

**SATWAVAJAYA CHIKITSA IN BHAGAVAT GITA****\*Srinibash Sahoo, \*\*Hemant Panigrahi and \*\*\*Suhask Kumar Shetty**

\*Research Officer (Ayurveda), Scientist-3, RARIMD (CCRAS, Ministry of AYUSH, Govt. of India), Bengaluru, Karnataka.

\*\*Research Officer (Ayurveda), Scientist-3, CARICD (CCRAS, Ministry of AYUSH, Govt. of India), Punjabi Bagh, New Delhi.

\*\*\*Prof. & Head, P.G Dept. of Manasa Roga, Sri Dharmasthala Manjunatheswara College of Ayurveda & Hospital, Hassan, Karnataka.

Article Received on  
06 May 2020,

Revised on 26 May 2020,  
Accepted on 16 June 2020,

DOI: 10.20959/wjpr20207-17913

**\*Corresponding Author****Dr. Srinibash Sahoo**

Research Officer

(Ayurveda), Scientist-3,

RARIMD (CCRAS,

Ministry of AYUSH, Govt.

of India), Bengaluru,

Karnataka.

**ABSTRACT**

Bhagavat Gita is a spiritual book of Hindu Philosophy which was described about 4000-5000 BC. It was the conversation between Arjuna and Lord Krishna. After seeing the relatives in the battle field of Kurukshetra, Arjuna under gone anxiety, depression and decided not to go for war. To remove his anxiety, depression and up lift his mental power, Lord Krishna advised various methods of Karma yoga, Jnana yoga and Bhakti yoga which we can consider as Satwavajaya Chikitsa (Psychotherapy). Satwavajaya Chikitsa mentioned in Bhagavat Gita can be classified in the form of removing of Guilty Feelings / Negative Thoughts, Confidence Building, Bhaya Darshana, Uplifting of Satwa, Process of Controlling of Mind, Proper Diet and Habits, Codes and Conducts. Through this Satwavajaya Chikitsa

(Psychotherapy) one can able to control his mind, detached mind from the Indriyavishayas, free from attachment, anger, greed etc. which leads to happy and disease free life and gets the Moksha (Salvation) the ultimate aim of life. We described the realistic application of age old sapience of the Gita to understand the efficacy of Satwavajaya Chikitsa (Psychotherapeutic interventions) for patients from Indian subcontinent and to put together value to the art of western psychotherapies. The Satwavajaya Chikitsa described in Bhagavat Gita can be considered as models and useful tools for the treatment of patients with specific mentally challenged persons.

**KEYWORDS:** *Bhagavat Gita, Satwavajaya Chikitsa, Satwa, Raja, Tama.*

## INTRODUCTION

Bhagavat Gita is a spiritual book of Hindu Philosophy and it is a part of Mahabharat. As we all know that it is a conversation between Lord Krishna and Arjuna during the Kurukshetra War. Some scholars considered it as a *Dharma Shastra* but it has another approach that is *Psychological* which was described about 4000-5000 BC. The text refrains from insisting on one right path (*marga*) to spirituality. It openly synthesizes and inclusively accepts multiple ways of life, harmonizing spiritual pursuits through action (*karma*), knowledge (*jnana*), devotion (*bhakti*) to get Salvation (*Moksha*). The Bhagavad Gita is the compilation of Arjuna's questions, Krishna's answers and insights that elaborate on a variety of philosophical concepts.

The narrative is structured for the abstract to all situations; it wrestles with questions about “who we are, how we should live our lives and how should we act in the world”. The Gita teaches several spiritual paths – *jnana* (knowledge), *bhakti* (devotion) and *karma* (action). It is a reflection of dissolution of anxiety, worry, depression and guilty when Arjuna saw all his relatives in the battle field and it is also a preparedness for action with confidence and vigor by the Satwavajaya Chikitsa of great Counselor Lord Krishna. It can be said that Arjuna has an acute, transient, situational adjustment disorder with symptoms of anxiety, depression with predominant guilty feelings. Counseling / Psychotherapy is essential and an integral component of psychiatric interventions in the management of a patient with psychological distress/disease.

Ayurveda mentioned that Satwa, Atma and Shareera are three basic pillars of life.<sup>[1]</sup> Mind (Satwa) is mentioned ahead of the three in the sequential order because; it occupies a very important place, as the entire bodily and mental activities are controlled by it. The normal functioning of the mind is a must for proper existence. Mind constitutes the substrata of diseases (*dukha*) and happiness (positive health - *sukha*).<sup>[2]</sup> Anything that disturbs the balance of body and mind is known to produce a disease. Mana having three *gunas* i.e Satwa, Raja & Tamah. Satwa is pure in nature whereas Raja and Tamah are called as *dosas*.<sup>[3]</sup> So when there is a derangement of Raja and Tamah *dosa* then *Manasika Rogas* will be produced.

