trividha Chikitsa* in *sutra sthan* – *Trividham oushidhamiti* – *Devvyapashray*, *Yuktivyapashrayam Satwavajaysch*. Here, *Satwavajaya Chikitsa* plays important role in the treatment of mental as well as physical illness. In *Astang Ayurveda*, *Satwavajaya Chikitsa* described in numerous diseases in various form for example - *Shanka Visha*- *Ashvasana*, *Santvana* and *Harshana*, *Madatyaharshana kriya*, *Jwara*- *Ashvasana*, *Harshana*, *Hikka*- *Vispasm*, *Bhaya*, *Harsha*, *Chardi*- *Mano-anukul vakya*, *hita-vihar*, *Unmaad*- *Ashvasana*, *Santvana* etc. According to WHO around 450 million people currently suffer from such condition, placing mental disorder among the leading cause of ill health and disability World wide. There is no effective medication to treat these condition, but *Ayurveda* may provide better treatment modality in curing these disorder. *Satwavajaya Chikitsa* of *Ayurveda* in light of modern psychotherapy will help to the humanity to constitute a healthy nation.

**KEYWORDS:** *Ayurveda*, *Tridanda*, *Satva*, *Atama*, *Sharir*, *Chikitsa*, *oushadhi*, *Devvyapashray*, *Yuktivyapashrayam*, *satwavajaya*, *Astanga Ayurveda*, *Shanka Visha*, *Ashvasana*, *Harshana*, *Hikka*.

## INTRODUCTION

*Ayurveda* is the life science and practice involves the care of physical, mental and spiritual health of human being. The term “*Ayu*” is defined as- “*Sharir indriya satva atma sanyogo dhari jeevtam*. *Charak sutra* -1 According to *Acharaya Charaka* the individuality of *Manas* and *sarira* is inseparable and interdependent.

The definition of health in accordance to modern medical sciences or *Ayurvedic* text is incomplete without considering the state of mental, spiritual and social wellbeing and *Acharya Shusrut* states- “*Samdosha samagni samdhatumalkriya, prasannatmendriya mana sawasth itiabhidhiyete*.” *Su.su* 15/41, which is completely co-ordinate with Definition of health given by W.H.O “Health is a state of complete physical, mental, social and spiritual well being and not merely absence of disease or infirmity.” So health is not only about physical fitness or physical health but a person should also be mentally physically, spiritually and socially fit or healthy. Here, mental health positive attitude help in empowering these other health state. Mental health potential depends on the SATVA of a person. It is of three type 1.Pravar 2. Madhyama 3. Avar. These helps in the prognosis and method of treatment. So, *Satva* plays

an important role in the cure whether it is mentally or physically.

*Satwavajaya Chikitsa* is one among the *Trividha Chikitsa*, which not only prevents the impairments of *Dhee*, *Dhriti* and *Smriti* but also brings them back to the normal state, playing a significant role in the maintenance of harmonious state between these three factors ultimately leading to happy healthy state of individual.<sup>[1]</sup>

The word *Satwa* refers to *Mana* (mind)<sup>[2]</sup> and *Avajaya* refers to conquering or win over.<sup>[3]</sup> Hence *Satwavajaya* means to have control over the mind and thus abstaining from things that are not good for the health.<sup>[4],[5]</sup> The word *Satwavajaya* comprises of ‘*Satwa*’ and ‘*Avajaya*’. The word ‘*Satwa*’ is derived from the Sanskrit root ‘*Sat*’ by adding suffix ‘*Ktva*’.

The word ‘*Avajaya*’- *Ava* + *Ji* - *Achaparajaye* ‘*Yenendralokhavajayaya*’ means overcoming, victory, conquer<sup>[6],[7]</sup> and the word ‘*Satwavajaya*’ refers to selfcommand, strength of mind or character.<sup>[8]</sup>

In other words, Satwavajaya literally means overcoming of mind or victory over mind or control of mind.<sup>[9]</sup> Satwavajaya therapy aims at the control of mind by restraining the mind from desires for wholesome objects. In *Ayurveda*, *Satva* is also called as *Mansik Guna* and its works as *Prakashak* means Lighten the inner and outer world.

## MATERIALS AND METHODS

The classical texts of Ayurveda with their commentaries, other Ayurvedic texts and journals, Relevant websites, articles and presentation were referred.

### Trividha Aushadha

The method of treatment in Ayurveda as a whole has been classified into three categories by Charaka

1. Daiva Vyapashraya – divine therapy
2. Yukti Vyapashraya – rational therapy
3. Satvavajaya – psycho therapy

### Daiva Vyapashraya

It is a sort of divine therapy derived mainly from Atharveda. It is a faith therapy used in management of Manasaroga. Faith is a part and parcel of human psychology and this treatment is a play of faith where in patient should have full belief in the medicine and the method of treatment.