The methods of treatment in Ayurveda are generally classified into three groups.<sup>[4]</sup>

These are as follows:

Daivavyapashraya (Divine Therapy)

Yuktivyapashraya (Medicinal Therapy)

Satwavajaya (Psycho Therapy)

Taking into consideration the derailment of Manasika doshas, it is essential that the line of treatment of mental diseases should be specific and based on the theory of balancing the Manasika doshas (Rajas and Tamas) for which in Ayurveda a separate classification of Satwavajaya treatment has been specially mentioned.

Now we are mainly focused here that what are the methods of Satwavajaya Chikitsa described in Bhagavat Gita.

## **MATERIALS AND METHODS**

All the classical Ayurvedic doctrine, Srimad Bhagavat Gita and there commentaries were referred for the study.

### **Description of Mana and its Guna and Dosha in Bhagavat Gita**

Living bodies have three kinds of material nature i.e Satwa, Raja and Tamah which induces to act accordingly. This is the cause of the varieties of happiness and distress.<sup>[5]</sup> Satwa is the state of pure, illuminating, without any sin, happiness and knowledge. Raja is a state of unlimited desire, passion by which the person associated with the activities with expecting the fruits. Tamaha is the mode of ignorance (ajnana), delusion (moha), madness (pramada), indolence (alasya) and excess sleep (nidra) or it is selfishness and lack of regard for consequences. Some times Satwaguna is prominent by defeating Raja and Tama. Sometimes Raja guna becomes over power by subsiding Satwa and Tamah or Tamaha becomes over power by suppressing Rajo and Satwa. When Satwa is predominant the person is illuminated with adhyatmajnana leads to a happy life without any problem. But when Rajoguna increases it leads to symptoms of greed, uncontrollable desire, passion, never ending expectations etc. which causes diseases of both body and mind. When Tamoguna becomes over power it leads to darkness, madness, inactivity, illusion which causes ignorance, sinful action ultimately causes various diseases.<sup>[6]</sup> Satwika person having the power to discriminate between good and bad where as Rajasika person cannot do. Tamasika person does the things which should not do and thinks the things are right which are actually wrong.<sup>[7]</sup> By the practice of yoga, Satwika persons are able to control his mind and sense organs.<sup>[8]</sup> Kama (lust/desires) and krodha(anger) are originated from Rajoguna which is the greatest enemy of the person in this material world.<sup>[9]</sup>

**Pathogenesis of Manasa Roga described in Bhagavat Gita**

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, delusion arises, and from delusion confusion of memory. When memory is confused intelligence is lost, and when intelligence is lost one falls down to the material pool.<sup>[10]</sup>

All the Kama (Lust), Krodha (Wrath) are because of Rajoguna (Passion) which leads to all greedy and sinful acts in this world which may cause different Psychological problems.<sup>[11]</sup>

The sense, the mind and the intelligence are the sitting places of this Rajo and Tamo dosa, which masked the real knowledge of the living entity by which the person not able to distinguish between good and bad which is a cause for Manasika Rogas.<sup>[12]</sup>

**Symptoms of ManasaRoga described in Bhagavat Gita****Anxiety**

Weakness of limbs, Dryness of mouth, Shivering of the body, Goose skin.<sup>[13]</sup>

Gandiva slips from the hand, burning of skin, unable to stand, dizziness / confusion of mind.<sup>[14]</sup>

**Depression****Negative thoughts**

Do not desire victory, neither kingdom nor pleasures, why kingdom, why luxuries, why this war.<sup>[15]</sup>

**Guilty feelings**

Preparing for the Sinful act of killing our own kins, relatives.<sup>[16]</sup>

**Death wishes**

Even if I get killed in the war by my enemy, it will be good.<sup>[17]</sup>

**Satwavajaya Chikitsa**

Charak in his doctrine first described Satwavajaya Chikitsa as a method of treatment in Ayurveda. Its main aim is to control the mind or refrain of mind from unwholesome practice of Indriyarthas. “*Satvavajayam Punah Ahitebhyo Arthevyo Mano Nigraha*”.<sup>[18]</sup> Ahita means unwholesome or something not good for body, artha means indriyarthas, manonigraha means

self control of mind. So controlling of mind from unwholesome objects to wholesome objects is called as Satwavajaya Chikitsa.

This Satwavajaya Chikitsa (Counseling/Psychotherapy) is essential and an integral component of psychiatric interventions in the management of a patient with psychological distress/disease. Here an attempt is made to describe the different methods of Satwavajaya Chikitsa adopted by great counselor Lord Krishna in the battle field of Kurukshetra for the preparedness of action with confidence and vigor by Arjuna.

### **A. Removing of guilty feeling / negative thoughts**

1. Described regarding natural birth and death of human beings. Who has taken birth, one day he will die and after death he / she will take birth again. This is the truth of life. So you do not be sorrow over the death of your relatives.<sup>[19]</sup>
2. You only kill the Shareera and not able to kill the Atma which is immortal.<sup>[20]</sup>
3. When the body becomes old, Atma leaves this body and enters to a new body.<sup>[21]</sup>
4. If you will not do the war and not kill these persons who will fought against you, your name and fame will loss and you will not get any respect in the society which is like death for a Kshatriya (warriors).<sup>[22]</sup>
5. Giving importance of doing karma Lord Krishna says: you have the right only on action, not on the fruit of your work. Never own responsibility to the result of your work and must never lose your interest on work.<sup>[23]</sup>

### **B. Confidence Building**

It is very difficult to subdue / to curb mind which is restless, turbulent and obstinate even more difficult than controlling the wind. But at the same time Sri Krishna elevates Arjuna's spirit after motivating him. He says that - nothing happens all of a sudden at a stretch, it happens gradually. It is possible by suitable practice and by detachment. Every day's little practice opens a way for self-realization. For that, it is necessary to renounce attachment, desire and indulgence.<sup>[24]</sup>

**C. Bhaya Darshana (Exposing to Fearful Situation)**

Ayurveda described Bhaya Darshana as one of Satwavajaya Chikitsa during description of the treatment of Unmada.<sup>[25]</sup> Similarly in Bhagavat Gita by the request of Arjuna Lord Krishna showed his Viswarupa. By seeing it Arjuna becomes frightened and able to know the real thing that, Lord Krishna already killed all these warriors earlier, now he will just play an act.

**D. Uplifting of Satwa**

1. The person who is not disturbed in spite of the three fold miseries, who is not elated when there is happiness and who is free from attachment, fear and anger having the stability of mind.<sup>[26]</sup>
2. The working senses are superior to dull matter, mind is higher than the senses, intelligence is still higher than mind and the soul is even higher than the intelligence. So knowing oneself to be transcendental to material senses, mind, intelligence, one should control the lower self by the higher self and thus- by spiritual strength-conquer this insatiable enemy known as Rajas and Tamas.<sup>[27]</sup>
3. One is understood to be in full knowledge whose every act is devoid of desire for sense gratification. Abandoning all attachment to the results of his activities, ever satisfied and independent having no fruitful action. Such a man of understanding acts with mind and intelligence perfectly controlled gives up all sense of ownership over his possessions and act only for the bare necessities of life. Thus working, he is not affected by sinful reactions. He who is satisfied with gain which comes of his own accord, who is free from duality and does not envy, who is steady both in success and failure, is never entangled, although performing action.<sup>[28]</sup>
4. For one who has conquered the mind, the Super Soul is already reached, for he has attained tranquility. To such a man happiness and distress, heat and cold, honor and dishonor are all the same.<sup>[29]</sup>

**E. Process of Controlling of Mind**

1. One should hold his body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus with an un-agitated, subdued mind, devoid of fear, completely free from sexual life, one should meditate to control the mind.<sup>[30]</sup>
2. From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.<sup>[31]</sup>

3. Arjuna is saying that the mind is *Chanchala* (flickering, restless, turbulent, obstinate) and it is very difficult to control. But Lord Krishna saying it is undoubtedly very difficult to curb the restless mind but it is possible by constant practice and by detachment.<sup>[32]</sup>
4. One can attain mental peace by practice of Jnana (Adhyatma Jnana). If it is not possible then one can practice Dhyana (Meditation). If that is also not possible than one can do the Karma without expecting its result which is supreme out of these to get mental peace.<sup>[33]</sup>
5. A person who has given up all desires for sense gratification, who leaves free from desires, having no false ego, he attains mental peace.<sup>[34]</sup>

#### **F. Proper Diet and habits**

1. The person who regulates his habits of eating, working and recreation activities, sleeping and awaking, he has no pains (Mentally & Bodily).<sup>[35]</sup>
2. Satwa persons like snigdha rasa foods (fatty foods like milk, ghee etc.), sweets and fresh prepared foods which leads to the longevity, gives more strength, satisfaction, keeps happy and healthy. Rajasika persons like more katu (pungent), amla (sour), lavana (salty), rukshya (dry), vidahi (causes burning sensation in stomach), ati ushma (excess hot) and tikshna foods which causes pain, distress and diseases. Tamasika persons like the stale foods, tasteless, bad smelling and decomposed foods which cause more diseases.<sup>[36]</sup>

#### **G. Code and Conducts**

1. Worship of God, brahmins, guru (teachers/elders), knowledgeable persons, father, mother, keeping body clean, simple living, brahmacharya (celibacy) and follow the nonviolence are the codes and conducts related to body.<sup>[37]</sup>
2. Speak politely which will not hurt to anybody and helpful, truth, reading vedas or holy / spiritual books are penance of speech.<sup>[38]</sup>
3. Peace and satisfaction of mind, no duplicity towards others, self-control and pure thoughts are the codes and conducts related to mind.<sup>[39]</sup>