The term ‘Daiva’ essentially refers to, belonging to divine, celestial, to the action of past life. So this therapy is designed to exhaust evil acts of the past to combat Daivikruta diseases.<sup>[10]</sup>

The word ‘Vyapashraya’ refers to depending on taking refuge with, having recourse to.

Daivavyapashraya is literally translated to mean any therapy that depends on or linked to Daiva or unknown. As a matter of fact, Daivavyapashraya is concerned with all

the unknown circumstance, which is beyond the purview of reasoning. Hence this treatment is often referred to as spiritual therapy.

Some of the measures are concerned with religious rituals like benedictions and offerings. Hence the term magicoreligious practice has aptly been applied. ‘Occult practice’, ‘Faith practices’ are terms which are generally employed to suggest this “Daiva Vyapashraya” treatment.

In Atharvaveda and Kousitski Sutra, the two authentic sources of this therapy, many ‘occult’ method have been described to deal with demons and with crafts because Atharvans were the first to establish relation between demons and diseases.<sup>[11]</sup>

The methods adopted by Charaka as a part of Daiva Vyapashraya treatment are

1. Mantra (Hymns)
2. Aushadha (Amulets, Talisman)
3. Mani (Wearing of gems)
4. Mangala (Auspicious ceremony)
5. Bali (Offering to god)
6. Upahara (Gift)
7. Homa (Oblations)
8. Niyamana (Observance of scriptural rules)
9. Prayascita (Atonement)
10. Upavasa (Fasting)
11. Svastyayana (Chanting of auspicious, Hymns)
12. Pranipata (Observance to the god)
13. Gamana (Going to pilgrimage)

### Yukti Vyapashraya

The term ‘Yukti’ refers to union, connection, reasoning device, strategy, artifice, expedients and application.<sup>[12]</sup>

In medical context the word however is in the sense of application of reason to diagnose and treat the diseases. Charaka counts Yukti among the means of Pramana (valid knowledge) and defines it as utilization of rational faculties by the physician, both for understanding the causes and the nature of the diseases and for deciding upon proper course of treatment.

Yukti Vyapashraya is based on Yukti, or rational thinking and represents careful and purposeful employment of a drug or a method of treatment. It’s by far the most scientific of the methods in as much as it removes the causes and undertakes to diffuse the pathogenesis.

Charaka defines, Yukti Vyapashraya Chikitsa is a judicious use of Ahara and Aushadha according to proper use, plan or Yojana.<sup>[13]</sup>

Charaka mentions three types of therapies; Antahparimarjana (internal cleansing), Bahirparimarjana (external cleansing) and Shashtra Pranidhana (surgical methods).<sup>[14]</sup>

### Satwavajaya Chikitsa

As there is detailed description of Yukti Vyapashraya Chikitsa (rational therapy) for the treatment of Sharirika Roga (somatic diseases) in Ayurvedic texts,<sup>[15]</sup> a specific line of treatment is essential for the management of Manasa Roga<sup>[16]</sup> to normalize Manasa Doshas similar to the Tridosha theory related to bodily disorders. It should be different from Daiva Vyapashraya Chikitsa, which to some extent also include treatment of psychiatric disorders. So considering these factors Satwavajaya, a special method of treatment especially for mental diseases has been found very effective. It was Acharya Charaka, who introduced Satwavajaya Chikitsa for mental disorders,<sup>[17]</sup> which is a non-pharmacological approach equivalent to modern psychotherapy.



The word Satwavajaya comprises of 'Satwa' and 'Avajaya'. The word 'Satwa' is derived from the Sanskrit root 'Sat' by adding suffix 'Ktva'.

Acharya Charaka was the first person to use the word Satwavajaya but only once. No further description of Satwavajaya is available in Charaka Samhita. Even, this word is never mentioned anywhere else in the ancient literature. It seems that Acharya Charaka used the word to name the treatment of the diseases where Satwa's balance is interfered with. Hence, he has defined it as a method of controlling or restraining the mind from unwholesome objects. It can be achieved by increasing Satwa to subdue the exaggerated Rajas and Tamas.

The definition gives a lot of scope for expansion i.e. "Satvavajayah Punah Ahitebhyo Arthebhyo Mano Nigraha" A look at the above definition shows 3 words i.e. Ahita, Artha and Mano Nigraha.

**Ahita** - Does not carry any special meaning, it just conveys that something is unwholesome to the other.

**Artha** - It is a wide variety of objects each Indriya has its own object that only it can perceive, i.e. Gandha is the object of Ghranendriya etc.