#### **CONCLUSION**

One who is not disturb in spite of three fold of miseries, who is not overjoyed when there is happiness, who is free from attachment, fear, anger and grid is called a state of steady mind<sup>[40]</sup> by which the person will not fall in diseases of mentally and bodily. This Satwavajaya Chikitsa steers one on the path of right duties / action (Karma) after removing of inferiority complex, guilty feeling, attachment, doubt etc. which leads to a happy life and then to Moksha (Salvation) which is the ultimate goal of life. The Psychotherapeutic approach



(Satwavajaya Chikitsa) in Bhagavat Gita can be considered as models and useful tools for the treatment of patients with specific mentally challenged persons.

## ACKNOWLEDGMENT

The authors are thank full to DG, CCRAS and DDG, CCRAS for their continuous encouragement. The authors are also very much thank full to the authors from whom study materials and ideas were taken for this article.

## REFERENCES

1. Agnivesh, Charak Samhita with Chakra Datta Ayurveda Dipika commentary and Vidyotini Hindi Commentry by Pandit Kasinatha Shastri, Chowkhamba Sanskrit Series Office, Varanasi, 1<sup>st</sup> Edition-1969, Sutra Sthana, Chapter 1/46, Page-18.
2. Agnivesh, Charak Samhita with Chakra Datta Ayurveda Dipika commentary and Vidyotini Hindi Commentry by Pandit Kasinatha Shastri, Chowkhamba Sanskrit Series Office, Varanasi, 1<sup>st</sup> Edition-1969, Sutra Sthana, Chapter 1/55, Page-24.
3. Agnivesh, Charak Samhita with Chakra Datta Ayurveda Dipika commentary and Vidyotini Hindi Commentry by Pandit Kasinatha Shastri, Chowkhamba Sanskrit Series Office, Varanasi, 1<sup>st</sup> Edition-1969, Sutra Sthana, Chapter 1/57, Page-25.
4. Agnivesh, Charak Samhita with Chakra Datta Ayurveda Dipika commentary and Vidyotini Hindi Commentry by Pandit Kasinatha Shastri, Chowkhamba Sanskrit Series Office, Varanasi, 1<sup>st</sup> Edition-1969, Sutra Sthana, Chapter 1/58, Page-26.
5. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter14/6, Page-698.
6. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter14/7-13, Page-700.
7. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter18/30-32, Page-833.
8. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter18/33, Page-835.



9. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter3/37, Page-211.
10. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter2/62,63, Page-157.
11. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter3/637, Page-211.
12. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter3/40, Page-214.
13. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter1/28, Page-58.
14. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter1/29, Page-60.
15. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter1/31,32, Page-62.
16. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter1/44, Page-72.
17. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter1/45, Page-73.
18. Agnivesh, Charak Samhita with Chakra Datta Ayurveda Dipika commentary and Vidyotini Hindi Commentry by Pandit Kasinatha Shastri, Chowkhamba Sanskrit Series Office, Varanasi, 1<sup>st</sup> Edition-1969, Sutra Sthana, Chapter 11/54, Page-168.
19. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter2/27, Page-115.

20. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter2/23,24, Page-110.
21. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter2/22, Page-108.
22. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter2/34, Page-124.
23. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter2/47, Page-140.
24. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter6/34,35, Page-354.
25. Agnivesh, Charak Samhitawith Vidyotini Hindi Commentary by Pandit Kasinatha Shastri, Chowkhamba Vidyabhawan, Varanasi, 2<sup>nd</sup> Edition-1970, Chikitsa Sthana, Chapter 9/82, Page-325.
26. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter2/56, Page-150.
27. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 3/42,43, Page-217.
28. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 4/19-22, Page-253.
29. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 6/7, Page-324.
30. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 6/13,14, Page-330.

31. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 6/26, Page-345.
32. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 6/34,35, Page-354.
33. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 12/12, Page-636.
34. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 2/71, Page-165.
35. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 6/7, Page-335.
36. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 17/8-10, Page-793.
37. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 17/14, Page-798.
38. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 17/15, Page-799.
39. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 17/16, Page-800.
40. A.C.Bhaktivedanta Swami Prabhupada (ISCON), Bhagavat Gita as it is (English), The Bhaktivedanta Book Trust Publication, Mumbai, Macmillan Edition, Chapter 2/56, Page-150.
41. Mahendra Kumar Dhakad, IJSR, Vol.7, Issue-2, February-2018-Critical Analysis of Psychological Concepts in the Bhagavat Gita.
42. M.S.Reddy, IJPM, Jan-March, 2012, 34 (1) - Psychotherapy Insights from Bhagavat Gita.