Satva which is considered as Ubhayendriya has been referred to as having at least five Artha. Apart from these five, anything that can be perceived by Satva can also be included in this category.<sup>[18]</sup>

It can be inferred that Artha can be either Panchendriyarth or Mano Artha. But in Satvavajaya, it is quite logical to consider Mano Artha, though it may not be objectionable to include Panchendriyarth because ultimately it is Satva that materializes the perception of the objects, not Indriyas. Asatmendriyarth Samyoga is regarded as one of the principal causes of disease. So, avoidance of Ati, Hina, and Mithya Yoga of Chintya, Vicharya, Uhya, Dhyeya and Sankalpa should serve to cure the Psychiatric disorders. E.g. sitting in darkness is Hinayoga for Chakshurendriya leads to abnormal thought process in mind leads to different Manasa Roga.

Asatmyenndriyarth Samyoga (Incompatible contact of Indriyarthas) is regarded as one of the principal causes of

disease (physical or mental). So avoidance of excessive, deficient and or erroneous (Hina Mithya Atiyoga) usage of Chintya, Vicarya, Uhya, Dhyeya and Samkalpa should serve to cure the psychiatric disorders.

### Mano Nigraha (control of mind)

This mind control can be both subjective and objective. "Self-control of mind" is one of the most difficult tasks and need a perfect combination of desire, determination and dedication. It can be achieved as per Lord Krishna in Bhagavadgita through Abhyasa (practice) and Vairagya (detachment).<sup>[19]</sup>

In Rigveda, the controlling of the mind, has been described by comparing it with binding of yoke with a strap.<sup>[20]</sup>

The other types of Mano Nigraha which are physician's interference with patients mind control.

This can be achieved by various ways:

By regulating the thoughts process – Chintya By analyzing the thoughts and ideas – Vicharya

By channeling the presumptions with logical reasoning - Uhya

By polishing the objectives by concentrating on it – Dhyeya

By proper guidance and advice for taking right decision – Sankalpa.<sup>[21]</sup>

While describing the principles of treatment Acharya Charaka prescribes the line of treatment for Manasa Roga specifically caused by Manasa Dosha.

1. Jnanam (spiritual knowledge or true understanding)
2. Vijnanam (specific knowledge or scriptural knowledge)
3. Dhairya (patience or controlling power)
4. Smriti (memory or recall)
5. Samadhi (mental equanimity, meditation or concentration).<sup>[22]</sup>

Reconcile the causative factors of Manasa Roga. The same methods like Dhee, Dhairya and Atmadi Vigyana have also been mentioned.<sup>[23]</sup>

Acharya Charaka has mentioned the following line of treatment for management of Manasa Roga which resembles the techniques of Satwavajaya Chikitsa.<sup>[24]</sup>

### 1) Ahitanam Anupsevana and Hitanam Upasevana

One should strive for discarding Ahitakara (harmful) and adopting Hitakara (useful) after careful consideration. In other words, it has been advised that mind should be restrained from unwholesome objects and engaged in wholesome, which is infact Satwavajaya or Ayurvedic psychotherapy.

**2) Trivarga Anvekshanam**

While treating the mentally ill person, the course of conduct relating to Trivarga i.e. three objectives of life viz. Dharma (virtue), Artha (wealth) and Kama (desire) should be attended because Trivarga is responsible for Sukha and Dukha etc. Therefore, contemplation of Trivarga is must, which can be attained by Jnana (knowledge or cognition).

**3) Tadvidyaseva**

One should go in the service of those who are well versed in nature and treatment of mental diseases i.e. specialities of the therapy and the therapy should be done by them. It seems that Saywavajaya Chikitsa was done by specialities at that time.

**4) Atmadi Vigyanam**

One should attain the knowledge of Atma (self), Desha (place), Kula (family), Kala (time factor), Bala (mental strength), and Shakti (capacity). The knowledge of Atma (self) implies the knowledge as the 'who I am' and 'what is conducive to my health'. Similarly, the knowledge about Desha implies the knowledge of the locality and propriety of regimen prescribed in the local conditions. In the same way knowledge with regards to the Kula, Kala, Bala and Shakti also play an important role in the treatment of Manasa Roga.

**Other Psycho-supportive techniques**

While describing the management of Unmada Roga (psychosis), Madatyaya (substances induced disorders) and other ailments like Jwara, Atisara, Hikka, Chardi of psychogenic origin, Acharya Charaka has mentioned some psychological supportive techniques which can serve as measures of Satwavajaya Chikitsa. The same has been described in Astanga Hridaya. These are summed up as follows:

**Jwara (fever)**

Ashvasana - (assurance)

Harshana - (excitement)

Ishta Labha - (attainment of desired and pleasant objects)

Kama Jwara - Krodha

Bhaya and Shoka Jwara - Kama, Krodha

Krodha Jwara - Ichha

**Madataya (alcoholism)**

Harshani Kriya (recreational therapy)

**Hikka (hiccup)**

Trasana - (frightening)

Vismapana - (doing surprising acts)

Vismarana - (dememorising)

Bhaya - (creating fear)

Harsha - (sudden excitement)

Sahasa - (Exertion)

**Atisara (dysentery)**

Bhayaja Atisara - Ashvasana

Shokaja Atisara - Harshana Chardi (vomiting)

Manonukula Vakya - (teaching pleasant statement)

Ashvasana - (assurance)

Harshana - (excitement)

Lokaprasidha Shruti - (telling mythological stories)

Hitavihara - (providing suitable activities)

**Unmada (insanity)**

Ashvasana - (assurance)

Santvana - (consoling the patient)

Suhrid Vakya - (proper guidance and suggestions)

Dharmartha Vakya - (preaching with religious sermons and moral statements).

Ishtvinashana - (announcing the news of loss of some dear one)

Adbhuta Darshana - (by exhibiting surprising events or showing extra ordinary things).

Paraspara Pratidwandwa - (Replacement by opposite emotions)

\* Kamaja Unmada - Krodha

\* Shokaja Unmada - Harsha

\* Ershya Unmada- Lobha

Ishta Dravya Vinashat Tatsadhrishya Prapti (Regaining of similar objects)

\* Santvana (consolation)

\* Ashvasana (assurance)

In nutshell Satwavajaya i.e. Ayurvedic Psychotherapy includes promotions of Jnana, Vigyana by improving Dhee, Dhriti and Smriti i.e. by avoiding Pragyapradha.

It can be achieved by cordial doctor - patient relationship; observance of good conduct and Chintya, Vicharya, Uhya, Dhyeya and Sankalpa.

There are some psycho-supportive techniques like assurance, guidance and suggestions, education and awareness, induction of verbal, physical and mental shock, replacement of emotions, psycho-shock therapy and recreational therapy etc.

Satwavajaya is that typical Ayurvedic approach which not only prevents the impairment of intellect, patience of memory, but also bring them back to a normal state,

whenever they are impaired. Thus Satwavajaya plays a significant role in the maintenance of a harmonious state between these three important factors – intellect, memory and patience, ultimately leading to a happy healthy state of the individual.

It is quite logical here to state that patience (Dhrti) has a very important role to play for the successful management through Satwavajaya.

Charaka says that, it is the patience that restrains the mind from its harmful objects. It is a known fact that Satwavajaya is nothing but restraining the mind from the harmful objects. A good clue is, control the patience and control the mind.



The applied aspects of Satwavajaya can be summarized as follows;

1. Assurance (Ashvasana)
2. Replacement of emotions (Pratidwandwa Chikitsa)
3. Regulation of thought process (Chintya)
4. Retraining of ideas (Vicharya)
5. Channeling of presumptions (Uhya)
6. Corrections of objectives and ideas (Dhyeya)
7. Proper guidance and advice for taking right decisions (Sankalpa)
8. Proper control of patience (Dhriti)
9. Fear therapy or psycho-shock therapy (Mano Kshobha Chikitsa)

*Satwavajaya chikitsa* is an approach can really prove much useful both for curative as well as preventive purpose.

There by all the measures included under *satwavajaya* i.e. *Jnanam, vijnanam, smriti, Harshana, Ashwasana* etc. These measures convey the idea of health to subconscious mind through scientific imagination. There by *Satwavajaya chikitsa* uplift the *Satva* of patients.

## DISCUSSION

*Satwavajaya chikitsa* is a unique non-pharmacological approach for the management of mental disorders. It refers to control the mind by drawing it from undesired objects. *Satwavajaya* implies the remedies for mental disturbance. Although elaborate description of psychotherapeutic techniques are available not only in Ayurvedic texts but also in spiritual philosophical compendia like *Shrimad Bhagawat Gita*.

Lord Krishna was the first counsellor who delivered the message of *Gita* to Arjuna in the battle field of Mahabharat when the latter got depressed. This is a beautiful example of counselling, a sort of psychotherapy.<sup>[25]</sup>

The best approaches to achieves the goal of *Satwavajaya* is by developing the *Jnana, vigyana, Dhairya, Smriti and Samadhi*. Avoidance of *Pragyapradha* plays an important role in *Satwavajaya Chikitsa*.

## CONCLUSION

*Satwavajaya Chikitsa* is a unique therapeutic approach for treating the mental disorders. The Ayurvedic literature promotes preventive as well as curative traits of disease and it is rich source of knowledge related with treatment of various types of psychological as well as behavioural disorders. But unfortunately, it is not appraise in such manner that can be practice. By using and encouraging such kind of therapy we can also support our country. *Satwavajaya chikitsa* can be a hope of light to debilitated mental health as it don't requires great budget and infrastructure for its implementation.

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